



Okinawans have the highest rate of longevity in all of Japan. The reason cited most often by health experts for the longevity of Okinawans is their diet, which consists of generous portions of *tofu*, *kubu* (dried kelp) and vegetables.

Pork is also commonly used in Okinawan cooking. Okinawans are the top pork producers and consumers in all of Japan. How can that be? How can Okinawans be the biggest consumers of pork and yet live so long? The fact is that healthy cells require some fat - and Okinawans prepare pork in such a way that it enhances health, rather than destroy it. They boil the fresh pork for about a half-hour to remove much of the fat before using it to prepare a pork dish.

Rafute (glazed pork) is a popular Okinawan pork dish made with sugar, *shoyu* and liquor. In earlier days, *rafute* could keep for several days without spoiling, so it was an ideal dish for Okinawa's subtropical climate when refrigeration was not available.

Okinawan cookery is distinguished by three unique forms: the food of the farmers, Naha cooking and Shuri court cooking. Farmers consumed lots of sweet potato and ate simple meals that could be scraped together from their farm crops. But in Naha, the largest urban center and a port town, cooking was considered a cherished art that was just a notch below the court cuisine of Shuri, the ancient capital of Okinawa.

Traditional Shuri court cooking grew out of Okinawa's trade and diplomatic relations with China. In order to entertain the Chinese investiture missions, which was a very important state function, the Ryukyu government sent professional court chefs to China to master the art of Chinese cooking.

When Ryukyu was subjugated by the Satsuma clan of Kyushu in the early 1600s, it became imperative for Okinawans to master Japanese cooking, which only served to enrich their native cooking. China's influence on Okinawan cooking is evident in the use of beef, pork and fowl and rich sauces. The attention paid to arranging the foods to appeal to the eye is reflective of the Japanese influence.

Although *tofu* and *kubu* are mainstay ingredients in Okinawan dishes, Okinawans are also known to consume healthy portions of sweet potato, squash, eggplant, *goya* (bittermelon), green papaya, mustard cabbage, *daikon* (turnip), *somen* (fine wheat flour noodles) and *udon* (wheat flour noodles). Other commonly used foods include taro, *gobo* (burdock), *shiitake* (a variety of mushroom) and fish.

The sweet potato was brought to Okinawa from China around 1604 by the Ryukyuan tributary mission to China. Its ability to withstand the harsh typhoons that hit Okinawa several times a year saved many Okinawans from starving in the past. The leaves of the potato are rich in vitamins and fiber. *Kandaba*



Healthy *Kwatchi* (Food)

jushi is a gruel made with rice and sweet potato leaves. Although the amount of energy that can be derived from rice and potatoes is about equal, rice contains no vitamin A. Sweet potato is rich in vitamin A. It also has more calcium than white rice and is rich in beta carotene.

Okinawans consume large portions of *goya*, or bittermelon. Two popular uses of bittermelon are *goya champuru* (a stir-fried dish of *goya* and *tofu* cooked with pork or some other meat, if preferred), and fresh *goya* juice. *Goya* is low in calories and high in vitamin C, especially when eaten raw. Bittermelon leaves can also be used as a vegetable and are a good source of vitamin A.

Yomogi, or *fuchiba* (mugwort), possesses medicinal qualities. It is excellent for female ailments, such as suppressed menstruation, and is good for fever, inflammatory swellings, kidney and bladder stones, and increasing urine flow. It is good for rheumatism, gout and acute pain in the bowels and stomach.

Okinawan cookery is a source of enjoyment, has nutritional value, and is a vital part of Okinawan heritage.

Excerpted from an article by Elsie Kawakone appearing in the best seller, "OKINAWAN MIXED PLATE, Generous Servings of Culture, Customs and Cuisine", published by the ladies of Hui O Laulima in August 2000.

