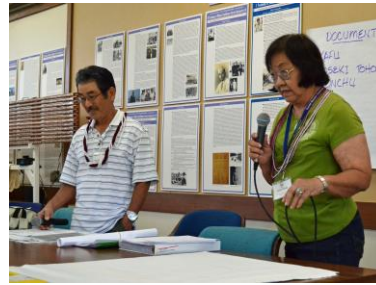


2019 Upcoming activities:

- August 17, OGSB Meeting  
HUOA Book Signing with Lee Tonouchi and Laura Kina  
"Okinawan Princess: Da Legend of Hajichi Tattoos"
- August 30-Sunset Mele and Night Market, FREE,  
From 5pm at the Hawaii Convention Center
- August 30-Karii: An Awamori Experience, \$125, 6pm-9pm  
HUOA Fundraiser, Hawaii Convention Center
- August 31-September 1, 2019  
Okinawan Festival, Hawaii Convention Center
- September 13, 2019, Friday, Ukwanshin Kabudan,  
Jugya, Mid-Autumn Full Moon Celebration at the Pagoda
- September 21, 2019, OGSB Meeting  
OGSB Volunteer Appreciation
- November 16, 2019, Saturday, 10 a.m. – 2 p.m.  
OGSB Bonenkai, Okinawan Center  
"Kashiragawai"-Transition



e-Newsletter  
2019  
AUGUST



Donna's Word of the Month

"gakumun"  
learning, studies, education

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

OGSHnews@gmail.com

Meeting Report  
Saturday, June 15, 2019

Attendance: 57  
Visitors: 2  
New Members: 2  
August Treasurer's Report:  
Income-Sale of Festival Tickets, membership dues, sale of books  
Expense – HUOA for Festival Tickets  
Speakers: Sally Tsuda and Shigeru Yoshimoto  
Secretary's Report: Newsletter  
Transcribed by: David R.,  
Edited by Sally Tsuda and Shigeru Yoshimoto  
People Photos by Curtis S.

Membership Meeting Notice  
Saturday, August 17, 2019, 9 am—12 pm  
Serikaku Chaya

AGENDA

- I. Call to Order
- II. Treasurer's Report-
- III. Announcements
- IV. Guest Lee Tonouchi and Laura Kina  
"Okinawan Princess: Da Legend of the Hajichi Tattoos"
- V. Committee Reports
  - a. Bonenkai
  - b. Bylaws/ Board of Directors
  - c. Library
  - d. Okinawan
- VI. Discussion
- VII. Committee Work



For those attending the August 30 set up (Friday), the Aloha Mele event will take place on that night. If you are still at the Hawaii Convention Center it starts around 5 p.m.

Be sure to drop in (free, free, free event) to get your parking ticket validated for a \$5.00 discount, \$5.00 fee. Otherwise, parking will cost \$10.

There will be only 25% lighting turned on, and no air conditioning in our HUOA/OGSB exhibition areas on Friday's set up date. Bring your hydro flask and stay hydrated. It gets warm in there. Information about Sunset Mele:

<https://blog.hawaii-convention.com/sunset-mele-and-night-market/>



This month we are honored to have artist illustrator Laura Kina and author Lee Tonouchi at our meeting. They will speak to us

before the their book signing event on the grounds of the Okinawan Center. Books will be on sale for about \$15-\$20.

Words from Donna:

We now have a total of 70 volunteers for various functions. Thank you, everyone, for your support and assistance. I will send out a separate email for those who will be at the festival on Friday, 8/30, for setup.

It's countdown time and I am looking forward to having an awesome "OGSB Booth" for this year's festival. Chibariyo! Stay the course and we will cross the finish line with flying colors.



## OGSH Meeting for July 20, 2019

Speakers: Sally Tsuda and Shigeru Yoshimoto, OGSH Researchers



**Sally:** Good morning, Shigeru and I decided we will talk story with you. We're not going to give you a speech, but we want to share with you what we do during our Friday genealogy sessions. This talk will be informal and if you have questions, ask at any time during our discussions, and we will try to answer as accurately as possible.

