

United States Department of the Interior
National Park Service**National Register of Historic Places Registration Form**

This form is for use in nominating or requesting determinations for individual properties and districts. See instructions in National Register Bulletin, *How to Complete the National Register of Historic Places Registration Form*. If any item does not apply to the property being documented, enter "N/A" for "not applicable." For functions, architectural classification, materials, and areas of significance, enter only categories and subcategories from the instructions.

1. Name of PropertyHistoric name: Honoka'a Hongwanji Buddhist MissionOther names/site number: Honoka'a Hongwanji Mission; Honoka'a Hongwanji; Honoka'a Hongwanji Buddhist Temple; TMK (3) 4-5:018:009.Associated contributing Cemetery properties: Honoka'a Japanese Cemetery; Community Memorial Cemetery Association; TMK (3) 4-6-006:008 and :009.Name of related multiple property listing: Historical and Architectural Resources of Honoka'a Town, Hamakua, Hawai'i Island, Hawai'i

(Enter "N/A" if property is not part of a multiple property listing)

2. LocationStreet & number: 45-516 Lehua Street; and on Honoka'a-Waipio Highway .47 mile west of Honoka'a-Waipio Highway junction with Lehua Street.City or town: Honoka'a State: Hawai'i County: Hawai'iNot For Publication: ☐Vicinity: ☐**3. State/Federal Agency Certification**

As the designated authority under the National Historic Preservation Act, as amended,

I hereby certify that this X nomination request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.In my opinion, the property X meets does not meet the National Register Criteria. I recommend that this property be considered significant at the following level(s) of significance: national statewide X local

Applicable National Register Criteria:

X A B X C D_____
Signature of certifying official/Title:_____
Date_____
State or Federal agency/bureau or Tribal Government

Honoka'a Hongwanji Buddhist Mission

Name of Property

Hawai'i, Hawai'i

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In my opinion, the property ___ meets ___ does not meet the National Register criteria.

Signature of commenting official:

Date

Title :

**State or Federal agency/bureau
or Tribal Government**

4. National Park Service Certification

I hereby certify that this property is:

___ entered in the National Register

___ determined eligible for the National Register

___ determined not eligible for the National Register

___ removed from the National Register

___ other (explain:) _____

Signature of the Keeper

Date of Action

5. Classification

Ownership of Property

(Check as many boxes as apply.)

Private:

☒

Public – Local

☐

Public – State

☐

Public – Federal

☐

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Category of Property

(Check only **one** box.)

Building(s)

☒

District

☐

Site

☐

Structure

☐

Object

☐

Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing

3

Noncontributing

1 (Carport)

buildings

(Hondō [Temple Sanctuary], Social Hall, Judo Dōjō)

1 (Cemetery)

sites

structures

objects

4

1

Total

Number of contributing resources previously listed in the National Register

6. Function or Use

Historic Functions

(Enter categories from instructions.)

RELIGION/religious facility, mission-Temple

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EDUCATION/schoolhouse–Judo *Dōjō*

SOCIAL/meeting hall–Social Hall

FUNERARY/cemetery/Cemetery

Current Functions

(Enter categories from instructions.)

RELIGION/religious facility, mission–Temple

EDUCATION/schoolhouse–Judo *Dōjō*

SOCIAL/meeting hall–Social Hall

FUNERARY/cemetery/Cemetery

7. Description

Architectural Classification

(Enter categories from instructions.)

OTHER/Hawai‘i Buddhist International Style–Temple Building

OTHER/Plantation–Judo *Dōjō*

MODERN MOVEMENT/Social Hall

OTHER/early-mid 20th-century Japanese *haka* (grave sites)

Materials: (enter categories from instructions.)

Principal exterior materials of the property: Foundation: for all 3 buildings on the property: poured-in-place concrete and partial post-and-pier; Walls: wood; Roof: *totan* (corrugated iron). Cemetery: stone: basalt blue stone, native stone, granite, concrete.