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Karate - From Okinawa to Hawaii



The basic forms of hand-to-hand combat can be traced back to early man and his instinct for survival. But *karate* as it is practiced today has its early roots in Okinawa, where it was originally called *te* (hand), or *Okinawa-te*. It was there that a combination of arts was elevated to the weaponless fighting system which today is called *karate*. *Okinawa-te* is believed to be an outgrowth of the ancient Chinese art of *kempo* (or *kenpo*), meaning the "law of the fist". According to Chinese legend, *kempo* originated at a Chinese monastery called Shoalin-ze when a Buddhist monk from India named Bodhidharma (Daruma

in Japanese) taught it to the Chinese monks. Over time, the Shoalin (or "Shorin") monks acquired a reputation as the best martial artists in China. For centuries, Okinawa was in contact with China. Thus the techniques of *kempo*, among other defensive traditions, were imported along with other elements of Chinese culture. The term "*karate*" originally meant "China hand" until the early 1900s when the written characters were changed to the now-familiar "empty hand".

Certain aspects of *Okinawa-te* originated in Okinawa however. The

use of the *makiwara*, a wooden striking post, for example, was developed in Okinawa as were other training implements.

Until about 1900, *te* was usually taught and practiced secretly or in private. There were no large schools for the martial arts in Okinawa and teachers usually had only a few students. One of the leading sensei at the turn of the century was Anko Itosu. He envisioned *te* as a way to strengthen the minds and bodies of Okinawa's youth.

One of Itosu's personal students was Gichin Funakoshi, an elemen-

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Karate - From Okinawa to Hawaii



tary school teacher who was born in Shuri in 1869. Funakoshi eventually went to mainland Japan, where he had hoped to enter medical school. He was the first man to introduce *karate* to mainland Japan at a small exhibition in 1917.

In 1921, Crown Prince Hirohito visited Okinawa, where he saw a demonstration of *karate*. So impressed was he that he included it in his formal report to the Japanese government. In 1922, Japan's Ministry of Education invited Funakoshi back to Japan because he was an articulate instructor of *karate*. *Karate* grew in Japan.

Karate came to Hawaii with the waves of Okinawan immigrants starting in the early 1900s. In 1927, the first recognized master of *karate* to come to Hawaii was Kentsu Yabu, a senior student of both Sokon "Bushi" Matsumura and

Itosu. He was a retired first lieutenant in the Japanese Imperial Army, and was known by the nickname "Gunso" or "Sergeant".

In 1932, the legendary fighter, Choki Motobu, came to Hawaii. Because of his athletic prowess, he was known as "Saru" or "Monkey". Unfortunately, his reputation as a fighter had preceded him, and he was denied entry by immigration officials. However, some visitors were permitted to train with him during his month-long stay at the immigration center. Motobu was followed in 1933 by Zuiho Mutsu and Kamesuke Higaonna who taught for about 10 months with the assistance of Thomas Miyashiro of Hawaii.

Karate activity in Hawaii was sporadic from 1934 until the start of World War II, and largely centered on the Okinawan community. After the war, however, several Hawaii residents traveled to Okinawa and Japan to learn the art. Some of them established *karate dojo* (training hall) upon their return, thus

branching out into the surrounding communities.

Karate is presently flourishing in Hawaii, attracting men, women and children of all ages and ethnicities in ever-increasing numbers. The rigors and discipline of this unique Okinawan martial art form which teaches the cultivation of inner peace, intelligence, physical conditioning, as well as self-defense, is indeed, capturing the hearts and minds of its many students.



Excerpted from an article by Charles C. Goodin appearing in the best seller, "OKINAWAN MIXED PLATE, Generous Servings of Culture, Customs and Cuisine", published by the ladies of Hui O Lualima in August 2000.



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Shaka Shisa



Shisa, the ceramic lions perched on rooftops all over Okinawa, were introduced from Fukien in South China about 500 years ago. Shisa originally guarded ancestral spirits from atop family tombs and were later placed at village entrances to keep evil forces at bay. Fashioned from broken roof tiles and mortar by carpenters and roofers, shisa are an authentic Okinawan folk artform. Today, more are seen than ever before, a testimony to the strength of local Okinawan traditions.



