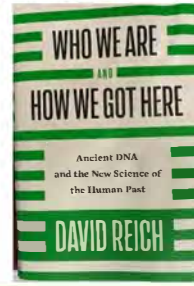
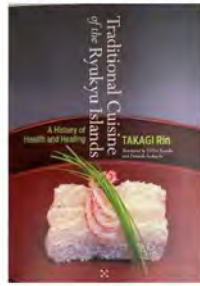




OGSHNews@gmail.com



e-Newsletter  
2023  
February

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- Dorothy Nakama  
*Assistant Treasurer*
- Rodney Kohagura  
*Advisor*

- AGENDA OGS Meeting**  
February 18, 2023, 9AM  
Serikaku Chaya, HOC and Zoom
- I. Guest Speakers
    - a. Albert Katsuyama
    - b. Jacqueline Toma
  - II. Treasurer’s Report
    - a. Income-Membership Dues, Donations, Sales of Bookmarks, Bonenkai
    - b. Expense-Bentos, Bonnekai
  - III. Committee Reports
- OGSH photos by Curtis and members

- Upcoming Events 2023**
- February
- 18 –9AM OGS Meeting
  - 5:30PM Shima Piano Benefit Concert  
By Seiya Sawada & Friends; Jikoen Hongwangi Hall
  - 24-Sacred Bones, 3:30pm-5:30pm, Halau o Haumea
  - 25-Nuchi nu Miji; 6pm-8:30pm, Nuchi Nu Miji, Church of the Crossroads
  - 26-Bringing our Ancestors Home, 12pm-3pm, Jikoen Hongwangi
  - March
  - 17, 18, 19 – Loo Choo Identity Summit, Windward Community College
  - 25- Fourth Saturday; OGS Meeting

**Donna’s Word of the Month:**

Uu gutu: noun; something to be grateful for; something to be happy for



**Haitai Everyone!**

We continue to create new and exciting events for you and this month is no different! On Saturday we will finally get to view the full slide show of Dr. Hirai’s celebration of life that was created by Albert Katsuyama, Bernie’s longtime friend. And, Jackie Toma will share the incredible story of her family discovered during the Taikai. To complement Jackie’s story, Clyde Uchima has created a special ancestor slide show with voice over and I’m sure after you see it, will become another way to capture your ancestor story! So now, we have another new and exciting way to document your family’s history.

Last month, we featured another special speaker, Raplee Nobori, who introduced yet another research tool available to us and that is the topic of DNA testing. The more I read about DNA and genome expressions, I am convinced that we are all a representation of walking history of who you and your ancestors are and were in the near and distant past. More of these incredible facts will be shared with you as we continue to develop a DNA workshop to be delivered this summer. What especially excites me about DNA research is that it validates our identity with objective, scientific evidence to increase our understanding of and appreciation for who we are individually and more importantly, collectively. Those of you who have done your own DNA research are welcome to share your discoveries with us.

The OGS BOD recently reviewed and approved a brand new Sales and Service Procedure along with the request form. We will share this information in separate correspondence.

Last but not least, I will bring an advance copy of the HUAO 2022 Uchinanchu Annual for you to browse through. If we can order more than 20 copies, your cost will be \$7.00 vice \$10.00. I will take names of those of you who are interested. I am confident that we can easily sell 25 copies.

See you on Saturday! Chibariyo!

Donna

“Is there a person who, at one time in one’s life, has not yearned for those ancestral ties that bind? What part do I play in the family line started by my forebears? What can I leave for the generations that come after me? Ultimately, each of our individual genealogies become a valuable foundation for the future of our ethnic population which today often encompasses a cultural diversity of groups due to successful inter-marriages. This heritage will disappear unless we do something now. Congratulations on starting the genealogy workshop!”

*Dr. Bernice Hirai*

Speaker: Raplee Nobori  
Theme: The Jomon Culture of Okinawa

Raplee Nobori's presentation are the last 42 pages of this newsletter. He gave us permission to share with all of you.

#### Question and Answer

How can I get my DNA analyzed with the same kind of detail and what would the cost be?

I used **23andme**. It cost about a hundred dollars. They do both maternal and paternal test for men and maternal test only for women. Ancestry does only a general background. So, you need a maternal/paternal DNA test because it is more important since it traces your ancestry to the first ancestor. So, tracing your dependency and ancestry, **23andme** is good. They'll give you your background and your dad's and your mom's DNA.

#### Additional comments after presentation:

It is very interesting because I've come across all these different DNAs. So actually, Koreans are not just one people. If you watch historical K dramas, they always mention the 3 Kingdoms: Paekje, Koguryo, and Silla. If you look at their DNA and where they come from, it's actually 3 separate groups of people from different parts of Asia that became Koreans. That's why they talk about 3 kingdoms. There really are 3 different ethnic groups. So, one is from Central Asia, which is like Mongols. So, there is a strong Mongolian element in the Korean population. There is from north Asia, which is Siberia (Manchu). So there is Manchu people in the Korean ethnic group. From the south, there is the Yayoi, the group that went into Japan, the rice farmers. Japan itself has various groups of DNA. The mix of Austronesian (South Eastern Asians) and Yayoi brought the Austronesian DNA and language into Japan. Research shows that the Austronesians never made it to Okinawa. That theory was for 70 years because the southern islands of the Ryukyus in which Sakashima Island is close to Taiwan and Taiwan is an extension of the Austronesian race. In fact, they claim they are the parent group of Polynesians. It's kind of debatable but that is what they claim. They claim that Taiwan is Hawaiki, the original home of Polynesians. This shows you the extent of the Austronesian people. The group is large. It is basically the Malaysians, southern part of Vietnam, Thailand, Cambodia, Myanmar, Java, Sumatra, Indonesia. The thing to understand is that the Ryukyu islanders are descendent from Jomon. The archaeology shows that there are no settlements of Austronesian in Okinawa or Japan because they were talking about the Southern Route and because there is these Austronesian DNA in language within Japanese people, they felt that the obvious route was through Okinawa, since Yonaguni Island in Sakashima is less than 100 miles away from Taiwan. So that makes sense, except with the DNA findings and archaeology, there is no Austronesian. Now the narrative is changing, instead of the Oceanic route going through Okinawa to Japan, now they realize there is a continental route coming basically from the Yayoi. It looks like the Yayoi because they emerged 34,000 years ago in southern China and southeast Asia, they were like next door neighbors to Austronesian people. That's where they learned agriculture and their language came into their language which came into Japanese. Now they realize it was the continental route. Our ancestry is south Asian, meaning India, so it is a separate group of people. At one point they were related with the split, but that was 50,000 years ago. Okinawans are Jomon. The Uchinanchu, Ryukyuan, Ainu are the last remnants of the Jomon culture.



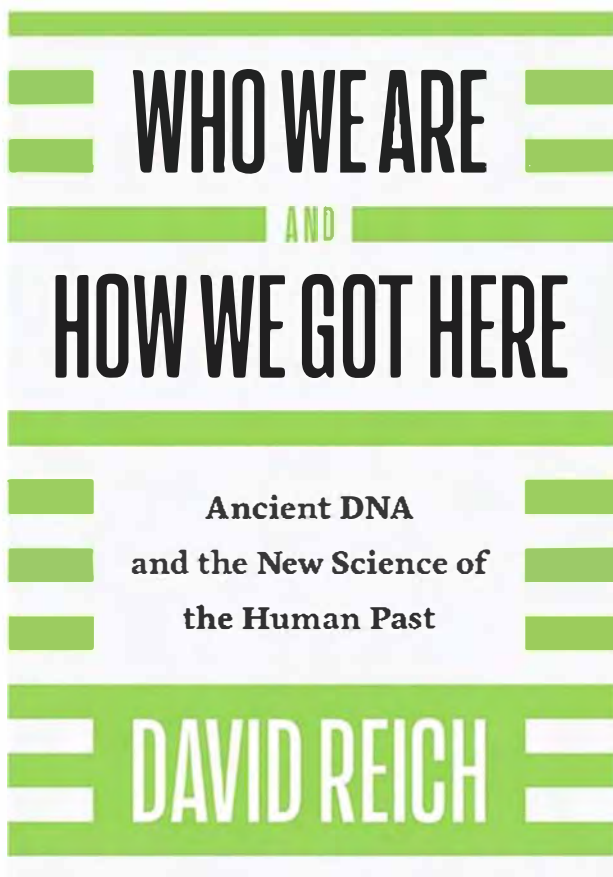
As a child, I heard derogatory slurs and asked my Mom what Okinawans were. She calmly explained Naichijin taunts of "Okinawa ken ken buta kaukau," "hairy Ainu," and Yamatunchu paren ts disowning nisei for intermarrying Uchinanchu. Mom overheard older Okinawans privately discuss Japanese racism.



At 10 years old, I researched the encyclopedia and read that Okinawans are related to the indigenous Ainu of Japan: a non-mongoloid race (Jomon Haplogroup) with Caucasian features and profuse body hair. 50 years later, my Mom and I discovered our M7 mtDNA. In 2018, we learned about our Uchima Kafu. That spurred research into our 45,000 year old "Baban" from India. In 2020, I read that M7 mtDNA is Jomon. In 2021, after a 5 year search for the "missing link," I got a Google hit on vintage photos of non-japanese Hokkaido Jomon Ainu: kinfolk of the Okinawa Kyushu Jomon.

*Raplee*  
*February 14, 2023*

### Recommended readings by Raplee



“Twenty generations in the past, the number of ancestors is almost a thousand times greater than the number of ancestral stretches of DNA in a person’s genome, so it is a certainty that each person has not inherited any DNA from the great majority of his or her actual ancestors.

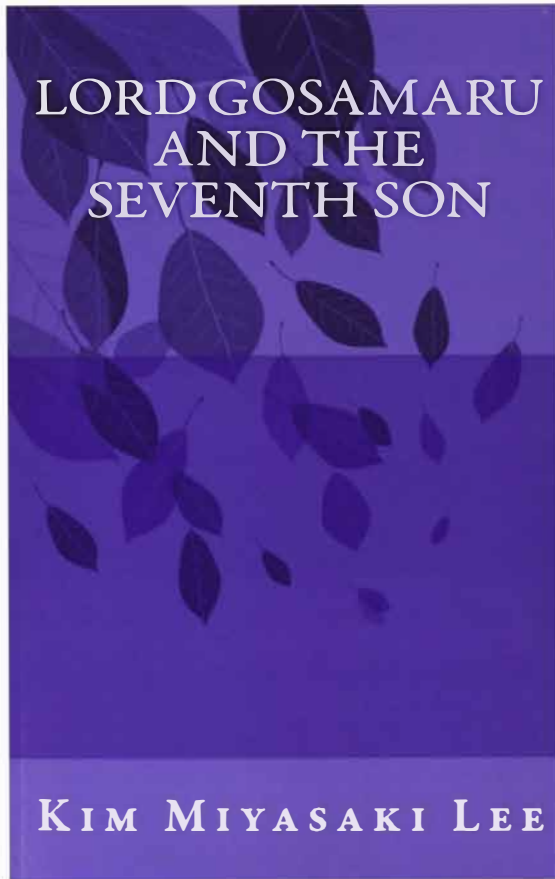
These calculations mean that a person’s genealogy, as reconstructed from historical records, is not the same as his or her genetic inheritance.

The number of ancestors you have doubles every generation back in time. However, the number of stretches of DNA that contributed to you increases by only around seventy-one per generation. This means that if you go back eight or more generations, it is almost certain that you will have some ancestors whose DNA did not get passed down to you. Go back fifteen generations and the probability that any one ancestor contributed directly to your DNA becomes exceedingly small.