Narrative Description

(Describe the historic and current physical appearance and condition of the property. Describe contributing and noncontributing resources if applicable. Begin with a **summary paragraph** that briefly describes the general characteristics of the property, such as its location, type, style, method of construction, setting, size, and significant features. Indicate whether the property has historic integrity.)

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Summary Paragraph

Honoka‘a Directional Terms:

makai (downside, toward the ocean, roughly to the north)

mauka (uphill, toward the mountains, roughly to the south)

Waipi‘o/Waipi‘o-side (roughly to Waipi‘o Valley on the west)

Hilo/Hilo-side (roughly to Hilo on the east)

The Honoka‘a Hongwanji Buddhist Mission consists of three associated properties. The main complex is located on Lehua Street in Honoka‘a proper. It contains the religious and social facilities of the Mission. The other two parcels make up a hillside Cemetery located on the *mauka* side of the Honoka‘a-Waipi‘o Highway, 0.47 mile from the Honoka‘a-Waipi‘o Highway junction with Lehua Street.

The first parcel is located on the Waipi‘o-side of Lehua Street. The vehicular entrance is from Lehua and exits from either Lehua or Māmane Streets. A large parking lot occupies the most *mauka* portion of the property and the entrances to the Mission buildings face this parking lot on a *mauka-makai* axis parallel to Lehua Street. Looking *makai*, the most prominent building in the complex is the Hondō (Temple). The Temple Building contains both the Sanctuary and the Priest’s Residence. The Temple has a front-facing, corrugated metal, gable roof with open, overhanging eaves with exposed rafter tails. It sits on a concrete foundation with a half basement under the rear *makai* portion where the property slopes downhill. The Temple has vertical tongue and groove exterior walls, with 12” horizontal tongue and groove boards comprising the walls of the sanctuary. It is characterized by its tri-partite façade rendered in a Mughal-inspired style (intricate ornamentation, geometric patterning, character-defining arches, symmetrical front façade with cusped scalloped arch). A *Fuji Mon* (Wisteria Crest) sits above the entrance. Another building, a small carport, lies *mauka* of the Priest’s Residence and is of recent vintage, and thus non-contributing.

The building immediately Waipi‘o-side of the Temple is the Social Hall. The Social Hall contains meeting rooms, the Columbarium and multi-purpose auditorium. The building has a concrete foundation and CMU walls on the first level, and wood walls with horizontal cladding on the main level. On the main level, the Social Hall features pedestrian awnings around the Waipi‘o-, *mauka*- and Hilo-sides. Open gables are located on the *mauka* and *makai* sides. A prominent symbol of the Hongwanji sect of the Buddhist religion, the Wisteria Crest featuring two wisteria plant blossoms forming a circle with two intertwining vines in the center (symbolizing brightness, the transitory nature of life, and humility) is displayed on the *mauka* open gable. The roof is green *totan*.

The Waipi‘o-most building is the Judo *Dōjō* (martial arts hall/learning space). The Judo *Dōjō* is a rectangular structure with the *mauka* most portion placed on post and piers and the *makai* portion

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having a partial basement with concrete floor. The building has double hung windows, open rafters and a hipped *totan* (corrugated iron) roof reflective of plantation-era architecture.

The Cemetery exists on separate site. At the beginning of the 20th century, the local sugar plantation management created a “Church Row” in Honoka‘a, that included the Roman Catholic Church, the Hongwanji Temple, the Shingon Temple and the Methodist Church. Unfortunately, there was insufficient room for a cemetery on the Hongwanji parcel; a hillside lot was provided 0.47 mile away. The Cemetery actually consists of two parcels, with TMK (3) 4-6-006:008 enclosed by (3) 4-6-006:009. While the original wood grave markers of Japanese plantation workers have disintegrated, the Cemetery illustrates the evolution of headstones from early rounded river lava rocks without descriptions to more recent stones specifically imported for funerary purposes and a large monument to the original plantation labor pioneers.