From Okinawa, shisa journeyed to the middle of the Pacific Ocean, where, in Hawaii, they have taken on a character of their own. The "shaka" hand wave signals to hang loose and relax in Hawaii.





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仲宗根芳華会



Awamori - A Hearty “Karii” to the Spirit of Okinawa



Down a little back street in Asato, just a five-minute walk from the evening crowds along *Kokusai-Dori* (International Street), a welcoming doorway beckons to the hard-working men and women of Naha. Inside, soft lights cast a congenial glow across the counter bar and scattered tables, where the regulars are already easing into a mellower frame of mind. The section chief's ridiculous request is now forgiven, the day's failed sales call a fading memory. And as the level of conversation rises, lightened by an occasional lilt of laughter, it's clear that once again the life-enhancing spirits of *awamori* have worked their happy magic on the human heart and mind.

The French have their wine, the Russians their vodka and the Japanese their *sake*. But, unfortunately for them, they don't have *awamori*. That such flavor, resonance and potency can be distilled from humble grains of rice ranks as one of the miracles of medieval science. Looking back at the origins of *awamori*, reaching from the Near East through India and Siam to the Ryukyus, one is struck by a sense of inevitability. The Arabic alchemists who mastered the techniques of distillation in the 8th century may have failed in their quest for immortality, but the peace and contentment found in a glass of *awamori* is not a bad second best, and is as close to sublime as we are likely to approach in this world.

At the basic, chemical level, *awamori* is the final product distilled from a mash consisting of water, rice yeast and a type of black mold, *Aspergillus awamori*, which is indigenous to Ryukyu. Spores of this mold are introduced into trays of steamed rice and carefully tended until the mold spreads and coats the kernels evenly, a matter of three days. This *koji*, as it is now called, is then combined with steamed rice and water and left to ferment in large vats, which emit a heady vapor that in earlier days penetrated every corner of the neighborhood.

As the starch in the rice is converted into sugar by the *koji*, and as the sugar is, in turn, converted into alcohol by yeast organisms in the mash, the fermentation process nears completion. Then, as with bourbon, scotch or any other distilled spirit, the mash is heated using a pot still until the alcohol assumes a gaseous form. Having passed through a cooling device which condenses the gas into liquid alcohol, the *awamori* emerges from the still to about 140 proof (70 percent pure alcohol).



WUB North America:

History:

Dr. Nolan Higa had attended to the 1st WUB International Conference in Hawaii in 1997 and the 2nd WUB International Conference in Brazil in 1998.

At the 2nd WUB International Conference in Brazil, the 3rd Conference was assigned to hold in North America.

In November 1998, after his return from the Brazil Conference, Dr. Higa met with Mrs. Tamiko Uyehara, Mrs. Nancy Nakaya, Mr. Shinyu Tawada and Mr. & Mrs. Alvin Higa from San Diego. Dr. Higa expressed the urgency to establish WUB North America Chapter for hosting the 3rd International Conference. In January 1999, the first WUB North America meeting was held with 25 members.

Dr. Nolan Higa was elected as the first president, Mr. Shinyu Tawada as a secretary of general, Mrs. Tamiko Uyehara as a Treasurer, Dr. Susumu Toguchi as a vice president, and Mrs. Nancy Nakaya as a cultural advisor.

From August 7th ~ 13th, the 3rd WUB International Conference was held in Los Angeles and Las Vegas with 10 chapters of 300 participants. It was a great success. WUB North America members were increased to 50 members within the 7 months.

Today, WUB North America has sub chapters at Chicago, Atlanta, Washington D.C., Sacramento/San Francisco as well as Los Angeles Headquarters.

Past Presidents:

Dr. Nolan Higa 1999, 2000

Mr. Shinyu Tawada 2001, 2002, 2003

2003 ~ 2004 Officials:

President: Shinyu Tawada

Vice President: Tomoaki Nago

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Director Atlanta Chapter: Kayoko Takesu Lewis

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Director Sacramento/

San Francisco: Fujiko Randoi

Current Member: 40 members.

