

A  
POCKET  
GUIDE  
TO



# KINAWA

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NAVMC 2574



Oshino  
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KINAWA

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## INTRODUCTION

Your assignment to the Ryukyu (Ree-YOU-que) Islands—of which Okinawa is the largest—will place you in pleasant surroundings, face to face with people quite different from those back home. If you have not been in the Far East before, the sights you see and the people you meet will seem strange at first. But you will feel at home once you get acquainted with the Ryukyuan people and make friends with them.

It would be a mistake, in an essentially rural and village country such as the Ryukyus, to expect the dazzling attractions found in Tokyo, London, or Paris. But the Ryukyus have much to offer, not the least of which is the natural beauty of a varied landscape. And wherever you go, you will find the Ryukyuan friendly and hospitable. These winning traits of the people have earned for Okinawa such titles as "Land of Courtesy" and "Isle of Smiles." Even the most glum visitor will enjoy the good-natured smiles and laughter of the Okinawans.

Most Americans had never heard of the Ryukyus until Okinawa became the scene of the last battle of World War II in 1945. But American history was linked with Okinawa's almost a hundred years earlier by a distinguished American naval officer, Commodore Matthew C. Perry, who sailed into Naha harbor en route to Japan

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on 26 May 1853. Although apprehensive of foreign visitors at the time, the Okinawans received Perry and his expedition with their usual courtesy. Perry, a man of remarkable vision, realized at once that Okinawa might be useful to the United States as an outpost. In the course of his visit he established a coaling depot and a cemetery for American citizens who died there.

Anticipating by many years the technical aid programs now conducted by the U.S. Government, Commodore Perry presented to the Okinawans a butter churn and cotton gin, among other gifts, in the interest of their technological development. The Okinawans, according to a member of Perry's expedition, had no conceivable use for these articles, however, and were considerably mystified by them.

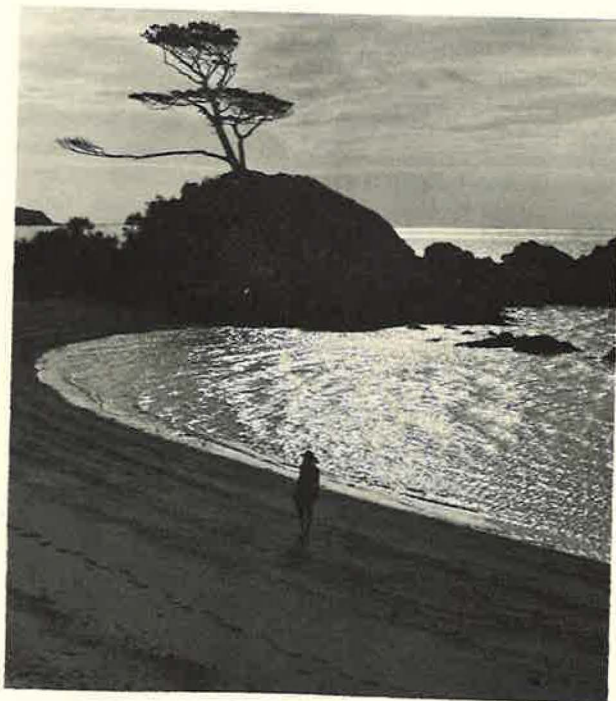
The picture today is quite different. Okinawans and Americans have grown very well acquainted since World War II. The democratic way of life being developed in the Ryukyus under American guidance is a source of American and Ryukyuan pride. Okinawa is the site of one of the most important United States military bases in the entire Pacific. For this and for other reasons it commands the attention of the world.

Because of the strategic importance of the Ryukyus, it is essential that you understand the islands' background and people and the political circumstances under which the United States retains control there. This guide will

help you appreciate the Ryukyuan point of view by telling you a little about the Ryukyuan, their way of life, their problems, and their aspirations. The more you know about the Ryukyuan, the more you will appreciate them and enjoy your tour of duty among them. Take advantage of an unusual opportunity to know at close range these delightful Asian people.



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A tranquil vista of sea, sand, and sky.

## THE LAND

The Ryukyu Islands are known by many names. The Chinese characters of the name are read by the Japanese as Ryukyu and by the Chinese as Liu Ch'iu. Among variant spellings by westerners are Loo Choo, Lewchew, and Luchu.

The Ryukyu archipelago extends in an arc along the coast of the Asian mainland between Japan on the north and Taiwan (Formosa) on the south. Of the 140-odd islands in the chain, only 48 are populated. About 850 square miles in area, the Ryukyus are smaller than the State of Rhode Island.

The islands are really peaks of submerged mountains, a few of them volcanic in origin and many of them, including Okinawa, fringed by coral reefs. Most of the islands are hilly, with a few fertile valleys.

The Ryukyus fall into four main groups of islands: (1) the Amami-Oshima group, closest to Japan in the north; (2) Okinawa and the small islands surrounding it; (3) the Miyako group; and (4) the Yaeyama group, nearest to Taiwan in the south. All of the Ryukyus except the Amami-Oshima group in the north are administered by the U.S. Civil Administration, Ryukyu Islands (USCAR).

Okinawa, the largest and most important of the Ryukyus, claims about half the total area of the Ryukyu chain. The island is 67 miles long and ranges from 2



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to 16 miles in width. At some points you can see the China Sea on the west and the Pacific Ocean on the east. The northern two-thirds of Okinawa are rugged and mountainous; the southern third, of rolling hills, is broken by terraces, cliffs, and ravines.

### A Warm, Humid Climate

Although the Ryukyus lie within the Temperate Zone, the Japan Current provides a rather warm climate similar to that of southern Florida. The average annual temperature is 72° F., but the thermometer may dip to the low 40's in winter and rise to about 90 in summer. The high humidity makes these moderate temperatures seem more extreme than they are, but fresh breezes keep the climate fairly agreeable the year round.

Okinawa has plenty of rain, especially in the summer months. The average annual rainfall is 82 inches. In spite of this, maintaining an adequate water supply is a serious and sometimes critical problem. Water runs off the land rapidly because of the nature of the soil, inadequate ground cover, and the small size of the island. There are few ponds of any size and few rivers of even limited importance. The Ryukyu Domestic Water Corporation expects soon to develop an adequate supply of water for the major municipalities of Okinawa by tapping underground resources, building storage reservoirs, and integrating distribution systems. Until this is ac-

complished, water shortages will occur. Everyone is expected to do his utmost to conserve what little there is.

As you would expect in a country as rainy as the Ryukyus, most days are overcast. A day is considered clear when the overcast is less than 20 percent. Cloudy days have their compensations, though—the cloud formations are often strikingly beautiful. Smog is practically unknown, probably because there is almost no smoke, either domestic or industrial.

The combination of warmth, dampness (the humidity averages 76 percent), and salty atmosphere from the surrounding waters presents many problems in daily living—for example, rust, mildew, mold, and just about every pest that bores, crawls, or flies. Automobiles must be washed, waxed, and polished frequently. Anything stored, even in heated closets, requires constant inspection. To combat destructive insects, periodic spraying by pest engineers must be supplemented.

The humidity, too, can cause heat rash. This is not only irritating but it also makes you more susceptible to various fungi and bacteria. Consequently, personal cleanliness and hygiene are even more important than at home, especially in summer. To avoid painful sunburn, don't overexpose yourself to the sun's rays.

### Typhoons

Typhoons are an awesome feature of the Ryukyuan

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climate. These severe windstorms, accompanied by torrential rain, resemble the hurricanes that visit the eastern and southern coasts of the United States. A typhoon can be compared to a gigantic doughnut, some hundreds of miles in diameter, moving slowly across the surface of the earth. Don't be deceived when the center, or eye, brings comparative calm for only one-half of the typhoon has passed and the other is on its way. Stay under shelter until the official "all clear" signal is given.

To give you some idea of the force of a typhoon, winds of up to 200 miles per hour and 17 inches of rain in a 24-hour period have been recorded. Typhoon winds can push a fence picket through a telephone pole.

Most typhoons will be nothing more than a temporary inconvenience, however, if you follow instructions and refrain from being foolhardy. Military installations and living quarters were built to resist typhoons, and excellent weather services give ample warning of impending typhoons.

The warnings are in three forms: Condition Three indicates that a typhoon has been found but there is no immediate danger; Condition Two means that a typhoon is approaching and requires certain precautionary measures; Condition One indicates that a typhoon is a present and immediate danger. When Condition One is announced, take cover in the nearest shelter. Your local command will brief you further on what to do.

## A STRATEGIC OUTPOST

Okinawa has been described as a keystone in our Pacific defenses. A glance at the map on page 10 will show you why. Located in the center of the Ryukyus chain, Okinawa is also in the center of our advance line of defense in the Pacific—a line extending from the Philippines northward through Taiwan (Formosa), the Ryukyus, and Japan to the Aleutians and Alaska. Within the radius of a few hundred miles are the free world nations of Japan, the Republic of China located on Taiwan, the Republic of Korea, and the Philippines. Also within a few hundred miles are the Communist regimes of China and North Korea, a constant threat to the security of the area.

Japan has long recognized the strategic value of the Ryukyus and formally annexed the islands in 1879. Commodore Matthew C. Perry, USN, as mentioned earlier, found Okinawa a convenient coaling site on his historic expedition to Japan in 1853. The United States is primarily interested in the Ryukyus today as an essential military base from which to contain Communist expansion in Asia. From Okinawa, air strikes and amphibious or airborne operations could be launched at once in the event of enemy aggression against free world territory in the Far East. This was demonstrated in 1950 when American troops and B-29's from Okinawa helped turn



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back the Communist aggressors in Korea.

Under Article 3 of the Treaty of Peace with Japan, signed at San Francisco in 1951, Japan concurs in the United States exercising the "powers of administration, legislation and jurisdiction" over the Ryukyus. The United States, however, recognizes Japan's residual sovereignty over the islands and has no intention of trying to acquire permanent possession.

In 1953, the United States relinquished the authority over the Amami-Oshima group of the Ryukyus, north of Okinawa, and Japan resumed full sovereignty over them. As long as the present international tensions in the Far East exist, however, we must maintain our present degree of authority over Okinawa and the islands of the Ryukyus east, west, and south of it. The portion of the Ryukyu Islands remaining under United States control comprises the prewar prefecture of Okinawa.

The mission of the U.S. Armed Forces in the Ryukyus—and this makes it your mission—is to help maintain our security and that of our Asian allies against Communist aggression.

You are *not* going to the Ryukyus to be a member of an occupation force. Military government of the Islands by the United States ended in 1950, and the situation has changed considerably since then. When the United States assumed the power of administration in the Ryukyus under the terms of the Treaty of Peace with



Okinawan charm . . . in Western clothing.

Japan, it also assumed the responsibility of administering the area well and of working constantly for the advancement and welfare of the Ryukyuan people. You share with our Government the obligation to do all you can to promote the welfare and win the good will of the Ryukyuans.

#### **It's More Than a Military Job**

The strength of a military base depends upon more than guns and fortifications. It depends partly upon your attitude and the attitude of the Ryukyuans. We urgently need the friendly cooperation of the Ryukyuans, thousands of whom are employed by the U.S. Armed Forces. Duty in the Ryukyus would be far more confining and less enjoyable without the services of these diligent and faithful employees. It is your duty and privilege to maintain the friendly relations that now exist between Ryukyuans and Americans.

The Ryukyuans are eager to get acquainted with Americans but will not intrude on those who appear aloof. It would be a great mistake not to encourage their friendship. A smile or the slightest friendly gesture will break the ice. Mutual understanding is a solid basis for friendship. You can help attain this by mingling with the Ryukyuan people, getting to know them at first hand, and exchanging ideas with them. Invite them into your home for tea or a meal. They will appreciate the courtesy, and you will enjoy their company. What you say to the



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Ryukyuan will be far more appreciated if you say it in Japanese, the language spoken by most of them. Even a few phrases, no matter how poorly pronounced, will be warmly received as an indication of your genuine interest in the Ryukyuan people.

There are several excellent reasons, aside from personal ones, for cultivating the friendship and respect of the people among whom you will serve. For one, the Communists are trying very hard to create a false impression of Americans in the minds of Asian peoples. Their propaganda mill works day and night trying to convince Asians that Americans are a crass, ignorant, arrogant people who have no consideration for the rights or traditions of others. A thoughtless word or a slight misstep on your part might serve as grist for the Communist-inspired "hate America" campaign.

The Ryukyuan will want to find out about life in the United States. By supplying facts, you can help dispel unfounded fears and suspicions and back up your Government's efforts to promote international understanding and friendship. The burden of this program falls upon you and other individual Americans overseas, for there are so many more of you than there are official ambassadors to do the job.

## A LONG, CHECKERED HISTORY

The Ryukyuan is a mixture of several races, probably including Malay, Mongol, and Ainu. The Ainu, a primitive people whose modern descendants live in Japan, are of Caucasian stock, with light-colored skin, European-like features, and luxurious hair. The first settlers in the Ryukyus probably came from the Pacific islands to the south and succeeding waves from China and Japan.

Ryukyuan history is closely linked with that of two powerful neighbors—China and Japan. Chinese and later Japanese ideas and customs profoundly influenced Ryukyuan life. The Ryukyuan, however, adapted what they borrowed into a distinctly Ryukyuan culture. Both China and Japan exacted allegiance and tribute from the Ryukyus—for a time simultaneously. This, perhaps, explains why Ryukyuan once regarded China as a mother and Japan as a father.

