

Hawaii Kotohira Jinsha Hawaii Dazaifu Tenmangu

November 2017



The annual Shichigosan and Jusan Mairi blessings began on October 22 and ended on November 19. The shrine has added *Totose no Oiwai* (Blessings for 10-year olds) and *Seijin Shiki* (Blessing for 20-year olds) as part of the special blessings with complimentary kimono dressing.

MAHALO

for your donations

Kaoru Banuilos
Yumi Baudier
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Erina Emrich
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Eric & Carrie Matsunaga
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Miles & Kristen Miller
Tomoko Miller

MAHALO

for your donations

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Stacy Miyake
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Naoko Miyashiro
Takashi Mizuno
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Akio Tsurumaru
Reid & Stacey Ueda
Lyn Uesato-Nishida
Nozomi Ung
Brent & Shelly Uyehara
Atsuko Valle
Miho Vidak
Jaclyn Vloria

MAHALO NUI to
Allan Takeshita for
offering rice stalks harvested
from his rice paddy for
Niinamesai.



Niinamesai is a time for
communal thanksgiving and
expressing gratitude for the
many blessings we enjoy
and bounties we receive
from nature.

Seiko Wang
George & Cheryl Watanabe
Tomokazu Watanabe
Maya Watson
Shawn & Nami Williams
Aaron & Jana Yabes
Craig & Joy Yamashiro
Ashley Yokoyama
Carlton & Lauren Young
Lawrence & Naomi Young
Ryan & Junko Yuen

MAHALO

Shichigosan Volunteers

Kei Enoki
Gayle Fujihara
Bryson Goda
Yasumi Gojo
Miyoko Hanahara
Hanayagi Dancing AHF
Bob Harada
Stacie Hata
Arthur Isa
Lorraine Kadota
Kamehameha Schools
Elaine Komatsu

Kathy Hamada Kwock
Marilyn Naitoh
Shinken Naitoh
Nicole Nakagawa
Diane Nishida
Diane Ogasawara
Bethany Schwartz
Gary Shinsato
Linda Shinsato
Yukiko Shishido
Yuko Takahashi
Naomi Teramoto
Sharon Toma



MAHALO NUI to **Sensei Masa Yamaguchi** of Kamehameha Schools for coordinating volunteers from his Japanese class to help out every weekend

Thank you, volunteers! We couldn't have done it without you!

We are indebted to all of our devoted volunteers who are the heart and soul of the shrine's events!

Thank you for wholeheartedly embracing our mission to share the endearing traditions of Shichigosan, Jusan Mairi, Totose no Oiwai and Seijin Shiki with the greater community.

Welcome Crew (Reception/Guides): Thank you for creating a radically positive and nurturing environment for the children and for bridging the linguistic and cultural divide.

Kimono Dressing: Mahalo for being the core of this event and helping to preserve and perpetuate the kimono culture.

Sustenance: Thank you **Diane O.** for providing lunch at every session and Natoris of **Hanayagi Dancing Academy HF** for providing snacks throughout the event season.

Volunteer scheduling: Mahalo Nui to **Diane N.** for coordinating and scheduling volunteers

It isn't easy to work in the same spirit every Saturday and Sunday for over a month - thank you to **Marilyn, Bryson, Kathy and Diane O.**, who have devoted their time and energies at every session.

A special Mahalo goes out to our president, **Dr. Shinken Naitoh** who flew in from Maui every weekend to drive this event forward.



Shinto Priests's Vestments - Hakama

Hakama (袴) is a traditional Japanese clothing worn since ancient times.

Trousers that were used by the Chinese imperial court in the Sui dynasty (581–618 CE), was imported and adopted by the Japanese in the form of the *hakama*.

Hakama are skirt-like garments worn by both male and females that tie at the waist and fall to the ankles. They are worn over a kimono.

There are two types of *hakama* - divided *umanori* or horse-riding *hakama* and undivided *andon bakama* or lantern-shaped *hakama*.

The *umanori* type have divided legs, similar to trousers. A "mountain" or "field" type of *umanori hakama* was traditionally worn by field or forest workers. They are looser in the waist and narrower in the leg.

