



おわりに

浦添は琉球王統発祥^{はっしょう}の地で、かつては首里以前の古都でした。浦添^{まぎり}間切、浦添村を経て、県内第4の人口を抱える都市・浦添市として発展しています。戦前は先祖代々浦添に住むウラシーンチュが占めていましたが、今では総人口の80%は市外からの移住者です。『浦添市移民史ビジュアル版』は、明治初期から現在まで時代の移り変わりに応じて変化してきたウラシーンチュの移民の歴史をまとめました。『ビジュアル版その1 海外移民編』はハワイ・北米・南米を、『ビジュアル版その2 アジア太平洋・国内編』はアジア太平洋地域および日本国内を扱っています。

人々は、さまざまな理由により、浦添から国内外へ渡り、または国内外から浦添に移住しました。時に順風にあうことも、逆風にあうこともありました。ウラシーンチュの移民の歴史や体験は、他市町村のそれと共通のものもありますが、ウラシーンチュ独特なものもありました。

この『ビジュアル版その2』は「Ⅰ 渡航」、「Ⅱ くらし」、「Ⅲ 戦争」、「Ⅳ ゼロからの復興」、「Ⅴ 市への発展」で分けしました。時代は1868（明治1）年から現在までを取り扱っています。各編には歴史的に重要なウラシーンチュのできごとを記しました。

「渡航」編によると、昭和初期まではハワイ、北米、南米がおもな渡航先でしたが、第一次世界大戦後はアジア太平洋地域の台湾、満州、フィリピン、南洋群島などへシフトしています。集落では城間、伊祖、西原、宮城、仲間からの移民が多かったようです。1920年代からは、大阪、神奈川、静岡、福岡などへの日本本土への出稼ぎも増えました。

「くらし」編は、従事した職業と生活を扱っています。フィリピンではマニラ麻の原料となるアバカ栽培、南洋群島ではサトウキビ栽培がおもな仕事でした。日本式の生活が定着していた台湾は、日本人にとってなじみやすい地域でした。そのこともあって、公務員、警察官、教員などが主流でした。満州も青



雲開拓団での農業がおもでしたが、南満州株式鉄道会社（略称：満鉄）の社員、鉄道員、公務員などもいました。

「戦争」編は、各渡航先での戦争体験です。希望を抱いて渡航した人々でしたが、戦争に巻き込まれてしまいました。徴兵されたウラシーンチュもいました。フィリピンでは、1944（昭和 19）年 10 月、米軍がダバオを空襲すると、人々はダバオの山奥タモガンへ移動させられました。そのなかにウラシーンチュもいました。1941（昭和 16 年）の真珠湾攻撃の後、南洋群島は厳しい状況に追い込まれました。追いつめられた人々が「バンザイ」と叫びながらサイパン島マッピ岬から飛び込み命を落としたことは、バンザイクリフの悲劇として伝えられています。その後、米軍が占領したテニアン島ハゴイ飛行場から原爆を積んだ B 29 爆撃機が広島、長崎上空へ飛んでいきました。戦争が続くなかで、本土へ出稼ぎに行った人々は紡績工場から戦争関連の軍需工場に移されたりしました。

「ゼロからの復興」編には、渡航先から引き揚げ、復興に立ち上がったウラシーンチュのたくましが描かれています。戦前の人口 9,217 人のうち 4,121 人が沖縄戦で亡くなったことは、浦添が激戦地であったことを物語っています。国内外と沖縄本島各地に疎開していた人々の郷里への引き揚げは、1946（昭和 21）年頃から始まりました。ウラシーンチュは仲間キャンプに集められました。そこは、浦添の戦後復興の出発地でした。復興のさなか、新たな農地を求めて八重山の久宇良に渡った人もいました。生活が落ち着いてくると、海外からの引き揚げ者の会が組織されて、現地での体験記録を継承する活動が始まりました。一方、日本本土の戦後復興は着々と実を結び、人手が足りなくなるほどの経済成長は、1960 年代以降の中学・高校卒業生の本土への集団就職の呼び水になりました。沖縄からの就職者が増えたことで、大阪、川崎などを中心に沖縄県人会の活動がますます盛んになっていきました。

