

Hawaii Kotohira Jinsha Hawaii Dazaifu Tenmangu

Shichigosan Children's Festival



七五三は、子どもの厄年といわれる3歳、5歳、7歳に、厄除けと健康を祈願するため11月15日前後に神社へ参拝する行事です。

もとは、平安貴族の家庭内の行事で、それぞれの家で吉日を選んで祝っていましたが、江戸時代末期に、11月15日にそろって祝う風習が生まれました。

3歳・髪置き（かみおき）の儀それまで剃っていた髪を伸ばし、まげを結う男女の儀式。5歳・袴着（はかまぎ）の儀初めて袴をはく男女の儀式。やがて袴をはくのは男子だけとなり、男の子の儀式に。

7歳・帯解（おびとき）・紐落（ひもおとし）の儀帯のかわりにしていた付け紐を取り、初めて帯を結ぶ、女の子の儀式。

七五三の歴史は古く、七才までは神の子として扱われ、すくすくと無事に育ち、又これからの将来の成長と幸せを祈るためのものとして行われてきた。そんな日本の良き伝統的な儀式はきっとお子さん自身も幼い頃の懐かしい大切な思い出となるはずです。

Shichi-Go-San (七五三, literally "seven-five-three") is a traditional rite of passage in Japan for three and seven year-old girls and three and five year-old boys, held annually on November 15.

Shichigosan is said to have originated around the 12th century amongst court nobles who would celebrate the rites of passage of their children. The ages three, five and seven are consistent with Japanese numerology, which dictates that odd numbers are lucky. The practice was set to the fifteenth of the month during the Kamakura Period.

Over time, this tradition passed to the samurai class who added a number of rituals. Children - who up until the age of three were required by custom to have shaven

heads - were allowed to grow out their hair. Boys of age five could wear *hakama*, the skirt-like garment for the first time, while girls of age seven replaced the simple cords they used to tie their kimono with the traditional *obi*. By the late 1800s, the practice was adopted amongst commoners as well, and included the modern ritual of visiting a shrine to wish for a long and happy life.

Mahalo to **Kumiko Sakai, Shinken Naitoh, Bob Harada, Sachiko Kele, Kyoko Isa, Miyono Shimoda** and the instructors and students of **Hanayagi Dancing Academy** for helping to make this event one that is spiritually enriching and culturally exciting.

Mahalo for your
volunteering your
time and talents

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Diane Ogasawara
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Irene Takizawa



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 Greg & Leanee Hayashi
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 Ken Ikeda
 Stan & Carol Imai
 Kyoko Isa
 Ronald & Kathleen Iwao
 Harol Lyn Iwata
 Alan & Keiko Jang
 Kalihi YMCA Judo Booster Club
 Jody Kato
 Kyle & Yoko Kawasaki
 Chris Komatsu
 Tammy Kuniyoshi
 Ed & Chiyoko Lau
 Lillian Lee
 Joe & Holly Lyons
 Miles & Kumi Matsuda
 David & Keiko Matsumoto

Michael McGahey
 Mari Miyasaki
 Ken & Shauna Miyazono
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 Paul & Shizuko Mow
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MAHALO SUPPORTERS

for your
generous donations

Uchida Family
 Keita & Yuka Umeda
 Stanley & Nadine Uratsuka
 Yumi Ushiroda
 Gary & Kyoko Vogel
 Byron & Tomoko Washington
 Sherrie Weeks
 George & Ryoko White
 Brian & Jolinda Yamamoto
 Ryan & Kara Yasui
 Yoshio Yasumi
 Jason & Yoshiko Ymas
 Shinichiro & Mikako Yonekura

SHRINE SCHEDULE

神社スケジュール

DECEMBER 2005 十二月

- 4 Tsukinami-sai Monthly Service 月次祭
- 5 Visit by the Japan Religion Committee
世界宗教委員会正式参拝
- 7 Pearl Harbor Memorial Service
パールハーバー・メモリアル・サ-ビス
- TBA Clean Up & Mochi Pounding
煤払いと餅つき
- 30 Hatsumode Preparations 初詣準備
- 31 Toshi koshi no O-oharae 年越の大祓

JANUARY 2006 一月

- 1 Hatsumode 初詣
- 22 Sagicho Burning of the old omamori
左儀長
- Tsukinami-sai Monthly Service 月次祭

Hawaii Kotohira Jinsha—Hawaii Dazaifu Tenmangu is a 501(c)(3) nonprofit church. All contributions are tax deductible to the fullest extent allowed by law.