### Chinese Influence

China's policy of expansion under the Ming dynasty led to demands for tribute from weak neighboring states, among them Liu Ch'iu, as the Chinese called Okinawa. Okinawa began paying tribute to China in 1372 and continued to do so for about five centuries. At the time the payments began, Okinawa was divided into three rival kingdoms—northern, central, and southern—but by 1429

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the central (Chuzan) kingdom ruled the entire island.

The Okinawans did not particularly mind having to pay allegiance and tribute to China, for the tribute payments were modest, Chinese authority was lightly felt, and the arrangement brought Okinawans increased opportunities for trade. From 1372 until the Japanese invasion of Okinawa in 1609, China's influence was dominant. Okinawans adopted many cultural features from China, and Chinese traders settled in Okinawa at Naha.

The Okinawans enjoyed a long period of peace, prosperity, and cultural advances, known as the Golden Era of Ryukyuan history, dating roughly from the unification of the island in 1429 by Sho Hashi and reaching its peak during the reign of Sho Shin, which ended in 1526. Although the Ryukyus had few natural resources from which to produce articles for trade, daring and enterprising Ryukyuan seamen ranged far and wide to carry on a flourishing maritime trade between China, Japan, and farflung parts of Southeast Asia. Okinawa became the center of this active seaborne commerce and Naha an important port for transshipment of goods to other areas.

Upon the arrival of European traders in the area—Portuguese, followed by Spanish, British, and Dutch—with better ships, improved methods of navigation, and firearms, Ryukyuan commerce began to decline. By the beginning of the 17th century it had dwindled to a limited trade between China and Japan through the Ryukyus.

### Japan Enters the Picture

Japan's interest in the Ryukyus traditionally dates back to the 12th century—even before China began exacting tribute—when, according to legend, Tametomo, a distinguished Japanese warrior of the Minamoto clan, met defeat at the hands of a rival clan and fled to Okinawa. He married an Okinawan girl who bore him a gifted son, Shunten, the first of a new and able line of Ryukyuan rulers.

In 1451, the Ryukyans began paying tribute to Japan while continuing payments to China. Not until 1609, however, did Japan attempt to assert its claim to the Ryukyus by force. A Japanese expedition under the Lord of Satsuma then subdued most of the Ryukyus, including Okinawa. China did not resist Japanese encroachment, and for the next 260-odd years the Satsuma clan controlled the foreign affairs and internal administration of the Ryukyus.

The Ryukyus were most useful to Japan and China during the long period of Japanese seclusion, lasting from the 1630's until the ratification of Commodore Perry's treaty in 1854. Japan's seclusion policy made it a capital offense for Japanese merchants to leave Japan. Trade between China and Japan continued, however, through the Ryukyus. The fact that Ryukyans were paying allegiance to Japan as well as China was ignored in order to continue a trade profitable to all involved.





The influence of Japan is apparent here.

### Under Japanese Rule

Japan abolished the Ryukyuan monarchy in 1879 and made the Ryukyus a prefecture (or province) of Japan, governed by Japanese officials appointed in Tokyo.

The Ryukyans did not actively oppose the annexation, for it brought some benefits as well as drawbacks. By replacing Ryukyuan dialects with standard Japanese, it permitted the establishment of a school system and thus raised the literacy rate. Previously, isolated Ryukyuan

villages had developed cultural and linguistic patterns all their own. The annexation allowed the Ryukyans to share the well-developed cultural advantages of Japan, such as Japanese literature, music, sports, styles, and eventually radio broadcasts and motion pictures.

Belonging to a vigorous and expanding empire insured political tranquillity. It brought such civic advances as police and fire protection and, to some degree, public health and welfare activities, public utilities, and public transportation.

Resettlement and emigration were encouraged in order to ease the old problem of overpopulation. Despite a land-reform program that gave farmers small plots of their own to cultivate and the introduction of some features of Western technology, Japanese efforts to develop the islands economically met with little success, and from an economic point of view the Ryukyus were a liability.

The Ryukyans were regarded by the Japanese as "country cousins" and they seldom reached positions of leadership in the days of the Japanese Empire.

Okinawa's chief value to Japan was strategic. Here the Japanese built a major base to guard the southern approaches to Japan. When Iwo Jima and Saipan fell to the Allies in World War II, they appreciated the importance of Okinawa all the more.

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## World War II Battleground

On 1 April 1945, after intensive preparatory naval and aerial bombardment, a joint expeditionary force of the U.S. Fifth Fleet landed the U.S. Tenth Army under the command of Lt. Gen. Simon Bolivar Buckner on Okinawa. Here the Tenth Army, composed of marines and infantry, with close naval gunfire and air support, fought the last battle of World War II and the largest battle of the war in the Pacific.

In the course of the bitter struggle that lasted until 22 June, General Buckner, for whom Buckner Bay is named, was killed in action. Of the American forces, 12,520 were killed or reported missing and 36,631 wounded. Japanese casualties were much higher, and many thousands of Ryukyuans—largely civilians—lost their lives.

After the island was secured it became a base for assembling a great army for the invasion of the Japanese home islands. This never became necessary, however, for Japan surrendered in August.

With the suspension of Japanese authority over the Ryukyus at the close of the war in 1945, the islands came under U.S. Military Government control, exercised by the Navy until 30 June 1946, and from then until 5 December 1950, by the Army. Since the termination of the military government in 1950, United States authority



The monument to Ernie Pyle, on Ie Shima.



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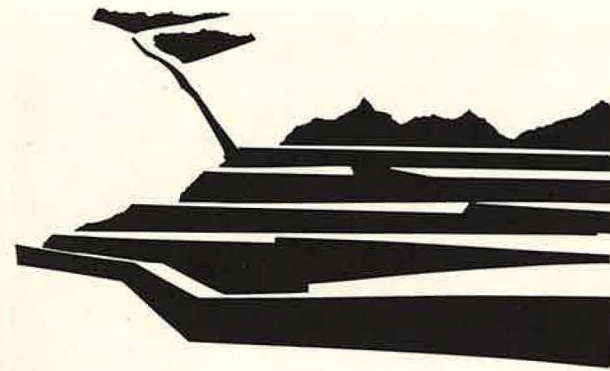
has been exercised by the U.S. Civil Administration, Ryukyu Islands (USCAR).

The effect of the war on Okinawa was almost beyond belief. In the southern part of the island, which bore the brunt of the fighting, practically everything above ground was destroyed, including about 95 percent of the buildings, both public and private, and all of the crops. Previously the poorest prefecture in the Japanese Empire, the war reduced Okinawa to utter ruin.

### War Reminders

A number of reminders of the war can be seen today, such as the monument to American war correspondent Ernie Pyle on Ie Shima, a tiny island off the west coast of Okinawa; the "Cave of Virgins" where a group of volunteer nurses of high school age died; and the monument to many primary school children who perished when a ship taking them to Japan was torpedoed.

*Another type of war reminder can be deadly—live explosives!* These threats to life and limb still turn up occasionally. Should you come upon an object that you suspect is explosive, don't touch it. Instead, call the Ryukyus Armed Services Police (RASP) or the Security Guards. They will seal off the area and notify the Ordnance Bomb Disposal Section. It's better to give a false alarm than to risk your life investigating on your own.



### A LOOK AT THE ECONOMY

The Ryukyus are not overly endowed with natural resources, unless you include in this category the picturesque scenery and warm, moist climate. Much of the terrain is too rugged for farming. Minerals are few. Water shortages are a constant threat and a handicap to economic development.

On the brighter side, the bountiful rainfall—even though it runs off rapidly—and the semitropical climate produce an astonishing variety of plant life, native both to temperate and tropical regions. This includes trees

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Bananas are small but sweet.



Tempting samples of the abundant pineapple crop.



and bushes of many kinds, a number of fiber plants from which fabrics are made, farm products, and assorted flowers, among them the beautiful, fragrant Okinawa lily.

The war and postwar years stripped Okinawa of much of its usable timber. This was a serious loss to a people who use wood for building and charcoal for fuel. Measures to ease the critical shortage include a reforestation program, cutting timber on islands that are heavily forested and sparsely populated, substituting concrete and tile for lumber in building, and using petroleum products for fuel.

Weaving, dyeing, and designing of cloth are traditional industries. The chief plants that supply the raw materials are banana, sisal, ramie, and pandanus.

Until the war, most of the people subsisted on sweet potatoes and rice grown on very small farms, supplemented by a limited variety of fish caught in nearby waters. The Japanese promoted silk and sugarcane production for export.

#### Since World War II

The war left the Ryukyuan economy, which had never been robust, in a critical condition. In the short span of years since then, Okinawa has staged a remarkable comeback with the assistance of Americans stationed there and financial and technical aid from the United States.

To provide immediate relief for the destitute Okinawans, rations, medicine, and clothing were supplied



Homemaking skills are developed in the classroom.

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from U.S. military stores. Congress quickly voted funds for an organized aid program, which reached a peak of \$50 million in fiscal year 1950 and declined sharply later as the need diminished. USCAR financial management programs, notably that of the Development Loan Corporation, have contributed enormously to the economic growth. The Development Loan Corporation is virtually the only source of development capital.

As a result of these measures and the hard work of the Okinawans, most Okinawans are far better off today than they were before the war. Their standard of living, life expectancy, and educational opportunities have topped prewar levels. Through military construction and engineering there are better highways, port facilities, schools, power and water systems, and public buildings. Military spending for Ryukyuan goods and services has boosted the economy. Jobs with the U.S. Armed Forces are providing a livelihood for thousands of Ryukyuans and training them in technical skills and the use of modern equipment.

Agriculture is still the mainstay of the economy. Although modern techniques and equipment are increasing the food supply, food imports far exceed exports. Sweet potatoes, rice, and fish continue to be food staples. Of these, only sweet potatoes are plentiful enough to supply local needs. Grains (including rice) and fish are the chief foods imported. Rice grows less abundantly than vege-

tables, since it requires more fertile soil and a more plentiful and constant supply of water.

Sugarcane is well ahead among cash crops—those grown in sufficient quantities to export after domestic needs are met. Another increasingly important cash crop is pineapple.

Fishing is a small but growing industry. Commercial fisheries developed since the war are increasing the supply and variety of fish. Whatever is not used immediately is salted, smoked, canned or quick frozen. Fishing for deep-sea fish once consisted only of catching porpoises stranded in the shallows, but modern whaling boats and freezing and processing facilities have put whaling on a sound basis.

Ryukyuan livestock includes pigs, goats, horses, and cattle, with pigs well ahead in numbers.

Although industry contributes less than 10 percent of the national income, some progress has been made and more is promised. There are approximately 1,500 small industrial enterprises of all types in the Ryukyus, and the national income from manufacturing and mining is rising steadily. Among the leading industries are processing plants for sugar, pineapples, and fish. Soy sauce, soybean paste, cigarettes, cement products, textiles, plywood, fertilizer, and rubber goods are also produced commercially.

To appreciate the industrial growth, you must remember that industry scarcely existed at the end of the war.



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New methods have put fishing on a commercial basis.



Roundup time for a Ryukyuan cowboy.

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At that time, all the elements needed for a sound industrial economy were lacking or inadequate—raw materials to manufacture, first-rate transportation and communications facilities, and a skilled labor and managerial force familiar with modern industrial and commercial methods.

Cottage industries, similar to those in the United States a century ago, are still turning out excellent products that are useful as well as artistic. The work of skilled Ryukyuan craftsmen, about which more will be said later, finds a ready market among Americans. Lacquerware, handmade and hand-carved furniture, hand-turned pottery, and handspun and woven textiles are exported.

### Ryukyuan at Work

Just about everybody in the Ryukyus works. Small children carry even smaller children on their backs to free their bigger sisters for carrying burdens on their heads and their bigger brothers for carrying burdens on yokes across their shoulders. Women work alongside their husbands in the fields and help pull the fishing boats up on the beach.

Farming occupies almost half the people and fishing a much smaller, though growing, percentage. Less than 30 percent of the land is arable, but what there is is tilled diligently. Many Ryukyuan work at small family businesses and many others are engaged in wholesale or retail trade, construction work, industry, or work for the Ryukyuan Government. Transportation, journalism, enter-



Hard-working women can wield a shovel if necessary.

tainment, and specialties too numerous to classify occupy smaller numbers of the work force.

The U.S. Armed Forces employs about 40,000 Ryukyuan in a variety of jobs, many of which were unknown in the islands before 1945. These conscientious and competent workers operate heavy equipment and complicated machinery, construct and maintain power and communications networks, perform clerical duties in offices, wait on tables at service clubs, serve as clerks in exchanges, assist service wives as domestics—in short, do



about every kind of work, including the most exacting.

Although the real per-capita Ryukyuan income has risen about one-third above the prewar level, it is still under \$250 per year. This is higher than in many other Asian areas. Still, it would be tactless for you to make a show of your money.

## A DEMOCRATIC GOVERNMENT

Americans and Ryukyuans alike can take pride in the democratic Government of the Ryukyu Islands (GRI) developed under American guidance since World War II. You will want to know something about its structure and functions. You will also be interested in another governing body—the U.S. Civil Administration, Ryukyu Islands (USCAR), for the Ryukyus are the only area in the world where the U.S. Army is now conducting a civil affairs program.

### Its Organization and Functions

With the termination of military government operations in 1950, USCAR was established. Its basic mission is to promote a responsible Ryukyuan Government, based on democratic principles, and to build up the islands' economy and the standard of living. Although these functions are assigned to USCAR, it is the duty of every American serving in the Ryukyu Islands to help carry them out.

