

# Hawaii Kotohira Jinsha Hawaii Dazaifu Tenmangu

VOLUME 4 ISSUE 7 JULY 2014



## Aloha, Reverend Torako Arine

Reverend Torako Airne, priestess of Maui Jinsha passed away at the age of 100, on May 16, 2014.

Maui Jinsha was established in 1914 by Rev. Masaho Matsumura of Hiroshima, who also helped establish Izumo Taisha in Kona.

When Rev. Matsumura arrived from the Big Island in 1914, the Shinto shrines in Wailuku included Kotohira Jinsha, Lahaina Daijingu and Izumo Taisha. There were none in Kahului despite the large Japanese population.

Rev. Matsumura decided to establish a shrine in Kahului, on land that was leased from the Hawaii Commercial & Sugar plantation. The small 150-foot by 175-foot lot was located next to a Japa-

nese elementary school, near the Kahului Fairgrounds.

A committee was formed, headed by a Mr. Kaneko and \$5,000 in donations were collected from the plantation laborers.

Construction began in 1915 by volunteers, under the direction of head carpenter Seiichi Tomokiyo, an Issei from Wailuku, who also built the Paia Mantokuji Temple in 1921.

A second fundraising campaign followed for a ceremonial hall, which was completed under the direction of Ichisaburo Takada, of Wailuku.

Harry and Frank Baldwin contributed \$500 and 1,014 individuals each pledged \$1. To honor the donors, Seppo Sawada

of Wailuku was commissioned to paint "The 1,000 Horses," a large plaque with the name of the donors painted onto each horse. The painting still hangs at the entrance of Maui Jinsha.

With the help of the congregation, the shrine complex was completed in August, 1917.

More land was leased from Kahului Railroad and two houses, one for the minister and another for guests, were built..

In 1924, the Maui Jinsha Kyodan formally applied for religious organization status and was recognized as an official religious organization on September 22, 1924 by the Territory of Hawaii.

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# MAHALO for your generous donations

Akiko Abiko  
Thomas & Linda Agawa  
Preston Chibana  
Doughty Ohana  
Yasumi Gojo  
Bob Harada  
Mitsuru & Pam Igarashi  
Arthur K. Isa  
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James & Melba Kurashige

Mike Lee  
Rev. Takakazu Maeda  
Matsumoto Ohana  
Shinken & Marilyn Naitoh  
Travis Nakamura  
Chadwick & Kanako Ngai  
Craig & Diane Nishida  
Akiko Sanai  
Sayumi Bridal

## Upcoming Events

Back-to-School  
Education Blessing  
てんじんさん学業成就

**August 3, 2014**  
10:00 am ~ 2:00 pm

Hawaii Kotohira Jinsha - Hawaii Dazaifu Tenmangu

**Tsukinami-sai and  
Choyo no Sekku**

**September 7**  
**Sunday**  
**3:00 pm**

Autumn Thanksgiving Festival  
秋季感謝大祭  
**September 28**  
**3:00 pm**

Hawaii Kotohira Jinsha - Hawaii Dazaifu Tenmangu

Visit [www.e-shrine.org](http://www.e-shrine.org) for  
updated information

## The Fourth at the Shrine



**Celebrate America,**  
a country inclusive of  
diversity and dedicated to  
advancing the basic  
principles upon which this  
nation was founded - - -  
establishing the equality  
and dignity of all people.



## Maintenance Projects

Maintenance projects were done on  
Friday and Saturday, July 4 and 5.

Mahalo Nui to Bob Harada and Ivan  
Sugawa for installing motion sensor lights  
under the shrine eaves and painting over  
graffiti on the Olomea Street rock wall.





# Wedding Joy Repeats Itself

History repeated itself when Emi Matsumoto and Yohei Wasa of Tokyo were married at the shrine on June 25, 2014.

Mr. and Mrs. Matsumoto, Emi's parents were also married at the shrine 36 years earlier, in 1978. Not many Japanese tourists were married in Hawaii in the late 1970s, especially at a Shinto shrine.

