Good afternoon, everyone. Thank you so much for having me here this afternoon. My name is Dana, Masayuki Dana and the president of Okinawa Prefectural Museum and Art Museum.

First of all, I would like to thank Hamilton Library at the University of Hawai‘i for giving me this opportunity to present genealogy and family record of Okinawa.

I would like to personally thank Ms. Sachiko Iwabuchi for organizing this seminar as well as all kinds of logistic matters.

And also thank the interpreter. Thank you.

Well, in the beginning, I would like to say that what I want do and what I am here today. My research specialty is the history of Okinawa, particularly the history of the Ryukyu Kingdom.

And today, I would like to talk about keizu kafu which is a family record or a genealogy book of Okinawa. But today’s lecture, I would like to show the exact, actual keizu kafu and would like to explain what it is all about.

But this seminar is followed by another conference, which is the WUB conference tomorrow, and over there, I would like to talk about the collection status of Okinawa’s keizu kafu, a genealogy book and also an overview what is all about.

OK, well, let us begin. Let’s look at the first picture.
Fig 1. Images of kafu (provided by Prof. Masayuki Dana)

OK, the first picture is the cover of the genealogy book, keizu kafu and the first page under the cover.
This is the cover page of different *keizu kafu*.

And the covers are, there are several different covers but, for example, some of them are made by paper, and some of them are made by silk, damask, came from China, so that’s a tapestry.

And, like I said, the covers are made from paper, made of paper or fabric but which you can see is the little square in the center, the blue square, that is a label, that shows a title.

Fig. 2 Ma Family kafu and other kafu

It is *Masei kafu*, which means the genealogy book of Ma family.

And then, other books should have had all these labels like this but somehow they came off.
And sometimes, the title on the, you know, if there is no label, the title is directly placed or written on the cover paper.

This is the Yaeyama family kafu in the Ishigaki Island. It is Baikōsei kafu.

In Naha City or Shuri, Shuri Castle City, which are the major metropolitan cities, the main family has only one kanji, one character. However, places like Yaeyama or the Miyako area, they have several, two or three characters.

Which is, when you see one character, only one character in their family name, you can tell that the family is central and powerful family. If the family has two or more characters in their surname, then that person is coming from rural or off-the-city area.

So, let’s open the cover page. Which is the first page.

![Fig. 3 First page from various kafu](image)
And, the seal with four characters, it says *Shu-Ri-No-In*, which means the seal of Shuri City or Shuri Castle. It is the scarlet seal of the government.

Which represents or describes that this is an official genealogy book that was recognized and admitted as a record as the king of Shuri.

But those ones, the bottom two, that do not have such seals.

If you can remember the one we just talked about, the Yaeyama one, which is from the rural, that’s the same one.

So the one came from Miyako or the Yaeyama area do not have this kind of seals.

However, you can see some small seals, which were probably placed or pressed at the local government, not the central government.

And those documents or books that received those seals, the Shuri seal, which is the red one, are usually placed on the written notice or written appointment of the person or such of genealogy books so they are very scarce there are not many these books at all and if you or your family have these type of books that is really a treasure and it is considered as the family treasure.
Fig. 4 Ma Family lineage document

And if you can see the right hand corner of those page, the first page, you can see in the Japanese character in the digits like number 8, 9, 10, 11, and 12, but that means five generations are described in total in the same page.

Let’s go on to the next slide.
Fig. 5 Genji kafu

One on the top is from Kamimura family, which is Genji kafu Kamimura family. And one on the bottom is actually a branch family. Kamimura is a main family, the head family, and Odo is a branch family, one on the bottom is a branch family.

Fig. 6 Kamimura Family lineage document
Since this is a main or a head family of this whole family. The genealogy or family tree starts from one person which is the generation one.

So this is the Kamimura the first, and then gansei Genkoku, and then his children are described or it is [less than two two].

One directly underneath the father is the first child, which is a daughter, and then goes to the right, second one is a boy, third one, and just goes right, left, right, left.

Actually it goes to the right, directly underneath to the right to the left and to the right and the one that the pointer is at is fourth child.

This is the same alignment as the little wooden Buddha or the place that the name of the deceased, butsdan, is laid out.

And the third generation, the one directly connects to the father is the boy, and the second boy is placed on the right side.

And it goes on like this.

In the top part of this book is usually the family tree which is genealogy, and it is followed by a family record.
So this is the document that describe the family, the incidents happened in family.

Let’s go the next one, I will talk about it in details later.

So, this is the Odo family which is a branch family of Kamimura.

It is kind of hard to see but it is Gosei which is the fifth generation. Kai… Kai’s forth boy.