**Shigeru:** *Hasai Iiasayaibiin.* I learned this from the Children's Summer Camp. Today, I'm going to talk about one work case that was really interesting to me, but first I would like to introduce our team. Sally is our point of contact and most requests come through her. Our two IT specialists are Steve and Alan, who manage our data base and computer system. Once we had 20,000 names, now we have 51,000 names including those from South and North America, Brazil, Peru, Bolivia, and Southeast Asia. We have Dorothy who does research and also works in the library. Hiroaki-san from Okinawa is our connection to Okinawa. He works actually at the OPL (Okinawa Prefecture Library) in Okinawa. There is me, Shigeru. I do the translations and coordination, that sort of things. There is also Rodney as our advisor, so he is always here.

What we do every Friday? We talk stories, share ideas, and have lunch. If you want to join us, please sign up. We need more help. There are all kinds of requests like a translation of a koseki, someone wants to find out about their family crest, but mostly, they want to find out about their relatives in Okinawa so that they can make a family tree. People want to trace their ancestors. We all work together to work on a request to see how we can tackle it. Simple requests can be answered through our database. But a lot of times, the answer we give them is not enough and they want more. The more we find, the more joy they have. That's what we do. It is fun and gives us satisfaction.



**Sally:** I will quickly go through the process we use in our genealogy research. We use a genealogy service form (OGSH Genealogy Service Form ), which was developed by Hiroaki for our OPL-OGSH project in 2017. The form asks for basic but essential information we need to start the family's genealogy research. Information such as the name of the person the client is looking for, his/her father, grandparents, date of births or age, place of birth or village in Okinawa. What is important is that we find the correct identity of the person. That's why Shigeru says the number one priority is to listen to the person (client) because that is where we get the basic information. We collect information from the OGSH and OPL databases, Ancestry.com, Family Search.org, reference books. We depend on Shigeru and his expertise in reading, writing, speaking, and translating Japanese and kanji, and because of his vast knowledge of Ryukyu/Okinawan culture, lifestyles during different historical eras and balancing western influences and thinking upon current Okinawan/Japanese ways.

We use a second form "Description of Family Events" to document all the information we collect for each significant household member. For example, we begin with the head of household and his pertinent information; his first son, household head's wife, wife number one, wife number two because you can get all messed up if you forget one wife, etc. We put as much relevant information on the form to give back to the client, so they learn about their family based on records. The more a client knows about their background and their family, the better they will be able to take on the responsibility to continue the search. We want to impress on the client that we can provide aid but the ultimate responsibility for genealogy search is the families'.

The last form we use is a draft of the family chart to give the family an idea of what it will look like with the head of the household, number one son, number two son, or daughter, whatever information we have. They

can add to it and expand it. They can add their grandchildren and do their own chart. By providing a sample family chart, they can gather their own data and create their own family tree. As Shigeru says, a lot of them return with all kinds of questions such as “how come the name is different”, “where can we find more information about great-grandfather” or whatever. *Informal teaching about Ryukyu/Okinawan culture, lifestyles, practices is an important part of genealogy search.*

### General Tips in Genealogy Search:

First: **listen to the client and find out what is the purpose for the genealogy search;**

Second: **look for confirmation of the information you have.** Ancestry.com recommends having 3 different documents that have about the same information such as same dates, same village, so most likely the information will be accurate;

**Be prepared for all kinds of discrepancies** and why is that - because humans are doing the communicating and translating. I may receive the information and process it in my head but if I didn't listen correctly or misinterpreted the information, I can give the wrong information. Sometimes there are discrepancies, *not sometimes...all the time. (laughter)* You're sitting there thinking, “How come it doesn't match?” You keep searching and searching but if I find discrepancies, I put in parentheses the questionable information and go back later to see which is correct. I may even go back to the family and ask if they know which is correct - might be birthdate, village, name of the wife or mother.



**Family patterns.** Interesting to recognize family patterns such as how the males have the same first part of their names (*nanorigashira*). As Shigeru says, when you look at the records you can feel they all belong in one family. When you look at 2 families with the same last name, and males in the second family's name is different or the kanji character is different, most likely it is two different families. That's the kind of patterns you are looking for. Another pattern you look for is date of birth. Okinawan families are pretty good about family planning, usually 2 or 3 years apart. (laughter) The women don't have control (or maybe they do!). If you look at the birth years, maybe they correlate. If a birth year is 10 or 15 or 20 years apart, you have to think if it is the same family, is it another family or is it another generation. That's how you differentiate where the person fits. These are ways to use family pattern information.