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Awamori - A Hearty “Karii” to the Spirit of Okinawa

They drink it at this strength down in Yonaguni in the Yaeyama Islands, but elsewhere in Okinawa the distilled alcohol is watered down until it measures from around 25 percent for the inexpensive varieties of *awamori* to 43 percent or more for the higher grades.

These are then stored away to age for the next few years. The longer the aging process, the more balanced and ethereal the final product. There’s a world of difference between a measure of *awamori* aged one year in the bottle and one aged eight years in the traditional clay pots known as *sakigami*. Very slowly and evenly, almost

undetectedly, the air outside eases through the clay walls and into the aging *awamori*, while some of the vapors inside pass out. This is not so much an aging process as a curing process, similar to what happens as fine scotch or cognac approaches maturity in oaken barrels.

Because *awamori* is distilled from rice and water, and does not contain any additives, it is one of the purest alcoholic beverages anywhere. As with scotch, the better the brand, the easier the following day. The secret is to drink plenty of water, and make it an early night at least most of the time.

The famed longevity of Uchinanchu has been linked to their diet of pork, bittermelon and *konbu*, and to the remarkable way in which Okinawan culture has socially engineered a lot of tension out of everyday life. But much credit must also go to the national drink of the Ryukyus, to *awamori*, which, with just a small sip, makes us all a bit more good-natured, good-humored and tolerant of the world around us.

Excerpted from an article by Chris Pearce appearing in the best seller, "OKINAWAN MIXED PLATE, Generous Servings of Culture, Customs and Cuisine", published by the ladies of Hui O Laulima in August 2000.





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WUB TAIWAN

Established in 2001

~Member List~

Name	Company Name	Business	Post
Tamotsu Yakabi	Zanyu Kokusai Co., Ltd.	Trading	President
Masahiro Miyara	Taiwan Daiken Co., Ltd	Building, Mansion Management	President
Shin Shokita	Palette Co., Ltd.	Trading	President
Hisashi Kishimoto	Okinawa Prefectural Government Industry Promotion Public Corporation Taipei Office	Cultural & Economic Exchange	Director
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Tetsuji Serikyaku	Chailease Acom Finance Co., Ltd.	Finance	Senior Vice Manager
Kazuaki Uehara	TamKang University	Sculptor	Part-time Artist
Hideharu Yamaguchi	Taiwan Taiyo Kogyo INC.	Construction	Manager of Design Div.
Kato Shingo	Okinawa Convention & Visitors Bureau, Taipei Office	Tourism Promotion	Representative
Noborikawa Masahiro	Palette Co., Ltd.	Trading	

~Chronology~

September 19th, 2001	Mr. Robert Nakasone, Mr. Morimasa Goya, and Mr. Taizo Makishi visited Taiwan to request establishment of Taiwan Chapter. Stealing committee was established by Mr. Miyara and Mr. Shokita.
October 20th, 2001	WUB Taiwan was established
November, 2001	Mr. Yakabi, Mr. Shokita, and Mr. Kishimoto participated in the 5th WUB International Conference Tokyo 2001. Mr. Yakabi, Mr. Miyara, Mr. Shokita, and Mr. Kishimoto participated in the 3rd Worldwide Uchinanchu Festival.
October, 2002	Mr. Miyara participated in the 6th WUB International Conference Bolivia 2002
Others	Monthly meetings, 10 members at May 2003

All of us at Star Markets wish you all

a five star experience for the

First Worldwide Uchinanchu Conference in Honolulu.

Aloha and Haisai Gusuyo!





Okinawan Restaurants



When the Issei fulfilled their labor contracts, few could speak English. This limited the types of work they could perform for a living. Many turned to farming, raising pigs and chickens, and operating restaurants – businesses that required hard work, long hours, family participation, and only limited English to succeed.

In Hawaii, Uchinanchu have been very successful in the restaurant business. Old timers may recall American Café on King Street; Aloha Grill on Beretania Street; Times Grill on Kapiolani Boulevard; Kaimuki Inn on Waialae Avenue; and Oahu Railway Coffee Shop on Iwilei. The younger generation will remember Smile Café, the Evergreen, Flamingo, K.C. Drive Inn, Columbia Inn and Zippy's restaurants. Between 1920 and 1959 (pre-Statehood), Oroku Azajin Club members alone operated seventy-two restaurants.