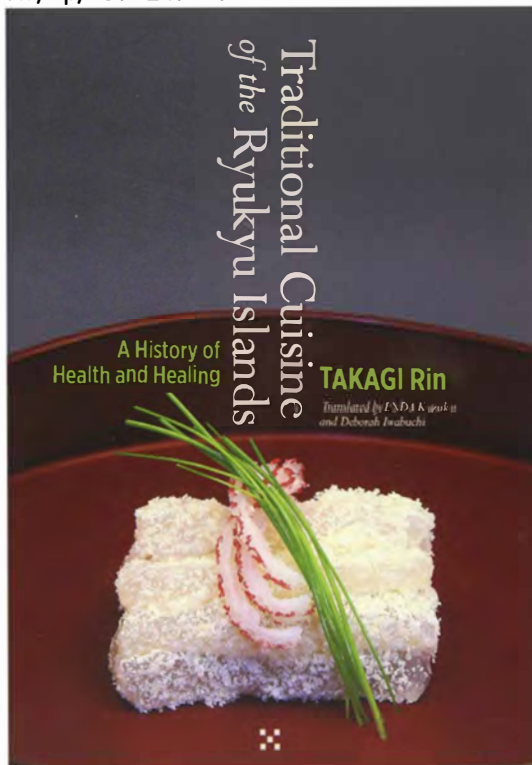
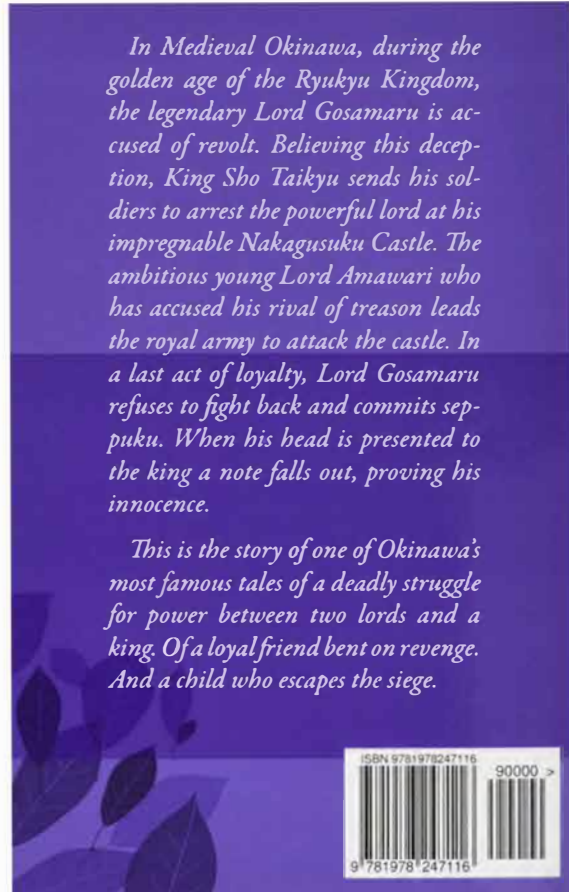
In 2001, the human genome was sequenced for the first time—which means that the great majority of its chemical letters were read.

By 2006, companies began selling robots that reduced the cost of reading DNA letters by more than ten thousand-fold and soon by one hundred thousand-fold, making it economical to map the genomes of many more people. It thus became possible to compare sequences not just from a few isolated locations, such as mitochondrial DNA, but from the whole genome. That made it possible to reconstruct each person’s tens of thousands of ancestral lines of descent. This revolutionized the study of the past. Scientists could gather orders of magnitude more data.’

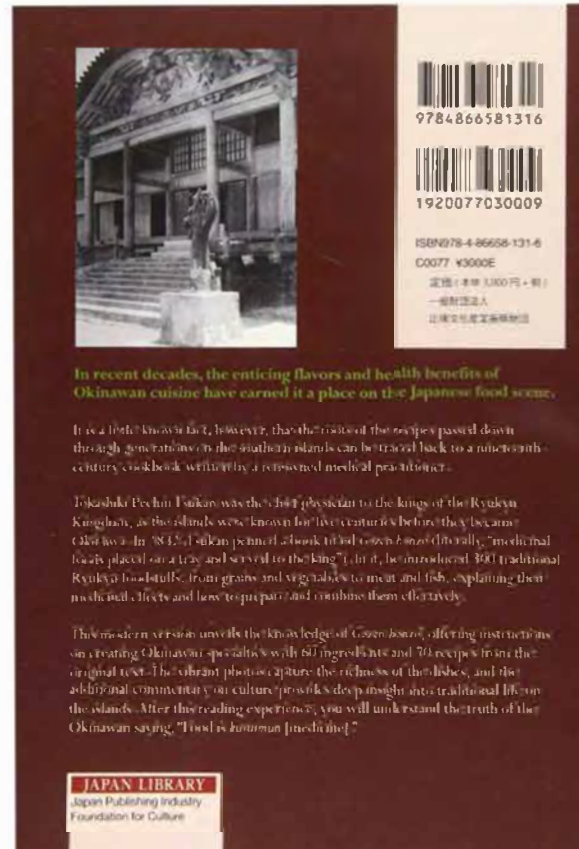
<https://techratchet.com/2021/07/07/book-summary-who-we-are-and-how-we-got-here-by-david-reich/>



<https://www.amazon.com/Lord-Gosamaru-Seventh-Son-Miyasaki/dp/1978247117>



<https://www.amazon.com/Traditional-Cuisine-Islands-History-Healing/dp/486658131X>



# Shinzato-Yamauchi-Yanamura Family Reunion in Yonabaru, Okinawa

By Gary Yanamura

3 November 2022

**This is why we came to Okinawa. This is what it's all about.**

This is the moment that Hatsue (Yamauchi) Shinzato and Helen (Yamauchi) Yanamura embraced after not seeing each other or even been in contact for 52 years. The tears and faces express an outpouring of emotions seldom felt in anyone's lifetime. A clatter of applause rose from those around us as someone whispered into my ear, "This is what it is all about."

The two ladies, 2<sup>nd</sup> cousins separated by a wide expanse of the Pacific Ocean, had thought about



Figure 1. Cousins Helen and Hatsue meet after 52 years. 1st of 2



Figure 2. Helen and Hatsue meet after 52 years. 2nd of 2 photos.

each other and their families over the decades, always intending to meet again. Even as our trip to Okinawa was being planned, Hatsue, unaware of our plans, wanted to go to Hawaii to search for Helen. This meeting was as timely as it was momentous since Hatsue is 92 years old and Helen is 91 years old.

The setting was in the auditorium where a big party was held, honoring visitors from all over the world who had roots in Yonabaru town (Helen and Hatsue's ancestral home). As honored guests, we assembled at the back of the auditorium behind screens (there were 33 of us – all from Hawaii), waiting to enter to a rousing, warm welcome by Yonabaru residents. We held up signs that we made to catch the attention of our relatives, or at least anyone who knew them so that any connection, no matter how



Figure 3. Article appearing in Okinawa Times newspaper. The headline reads "I want to see my relatives after 52 years."



Figure 4. Signs made to find our relatives.

remote, could be made. Hatsue came to the auditorium as a volunteer helping with the banquet. She was hoping to see us and, as she glanced about,

saw the sign that Helen held up. Look closely at the two photos (Figures 1 and 2) to see the sign that Helen is clutching one of the signs from Figure 3.

**Prayers fulfilled.**

The meeting had been for a long time a wish, a hope and a dream that might happen someday. It is not easy to locate individuals after such a long period of time and unthinkable that the individuals may not even be alive. Internet searches and genealogy research could not discover Hatsue’s whereabouts. Chains of leads and contacts raised and eroded hopes as time, distance and communication difficulties took their tolls.



Figure 5. Hatsue and Helen interviewed by Ryuku Shimpo reporter Kinjo Sanenori (right), assisted by interpreter Mayo (Masayo) Kusumi.

Suddenly, with just a few weeks left before our trip, an inspired attempt to get the media involved, in Okinawa, resulted in an article in the *Okinawa Times* newspaper that featured a 52-year old photo, along with the names of the people (see Figure 4). The photo shows the Yanamura and Shinzato families together when they first met in Yonabaru, Okinawa in 1970.

Fortuitously and beyond expectation, the same day that the article appeared in the newspaper, Hatsue’s eldest son (Yoshinori, Figure 4, bottom row, 2<sup>nd</sup> from the left) recognized the photo and came forward immediately. Thus, what seemed to be a remote possibility was now on the way to becoming a reality.

5 November 2022

**Visiting the Shinzato Family Home**



Figure 7. Part of the Shinzato/Yamauchi clan and the Hawaii visitors in front of the Shinzato family home.

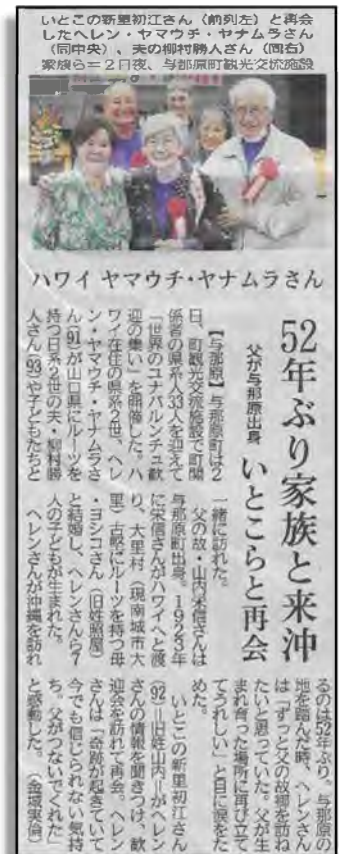


Figure 6. Article in the Ryuku Shimpo newspaper after Hatsue and Helen met

The Shinzato family home provided the venue for the first meeting in 52 years of many of the individuals featured in the photo printed in the Okinawa Times. Significantly, this is the same house where the original photo was taken, though today the house is much, much larger and has had a second floor added. A wonderfully massive wall surrounds the house and an inviting entrance leads to a spacious, shady courtyard laid out before the front door. Today's photo was not taken in the exact spot as the originally published photo and memories from that time are dim, however, it was impressive to see how prosperous the family had been over the decades. It is notable that all six of the Yamauchis who made the effort to travel from mainland Japan to meet us are in this photo.



Figure 8. Visiting the Yamauchi Family gravesite - a beautiful and tranquil setting.

brush under a canopy of trees. Traditionally, gravesites are visited once a year, usually in April, and a substantial effort is made by descendants to clear the path of heavy foliage, fallen trees, branches and unruly roots that hinder passage. It may take a week or more of cooperative effort to tidy up the path to provide all generations from toddlers to the elderly safe passage. The area immediately adjacent to the gravesite must also be cleared of bushes, weeds and vines; the flat area in front is raked and groomed, ready to receive visitors. Prior to our

### Visiting the Yamauchi Family Gravesite<sup>1</sup>

Remembering, honoring and spending time with ancestors is a high priority and an integral part of Asian cultures. This is true in Hawaii as well as in Okinawa and, after meeting with part of the Shinzato family clan, the group went to see the family gravesite.

The gravesite is located in a cave carved into a steep hillside that is reached by car, partially on a gravel road, followed by a walk along a path through thickets of



Figure 9. A simple meal shared with ancestors.



Figure 10. The Yamauchi Clan shrine. The sign reads, "Yamauchi Monchu Ukamiya" (Shrine based on the paternal ancestral line).

<sup>1</sup> After our Yamauchi families moved to Osaka (Hyogo) about 100 years ago (estimated), the Shinzato family has taken care of the Yamauchi family gravesite. Now, Hatsue Shinzato's five sons look after the grave.

visit, the Shinzato family labored for a week to prepare the path and the site for us.

In this peaceful and tranquil setting, we placed incense in the burner, prayed and shared a meal with our ancestors, honoring them with deepest reverence, for without them, we would not be who we are. Leaving, it was gratifying to know that they are well remembered in this beautiful place.



Figure 11. Kathi honoring many generations of ancestors in the Yamauchi Family Shrine.

The Yamauchi clan shrine is a small, simple, cube-shaped building built of large blocks and appears unassuming - an understated façade fronting what is inside. In this spare, immaculately kept space are flower vases, tea cups, awamori cups and incense pots commemorating the lives of many generations of all Yamauchi families. Lighting incense, each of us offered a whispered or silent prayer, blessing our ancestors.

This visit to our ancestral grave site and shrine was deeply moving. It was powerful reminder of those who are lost to us here on earth but will always be important and relevant to our lives.

### The Big Family Gathering



Figures 12&13. Gary singing a prayer and Dennis singing a Yonabaru song.