Heading USCAR is a High Commissioner of general



Democracy in action. Ryukyuan Assembly, Naha.

officer rank who wears three hats.

As High Commissioner, he acts in effect as civil governor, and is responsible for preserving to the Ryukyuan people the basic liberties that Americans enjoy, including freedom of speech, assembly, petition, religion, and press, and security from unreasonable searches and seizures, and from deprivation of life, liberty, or property without due process of law. While these are duties of USCAR, it is also the duty of all Americans serving in the Ryukyus to assist in carrying them out by making sure they do not infringe on these rights in any way.

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As Commanding General, U.S. Army, Ryukyu Islands, IX Corps, he has these important military duties: Providing and coordinating the ground defense of the Ryukyus, maintaining the necessary logistical base, and, within certain limits, responsibility for air and sea operations. His third hat is that of representative of the Commander in Chief, Pacific. In this capacity, he is responsible for matters of joint concern to the various components of the Armed Forces.

USCAR is divided into departments similar in function to our own governmental departments. They are: Economic development, education, finance, judicial, public safety, labor, legislative and legal, public affairs, and public health and welfare.

Municipal elections were held in 1948 and elections for regional officials in 1950.

In 1952 a central government—the Government of the Ryukyu Islands—was established, with legislative, executive, and judicial branches. GRI officials are all Ryukyuan. The American High Commissioner appoints the chief executive after consulting with the legislature. All other GRI officials are elected by popular vote or appointed by the Ryukyuan chief executive. The members of the one-house legislature are elected. GRI departments correspond to those of USCAR, and each of them cooperates with its USCAR counterpart.

Universal suffrage extended the vote to women. Ryukyuan take their voting responsibilities seriously.

They now elect more of their officials, proportionately, than they did as a prefecture of Japan.

There are several active political parties or groupings, among them the Okinawa Liberal Democratic Party (conservative); Okinawa Socialist Masses Party (middle of the road); Independents; and a grouping of leftist parties, including the Okinawa People's Party and Okinawa Socialist Party, which affiliate with a leftist front group called the Liaison Council for Democracy (*Minren*). All parties favor return of the Ryukyus to Japan—the leftist parties immediately.

### The Land Problem

No American can hope to understand the Ryukyuan people and their problems unless he keeps certain facts in mind. To begin with, Okinawa is one of the most densely populated islands in the world. This fact alone will help you understand why friction sometimes develops between Okinawans and Americans. Here are some statistics to think about.

More than 876,000 people live in the Ryukyu Islands in a land area of about 850 square miles—an area considerably smaller than Rhode Island. Of these, some 700,000 are crowded together on Okinawa, which covers less than 500 square miles. The population density of the Ryukyu Islands as a whole is over 1,000 persons per square mile, an area occupied by about 58 people in the United States.



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Furthermore, the Okinawan population is far from static—it grows at the rate of some 20,000 per year. Since the war the life expectancy of Okinawans has risen sharply. This means an increasing number of mouths to feed in a land of limited resources.

Emigration is one way of easing the population pressure. Ryukyans emigrated in considerable numbers to South America and on a smaller scale to Hawaii and the United States until the war. The number emigrating has dwindled since then, but movement to South America continues on a limited scale. It may interest you to learn



Ryukyans make the most of the limited farmland.

that there are in **Hawaii** some 30,000 descendants of Ryukyans, now U.S. citizens.

Another solution to the problem of survival is to diversify and industrialize the economy. A start in this direction has been made. But the transition from an agricultural to an industrial economy takes time. It took about 150 years in the United States. Even with the advice and assistance of the United States it is going to be a difficult adjustment for the Ryukyans.

### A Postwar Land Problem

United States military installations on Okinawa require considerable space, some of it arable land. When you consider that only 27 percent of Ryukyuan land is arable and how highly the possession of land is prized, you can easily understand why the land occupied by Americans has been a source of some discontent.

Since 1950, when military government by the United States ended, the land used by American forces has been rented from the Okinawan owners. The destruction of land ownership records during the war has made it difficult in some cases to determine just who owns what land, but on the whole the rental arrangement is considered fair by all concerned.

In addition to paying rent for the land used by our Armed Forces, the United States is financing the resettlement of farm families, especially those whose land is being





A small sample of Okinawa's dense population.

used by U.S. forces, from overpopulated areas of Okinawa to less thickly populated areas on Okinawa and to other islands in the Ryukyus.

Most Okinawans are fully aware of the benefits—economic as well as security—derived from the presence of American forces on the island. They appreciate the assistance the United States has provided in rehabilitating their country and raising the standard of living. Only a few extremists would welcome our immediate departure from Okinawa, though the majority of Okinawans favor eventual reversion to Japan. To dispel suspicion of American motives among the extremists, and to maintain the friendship of Okinawans as a whole, it is important that you behave at all times, whether on or off duty, in such a way as to convince the Okinawans that we have no axe to grind—that you are there as a friend and ally.

#### **Ryukyuan-American Friendship**

Close ties of friendship have developed between Ryukyuan and Americans since Commodore Perry arrived at Naha in 1853. The anniversary of Perry's visit is celebrated as Ryukyuan-American Friendship Week each year.

When Perry returned to the United States, he brought with him a beautiful brass bell, a gift from the Regent, which he hoped would ring out from the very top of the Washington Monument. This hope failed to materialize,

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so Perry's wife presented the bell to the U.S. Naval Academy at Annapolis, where it is rung to mark such important occasions as a Navy football victory over Army. The ancient bell, cast in 1456—36 years before Columbus discovered America—had hung in Gokoku-ji, a Buddhist temple on Okinawa.

As a token of our appreciation for the gift to Perry, the United States High Commissioner presented a replica of the ancient bell, complete in every detail, to the University of the Ryukyus in 1960.

If you meet Okinawans who seem especially anxious to talk about the United States in English, they will probably be from one of two groups who have gone to the United States for periods of study. Members of one group are leaders in professions and government who visit the United States for several months to study and observe American democracy. The second group consists of students who study in American colleges and universities for periods of one to two years in most cases. The influence of the exchange program is felt in many ways.

American-sponsored cultural centers promote understanding and good will between Americans and Ryukyans. These are equipped with auditoriums, books and magazines, movies and filmstrips, records, maps, and pictures. They sponsor theater and folk dancing groups, art exhibits, musical gatherings, classes in flower arrangement, and handicraft and English language clubs.



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Most of the classes and activities are headed by unpaid American volunteers. The cultural centers also teach Okinawans how to use tape recorders, projectors, film strip machines, and phonographs. Movies and other productions staged by the centers are widely attended. Station wagons take books and films to outlying communities. Information about the United States and the achievements of Okinawans is conveyed through posters and photographic displays.

The University of the Ryukyus, which offers some instruction in English, receives advice and guidance from a



The modern university, on site of Shuri Castle.

group of American educators from Michigan State University, working under contract with the Department of the Army.

These and many similar activities might be considered "cultural diplomacy," about which you hear a lot these days. Cultural diplomacy simply means, in the words of a State Department official, "a conscious desire to go more than half way to meet the other fellow on his home ground and listen to what he has to say and appreciate what his culture has to offer." Through cultural diplomacy, mutual respect and trust are built up between peoples. Every American overseas shares with our Government the responsibility for promoting an atmosphere of mutual trust and respect in the interests of world peace.

#### You and the Law

Members of the Armed Forces are subject to the Uniform Code of Military Justice and to local regulations promulgated by the military authorities. U.S. nationals who are employed by the United States or any of its agencies, the dependents of such nationals, and dependents of members of the Armed Forces who are not Ryukyuans are subject to the jurisdiction of USCAR courts. Although such employees and dependents are not subject to court-martial jurisdiction, they may be subjected to administrative sanctions for failure to comply

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with certain regulations promulgated by military authorities. All persons in the Ryukyu Islands must respect the USCAR civil ordinances and the laws passed by the Government of the Ryukyu Islands.

The Ryukyus Armed Services Police (RASP)—made up of members of the Army, Air Force, Marines, and Navy—work in cooperation with the GRI police in enforcing the law. Another group, the Okinawa Security Guard (sometimes called the “yellow hats” because of their painted sun helmets), does interior guard at many installations. Their instructions must be obeyed as implicitly as those of the RASP.

Some areas are posted “off limits” for excellent reasons. These reasons include safeguarding your health and well-being, so save yourself trouble by cooperating with the military authorities and observing “off limits” restrictions.

Carrying weapons of any type while off duty is a serious offense. The sale or attempted sale of weapons, either of Government issue or privately owned, to a Ryukyuan is also a serious offense.

The most common offense is breaking the traffic laws, about which more will be said later. (See pages 107-8.)

Americans enjoy a reputation in much of the world as a law-abiding, decent people who believe in democracy, freedom, and justice. You are expected to help maintain our good reputation as a nation. You certainly wouldn't

want to detract from it by some thoughtless or criminal act, especially since this would supply propaganda material for our enemies to distort and broadcast to the world. Do as the majority of Americans overseas do—stay within the law.

## MEET THE PEOPLE

Traces of ancient Chinese culture and philosophy can still be found in the Ryukyus, but the Ryukyuans are more like the Japanese than they are the Chinese or any other people. Since the war, the impact of the West is being felt. Consequently, cultural patterns are changing. But in spite of Asian and Western influences, the Ryukyuans have maintained their own identity as a people. They continue to follow many of their own ancient customs and have put a distinctly Ryukyuan stamp on what they have borrowed from others.

The average Ryukyuan resembles the Japanese in size, coloring, facial contours, and black hair. However, you will see all kinds of people—Eurasian types, possibly a few with blue eyes, and now and then a person who reminds you very much of someone back home. This is easily explained. Their ancestry, like ours, is mixed.

Japan's close association with the Ryukyus since the early 1600's has naturally influenced Ryukyuan customs, dress, and way of life. Ryukyuans think of themselves as Japanese and were citizens of Japan while Japan governed



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the islands. Some of them would welcome an immediate return of their country to Japanese rule, not because they dislike Americans or rule by the United States but merely because they consider Japan the center of their culture and civilization. The Ryukyuans are proud of their connections with Japan.

A peace-loving people, the Ryukyuans never shared the views of Japanese militarists whose policies led to war in 1941. When war came, however, they served faithfully with the Japanese as good citizens of Japan. The war stripped them of everything of material value, but they



Okinawan culture has much to offer Americans.

still had the courage and determination to calmly rebuild from the ruins.

With the same patience and fortitude, they have traditionally survived disasters — destructive typhoons, drought, famine, and disease. They may make light of grave misfortunes, even when they feel them keenly, merely to avoid inflicting their troubles on others. This consideration for the feelings of others makes them charming companions.

The Ryukyuans are less conventional than the Japanese, and their outlook on life is more carefree. The climate and economic circumstances of the Ryukyus require a simpler, less formal, way of living. Although polite and hospitable, they lack the rigid system of courtesy and etiquette for which Japan is famous. A breach of etiquette, or loss of "face," is less humiliating to a Ryukyuan than to a Japanese. "Life is too enjoyable," said one Okinawan, "to entertain such foolish notions as suicide because of loss of honor."

Precision and order are less admired in the Ryukyus than in Japan. You must remember, of course, that post-war conditions have hardly been conducive to order and carefully planned symmetry. Beauty and the arts are thoroughly appreciated by Ryukyuans, however. (For examples of Ryukyuan arts and crafts, see pages 65-72.)

Although more easygoing and less anxious to get things done in a hurry than Americans, the Ryukyuan people are

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accustomed to hard work. But, whether at work or at play, they can find sources of merriment.

The average Ryukyuan enjoys life as much as the average American—and on a much smaller income. Simple pastimes and the amiable company of family and friends make them contented with their lot, on the whole, and little inclined to “keep up with the Joneses.” A gregarious people, perhaps because they have had to live under crowded conditions, they get along very well with others. You will find little bickering and complaining, even among the children. The crime rate is remarkably low, suicide is practically unknown, and insanity is rare.

#### The Family Unit

Family unity, respect for elders, and reverence for ancestors are all encouraged by religious beliefs that Ryukyuan and many other Asians share. Ancestral spirits are believed to preside over the family to protect it from evil. They are also believed to contribute to the worldly success of the family. The family, on its part, works hard, practices thrift, and lives together in harmony in order to win the approval of ancestral spirits.

It works and plays as a unit and strives to maintain the family reputation. The father or husband is nominally the head of the household, but each member of the family enjoys certain rights as an individual including the right to manage his own finances. Discipline is no problem at



A glimpse of rural family life.



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home or school, for children are trained to respect and obey parents and elders.

Children are themselves cherished members of the family, constantly attended by the mother or an older brother or sister. Miniature figures of royalty and tokens of ancient wars on display during annual festivals for boys and girls often tax the family budget to the utmost. School children have ample opportunities to put aside their books to dance, play games, and compete in athletic contests while parents and teachers beam their approval.

Home industries permit the working mother to keep an eye on her children. The children are expected to help out as soon as they are able and thus learn the craft. Although encouraged to work at an early age, children can always find time for play and can usually find some obliging adult with endless patience who will tell them stories or join in their games.

#### The Role of Women

Since the war, women have been taking an increasingly active part in community life. The postwar years have brought them such advances as the right to vote, to obtain a university education, and to work at a greater variety of jobs outside the home. Many women—especially the younger, educated ones living in urban areas—dress and behave much as the women in the United States.

