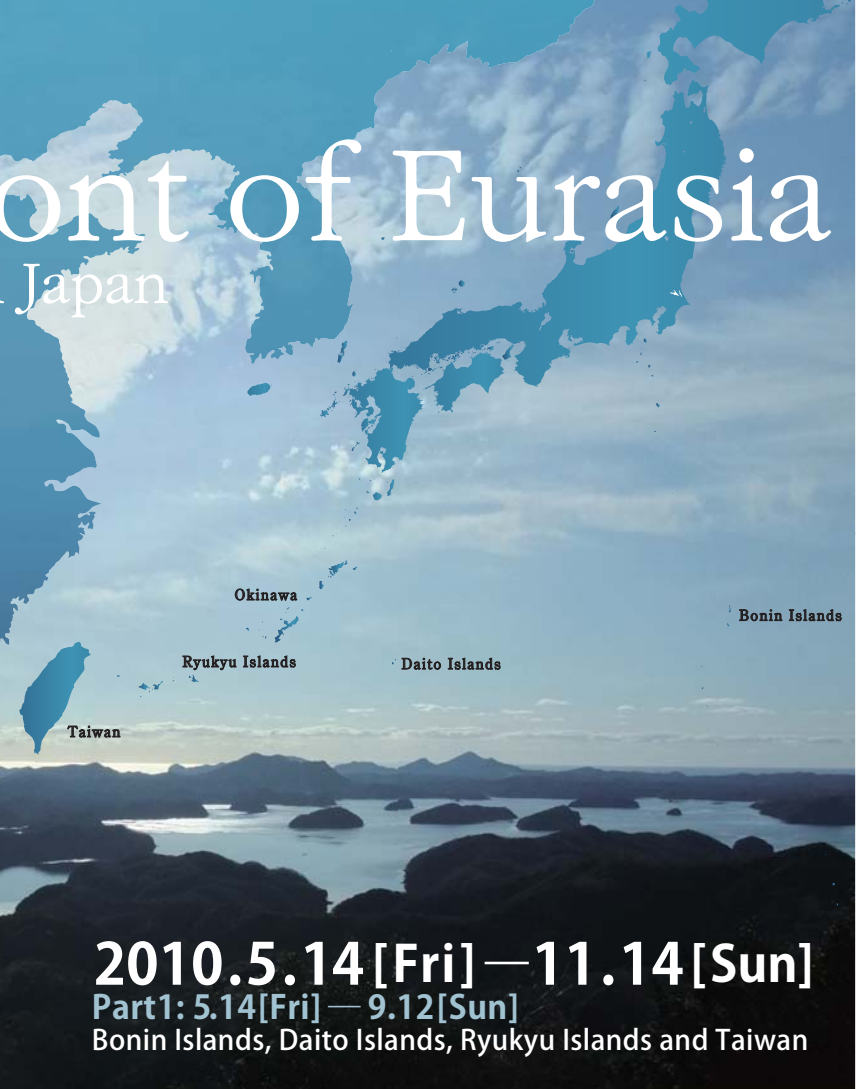


The Sea Front of Eurasia

Borders of Southwestern Japan

Please take a close look at the globe placed in the center of the booth. The Japanese archipelago is situated at the eastern end of the Eurasian plate with its borders surrounded by the sea. The sea may pose as an obstacle but at the same time it plays an important role in connecting people and goods. This 3rd museum exhibition captures southwestern Japan as a “sea frontier” or a frontier zone where people and culture interact beyond the borders. We have on display materials and specimens from the Ryukyu Islands, Daito Islands, Bonin Islands and Tsushima from which we can see a glimpse of their history that transcends the physical boundaries. Many of our visitors from Hokkaido may not be very familiar with this area. The Japanese archipelago that stretches from north to south is a collectivity of areas each with diverse history. This exhibition would like to introduce the history and the daily lives of the people living in border areas in the southern part of Japan. We hope that this exhibition will be a good opportunity for our visitors to reflect on the common features of people living in border areas by comparing their history and lives. Our aim is to create a new paradigm to consider the world that we live in by helping to link the realities and people’s “emotions” of those living in various border areas.