**Assumptions.** Big problem if you make assumptions. If you assume that this is the first wife or you assume there is only one wife and then come across a document that says wife might be Ume and next Ushi then Kame. Take my grandfather for example. He had 3 wives and 1 girlfriend. (laughter) Who belongs to whom – sorting out the children can become a challenge. Don't make assumptions. Check it out. These are all the things we learn.

**Shigeru:** The information we collect really help us to find out who the true person is through family. All documents written in Japanese is translated especially war time documents. The documents include books, passport, or letters. Those are good clues to determine family members and where the family came from. So if you have documents, do not throw them away. It is not trash. Bring all your documents to us and have us look at them. *These are really valuable. This is what I want to emphasize.*

We have had many cases, and we picked this one case. It is kind of unique and interesting to me. It is about monchu. I want to present to you how we tackled this case.

**Sally:** A young man, Joey Kohatsu asked us to translate a document from an aunt that died and left it with him. I was impressed by this young man. He must have been in his 30s-40s, born in Makawao, Maui and was an internal medicine doctor practicing in Honolulu. We got a sense that there was a special bond between him and his aunt as he named his baby daughter after the aunt. Joey showed the monchu book to Shigeru who after scanning the book, Shigeru quickly says, “we’ll do it!”. ( He’s game to do anything that is a challenge)!



**Shigeru:** When I started doing this, I was not a professional translator. I’ll do a couple of pages of a koseki tohon, than I’m asked to translate this, translate that and it was kind of exasperating. (I’m thinking), I am not going to translate a whole book. That’s kind of impossible but this was a book, a nice book. It was professionally done. It had a hard cover and here is a copy (shows the audience) and it was a hundred pages long. I flipped through and was so impressed. Most of the pages were all charts – it’s not too bad. Just to look at the cover which had a couple mons - how come two mons and one family? So you need to study real good to find the truth. I

started translating and reading through. It was really touching. I read all the records and documents that covered the war time period. All these families recovered from the war. In the 1960’s, they started thinking about making their family tree. This family started in 1968 because life had stabilized, and they had time and money. They started doing the research. It took them over 20 years to start thinking about this. The families had five people who formed the Family Tree Making Committee. When they started in 1968 doing the research they had a hard time. Eventually they completed their project in 1980. I thought they were from Gentry class, but they were not. They were commoners, so they couldn’t find actual records. *So, what they did was to study the village itself.* The village had records about who came and helped establish the village. There were ledgers that they could go by, but still they weren’t too sure about it. They asked professionals. Normally tablets (ihai) would give family names but they only found Buddhist names which didn’t help. They couldn’t find any names. They made the decision to use the Yago (*Yago is the house name*). **So, this Uchibaru monchu, it’s a group of Yagos.** I was surprised to see all these Yagos in here. Normally, I see the names. In a family tree, you see the names. I don’t see any names. All I see are Yagos. Thirty-three families all bunched up. It was really unique. *It’s the first time I see a Yago only family tree, something new.* These families really wanted to create a family tree. Normally, if there are no names...give up. But they pushed themselves so hard to make a family tree to pass on to their children. Their families migrated to Brazil, Peru, Japan, Hawaii, and some remained on Okinawa. They had to do it because they believed their prosperity today is all because of their ancestors. This story really touched me.

**Sally:** This mon book went through 23 generations. At the eighth generation, they branched out and had their own family chart, and Shigeru managed to organize the data so that the Yago always match the sub-family. Then he gives it to me, and there is no way Joey is going to understand what this is. It says to refer to page 50 or 35 or 65 – back and forth...back and forth. So, I took the translated pages and laid it out on my dining room table. I cut it up and put this family with that lineage family and so forth. I don’t know how long it took. Then I gave it back to Shigeru to look and see if the lineage was with the right family. Shigeru had done such a good job of translating and putting where the families belonged. These Yagos...you wonder if you spelt it wrong

because if you spelt wrong, you put it in the wrong Yago. Then, if someone adopts a son from another generation or a related Yago house, it throws the lineage sequence off.