Narrative Description

The Honoka‘a Hongwanji Buddhist Mission on Lehua Street occupies a 34,672-square-foot, somewhat inverted “T”-shaped lot. The main access is from Lehua Street. Lava rock walls border the street property line. Square concrete gateposts lie on either side of the driveway entrance. The gateposts have three diminishing tiers, with the top most tiers being lights within glass boxes.

Placement of buildings has been influenced by previous subdivisions/lot consolidations and the downward slope of the property. All buildings are on a *mauka-makai* axis and feature either full or partial basements. Access to the main floor of each structure is from the parking lot.

Temple

The temple is the most imposing structure in the Honoka‘a Hongwanji Buddhist Mission. Architect Charles S. Kohara’s temple is actually an “L”-shaped structure, with the Temple sanctuary on the Waipi‘o-side and the Priest’s Residence on the Hilo end. The *mauka* end of the Temple rests on post-and piers and has unimproved space beneath. The *makai* end with kitchen facilities has a cast concrete foundation and floor.

The Temple’s religious section is the most imposing portion of the complex. The structure itself has open gables on both sides. It has a centered entry bay (portico) dominated by a scalloped round arch. Its tympanum (recessed semi-circular portion of the upper arch area) features a clapboard face and a Wisteria Crest (*Fuji Mon*). On each side of the entrance is a flat-roofed tower, shorter than the entry bay, providing a symmetrical pairing. Each tower has a pair of tall jalousie windows (changed from the original large single double-hung geometric-patterned, translucent and textured glass windows) set inside a recessed, scalloped, ogee (comprised of concave and convex curves) arch. The tower tympanums each have a vertical tongue-and-groove clapboard face. Similar windows are in the towers’ side walls. At the apex of each of the two façade arches a gooseneck, metal barn light projects from the wall.

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The sanctuary is entered through a pair of wood, three-panel doors with a transom above. The transom has fifteen panes of translucent textured glass with a starburst design laid out in a rectangle-within-a-rectangle pattern. To either side of the entry is a set of three floor-to-ceiling, triple-hung sash windows with each sash having twenty-one panes. Again, the windows follow a rectangle-within-a-rectangle pattern and feature translucent glass with a starburst design. Three sets of floor-to-ceiling windows, similar in design to those flanking the entry, are in each side wall. The *Hondō* (main hall) contains rows of pews set in a central aisle plan and has a coffered ceiling. The *gejin* is the outer sanctuary space for the congregation. The *naijin* (innermost sanctuary or altar space) is raised above the congregation's level of the *Hondō* and is three bays wide, with two wooden columns demarcating the bays and also defining the outer corners of the center *naijin* (innermost sanctuary or altar space).

The *naijin*, the focal point of the Temple, is elevated one step above the inner sanctuary and centered on and projecting from the rear wall. It holds the *kuden* (ornate, gilded altar shrine with its statue of Amida Buddha). This particular altar was originally housed in the Honohina Hongwanji (near Nīnole, Hāmākua District). The *naijin*'s columns carry *ranma* (carved transom panels including geometric, animal, or floral figuration) which extend across the width of the *naijin*. Below the *ranma* are red and gold *noren* (hanging fabric space dividers). The central *ranma* has a high-relief, gilded carving of peacocks and peonies, while the flanking *ranma* contain slats and the wisteria *mon* (crest) of the Hongwanji Jodo Shinshu sect symbolizing humility and sincere reverence. To either side of the *naijin*, on the back wall, are pictures of Shinran and Rennyo, formative leaders of the Hongwanji sect. A picture of Shinran's wife, Eshin-ni, adorns the Waipi‘o side wall of the chancel and on the Hilo-side is a picture of the seven patriarchs. Two double-hung sash windows, with eleven-pane sashes, are in each side wall of the inner sanctuary.