Hakama are secured by four *himo*

straps : two longer *himo* attached on either side of the front of the garment, and two shorter *himo* attached on either side of the back. The back of the *hakama* has a rigid rectangular piece called a *koshi-ita*. Below that on the inside is a *hakama do-me* - a spoon-shaped component sometimes referred to as a *hera* which is tucked into the obi at the back, and helps to keep the *hakama* in place.

Hakama have seven deep pleats, two on the back and five on the front. Although they appear balanced, the arrangement of the front pleats (three to the right, two to the left) is asymmetrical.

Hakama can be worn with any type of kimono except *yukata*, a cotton summer kimono generally worn for relaxing, sleeping, or at Bon dances or summer outings.

While striped *hakama* are usually worn with formal *kimono*, stripes in colors other than black, gray and white may be worn with less formal wear. Solid and graduated colors are also common.

Hakama used to be a required part of men's wear, however typical Japanese men now wear *hakama* only on extremely formal occasions and at tea ceremonies, weddings, and funerals.

Hakama are also regularly worn by practitioners of a variety of martial arts such as *kendo*, *iaido*, *aikido*, and *kyudo*.

Women's *hakama* differ from men's in a variety of ways, most notably fabric design and method of tying. The most iconic image of women in *hakama* is the *miko* or shrine maidens who assist in maintenance and ceremonies. A

Shinto Priests' Vestments - Hakama

miko's uniform consists of a plain white kimono with a bright red *hakama*.

Hakama are also part of the everyday wear of *kannushi* or Shinto priests who maintain and perform services at shrines.

The *shozoku* (traditional vestments) worn by Shinto priests are very distinctive in design which reflects a court style that originated in ancient China but evolved in a uniquely Japanese fashion during the *Heian* period (794–1185).

Today, Shinto priests are the only people who wear such attire. The *shozoku* worn by Shinto priestesses has been adapted from the traditional male costume.

Shinto vestments fall into three classes: *seiso* (formal), *reiso* (ritual), and *joso* (ordinary).

Formal *seiso* vestments are in the style known as *ikan*, consisting of a

colored and sometimes patterned belted robe called a *ho* over *hakama* (loose trousers) and worn with a headdress known as a *kanmuri*. These are modeled on the robes worn by the ancient nobility.

The color and pattern of the robe is keyed to rank. Ritual *reiso* vestments are in a style termed *saifuku*, which differs from the *ikan* in that the cloth is pure white with no pattern.

These vestments are for use exclusively by priests in the performance of *Shinto* rites. At times they are also used in place of *seiso* vestments for the most formal rites.

The color of the hakama signals rank: *guji* and *gon-guji* (the highest-ranking priests) wear purple, while *negi*, *gon-negi*, and other lesser priests wear light blue.

Novice or priests in training wear white *hakama*.



Sankyu (3rd rank) & Yonkyu (4th rank)

Lowest ranking priest wears an Asagi or light turquoise colored hakama



Nikyu (2nd rank)

Purple hakama with no design. All Shinto priests in Hawaii are of this rank.



Nikyu no jo (Highest 2nd rank)

Purple hakama with a round pattern woven into the cloth

CALENDAR



Dazaifu Tenmangu Fukuoka began preparing for their Shichigosan season in late October, with gifts for the 5,000 children anticipated to participate in the annual blessing.



An exclusive Marathon Finisher's omamori will be given to hundreds of JAL Pak clients who participate and finish in the Honolulu Marathon on December 10.

This is the 6th year that the shrine collaborated with JAL Pak to create an event-specific omamori.

The omamoris will be consecrated in a ritual by Rev Takizawa, the first week of December.

DECEMBER

2 8:30 am
Mochi making

3 3 pm
Tsukinamisai

26/27/28/29 9 am ~ 3 pm
Omamori Pre-sale

29 6 pm
Hatsumode Prep

31 11:30 pm
Toshikoshi no O-harae

JANUARY 2018

1 Midnight - 5 pm
Hatsumode