This monchu was so well documented it had a prologue, where the Committee members expressed their strong desire and respect for their ancestors and their desire to provide this information for the next generation. When we finally met with Joey (about 6-7 months later), *he asked "where do I fit in"?* I had made a draft family chart of his grandfather, great-grandfather, uncle, etc. and he was supposed to look at it to get familiar as to what happened to his family that migrated to Hawaii. He was able to connect his immediate family to the lineage in the book with a proud, "I know!" Shigeru and I were also proud because we worked so hard on this project. (Actually, our brains worked hard.) *Most importantly, Joey was so excited and elated at the translated book which he could now share with his living relatives.*

**Shigeru:** This is all Yagos, but there are some names to it. They started using family and first names. So names started coming. Those that went to Brazil and came to Hawaii are listed. This document is really well done and comprehensive. They did a good job. It probably took them 15 years to compile this document. Anybody can do it. They did it. So, you really need a desire to do it.

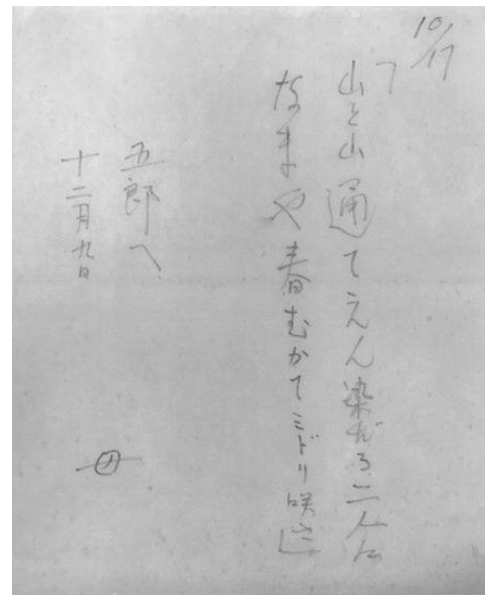
**Sally:** The last thing we want to say is if you are interested in doing what we do and have fun...come join us on Fridays...and good lunch, too. We sure could use the help and it stimulates your mind. Guaranteed, you are not going get Alzheimer's.

## Message from Donna on Ryuka- Okinawan Poetry

In highlighting that kind of documents, I want to share this poem. I want to share a poem my mother-in-law had written when my husband and I got married over 50 years ago.

At that time when you get something like this when you are young you just don't have a sense of the significance of it. I understood at that time with a 19 year old brain. I thanked her, I asked her what was the translation and tucked it away.

When we had the opportunity to celebrate our 50th anniversary, I thought about this poem and took it out. It was written on this white paper. I just want to point out, when you come across something imple as this it could be something worthwhile to translate. It is all about what's in the message.



This is what is called ryuka. Okinawa poetry is very distinct, it has 8,6,8,6 syllable, because it is written in this pattern. The poem can be put to music very easily. This particular poem can be sung to the Tinsagu Hana melody.

The Okinawan poetry reminds me of Okinawan chants, use lots of nature to convey certain really deep messages.



### Yone's Poem

*As we journey through life we are going to have our ups and down, happy times and sad times, but it is on that journey together, we share our hearts, in that journey always look up and look to the future. Choose to face the future, because new things are going to grow. To face to future you have to look up, cannot put your head down, and cannot be depressed. Look up.*

It is only now at my age that I think the significance of the meaning of it is so deep. This is something I want to perpetuate.

These are things like this you can share. Like the short story book, we are working on Volume VIII, I want to encourage you folks to share it, as you share it you give life to it so that it is not tucked away in the drawer. It is about honoring your ancestors and leaving something behind for your children and grandchildren so they can appreciate what their heritage and legacy is. Do as much as you can to perpetuate the Okinawan culture.

Now I am going to introduce John Hewitt and Joy Schoonover.



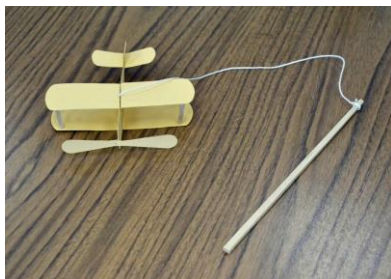
(Attached is the video of John and Joy singing Yone's Poem)



"It always seems impossible until it's done."  
Nelson Mandela



2019 Okinawan Festival Pin- \$10  
Wear the pin 1) Free shuttle ride back to your parked car at McKinley High School and entrance is free. (There is no charge for 65 years old and older.) There are coupons for Tamashiro Market, Sunrise Restaurant, and Zippys.