「市への発展」編は、復興を遂げた浦添が都市へと飛躍するようすを述べました。県都那覇市の隣という好条件をもつ浦添に、米軍基地関連の仕事を求め



て、沖縄本島の各地や離島から転入する人々が増えました。それとともに郷友会活動が活発になりました。結成時は郷里から出てきた人々の相互扶助的な役割がおもでしたが、現在では親睦を深める活動が中心となっています。一方、那覇市のベッドタウン化とともに新しい自治会が次々と誕生し、活動がさかんになってきました。1970(昭和45)年には浦添村から浦添市に昇格しました。図書館や美術館などの文化施設を建設し、浦添市は「太陽と緑にあふれた国際性ゆたかな文化都市」をめざし今も発展を続けています。

『ビジュアル版その2』を概観すると、「戦前、仕事や農地を求めて国内外に移住し、引き揚げたウラシーンチュ」「戦後、那覇市の隣接都市として発展する浦添に転入したウラシーンチュ」の移民・移住史に大きく分けることができます。戦前はアジア太平洋戦争、戦後は米軍基地建設と国際情勢の変化にほんろうされながらも、たくましく生きてきたウラシーンチュのすがたを見ることができます。ウラシーンチュの台湾、満州、フィリピン、南洋群島、国内にいたる体験は、その後の浦添の発展に活かされてきました。

このビジュアル版は、読者がどこからも気軽に読めるように編集しました。国内外移住、戦争、引き揚げ、戦後復興や、地方・離島からの転入、郷友会の結成、自治会の誕生などの歴史の1コマ1コマから、ウラシーンチュの息吹を読みとり、そのユニークな体験を共有して、今後の浦添市の発展の力に変えることを願います。



Conclusion

Urasoe was ancient land reigned over by the Ryukyu kingdom and was previously the capital before Shuri. Known as Urasoe-magiri and then as Urasoe-son (village), Urasoe City has developed as the fourth most populous city in the prefecture. Before the war, Urashinchus who had lived in Urasoe for generations accounted for most of the population, but now 80% of the total population is migrants from outside the city. The "Visual History of Urasoe Emigration" series has summarized the history of Urashinchu migration, which has changed as the times changed from the early Meiji Era to the present day. "Visual History 1: International Emigration" focused on Hawaii, North America, and South America, and "Visual History 2: Asia-Pacific and Japan" focuses on the Asia-Pacific region and the situation within Japan.

People migrated from Urasoe to other countries and other regions of Japan, and conversely from other countries and other regions of Japan to Urasoe, for many different reasons. Sometimes they succeeded in their lives and sometimes did not succeed. The history and experiences of Urashinchu migrants have some things in common with those in other municipalities, but some aspects are peculiar to the Urashinchus.

This "Visual History 2" is divided into sections: 'I Migration', 'II Livelihoods', 'III War', 'IV Restoration from zero' and 'V Growth from a village to a city'. It covers the period from 1868 (Meiji 1) to the present day. Each volume has recorded historically important events relating to the Urashinchus.

As explained in the 'Migration' section, the main migration destinations until the early Showa era were for Hawaii, North America, and South America, but after the First World War there was a shift to Taiwan, Manchuria, the Philippines and the South Sea Islands, etc., in the Asia-Pacific region. It seems many emigrants were from the villages of Gusukuma, Iso, Nishihara, Miyagi, and Nakama. From the 1920s, increasing numbers of people left to find work on the Japanese mainland in regions such as Osaka, Kanagawa, and Shizuoka, etc.

The section on 'Livelihoods' describes the occupations and daily lives of those who found work. The most common job among those who migrated to the Philippines was in cultivation of abaca, which is the raw material of Manila hemp, and in the South Sea Islands most migrants were employed in sugar cane cultivation. Taiwan, where the Japanese lifestyle had taken hold, was an amenable region for Japanese people. Partly



for that reason the main jobs among migrants were as civil servants, police officers, and teachers, etc. In Manchuria also, most migrants worked in agriculture run by the Seiun Development Corps, but there were also staff members of The South Manchuria Railway Co., Ltd., railroad workers and civil servants.