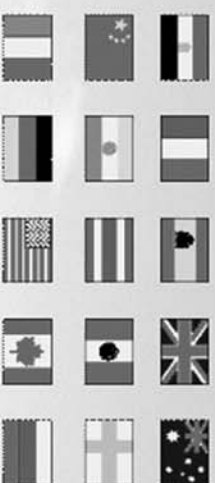


日本から世界へ、世界から日本へ。

ビジネス・チャンスを地球規模で創造する。WUB関西

和、輪、環、広がるネットワーク

私たちとはじめませんか、
新しいこと。



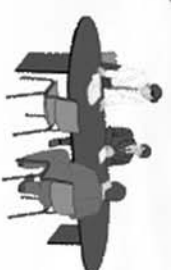
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香港・中国

WUB(World Wide Uchinanchu Business Association)に10番目に加盟した「WUB関西」国内はもとより、各国のWUB会員とのビジネス・ネットワークの構築を目標に掲げ活動中です。会員(個人・法人)の職種・業種はさまざま。異業種交流の中から、ビジネス・チャンスが生まれています。さらなる発展とネットワークの拡充を目指し、「WUB関西」では会員を募集中。学生から専門分野に長けたプロフェッショナルまで、どなたでも大歓迎。私たちと1ハットに新しいワールドを拓いてみませんか。

とまらない勢い、

WUBの発展は現在進行形。

- 1997 WUB設立・WUB沖縄設立
- 1999 WUB東京設立
- 2000 WUB関西設立



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各会員間相互におけるビジネスチャンスを広げるため、WUB沖縄では、ローリスク・ハイリターンを目指し積極的な投資を行い皆様に還元をしております。詳しくは、各支部委員に資料を請求してください。





Okinawan Restaurants



In 2001, the Hawaii United Okinawa Association and the Japanese Cultural Center of Hawaii began a joint project to identify the many Uchinanchu restaurants, owners, locations, and dates of operation. In addition to this information, the committee plans to collect photographs, menus and other memorabilia.

Phase I of the project will identify the pre-Statehood Oroku Azajin Club restaurants and collect the information and memorabilia. Completion of Phase I is scheduled for 2004.



Phase II will identify all other Uchinanchu restaurants in Hawaii. Work on Phase II has started, but the completion date has not been established.



Aloha

from
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Hawaiian Hula & Lei

Hula, the Hawaiian word for dance, is not only a dance, but a way of life for Hawaiian people. Hula's mystical origins extend far back in Hawaiian history. In its beginning, hula was linked closely with religion and spiritual life. In ancient times, the hula was studied carefully as an art form and a discipline, a means of recording and perpetuating the story of the natives of these islands.

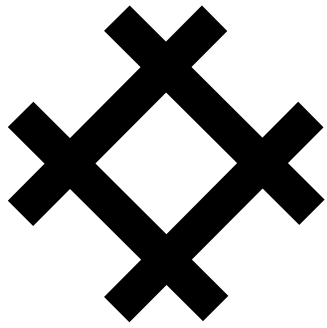
Today, hula is performed everywhere in friendly competitions, at festivals, luaus, conventions, football productions, wedding receptions and the like. It is studied in a halau or hula school.

The face and hand gestures tell the story in hula, while the feet and hips keep the rhythm or timing. Hula: kahiko (ancient) is hula in its purest form, while auana (to wander off) is a free form of hula which is still developing today with the many influences which touch these shores. Kahiko refers to dances from ancient times through the early 1900s, which are accompanied by chanting and traditional drumming. Auana refers to more contemporary hula accompanied by ukulele and other musical instruments.