Sample of the make and take plane that will be at the OGS room.



August 30, 2019  
Friday at the Hawaii Convention Center

August 31 – September 1, 2019  
37th Hawaii Okinawan Festival

**Save the Date!**

**KARII: AN AWAMORI EXPERIENCE**

Customize your own awamori cocktail—  
Twelve notable Hawaii restaurants –  
Silent Auction—

FRIDAY, AUGUST 30, 2019  
6:00 - 9:00 PM  
HAWAII CONVENTION CENTER  
4TH FLOOR BALLROOMS  
\$125  
21 and older

Tickets : [hnlitx.com](http://hnlitx.com) or  
Hawaii Okinawa Center - 676 5400  
benefit for Hawaii United Okinawa Association  
[huoa.org](http://huoa.org)

**Karii : An Awamori Experience**  
(21 AND OVER ONLY)  
Kickoff for Okinawan Festival (Aug 31/Sept 1)

Featured Restaurants  
Chef Chai \* Creations in Catering \*  
Feast (Jon Matsubara) \* 53 By The Sea \*  
Halekulani \* Mariposa \* MW  
Restaurant \* Mud Hen Water \* Roy's \*  
Tango Contemporary Cafe \*  
The Pig and The Lady \* Viaggio \*

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Aloha Awamori \* Hanashimauta Awamori \*  
Kuba Awamori \* Kura Awamori \* Mizuho  
Awamori \* Kyukyu Bijin Awamori \* Shaka  
Awamori \* Shimauta Awamori \*

Customize your own awamori cocktail!

INDemnITY AND RELEASE FOR "KARII: AN AWAMORI EXPERIENCE": By attending "Karii: An Awamori Experience" (the "Event"), all visitors and participants of the Event agree to release, defend, hold harmless, and indemnify the Hawaii United Okinawa Association and its successor organizations, as well as its employees, agents, independent contractors, volunteers, sponsors, associates and assigns herein collectively the "HUOA") from any and all liability arising from or relating to the Event and (ii) release the HUOA and waive any and all claims and damages and injuries and participants may have against the HUOA arising out of or resulting from the Event.



November 16, 2019  
Saturday, 10 a.m. – 2 p.m.  
OGSH Bonenkai, Okinawan Center-Legacy Ballroom  
“Kashiragawai”-Transition

Message from Sandy  
Our annual Bonenkai will be on November 16, from 10-2 at the HOC. Enclosed is the Bonenkai registration form in 2 formats. The PDF file can be printed and filled out by hand. The Excel file can be completed on the computer (dollar amounts will automatically calculate and total), then printed out. Completed registration forms and payment can be submitted at the meetings or can be mailed as detailed on the registration forms. We will also have blank registration forms at the meetings.





## 2019 Bonenkai - Kashiragawai (Transitions)

Date: **Saturday November 16, 2019**  
 Time: **10:00 a.m. - 2:00 p.m.**  
 Place: **Hawaii Okinawa Center - Legacy II Ballroom**

Adult (8 and Older)	<b>\$28.00</b>
Adult (8 and Older)--Early Bird Registration (postmarked or submitted by October 19, 2019)	<b>\$25.00</b>
Child (3-7 years)	<b>\$13.00</b>
Toddler (2 and under)	<b>Free</b>

Name: \_\_\_\_\_ Phone/email: \_\_\_\_\_

Number attending:	<b>Adult--submitted by Oct. 19, 2019</b>	_____	<b>\$25.00</b>	_____
	<b>Adult--submitted after Oct. 19, 2019</b>	_____	<b>\$28.00</b>	_____
	<b>Child (3-7 years)</b>	_____	<b>\$13.00</b>	_____
	<b>Toddler (2 and under)</b>	_____	<b>Free</b>	_____
	<b>Monetary donations are welcomed</b>			_____
	<b>OGSH Annual Dues (\$10/person/year)</b>			_____
	<b>Total (Cash or check payable to: OGSH)</b>			=====

**Final Registration Deadline--October 28, 2019**

Submit forms and payment at monthly meetings to: **Gloria Dugay or Jay Higa**

Or mail form and payment to: **Gloria Dugay**  
**94-1031 Akihiloa Street**  
**Waipahu, HI 96797**

Name(s) of attendees (Include additional names on back):

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