Mr. and Mrs. Matsumoto said that all the memories of their trip to Hawaii and wedding day in 1978 were revived. Their Best Man and Maid of Honor who are residents of Honolulu, joined them in celebrating the marriage of their daughter Emi.



Mr. & Mrs. Matsumoto at the wedding ceremony on June 25



Mr. & Mrs. Matsumoto in 1978 at the shrine. Their close friends who still reside in Honolulu were Best Man and Maid of Honor





# Tanabata



Tanabata is also read as Shichiseki is an ancient Japanese festival which is celebrated by writing wishes on small pieces of paper called Tanzaku and hanging them on bamboos with colorful paper decorations.

It is also the one day every year that the ill-fated stars, Orihime and Hikoboshi meet at the Milky Way.

Combined with traditional local customs, Tanabata became an popular event among commoners during the Edo period, who developed distinctive ways of celebrating July 7th.

Tanabata is actually a combination of several rituals:

- 1) the ancient Japanese ritual of Tanabata
- 2) the Chinese legend of Orihime and Hikoboshi
- 3) Chinese tradition called Kikoden
- 4) one of the Five Sekku (1/7 Jinjitsu, 3/3 Joshi, 5/5 Tango, 7/7 Tanabata, 9/9 Choyo)

## Tanabata - the ancient Japanese ritual

Tanabata or Shichiseki is an ancient Shinto purification ritual. Shrine maidens wove a special cloth on a loom called Tanabata which were offered to the kami in hopes of a bountiful harvest and to protect the crops from natural disasters.

The chosen maidens were called Tanabata-tsume and isolated themselves in little huts near the river or ocean so they could focus on weaving cloth for the kami. The maidens underwent rites by isolating themselves overnight near water so they would be spiritually purified to create cloth that was worthy to be offered to the *kami*.



## Chinese Legend of Orihime (Vega) and Hikoboshi (Altair)

Tanabata is said to have been inspired by the famous Chinese folklore, "The Princess and the Cowherd".

Emperor Tentei, ruler of the heavens had a daughter, Orihime, who was an accomplished weaver.

One day, Tentei arranged a marriage for Orihime with Kengyu who lived across the Milky Way. Their marriage was one of happiness but Tentei became very angry, because in spending so much time in her happy marriage, Orihime was neglecting her weaving.

Tentei decided to separate the couple, so he placed them back in their original places, separated by the Milky Way and allowed them to meet once a year on the 7th day of the 7th month. Orihime cried so much that a flock of magpies promised to make a bridge with their wings so that she could cross the river on the 7th day of the 7th month.





## Chinese tradition of Kikoden

Kikoden or Qiqiao is a Chinese festival that was observed by women so they may excel in weaving and other skills.

The festival originated from the legend of the two stars - Altair and Vega and was imported to Japan by Empress Kōken in 755. The festival was celebrated at the Imperial courts during the Heian Period (794-1185).

The Japanese version was similar to the Chinese Kikoden ritual. On the seventh day of the seventh month in the lunar calendar, women would leave needles on an altar in the yard and pray to the stars so that they become accomplished weavers, artisans and calligraphers.

## Tanabata - one of the Five Sekku

From ancient times, the Japanese have embraced the awes of nature by celebrating the changing of the seasons. Among them are five major festivals called "Gosekku" or Five Sekku (Jinjitsu 1/7, Joushi 3/3, Tango 5/5, Tanabata 7/7, Chouyou 9/9).

Until 1873, the Five Sekku were recognized as formal events observed by most of the population. Even after its' repeal, the Five Sekku continues to be celebrated by many Japanese families.

## JINJITSU (January 7)

January 7th is when the Japanese eat "Nanakusa-gayu", a rice porridge with seven kinds of herbs. It is said that one would be blessed with health if this porridge is eaten on this day.

## JOUSHI (March 3)

Joushi is known as Girls Day or Momo no Sekku, the Festival of Peaches. Families with daughters celebrate this day by displaying Japanese dolls to pray for their daughter's healthy growth.