Celebrating a major event in any culture usually involves a sumptuous meal and we celebrated our reunion in grand style. Our group converged on a wonderfully venerable and well-attended restaurant and we breezed through to one of the private rooms. We removed our shoes and set them on shelves, passed through sliding doors onto tatami mats and spread ourselves out around low tables. Thankfully, some of the tables had “leg wells” for those who are not flexible enough to sit cross-legged for very long.



Figures 14-16. Samples of the reunion feast.



Food was served by the restaurant staff and came in endless waves of fabulous dishes. It goes without saying that the food was fantastic but it was said over and over again. It was mainly seafood of all types, mostly familiar, some exotic – fish, tako, shrimp, seaweed, vegetables, quail egg; a veritable cornucopia of delicacies prepared in every imaginable way – steamed, boiled, roasted, deep fried, sauteed and, of course, raw.



Yes, many celebrations involve good food, but the main ingredient and main purpose is to share and enjoy a common relationship. This celebration was no exception, but it was indeed exceptional. Even before the eating stopped, the atmosphere became filled with warm introductions, “crossover” conversations in Japanese and English with lots of hand gestures, bursts of laughter and non-stop merrymaking as the Hawaii and Okinawa/Japan family members got acquainted with each other.

Details of the family tree which bonds the families across the Pacific were sketched out as previously vague and notional ancestry details were molded into reality. The ancestry of the part of the family that settled in Hawaii





Figures 17-21. The family reunion dinner.

is well known and documented in Hawaii, starting from the initial immigrant arrivals in the early 1900s. There are now six generations of Yamauchi descendants that originated in Hawaii. However, there seemed to always be a nebulous gray area which made the connection between the Hawaii and Okinawa families uncertain.

Details were discussed at length, with a fair amount of historical anecdotes thrown in and both families were enthusiastic about sorting out these details.

Much time was spent meeting the various descendant family groups that developed in the past 52 years, ever since the auspicious meeting took place in 1970. The Okinawa family blossomed magnificently since then. Names were written down, photos matched with names, emails and contact information were collected. Solidifying the family tree and identifying smaller family groups provided the main activity for developing our relationships.

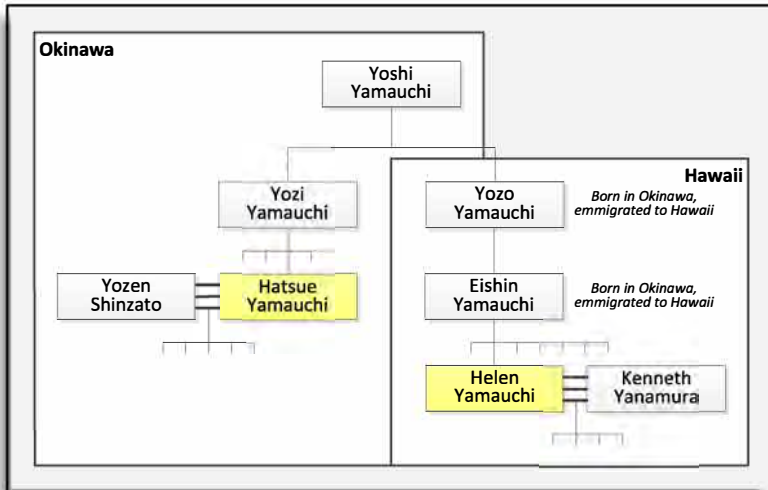
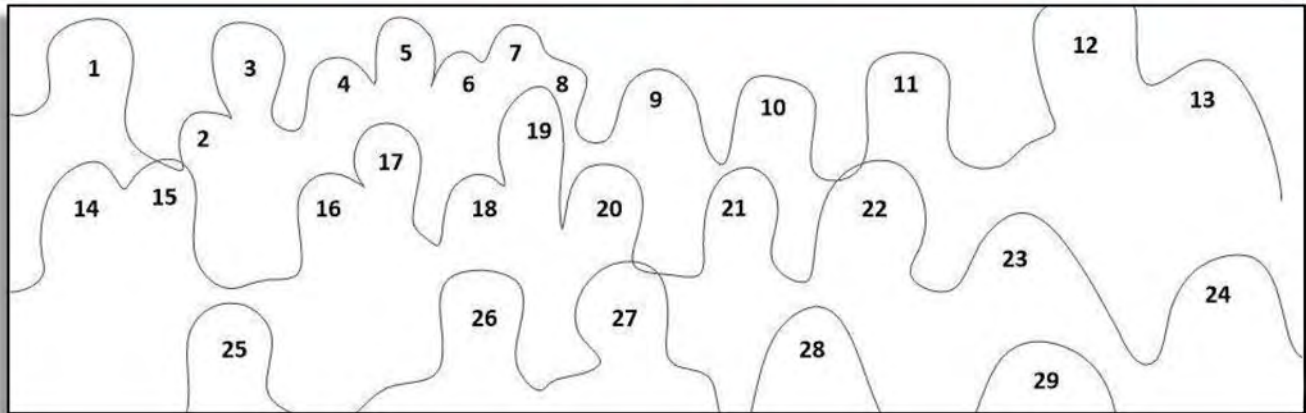


Figure 22. Summary family tree showing the relationship between Hatsue and Helen

## The Shinzato-Yamauchi-Yanamura Reunion Dinner 5 November 2022



Name	Relationship	Name	Relationship
1 Dennis Nishiguchi	Husband of Claire Yamauchi (29)	20 Takayuki Yamauchi (Center-san :-)	1st child (oldest son) of Toshiyuki and Tamayo Yamauchi (30, 31) (had letter from Eishin to his parents)
2 Megumi Shinzato	Wife of Katsuhiko Shinzato (18) - 2nd son of Hatsue	21 Hisayuki Yamauchi	2nd child (2nd son) of Toshiyuki and Tamayo Yamauchi (30)
3 Taichi Shinzato	2nd child (1st son) of Satoshi & Kazue Shinzato (22,9)	22 Satoshi Shinzato	4th child (4th son) of Hatsue, husband of Kazue (9)
4 Rimi (Shinzato) Narisoko	1st child (only daughter) of Satoshi & Kazue Shinzato (22,9), Wife of Satoshi Narisoko (6)	23 Yumi Yamauchi	Wife of Hisayuki Yamauchi (21)
5 Syunsuke Narisoko	3rd child (3rd son) of Rimi and Satoshi Narisoko (4, 6) 2 yrs old	24 Yume Yamauchi	Daughter of Hisayuki and Yumi Yamauchi (19, 21)
6 Satoshi Narisoko	Son-in-law of Satoshi & Kazue Shinzato (22,9), husband of Rimi (4)	25 Kenneth Yanamura	Husband of Helen Yanamura (26), father of Wayne, Gary, Kathi, Lisa
7 Ryohei Shinzato	3rd child (2nd son) of Satoshi & Kazue Shinzato (22,9)	26 Helen (Yamauchi) Yanamura	Wife of Kenneth Yanamura (25)
8 Eita Narisoko	2nd son of Rimi and Satoshi Narisoko (4, 6) 4 yrs old	27 Hatsue (Yamauchi) Shinzato	Wife of Yozen Shinzato (35, deceased)
9 Kazue Shinzato	Wife of Satoshi Shinzato (22)	28 Kathi Yanamura	3rd Child (1st daughter) of Kenneth and Helen Yanamura (25, 26)
10 Eiko Yamauchi	Wife of Takayuki Yamauchi (20)	29 Claire (Yamauchi) Nishiguchi	Wife of Dennis Nishiguchi, 2nd child (1st daughter) of Richard Zenihiro Yamauchi
11 Jukiya Yamauchi	2nd child (1st son) of Hisayuki and Yume Yamauchi (19, 21)	<b>Not in Photo</b>	-
12 Hiroaki Hara	Family friend, husband of Claire Hara (13)	30 Toshiyuki Yamauchi (adopted)	Deceased, Helen's (26) cousin, wife of Tamayo (31)
13 Claire Hara	Wife of Hiroaki Hara (12)	31 Tamayo Yamauchi	87 yrs old, Wife of Toshiyuki Yamauchi (30, deceased), Adopted son
14 Gary Yanamura	2nd child (2nd son) of Kenneth and Helen Yanamura (25, 26)	32 Lisa Yamauchi	Daughter of Hisayuki and Yumi Yamauchi (19, 21)
15 Jennie (Hay) Yanamura	Wife of Gary Yanamura (14)	33 Lisa (Yanamura) Hunter	4rd Child (2nd daughter) of Kenneth and Helen Yanamura (25, 26)
16 Yoshinori Shinzato	Oldest son of Yozen and Hatsue Shinzato (27)	34 Hiroyuki Yamauchi	3rd child, 3rd son of Toshiyuki and Tamayo Yamauchi (30, 31)
17 Syuuga Narisoko	1st child (oldest son) of Satoshi and Rimi Narisoko (4, 6) 9 yrs old	35 Yozen Shinzato (deceased)	Husband of Hatsue (27)
18 Katsuhiko Shinzato	2nd child (2nd son) of Hatsue (27), Wife of Megumi (2)	36 Yoshiyasu Shinzato	3rd son of Hasue (27)
19 Natsuki Shinzato	Daughter of Katsuhiko & Megumi Shinzato (18,2)	37 Yoshiyuki Shizato	5th son of Hasue (27)

Figure 23. The Shinzato-Yamauchi-Yanamura Reunion

**A personal reflection...** I have to admit that I was quite nervous and uncertain about meeting a host of long-lost relatives who we met just once decades ago or never met at all. Even before we came to Okinawa, trepidation ebbed and rose as questions went through my head. Would this be a disruption in their lives, welcome or otherwise? Would the language barrier make conversation too awkward to be meaningful. Would the time spent

**A Special Thank-You to Hiroaki Hara (and Family).** This momentous reunion would not have happened without the dedication, persistence, determination, hard work, personal sacrifice, resourcefulness and sincere desire to help from Mr. Hiroaki Hara. Hiro seemed to make our reunion a personal quest.

Hiro and his family lived in Hawaii while he was earning his Master of Library Science degree at the University of Hawaii. He was also involved with the Okinawan Genealogical Society of Hawaii (OGSH) at the same time Helen and Kenneth were trying to find a way to contact the Shinzato family after 52 years. By chance, they met in 2019 and Hiro graciously offered to assist them in their search.

After countless emails and inquiries, there was a breakthrough. It was Hiro who contacted the media and submitted our photo of the Shinzato and Yanamura families from 1970, background information and Helen's passionate desire to meet her ancestors again.

Upon our arrival in Okinawa, Hiro kept in constant contact and spent considerable time with us, especially in the days leading up to the reunion, the reunion itself and the Aloha Party at the end of our stay (and paid for lunch with our Teruya relatives!).

His involvement is on-going; he is now working hard to assemble contact information for all of our newly found relations and is helping to create our family tree.

Hiro lives in Okinawa with his wife Claire and their two children, Carolyn and Ivan.

Thank



You!!!

together seem arduous and endless? Of course, all those questions were silly and superfluous and I was totally wrong about my fears.

I had an experience more wonderful and more fulfilling than I could have dared hope for. I found family that cloaked us in the warmest welcome, filled the room with the most relaxed and engaging atmosphere and made our interactions meaningful far beyond that which language could convey.

Ostensibly, and originally, the main purpose of going to Okinawa was to attend the Taikai festival celebrating the return and visit of people with Okinawan ancestry from all over the world. The parade, tours, parties, accommodations, food, shopping, cultural experiences, comradery and history were memorable and I am glad to have participated.

However, this festival, held every five years, is "only" the conduit for a more profound experience that will last a lifetime: gathering, discovering, connecting and establishing relationships with relatives separated by the vast void of distance and time.

I feel that no one who has ever experienced or witnessed or prayed for a reunion like ours can deny that this is what it is all about.

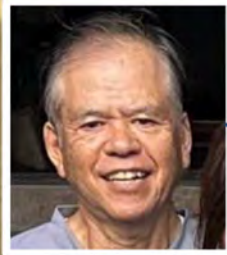
Kudos also to Hawaii United Okinawa Association (HUOA), Okinawan Genealogical Society of Hawaii (OGSH) Trans Pacific Tours, Inc., Jon Itomura (Mr. Everything), Hisami (tour guide), Tomo Higa (bus driver), Japan Airlines, Hotel JAL City, Taikai Festival, Mr. Gibo (Claire Hara's father).