Two special groups of women found in the Ryukyus are



Women work at many jobs—some as ancient as the geisha's and others as contemporary as today.

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*noro* priestesses (discussed on pages 86-87) and *geisha*. The *geisha* is a trained hostess—her profession, which originated in Japan, an ancient and respected one. From the age of 10 or 12 until she is 16 or 17, the *geisha* is taught such subjects as singing, dancing, etiquette, flower arrangement, and the tea ceremony. She entertains at public gatherings of men, often at tea houses.

Although the women of the Ryukyus are enjoying greater freedom than ever before, they should not be approached casually. Outside the nightclub areas, you will find that Ryukyuan women observe strict standards of decorum.

### Marriages

Ryukyuan parents usually arrange the marriages of their children through a relative or close friend of the family. If the parents of a young man approve his choice of a marriage partner, the *nakodo* (go-between) then consults the parents of the young lady. If they, too, approve the marriage, the parents of the couple select a good day from the lunar calendar for the rites and make the other arrangements.

Although the custom of arranging marriages is not always followed by the more modern youth, it is usually satisfactory to those who do. Men usually marry at the age of 24 or 25 and women a few years younger. Child marriages are rare.

Marriage rites vary according to the locality and the

religious beliefs of the persons involved. However, weddings are always colorful and festive events marked by the couple's families and friends with feasting, drinking, and exchanging visits. The bride's esteem for her family and ancestors is transferred to those of her husband.

### Fashions

Traditional Ryukyuan dress—Japanese in style but somewhat simpler—has given way to the more practical and less expensive Western-style clothing, except in rural areas and on festive occasions. For the most part, women wear simple dresses or skirts and blouses. The bridal outfit, however, is usually traditional—the colorful kimono topped by a large headdress that almost hides the bride's elaborate hairdo.

Men usually wear Western-style suits, though they may get into something more comfortable when relaxing at home. Hats are rarely worn by men or women, but the umbrella is widely used for protection against the elements—sun or rain. Footwear traditionally consisted of woven sandals or wooden clogs, but more and more Ryukyuans are wearing modern leather shoes.

Tattooing was once in vogue among the women and may still be seen on the hands of older women. The design, which varied from place to place, indicated the social standing and marital status of the individual. The cus-



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Some Okinawans cling to tradition . . .

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Others are modern in outlook and appearance.

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Kimono-clad children add charm to this urban scene.

tom originated, according to one local legend, in order to prevent Japanese officers from claiming that Ryukyuan women were Japanese and carrying them off to Japan.

Distinctive hairpins once worn by both men and women also indicated the social rank of the wearer. The king wore one of gold; others wore silver, brass, pewter, or wooden pins, depending upon their standing in society.



#### Homes

The war destroyed most of the buildings on Okinawa. Some have been rebuilt along traditional lines, but others are as modern in design as can be found anywhere. The traditional architecture is an interesting blend of Chinese and Japanese, with local modifications. A typical sight is the tile roof with a ceramic Chinese dog as guardian.



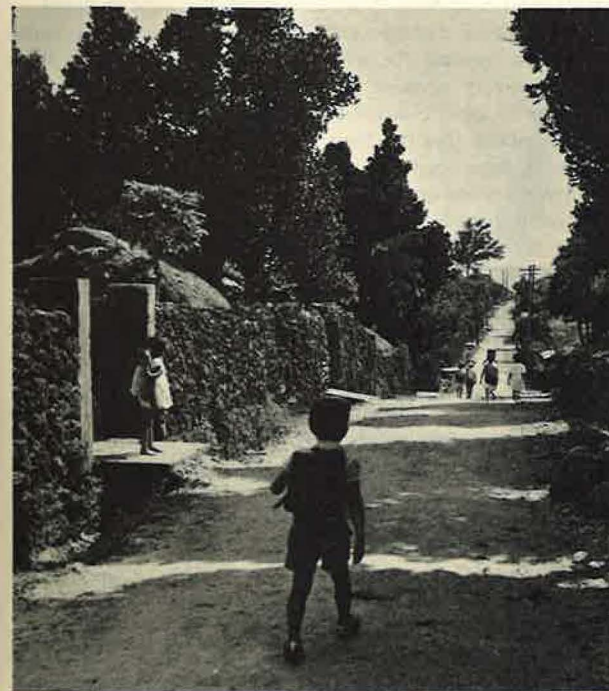
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The average Ryukyuan home is a simple structure of unpainted wood with a tile or thatch roof, thatch predominating in rural areas where the walls are sometimes of a mixture of straw and mud applied to bamboo lath work. Wooden houses can give and sway with the force of typhoons without collapsing, and if a thatched roof does blow off the loss is not great. Postwar homes of porous coral blocks held together with mortar are not uncommon. These, too, are typhoon resistant.

The small lot—about 50 feet square—on which the village home stands is surrounded by a wall and contains



Homes such as this can be seen in the country.



Coral walls afford privacy to village dwellers.

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small garden, a shed or so, and a pen for pigs or goats.

Thin sliding partitions divide the interior of the house into a few rooms. No provision is made for heating, since heat is rarely needed. The hearth or charcoal brazier used for cooking takes the chill out of the air in winter.

Ryukyuan, like the Japanese, literally live on the floor, which is kept scrupulously clean. Shoes are invariably removed before entering the house. The wooden floors are covered with *tatami* (straw mats) by those who can afford it. Others leave the floor bare or cover it with heavy brown paper.

Home furnishings are scant, but every home contains a family shrine of some sort and possibly a few pieces of lacquerware and an artistic arrangement of cut flowers in season. The family sits on the floor to eat from trays or a low table. (Meals usually consist of sweet potatoes and other vegetables, rice, and perhaps a little pork or fish.) At night the living room is converted into a bedroom by spreading sleeping mats on the floor.

Never, under any circumstances, should you enter the home of a Ryukyuan friend without first removing your shoes. Even if slippers are not provided, as they sometimes are, shoes must come off. To break this rule would be as rude as to walk on the sofa in the home of an American friend. Obviously, the floor would easily become too soiled to sit and sleep on if trampled by outside footwear.





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### Bathing Hints

Most Ryukyuan homes are not equipped with modern plumbing and bathing facilities. Should you have the occasion to use a public bath, here are some tips to remember.

First, several people must use the same bath water, since fuel is too scarce to heat fresh water for every individual. Second, scrub and rinse yourself thoroughly *outside the bath*, using a small container of water provided for this purpose. Third, don't expect to enjoy the luxury of large towels unless you bring them along with you.

### Tea Drinking

The Ryukyuan follow the pleasant Asian custom of serving tea on just about every occasion you can think of—to guests in their homes, to business associates in their offices, and to customers in their shops. To refuse it is highly impolite, even though you dislike tea or the idea of a hot drink on a hot day.

The kind of tea served varies with the occasion. For example, cherry-blossom tea or orchid tea is served for a happy occasion such as a wedding. The tea-drinking ceremony, governed by strict rules, is a special occasion. Special utensils are used for the ceremony, carefully arranged according to ancient custom. Tea leaves are never used twice. Only one person at a time drinks tea and then in a prescribed manner.

But for ordinary, everyday tea drinking, there are no special rules to follow and tea is simply a refreshing beverage.

### Arts and Crafts

Ryukyuan arts and crafts are rich in local lore and color. The war destroyed some of the finest examples, but artists and craftsmen are busily at work producing others. The Ryukyu International Art League (RIAL) offers lectures and exhibitions and can introduce you to



Ceramic cocks get a final touch of the paintbrush.

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Craftsman applies floral design to lacquered tray.

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Hand-painting of textiles is a Ryukyuan specialty.

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artists who will teach you much about Oriental arts and crafts if you are interested.

Ryukyuan artists are as much individualists in their work and appearance as artists anywhere. They tend to congregate in colonies, one of the most prominent of which is at Shuri. Among the painters and sculptors are modernists as well as traditionalists. The traditionalists follow the mystical, delicate style of their ancestors; the modernists prefer realism and surrealistic abstractions. All, however, impart an individual touch to their work. Traditional paintings, sometimes on silk, are intended to depict moods rather than fleeting impressions of scenes. As in Japan, flower arrangement is an art in which the women excel.

Skilled craftsmen turn out beautiful work in textiles, ceramics, lacquerware, woodcarving, shell jewelry, and blown glass. Dollmaking is an example of a craft that has been raised to an art.

Jofu cloth, woven from ramie fiber, is in great demand. This excellent fabric, similar to that the Egyptians once used to wrap mummies, is desirable for several reasons. Its tensile strength is much greater than that of silk, yet it is light and cool. It resists soil and launders well. Miyako Island, south of Okinawa, is a jofu-making center where the ramie fiber may be seen stretched out in the yards of homes or even in the street. Women weave the skeins of ramie on hand- and foot-operated looms similar to those used by their ancestors.

Beautiful patterns are imprinted on cloth in several ways before it is dipped in dyes of rich hues. Paper patterns may be used, starch may be squeezed onto the cloth through tubes, or threads may be tied at certain intervals to produce striking designs. The tortoise shell, symbolizing long life, was a popular prewar design, but the designs today are usually less elaborate.

Deft-fingered Ryukyuan potters produce ceramic products noted for purity of line and richness of color. The raw material is clay, which Okinawa has in abundance. Clays are carefully mixed before shaping, then put on a pottery wheel. While spinning the wheel with his foot, the potter pats and presses the clay into shape. The object is next decorated and finally fired in an earthen oven.

Okinawan lacquerware is considered the finest in the Far East. Bowls, trays, and furniture are hand shaped from wood and given a glossy finish with lacquer. After learning the process, which originated in China, from the Japanese centuries ago, the Okinawans added improvements of their own. At a lacquerware factory you can watch chunks of wood being made into handsome and useful articles. Lacquering of wood was probably begun for a very practical reason—to toughen it against the warm, humid climate. Lacquerware is extremely durable.

No Ryukyuan party or celebration would be complete without music and dancing. The men of Okinawa, like those of Japan, are fond of parties where geisha sing, play

the samisen, and serve beer and *sake*, a wine made of fermented rice. The samisen is an ancient and highly prized musical instrument that resembles our banjo. Other popular musical instruments are the flute, drum, and *kutu* (Japanese *koto*). The *kutu* produces harplike tones. A large instrument with 13 strings, it rests on the floor and the musician kneels when playing it.

Okinawans enjoy their own and Japanese theatrical productions, which are often based on ancient historical events and accompanied by music and dancing. Dancing usually takes the form of slow movements of the body, each movement of the hands and feet being significant. In this type of dancing the dancers' faces are expressionless.

#### Educational Achievements

The school system and curriculum follow the pattern of postwar Japan's. Education is compulsory through the ninth grade. The public school program consists of six years of elementary schooling, three of junior high school, and three of senior high. Boys and girls attend classes together.

At the close of the war nearly all of the schools had been destroyed and an acute shortage of qualified teachers existed. Great strides have since been made in overcoming both of these handicaps. A school construction program has taken students out of tents or quonset huts and put them into new school buildings. Summer courses

and on-the-job training have made teachers better qualified for their jobs.

Ryukyuans are particularly proud of one postwar school—the University of the Ryukyus, erected on the site of Shuri Castle. Americans as well as many local officials participated in the formal opening ceremony on 12 February 1951. Courses are offered to both men and women in agriculture, forestry, home economics, languages, natural science and mathematics, education, fine arts and music, social science, and business administration. The language instruction includes several courses in intermediate and advanced English. On the campus is the Shikiya Memorial Library, to which Americans have donated many books.

Before the university was built, students seeking higher education had to go to Japan or elsewhere to get it. Many still do, with financial assistance provided by the Ryukyuan and Japanese Governments. Many exchange students have studied in the United States at the expense of the U.S. Government and returned to share their experiences and practice their English with others. The student exchange program, in addition to increasing mutual understanding between Americans and Ryukyuans, is helping fill the need for leaders.

Japanese is the official language of the Ryukyus and the language in which classes, aside from those in foreign languages, are conducted. Some Ryukyuans, however, still speak their native tongue.



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# OKINAWA

### You and the Ryukyuns

You have probably been told many times that when you serve overseas you have this special obligation to your country—to act as an unofficial ambassador. This is especially important in Okinawa simply because the United States, as the administering authority, is under the close scrutiny of all Asia. No matter how excellent our administration or how many advantages we have brought to the people, it is natural that they should prefer to be free of our control, even while recognizing the necessity for it.

Consequently, it is important that you understand and respect the Ryukyuns and their problems and that you be as fair, generous, and kind to them as possible. The Okinawans have responded warmly to a variety of friendly deeds by Americans, whom, on the whole, they respect and admire. You can and should add to the good will that exists.

You can do your country a service and make your tour of duty more enjoyable by a number of off-duty activities. For example, English teachers are always needed, as are volunteers for work in charitable and welfare organizations. If you excel in some sport, you can coach others in it. For suggestions on activities to suit your interests and talents, consult your Special Services officer, chaplain, public information office, or club. They may be conducting programs in which you can participate.



Okinawans are eagerly adopting American sports.



Here are some suggestions that will help you make friends among the Ryukyuan people:

● *Be courteous.* A highly developed social code governs personal relationships among Ryukyuan. You can't hope to learn the intricate details of the code of manners, but good manners by American standards will be adequate.

● *Be patient.* Many Ryukyuan have learned English and others are studying it, but English is not their native tongue any more than Japanese is yours. Hence, misunderstandings are bound to occur. Don't get excited about it when they do. Raising your voice or waving your arms won't help a bit.

