

Hawaii Kotohira Jinsha

Hawaii Dazaifu Tenmangu

Summer Special Edition 2017

Animals, also members of the community of life, have co-existed with humans for tens of thousands of years.

That powerful and mutually beneficial bond continues today, with people and animals connecting in ways that are essential to the health and well-being of both.

Passing through the large Chinowa made of ti leaves signifies purification, protection and a renewal of the spirit for the second half of the year.

Many thanks go out to the shrine officers and volunteers for their time and energies and **Niki Libarios** of Hawaii Doggie Bakery for the donation of cookies.



MAHALO

for your donations

Thomas & Linda Agawa
 Anonymous
 Brent Furuya
 Kumiko Futatsuiwa
 Bryson Goda
 Bob Harada
 Hawaii Doggie Bakery
 Joann Hino
 Lorraine & Elsie Kadota
 Joy Kimura
 Elaine Komatsu
 Milton & Kathy Kwock
 Steve Miwa
 Gerry & Audrey Mori
 Shinken & Marilyn Naitoh
 Katie Nakamichi
 Craig & Diane Nishida
 Mari Prem
 Akiko Sanai
 Gary & Linda Shinsato



MAHALO

Volunteers June 3

Bryson Goda
 Victoria Hallet
 Bob Harada
 Arthur K. Isa
 Kien Kicho
 Kell Komatsubara
 Marilyn Naitoh
 Shinken Naitoh
 Craig Nishida
 Diane Nishida
 Karen Nishida
 Gary Shinsato
 Linda Shinsato



MAHALO

Volunteers June 4

Kyle Chun
 Keiko Doughty
 Jeff Fujioka
 Debbie Glen
 Grace Glen
 Bryson Goda
 Miyoko Hanahara
 Bob Harada
 Stacie Hata
 Arthur K. Isa
 Lorraine Kadota
 Kobe Womens College
 Elaine Komatsu



Kell Komatsubara
 Calvin Mai
 Marilyn Naitoh
 Shinken Naitoh
 Craig Nishida
 Diane Nishida
 Karen Nishida
 Diane Ogasawara
 Carole Omura
 Stuart Pang
 Akiko Sanai
 Gary Shinsato
 Linda Shinsato
 Danny Song

Yuko Takahashi
 Naomi Teramoto
 Sharon Toma



Private Blessings



A Safe birth and Delivery blessing was performed on May 28.

Prayers were offered for the health and safety of the baby that still grows within and the removal of any fears and anxiety from the mother -- replacing it with safety, peace, endurance and ease of birth as she enters into the most wonderful moments of her life.



Shrine Visitors



Sig Zane, Kuha'o Zane and Zen Yoshifuku of Sig Zane Designs, visited the shrine on June 1st.

Sig Zane is an avid surfer, fisherman, world renown hula dancer, artist and cultural exponent of Hawaiiana. His designs are steeped in nature - echoing his values to honor the land and the native culture and celebrate excellence and beauty.

Welcome to Hawaii Rev Yasutomo and Mrs. Kosuzu Matsuyoshi. Rev. Masuyoshi is a priest at Dazaifu Tenmangu Fukuoka and is originally from Yamaguchi-ken.

The newlyweds met in Tokyo while Rev. Matsuyoshi was attending Kokugakuin University.

Wishing you a long and blissful marriage!!!



June Tidbits 6-6-6

6-6-6 or June 6 at 6:00 am brings to mind the birth of the infamous Damien Thorn from the horror classic "The Omen." One can still vividly recall the 666 birthmark on Damien's scalp confirming his demonic destiny as the Antichrist.

However, in Japan during the Edo period (1603-1868), June 6 was thought to be the most auspicious day for 6 year olds to start *okeiko* or lessons in traditional Japanese arts.