I am certain that my unreliable memory of events, people and places has distorted my recollection of reality so please pass comments, suggestions, omissions and corrections to me: Gary Yanamura, gyanamura@gmail.com.

*Domo arigato gozaimasu! Ipee niffee deebiru!*

# Shinzato and Yanamura Families 1970 and 2022

Katsuhiko



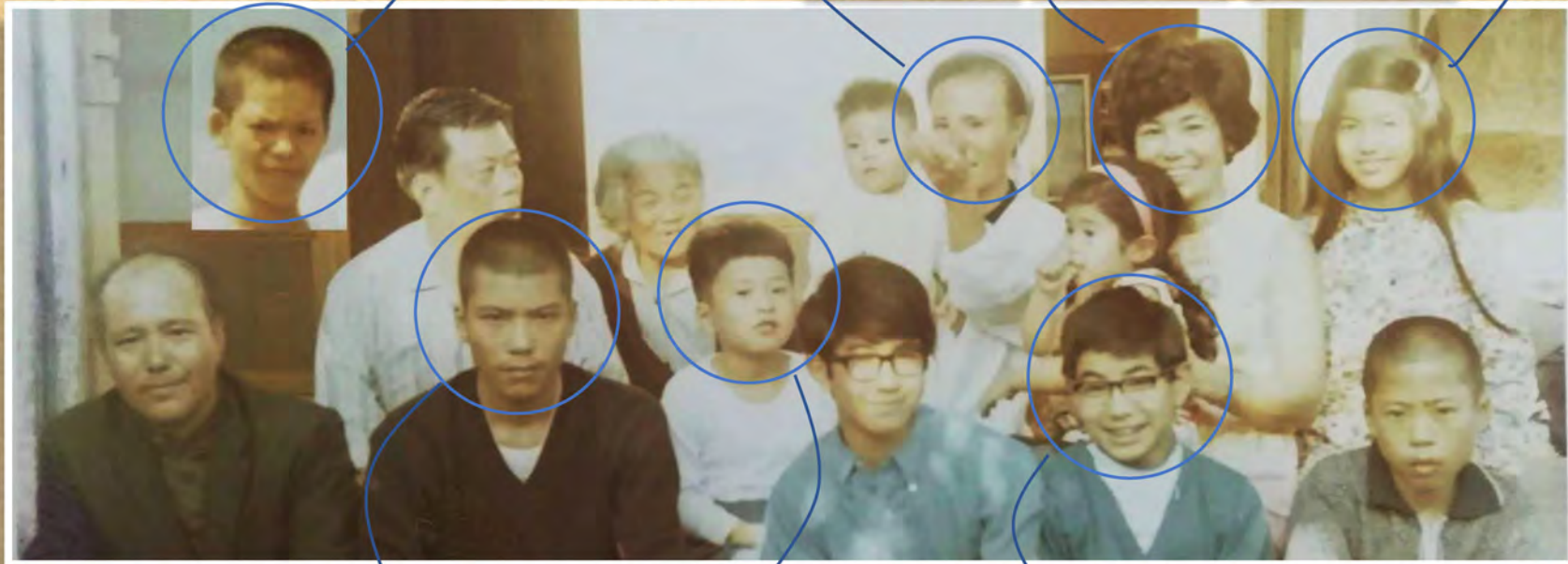
Hatsue



Helen



Kathi



Yoshinori



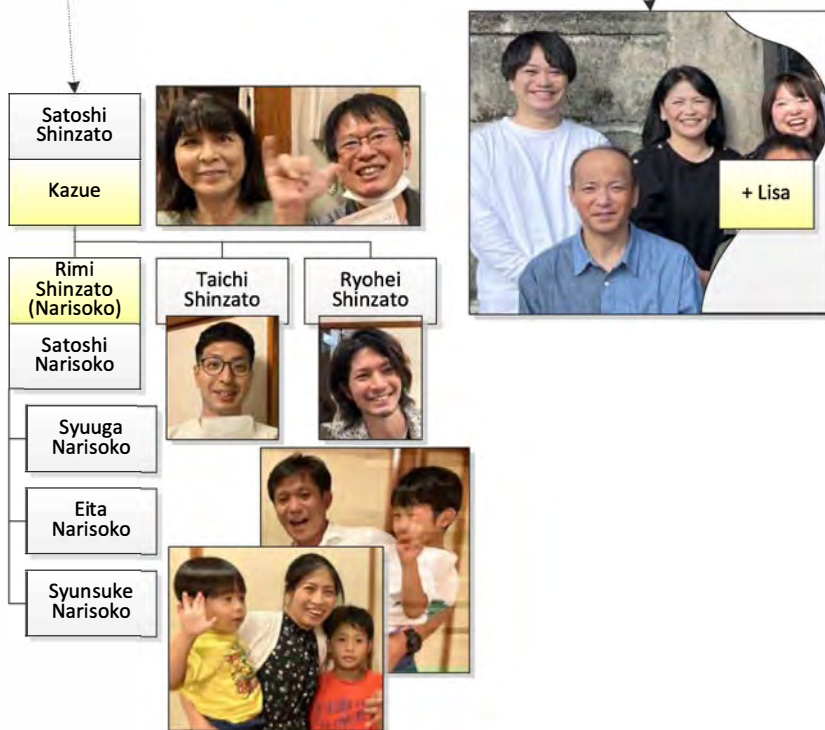
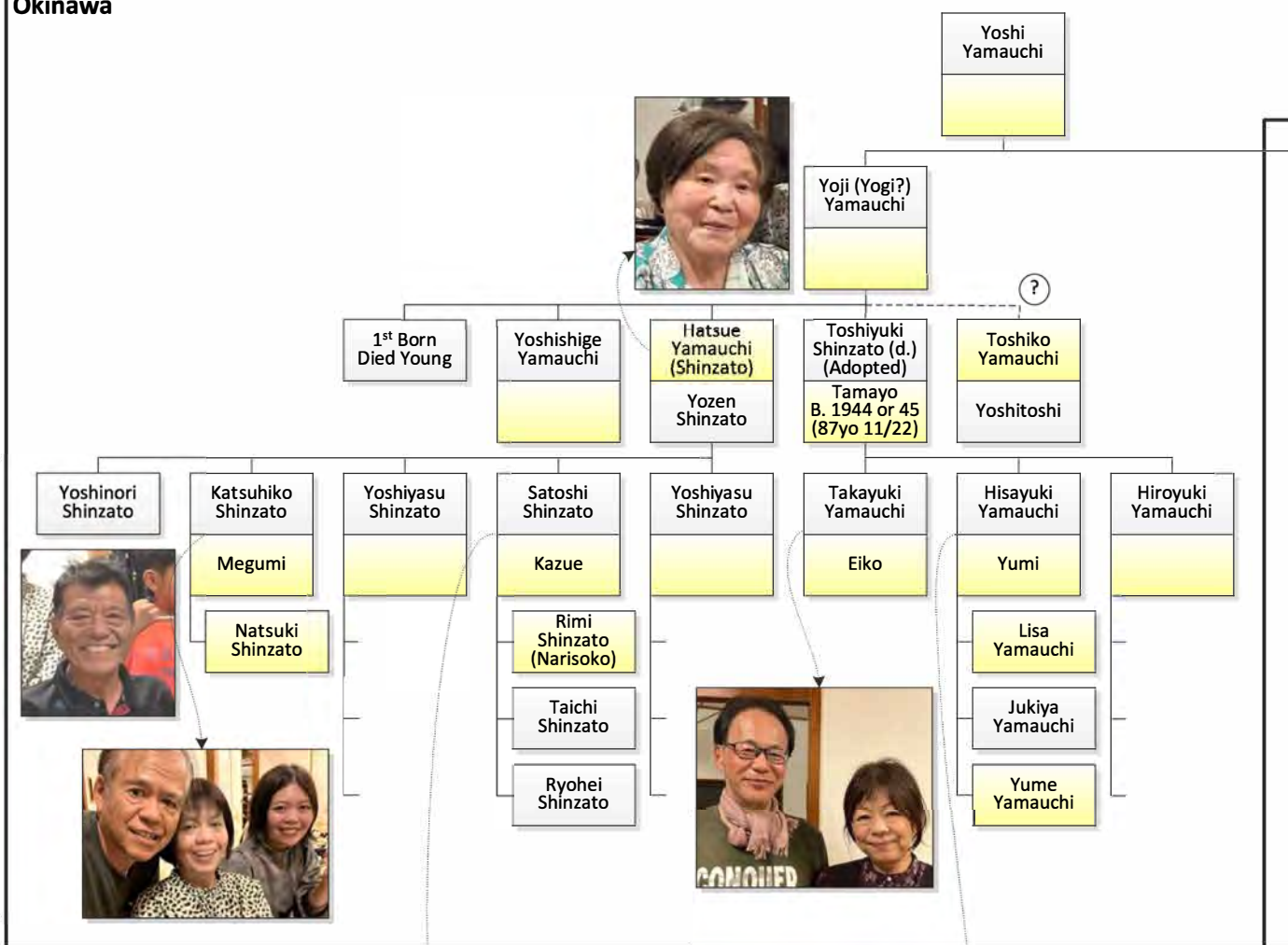
Satoshi



Gary



Okinawa



Hawaii

Yozo Yamauchi  
Kame? Kama?

*Born in Okinawa,  
emmigrated to Hawaii*

Eishin Yamauchi  
Yoshiko Teruya  
(Yamauchi)

*Born in Okinawa,  
emmigrated to Hawaii*

*Born in Hawaii*

George Yeitaro Yamauchi

Helen Yamauchi  
(Yanamura)

Kenneth Yanamura

Wayne Yanamura

Gary Yanamura

Kathi Yanamura

Lisa Yanamura  
(Hunter)

Richard Yamauchi

Sadie

Kelvyn Yamauchi

Claire Yamauchi  
(Nishiguchi)

Arlene Yamauchi  
(Omura)

Dorothy Yamauchi  
(Nada)

George Nada

Greg Nada

Doris Yamauchi  
(Ching)

Willie Ching

Stanton Ching

Stuart Ching

Tommy Yamauchi

Esther Tanioka  
(Yamauchi)

Val Yamauchi  
(Yamane)

Cliff Yamauchi

Florence Yamauchi  
(Ishikawa)

Stanley Ishikawa

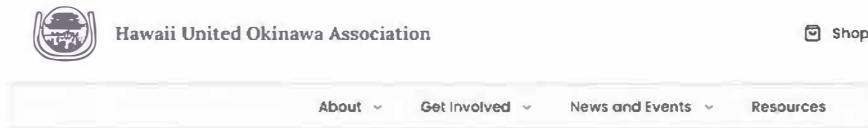
Shari Ishikawa

Scott Ishikawa

## OGSH 2023 Membership Form

You may join online or send the form and check in the mail.

Go to: <https://huoa.org/> to explore the website or go directly to: <https://ogsh.warubozo.com/membership/>



Click on Resources or go to: <https://huoa.org/resources>

**Okinawan Genealogy**

Learn about your Okinawan Genealogy through the Okinawan Genealogical Society of Hawaii.

You will be on this page: <https://ogsh.warubozo.com/home/> and click Become a Member



Membership: <https://ogsh.warubozo.com/membership/>



## Membership

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Nifee Debiru



January 2023 Donna's Word of the Month

Uyafaafuji: n; ancestor, ancestry



Hana Hou...Mahalo

Mahalo to all of our wonderful donors who helped to make our 2022 Bonenkai a great success! Without hesitation, the following individuals generously donated to our door prizes providing us with prizes equaling more than \$1200!

If there is ever an opportunity to patronize these businesses, please look them up! And forgive me if I have inadvertently overlooked anyone!

