

識名園

識名園は琉球王の別荘で最も有名なものである。石橋や樹木及び建築の良く調和された名園として讃美されている。上図は琉球王が国務の余暇に此の庭園に逍遙し風光を愛でられてをられるところである。



A Famous Garden

This is Shikina-En, the most famous garden on Okinawa. It was particularly highly regarded by architects because of the fine Okinawan stone work in the garden. It was part of the ground of the villa of the Okinawan Monarch to which it belonged. It is located two miles east of Naha and one mile south of the Shuri castle.

昔の沖縄の物売り女

頭に商品のをせて村から村へと戸毎に売り歩き、人々の便宜を計り自らも利する正直な女達で、この風俗は現在でも田舎にはみられるのである。



Sales Girls

About 100 years ago, there were sales girls who carried their wares on their heads. They sold matches, paper, cigarettes, hair oil, glasswares and pottery. Drawing this drawing by Yamada shows these sales girls with their wares.



沖縄の名橋の一つである。那覇市の郊外約二哩に在り、凡そ二百五十年前尙貞王時代に築かれ本島中最も長い名橋とされていた。

Madambashi Bridge

This is the Bridge Madambashi which was built over 300 years ago. Considered the finest stone bridge on Okinawa, it was on the road from Naha to Kokuba. It was destroyed during the war.

古琉球の娘

昔の沖縄上流家庭の娘の外出姿である。髪のかしこまりと手に入墨のことで未婚者であることを示している。婦人の上衣は紅型やかすりその他の芸術的香りの高いローカルカラー豊かな手織物であった。



An Okinawan Miss

This young upper-caste, Okinawan miss is wearing a gayly colored benigata, popular with her set before the invasion.

一九四六年秋
山田直山 繪



Bezaiten-do

This picture shows the Bezaiten-do (the Temple of Bente, goddess of wealth and prosperity), built about 450 years ago, west of the Enkakuji Temple near Shuri Castle. Standing in the lotus pond and connected with the shore by a stone bridge, it was noted for its grandeur.

辨財天堂

弁財天堂は凡そ四百五十年前（尚真王時代）首里城の北、円覚寺の西の池中に建てられ、石橋を架し、池は蓮華を以つて満たされ実に壯麗を極めていた。



崇元寺

崇元寺は臨済宗の寺で霊徳山と号し、舜天王以下歴代の王の霊位三十八基を祭っており、その石門は専問家の讚美の的となっていた。今は琉米文化会館が建てられて新沖縄の文化の中心となっていた。

Sogenji Temple

Sogenji is the national temple of old Okinawa. In this building were kept the records of the lineage of the kings of Okinawa. The stone walls and gates are famous for their artistic beauty and design.



機織る女

琉球では三百三十年前尚豊王時代既に色紬が始められ、その素晴らしい発達を来たし、紬は世界一とまで評さるる様になった。

一九九〇年七月
山田真山 謹識

The Silk Maker

This drawing shows an Okinawan Tsumugi silk maker working at a hand loom. Tsumugi silk is a 250 years old product of these islands and is the finest of silks.



野国總官
西暦千六百五十年、野国總官が福州から始めて甘藷を持ち来たり時の為政家儀間眞常の協力によって農民に普及し、年々襲来する颱風の為に農作物を害され飢餓に苦しむ民衆を救う事が出来た。後世これを徳として總官を神社に祭り崇めた。那覇奥武山の世持神社がそれである。

The Introduction of the Sweet-potato

This picture shows Noguni-Sokan, who first introduced into the island the sweet potato from Faochow in China in 1650, and, with the co-operation of the then administrator Gima-Shinjō, spread it all over the island, thus saving the peasants from famine by which the island had formerly been constantly threatened on account of typhoons which yearly did a great deal of damage to their crops.