Chitose Ame Candy 千歳飴



Chitose Ame or Thousand-Year candy is a special candy given to children at Shichigosan. Unfortunately, the long, stick-like millet jelly wasn't too popular with local children, so the shrine opted for familiar American treats instead. However, the traditional Chitose Ame bags are still given to participants as part of the Shichigosan tradition.

Chitose Ame was first concocted by Shichibei, a candy merchant in Asakusa during the early 1800s. The traditional bag is adorned with auspicious symbols that reflect the wishes of parents that the child live a healthy, prosperous and long life.

The large character at the top is *kotobuki*, which means a long and happy life.

The rays of the sun symbolizes Japan as it is traditionally known as "The Land of the Rising Sun" because the imperial family is said to have descended from the sun goddess, Amaterasu Omikami.

For the Japanese, the crane or *tsuru* is considered a national treasure and a symbol of good fortune and longevity because of its fabled life span of a thousand years.

Evergreen and resistant to the wind, the *matsu* or pine symbolizes longevity, good fortune and steadfastness.

Plum blossoms bloom in winter symbolizing perseverance, strength and beauty.

The old couple is from an ancient legend. The old man is Jo and the old woman, Uba known together as Jotomba. They are said to appear from the mist at Lake Takasago. The old man and his wife are usually portrayed talking happily together, signifying a couple living in perfect harmony. The old woman is using a broom to sweep away troubles and Jo carries a rake to rake in good fortune.

The tortoise is said to live 10,000 years. During the sea-tortoise's long life a great deal of seaweed grows on his shell, which streams out as he swims. The seaweed is reminiscent of the straw raincoats used in the ancient province of Mino, and this form of tortoise is often called *minogame*.

千歳飴は、江戸時代に浅草の飴売りの七兵衛が、紅白の棒状の飴を「千年飴」「寿命糖」と名付け、長い袋にいれて売り歩いた事が始まりとされています。袋には、鶴・亀などの長寿を表す絵柄の袋に入れられ、長寿と健康を願う縁起物となりました。七五三も節分と同じで、年の数だけ袋に入れると良いとされています。

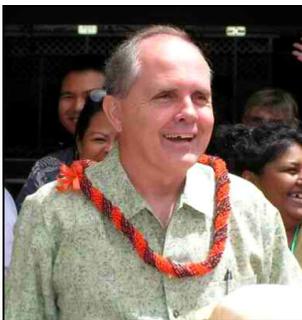
Kalihi YMCA Judo Club moves back to YMCA

The Kalihi YMCA Judo Club, headed by **Axel Obara** celebrated its 50th anniversary and homecoming on Saturday, November 12 with a Shinto blessing by **Reverend Takizawa** and a buffet luncheon.



The club, founded by Theodore Ventula, has moved back to the Kalihi YMCA, which has a new four-story building, after being displaced for two years by construction work.

Ventula's family and martial arts notables **Pat Nakata** and **George Tsubota** were among the special guests who attended the special celebration.



Kalihi YMCA Director
Tony Pfaltzgraft



Kalihi YMCA Judo Club
Head Instructor Axel Obara

Japanese Surnames

Most common surnames in Japan

1	Sato
2	Suzuki
3	Takahashi
4	Tanaka
5	Watanabe
6	Ito
7	Nakamura
8	Yamamoto
9	Kobayashi

A modern Japanese name consists of a family name or surname, followed by a given name. Japanese names are usually written in *kanji*, (Chinese characters). The kanji for a name may have a variety of possible pronunciations.

Common surnames in Japan include Satō (佐藤), Suzuki (鈴木) and Takahashi (高橋). According to estimates, there are as many as 100,000 different surnames in use today in Japan. Surnames occur with varying frequency in different regions; for example, the names Tamagusuku (玉城), Higa (比嘉) and Shimabukuro (島袋) are common in Okinawa but not in other parts of Japan. Many Japanese family names derive from features of the rural landscape; for example, Ishikawa (石川) means "stony brook", Yamamoto (山本) means "the base of the mountain", and Inoue (井上) means "above the well".

Given names are much more diverse in pronunciation and character usage. Male names often end in *-rō* (郎 son) or *-ta* (太 great), or contain *ichi* (一 first son), *ji* (二 second son) or *dai* (大 great) while female names often end in *-ko* (子 child) or *-mi* (美 beauty). Since 1980, the popularity of female names ending in *-ko* has dramatically fallen for

new baby names and some women drop the *-ko* upon adulthood. Other popular endings for female names include *-ka* (香 "scent" or 花 flower) and *-na* (奈).