Jackie and Regina

- Marie Silva of Coldwell Bankers (<https://tinyurl.com/imakehomedreams>)
- State Farm - Shelli Toguchi-Hadley ([shellitoguchi.com](http://shellitoguchi.com))
- Highway Inn ([myhighwayinn.com](http://myhighwayinn.com))
- Ukulele Hale (<https://ukulelehale.wordpress.com/>)
- Lotus Spirits (<https://www.lotusspirits.com/>) (<https://healthymanasu.com/>)
- Kamiya Papaya (<https://www.kamiyapapaya.com/>)
- Tamashiro Market
- Mutual of Omaha Reverse Mortgage (<https://mutualreverse.com/wendy-oshiro/>)
- Roy Arakaki (Instapot)
- Jackie Toma (Tupperware Set)
- Ginny Tully (<https://lisarisastudio.com/>)
- David Arakawa (Zippy's Certificates)
- Lolita Takeda (potted plants)
- Connie Nakasone (door prizes)
- Pat and Ken Kamiya (Assorted trinkets and handmade crafts)
- Dorothy Nakama (Ceramic vases)
- Lois Goto (300 origami cranes for centerpiece)
- Donna Nakamura (lantern centerpieces)
- Amy Tsuru (handmade crane favors)







**Shima Piano Benefit Concert by Seiya Sawada & Friends**

**Date: Saturday, February 18, 2023** (just 1 week away)

**Time: 5:30 pm** (doors open 5:00 pm)

**Place: Jikoen Hongwanji Hall**

Overflow parking at the front lot of Kapalama Elementary School, accessible from N. School Street.

"**Shima Piano**" is a showcase of **Seiya Sawada's** piano stylings in collaboration with some of the top musicians in the Uchinaanchu community and beyond. The concert is a "thank you" from Seiya to many individuals and communities that have embraced him during his time in Hawaii. He will return to Japan at the end of February.

All ticket proceeds will benefit **Jikoen's building maintenance fund**. (Jikoen Hongwanji was HUAO's meeting place before the Hawaii Okinawa Center was built). A **send-off party for Seiya** will follow the 1-hour concert. **Tickets for the concert and optional bento purchase are on sale at the following link: <https://www.eventbrite.com/e/shima-piano-a-benefit-concert-by-seiya-sawada-friends-tickets-531575194717>**

*Sorry, the Jikoen Office cannot accept orders for this event. Please enter all orders on the website. If you have questions, please email Norman Kaneshiro at [jikoennews@gmail.com](mailto:jikoennews@gmail.com)*

**Pre-ordered bentos** will be served for the party after the conclusion of the concert. The last day to order a bento is **February 11**. Sorry, no same-day purchases and no refunds for unclaimed bentos. You need not purchase a bento to attend the party. If you are unable to make it to the concert but want to attend the party, you can still pre-purchase a bento.

Sponsored by: UH Mānoa Kamakakūokalani Center for Hawaiian Studies, UH Mānoa Department of Ethnic Studies, Ukwanshin Kabudan, Hawai'i Peace and Justice, Hawai'i Okinawa Alliance

# SACRED BONES

Free and open to the public

## Bringing our Ancestors Home

**FRIDAY, FEBRUARY 24**  
**3:30 - 5:30 PM**

### **Hālau o Haumea**

Kamakakūokalani Center for Hawaiian Studies  
2645 Dole Street

Over a hundred years ago, scholars from Kyoto Imperial University stole over a thousand remains from burial caves and tombs in Okinawa. Today these ancestors remain boxed in Kyoto University's library and are classified as "research objects."

**How can we bring these ancestors home?**

**What can groups in Okinawa learn from the struggles to protect iwi kūpuna in Hawai'i?**

Join us for presentations and discussions from Hui Iwikuamo'o and the Association for Research and Repatriation of Indigenous Ryūkyū Remains to learn more about ongoing struggles to recover and protect ancestral remains in both Okinawa and Hawai'i.



Edward Halealoha  
Ayau



Mitsuho  
Ikeda



Yasukatsu  
Matsushima



Noriko  
Seguchi



Yoshinobu  
Ota

Refreshments provided. Parking available in the Dole Street parking structure for a \$7.00 flat rate.

# **FILM SCREENING OF "NUCHI NU MIJI:OKINAWA'S WATER OF LIFE" AND DISCUSSION ON WATER CONTAMINATION IN HAWAII**

**@Church of the Crossroads**  
1212 University Ave, Honolulu  
Phone: (808) 949-2220



Nuchi nu Miji portrays Okinawans' struggle for justice in one of the worst environmental catastrophes in modern Japanese history. Since 2016, the drinking water for 450,000 residents has been contaminated with military PFAS "Forever Chemicals" but the Japanese and US governments have refused to resolve the problem. Produced by Ryukyu Asahi Broadcasting, this documentary uncovers the truth about what has been happening on Okinawa and reveals why so many residents feel abandoned by Tokyo and Washington.

**After the film screening, co-director Jon Mitchell will be joined by Healani Sonoda-Pale (Ka Lāhui/Oahu Water Protectors), Erwin Kawata and Kathleen Elliot-Pahinui (Honolulu Board of Water Supply) to discuss intersections of water pollution and militarism.**

Co-sponsored by Hawai'i Okinawa Alliance, Hawai'i Peace and Justice, Sierra Club Hawaii, Oahu Water Protectors, Wai Ola Alliance and the Environmental Caucus, DPH, Shimanchu Wai Protectors, Shut Down Red Hill Coalition, Ukwanshin Kabudan, Church of the Crossroads, Environmental Justice Club at the University of Hawai'i



# Bringing Our Ancestors Home: A Community Forum

Over a hundred years ago, scholars from Kyoto Imperial University stole over a thousand remains from burial caves and tombs in Okinawa. They remain in Kyoto to this day and the university refuses to return them. **How can we bring our ancestors home?** Join us for a presentation and community forum with the Association for Research and Repatriation of Indigenous Ryūkyū Remains to learn more about the ongoing struggle to recover and protect ancestral remains in Okinawa.

>> Sponsored by  
Ukwanshin Kabudan, Hawai'i Peace and Justice,  
Hawai'i Okinawa Alliance, Hawai'i United Okinawa  
Association

**SUNDAY FEBRUARY 26**

**12:00 - 3:00 PM**

**JIKOEN HONGWANJI**

>> *Free and open to the public*

[events@ukwanshinkabudan.org](mailto:events@ukwanshinkabudan.org)



Ukwanshin Kabudan presents  
9th Annual Loochoo Identity Summit

# *Kajitui* Pulling Forward

March 17, 18, 19, 2023  
Hale 'Ākoakoa  
Windward Community College

DETAILS & REGISTRATION  
[loochooidentity.org](http://loochooidentity.org)

CONTACT US  
[events@ukwanshinkabudan.org](mailto:events@ukwanshinkabudan.org)



In Uchinaaguchi, *kajitui* literally means “helmsman” but can be used to refer to a person who has the ability to bring people together for a common cause or action. Within our families and communities, *kajitui* are the embodiments of behaviors, values, and beliefs that have often been passed down through many generations. Where does their knowledge come from? More importantly, what allows them to take the helm on matters that are deeply important to them, whether it be getting the family together for holidays, or mobilizing an entire community into action? In this, our first in-person Summit in two years, we will explore these questions by looking at the various sources within our shimanchu heritage that continue to guide (“steer”) us today and how these sources can be activated so our future paths can be clearly seen in the maps of our ancestors.

Ukwanshin Kabudan is pleased to announce that our upcoming 9th annual Loochoo Identity Summit will be held on March 17, 18, and 19th and returning to Windward Community College in beautiful Kaneohe.

The theme for this year’s Summit is *Kajitui: Pulling Forward*.

As a child, I heard derogatory slurs and asked my Mom what Okinawans were. She calmly explained Naichijin taunts of "Okinawa ken ken buta kaukau," "hairy Ainu," and Yamatunchu parents disowning nisei for intermarrying Uchinanchu. Mom overheard older Okinawans privately discuss Japanese racism.



At 10 years old, I researched the encyclopedia and read that Okinawans are related to the indigenous Ainu of Japan: a non-mongoloid race (Jomon Haplogroup) with Caucasian features and profuse body hair. 50 years later, my Mom and I discovered our M7 mtDNA. In 2018, we learned about our Uchima Kafu. That spurred research into our 45,000 year old "Baban" from India. In 2020, I read that M7 mtDNA is Jomon. In 2021, after a 5 year search for the "missing link," I got a Google hit on vintage photos of non-japanese Hokkaido Jomon Ainu: kinfolk of the Okinawa Kyushu Jomon.

*Raplee*  
*February 14, 2023*

## The Jomon Culture of Okinawa

### Okinawan Genealogical Society of Hawaii Hawaii Okinawa Center Hawaii United Okinawa Association

### Presentation Notes by Raplee Nobori

Guest Speaker at the Okinawan Genealogy Society of Hawaii Meeting  
at the Serikaku Chaya, Hawaii Okinawan Center  
Waipahu, Hawaii  
January 28, 2023

Raplee Nobori January 28, 2023,

## Introduction

The history of ancient Okinawa is shrouded in mystery, misunderstanding and misrepresentations. However, with the exponential increase in DNA research and knowledge since the successful mapping of the human genome in 2003, the tantalizing yet puzzling references and discoveries in the historical record can finally be explained.

Raplee Nobori January 28, 2023,

## Presentation

Let's begin our deep dive. This presentation will attempt to cover 50,000 years in 20 minutes.

Raplee Nobori January 28, 2023,



# **The Jomon Culture of Okinawa**

Presentation by Raplee Nobori

January 28, 2023

Raplee Nobori January 28, 2023,

## **Acknowledgements**

Donna Nakamura and the Okinawan Genealogical Society of Hawaii

Slideshow Designer: Eric Noguchi

Project Coordinator: Sharman Noguchi

Composition Coordinator, presentation notes: Dorraine Krahulik

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# KEY WORDS

**Haplogroup** - Family of DNA lineages that descend from a common ancestor and are named with a letter. These groups share particular mutations that reveal geographical origins and migrations of ancestral maternal or paternal lines.

**mtDNA** - Mitochondrial (maternal) DNA is passed from mother to offspring. Females do not have Paternal DNA. Transmission of mtDNA lineages occurs through mothers and daughters.

**Y DNA** - Paternal DNA is passed from father to son. Males carry their mother's mtDNA but cannot pass it on.

**Autosomal DNA** - Traces DNA (including recessive) from both parents. However, accuracy of DNA profile and ethnicity is limited to five generations.

**Ancestry** - Composite or overall DNA inheritance.

**Descendency** - Direct lineage from a specific ancestor with cultural transference.

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January 28, 2023,

For example, 90% of African Americans have European DNA ancestry, yet, are not regarded as European descendants. Also, many Hawaiians have diverse ancestries but claim Native Hawaiian descendency because of cultural transference. These diverse ancestries are admixtures that comprise an autosomal DNA profile.

**Admixture** - Combination of different Haplogroup DNA lineages in an individual or ethnic group.

**Assimilation** - Absorbing a different group by making it similar to the dominant group.

**Jomon** - Original inhabitants of Japan and the Ryukyus, who migrated from India 50,000 years ago and settled Northeast Asia (Korea) before crossing over on land bridges 30,000 years ago. Jomon means "cord pattern." It describes the rope-like patterning on Jomon pottery. Jomon were hunter gatherers, seafaring explorers and fishermen, early potters and lacquerware artisans.

"Jomon" was coined in 1882 by the renowned American zoologist Edward Morse. He discovered pottery fragments while sifting through marine shell middens (ancient garbage dumps) in Japan. Morse is called the "Father of Japanese Archaeology."

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January 28, 2023,

A 2011 DNA study by Takehisa Isemura, a 2020 DNA study by Melissa Yang, et al, and a 2021 DNA study by Yusuke Watanabe and Jun Ohashi found that Jomon DNA came through the Himalayan Mountain range northeast of India - - with no DNA contribution from Southeast Asia. A key discovery in 2015 by Timothy Jinan, et al revealed Jomon DNA having European and Middle Eastern genetic alleles (mutations) associated with facial features.