Chief Organizer
Akihiro Iwashita
May 14, 2010



2010.5.14[Fri]—11.14[Sun]
Part1: 5.14[Fri]—9.12[Sun]
Bonin Islands, Daito Islands, Ryukyu Islands and Taiwan

Bonin Islands & Borodino Islands

History of the “twin islands”

The islands of Bonin (Ogasawara) and Borodino (Daito) both thrived thanks to the activities of immigrants from Hachijo Island (located 300km south of Tokyo). However, the Daito islands were made part of the cultural-economic zone encompassing Okinawa and Kyushu, while those of Ogasawara served as a wartime relay base for the South Sea Islands. New traditions were created reflecting their respective environments: While Palau and other South Sea dances became popular on Ogasawara, Daito witnessed the spread of Ryukyu folk songs accompanied by the *sanshin* – a three-stringed Okinawan musical instrument. Meanwhile, traditions from faraway Hachijo Island, including *shima* (meaning island) sushi, *shima-daiko* drums and *shome bushi* songs, remained alive on



▲ South Sea dancing in Bonin (Ogasawara) ▲ Ryukyu folk song in Borodino (Daito)
▲ Shima sushi
Japanese Spanish mackerel (*Scomberomorus niphonius*) pickled in soy sauce and sweetened sake. The fish is pickled in mustard-flavored soy sauce in Ogasawara and in wasabi-flavored soy sauce in Daito.

Ogasawara

- ◀ Emergency transportation (Peel Island or Chichi-jima)
As there is no airport on the island, an amphibious flying boat belonging to the Maritime Self-Defense Force is used.
- ◀ Residents of Western descent (Peel Island or Chichi-jima)
Nathaniel Savory, the first immigrant to the Ogasawara Islands in 1830, was a Westerner. He later became a leader, and his descendants are still found there today with the name Savory or its Japanese equivalent of Sebori. Ogasawara has its own dialect – a mixture of English spoken by Western residents, Hachijo Island dialect and standard Japanese.
- ◀ Newspapers and magazine subscriptions (Hillsborough Island or Haha-jima)
As shipping services run only once a week between Tokyo and Haha-jima, residents receive a week’s worth of newspapers.

Daito

- ◀ Area around Kaigunbo baseline post (South Bonin Island or Minami Daito)
In 1892, the navy constructed a baseline post for surveying. There is also a pool there formed from a hollowed-out reef.
- ◀ Sugarcane fields (South Bonin Island or Minami Daito)
Small-scale machinery (harvesters) for farming, which underwent nationwide decline from the mid-1960s to the mid-1970s, is used.
- ◀ Ferry boarding (South Bonin Island or Minami Daito)
As the port was established by a precipitous cliff for protection from waves, passengers were lifted aboard by crane.

小笠原
・
大東島

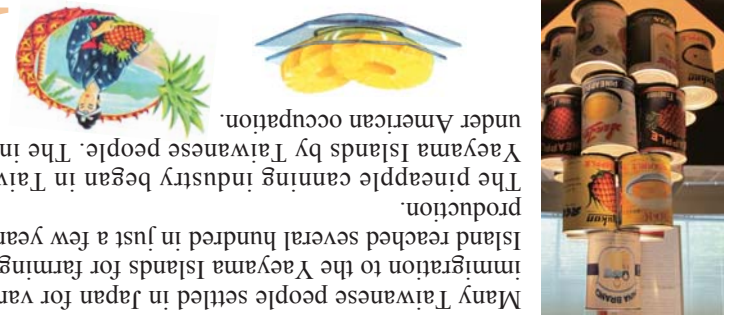
Remains of the coal mines in Iriomote Island