The 'War' section covers experiences of war at migration destinations. Although people migrated in hope, they were caught up in war. There were even some Urashinchus who were drafted. When the U.S. military carried out air raids on Davao in the Philippines in October 1944, people were forced to move to Tamogan deep in the mountains near Davao. Urashinchus were among them. After the attack on Pearl Harbor in 1941, the situation in the South Sea Islands became dire. The incident during which people who were cornered on Marpi Point on the island of Saipan leapt to their deaths shouting "Banzai" has been passed down as the tragedy of Banzai Cliff. Later, a B29 bomber carrying an atomic bomb took off from Hagoi airport on Tinian Island, which was occupied by the U.S. military, and flew over Hiroshima and Nagasaki. As the war continued, people who had gone to the mainland to find work were moved from spinning factories to war-related munitions factories.

"Restoration from zero" paints a picture of the withdrawal from migration destinations and the toughness of the Urashinchus who got to their feet to help the reconstruction. The fact that 4,121 of the pre-war Urashinchu population of 9,217 died in the Battle of Okinawa tells of the fierceness of the fighting in Urasoe. From around 1946, people who had evacuated overseas or to the mainland or to areas all over the main island of Okinawa began to be repatriated to their hometowns. Urashinchus were gathered together in Nakama Camp. This was the birthplace of Urasoe's post-war reconstruction. Alternately, some people migrated to Kuura on the island of Yaeyama in search of new farmland. When life settled down, associations for repatriates from overseas were organized and began activities for handing down a record of experiences at the various migration destinations. In contrast, post-war reconstruction on the Japanese mainland steadily succeeded. Economic growth was such that there were not enough workers, and so from the 1960s groups of junior and senior high school graduates from Okinawa were employed en masse on the mainland. With the increasing number of Okinawan people finding work on the mainland, activities by Okinawan people's associations became increasingly common, particularly in Osaka and Kawasaki.



The section 'Growth from a village to a city' describes how, thanks to Urasoe's favorable location close to the prefectural capital of Naha, increasing numbers of people moved there from all around Okinawa as well as from outlying islands to seek work related to the U.S. military bases. Accordingly, hometown association activities became livelier. When the associations were formed, their main role was to facilitate mutual assistance among people from the same hometown, but now their main activities are for deepening friendship. On the other hand, as Urasoe turned to be a commuter town for Naha City, new neighborhood community associations have strided up one after another and their activities have become popular. In 1970, Urasoe was upgraded from a village to a city. Cultural facilities such as a library and an art museum etc., were established, and Urasoe City continues to grow even now towards becoming a 'richly cosmopolitan cultural city filled with sunshine and greenery.'

A brief look at "Visual History 2" shows that the history of migration can be roughly divided into Urashinchus who migrated overseas and to the Japanese mainland before the war in search of jobs and farmland and were repatriated, and Urashinchus who moved after the war to Urasoe which developed as an adjacent city to Naha. Even though the Urashinchus were at the mercy of the Asia-Pacific War before World War II and at the mercy of development of the U.S. military bases and changes in the international situation after World War II, it is possible to see the strength of the Urashinchus who have at times worked extremely hard and made use of opportunities around them to make a living. The experiences of the Urashinchus in Taiwan, Manchuria, the Philippines, the South Sea Islands and Japan have contributed to the subsequent development of Urasoe.

This booklet has been compiled in such a way that you can begin reading from any point. You can sense the lives of the Urashinchus as you view each frame depicting part of their history, including migration within and outside Japan, war, repatriation, post-war reconstruction, migration from regional areas and outlying islands, the formation of hometown associations, and the birth of neighborhood community associations. We hope that by sharing their unique experiences, we must lend support to the future development of Urasoe City.