忠臣蔵 佐々木 長次郎

沖縄の歴史上最も悲劇的な場面で、切腹する直前に護佐丸が其の妻と共に敵阿摩和利の来攻を眺めている光景である。中城々主護佐丸は琉球王尙家に対して非常に忠誠であった。彼は勝連城主阿摩和利が王に対して陰謀をたくらんでいる事を知り、その居城中城を強固に築き上げ阿摩和利がここを通過して王城をせめんとする非望を一挙に挫かんと準備した。阿摩和利はこの邪魔を除くために尙泰久王に護佐丸が謀反のために將兵をつのっていると告げた。王は遂にこの巧言を信じ此の反逆者を護佐丸征討の王軍の総人將にした。この絵の中で護佐丸は進み来る軍隊を見つめているのである。その軍が王旗を掲げているのでこれに反抗する軍を潔しとせず妻と共に切腹した。やがて彼の忠誠は王に認められ逆臣阿摩和利の最後の場面が来るのである。

Gosamaru

This is Gosamaru and his wife as they looked a few moments before he committed Hara-Kiri as an unhappy climax to one of Okinawa's most dramatic bits of history. Gosamaru, a former master of Nakagusuku Castle, was very loyal to Sho, King of Okinawa. He knew that Amawari, a neighbor living in Katsuren, was plotting against the King's life. Gosamaru built Nakagusuku into a powerful defense point and began arming his private army because he knew Amawari would have to pass that point on his way to Shuri to slay the King and he wished to be able to thwart the traitor. When Amawari saw the Nakagusuku defenses he knew he would be unable to bring an army past the point, so he went slyly to Sho and told him Gosamaru was raising an army for a revolt. Sho was reluctant to believe the story, but defenses were being built and Gosamaru's army given now weapons he considered Amawari's story corroborated* and put the traitor at the head of an army of King's troops to march against Nakagusuku. In the picture above Gosamaru is watching the advancing army. Because it bore the King's flag he refused to defend himself and after killing his wife he committed Harakiri.

* I think this word was intended to be 'corroborated' (McClary, S.A.)

浦島太郎は善良な日本の若い漁夫であつた。或日海辺で子供達に苦しめられている亀の子を気の毒に思つて之れを買い取り、海に放して救けてやつた。それから年月を経た。浦島は海上で颱風の為南方へ流され、危険にひんした。そこへあの亀が波間に現われ、浦島を背に乗せ、平和な美しい竜宮城(琉球)へ案内した。彼は竜宮城の乙姫様から手厚くもてなされ、六十年の長い歳月を夢の間に過した。然し次第に故郷が恋しくなり日本へ帰る事になつたが、乙姫様は「これは開けてはいけません」といつてお土産に一つの玉手箱を贈つた。さて彼が故郷へついて見ると自分の家族や知人は一人もなく語つてくれる人もないので、急に竜宮の乙姫様が恋しくなり、開けてはならぬといわれた玉手箱を開けると、中から白い煙が立ち上り見る見るうちに彼は白髪の老人になつてしまつた。



Urashima Taro—Okinawan Rip Van Winkle

This is Urashima Taro leaving Okinawa to return to Japan, riding a friendly Kame (sea turtle) and carrying a gift from the Otohime (Princess) of Ryugu (Okinawa).

Urashima Taro was a young Japanese fisherman who was always kind to sea turtles. As a young man, his ship drifted far southward and was wrecked. The entire crew except Urashima was lost, but a friendly Kame carried him to Okinawa. He was impressed with the beauty and peacefulness of the island and remained for nearly sixty years. His fame as a kind, gentle and honest man had spread throughout Okinawa and won the admiration of Otohime. When he departed for Japan he still had the appearance of a young man, though he was eighty years old. Otohime presented him with a box and told him that as long as he did not open it, he would remain young. When he arrived in Japan, he found all his former acquaintances were gone. Finally he opened the gift box to attempt to learn the secret of eternal youth, but when the box was opened the contents escaped in a puff of smoke,—and with the escape of the secret Urashima Taro immediately became an old man, wrinkled and bent. He never returned to Okinawa, his Island Paradise.