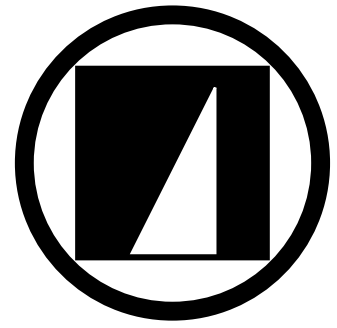


In kahiko, men wear a wrap around their loins, while women once wore bark cloth skirts, but now wear fabric ones, and Victorian blouses or camisole tops. Their bodies are adorned by ferns and other greenery worn around the head, neck, wrists and ankles. Lei were not merely costume, but paid tribute to the Gods of creation, the forests and the sea.

Also influenced by changing times, the men performing auana might wear black or white pants with some type of cummerbund. Women wear long dresses, ti leaf skirts with camisole tops or body wraps. Colorful flowers are used on the head, and in lei around the neck, wrists and ankles.



Hawaii
Sashiki-Chinen
Doshikai



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*Aloha and Mensore on
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Aza Yogi Doshi Kai



Tattooed Hands: A Remnant of Culture

Tattoos, the indelible markings on the human skin with pigmentation, have enjoyed various degrees of popularity in many cultures around the world. For many centuries in Okinawa, women had the back of their hands tattooed. There are various theories as to the motive and purpose for these tattoos.

Like many ancient traditions, the once-common sight of tattoos on the backs of Okinawan women's hands is now an extremely rare occurrence. In fact, it is no longer practiced in Okinawa. The few survivors of this unique art would probably be over 100 years old today. A survey conducted in 1980 revealed that there were only five or six women in the outlying islands of Okinawa who had the distinguishing marks on their hands; however, there have been unsubstantiated reports that tattooing is still being secretly practiced in the Miyako Islands.

The Okinawan practice of tattooing women's hands may have been introduced through contacts with other countries. One theory is that ancient tribes spread this practice through India, China and Japan, as well as the Pacific Islands.

According to legend, the beautiful sister of King Sho Sei, who served as high priestess, or *chifijing*, was returning to her home in Shuri from Kudaka Island when her boat was blown off-course by a typhoon. The traveling party landed at Kagoshima. So awed by the young princess' beauty and charm was the Lord of Satsuma that he held her captive in his castle. To discourage

the Lord, a plan was devised to tattoo the back of her hand. This was done with the assistance of a visiting Okinawan *samurai*. Later, when called to serve tea, the princess gracefully exposed her newly tattooed hands to the horrified Lord. Repulsed by this revelation, he allowed the princess to return to Okinawa. After learning of the princess' experience, the women of Okinawa decided to imitate her by having their hands tattooed.

Tattoo designs were applied to the back of hands, including the fingers; parts of the wrist; and to the knuckles. Pouring a mixture of India ink and *awamori* (distilled liquor) over the skin, a design was pricked out and scraped with needles. Females from the most prosperous families used the best *sumi* (ink) from China. The procedure was so painful that the young women were given beans or uncooked grains of rice to bite on to bear the agony. A poultice made from leaves or *tofu okara* (soybean residue) was placed on the skin to ease the irritation and prevent infection from the numerous cuts. It was not unusual for the women to endure three days of suffering.

It became customary for young girls between the ages of 17 and 23 to have their hands tattooed before marriage. If a woman refused or protested the painful procedure, she was threatened with exile to Taiwan or another country. Tattoos thus became a symbol of good luck because young women adorned with tattoos would not be taken from their families.

Tattooing in Okinawa marked a young girl's transition from adolescence to adulthood. A big party was held when the procedure was completed, with friends and relatives bringing gifts to celebrate the auspicious occasion. The procedure was repeated twice in the woman's life. When she turned 37, the design was enlarged and darkened, and when her first grandchild was born, the procedure was repeated — with more designs added. When the woman died, her tattoo was considered her "passport" to the "other side" where she would display her tattoos as identification to her ancestral family.

