

Hawaii Kotohira Jinsha Hawaii Dazaifu Tenmangu

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Shichigosan Children's Festival

Shichi-Go-San is said to have originated in the Heian Period (794-1185) among court nobles who celebrated the passage of their children into middle childhood.

The ages 3, 5 and 7 are consistent with Japanese numerology, which dictates that odd numbers are lucky.

Over time, this tradition passed to the samurai class who added a number of rituals. Children who were required by custom to have shaven heads until 3 were allowed to grow

out their hair in a ritual called kamitoki.

The hakamagi ritual allowed boys of 5 to wear hakama for the first time, while girls of 7 replaced the simple cords they used to tie their kimono with a traditional obi in the obitoki ritual.

By the Meiji Period (1868-1912), the practice was adopted by commoners and included visiting a shrine to wish for a long healthy life.

3 year old girls began to wear a hifu vest while 5 year old boys wore haori and hakama, traditional garments of the samurai warrior class. 7 year old girls wore kimono outfits

with elaborate obi sashes.

Hawaii Kotohira Jinsha-Hawaii Dazaifu Tenmangu was the first to initiate a Shichigosan blessing with complimentary kimono dressing in hopes of perpetuating a tradition that is spiritually enriching and culturally exciting.

Since 1994, the shrine has blessed over 5,000 children - a feat only possible because of the tireless generosity of our volunteers.

A heartfelt mahalo goes out to shrine officers, Hanayagi Dancing Academy Hawaii Foundation instructors and students, Yasumi Gojo and devoted volunteers for their kokua week after week, during this season.

Shichigosan blessings continue until November 23.



MAHALO for your generous donations

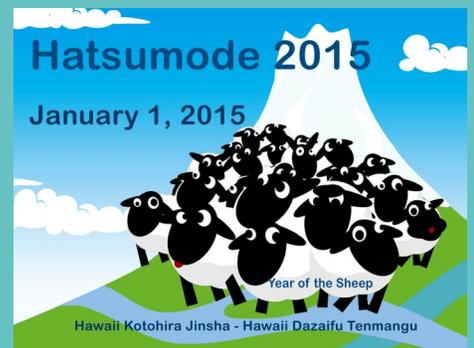
Thomas & Linda Agawa
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Stacie Shimamoto
Naomi Teramoto

MAHALO Volunteers

Blessing of Manichi Ramen



Hilo Daijingu

Hilo Daijingu was established on November 3, 1898 in Olaa by Rev. Kakuta Goshi.

It was originally named Yamato Jinja and was the first Shinto shrine to be built in the state.

Members of the community donated a total of \$1,200 to fund the construction of the shrine which was built by professional Japanese *miya daiku* or carpenters that specialized in shrine construction.

The founder of Yamato Jinja, Rev. Goshi was born into a family of Shinto priests. He arrived in Hawaii in 1892 as a contract worker on the sugar plantations. After completing his three and a half year contract, he along with others in the community established Yamato Jinja. Rev. Goshi passed away on March 3rd, 1902.

Rev. Jikko Goshi followed his father, Rev. Kakuta Goshi to Hawaii in 1901. After the death of his father, he became *guji* chief priest of Yamato Jinja. It was during this time that Yamato Jinja became Hilo Daijingu in 1903. Rev. Goshi was a teacher in Japan and started an elementary school at the shrine, working hard to actively involve the Japanese community in shrine observances. He returned to Japan in 1941 and passed away in 1944.

The 3rd Guji, Rev. Isamu Kudo arrived in Hawaii in 1940 from Kumamoto Prefecture. He married Sumiko Goshi, the daughter of Rev. Jikko Goshi and became the *guji*. Rev. Kudo was interned right after the war broke out in 1941 and eventually repatriated to Japan.

Rev. Chonosuke Kanno, the 4th *guji* came to Hawaii in February 1907 from Fukushima Prefecture and worked as a tailor. After shrine property was returned to the members in 1955, Rev. Kanno accepted the position of *guji*. Due to failing health, Rev. Kanno returned to Japan on April 16th, 1958.