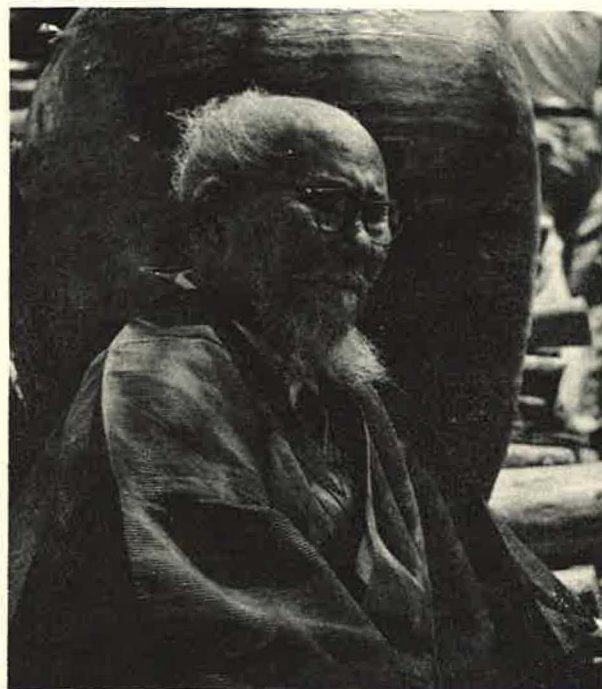
● *Be helpful.* You will have many opportunities to cooperate with Ryukyuan individuals or organizations on a person-to-person basis and through the efforts of your organization, clubs, or religious group. Don't fail to do so when the opportunity presents itself.

● *Be fair.* Boasting and sneering are trademarks of ignorance. Pride in one's country and culture is a fine thing, and remember that the Ryukyuan are just as proud of theirs as you are of yours. Theirs is an ancient culture and one they can well take pride in. To disparage it simply because you do not understand it would be a grave error. It is not our purpose to Americanize Asians, and any Ryukyuan will understandably become annoyed at hearing his way of doing things compared unfavorably

with the American way. A lavish display of money can be annoying, too, to a Ryukyuan wage earner who considers \$40 a month extremely good pay.

The more you learn about Ryukyuan and their culture, the more you will appreciate and respect them. You aren't expected to become a profound student of Ryukyuan affairs, but you can easily learn enough to make your stay more worthwhile and pleasant. And while you're about it, learn as much of the language as possible. You probably won't become fluent in Japanese, but even a little knowledge of it will help you immensely. The instantly favorable reaction to a few words of recognizable Japanese will be very gratifying.





Age is highly respected—as well as craftsmanship.

Keep your temper under control. In conversations with Ryukyuan friends, it's a good idea to avoid heated arguments. These are likely to result if you discuss such topics as politics and religion. Don't become involved in controversies with Ryukyuans over the governmental administration of the Ryukyus. Your personal opinions might be construed as the U.S. Government's position. Give honest answers, however, to questions about the United States.

Parents are responsible for seeing that their children obey regulations and behave politely toward local nationals—especially domestic and housing area employees. In a country where respect for elders is traditional, it is extremely offensive for a 10-year-old to address a 40-year-old houseboy or waiter as "Hey, Boy-san."

Dependents and women in the service of the United States are required by regulation to refrain from wearing abbreviated clothing when shopping, even on the base, or while sightseeing. To avoid embarrassment, follow this rule. Such clothing as shorts and halters, pedal pushers, and other beach and sports items may be worn on the beach where it is appropriate or in private quarters.

On Okinawa you will be in close contact with Okinawans, for villages crowd in closely upon military installations, and many Okinawans are employees of the U.S. Government. You will be an object of friendly interest and wield considerable influence, especially among the



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youth of the island. Small boys will imitate you. With this in mind, you will want your influence to be wholesome and your personal contacts with your good-natured Okinawan neighbors to be harmonious.

### RELIGIOUS FAITHS AND FESTIVALS

Although tolerant of all religions, the average Ryukyuan prefers his own—a combination of animism and devotion to ancestors. The native animism, which attributes souls to inanimate objects and forces of nature, has been modified over a long period of time by the influence of Taoism, Buddhism, Confucianism, Shinto, and Christianity.

Taoism, an ancient Chinese religion founded by Lao-tse (or Lao-tzu) in the sixth century B.C., promoted devotion to ancestors by teaching that ancestral spirits become divine after seven generations. A succession of lives is also a feature of Buddhism. The goal of Buddhists is Nirvana, a selfless state devoid of human suffering. Founded in India by Gautama Buddha (563-483 B.C.), Buddhism got its start on Okinawa at Urasoe in the 13th century. Chinese settlers who arrived at Naha in 1391 soon began to teach Confucianism. This is based on the teachings of Confucius, a philosopher of ancient China whose rules for harmonious relations among people include respect for parents and superiors.

Although the practice of both Buddhism and Confucianism has declined, these great Asian religions have left a

distinct imprint on Ryukyuan culture. The average Ryukyuan cares little for religious theory and philosophy, hence these aspects of Buddhism and Confucianism have never had wide appeal except among scholars.

The Ryukyuans have long been exposed to the influence of Shinto, the traditional religion of Japan. After annexing the Ryukyus Japan promoted Shinto with limited success.

Christianity was introduced in 1846. Dr. Bernard Jean Bettleheim, the first Protestant missionary, was attempting unsuccessfully to spread the faith when Commodore Perry arrived in 1853. Since early in the 20th century, Christianity has gained some converts, but they probably total less than one percent of the population. Nearly all of the patients in Okinawa's one leper colony—Airaku-en, on the island of Yagachi—are Christians, however.

The Ryukyuans do not congregate regularly for religious services as members of Western churches do. Instead, families as a group venerate ancestors in the home and at family tombs. Tablets inscribed with the names of ancestors in two rows—men's in the upper row and women's in the lower—are retained in the home to keep alive the memory of the departed. The family burns incense before these and in other ways honors the ancestors they represent. From time to time the ancestral spirits are assumed to visit the tablets.

Believing that various objects and forces of nature are

endowed with spirits, or supernatural powers, individuals pay homage to these in fields, forests, and caves, and along roads and byways. Supernatural powers are attributed to the dragon, tortoise, sun (as the source of fire), wind, and water, among other things.

The Ryukyuans observe burial rites strictly. Burial tombs, called *haka*, and burial customs are such distinctive features of the Ryukyu Islands that they require a few words of discussion.

### Burial Customs and Tombs

Traditionally, bodies of the dead are placed in coffins in a seated position and interred with ceremony in family burial tombs, which are sealed with mortar. Several





years after a burial, the tomb is unsealed and the bones are removed and washed, then reinterred in a smaller receptacle to make room for others to follow. The tomb is also opened, of course, when other members of the family are buried. Relatives of the dead visit the tomb on set days during the first year after a death occurs and on certain anniversaries of the death.

On a walk or drive you will see tombs on every hillside. Many are in the shape of a horseshoe with the top rounded somewhat as a turtle's back. The name for these, *Kami-no-ku-baka*, actually means *turtle-shell graves*. To some, the turtle-back tomb symbolizes the womb from which man comes. Earlier tombs were rectangular in shape and covered with a flat roof.

The turtle-back tomb resembles the bunker-type pillboxes constructed by the Japanese during the war. Many actually served the Japanese as formidable defense positions at that time. On the other hand, some Okinawans converted Japanese pillboxes into family tombs after the war.

Okinawan tombs are usually made of coral blocks and contain a walled space in front where the family gathers for appropriate festivals and family celebrations. These can be gay affairs in spite of their setting, since death is considered a promotion to the spirit world.

The size and elegance of the tomb depend upon the wealth of the family. Okinawans may be more concerned



Ancestors are honored at the family tomb.

about the condition of the family tomb than they are about their home. Maintaining the tomb often puts a severe strain on the family budget. Not all Ryukyuan by any means can afford the luxury of an elaborate family tomb. Many cannot afford tombs of any kind and simply bury their dead in the earth. Even then, the family gathers at the burial site to observe certain festivals. When bodies are cremated, as many are now, the ashes are kept in simple urns.

### A Word of Caution

It is probably best for you to view Ryukyuan tombs from a distance. As important symbols of the Okinawan private religious beliefs, they should not be inspected too closely except by invitation.

Temples and shrines are open to visitors. When you visit them, remember that they are places of worship and show them the respect you would your own church back home. Your manner should be dignified and your clothing conservative. You will of course be **expected to observe** the local custom of removing your shoes **before entering**. It shouldn't be necessary to remind you not to touch objects that are considered sacred.

### Noro Priestesses

In ancient times the *noro* priestess served Ryukyuan by caring for the hearth fire (which was carried from place to place and from island to island), performing

devotional rituals to ancestors, and divining auspicious days for such events as marriage, burial, travel, or planting crops. As the guardian of sacred groves and oracular shrines she resembled the priestess of Greek tradition. Her influence and prestige were tremendous in the days when a virgin daughter or sister of the king was chief high priestess and assisted in royal affairs. The office of *noro* was usually retained in noble families from generation to generation.

Traditionally, the *noro* wore white as a symbol of purity, a head decoration of feathers, and a necklace of beads. Among the beads were some, called *magatama*, curved in the shape of a comma. Three simple hearthstones in or near the *noro's* home were a center of worship.

Few *noro* are left today, but those remaining command great respect in rural areas. They are still consulted by villagers and they still perform religious rites. However, they have come to be associated in the popular mind with magical powers and even witchcraft. And their prestige is rivaled by the *yuta* (sorceress) and *hakke* (fortune teller). Since the *noro* is no longer required to remain celibate, she leads a normal family life. She does not live in or maintain temples or shrines. To an outsider, the *noro* is hard to distinguish from any rural Ryukyuan woman.

### Festivals and Celebrations

The Ryukyuan people, from the oldest to the youngest,



love holidays, the pageantry of festivals, and private family celebrations as much as any people on earth. Festivals are family affairs, occasions for getting together with other members of the family and singing, dancing, and feasting with them.

Many of the festivals are religious in origin or have religious overtones, but no opportunity to celebrate is overlooked. Among a farming and fishing people, it is not surprising to find festivals honoring now obscure gods of fertility and the sea, to find farmers praying to some gods for good crops and weather suitable for growing crops, and fishermen invoking others for good fishing and safe voyages.

In addition to their traditional festivals, the Ryukyuans have adopted and adapted some from China and Japan. Even Western holidays, especially Christmas, are observed by some. Birthdays are not generally celebrated annually. Instead, all the boys and girls celebrate together on Children's Day each year, and birthdays of persons in certain age groups are observed on another day.

Traditional holidays follow the lunar (moon) calendar, but the solar (sun or Gregorian) calendar is used for other purposes. The lunar calendar year is 10 or 11 days shorter than our solar calendar year; the lunar new year, more than a month later than ours, falls in early February by our calendar. Holidays are sometimes observed twice, by both calendars.



No festival is complete without folk dancing.

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The lunar new year is perhaps the most popular celebration of the year. Festivities continue for a week or more. All business comes to a halt on New Year's Day, even restaurants and tea houses closing so everyone can be with his family to celebrate. This is a time to pay homage to ancestors and to pay and receive formal calls. Every effort is made by even the poorest family to have new clothing and traditional goodies. The tombs of those who died within the past year are visited on the 16th day of the first lunar month.

*Juri-Uma* (Geisha) Festival is celebrated on the 20th day of the first lunar month. The geisha parade on this occasion to the Nami-No-Ue Shrine in Naha will probably be your best chance to see geisha, for geisha parties are rather exclusive and very expensive.

Two festivals during the second lunar month are commemorated privately; *Higan* (meaning Other Shore), a Buddhist festival of the dead marking the crossing of souls over the ocean of existence to Nirvana, and *Uma Chii*, a festival of grain during which prayers are made for a good harvest.

The third day of the third lunar month brings a joyful occasion for girls—*Hina Matsuri* (Doll Festival). At this time dolls, often heirlooms and exquisite miniatures of ancient royal families and courtiers, are displayed in homes. These dolls are not ordinary toys to be played with. After about a week they are put away until the

next Doll Festival. Picnics, dancing, and dressing up are privileges of the girls on this holiday.

*Seimei-Sai*, or Memorial Day, also falls in the third lunar month—after planting time and before active cultivation is started. Families and clans of families then gather to pay homage formally to ancestors.

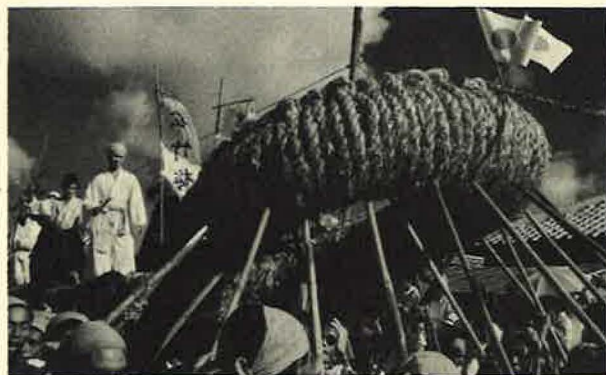
Colorful *Dragon Boat races* are held on the fourth day of the fifth month, when 30-foot canoes, each manned by a dozen paddlers and brightly painted to represent a dragon, race one another. Itoman is the best place to enjoy this celebration. In ancient times, canoes similar in size to those used in the races were carved from single logs to carry hardy Ryukyuan seamen over thousands of miles of ocean. Although trees of such noble proportions vanished long ago, so strong is the hold of tradition that the same type of canoe is still made, of boards carefully fitted by hand.

