



Hawaii Kotohira Jinsha Hawaii Dazaifu Tenmangu

Sake Appreciation Festival

The ancient name for Japan was *Toyo ashihara no mizuho no kuni* or the land of rice.

In Japan, all parts of the rice plant is utilized - with over 70 pounds of stalks being recycled into each tatami mat, hats, sandals, rain gear, facial scrubs, and rice paste being used in bookbindings, as well as a resist-dye technique for fabrics.

A by product of rice - *sake* has long been a vital part of Japanese culture. Sake's strongest connection with Japanese culture lays in its traditional indispensability at social gatherings.

Sake has an important place at festivals, ceremonies and rituals. Whether imbibed during *Sansan-kudo* at a Shinto wedding ceremony or at a festival, sake has symbolized the miracle of nature.

The shrine's Sake Appreciation Festival was initiated to acknowledge the gift that alcoholic beverages made from rice like sake and shochu are to the world and our lives.

Much mahalo to Dr Shinken Naitoh and Bob Harada for spearheading the ceremony, Allan Takeshita for the rice plant, Hanayagi Mitsujyuro and Hisamatsu Mari of Hanayagi Dancing Academy Hawaii Foundation for the offering of *Sanbaso* and the many who donated bottles of sake and shochu.



View more shrine photos at www.flickr.com/photos/kotohira-dazaifu

MAHALO for your generous donations



Thomas & Linda Agawa
Miyoko Hanahara
Bob Harada
Hawaiian Shochu Company
Eiji & Yuka Kato
Cesili Kawakami-Wong
Milton & Kathy Kwock
Mike Lee
Carol Matsuwaki
Shinken & Marilyn Naitoh

Craig & Diane Nishida
Diane Ogasawara
Toshiko Ogura
Marisa Rossetti
Fumiko Sakakibara
Allan Takeshita
Masa & Irene Takizawa
Sharon Tanigawa
Donna Lee Tengan
Naomi Teramoto

Miho Yamada

MAHALO Sake Appreciation Festival Volunteers

Bryson Goda Bob Harada
Shinken Naitoh Diane Nishida
Jill Nishida

Hawaiian Shochu Company

Nestled in Haleiwa is the first and only certified distillery of *shochu* in Hawaii.

Namihana is the brainchild of Ken and Yumiko Hirata of Osaka and only 5,000 bottles a year is produced of this extraordinary blend of rice cultivated by Koda Farms of San Joaquin Valley, water from pristine Artesian springs on the North Shore and Okinawan purple potatoes from Molokai.

Ken Hirata apprenticed under a master distiller at Manzen Shuzo in Kagoshima, a prefecture known for originating *imo shochu* using sweet potatoes.



Traditional ceramic barrels imported from Kagoshima



Ken & Yumiko Hirata, Rev Takizawa at the Haleiwa brewery

The oldest written record in Japan referring to *shochu* was found at Koriyama Hachiman Shrine in Isa city, Kagoshima.

It is a piece of graffiti carved by a carpenter on the roof ridge that says, “the head of the shrine organization was so stingy that he didn’t offer any *shochu*”. This graffiti was dated 1559 and shows that *shochu* was already being consumed in Kagoshima in the mid 16th century.

To maintain the high quality and genuine flavors of shochu obtained by traditional methods, the Hiratas opt to remain small, allowing them the time and space to be both experimental and discriminating about every

Hanami - Cherry Blossom Viewing



April heralds spring and the blossoming of the national flower of Japan - the *sakura*.

The word *sakura* is thought by etymologists to be composed of two parts: 'sa,' and 'kura.'

The word *sa* is short for 'sakami,' or 'sagami'- the kami of the

mountains and rice paddies in Shinto mythology.

The second part of the word, *kura*, was the resting place for the mountain kami. So, *sa kura* originally meant "the seat of the Mountain kami."

The Sakura tree is thought to be sacred with reproductive powers because Princess Konohana-sakuya, sprinkled the first cherry seeds from atop Mt. Fuji.

Before the rice planting season, the ancient Japanese went out into the fields to perform a ritual to offer

food and sake to the kami of the mountains in gratitude of the bounties they receive from nature,

After the offerings were made, the food and sake were shared with the kami, under the blossoms.

One of the unique aspects of Shinto is that all ceremonies and festivals always involve food and sake. This practice is called *Naorai*

Naorai consists of the offerings made at a festival and is considered a vital element of Shinto ceremonies.

The ancient Japanese thought that those who ate and drank with the kami, received strength and positive energies.

The ancient practice of revering the kami of the mountain eventually evolved into the *Hanami* that we know of today.



Nene Imai and Yuri Morita from the Shizuoka University Faculty of Education Hamamatsu Junior High School visited the shrine on Friday, February 28, to learn about Shinto in Hawaii.

Happy February & March Birthdays!!!



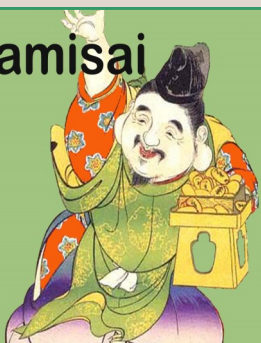
Front Row: Eugene Sukert, Jill Nishida, Kathy Hamada-Kwock, Diane Nishida, Marilyn Naitoh

Back Row: Bryson Goda

Upcoming Events

Tsukinamisai

April 6
Sunday
3:00 pm



April 20
3:00 pm
Spring
Thanksgiving Festival

Tsukinami-sai



May 4
Sunday 3:00 pm



June 1, 2014
9 am ~ 3pm

Hawaii Kotohira Jinsha - Hawaii Dazafu Tenmangu

Visit www.e-shrine.org
for updated
information on events

Wakamiya Inari Jinja

The Wakamiya Inari Jinja, also known as Moiliili Inari Jinja was founded by Rev. Yoshio Akizaki, a second generation Japanese American Shinto priest who studied in Tokyo in 1912.

Rev. Akizaki is the father of Clarence Akizaki, a former member of the State House of Representatives, who represented Moiliili and McCully from 1963-1972.

The original shrine was built in 1914 in Kaka'ako by a Japanese architect known only as Has-chun and relocated in 1918 to 2132 South King Street in Moiliili.

During World War II, both Rev. Yoshio and his son Takeo were interned at Honouliuli and later at Camp McCoy in Wisconsin.

After the death of the founder in 1951, his son Takeo inherited both the property and the priesthood.

After Takeo's death in 1979, the property was sold to McCully Bicycle & Sporting Goods, and the shrine was slated for demolition.

Michael Molloy, a religion professor at Kapiolani Community College, along with then Gov. George Ariyoshi and labor leader Hideo Okada formed a group to save the shrine.

After several attempts to find a site in Honolulu, they succeeded in relocating it in 1979, to the Waipahu Cultural Garden Park - eventual site of the Plantation Village.