**Ainu** - Sole surviving ethnic Jomon tribe whose homeland called Ainyu encompassed Hokkaido, Sakhalin and Kuril islands. A 2010 DNA study by Hirotaku Matsukusa, et al discovered Y DNA linkage between Ryukyuans and Hokkaido Ainu. Ainu means "human" in the Ainuic language. 2019 research by Takashi Gakuhari confirmed that Ainu are direct Jomon descendants with 79% Jomon DNA.

Japan annexed its "foreign frontier" Hokkaido in 1869 and instituted a forced assimilation policy that included: banning the Ainu language, banning hunting and salmon fishing, then populating Hokkaido with Japanese criminals and migrants. Japan eventually designated Hokkaido an official Prefecture in 1947.

**Yayoi** - Korean rice farmers who migrated to Japan around 1,000 B.C. and are the direct ancestors of modern Japanese. Yayoi is a district in Tokyo where burial mounds were excavated in 1884 containing the remains of Korean tribal chieftains with burial artifacts.

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**Kofun** - Han Chinese conquerors of Japan and direct ancestors of modern Japanese, who arrived around 250 A.D. and established the Yamato Dynasty, Imperial Family and the first State, or Country, of Japan circa 600 A.D. called Yamato. In 2021, Takashi Gakuhari, et al analyzed genomes from the Yamato Kofun era and discovered 71% Han Chinese DNA.

Kofun means “ancient grave.” These keyhole-shaped mounds interred the Han Chinese Yamato nobility. Horses are not native to Japan, but clay artifacts of Chinese cavalry placed in the Kofun attest to the introduction of horses to Japan circa 400 A.D. by Chinese warriors.

**Dual Structure Model** - A theory proposed in 1991 by Kazuro Hanihara which identified two population subgroups of Japan: an archaic Paleolithic group of Jomon and their Ainu and Ryukyuan descendants, and a new Neolithic group of Koreans in Northeast Asia. Some of the migrant Yayoi Koreans admixed with Jomon, however, Hanihara acknowledged that “Jomon are only partially ancestral to modern Japanese.”

A 2021 DNA study by Naoki Osada and Yosuke Kawai found 10% Jomon DNA in Japanese DNA.

With the 2021 discovery of Han Chinese DNA in the Yamato DNA, Gakuhari unveiled a new “TRIPARTITE” Structure Model with three subpopulations in Japan. This DNA finding finally

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corroborates the well-documented archaeological, anthropological and historical records of the Han Chinese intrusion and military conquest of Japan between 250-550 A.D.

Hanihara failed to include the Kofun migration, which his very own 1987 population modeling study estimated at well over a million additional migrants arriving from the Asian continent. Although rice cultivation was significant, the Koreans were an early monoculture with village chieftains. The Han arrived on the scene as one of the world’s most advanced civilizations, with a highly stratified society of nobles, military rulers, scholars, priests, warriors, artisans and an underclass of tradespeople, etc. Historian George Kerr describes the Han Yamato as a “well-organized military group,” whose legendary emperor Jimmu was supposedly the grandson of the Shinto sun goddess Amaterasu.

Notably, historians often cite an Ainu saying that the people of the sun (Japanese) have been in Japan for a 1,000 years, while the Ainu (Jomon) have been in Japan for a 100,000 years. Modern Japan was founded by the Han Yamato, who assimilated the Koreans and invented a new Nihonjin cultural identity in the era of common existence, or C.E.

**South Asia** - The Indian subcontinent of Pakistan, India and Bangladesh.

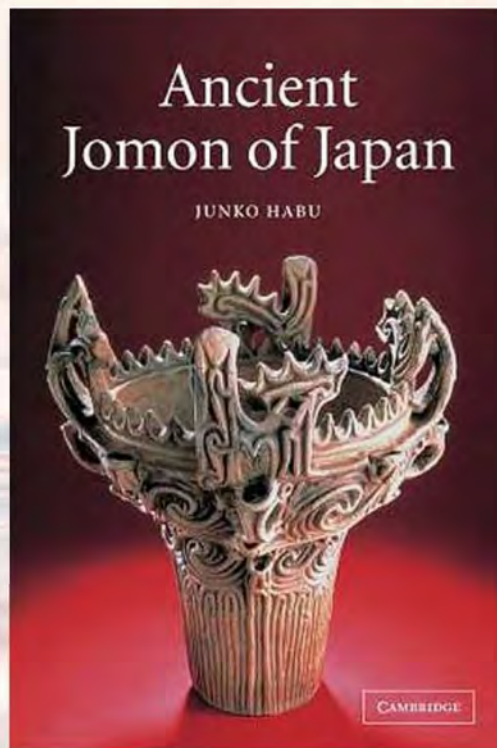
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**Southeast Asia** - Countries that form a natural southern border with China; extending from Myanmar to Vietnam, and also including island groups

**Austronesian** - Indigenous people of Southeast Asia. Research by Mark Hudson in 1996 and 2012 confirmed that there is no evidence of prehistoric settlements in Okinawa and Japan by Southeast Asians in the archaeological record.

**Japonic** - A category of languages spoken in Japan and the Ryukyus whose origins are unknown. But, linguists agree that Uchinaaguchi is a proto – or pre – Japanese language with clues to understanding the ancient language of Japan. The languages split around 400 B.C. with the influx of Korean speakers, and around 500 A.D. when the Chinese-speaking Yamato assimilated the Koreans and created a new shared language called Nihongo. The Austronesian influences in the Yayoi language resulted from early agricultural contacts in southern China and Southeast Asia, where they first emerged.

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Jomon “fire flame” style pottery circa 3,000 B.C.

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## Jomon History

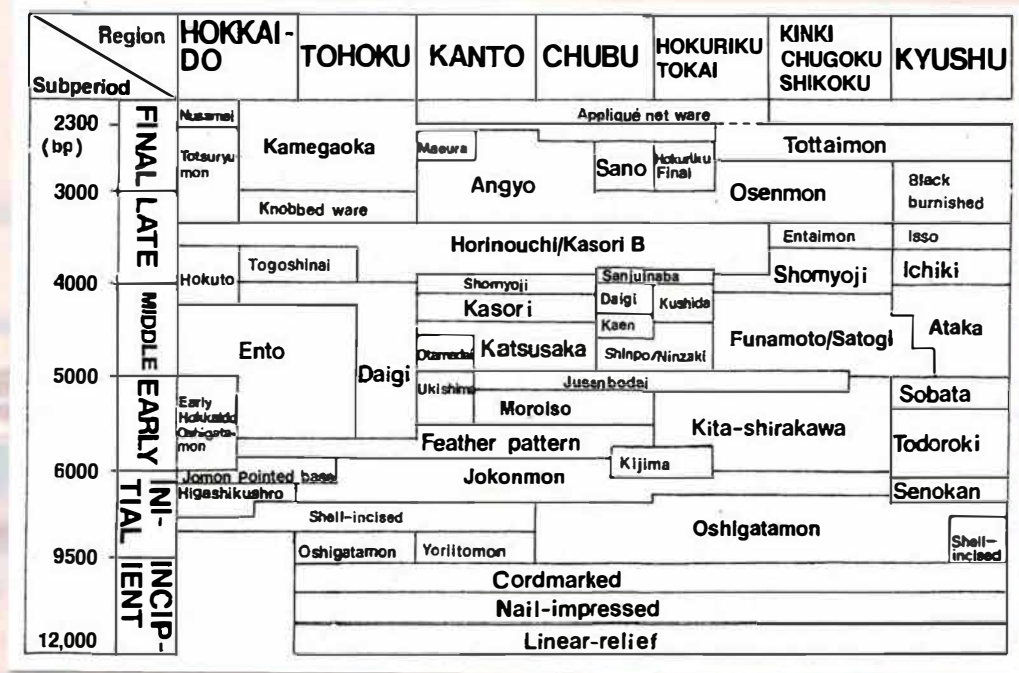
The early dating of pottery to 16,500 years ago makes Jomon culture unique among hunter gatherer societies. There have been over 100,000 excavations in Japan and archaeologists have developed a remarkably precise and accurate chronology and typology of Jomon pottery.

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Furthermore, in 57 A.D., Yayoi missions from Japan described the “hundred kingdoms” practice of tattooing in embassy notes recorded at the Han Chinese capital. This reveals a cultural divide between the Jomon and Koreans that existed a thousand years after the Yayoi migration. That divide continued during the Yamato Kofun period, when 5<sup>th</sup> century A.D. Han Chinese annals recorded that the eastern islands were ruled by women, and that the people raised swine. The Japanese Kojiki and Nihongi reported encounters with female rulers in Honshu and Kyushu, and the 701 A.D. Chronicles of Japan documented a military campaign against the Jomon and their female chieftains in Kyushu.

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**JOMON POTTERY:**  
chronology, region  
and typology



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In addition to pottery production, Junko Habu has researched Jomon cultural complexity, organized structure and its logistical system of extensive

trade networks. Excavated settlements as large as baseball stadiums had high density populations. Large wooden beams, crosspieces, posts and raised-floor constructions indicate high-level architectural technology.

Jomon had production sites with extensive trade networks for jade beads, exotic shells from the Ryukyus; and specialized mass production sites for woodworking, cedar canoes, and coastal salt processing. Asphalt quarries produced adhesive for tools, pottery, baskets, textiles, cords, and wood.

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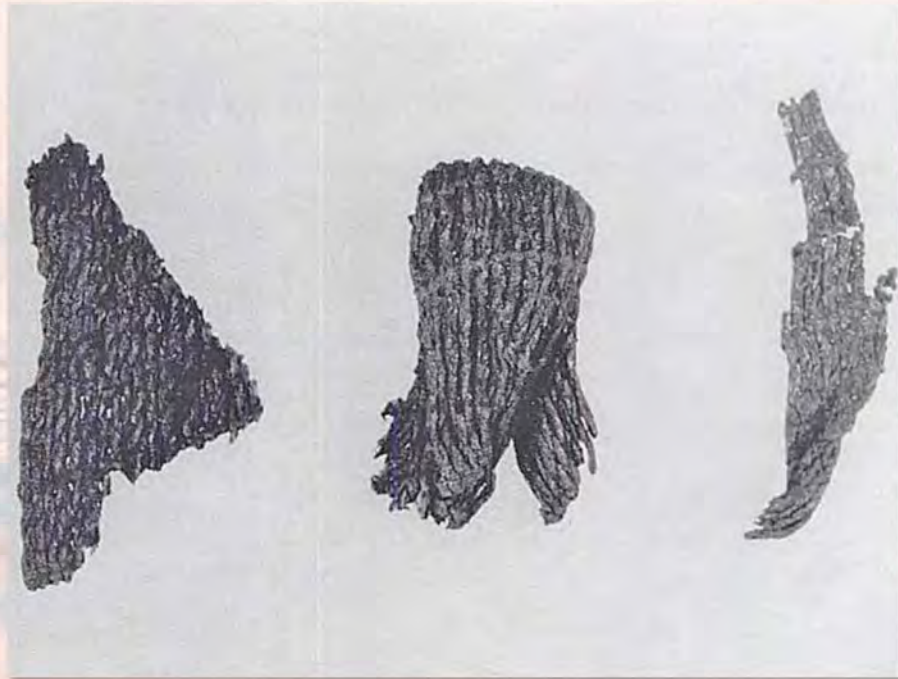
Complexity and organization led to the rise of a political ruling structure according to Habu. Historian George Kerr cites Chinese annals from the 3<sup>rd</sup> Century B.C. that mention “queen countries” in the “eastern sea islands” of Japan and the Ryukyus with a “hundred kingdoms.” This clearly described pre-agricultural Jomon matriarchal societies, rather than the patriarchy of Korean farmers whom the Chinese knew for millennia.



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*Lacquered artifacts: basket, wooden combs and bracelets*





*Three fragments of fabric made of twisted warp*

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There are multitudes of human fossils in Okinawa dating from 32,000 to 16,000 years ago, however, Pearson stresses that no habitation sites or cultural artifacts have been found with those fossils. Moreover, an 8,000 year gap with an absence of human fossils remains in the archaeological record followed. Okinawa was uninhabited until the Kyushu Jomon settlement of the Ryukyus.

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## Morphology Of Fossils

Jomon traits (right): High brow ridge, deep-set eyes, tall nose, squared forehead, rectangular face, prominent lower cheekbones.