A full out coal mine development commenced in Iriomote Island in the late 19th century in line with national policy, followed by the investment of large capital. Coal from Iriomote coal mine was valued for its high heating value, and shipped to both domestic and international destinations. The coal-mining industry thrived due to the boom caused by World War I, but during the Pacific War and thereafter, the export of coal became difficult due to physical barriers posed by the frequent presence of British and American submarines. Consequently, the Iriomote coal mine was forced to reduce the scale of mining activities and ultimately to discontinue its business. After the war, the mine was taken over by the U.S. forces before being transferred to private ownership, but failed to make a profit. All mines were closed by the 1960s. During the boom, many miners came from areas outside the island. Large numbers also traveled from outside the country, with Taiwan’s Keelung and Kaohsiung serving as relay points for coal sales and labor recruitment.



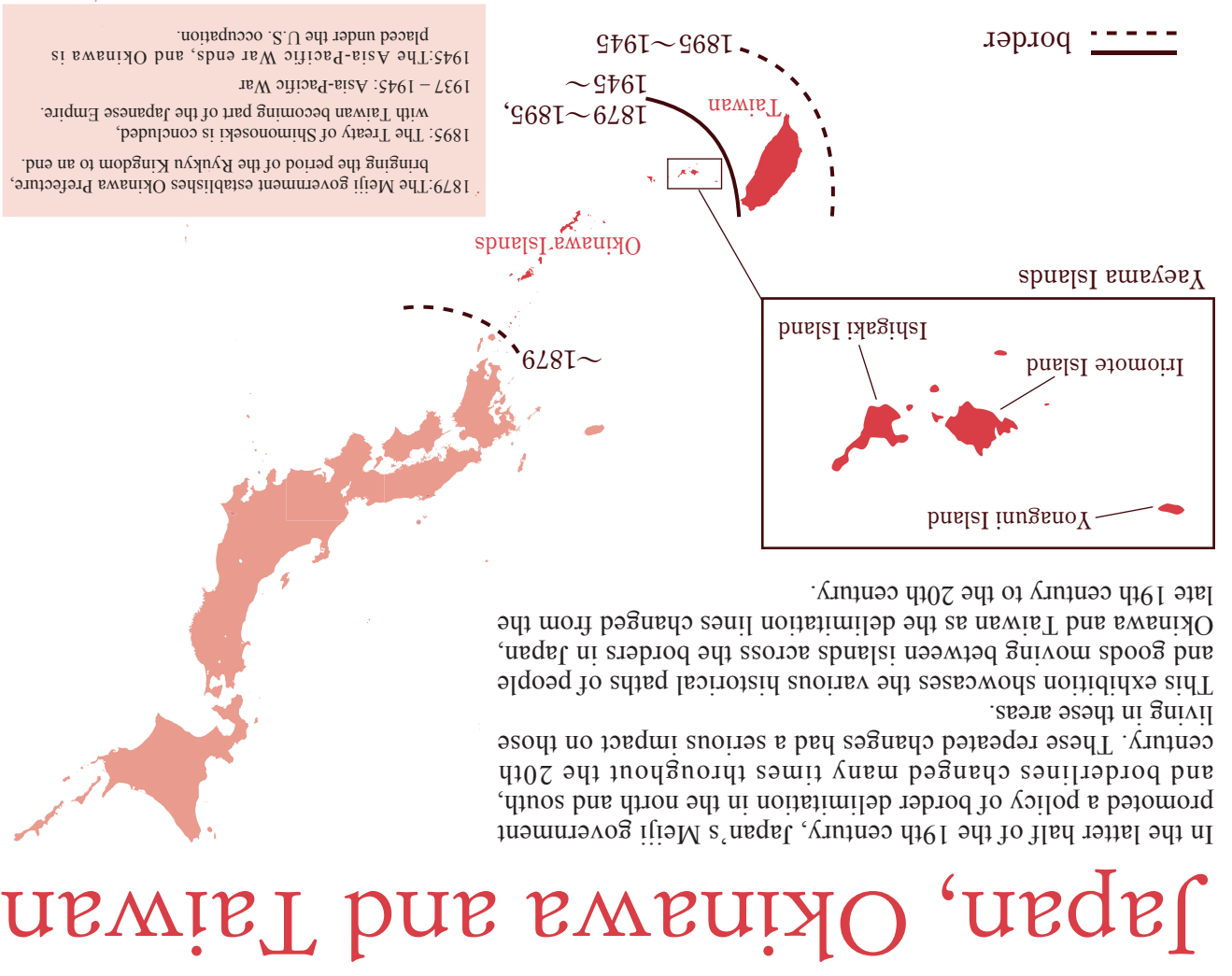
Remains of the coal mines in Iriomote Island 1886~1960's