During the mid-Edo period, 6-6-6 or repeating numbers were thought to be fortuitous and on that special day, hundreds flocked to schools of traditional arts such as *Ikebana* floral arrangement, *Shamisen* and Tea ceremony in hopes that an auspicious start would lead to the discovery of a child prodigy or give the child a propitious beginning to

an illustrious career in the arts.

The famous *Noh* performer and playwright Zeami Motokiyo (1363-1443) wrote a book in the 1400s called "*Fūshi kaden*" which was originally intended to show instructions for *Noh* practice suitable for each stage of life.

Zeami wrote that in *Noh*, a child should start practice at 7 years old, which is 6 years old in the West.

In ancient Japan under the *Kazoe doshi* system of age reckoning, every newborn was considered 1 years old at birth.

The *Kazoe doshi* system was rendered obsolete by law in 1902 when Japan officially adopted the Western system known as *Man nenrei*.

Those seeking a distinguished

career in academics usually enrolled at *Terakoya* or temple schools on the day of *Hatsu uma* - the first day of the Horse in the second Lunar month, at the Japanese age system of 7 years old.

This custom began from the worship of *Inari* on the day of *Hatsu uma* and is based on the legend that Inari (deity of wealth, business and the performing arts) descended from the heavens to the top of Mount Inari on the first day of the Horse in the second Lunar month of 711.

June 6 is now celebrated as *Okeiko no Hi* (Day of learning traditional Japanese arts), *Ikebana no Hi* (Day of Floral Arrangement), *Gakki no Hi* (Day of Musical Instruments) and *Hougaku no Hi* (Day of traditional Japanese Performing Arts).

Honolulu Japanese Sake Brewing Company

In the late 1840s, sugar became a major crop in Hawaii, leading to a shortage of laborers on the sugar plantations. As a result, the Masters & Servants' Act was passed in 1850, to allow hiring of foreign laborers for plantations.

Most of the early Japanese laborers were single men and drinking *Sake* became an escape from the difficult plantation work and separation from their homeland.

In 1887, the Kiku Masamune Brewery began exporting *Sake* to the U.S. *Sake* became so popular in Hawaii that by November 1894, 83,000 gallons of *Sake* was being imported. The California wine industry complained, fearing *Sake* would hurt their market in Hawaii.

California wine and *Sake* were paying the same duty of 15¢ a gallon. In 1895, a bill was introduced to increase the duty on wine to 30¢ a gallon, if it contained less than 14%

alcohol, and 50¢ if it was over 14% alcohol. As most California wines were around 20% alcohol, the duty would increase by more than 3 times.

Sake would not be affected by this proposed duty which angered California wine makers who tried to defeat the measure.

Somehow they succeeded in not only defeating the duty, but ended up in a major reversal with an increased duty on *Sake* instead, at an higher amount than had been proposed for wine.

In June 1896, the Hawaii legislature approved "An Act To Increase The Duty on Liquors, Still Wines, And Other Beverages Made From Materials Other Than Grape Juice."

This raised the duty on wines made from ingredients other than grape juice, of less than 14% alcohol, to 60¢ per gallon, and if over 14% alcohol, the duty became \$1.00. It was obvious that the bill specifically



The Honolulu Japanese Sake Brewing Company in Pauoa Valley

targeted *Sake*, raising the duty from 4 to almost 7 times the prior rate.

Most Japanese laborers were earning \$12-\$15 per month, so in July 1897, *Sake* became an expensive luxury that they could no longer afford. Due to Japan's war with China, the price of *Sake* doubled. By December 1897, there was a significant decrease in *Sake* consumption in Hawaii.

This led some in Hawaii to illegally brew their own *Sake*, risking arrest and fines. However, one enterprising *Sake* brewery in Japan found a

loophole in the new Act.

The Kiku Masamume Brewery realized that the duty only applied to *Sake* that was shipped to Hawaii from Japan. So they first shipped their *Sake* from Japan to California and then later shipped it to Hawaii, eliminating the increased duty.