Upon Rev. Kanno's return to Japan, members of Hilo Daijingu sought the help of Jinja Honcho in finding a new *guji*. On February 12, 1959, a 29-year-old Rev. Akio Miyazaki, arrived from Yokohama with his wife Yoshii.

In 1960, Hilo was devastated by a tsunami. Rev. Miyazaki fled inland with the *Goshintai*, but the shrine building, along with most of Hilo was wiped out.

For three years, services were conducted at Onomea Ishizuchi Jinja.

Land was eventually purchased at Anela Street and plans for the construction began in 1963.

After serving as the chief priest for over 40 years, Rev. Miyazaki suffered a heart attack and passed away on April 21, 1999.

In 1999, Rev. Daizo Watanabe became the 5th Guji to serve the shrine followed by Rev. Naohiro Hotta's arrival in 2013.

Former Branch Shrines, which are no longer in existence today include Olaa 14-Mile Daijingu, Hakalau Daijingu, Wainaku Shinden and Kona Kealakekua Daijingu.

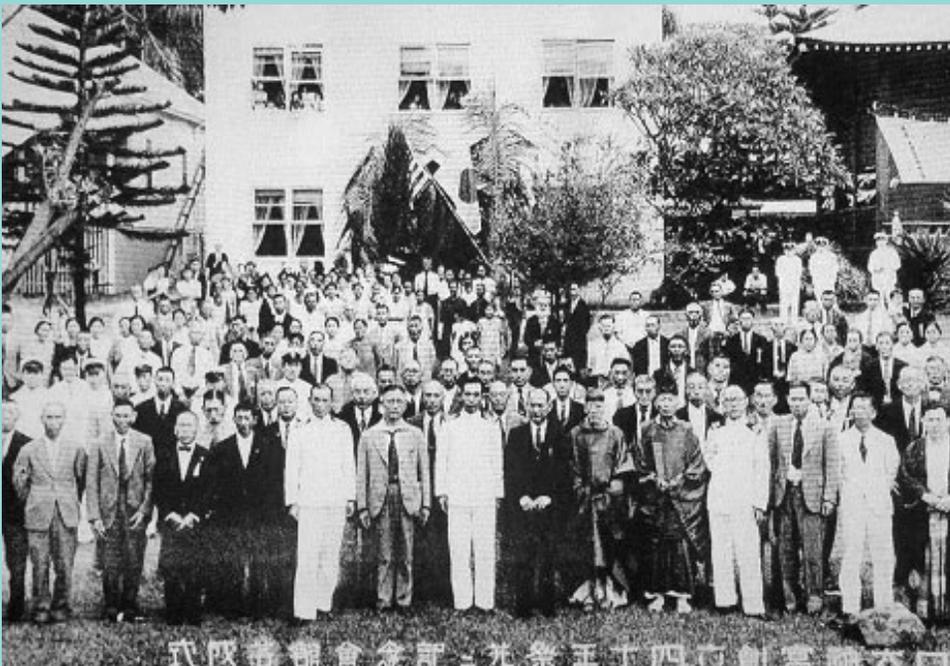


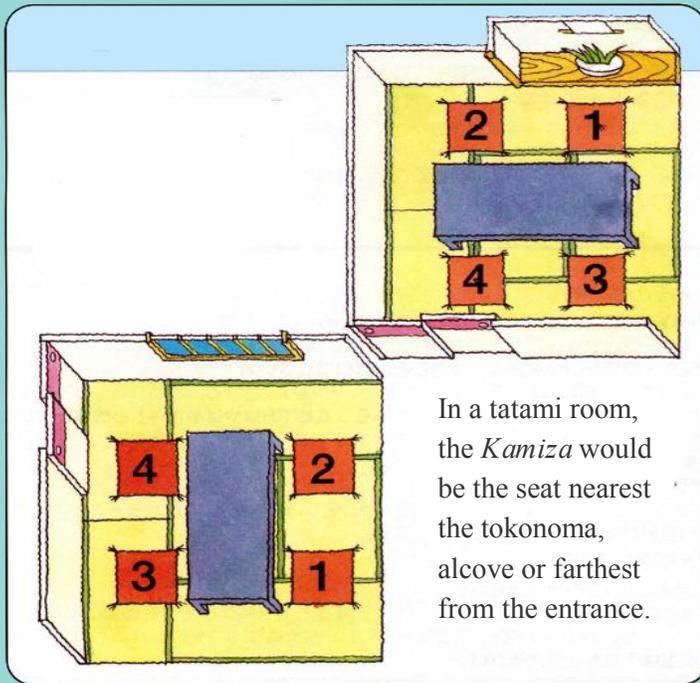
Photo of Hilo Daijingu from a festival in 1938.

上座と下座 Kamiza and Shimoza

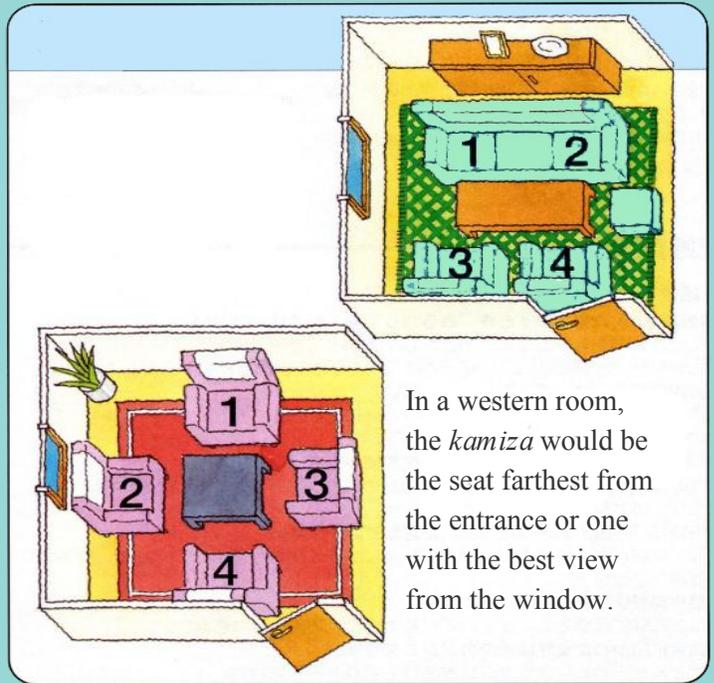
In Western culture, the most important person usually sits at the head of the table, whether the occasion is a company board meeting or a dinner party.

The position of honor in Japan is called *Kamiza* (literally higher seat) and is reserved for the person with the highest rank or a special guest, while the opposite is called *Shimoza* (lower seat).

In Japanese society, the rank and relationship between individuals are important to maintain the social structure.



In a tatami room, the *Kamiza* would be the seat nearest the tokonoma, alcove or farthest from the entrance.



In a western room, the *kamiza* would be the seat farthest from the entrance or one with the best view from the window.

When entering a room in Japan on a formal occasion or meeting, it is of great importance to assume the correct seating or standing position.

When sitting in a business meeting or at a social event, your superior, elder or one with a higher status in the company or community sits or stands on your left. One that is younger or lower in status than yourself sits or stands on your right.

It is also favorable to have the highest ranking or most important person to be seated in front of the Tokonoma alcove, or farthest away from the entrance.

The practice of *Kamiza* and *Shimoza* evolved from the warrior class of the Tokugawa period.

Samurai would place their sword on the floor to the left when sitting since it was faster to grab the scabbard with one's left and draw the sword with the right hand.

As such, only those who were considered trustworthy would sit or stand on your left. It was also meant to protect the heart as it was more difficult to lunge at someone and pierce their heart from the right side, of the person you are attacking.

- In a vehicle, the person with highest rank sits behind the driver, while the lowest in rank rides shotgun.