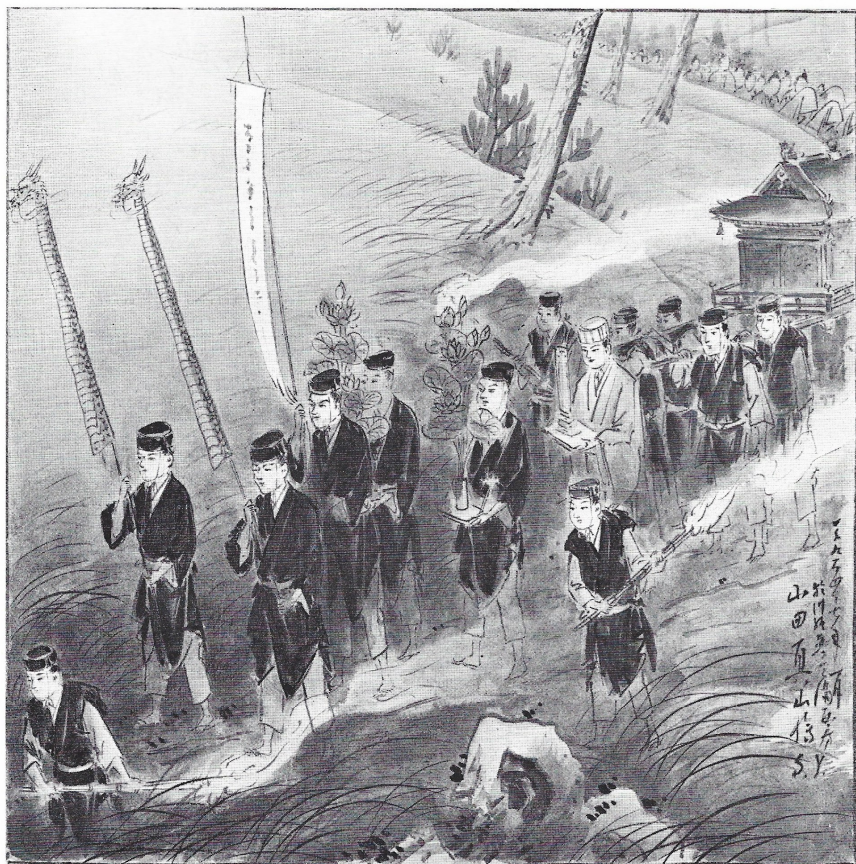


普天満権現

普天満権現は三百六十年前尚寧王時代に喜反名親方の請に依り建立（本体観音）された。伝へるところによると安谷屋村の一婦人の深い信仰を賞して観音菩薩が一老人に姿を変えて黄金の袋を与えられ、それ以来大衆の尊信が厚くなったそうである。

Futemma Shrine

This is the saint Adaniya woman worshipping the god of Futemma Gongen at the Futemma Shriuo. She was a very poor but extremely kind and generous woman. Answering her prayers, the Shrine god delivered jewels and riches to her. To commemorate the event the shrine was built 500 years ago. It is one of the eight greatest shrines on Okinawa and is a place of worship for Okinawans from all districts.



葬式

之は古代沖縄上流社会の葬式の行列である。死者の家から墓場へと多くは日没後に行われたようである。

The Funeral Procession

This is an Okinawan funeral procession en route from the home of the deceased to the family tomb.

In olden times, the funeral services were performed after dark among upper class people. The procession was led by mourning-banners, and then the coffin followed by the family members, relatives, and friends.



これは琉球特産の宮古馬である。この馬は背の低いおとなしい性質を愛された。置かれた鞍も琉球特有のものである。昔は競馬も行われ各地に競馬場が其のあとを留めて居る。

乗馬

Horse Kiding

This is an upper class Umanori (horseman) and his elaborate Kura saddle. Not a few of the Kuras are still on the island and may occasionally be seen along Okinawan highways.