The fifth day of the fifth month is *Children's Day*, once celebrated for boys only but now enjoyed by girls as well. On this day you will see paper or cloth carp flying from poles at every house where there are boys. The carp, by swimming upstream, symbolizes strength and manliness. To encourage a manly spirit, ancient weapons—either heirlooms or, more commonly, replicas of old weapons—are displayed. Boys traditionally bathe in water scented with iris root. Influenced by so-called *samurai* movies featuring exploits of feudal heroes, small boys often spend



Children's Day (and many other days) whacking one another with wooden swords in imitation of their screen heroes. Wooden swords are as common here as cap pistols back home.

*Harvest Festival*, observed in the sixth month, is best known and most widely attended at Yonabaru. Two huge ropes of freshly harvested rice straw, representing male and female, are carried through the streets in a colorful procession and joined to symbolize fertility of the earth. The highlight of the festival is a tug of war between selected teams.



Harvest festival at Yonabaru.

On the seventh day of the seventh month comes *Star Festival*, when the stars Althair and Vega seem to approach each other. This gave rise to a charming legend of a herd boy and a weaving girl who, after a year of separation, meet on this night across a bridge made of swallows. At this time, homes and tombs are scrupulously cleaned and refurbished in preparation for *O-bon Festival*, when ancestral spirits are entertained by the living.

With the possible exception of New Year's, *O-bon Festival* is the most important of the year. The expression "*O-bon* and New Year together" means "This is just too much." There is nothing morbid about the 3-day event (13th to the 16th day of the seventh month), since ancestral spirits are assumed to be benevolent onlookers at the festivities and to expect the living to be happy. The spirits are welcomed with incense and various offerings. Family reunions, exchanging of gifts (not to be confused with Christmas gifts), feasting, dramatic entertainment, and dancing in the village square are all part of the celebration.

Dancing (*Bon Odori*) takes place on the third and final day of *O-bon* and may last all night long. Carefully rehearsed, the rhythmic dancing is accompanied by singing, chanting, hand-clapping, foot-stamping, the music of flutes, and the beat of drums. This is an excellent time to see ancient costumes and hear traditional music.

Guests are welcome to watch or participate.

The *Moon Festival*, in the fall, is frankly just an occasion to have a wonderful time enjoying the harvest moon. People get together at moon-viewing parties, write and exchange poems, and eat, drink, and enjoy themselves generally.

There are other holidays—political anniversaries, school holidays, local religious festivals, and the like—but the ones mentioned here are among the most significant.

### PASTIMES—FAMILIAR AND OTHERWISE

In the Ryukyus, you will be able to spend your leisure hours much as you do at home, if you wish. Recreational facilities offered by the Armed Forces are among the very best. But unless you get out and mingle with the people among whom you serve, sample their foods, watch and try their sports, enjoy their traditional entertainment and festivals, you will be missing a wonderful opportunity to have new experiences and meet new friends.

#### Adventures in Eating

If you are adventurous, you will want to try local dishes not found on American menus. Some of them are very appetizing indeed. Eating with chopsticks will be fun, too, once you get the hang of it. For the most pleasant meal in an Okinawan restaurant, take an Okinawan friend along to advise and assist you.

Here are a few dishes to try for a starter. *Sukiyaki* (skee-yak-ee) is a delicious beef and vegetable dish cooked in sweetened soy sauce at the table. In addition to thin slices of tender beef, it contains bean curd, green onions, bamboo shoots, cabbage, and other vegetables. *Tempura* (tem-poor-ah) is the name of a variety of foods fried in deep fat—fish fillets, shrimp, or pieces of meat or fowl with or without vegetables, or perhaps vegetables alone.

*O-sushi* (o-soo-shee) is cold rice, seasoned with vinegar and spices, rolled into a cylinder about the size of your thumb, and topped with raw fish slices, an egg preparation, or seaweed. This is dipped in soy sauce and eaten in one bite. Raw fish slices, *sashimi*, dipped in a tangy, highly seasoned sauce, are also popular. Many Americans who didn't think much of raw fish at first have become quite fond of it later. Many Americans, remember, think they don't like raw oysters until they have eaten a few.

#### Places To Eat

Aside from the many clubs and messhalls provided for American servicemen, approved eating places are limited. A few commercial restaurants serve local foods in the local manner and setting. Several others specialize in Western-type meals, but the food and service are no better and considerably higher in price than at the Armed Forces clubs. Roof garden cafes in a few of the larger department stores are delightful, especially in the cool of the



evening. Food and beverages can also be obtained at hotels.

Okinawan restaurants are inspected by Ryukyuan Government officials and graded *One*, *Two*, or *Three*. When dining out, visit the restaurants rated *Grade One*—the safest from the standpoint of sanitation—and avoid those in the other categories.

At the many Armed Forces clubs—officer, NCO, and enlisted—you can enjoy good food and bar service at very reasonable prices. These clubs offer orchestras for dancing and floor shows. If you belong to one, others in the same category may allow you to enjoy their facilities.

#### A Word About Drinks

*Sake* (sah-kay), a kind of wine, and *awamori* (ah-wah-more-ee), a whiskey, are produced locally from rice. These colorless drinks are served in tiny cups. Sake is heated before being served. In the villages a sort of brandy is made from sweet potatoes, and a drink resembling "white mule" from sugarcane. No matter what your estimated capacity is for familiar beverages, approach all of these with caution. Although *sake* and *awamori* are not highly alcoholic, the local custom is to serve them very freely.

Most nightclubs feature high-priced drinks, a multitude of friendly hostesses, and dancing to jukebox music. In some sections of Naha and Koza nightclubs are lined up side by side along the streets.





The village water point is a center of social life.

### Stay Healthy

In the Ryukyus, as in many other countries, a few simple health precautions are necessary. As a newcomer, you will be more susceptible to local disease-causing germs and parasites than the Ryukyuans. The Ryukyuans, through the years, have built up some immunity to them, but they would probably flatten you.

When you are in the country, be careful what you eat and drink. Since night soil is still used to some extent as fertilizer, water and plant life in the raw may be contaminated. Be sure that the water you drink is from an approved source—not from wells, streams, or ponds. When in doubt, quench your thirst with hot tea instead of water. Avoid uncooked vegetables and unpeeled fruits.

### Sports, Ryukyuan and American

The Ryukyuan people enjoy a wide range of sports, some of which will be thoroughly familiar to you. The great American pastime, baseball, introduced from Japan, is very popular. Also enjoyed widely are track and volleyball, as are basketball and table tennis where facilities exist.

The term "sport" is somewhat misused in describing karate, a type of boxing in which both hands and feet are used. To qualify for this, the hands and feet must be so tough that rocks, planks, and bricks can be smashed with them. A wonderful form of physical training, ka-





The karate enthusiast is developing tough fists.

rate has many devotees among young Americans stationed here.

Among the traditional Japanese sports enjoyed in the Ryukyus are judo (the art of self-defense), a variation of Japanese sumo wrestling, and kendo (a type of fencing with wooden sabres). If you are athletically inclined, you might like to learn judo or kendo. Judo, a splendid body conditioner as well as a means of self-defense, is also taught to classes of girls. Competitions are arranged between Ryukyuan and American athletes in most of the common sports. Be sure to participate whenever you can, for this is an excellent way to acquire Ryukyuan friends.

Local spectator sports include cockfighting, contests between the mongoose and a poisonous snake called the *habu* (hah-boo), horseracing, and bullfighting. The bullfight, a colorful and popular community sport, is much less gory than the Spanish type. Trained fighting bulls are pitted against each other by their handlers. Blood is seldom shed in these encounters.

An organized sports program conducted by U.S. military organizations affords you an opportunity to watch or compete in every well-known sport. You can organize competition in obscure sports through the Special Services if you wish.

You will find abundant opportunities for all kinds of water sports, including swimming, fishing, boating, and water skiing. There are many excellent pools and beau-

tiful white sand beaches.

Certain precautions are in order, however. Swim only at authorized beaches. A stretch of unauthorized beach may seem very inviting, but the water there may be contaminated with village sewage. Authorized beaches, too, are patrolled by lifeguards and equipped with lifesaving devices, as well as parking places, picnic areas, and facilities for showering and dressing.

If you like spearfishing or skindiving, do it as a member of an organized club. In the waters about the islands are creatures that may cause you trouble—sharks, rays, moray eels, barracuda, and the like. No injuries have resulted from properly organized water sports. The greatest danger is from drowning, through ignorance of currents and tides, and from faulty or misused equipment.

Coral reefs off the islands can cause a nasty cut. Should such a misfortune befall you, get first aid by all means, for the cut can become infected very easily.

Hikers venturing off the beaten path should beware of the deadly poisonous snake called *habu*. A night feeder and frightened of light, it is generally inactive during the day. The *habu* grows as long as 6½ feet and as thick as a firehose. Take care not to walk in any grassy or wooded area at night. Even when walking along the road at night, be sure to shine a flashlight on the ground in front of you. Boots and a stout stick afford some protection against the *habu*.







American teenagers make excellent "ambassadors."

### Other Diversions

A number of motion picture theaters on Okinawa, several of them air conditioned, feature the latest films. Movie going is popular with the Okinawans, however, so don't count on getting a seat or even adequate standing room. You might enjoy the novelty of Japanese movies. For those who like "live" shows, there are American-sponsored Little Theater groups.

The Armed Forces Radio and Television Service provides up-to-date news, music, and local features, as well as rebroadcasts of first-rate American shows.

Nearly every well-known American organization has an active chapter on Okinawa, including Boy and Girl Scouts for children. Fraternal, professional, religious, military, and social organizations will welcome you. There are clubs for every activity—from stamp collecting to yachting. These are open to men and women—enlisted, officer, and civilian. Dependent children may enjoy those suitable for children when under parental supervision. Make new friends through your favorite hobby. Sports and hobby equipment can be purchased at Service exchanges.

For the more serious minded, there are libraries, music rooms, and self-improvement clubs. The officer or enlisted man who wants to continue his education can do so through U.S. Armed Forces Institute (USAFI) correspondence courses or by attending college-level classes available on the military installation.

Excellent schooling is provided for dependent children, from kindergarten through an accredited high school. Buses furnish transportation for school children who need it.

### Shopping

Armed Forces exchanges, with conveniently located branches, offer excellent opportunities for shopping. In addition to PX's, a number of exchange concessions are operated for the benefit of Americans. These offer merchandise such as clothing and textiles by the yard, and such services as tailoring, barbering, drycleaning, shoe repairing, and photograph developing.

Among the excellent Ryukyuan-made items available are lacquered bowls and trays, useful and ornamental pottery, beautifully printed textiles, woven mats and baskets, and dolls.

## GETTING AROUND

You will have no trouble getting around on or from Okinawa. The island is a stopover point for flights to Hong Kong and Southeast Asia, and airplanes follow the schedule closely. A flight from the airport at Naha to Tokyo takes less than five hours. The same distance can be covered by steamer in approximately three days. Traveling by air, Taiwan is only about two hours away and Hong Kong three hours.

During the war, "an excellent system of poor roads" existed, to quote an Army engineer. Since then American bulldozers have vastly improved the roads, though some stretches are better than others. A four-lane highway connects the major military installations on southern Okinawa. A small railway line destroyed by the war was never rebuilt, since other means of travel are more efficient.

Okinawans, for the most part, travel by foot, bicycle, oxcart, or bus. Bus service is efficient, and buses are usually overflowing. There is also a U.S.-operated military bus system. Privately owned automobiles total well under 10,000, but taxicabs are available at a reasonable rate. You will find your own car a convenience if you bring it.

### When You Drive

There are a few things to keep in mind when driving, if you value your safety and that of others. First of all, remember that the Ryukyuan people have had little experience with automobiles and the traffic problems they cause. Most of them do not drive and hence cannot possibly understand the driver's viewpoint. Pedestrians have little or no comprehension of safety practices. Instead of interpreting the sound of a horn as a warning to move out of the way, they may consider this a signal that you are going to drive around them.



Some Ryukyuan drivers, especially those who drive small taxicabs, drive erratically. Taxi drivers often work staggeringly long hours and so are not always alert. They may violate almost any traffic rule in order to pick up a fare. Only the bigger cabs—American cars of recent model—are licensed to enter military installations.

Drivers keep to the right as in the United States. (In Japan they keep to the left.) The speed limit is 30 miles per hour on a four-lane highway and 20 on two-lane roads. These speeds are liberally posted, as are other traffic signs. Even at the moderate speeds allowed, the traffic toll is an ugly record. Don't add to it. Roads are patrolled by the Ryukyus Armed Services Police (RASP) and GRI police who strictly enforce traffic regulations. There are traffic lights in urban areas, and pedestrian crossings are marked with an amber light or some other identifiable means.

As you can see, it is imperative that you be extra careful when driving. Be patient with pedestrians and alert for reckless drivers, bicyclers, and children at play.

### Seeing the Sights

Camera fans will find a wealth of subjects to snap wherever they go on Okinawa. The natural beauty of the island, unspoiled by tourists, has been summed up aptly in just three words—"Japan toned down." Striking waterfalls, sparkling springs, the neat pattern of tea



plantations and rice paddies, and a profusion of blossoms are a few of the things you will remember. Caves and grottoes are often sites of worship, so caution is recommended when viewing these.