Many Taiwanese people settled in Japan for various reasons during the period of Japanese colonial rule. Full-scale immigration to the Yaeyama Islands for farming purposes began in the 1930s, and the number of settlers in Ishigaki Island reached several hundred in just a few years. Such Taiwanese immigrants started pineapple cultivation and can production. The pineapple canning industry began in Taiwan during the Japanese colonial period, and was brought to the Yaeyama Islands by Taiwanese people. The industry ultimately reached the height of its prosperity in Okinawa under American occupation.



Pineapple canning 1895~1960's

日本・沖縄・台湾



In the latter half of the 19th century, Japan’s Meiji government promoted a policy of border delimitation in the north and south, and borderlines changed many times throughout the 20th century. These repeated changes had a serious impact on those living in these areas. This exhibition showcases the various historical paths of people and goods moving between islands across the borders in Japan, Okinawa and Taiwan as the delimitation lines changed from the late 19th century to the 20th century.

From Okinawa to Taiwan

1895~1945

Southward expansion of the Japanese Empire and human movement

The Sino-Japanese War of 1894 – 1895 resulted in the cession of Taiwan to Japan. Unrestricted passage was granted to all, and a regular boat service between Kobe and Keelung was introduced. Commodities such as sugar and coal were transported to mainland Japan. Okinawans formed settlements on Taiwan’s eastern coast and other parts of the island, and their population in Taiwan reached approximately 15,000 in the 1940s. Many worked as government officials, policemen, construction laborers, merchants, maidservants and fishermen. Many more traveled back and forth between Taiwan and Japan to engage in activities related to fisheries, employment far from home, apprenticeships in the running of households and school excursions. This formed a sphere of livelihood activities and an economic block connected by sea.

Restricted passage during wartime



With the escalation of the Asia-Pacific War, control of commodities, transportation, labor and the like was tightened, and the freedom to come and go was also limited. *Kengai Ryoko Shomeisho* (lit. “out-of-prefecture travel documentation”) was issued to allow fishermen from Yonaguni Island to make trips over a period of approximately six months to the Port of Hualien in eastern Taiwan for “fishing purposes.”

Forced evacuation to Taiwan

1944~1945

Burdens on the military and evacuation to areas outside the prefecture

As Japanese and U.S. forces engaged in fierce wartime exchanges in the Pacific island region, the Japanese government moved residents of the Yaeyama Islands (located among the Ryukyu Islands) out of the prefecture. Roughly 80,000 people left the islands until immediately before U.S. forces landed on Okinawa. Among them, the number of those who went to Taiwan is estimated at about 13,000, the majority of whom were from the islands of Yaeyama and Miyakojima. Since securing food for troops stationed in Okinawa was an important part of preparations for imminent ground warfare, it was “necessary to move elderly people, women and children (considered national-defense burdens on the military)” away from the islands for safety.

Separated families



“Move-out certification” was issued in the form of notification of suspended food and commodity rationing for families required to move from Ishigaki Island to Taiwan. The 51-year-old male head of household in this case was exempted because those required to leave the prefecture were “noncombatants,” i.e., those aged 60 or over, those aged under 15, women and the sick.