Hinged doors, with five single-pane window panels, in the side walls at the north end of the *Hondō*, exit onto the *engawa* (breezeway/lanai). The *engawa* wraps around the sanctuary. It is open on its Waipi‘o-side and enclosed on its Hilo-side. On the Waipi‘o-side five 4" x 4" square columns run down the outside of the *engawa* and help support the eaves of the roof. On the Hilo-side four pair of wood sliding windows, each with three horizontal panes, define the *engawa*'s exterior side. The windows rest on a tongue-and-groove single wall with 2" x 4" interior framing. The Temple bell hangs just outside the sliding windows on the Hilo-side of the *Hondō*. At the north side of the sanctuary the *engawa* is enclosed, featuring a canec ceiling and vertical tongue-and-groove walls. Two five-panel doors in the *engawa*'s north wall open on the minister's preparation room and a store room.

Both the Temple and Priest's Residence share a stairway on the Hilo-side where the two building sections meet. A door, with two lower panels and an upper window, at the northeast end of the *engawa* accesses the Priest's Residence. This dwelling contains a kitchen, living room, office and two bedrooms. It has a *totan* hipped roof with overhanging eaves with exposed rafter tails. It retains all its historic 1 x 1 double-hung sash windows.

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Immediately *mauka* of the Priest's Residence is the non-contributing carport. It is a two-car facility, facing *mauka*, with an open front gable, and adjacent to but not attached to the home.

Social Hall

The Social Hall is the longest building in the complex, fitting within a *makai* extension to the lot. The Social Hall was designed in 1968, construction began in 1970 and the building dedicated in 1971.

The Social Hall is separated from the Temple by a walkway and covered roof extension, and it is separated from the Judo *Dōjō* by a single lane, paved roadway leading from the parking lot to Māmane Street. A sidewalk parallel to the single lane road provides access to the basement level of the Social Hall. The foundation is concrete, the walls CMU, and windows jalousies. The lower-level space is occupied by three classrooms/storage rooms, a meeting room, kitchen and bathrooms. Cement stairways from the basement to the main level exist on both the Waipi'o- and Hilo-sides. Metal poles along the edge of the sidewalk and the CMU walls themselves support the main level above. Louvered windows on the main level look out onto a lanai on the Waipi'o-side of the building, with the traditional Temple bell hung on the most *makai*-Waipi'o corner of the building. Louvered windows also provide light on the *makai* Hilo-side. Walls are of wood, with horizontal cladding. The exterior ceiling of the Social Hall's Waipi'o-side has enclosed soffits. The space within the main level features, left to right at the front, a meeting room, recessed entrance to the meeting hall, another meeting room, and the Columbarium. The open gable features the Hongwanji Wisteria Crest. The roof is of green colored *totan*.

Between the Social Hall and the *Hondō* is a wheelchair ramp constructed in 1991. Its paint scheme is the same as the other structures on site.

Judo *Dōjō*

The Judo *Dōjō* was initially constructed in 1929, enlarged in 1934, and relocated in 1971. The building is rectangular in shape, 26 feet 3 inches by 44 feet 6 inches. The main floor is supported by post and piers while the lower *makai* level has a concrete foundation. A horizontal skirt encloses the unimproved underside. The building is single wall, has exposed rafter tails and a green painted *totan* roof. Access to the main floor is through a set of five-panel wooden double doors centered on the *mauka* side of the building. The main floor is a large room for martial arts practice. The Waipi'o-side the room is illuminated by a row of five one-over-one double-hung windows, while on the Hilo-side three sets of two one-over-one double hung windows provide light. On the *makai*-most-side are a set of interior open stairs on the left leading to the basement; a *tokonoma* (centered indented space, the focal point of the interior containing moveable features such as calligraphic or pictorial scroll and ikebana arrangement of flowers or bonsai in a vase) now contains a wall hanging and vase; and to the right, is a storage closet. The partial basement's walls are made up of five rows of CMU topped by plasterboard and the ceiling consists of open

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beams. The main basement space is dressing rooms and storage and roughly T-shaped. The two *mauka* corners are used for changing clothes.