Structurally, Japanese names are simple compared with names in many other cultures. All Japanese people have one surname and one given name with no middle name, except for the royal family whose members bear no surname. The given name in Japanese is called the *namae* (名前) or *shita no namae* (下の名前). The surname is called *myōji* (苗字 or 名字). When written in Japanese, the family name precedes the given name.

Japanese names are usually written in kanji, although some names use hiragana or even katakana. The vast majority of surnames comprise one or two kanji. Some others consist of three characters. Examples are Shōji (東海林), Gushiken (具志堅) and Kindaichi (金田一).

Names, like other Japanese words, cannot begin with the syllable *n* (ん、ン). A final ending *n* is not rare, the male names Ken, Kon, Shin and Jun are examples.

One large category of family names can be categorized as *-tō* names. The kanji 藤 (fuji), meaning wisteria, can also be read as *tō* or *dō*. Many Japanese people have surnames that include this kanji as the second character. This is because the Fujiwara clan (藤原家) gave their samurai surnames ending with the first character of their name, to denote their status in an era when commoners were not allowed surnames. Examples include Atō, Andō, Itō, Udō, Etō, Endō, Gotō, Katō, Kitō, Kudō, Kondō, Saitō, Satō, Shindō, Sudō, Naitō, Bitō, and Mutō.

Kanji names in Japan are governed by the government's rules on kanji use. There are currently 2,232 "name kanji" or jinmeiyō kanji (人名用漢字) used in personal names, and the government plans to increase this list by 578 kanji in the near future. This would be the largest increase since World War II. Only kanji which appear on the official list may be used in given names. This is to ensure that names can be written and read by those literate in Japanese. Rules also govern names considered to be inappropriate; for example, in 1993 two parents who tried to name their child Akuma (devil) were prohibited from doing so.

Because these restrictions have been confusing to say the least, many recent changes have been made to increase rather than to decrease the number of kanji allowed for use in names. The plan to increase the number of name kanji has been controversial, largely because Chinese characters for "cancer", "hemorrhoids" and "corpse", as well as other seemingly inappropriate kanji are among the proposed additions to the list. The government will be seeking input from the public before approving the list.

Most Japanese people and agencies have adopted customs to deal with these issues. Address books, for instance, often contain *furigana* or hiragana characters to clarify the pronunciation of the name.

The current structure (family name + given name) did not materialize until the Meiji restoration (1868) when the government made the new family registration system. Until the Meiji Restoration, only aristocrats and samurai had surnames. Commoners used the name of their birthplace. For example, Ichirō born in Asahi-mura (Asahi village) in the province of Musashi would say "Ichirō from Asahi-mura of Musashi". Merchants were named after their brands (for example, Denbei, the owner of Sagamiya, would be Sagamiya Denbei), and farmers were named after their fathers (for example, Torazo, whose father was Soji, would be "Torazo, son of Soji").

After the Meiji restoration of 1868, the government ordered all commoners to assume surnames in addition to their given names: many people adopted historical names, while others simply made names up or had a local priest make up a surname. This explains, in part, the large number of surnames in Japan, as well as their great diversity of spellings and pronunciations.

GIFT GIVING IN JAPAN

The occasions for ritual gift giving are specific and well defined. The words for gift is *okurimono* (a present), usually reciprocated by an *okaeshi* (return gifts). *Okurimono* means things bought, while *Okaeshi*, meaning return, encompasses the meaning of obligation to acknowledge either a previous gift or previous help. The term 'presentation' is perhaps more appropriate for defining these gifts, because it includes the meaning of a little token, the obligation to make a gift and to return it. Foodstuffs, sake and money are preferred gifts.

An individual is made the recipient of gifts from an early age, starting with the infant being taken to the local Shinto Shrine for *Hatsumiya Mairi* or baby blessing and being given his or her first toys. A presentation called *Shichiya* is given on the seventh night after a child's birth.

Gifts are offered to children at *Shichigosan* when a child is three, five and seven years old, traditionally considered the critical years of a child's growth. City offices offer gifts to commemorate coming of age, old age and long marriages. Presentations are also offered to deceased ancestors at mid-summer or at the anniversaries of the deaths of individuals.

The celebration of life events also includes the celebration of educational and work achievement. Preparing for an exam is an occasion for giving money and *omamori*. Passing an exam and moving from one grade to the next also requires a series of gifts, diplomas and medals. These occasions are called *gokaku-iwai* (celebration of passing an exam).

Shushoku-iwai is usually presented to those who have landed their first full-time job. *Omimai* or gifts of sympathy are offered on occasions of illness and misfortune such as fire, earthquake and robbery. Gifts called *koden* are offered at funerals and returned with *okaeshi*, or simply 'return gifts'. Gifts for weddings or *kekkon iwai* also have an *okaeshi*.