In 1908, Daizo Sumida and T. Iwanaga of Kimura & Co. opened the Honolulu Japanese Sake Brewery Co. in Pauoa.

Sumida and his brew masters, S. Fujikawa and T. Watanabe, encountered significant problems with the fermentation process due to the hot weather but they persevered and were able to produce a brew in December 1908 which was named *Takarajima* or treasure island.

To address the difficulties of brewing *Sake* in Hawaii's heat, Sumida invented a refrigeration process which would later be adopted by breweries in Japan.

Sumida, with help of Takao Nihei, an Amino Acid researcher from Japan



From left: Daizo Sumida (President), Takao & Misayo Nihei, Fusayo Sumida and Susumu Nomura (Director of Operations) at Honolulu Japanese Sake Brewery Company

was the first to use stainless steel tanks, the first to brew *Sake* year round, first to use California rice and first to create a yeast strain which reduced the foam created by fermentation, increasing the yield in a vat by 30%. These foamless yeasts are now used by a number of Japanese breweries. By 1914, Sumida was making about 300,000 gallons of *Sake* annually.

In 1916, the *Sake* brewing industry in Hawaii was generating about \$200,000 in revenue. As of September 1917, there were four *Sake* breweries

in Hawaii, employing over 300 men. Prohibition stopped all *Sake* brewing. The Honolulu Sake Brewery was one of the few able to survive as they produced ice during Prohibition.

Once Prohibition ended in 1933, the Honolulu Sake Brewery returned to brewing - creating a few different labels, including *Takara Masamune*.

At the outbreak of the war in Hawaii, the breweries were producing about 2 million gallons of *Sake* annually. Production halted when a law was issued prohibiting rice from being used for anything except food.

As with Prohibition, the Honolulu Japanese Sake Brewery found a way to survive - this time by producing soy sauce, under the label *Marumasa* and later Diamond Shoyu.

Once the war ended and the prohibition was lifted, the Honolulu Sake Brewery began making *Sake* once again, as a subsidiary of Takara Sake until they closed the business in 1989.

CALENDAR



From left: Craig Nishida, Rev Takizawa, Gary Shinsato

The shrine participated in Damien Memorial School's annual golf tournament in appreciation of their support of the shrine throughout the years. Damien students created the shrine's website in 2004 and has extended use of their parking lot for the shrine's events for the past 13 years.



For a few days in mid-June, Rev. Takizawa was perplexed by the daily disappearance of offerings of uncooked rice from both altars.

Birds have eaten the rice offerings on a few occasions but always left a mess of molted feathers and raw rice flung all over the shrine.

The mystery was solved on June 16 as a late night prowler was caught on video walking along the narrow "CAT-walk between the omamori displays. The cat was coaxed out that night and fled the premises.

JULY

- 2 3 pm
Tsukinamisai & Tanabata

AUGUST

- 5 1 pm
Education Blessing Prep
- 6 10 am ~ 2 pm
Back-To-School Education Blessing

Tanabata Tanzaku paper strips will be available in the shrine from July 1 to July 7.



Maintenance



Mahalo to **Gary & Linda Shinsato** for the donation of several large outdoor planters.

Stem cuttings of the Ficus Benjamina and Sakaki were used to propagate the shrubs for future use as Sakaki sacred branches and trees to tie Omikuji fortunes. **Allan Takeshita's** potted Sakaki plant was replanted in the ground, near the Temizu wash basin.



Mahalo nui to **Fred Higa, Jr.** for repairing the termite eaten sliding doors of the shrine.

A chisel was used to clean out the damaged area and a special wood epoxy was used to fill the cavity to create a solid surface.

The wood epoxy dried in about 30 minutes and the area was coated with a wood putty. The excess was sanded off to create a well-blended repair.

The repair is permanent and won't fall out or off like Bondo or water putty. **Bob Harada** will be giving the doors a new coat of paint as part of the 2017 Painting project.

Visit our website: www.e-shrine.org