As legend reveals, Okinawan women were initially tattooed to keep them from being kidnapped from Okinawa and sold to brothels in Japan, where the women were considered unattractive by the Japanese. The tattoos, therefore, became symbols of "good luck" because they protected the young women from harm. In time, the practice of tattooing became widespread and the tattoos themselves gained acceptance. The art of tattooing evolved into a unique custom marking a rite of passage from adolescence to adulthood, onto grandparenthood, and finally onto death as ties to one's ancestral family.

Excerpted from an article by Doreen Yamashiro appearing in the best seller, "OKINAWAN MIXED PLATE, Generous Servings of Culture, Customs and Cuisine", published by the ladies of Hui O Lailima in August 2000.

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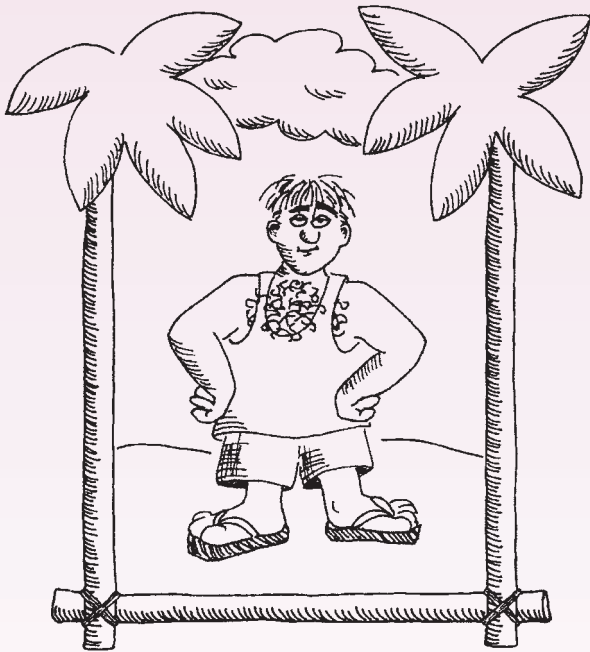
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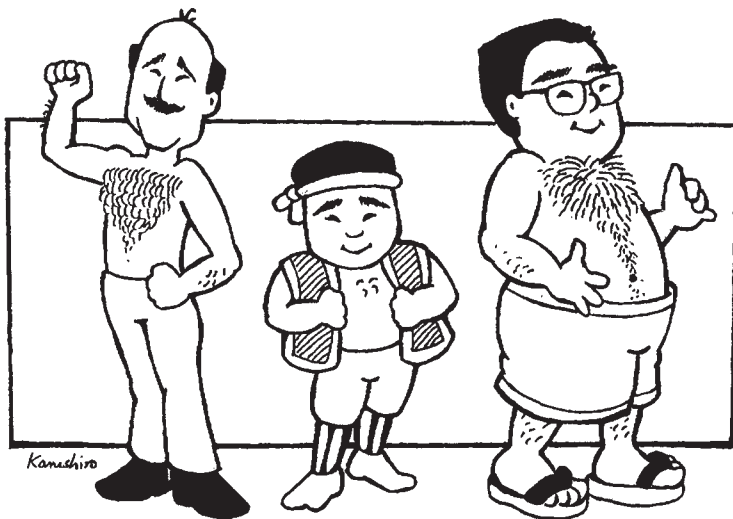
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Hairy Chest



*Winner Ted Kaneshiro of Chatan Club,
First Hawaii Hairy Chest Contest,
Okinawan Festival 1984*



*First International Hairy Chest Contest
Okinawan Festival 2003*

MOTUJIBU

*Congratulations
to the
First Worldwide
Uchinanchu
Conference*

Aloha

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diagonally dipped Hawaiian
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ALOHA and MENSORE!