The offering of presents encompass more than the life cycle. Opening a new store, taking a trip, returning from a trip, receiving visitors, visiting friends also prompt gift-giving. Gifts of departure and arrival, *senbetsu* and *omiyage* are the most important among people who work together. Office life is full of daily giving and receiving of cakes, drinks and tea that people bring back from a trip as *omiyage* souvenirs.

The annual cycle is divided into two major gift-giving seasons - mid-summer and year-end. The midsummer gift is called *ochugen*, and the end of year gift is called *oseibo*. According to Sanwa Bank, 88.3% of people sent gifts at *ochugen*, giving an average of 4.2 gifts per person; 93.3% sent *oseibo* at year end, giving up to 5 people, usually relatives and superiors at work. These gifts cost approximately ¥3,000 each (\$30), with an average of ¥4,800 (\$43) per family.

Gift exchange in these two seasons is also punctuated by the sending of greeting cards to business associates and relatives with some households sending up to 300 of them.

All these gifts are complemented with the many year-round commercial seasons such as Mother's Day, Father's Day and Christmas.

Valentine's Day is the commercially and socially most successful of the new gift giving seasons. The 2005 sales of chocolate gifts went up to 24.4 million tons of chocolate or about ¥50.9 billion worth of chocolates which women gave to their male acquaintances and superiors at work.



Local Kine Grindz いなり寿司 Cone Sushi

いなり寿司の語源は、稲荷神の使いである狐の好物に由来する。狐の好物は、古くから鼠の油揚げとされており、狐を捕まえる時にも鼠の油揚げが用いられた。そこから、豆腐の油揚げが稲荷神に供えられるようになり、豆腐の油揚げが狐の好物になったとされる。その豆腐の油揚げを使うことから、しのだ寿司、おいなりさん、いなり寿司やきつね寿司と名付けられた。いなり寿司の発祥は、愛知県豊川市にある豊川稲荷の門前町で、天保の大飢饉の頃に考え出されたといわれる。



Cone Sushi or *Inari-zushi* finds its roots in the Shinto deity *Inari*, the god of rice. *Inari* not only protects the rice harvest -- he is also the patron of prosperity for farmers and merchants, especially those involved in rice production and food service. *Inari's* messenger is the magical fox, and a pair of foxes typically flank the entrance to *Inari* shrines. Fox statues are found in great number inside and outside the twenty thousand shrines dedicated to *Inari*.

Inari-zushi is sometimes referred to as *Kitsune-zushi* (fox sushi), *Shinoda-zushi*, *oinari-san* and in Hawaii, cone sushi. A typical *Inari-zushi* in Japan is actually rectangular, not the triangle-shaped sushi that we are familiar with in Hawaii. The rice that is stuffed in the sushi is also plain vinegared rice in comparison to the vegetable mixture served in the islands. *Inari-zushi* is said to have been first served in the mid-1800s at the Toyokawa *Inari* shrine in Aichi prefecture.

Kyushu National Museum 国立博物館

The 4th National Museum of Japan opened in October in Dazaifu, Fukuoka Prefecture on Kyushu island. The new museum was named Kyushu National Museum and nicknamed *Kyuhaku*. It is the first national museum in Kyushu, which includes national art and thematic museums.

Its three sister museums are over 100 years old and specializes in fine arts. The new museum in Dazaifu will focus on history, and the development of Japanese culture from prehistoric times to the mid 19th century. It boasts a magnificent collection of some 920 items.



Dazaifu, has been a historic site in Japan since the 7th century, serving as the military and administrative center of the government as well as the diplomatic center of Japan, hosting East Asian emissaries and guests. It also became a fierce battleground during the Mongol and Korean invasions of the 14th century. Dazaifu is also known for its religious significance since the establishment of the Dazaifu Tenmangu Shrine. The new Kyushu National Museum is five minutes away by escalator from the grounds of the Dazaifu Tenmangu Shrine.

明治26年、第36代太宰府天満宮宮司西高辻信厳公によって「鎮西博物館の太宰府設置」が提唱されて以来、百年来の念願であった「九州国立博物館」が平成17年10月に開館の運びとなりました。

九州では初めて、全国で四番目の博物館で、「アジアとの交流史から見た日本文化の形成」をテーマに開館予定となりました。太宰府天満宮境内からエスカレーターとトンネル（動く歩道）で博物館まで5分。



Escalator from the grounds of the Dazaifu Tenmangu Shrine