Passport for travel between Okinawa and mainland Japan

1945~1972

From Okinawa to mainland Japan

From the time when Okinawa was occupied by the U.S. until its return to Japan, Japanese people with a permanent address in Okinawa were required to carry a certificate of permission to travel to mainland Japan. The certificate’s name, issuing body and form differed from period to period, but it was generally referred to as a “passport.”

“Passport” changes

October 1950	The U.S. changes its economic control policy and authorizes private free trade between Okinawa and mainland Japan. At around the same time, a system of <i>Ryoko Shomeisho</i> (lit. “travel document”) issuance is established.	
December 1950	The U.S. military government of the Ryukyu Islands is replaced with the U.S. Civil Administration of the Ryukyu Islands. The body responsible for issuing <i>Ryoko Shomeisho</i> documentation changes from the military government to the U.S. Civil Administration.	
1952 ~	<i>Ryoko Shomeisho</i> documentation is renamed <i>Nippon Ryoko Shomeisho</i> (lit. “Japan travel document”). In the years that follow, the rules and forms of issue changes several times.	
1960	The documentation is renamed <i>Nippon Toko Shomeisho</i> (lit. “Japan passage document”).	

From mainland Japan to Okinawa

Conversely, those living on mainland Japan who visited Okinawa before 1972 had to carry a *Mibunshomeisho* (passport) issued by the General Administrative Agency of the Cabinet.



Passport for overseas travel

When the certificate of permission to travel to mainland Japan was renamed *Nippon Toko Shomeisho* in 1960, it was stipulated that the certificate of permission to travel abroad would be named *Mibunshomeisho* (passport). Before that (after 1952), *Ryoko Shomeisho* documentation was issued to those traveling overseas.

Three types of passport within the Yamasato family



Members of the Yamasato family from Okinawa have three different types of passport. One is a *Nippon Toko Shomeisho* (lit. “Japan passage document”) (Ref. 1) used by Mr. Fujio Yamasato, who was born in the city of Naha, Okinawa, when he went to mainland Japan to attend university in 1962. The second type is a *Mibunshomeisho* (passport) used by his wife Chiyoko when she returned to her hometown of Naha to give birth. Fujio and Chiyoko lived in Tokyo after getting married, which became their permanent address. As a result, they needed passports when they returned to Naha. Their daughter, Chiaki, also obtained a *Mibunshomeisho* (passport) upon moving to Tokyo. With the return of Okinawa to Japan in 1972, passports for domestic travel became unnecessary. The third document obtained by Fujio in 1988 (Ref. 3) was a general passport issued by the Japanese government for Japanese people traveling abroad.

1 2 3

Repatriation from Taiwan

1945~1946

Defeat in the war and repatriation

At the end of the war in August 1945, roughly 400,000 Japanese people were based in Taiwan. Those from Okinawa were estimated to number about 30,000. Many Japanese people who had lost their livelihood bases hurriedly prepared for repatriation, but those from mainland Japan were returned first and full-scale repatriation for Okinawans was delayed until after 1946.

Establishment of the *Okinawa Dokyokai Rengokai* (Federation of Okinawan Associations in Taiwan)

To ensure the early repatriation of Okinawans in Taiwan, the Federation of Okinawan Associations in Taiwan assumed an important role in negotiating with the Republic of China, Japan and U.S. armed forces, securing food and lodging for Okinawans in Taiwan, assisting with their repatriation and providing them with support after the war.

▼Certificate of Okinawa nationals



This certificate was issued to distinguish Okinawans from Japanese people in Taiwan to prevent them from being sent to mainland Japan. The Republic of China’s government initially intended to also send Okinawans to the mainland, but agreed to exclude those who could identify themselves as “bona fide Okinawans” from those to be returned to the mainland. It is considered that the Federation of Okinawan Association in Taiwan issued such certification based on this agreement.

▼Certification to carry commodities



Repatriates were allowed to carry only 1,000 yen in cash in addition to any baggage they could hold with both hands, and were required to obtain permission for any excess personal belongings from the relevant authorities.