That is the fourth boy, and that is the sixth generation of Odo family. It starts with the sixth because it is a branch family.

This is Kai, same person.

The fourth child, created, became independent and became the different family which is Odo family so that’s why he, the forth son, is the top of the Odo Family.
So that is why it starts with the sixth generation, and just it goes on like this, the 8th and the 9th and the 10th.

Let’s go to the next.
Fig. 9. Written notice of an appointment (Jireisho)

This is a written notice of an appointment.

Those seals on the both sides of the paper should be red actually, but this is a black and white picture, so it comes out as black and white.

And this says “Shuri no onmikotonori,” which means king certifies.

This is the words from the King of Shuri.

It is said… it is read as Chugi taifu which is the rank or the class of the job and then the third boy, it was given to the third boy of Kin Seikun Toyosato Satonushi Pēchin which is the name of the person.

And the last line says “to be given.”

So, this official document announces the promotion or the giving the title of Chugi taifu to this boy whose name is Toyosato Satonushi which is the third boy and so on.
This says “certificate.”

Fig. 10 Birth certificate (shōshi shōmon)

This is a birth certificate, shōshi shōmon, and that certifies this child is surely the child of this father and mother, and the father will bring it to the official government and then have stamped or sealed and then returned to the father of Odo family to keep it.

This is a birth certificate as I said, but it was very complicated to get the certificate.

It says the father is, you know, it states where this person belongs, this person if from this village or town, or this parson is coming from this family, and the father’s name is this and this and this.

So the mother’s name is Aragusuku Ōshu who is a daughter of such and such person from such and such village.

This is the baby’s name such and such, you know, he was born in this year animal of this year, and date of birth, and this is the fifth son, and the name on the bottom.
And this says, the one line says this is to certify of, not above but, the right.

This name, the second name from the right, is the government officer’s name who handles all the matters happened on this family. So he is the one who is certifying that this baby is born between such and such person and such and such mother, here and this date.

OK, so that’s not enough. So the second line and the third line goes that this certify is the right and bottom… two names on the bottom are representative of father’s family and the representative of the mother’s family certify the government officer.

It goes on.

So the third group is the *goningumi*, which is the group of five families or five people in the neighborhood. They are sort of placed in the same group, they are sort of watching each other and taking care of each other and they are like… they have been in alliance, and these are the representatives of those people, certifying what the father and the mother is saying which is certifying what government officer is saying.

And the last group certifies the whole thing, is the regional leader which takes care of the whole area of the region that all these people were living. So he certifies whatever these people are saying is certified.

So when the all these seals and names in the certifications, when it’s done, the whole document is submitted to *ōkumiza* which is one of the government offices and then one in the right hand corner on the top, the square seal, is the government seal and which says, which I can say from it, the governor or mayor of the office and then the mayor or the governor places the stamp and they will return you the original document.

And there was a rule, this birth certificate or registration needs to be turned in within a week, seven days.
And if you are late, you will be penalized, you have to pay the fine. So you have to do it quickly.

Fig. 11 Shitsugi

This is the *shitsugi*, which is the updated… updating registration of *kafu*.

*Keizu kafu* has an opportunity to be updated every five years.

And the supplementary document or the updating document is called *shitsugi* which is an addition.

For example, in five years, you may have another kid, then the baby is registered at the time of updating, just like this.
One in the middle is its 10th generation and its 11th generation, it is more like a cut out of a genealogy. The 10th generation, which is Shitchu, this is the father, had two babies which is the 11th generation, the eldest son and a daughter.

And then in the five years, so he had two children and then he divorced his wife, so the third line talks about the wife, which starts with shitsu, which means a “room,” meaning the wife who lives in the room. She was... She left; she was divorced.

And then fourth line states that this eldest daughter was born between the father and this divorced wife.

So the second wife comes the next, it describes the second wife as this this this, she is a such and such daughter and her name is this this.

Between the second wife and this father, their first son, Shinei, was born.

Now, it describes the new successor of the family, Shinei, which is the oldest son that was born with the second wife. And then this is the description of him. His name is this, this and this, his Japanese name is this, and then this is the date that he was born. So this is the copy of the... copy and paste of the genealogy.

So, the person which the cursor is going around, Ikehara-san, Mr. Ikehara, is the one who submitted and updated this information to the government.

So, the two names on the right side, the middle one and right one, are the examiners or the persons who are inspectors to make sure this information is correct. So these are the officers’ names.

So, it goes the second check. And then the second inspector’s name is on the right. It seems to the right.
So, it goes through the first inspection and passes out and then second inspection. And then when it passes both inspections, then it is considered or recognized as an official record and then it’s going to be added or placed as addition to the *kafu*.