Rest centers—at Okuma for officers and Yaka Beach for enlisted personnel—provide excellent beaches and bathing facilities. For longer leaves, you may be able to visit other interesting points in the area, such as Tokyo, Taiwan, Bangkok, Hong Kong, or the Philippines.

### Southern Okinawa

Naha, the capital, is a bustling city with a population of more than 200,000. When you see a modern building of concrete and steel next door to a thatch-topped shack, you can be sure that both are equally new, for the war destroyed everything. Naha's rapid postwar growth and rising standard of living recall the prosperous days of the sailing ships when the busy port was a center of international trade. Although many features of large cities, such as Tokyo, are lacking in Naha, you will find several first-rate theaters, numerous nightclubs, a few large department stores, hundreds of small shops, and a few good restaurants. A stroll through the narrow, winding, crowded streets will give you an interesting glimpse of urban life. In the evening you may see a roadside fortune-teller reading palms by the light of a paper lantern.

At *Nami-No-Ue* (meaning "Over the Waves"), a bluff overlooking Naha Harbor, Okinawans traditionally cele-

brate the arrival or departure of ships. Near a geisha shrine in the area is a large new restaurant overlooking the ocean. Also in this area are the ruins of an ancient Shinto shrine.

Not far from central Naha is a site every American will want to visit—*Shuri*, the ancient capital and cultural center of the Ryukyus. The walled town of Shuri and Shuri Castle, where Ryukyuan kings once ruled, were totally destroyed during some of the bitterest fighting of the Okinawan Campaign. The castle, strategically located on the heights of Shuri, commanded a view for miles around. Centuries old, it had witnessed a lot of history in the making before the war demolished it.

Commodore Perry paid a state visit to Shuri Castle in 1853. The central figure in a glittering procession, which included a detachment of U.S. Marines, Perry was borne along in a sedan chair to the lively music of the band from his ship, the *Susquehanna*. Although foreigners were shunned at the time as a matter of course, Perry succeeded in entering the castle with a flourish, to the strains of "Hail Columbia!" The Perry wing of the museum at Shuri, erected with funds donated by American servicemen, was dedicated on 23 May 1953, a century after this dashing exploit. It contains, among other objects of interest, a scale model of Shuri Castle.

Several members of Perry's party who died in 1853 and 1854 were buried in the small International Cemetery at





A new addition to Okinawa's growing fishing fleet.

#### *Tomari Bay in Naha.*

On the coast south of Naha is a fishing center of considerable local interest—*Itoman*. Here gods of the sea and of fertility are worshiped. Itoman women are considered shrewd traders and have long been fully as independent as men. They could once boast several husbands at the same time. The wife of a fisherman missing for a year is legally a widow, and a marker is placed in the Shrine of Missing Fisherman to the memory of her husband. Should her husband return later and find her married to another man, she may choose either mate and divorce the other. Here, as mentioned earlier, the colorful dragon boat races are held annually.

World War II came to an end on the southern tip of Okinawa. In this area there are several markers commemorating the conflict—a memorial to American Gen. Simon B. Buckner who died on 18 June 1945 (hostilities ended 4 days later), shrines to the memory of a number of Okinawan school girls who lost their lives, a memorial to Okinawa's Unknown Soldier, and Suicide Cliff, where two Japanese generals and many of their men committed suicide—the generals ceremonially by *seppuku* (disembowelment)—to avoid surrender at the end of the battle.

*Kudaka Shima*, a small island off the southeast coast of Okinawa, is the Okinawan Garden of Eden, according to the *Omoro*, the Okinawan bible. Here wind and sea deities are said to have toiled mightily to create dry land

and procure fire from the sea dragon before producing mortals. Some very ancient customs are still followed by the islanders. Coffins here are exposed to the air rather than interred in tombs.

### Northward From Naha

At *Futenma*, in central Okinawa, you can see an underground Shinto shrine to a god of seafarers, built centuries ago. Well worth a visit are the ruins of an ancient castle, *Nakagusuku*, not far from Futenma. The excellent masonry of the foundation and arches can still be seen. The castle was erected for an Okinawan king in the 15th century and largely demolished soon afterwards in a war with another Okinawan ruler. The large sandstone blocks of the foundation had to be carried and fitted by hand, a back-breaking task that took several years. In a pleasant national park here are specimens of native trees and plants.

Continuing north, you will find *Koza*, like Naha, a thriving postwar boom town. From a cluster of farming hamlets, it has grown into the second largest city in the Ryukyus. The initial American landings on Okinawa on 1 April 1945 occurred on the west coast in the *Hagushi* area. Near the east coast to the north is *Kin*, with several attractions—huge underground caverns, an ancient temple, wells surrounded by beautiful flowers and shrubs, and rice paddies surrounded by picturesque low pines.

For a variety of attractive scenery, take the west coast highway from the *Hagushi* area up to Motobu Peninsula with its pineapple farms and impressive mountains. You may want to stop for a while at Nakadomari beach where unusual shells and coral are offered for sale.

*Nago*, a delightful town at the neck of the peninsula, is a pleasant place to spend a weekend. There are two or three Okinawan inns here. If you visit Nago in February, you may see an unusual spectacle—a roundup of porpoises. This occurs annually when schools of porpoises swim into the bay. No one knows why the porpoises visit the bay or exactly when they will come. As soon as the fish are sighted by an alert fisherman, every man, woman, and child in Nago drops everything to join in the sport. Not until a circle of fishermen traps the porpoises and the mayor gives the signal are harpoons thrown. The meat of the slaughtered porpoises, flavored with garlic and ginger, is used in local dishes and enjoyed by the entire community.

Two sites that figure prominently in Okinawan history can be seen on Motobu Peninsula—the ruins of North Castle (*Hokuzan*) and a bay and channel between Okinawa and Yagachi Shima named Unten-ko. Centuries-old North Castle dates back to the time when Okinawa was divided into three independent kingdoms. A beautiful spy sent to North Castle by the king of Shuri is said to have fallen in love with the northern king. Still loyal



to the Shuri king, however, she sent her report to him and then died with the northern king in the battle that followed.

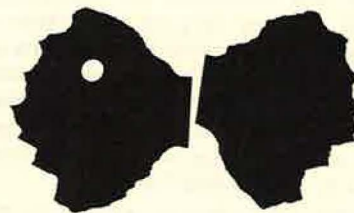
*Unten-ko* is famous as the site where Tametomo, the Japanese father of the first of a line of Ryukyuan rulers, landed on Okinawa in the 12th century. Here, too, in 1609, a Japanese expedition landed to subdue Okinawa. During World War II, the site became a Japanese submarine base.

The friendly Okinawans will gladly direct you to other points of interest. So will the suggested reading list in



From crusty oysters come lustrous pearls.

the Appendix. If you are history minded and enjoy trips to such places as Gettysburg and Valley Forge at home, you may want to read up on the strategy of the Okinawan Campaign and retrace the ground. Nature lovers will enjoy the natural rustic beauty of the north. Explore the countryside on your own and get acquainted with the Okinawans. This will be a pleasant change from your military duties.



## IN CONCLUSION

Your stay in the Ryukyus will give you a great opportunity to broaden your mind and enrich your experience. What you make of the opportunity is up to you. At the end of your tour you may return to the United States knowing nothing of the islands or their people. Or you can do your duty in the fullest sense, which means building understanding and friendship between Americans and Ryukyuans in addition to performing your prescribed military duties. It means showing the Ryukyuans by your words and deeds that we Americans practice what we preach about democracy. It means refraining from any act or deed that would provide the enemies of our country with propaganda ammunition or reflect adversely on the United States or other Americans.

By performing your unofficial as well as your official duties, your tour in the Ryukyus will be a source of pride and pleasure for the rest of your life. You will know that you have acquitted yourself well as an American—that you have contributed personally to the accomplishment of our national goals.

Here are some final reminders.

## DO

- Get out of the military community and mingle with the Ryukyuans.
- Try to understand their viewpoint by learning all you can about them.
- Study their language and speak what you can of it at every opportunity.
- Obey the laws and respect local traditions.
- Be extra careful when driving.
- Remove your shoes before entering a Ryukyuan home or any other building where this custom is followed.
- Respect places of worship.
- Be courteous, considerate, and helpful.
- Remember that off-limits restrictions are for your welfare.
- Observe simple health and safety precautions.

## DON'T

- Boast about the United States and the American way of life.
- Discuss controversial subjects, such as local politics and religion, with Ryukyuans.
- Discuss security information, ship schedules, etc., in front of unauthorized personnel.
- Lose control of your patience or temper.



- Investigate objects you suspect are ammunition.
- Underestimate the deadly power of the *habu* and other poisonous snakes.
- Overindulge in alcoholic beverages.
- Be careless in your dress, or dress in a manner that would be inappropriate for the occasion.
- Be careless with your valuables and thus needlessly tempt the dishonest.
- Indulge in black marketing. It is punishable by law.

With these tips in mind, an adequate supply of common sense, and the desire to make the most of a wonderful opportunity, your experiences in the Ryukyus will be a source of continuing pleasure and provide you with true stories you will be proud to tell your grandchildren.

## APPENDIX

### Money

Only U.S. currency is valid on Okinawa. Unlimited quantities of U.S. currency may be carried by personnel whose termination point is Okinawa. However, it is never wise to carry large sums in cash, or to be careless with your cash and thus invite theft.

Here is a further reminder about money—remember not to spend it extravagantly or display large amounts of it. The hard-working Ryukyuans, whose pay is low by

American standards, may well resent it if you appear to be flaunting your wealth.

### Weights and Measures

The official weights and measures of the Ryukyu Islands are those of the standard metric system. Official institutions, such as governmental offices, use the metric system. However, many Ryukyuans still use their own system, adopted earlier from Japan. Furthermore, some Ryukyuans are familiar with American weights and measures.

The Ryukyuans use the English names of units of the metric and American systems, but pronounce them somewhat differently. Since there is no *L* sound in Japanese, this letter is pronounced as *R*. Vowels are added at the end of words. Thus, kilogram is pronounced *keero-grammu*, kilometer as *keeromaytah*, pound as *pondo*, and yard as *yahdo*. The word foot is pronounced *hooto*. Here are some facts you should know about the metric system:

centimeter-----	about $\frac{1}{2}$ inch
meter-----	39.37 inches, or a little more than a yard
kilometer-----	about $\frac{5}{8}$ mile
30 grams-----	1 ounce
kilogram-----	about $2\frac{1}{2}$ pounds
1,000 kilograms-----	1 ton
liter-----	a little over a quart

hectoliter\_\_\_\_\_ about 22 gallons  
 hectare\_\_\_\_\_ about 2½ acres

Here are the most commonly used Ryukyuan weights and measures:

### Length

re (ree)\_\_\_\_\_ almost 2½ miles  
 cho\_\_\_\_\_ 1/15 mile or 119.3 yards  
 ken\_\_\_\_\_ almost 2 yards  
 shaku (sha-koo)\_\_\_\_\_ almost 1 foot  
 sun (soon)\_\_\_\_\_ 1.2 inches

Units of cloth are about one quarter longer than the above measurements of length. Hence, 1 *shaku* of cloth equals approximately 1.24 feet.

### Area

cho\_\_\_\_\_ almost 2½ acres  
 tsubo (tsuo-bo) or  
 bu (boo)\_\_\_\_\_ 36 square feet

Town lots are measured in *tsubo* and other land in *bu*.

### Capacity

koku\_\_\_\_\_ almost 5 bushels, 47.7  
 gallons

to (toe)\_\_\_\_\_ about 4.8 gallons  
 sho\_\_\_\_\_ 1.9 quarts, 3.8 pints  
 go\_\_\_\_\_ .38 pint

### Weights

kan (kah)\_\_\_\_\_ about 8.3 pounds  
 momme (moam-may)\_\_\_\_\_ about 5.8 grains, .01 ounce  
 kin (keen)\_\_\_\_\_ about 1.3 pounds  
 fun (foon)\_\_\_\_\_ about 5.8 grains, .01 ounce



## Language Guide

Japanese, as mentioned earlier, is the official language of the Ryukyu Islands. However, the native Luchuan tongue is still spoken in rural areas and among the older Ryukyuan.

This section will teach you some standard Japanese words and phrases, which are commonly used and widely understood. When you've mastered them, keep going—take advantage of the Japanese courses offered by your educational center. The more you know, the better the impression you will make and the better you will be able to get around and enjoy yourself. Don't be embarrassed if you make mistakes at first—everyone does. The Ryukyuan will gladly help you improve your pronunciation. They will also consider it a friendly gesture if you take enough interest in them and their country to try to learn their language.

All the words and phrases are written in a spelling which you read like English. When you see the Japanese word for "six" spelled RO-koo, give the oo the sound it has in the English words, *too*, *boot*, etc. Each letter or combination of letters is used for the sound it usually stands for in English, and it always stands for that sound. Thus, oo is always pronounced as it is in *too*, *boot*, *tooth*, *roost*, never as anything else. Say these words and then pronounce the vowel sound by itself. That is the sound you must use every time you

see oo in the Japanese column. If you should use some other sound—for example, the sound of oo in blood—you may be misunderstood.

Syllables that are accented, that is, pronounced louder than others, are written in capital letters. Hyphens (-) are used to divide words into syllables in order to make them easier to read. A curved line ( ) connecting two letters means that they are pronounced together without any break; for example, koo-da-SA\_ee meaning "please."