The Cemetery

The Cemetery is an integral part of the Mission. The property was likely what would have been called a “waste” parcel, because the hillside is steep and narrow, limiting use for sugar cane production. The most recent graves are located at the bottom, near the highway. The Cemetery is separated from the Honoka‘a-Waipio Highway by a concrete masonry wall. A single pedestrian entrance is located on the Hilo-side and connects directly to a switchback path inside. The length of the switchbacks is determined by the width of the hillside facing the highway. The path does reach a plateau on the top of the rise where the smaller TMK is located. The oldest monuments are at the top, where simple rounded stone monuments, many without Japanese etchings, indicated earlier burials, and others throughout the Cemetery are local basaltic blue stone. In the Japanese tradition, graves contain mostly cremated remains. The most prominent monument is dedicated to the earliest Japanese immigrants, dated just before the start of World War II, erected by the President of the Honoka‘a Hongwanji Buddhist Mission.

The Honoka‘a Hongwanji Buddhist Mission’s *Hondō* with Priest’s Residence, Social Hall with Columbarium, Judo *Dōjō* building and the Cemetery retain a high degree of integrity in terms of location, design, setting, materials, workmanship, feeling, and association. These features of the complex continue to perform their original, and complementary, functions. While the Judo *Dōjō* was moved 48 years ago, and the Social Hall erected 48 years ago, both will soon reach the 50-year standard for both the Hawai‘i and National Registers of Historic Places. The only alteration to the 1951 Temple building is the jalousie windows replacing the original single double-hung geometric-patterned, translucent and textured glass windows in the front towers, thus providing for better air circulation within the two tower rooms. Grillwork or fenestration resembling the original windows is recommended should future window renovations be required.

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8. Statement of Significance

Applicable National Register Criteria

(Mark "x" in one or more boxes for the criteria qualifying the property for National Register listing.)

- ☒ A. Property is associated with events that have made a significant contribution to the broad patterns of our history.
- ☐ B. Property is associated with the lives of persons significant in our past.
- ☒ C. Property embodies the distinctive characteristics of a type, period, or method of construction or represents the work of a master, or possesses high artistic values, or represents a significant and distinguishable entity whose components lack individual distinction.
- ☐ D. Property has yielded, or is likely to yield, information important in prehistory or history.

Criteria Considerations

(Mark "x" in all the boxes that apply.)

- ☒ A. Owned by a religious institution or used for religious purposes
- ☒ B. Removed from its original location (Judo *Dōjō*) only by a short distance
- ☐ C. A birthplace or grave
- ☒ D. A cemetery
- ☐ E. A reconstructed building, object, or structure
- ☐ F. A commemorative property
- ☒ G. Less than 50 years old or achieving significance within the past 50 years

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Areas of Significance

(Enter categories from instructions.)

RELIGION

SOCIAL HISTORY

ARCHITECTURE

Period of Significance

1929–1971 (period of historical significance)

Significant Dates

1929 – Initial Construction of *Dōjō*

1934 – Addition to *Dōjō*

1938 – Deed from Honoka'a Sugar Co. to the Honoka'a Hongwanji Buddhist Mission

1941-1945 – World War II and Japanese American internment

1950 – New Hongwanji Temple and Priest's Residence under construction

1951 – New Hongwanji Temple building dedicated

1955 – Hongwanji Charter of Incorporation. Deed for 3.83 acres for the Community
Memorial Cemetery Association.

1960 – Second addition to *Dōjō*

1970 – Social Hall under construction

1971 – Relocation of *Dōjō*, Dedication of Social Hall

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

Japanese American Buddhism

Japanese American

Architect/Builder

Charles S. Kohara of Honolulu and Hilo, architect for the 1950-1951 new/current *Hondō*
(sanctuary)

Tom T. Yamane, contractor-builder for the 1950-1951 new/current *Hondō* (sanctuary)

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Statement of Significance Summary Paragraph (Provide a summary paragraph that includes level of significance, applicable criteria, justification for the period of significance, and any applicable criteria considerations.)