In the previous slide, we talked about the birth certificate and these are very important because these are used as an exhibit when this is, you know, going through the inspection so when those documents, the examiners or the inspectors will verify, this is the correct information, this is the original information, then they will pass this record.

I just want to say, you know, this is how humbug it is too. To even update the information, to even change the information from time to time.

Which means those children must be the legitimate child of those because they need to verify which the correct genealogy and family and all the date and so they just cannot list whatever the kid they have to be the children in the blood line.

So, they were very strict about preserving the original blood line.

OK. Let’s take an even closer look of the *Mō* family.
Fig. 12 Mo Family lineage documents

Actually, Hamilton Library has the original of this book.

So let’s use this book to talk about the Kafu.

Fig. 13 Mo-Uchima Family lineage documents (University of Hawai‘i at Mānoa)

As I explained before, this one starts with the eight, and on the top it says Mō family’s family tree.

The family tree starts with the eighth generation, his name is Anpan, and it describes what... where he came from.
So the three line describes the first generation is such and such, and the seventh generation, which supposed to be his father, is so and so, and he is a second boy of the seventh generation.

It just goes down to the first boy, second boy, first boy, second boy.

So that’s the family tree on the first part of the book.

And it follows… followed by the family record.

And the first line says Mō family’s family record, but, the small letters say that’s the branch family.

This is the record.
And then it starts with the eighth generation, *Anpan’s* story.

This is his official name… that is the original name.

And then the first characters here on the first line *dōna* which are literally translated as child’s name or young name.

*Matsugane*.

So it describes different types of different names, for example it starts with children’s name or kid’s name which is *Matsugane*. And then Chinese name, he has a Chinese name, that’s *Mōshinmei*.

I would like to tell you that the Ryukyuans or *samurai* in Okinawa had three different names.

So that’s *Anpan*. That’s in the genealogy.

That’s a Japanese name.

And *Matsugane*, which described as a childhood name, is not been the childhood name but it’s more like a local name of… in this area.

The literal translation of *dōnā* is a “childhood name” however, this is just how to call this name. But it doesn’t mean that this childhood name will turn into an adult’s name when he becomes an adult. It does not, doesn’t work like this. This childhood name is more like a local name, and the original name that is used in the Ryukyus. So the people in this area, neighborhood, his relatives, friends, they all call this person, *Matsugane*.

And *tōmei*, “*Tō*” is another way of saying, calling China, that is a Chinese name.

Because Okinawa or the Ryukyus had a very long relationship with China. They were sending missions or ambassadors to China for a long time, so once they get there,
they need to have the Chinese name, more like an American name of foreign people here, so they, retainers or samurais in the Ryukyus all had a Chinese name.

So the whole family had one surname. This family had the surname called Mō. So everyone in this family was called Mō so and so, Mō so and so, and then his name is Mō Shinmei.

So in this, just one line only, you can probably tell what type of situation the Ryukyus or Okinawa was placed in, surrounded by big countries such and such as China or Japan, they had to have three names to go along with the neighbors.

Two characters here is… it reads kōni, that means he is a second boy.

If it’s kōichi, then it means second… first… excuse me, he is the eldest, first boy.

And the several characters here, Kōki 59, such and such and December 16th. That’s the birth date.

Line under the left describes his father. His father is from this family. He is the seventh generation because he is the father. And came from such and such family and the name is this and this.

It is followed by the date of birth of his father which is the seven and the date of death of the same person.

Because the father is Uchima-san, so the child is also called Uchima-san.

And then, the next step is the mother. It also describes which family she is from, her name is this, and when she was born and when she has died.

And again, “the room” kanji, the room character which is the “wife”.

And the date of birth of this person, also the date of death.

The first boy, and the second boy, and their dates.
Up to here is most like a family registry that we have in Japan right now.

And then, the next part is more like a resume or a CV.

It’s like the calendar, we use the king’s name, in the area, or in the era, or in the time of king so and so, this, this, this, happened.

At the time of King the 5th, such and such date, on December 10th, he first had the top knot, the adult’s top knot.

Which means the ceremony of becoming age that they changed the hairstyle, from the boy’s hair style to grown man’s hair style.

Usually, the adult’s record of work usually starts from this time that he became an adult.

Then he was promoted to such and such year and such and such date, and that is July… June 15th, he became, obtained this title.

After he changed his hair style to a man, *Uchimasa* now becomes *Uchimashi*.

Then he becomes *waka satonushi* which is a title of job, and he is called, now he is called *Uchima satonushi*.