## Greeting and General Phrases

Good morning	o-ha ee-YO_o
Good day	KOHN nee-chee-WA
Good evening	kohn-BAHN-wa
Good night	ya-SOO-mee-na-SA_ee
Goodbye	sa-yo-NA-ra
Please	koo-da-SA_ee
Thank you	a-REE-ga-to_o
Yes	HA_ee
No	EE_yay
Pardon me	SHEE tsooray_ee
If you want to ask a person something, you call his attention by saying—	
Pardon me a moment	CHOHT-to, SHEE tsoo-ray_ee

Do you understand?  
I don't understand  
Please speak slowly

wa-ka-ree-MA-SKA  
wa-ka-ree-ma-SEN  
yook-KOO-ree, ha-  
NAHSH-tay, koo-da-  
SA\_ee

To find out someone's name you say, "Your name, what is it?"

Your name  
What is your name?

a-NA-ta-no na-MA\_ay  
a-NA-ta-no na-MA\_ay-  
wa, NAHN dess-ka?  
wa-TAHK-shee-no NA-  
wa-JOHN dess

My name is John

I am an American

wa-TAHK-shee-wa a-  
MAY-ree-ka-jeen dess

### Directions

When you need directions to get somewhere, you first name the place, add *wa*, and then add the expression for "where is?"

Where is  
restaurant  
Where is the restaurant?

DO-ko dess-ka  
RESS-to-rahn  
RESS-to-rahn-wa, DO-ko  
dess-ka?  
HO-tay-roo

hotel

or

ya-do-ya

Where is the hotel?

HO-tay-roo-wa, DO-ko  
dess-ka?

or

ya-do-ya-wa, DO-ko  
dess-ka?

railroad station  
Where is the railroad  
station?

TAY\_ee-sha-ba  
TAY\_ee-sha-ba-wa,  
DO-ko dess-ka?

airport  
Where is the  
airport?

hee-KO-JO  
hee-KO-JO-wa,  
DO-ko dess-ka?

toilet  
Where is the toilet?

BEN-jo  
BEN-jo-wa, DO-ko  
dess-ka?

bathroom  
police station

foo-ro-BA  
kay\_ee-SAHT-soo  
SHO\_o

The answer to your question "Where is such and such?" may be "To the right" or "To the left" or "Straight ahead," so you need to know these phrases.  
It's to the right  
It's to the left  
It's straight ahead

MEE-gee DESS  
hee-DA-ree DESS  
mas-SOO-goo SA-kee  
DESS

It is sometimes useful to say "Please guide me there."  
Please guide me there

ahn-NAEE-shtay  
koo-da-SA\_ee



The points of the compass are—

North	kee-TA
East	hee-GAH-shee
South	mee-NA-mee
West	NEE-shee
here	KO-ko
there	AH-sko
near	chee-KA <sub>ee</sub>
far	TO-O-ee
Is it far?	TO-O-ee <sub>ee</sub> dess-ka?
Is it near?	chee-KA <sub>ee</sub> -ka?
How far is it?	DO-no koo-RA <sub>ee</sub> -ka?
How far is the nearest village?	ee-chee BAHN chee-KA <sub>ee</sub> MA-chee MA-day, DO-no koo-RA <sub>ee</sub> -ka?
Which way is north?	kee-TA-wa, DO-chee-ra-ka?
Which is the road to .....	....ay, YOO-koo MEE-chee-wa, DO-ko dess-ka?
Draw me a map	CHEE-zoo-wo KA-tay
Take me there	so-KO-ay tsoo-RAY-tay yoo-KAY

## Numbers

One	EE-chee
Two	NEE
Three	SAHN
Four	SHEE
Five	GO
Six	RO-koo
Seven	SHEE-chee
Eight	HA-chee
Nine	KOO
Ten	JOO

For "eleven," "twelve," and so on, you say "ten one," "ten two," and so on.

Eleven	JOO-EE-chee
Twelve	JOO-NEE

For "twenty," "thirty," and so on, you say "two ten," "three ten," "four ten," and so on.

Twenty	NEE-joo <sub>oo</sub>
Thirty	SAHN-joo <sub>oo</sub>
Forty	SHEE-joo <sub>oo</sub>

"Twenty-one," "thirty-two," and so on are formed exactly like the English.

Twenty-one	NEE-joo <sub>oo</sub> EE-chee
One hundred	HYA-koo

### What's This?

If you want to know the name of something, you can say "What's this?" and point to the thing you mean. What's this? KO-ray-wa, NAHN-dess-ka?

### Asking for Things

Give me	koo-da-SA <sub>ee</sub>
cigarettes	ta-BA-ko
Give me cigarettes	ta-BA-ko-wo koo-da-SA <sub>ee</sub>
Bring me.....	.....wo MOHT <sub>tay</sub>
	KEE-tay koo-da-SA <sub>ee</sub>

Here are the words for some of the things you may want.

bread	PAHN
cooked rice	GO-hahn
raw rice	KO-may
butter	BA-ta
eggs	ta-MAH-go
meat	NEE-koo
beef	G <sub>YOO</sub> <sub>oo</sub> nee-koo
pork	BOO-ta nee-koo
chicken	NEE-wa-TO-ree
potatoes	EE-mo
peas or beans	ma-KAY
carrots	neen-jeen

apples  
oranges  
strawberries  
fish  
Japanese dish of meat  
and vegetables  
soup  
water  
water, drinking  
water, hot  
milk  
beer  
coffee  
sugar  
salt  
knife  
fork  
spoon  
cup  
plate  
matches

reeng-o  
o-REN-jee  
ee-chee-o  
SA-ka-na  
  
skee-ya-kee  
SO-ee-MO-no  
MEE-zoo  
no-mee-MEE-zoo  
o-YOO  
MEE-roo-koo  
BEE<sub>ee</sub>-roo  
KO-o-hee  
sa-TO<sub>o</sub>  
SHEE<sub>o</sub>  
NA<sub>ee</sub>-foo  
FO<sub>o</sub>-koo  
sa-JEE  
KOHP<sub>poo</sub>  
SA-ra  
MAHT-chee



## When You Shop

To find out how much things cost, you say—  
 How much EE-koo-ra  
 is it DESS-ka  
 How much is it? EE-koo-ra DESS-ka?  
 I want to buy wo ka ee-TA ee  
 For the names of some items you may want to buy,  
 see Alphabetical List on p. 135.

## Time

When you want to know the time, you say—  
 What time is it? NAHN-jee DESS-ka?  
 It's two o'clock NEE-jee dess  
 It's three o'clock SAHN-jee dess  
 "Half-past six" is "six o'clock, half."  
 Half past six RO-koo-jee HAHN  
 "Ten past six" is "six o'clock, ten minutes past."  
 Ten past six RO-koo-jee JIP-poon  
 soo-ee  
 "Quarter of two" is "two o'clock, fifteen minutes before."  
 Quarter of two NEE-jee JOO oo-go-  
 FOON MA ay  
 If you want to know when a movie starts or when a  
 train leaves, you say—  
 When does the train KEE-sha-wa, EET-soo  
 leave? day-MA-ska?

When does the movie  
 start?

Year

Month

Week

Day

Yesterday

Today

Tomorrow

The days of the week are—

Sunday

Monday

Tuesday

Wednesday

Thursday

Friday

Saturday

kaht-soo-DO o-wa  
 EET-soo ha-jee-ma-  
 ree-MA-ska?

TO-shee

or

NEN  
 TSOO-kee  
 SHOO oo  
 HEE

or

NEE-chee  
 kee-NO o  
 K YO o  
 AHSH-ta

nee-chee-YO o-bee  
 get-soo-YO o-bee  
 ka-YO o-bee  
 soo ee-YO o-bee  
 mo-koo-YO o-bee  
 keen-YO o-bee  
 do-YO o-bee

### Other Useful Phrases

I am hungry	HA-ra-ga HET_tay ee-MAHSS
I am lost	MEE-chee-nee ma_ee YOHT_ta
I am sick	wa-TAHK-shee-wa B_YO_o-kee dess
I am thirsty	NO-da-ga ka-WA_ee-tay ee-MAHSS
I am wounded	kay-GA-wo-shtay-ee-MAHSS
Stop!	to-MA-ray!
Come here!	ko-KO-nee KO_ee!
Quickly	HA_ee-ya-koo
Come quickly!	HA_ee-ya-koo KO_ee!
Go quickly!	HA_ee-ya-koo ee-KAY!
Help!	ta-SKAY-tay koo-RAY!
Bring help!	ka-SAY_ee-wo ta-NO-moo!
I will pay you	KA-nay-wo ha-RAHT-tay YA-roo
Take me to a doctor	EE-sha-ay tsoo-RAY-tay yoo-KAY
Take me to a hospital	B_YO_o-een ay tsoo-RAY-tay yoo-KAY
Danger!	a-boo-NA_ee!
Be careful!	CHOO-ee SAY_ee-o!
Wait a minute!	MAHT_tay koo-RAY!

### Alphabetical Word List

airport	hee-KO-JO
American	a-may-ree-KA-no
aspirin	a-soo-PEE-reen
bandage	ho_o-TA_ee
barber	TO-ko-ya
bathroom	FU-ro-ba
bed	SHEEN-da_ee
blanket	MO_o-foo
bridge	HA-shee
bring me.....	.....wo MOHT_tay
	KEE-tay koo-da-SA_ee
bus	BA-soo
buy, I want to	wo ka_ee-TA_ee
city	shee
comb	koo-SHEE
cup	KOHP_poo
dentist	HA_ee-sha
Do you understand?	wa-ka-ree-MA-sta-ka?
doctor	EE-sha
drinking water	no-mee-MEE-zoo
drugstore	koo-SOO-ree-ya
expensive	ta-KA_ee
food	ta-bay-MO-no
fork	FO_o-koo
garage	ga-RAY_ee-jee



gas  
good  
handkerchief  
here  
hot  
hotel

hungry, I am

I  
ink  
is it?

What is it?  
Where is it?

Japanese (language)  
knife  
laundry  
a laxative

the main street  
a map  
the market place  
a meal  
a mechanic  
mosquito net  
the movie

ga-so-REEN  
yo-ro-SHEE  
HAHN-ka-chee  
KO-ko  
aht-SOO\_ee  
HO-tay-roo

or

ya-do-ya  
ha-RA-ga HET\_tay ee-  
MAHSS  
wa-TAHK-shee  
EEN-kee  
DESS-ka?  
NAHN dess-ka?  
DO-ko dess-ka?  
nee-HOHN-go  
NA\_ee-foo  
sen-TA-koo-ya  
TSOO\_oo-jee  
GOO-soo-ree  
hohn-DO\_o-ree  
CHEE-zoo  
EE-chee-ba  
go-HAHN  
may-KA-neek  
KA-ya  
kaht-soo-DO\_o

near  
needle  
pardon me  
pen  
pencil  
plate  
please  
policeman  
the police station  
post office and telegraph  
office  
raincoat  
razor  
rest, I want to

a restaurant  
river  
road  
a room  
she  
shirt  
shoes  
sick  
sleep, I want to  
sleep, place to

chee-KA\_ee  
HA-ree  
SHEE-tsoo-ray\_ee  
PEN  
en-PEET-soo  
SA-ra  
koo-da-SA\_ee  
JOON-sa  
kay\_ee-SAHT-soo SHO  
yoo\_oo-BEENK-yo-koo

RAY\_ee-KO\_oto  
ka-mee-SO-ree  
wa-TAHK-shee-wa  
ya-soo-mee-TA\_ee  
RESS-to-rah  
ka-WA  
MEE-chee  
hay-YA  
KA-no-jo  
SHAFT-soo  
KOOT-soo  
B\_YO\_o-kee  
wa-TAHK-shee-wa  
nay-TA\_ee  
nay-do-KO

speak slowly, please

store  
 tailor  
 thank you  
 take me there

thread  
 toilet  
 toothbrush

tooth powder  
 towel  
 town  
 train

understand, do you  
 understand, I don't  
 village  
 wait a minute!  
 I want to.....

water, drinking  
 water, hot  
 what

yook-KOO-ree, ha-  
 NAHSH-tay koo-da-  
 SA<sub>ee</sub>  
 MEE-say  
 YO<sub>o</sub>-foo-koo-YA  
 a-REENG-a-to<sub>o</sub>  
 so-KO-ay tsoo-RAY-tay  
 yoo-KAY

EE-to  
 BEN-jo  
 HA-mee-ga-kee  
 YO<sub>o</sub>-jee  
 HA-mee-GA-kee KO  
 TAY-no-goo<sub>ee</sub>  
 MA-chee  
 kee-SHA  
 wa-ka-ree-MA-SKA?  
 wa-ka-ree-ma-SEN  
 MOO-ra  
 MAHT<sub>ay</sub>-koo-RAY!  
 wa-TAHK-shee-wa.....  
 TA<sub>ee</sub>

no-mee-MEE-zoo  
 o-YOO  
 NA-nee

or

NAHN

what's this?

what's your name?

where  
 where is it?  
 which is the road to....

do you understand?  
 your name

KO-ray-wa, NAHN-  
 dess-ka?  
 a-NA-ta-no na-MA<sub>ay</sub>-  
 wa, NAHN dess-ka?  
 DO-ko  
 DO-ko dess-ka?  
 ....ay, YOO-koo MEE-  
 chee-wa, DO-ko dess-  
 ka?  
 wa-ka-ree, MA-SKA?  
 a-NA-ta-no na-MA<sub>ay</sub>



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*Robert S. McNamara*



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