The Honoka'a Hongwanji Buddhist Mission consists of (1) three buildings located on Lehua Street: the *Hondō* (sanctuary) with attached Priest's Residence, the Judo *Dōjō* (training room) and the Social Hall, and (2) the Honoka'a Japanese Cemetery, located 0.47 miles outside of Honoka'a on the Waipi'o-Honoka'a Highway.

The Honoka'a Hongwanji Buddhist Mission property meets the Registration Requirements set forth in the Historical and Architectural Resources of Honoka'a Town, Namoku Ahupua'a, Hāmākua District, Hawai'i Island. The Honoka'a Hongwanji Buddhist Mission property meets the National Register Criteria. on the Local Level under both Criteria A and Criteria C.

The Honoka'a Hongwanji Property is significant at the Local Level under Criterion A as it is associated with events that have made a significant contribution to the broad patterns of Hawai'i history. The Hongwanji Buddhist Sect has been a focal point of religious and social activities for generations of local Japanese since the first services were conducted in Honoka'a in 1904.

When Buddhist priests first arrived on the plantations, the standard of living of workers was very low, many workers were single, and social activities were extremely limited. The priests recognized that a sense of community was absent, and the plantation managers realized that the then-existing labor force was extremely transient. Both the Buddhist priesthood and plantation management then made fundamental changes in the plantation camps. Housing quality improved, families were encouraged, amenities developed, and social institutions expanded.

Implied within the Mahayana principles of compassion and interdependence is a social awareness whereby the bodhisattva shares in and uplifts the sufferings of sentient beings. Bishop Yemyo Imamura of the Hongwanji Sect was instrumental in integrating the principles of Buddhism with American cultural norms. His temples had pews and pianos, offered services on Sundays, and established Young Men's Buddhist Associations which functioned similarly to the Young Men's Christian Associations (YMCAs). The Hongwanji also gave social and economic footing to its members after they left the sugar plantation. The close proximity of the town provided patronizing the town mom-and-pop stores/establishments many of which had their roots in the plantation experience.

The Honoka'a Hongwanji Property is significant at the Local Level under Criterion C. The *Hondō*, Social Hall, *Dōjō*, and Cemetery each embody distinctive characteristics of a type, period and method of construction. For the Temple, the Architectural Classification is OTHER/Hawai'i Buddhist International Style-Temple Building. For the Social Hall, the Architectural Classification is MODERN MOVEMENT/mid-century modern. For the Judo *Dōjō*, the Architectural Classification is OTHER/Vernacular Plantation Style. For the Cemetery, the Classification is OTHER/Cemetery.

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The Temple building represents the work of a master draftsman Charles Kohara following the Hawai‘i International Buddhist architecture style and possesses high artistic values. It is typical of its period in its use of materials, method of construction, craftsmanship, and design.

The Social Hall represents post-World War II plantation-inspired architecture. The main approach to the building makes the structure appear single-story. The hipped roof, in the same color and material as the roof of the Temple building, reinforces a sense of place. The simple Columbarium, with its locker-like niche covers, speaks of a community that has endured over time but is not ostentatious.

The Judo *Dōjō* building is a fine example of early Plantation-Era design and construction, with both post and pier and concrete pad foundation, tongue and groove single-board walls, wood panel doors, exposed rafter tails, and *totan* roof.

Although the Cemetery is a short distance away because there was no room at Lehua Street, it still is an integral part of the Mission complex. While the Cemetery continues to have religious importance, it is also “a property deriving primary significance from architectural or artistic distinction.”

Narrative Statement of Significance (Provide at least **one** paragraph for each area of significance.)

Criterion A (Events/History):

Introduction

Religious Background in Hawai‘i

This background establishes the ways in which religious communities have been formed around shared values within religious structures.

“Honoka‘a Hongwanji Buddhist Mission is situated on the slopes of Mauna Kea, forty miles north of Hilo and eight miles south of scenic Waipi‘o Valley. It is located in the town of Honoka‘a, which is one mile inland from the ocean at an elevation of about 1,200 feet.” (*Hongwanji Commemorative Booklet 1989*). Over time there have been a number of different religions ministering to the needs of different communities within area.