Cheryl Toma Sanders

Miss Hawaii 1990
(Awase, Ginowan and Osato, Okinawa)



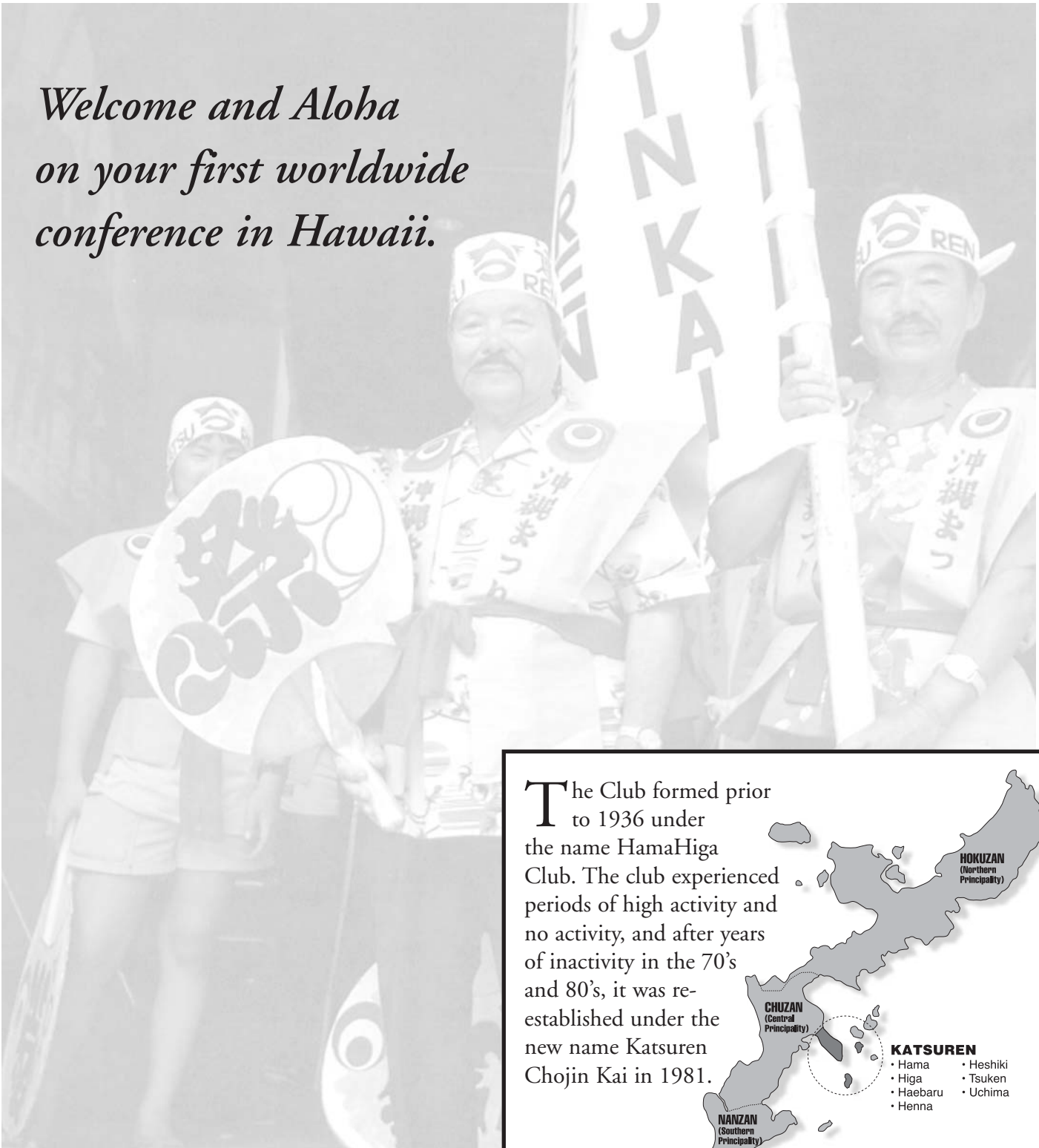
Traci Toguchi

Miss Hawaii 1995
(Motobu and Gushichan, Okinawa)



HAWAII KATSUREN CHOJIN KAI

*Welcome and Aloha
on your first worldwide
conference in Hawaii.*



The Club formed prior to 1936 under the name HamaHiga Club. The club experienced periods of high activity and no activity, and after years of inactivity in the 70's and 80's, it was re-established under the new name Katsuren Chojin Kai in 1981.