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## 23andMe Paternal DNA Ancestry Report 0-F1204 Haplogroup

Raplee Nobori January 28, 2023.

## 23andMe DNA Reports

Let's look at my Paternal Haplogroup report and References. Like many ethnic Japanese, my Father had Korean ancestors, which explains my immunity to garlic and chili peppers. 23andMe has a team that analyzes published and peer reviewed research by top international geneticists. To summarize: The Han Chinese O Haplogroup originated in China 45,000 years ago. The majority of Japanese are Han Chinese, while a third of males carry Korean DNA, which branched off about 34,000 years ago in Southern China and Southeast Asia.

Raplee Nobori January 28, 2023.

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Raplee Nobori Paternal Haplogroup Report- 23andMe

Raplee Nobori January 28, 2023.

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Raplee Nobori January 28, 2023,

- **275,000 Years Ago Haplogroup A**

The stories of all of our paternal lines can be traced back over 275,000 years to just one man: the common ancestor of haplogroup A. Current evidence suggests he was one of thousands of men who lived in eastern Africa at the time. However, while his male-line descendants passed down their Y chromosomes generation after generation, the lineages from the other men died out. Over time his lineage alone gave rise to all other haplogroups that exist today.

- **76,000 Years Ago Haplogroup F-M89**

For more than 100,000 years, your paternal-line ancestors gradually moved north, following available prey and resources as a shifting climate made new routes hospitable and sealed off others. Then, around 60,000 years ago, a small group ventured across the Red Sea and deeper into southwest Asia. Your ancestors were among these men, and the next step in their story is marked by the rise of haplogroup F-M89 in the Arabian Peninsula.

- **53,000 Years Ago Haplogroup K-M9**

Passing through the Middle East, your paternal-line ancestors continued on to the steppes of Central Asia, vast grasslands stretching all the way from central Europe to the eastern edge of Asia. From its origin in the western steppes nearly 50,000 years ago, haplogroup K-M9 spread across most of the globe. In fact, nearly half of all paternal lineages outside of Africa are branches of haplogroup K.

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- **45,000 Years Ago Haplogroup O-M1359**

While some men turned west, your ancestors continued heading east. The man who gave rise to haplogroup O-M1359 likely lived in eastern Asia about 45,000 years ago. For thousands of generations, his descendants have stayed in east Asia where they have become the majority of the Han Chinese, Japanese, and Taiwanese. One late migration carried haplogroup O men all the way to Madagascar.

- **30,000 Years Ago Haplogroup O-M268**

Your paternal lineage stems from haplogroup O-M268, a major branch within haplogroup O. Haplogroup O is one of the world's largest paternal lineages, comprising over 25% of all men. In fact, haplogroup O is the predominant haplogroup in Asia. This widespread lineage originated in East Asia 38,000-45,000 years ago, and later spread into Taiwan, Indonesia, Melanesia, Micronesia, and Polynesia. By contrast, haplogroup O1-P31 is slightly younger, and slightly less widespread, than haplogroup O. Haplogroup O-M268 likely arose 29,000-34,000 years ago in East Asia (perhaps southern China), where it is nearly exclusively found today.

Within East Asia, O-M268 is more dispersed than the other branches of haplogroup O. It likely originated in southeastern Asia but expanded into India to the west and Japan and Siberia to the north. One of its branches is common in southeastern Asia and Indonesia. The other is found among the Japanese, Koreans and the Manchus of northeastern China. Almost a third of Japanese men carry O-M268, which probably expanded during the Yayoi migration of agricultural groups from the Korean peninsula to Japan about 2,300 years ago.

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- **< 30,000 Years Ago Haplogroup O-F1204**

Your paternal haplogroup, O-F1204, traces back to a man who lived less than 30,000 years ago. That's nearly 1200 generations ago! What happened between then and now? As researchers and citizen scientists discover more about your haplogroup, new details may be added to the story of your paternal line.


### **Today Haplogroup O-F1204**

#### **YOUR HAPLOGROUP ENTERED JAPAN WITH THE YAYOI EXPANSION.**

Your haplogroup, a branch of haplogroup O, is closely related to several haplogroups that are commonly found in Japan. Haplogroup O is closely associated with Kyushu, Japan's third largest island, and makes up over half of all men in Japan. Although haplogroup O is prevalent in Japan, it likely only entered Japan during the Yayoi expansion about 2,300 years ago.

During the Yayoi expansion, people entering from the Korean Peninsula brought wet rice agriculture, weaving technology, and metalworking technology to Japan. The Yayoi expansion began on the island of Kyushu, where haplogroup O is very common today. It is possible that some of the early members of O 1-F3356 were involved in this major shift, which quickly and dramatically altered Japanese culture.

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## 23andMe Maternal DNA Ancestry Report M7b2 Haplogroup

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Next is my Maternal M7b2 Haplogroup report and References. This is another group of geneticists who study different racial groups in Asia and the Pacific. To summarize: 36% of Ryukyans have M7 DNA and it is also common among the Ainu. M7a DNA is indigenous to Korea and M7c Jomon DNA is found in 20% of Filipinos, which is a significant Jomon presence in Southeast Asia.

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- **180,000 Years Ago Haplogroup L**

If every person living today could trace his or her maternal line back over thousands of generations, all of our lines would meet at a single woman who lived in eastern Africa between 150,000 and 200,000 years ago. Though she was one of perhaps thousands of women alive at the time, only the diverse branches of her haplogroup have survived to today. The story of your maternal line begins with her.

- **65,000 Years Ago Haplogroup L3**

Your branch of L is haplogroup L3, which arose from a woman who likely lived in eastern Africa between 60,000 and 70,000 years ago. While many of her descendants remained in Africa, one small group ventured east across the Red Sea, likely across the narrow Bab-el-Mandeb into the tip of the Arabian Peninsula.

- **50,000 Years Ago Haplogroup M**

Beyond Africa, your maternal-line story can be traced through haplogroup M. M is one of two branches that split from L3 soon after humans first expanded out of Africa. Over the 50,000 years since the branch's rise, members of haplogroup M have ventured far and wide in southern and eastern Asia, where many diverse branches split off, many of which are major haplogroups in their own right.

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- **45,000 Years Ago Haplogroup M7**

Haplogroup M7 is an older branch of M that traces back to a woman who lived nearly 45,000 years ago. She likely lived among the first migrants to reach eastern Asia. Her descendants are abundant in the region today, reaching levels of 36% among the Ryukyans, an indigenous population living on an island chain that links Japan and Taiwan. It is also common among the Ainu, an indigenous group from the northern Japanese island of Hokkaido. One branch of the haplogroup, M7c, reaches levels of nearly 20% in the Philippines and some Pacific Islands.

The distribution of one branch, M7a, among indigenous populations suggests that the country's first inhabitants, who arrived just over 30,000 years ago, came from the Korean peninsula to the southern part of Japan. Japan and Korea were connected by a land bridge at the time because sea levels were lower than they are today, a result of the increased size of the polar ice sheets.

- **7,000 Years Ago Haplogroup M7b2**

Your maternal haplogroup, M7b2, traces back to a woman who lived approximately 7,000 years ago. That's nearly 280 generations ago! What happened between then and now? As researchers and citizen scientists discover more about your haplogroup, new details may be added to the story of your maternal line.

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Let's look at the migration map out of Africa, where the M Haplogroup arises in Arabia. Notice that M splits up in India 50,000 years ago. The bottom arrow traces a coastal route into Malaysia and Australia. These Austronesians spread into Southern China and Taiwan. The top arrow represents the M7, which branched off in India, then migrated north through the Himalayas into Northeast Asia. The puzzle of 18,000 year old human fossils found in Minatogawa, Okinawa was solved in 2021 by Fuzuki Mizuno, whose research confirmed that Minato DNA is not directly related to, or ancestral to, either Jomon or Japanese; but belongs at the "root" of Haplogroup M: meaning Arabia.

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MATERNAL HAPLOGROUP

Raplee, your maternal haplogroup is **M7b2**.



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WHAT IS A MATERNAL HAPLOGROUP?

As our ancestors ventured out of eastern Africa, they branched off in diverse groups that crossed and recrossed the globe over tens of thousands of years. Your maternal haplogroup can reveal the path followed by the women of your maternal line.

This photo of Indian women shows the source of Jomon physical traits often confused with that of Southeast Asians. The genetic diversity of M DNA in India indicates its origin and the number seven designates one of the early Indian branches, the M7 Jomon.

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## THE HIGHEST DIVERSITY OF M HAPLOGROUPS IS FOUND IN INDIA.

While Haplogroup M is widespread throughout South and East Asia, it is more diverse on the Indian subcontinent than anywhere else in the world. The high degree of diversity of M in India is likely tied to its ancient arrival here nearly 50,000 years ago. In addition to M2, which is found throughout the subcontinent, there are dozens of haplogroups branching off of M that exist in India. These branches are often connected to specific regions, tribes, or ethnic groups.

For example, haplogroup M18 is found among the Oraon peoples of eastern India and Bangladesh, while haplogroup M41 is common among the Pardhan speakers of eastern India, and haplogroup M31a can be found on the Andaman Islands, just off the southeast coast of India.

**PICTURED RIGHT:** These women of Jodhpur belong to a spectacular diversity of maternal lineages that trace back to haplogroup M.



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Note in Slide 33 the fine detail of chest and arm hair in the Japanese drawing of the Ainu warrior, which is similar to Uchinanchu hairiness.

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A Japanese drawing of an old AINU warrior.



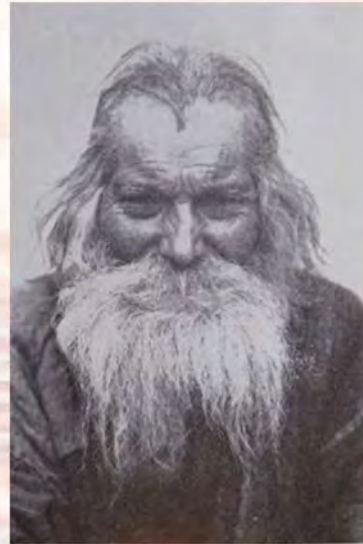
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## Unassimilated AINU Jomon of Hokkaido

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Old photos of Ainu Jomon. Contemporary Ainu resemble Japanese due to admixture and assimilation.

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Photos of Hokkaido Jomon reveal what Okinawa Jomon looked like prior to Japanese assimilation. A 2010 study by Hirofumi Matsukusa, et al found that the Y DNA of Ryukyans share common linkage with Hokkaido Ainu.

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[ Slide 36 ] The discovery of European alleles in Jomon DNA finally answered questions regarding Ainu and Ryukyuan Caucasian features.

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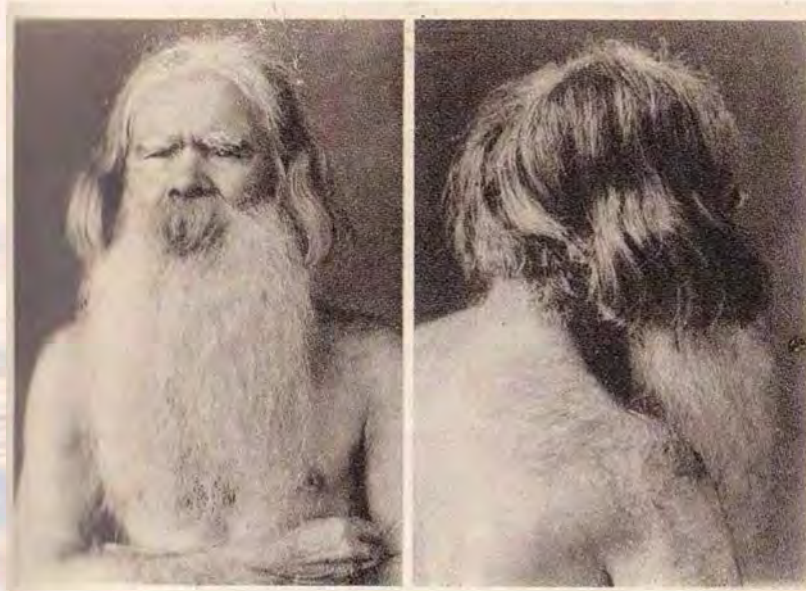
A 2015 DNA study by Timothy Jinan, et al discovered that Jomon have genetic alleles of European and Middle Easterners associated with facial features. Several 16<sup>th</sup> century Portuguese historical accounts described Ryukyuan seafarers as “white” because of their Jomon appearance.