## TANGO (May 5)

Tango is also known as Tango no Sekku or Boy's Day. Families with sons celebrate this day by displaying dolls or flying koinobori carp streamers which symbolizes the vigorous growth of their sons.

## TANABATA (July 7)

July was thought to be an unfavorable month by the ancient Chinese because of the natural disasters like floods, drought, and pestilence. Rites were performed by Chinese Emperors to quell the wrath of the gods.

## CHOYO (September 9)

The ancient Chinese believed that 9 was a number of good luck and fortune. Since this day is a double 9, it was said to be an extremely auspicious day. On this day, the Japanese drank sake with chrysanthemum petals for good fortune and longevity. Choyo is celebrated at the shrine together with the September Tsukinami-sai.



The shrine celebrated Tanabata on Sunday, July 6.

Mahalo Nui to Allan T. for providing the bamboo, which was used to hang the tan-zaku wish tags and also as tamagushi offerings.



See event photos at: [www.flickr.com/photos/kotohira-dazaifu](http://www.flickr.com/photos/kotohira-dazaifu)



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Rev. Matsumura returned to Japan in 1936 and was replaced by Rev. Hatsuhiko Koakutsu of Ise Jingu.

In November 1941, Rev. Masao Arine replaced Rev. Koakutsu as Chief Priest of Maui Jinsha.

Rev. Masao Arine was born and raised in upcountry Maui and was sent to Japan in 1941 to receive formal training as a Shinto priest.

There, he met and married Torako before returning to Maui later that year to begin his ministry.



Torako Yamaguchi was born on January 7, 1914 in Waipahu. When she was seven, her mother returned to Hiroshima with Torako and her sister while their father remained in Hawaii to complete his contract.

Less than six months after the couple returned to Maui, Pearl Harbor was attacked on December 17, 1941.

Japanese community and religious leaders were rounded up by the military police and held for questioning. The Arines escaped internment on the Mainland camps as they were second-generation Japanese born in Hawaii.



"1000 Horses" painted by Seppo Sawada

Like all other Shinto shrines, Maui Jinsha was closed.

In 1942, Kahului Railroad evicted the Arines, claiming that the two cottages on the property were illegally built. Unable to find the lease agreement, the Arines moved into the shrine hall and continued to live there for ten years.

In 1944, Rev. Arine was interned in a military camp in Haiku, Maui. He was the only internee and his family was given limited visitation rights until his release in March, 1945.

In 1951, the Arines were told by their landlords A&B Corporation that the shrine must move to make way for an upcoming development project.

With the help of Itsuo Hamada of Hawaii Times, the Arines found and purchased a half-acre lot in Paukukalo, from Wailuku Sugar Company with their own money in 1953.

Once again, their faithful congregation helped build a shrine and house using lumber from a disassembled Naval barracks donated by Harold Rice.

Every day after work, the congregation helped the Arines relocate and rebuild the meeting hall from the Kahului site to the new site, board by board.

The head carpenter was Asao Yasuda, assisted by Masatoshi Uchi-

mura and Tokujiro Tomooka.

On November 7, 1954, a ceremony was held to celebrate the relocation of the shrine and the Autumn Thanksgiving Festival

As other Maui Shinto shrines closed after the war, their *goshintai* or symbols of the kami, were brought to Maui Jinsha.

In 1954, the Kotohira Jinsha in Wailuku merged with Maui Jinsha. In 1957, upon the death of Rev. Abe, Izumo Taisha was also moved to Maui Jinsha followed by Paia Inari Jinsha in 1959, and Futenmogu of Okinawa in 1961.

When Rev. Masao Arine died in 1972, his wife Torako was determined to continue serving Maui Jinsha as well as the Ebisu Kotohira Jinsha, in Maalaea.

Torako received formal training in Japan and returned to serve as Chief Priestess of Maui Jinsha.

Maui Jinsha was listed in the U.S. National Register of Historical Places in 1978 and added to the State list in 1981. In 2008, Maui Jinsha made the Historic Hawaii Foundation's list of endangered historic sites.

Rev. Arine's passing is a tremendous loss not only for Maui Jinsha but for the entire Shinto community.