Now he is crowned with the yellow crown which is the symbol of the title or the promotion, then he is, now he is called *pēchin* that an honorific that goes with the name.

Then he just goes under the rank or the class. Now he talks about his job.

Then he became… then he started working as *Ufuyaku* of *Yomotsuza* which is an inventory or a procurement.

That was a section of that takes care of king’s maybe clothing or the supply, inventories.
He handles fabrics and cloth that came from countryside from all over the country as a form of tax.

And now the indentation indicates the different king, so the king changed and there is a new king, and such and such happened.

And Kenryū 34, he became the government officer of handling his... the king’s belongings, and doing fine crafts and decoration and things.

![Uchima Family lineage documents (University of Hawai‘i at Mānoa)](image)

And such and such year, which is Kenryu 41, he became a shitakuri sedō which is more like a banquet manager of the king’s palace.

*Shitakuri* is the area that is on the first floor of the Shuri Castle.
There in the hall, the party, or the banquet room, there were a lot of rituals and other things were taken place and then he was in charge of it, so he was one of the banquet managers.

And then it says this person passed away such and such date, such and such year.

Let me just, in closing, and I’d like to talk about Antsū, which is a father of lower or future generation of his… he has two children, the eldest son and a daughter, but he has the second wife.

And this, the eldest son passed away at the age of two, according to this record.

And the second, he married the second wife, and the second son was born, and eventually he is the one who became the successor of this person.

Fig. 16 Uchima Family lineage documents (University of Hawai‘i at Mānoa)
Since he had a second wife, he either divorced his first wife or maybe the first wife passed away. It doesn’t even describe, but, probably he divorced his wife.

So it just goes on and on and on, so many interesting things written in this book alone. But this is the overview of my explanation which will tell you what is all about in the genealogy book of Okinawa.

Thank you very much.

[Q&A]

Q: What is difference between koseki and kafu?

A: For the retainers class or the samurai class, koseki, a family registry in our term now, and kafu are almost equal, but kafu has more contents. Kafu has the koseki part that is family registry part, as well as such as promotion and changing the task, jobs and transfer and things that like that too.

Q: In mainland Japan, there are so many adopted sons and adopted daughters that got their record into koseki. I can tell that Okinawan kafu truly valued the blood line and I am wondering if there was such an arrangement you know like an adopted son or adopted daughter into a family. If that happened, would such record be registered in that?

A: Yes, there were some adoptions to the family. However, you just could not take any child into the family. It has to be within the same family in the sense. It was very strict, and the person has to be taken from the same family.

Up until the 18th century, there were some situations that you know, there are only daughters in the family, and the daughter took over the family, and she succeeded the blood line. However, eventually no one could do this. They tried really hard to find a
boy even if it is very far line in the same family. They tried to take one boy to make a successor of the family to save the blood line.

Q: There are the titles called peichin, satonushi, oyakata. What does it entail?
A: It is a social rank. It starts with shi, which is the kanji is as same as ko or child. This is the lowest one. Then the person becomes satonushi, and then satonushi-pēchin, then pēchin, the highest is oyakata.

Q: What does it mean? In a ranking in the government? Or in the regional family structure? Or what does it mean?
A: This is not the title that you can be promoted like the government worker. It is not by performance, it is the class, so you can be promoted by age, as you get older, you can get higher. And it is the combination of age, or how old you are, and then what kind of family you are from. So, if you are from good family and if you are older, then you can get higher up, faster. And anyone can become up to satonushi pēchin, but above that, it’s difficult.

Up to pēchin, above pēchin, there are satonushi and chikudun and then chikudun branch starts with shi, and then chikudun, and satonushi-chikudun, and chikudun-pēchin and things like that. But when it comes to pēchin, there is no difference between chikudun and satonushi then they become oyakata.

And then, above pēchin, the finance kicks in. For example, if the person is given land or territory, the person is pēchin and then that means, if you are pēchin, you have some percentage of… as a tax, from the rice that is harvested. So, you have some income from the land. However, the children of pēchin, or Mr. Pēchin, is satonushi-pēchin, and satonushi-pēchin does not have the tax income. You can become satonushi-pēchin and chikudun-pēchin but to go up above, to become pēchin even
become oyakata is very difficult. For example, Uchima-oyakata has the land of Uchima, so that’s a very big difference between pēchin and satonushi-pēchin.

In order for you to become pēchin or be promoted to pēchin, then you have to experience different occupations in different departments in the government.

For example, this Mō family has a lot of people and in the Mō family, same blood line but there are many different surnames because when you are given land or territory, you succeed the name of the land into your surname. So in the Mō family, you have different surnames, which means, the whole family, the Mō family, is very successful.