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[Slide 37] Uchinanchu hairiness is finally explained by the DNA relationship with Ainu.

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The hairiness of Okinawans is a Jomon DNA physical trait. Early anthropologists described Ainu as the hairiest ethnic group. Hawaii lore attributed Uchinanchu hairiness to "500 shipwrecked Portuguese sailors who brought malasadas to Okinawa".

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## Ryukyus

Archaeologist Richard Pearson dates the original settlement of the Ryukyus by Kyushu Jomon from 7,000 to 2,000 B.C., based on the abundance of pottery artifacts in the archaeological record. In Okinawa, the high density of pottery fragments as early as 6,000 B.C. includes a large number of "suid" (boars and pigs) bones in excavated Jomon settlements. DNA testing and dietary analyses indicate that suids from the Asian continent were traded and transported within the Ryukyus to reseed semiferous suid populations managed by the Jomon.

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Ainu Hunter Warrior. Truly magnificent photo. Traditional Ainu fabric called "attush" was made from the inner bark of elm trees.



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Physical traits of India, Middle East and Europe.



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Traditional Ainu fabric motifs incorporated embroidery stitching. An Ainu staple is "muk," a purple potato. Their principal deity is the fire goddess Fuji. Okinawans worshipped the Noro fire god of the hearth.

Jomon were skilled archers who warred against the Japanese. The 701 A.D. Chronicles of Japan documented a Yamato military campaign in Kyushu against the Jomon who were led by female chieftains.



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[ Slide 42 ] An extended family group. Due to Yamato wars and assimilation, the Jomon people and culture are extinct in Japan – except for their Ainu and Ryukyuan descendants.

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Ainu have 79% Jomon DNA according to 2019 research by Takashi Gakuhari. They also have admixtures from Siberian and Kamchatkan peoples.

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[Slide 43] This boy could be in his late 60s today.

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Young Ainu circa 1960s.  
Ainu called themselves  
"people of the same  
socket-eyes."



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[ Slide 44 ] The Ainu lip tattoo represented speaking good things about one's husband.  
Uchinanchu women tattooed their hands and arms with geometric patterns.

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Ainu Woman. Tattooing of women is a Jomon practice noted in 57 A.D. Chinese annals. Ainu regarded tattoos as a sign of status and beauty. Okinawan women continued this tradition until the early 1900s.



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7,000 years and 4,600 miles  
Jomon Uchinanchu in Hawaii

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[ Slide 46 ] My Baban Makato (Ma-kah-tu') and me. Our M7b2 Jomon DNA explains the quote from a 1930s sociological survey that some Okinawans look like Filipino and some look like Haole. Note the physical resemblance of Makato to the Indian women in slide 32.

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Makato (Ma-kah-tu') and grandson Raplee at HUOA annual picnic (left). Raplee circa 1957 (right). In "The Okinawan - Naichi Relationship," Kiyoshi Ikeda and Henry Toyama quoted remarks by an Issei Japanese that some Okinawans "look like Malaysians or Filipinos" and some "look like Haole."

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Mom Kay with high school friends.



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Uncle Archie.

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Mom with sisters Lily (left) and Gayle (right).

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Sisters Dorraine (left) and Sharman (right).

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Mom and parents Taketa (left)  
Makato (right).

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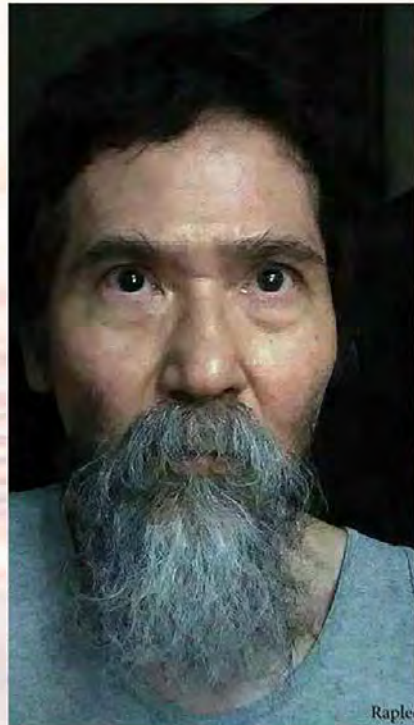
[Slide 53] M7b2 DNA is a 7,000 year old Okinawan branch of the Jomon Haplogroup.

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Raplee has 51.3% Jomon DNA. Photos were taken during the 2021 Covid-19 lockdown.

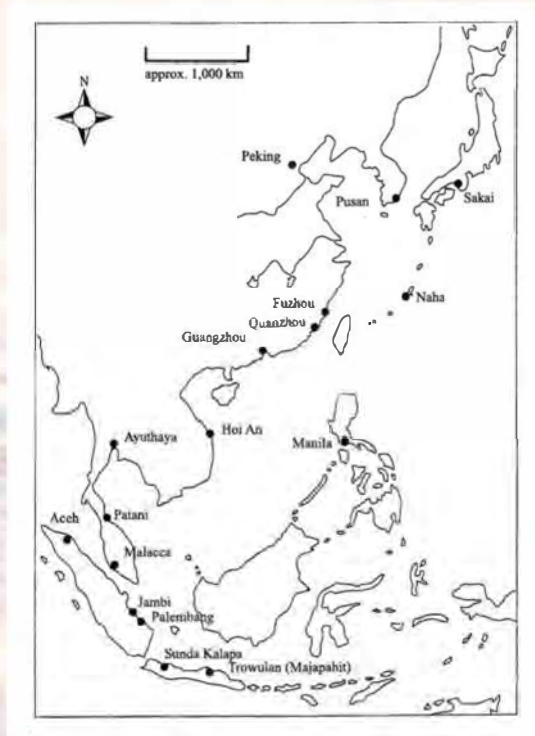
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## Trade Routes of Ryukyu Maritime Kingdom

Jomon oceanic navigation, exploration and settlements extended 3,000 miles from Sakhalin to the Philippines, where the M7c Jomon presence provided Okinawa Jomon the opportunity to explore and establish trade relations in Southeast Asia.



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## The Jomon Culture of Okinawa

### Jomon History

Okinawa settlements established by Kyushu Jomon from 6,000 to 2,000 B.C.

Archaeologist Richard Pearson

Ryukyans are a Jomon population with medieval Japan intrusion.

Anthropologist Naomi Doi, "History of Okinawa, Ko Ryukyu," 2010.

Ryukyuan culture is a subtropical variant of Jomon culture.

Archaeologist Shinji Ito, *Basic Study of the Ryukyu Jomon Culture*, 2000.

Minatogawa Fossils were found in Okinawa dating to 18,000 years ago. However, the remains were found among animal bones in a pit without any associated cultural artifacts or habitation site. 2021 research by Fuzuki Mizuno, et al said that Minato DNA is not directly related to – or a direct ancestor of – either Jomon, Koreans, or Japanese; but belongs at the “root” of Haplogroup M, a basal (base) ancestral population in Arabia that branched off in India 50,000 years ago.

Unfortunately, the Minato find is an archaeological dead end in the historical peopling of Okinawa.

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## Language

Uchinaaguchi comes from the ancient language of the Kyushu Jomon: the native people of Okinawa.

## Noro Religion

The Noro priestess is a "living fossil of a prehistoric age."

Historian George Kerr

Jomon fire god worship: The fire goddess Fuji was the principal intercessor deity that Ainu prayed to daily, while Okinawans worshipped the fire god of the hearth.

Noro chants and rituals preserved the ancient oral history of the Jomon oceanic migration that brought fire to Okinawa.

Noro ritual chants were the inspiration for Omoro Soshi chanted poems.

The Noro matriarchal hierarchy reflected the Neolithic pre-agricultural society of the Jomon "queen" Countries.

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## Navigation, Exploration, Trade

"The adaptive advantage that allowed human groups to colonize the islands may have been new knowledge and skills such as mastery of navigation and understanding of wind patterns."

Archaeologist Richard Pearson

As late as the 16th century several Portuguese historical accounts described Ryukyuan seafarers as white men because of their Jomon features.

Historical records of 16<sup>th</sup> century Portuguese diplomat Tome Pires described Ryukyuan seafarers as "white men." Duarte Barbosa (cousin of Magellan) said Ryukyuan were "certain white folk."

Historian Mitsugu Sakihara

Dominican priest Gaspar Da Cruz said Ryukyuan were "a well-disposed people more to the white than brown."

Historian George Kerr

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Jomon navigational skills and knowledge were highly specialized. In traditional cultures worldwide, specialized trades were kept within families and passed down from fathers to sons. Ryukyuan seafarers would have simultaneously passed down their Jomon Y DNA along with their family navigational traditions.

M7c Jomon DNA is found in 20% of Filipinos (23andMe DNA report), which is a significant figure given the distance from the Japan Jomon homeland. This indicates large Jomon settlements over millennia. Furthermore, the letter "c" designates a later branch that would have passed through Okinawa enroute to Southeast Asia. Because Okinawa Jomon were in continual contact with Kyushu Jomon over millennia, we can assume that Okinawa and Philippine Jomon were also in continual contact.

It is my belief that the "moral race-characteristic" of Okinawans, "their gentleness of spirit and manner...their hospitality and kindness" that was discussed by Napoleon Bonaparte, and quoted by Kerr, was cultivated over millennia by Jomon maritime exploration and trade with diverse cultures throughout Southeast Asia. Jomon settlements in the Philippines provided a safe harbor in a centralized hub between Thailand, Vietnam, Malaysia, Sumatra, Java and the Spice Islands (Moluccas).

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## Tattoo

Ainu tattooing of women conferred status and beauty. The lip tattoo represented women saying good things about their husbands and involved a painful, intricate, yet artistic process requiring multiple sessions over the years.

Anthropologists John Batchelor and Inez Hilger

The Jomon tradition of exclusively tattooing women was practiced by both the Ainu and Uchinanchu. Tattoo was a sign of status and beauty, as women's blackened teeth were for the Japanese, which disproves the myth that the Uchinanchu tattoo was designed to prevent samurai abduction.

Uchinanchu tattoo continued centuries after the 1609 conquest of Okinawa and long after the samurai demise. The intricacies of geometric tattoo patterns were artistic and confined to the hands and arms. To mar a woman's beauty, facial tattoo would have been practiced since it would be immediately noticeable. Moreover, simple blotches on the hands would have been quicker, less painful and more frightening to the samurai as a symptom of deadly diseases.

Unfortunately, Uchinanchu cultural history has long been interpreted from the biases of western and Japanese world views.

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## Hunter Gatherers

The propensity for pork and potato in the traditional Uchinanchu diet persisted despite the late introduction of agriculture and rice cultivation in 800 A.D. by Japanese farmers. The Jomon hunter gatherer ethos of the Uchinanchu cultural identity is firmly rooted and deeply ingrained.

## Popular Culture

Finally, although Jomon hairiness is not specifically a cultural element, it found its own way into popular culture at the Hawaii Okinawan Festival "Hairy Chest Contest."

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## Concluding Thoughts

The Jomon were the cultural wellspring of Okinawa. Their foundational imprint was impervious, and resilient against diverse foreign influences, forces and intrusions. Thus, Okinawan Culture retained its defining characteristic: A unique Uchinanchu identity as Jomon descendants.

The Okinawan never became a Japanese.

On the contrary, in Okinawa, all of the Naichijin became Uchinanchu.

With 7,000 years of Jomon Culture in Okinawa, the ancient collective memories of the priestess, "Keepers of the Flame," kept the hearth fires lit in Noro Okinawa.

It cannot be extinguished.

Like the Noro priestess, I am a "living fossil of a prehistoric age" still walking the face of the Earth. My ancestral Jomon Baban lived 7,000 years ago, and her (our) DNA ancestors lived 50,000 years ago in India.

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We are still here.