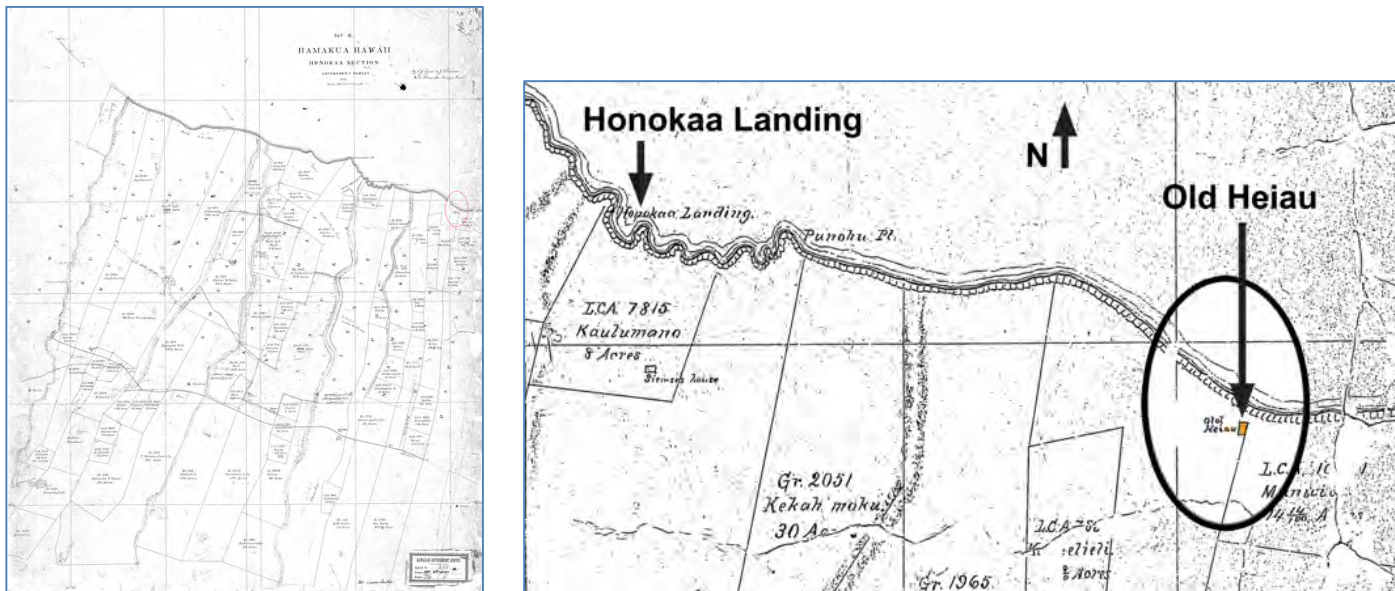
Native Hawaiian Religious Structures

The earliest religious structures in the Honoka‘a area no longer exist. Intensive sugarcane production destroyed most traces of Native Hawaiian culture along the Hāmākua Coast. However, John Stokes in *Heiau of the Island of Hawaii* (field work, notes and drawings made during the early part of the twentieth century and first published in 1991 edited and introduced by Tom Dye) records Ka Loa *Heiau* (high place of worship, temple) in Āhualoa Ahupua‘a ((land division), *mauka* of Honoka‘a) about 400-500 feet distant from the *pali* and a quarter of a mile

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east of the Honoka‘a Landing. Quentin Tomich in *Perspectives on Hāmākua History* documents the still-extant rock enclosures on a *pu‘u* (hill) at Hauko‘i Ahupua‘a (Waipi‘o-side of Honoka‘a) featuring wall and platforms. Nineteenth and early twentieth century maps and Land Commission Award Documents record sites now lost.