▼U.S. Army Nanking (China) Headquarters memorandum



This is a copy of a document sent by the Chief of the General Staff of the Ministry of National Defense of the Republic of China to the Chief Executive of the Taiwan Province Administrative Official Public Ministry (an administrative body established by the Republic of China to take over and rule Taiwan). The document outlines the U.S. Army’s views regarding the period of repatriation for Okinawans in Taiwan, vessels to transport them, quarantine considerations and the like.

▼Quarantine certification for overseas Okinawans



Quarantine conditions were imposed on all those desiring expatriation to Japan under the supervision of the General Headquarters of the Allied Powers (GHQ). Only those passing tests for typhoid, cholera, pests and other examinations were allowed to board vessels.

Repatriation assistance from fishermen



In the wake of the Asia-Pacific War, Okinawans in Taiwan were repatriated using vessels provided by the government or on private fishing boats. This portable compass belonged to Mr. Seiboku Tagami, one of the individuals who provided transport for repatriates. Operating a dried bonito factory on Yonaguni Island, he caught bonito in the waters off the Yaeyama Islands and Taiwan and also stopped in Taiwan. Although a national border was drawn between Yonaguni Island and Taiwan after the war, he continued to stop in Taiwan in a fishing vessel and offer rides to repatriates on his way home. This compass was given to him as a spare by a Taiwanese trader when he left the Port of Keelung in northern Taiwan. This suggests that even after the borders were decided upon, both the movement of people and exchanges continued across this boundary.

Port of Keelung map : With its distance of 4 km from the port entrance to its inner area, the Port of Keelung’s structure was favorable to vessels wishing to enter and leave the port without being noticed.

Stranding of individuals between countries

1895·1945·1972

A Taiwanese people who extricated themselves from Japan’s colonial rule acquired Republic of China nationality. Similarly, those who had built livelihoods in Okinawa before the war also lost their Japanese nationality.

After the Japanese government assumed diplomatic relations with the People’s Republic of China (China) and severed those with the Republic of China (Taiwan) in 1972, Taiwanese people with Republic of China nationality became nationals of a country not recognized by the Japanese government.

While some divested themselves of their Republic of China (Taiwan) nationality in favor of Japanese or People’s Republic of China nationality, some were also denied Japanese nationality or simply refused the choice to become nationals of another country.

Stateless existence



Wu Cang-Sheng (Go Chhong-Seng) was born in 1910 and was raised as a Japanese national in Taiwan under Japanese colonial rule. After becoming a national of the Republic of China at the age of 35 in 1945, Wu lived and passed away as a stateless person in Okinawa in 1995. Having moved to Okinawa in 1949, Wu left Taiwan on an illegal boat to escape oppression from the new ruling Kuomintang government and came to Yonaguni Island, then lost the Republic of China nationality and became stateless in 1972. The date on the documentation showing loss of Republic of China citizenship (issued by the Ministry of Internal Affairs of the Republic of China) was the day before the cessation of diplomatic relations between Japan and Taiwan.



Passport – Republic of China 1966

This is the passport issued by the Republic of China’s Ministry of Foreign Affairs to citizens of the Republic of China living in Japan’s Ryukyu Islands. The passport number consisted of the Chinese character for Ryu and five Arabic numerals.



Entry Visa to Taiwan District of the Republic of China

This is a short-term multiple entry visa for overseas Chinese nationals as issued by the Ministry of Foreign Affairs of the Republic of China to nationals (expatriates) of the Republic of China living on Okinawa’s Yaeyama Islands. Wu Cang-Sheng, who was stateless, needed a visa in addition to a passport for trips home to Taiwan.



Certificate of Eligibility, Re-entry Permit

Issued by Japan’s Ministry of Justice. The terms “stateless” and “alien registration certificate number” are written clearly in the nationality sections. Wu was handled as a stateless alien resident and had to apply for residence permit renewal every three years. According to the Ministry of Justice, the number of stateless people in Japan was 1,573 (as of December 31, 2008), while some survey results indicate as many as 10,000 to 20,000.