This 1879 map and detail locates the *heiau* in Haina Ahupua‘a at the edge of the *pali* (cliff).
(Reg0335, Hawai‘i Government Survey)

Christianity

Ele-io–Kukuihaele Congregational Church

The first nearby Hāmākua Native Hawaiian Christian church in Kanahonua Ahupua‘a was called Ele-io (“to go after speedily”). It was established in 1835 by the Congregationalist missionary Reverend Lorenzo Lyons (best known as the author of “I Left It All with Jesus,” also called “Hawai‘i Aloha”). (Maly and Maly 2011: 1408-18). A permanent stone edifice (ruins of which are still visible today) was finally erected on the site in March 1859 and was later called Kukuihaele Church.

Pastor Lyons established a series of Congregational churches within small settlements along both the northeast and northwest coasts of Hawai‘i Island. These small churches were called ‘*āpana* churches (branches of larger religious facilities in cities like Hilo and Honolulu). As the parishioners initially were mostly Native Hawaiian, *kahu* (pastors) held services in the Hawaiian language. An exception was the Honoka‘a Union Church (Cottage Chapel), though Congregationalist, was founded in Honoka‘a in 1921 to minister to the large number of Japanese plantation workers, and employed English and Japanese.

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PHOTOGRAPHER: UNKNOWN

Ele-io-Kukuihaele Church and graveyard before falling into ruin. (nd)

Honoka‘a Church Row

Although the Anglican Church erected a chapel and developed a cemetery on the Hilo-side of town in 1886, most Honoka‘a religious organizations were established on the Waipi‘o-side. The reason for this religious amalgamation near Lehua Street lay in the policies of the Honoka‘a Sugar Company. As happened at many other plantations, management came to view religious instruction as a community stabilizing influence. In their own best interest, the plantations began to treat these religious institutions equally and provided land for temples and churches. “Church Rows” proliferated in Honoka‘a, Waimea, and Pa‘auilo.

In 1904 the Hāmākua (now Honoka‘a) Hongwanji Buddhist Mission began holding religious services. The 1914 Sanborn Fire Insurance Company map shows a Japanese Christian Church (actually likely the Hongwanji) and a Korean School not far from the Lehua-Plumeria intersection. The Honoka‘a Kimpukuji Shingon Mission organized in 1916 just Waipi‘o of the Hongwanji. The Salvation Army operated *makai* of Church Row on the Old Government Road.

After their arrival in 1839, Catholic Church officials followed the population, with Father (later Bishop) Gulstan based in Waipi‘o Valley but responsible for adherents throughout Hāmākua. As the sugar plantations organized in the 1880s, Father Paul Raulin established two temporary

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churches "up top" at Honoka'a. Land was then purchased from Catholic George Hardy in 1879 and 1886. The first permanent Catholic church in Honoka'a was St. Georges. Father Raulin served the parish of St. Georges through the 1890s and possibly beyond. While the original church later burned to the ground, the cemetery, containing the 1900 Hardy tomb and graves of other Catholic Honoka'a founders, remains adjacent to the Botelho Family graveyard. New Catholic facilities (church, graveyard, meeting hall and nun's residence) were relocated across Lehua *mauka* of the Hongwanji site.



PHOTOGRAPHER: MARCUS D. MONSARRAT: HAWAII STATE ARCHIVES

1880s. A view of the Honoka'a "hamlet" with St. Georges Church just Hilo-side of Lehua Street (on the right in this photograph). The present Our Lady of Lourdes Catholic Church Cemetery is located on the hill where Marcus D. Monsarrat, government surveyor, took this photo.

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The parish has changed its name over time from St. Georges, to Church of the Immaculate Conception, to Our Lady of Lourdes, and moved three times, remaining near Lehua Street.



PHOTOGRAPHS: CATHOLIC CHURCH ARCHIVES AND LAURA RUBY

Left: A second church, on the *makai* side of the main Catholic Cemetery, was named the Church of the Immaculate Conception. This wooden church had wooden buttresses reminiscent of European medieval Christian religious structures; Right: The present Our Lady of Lourdes was constructed further *makai* in 1927.

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Other Religious Institutions On or Near Church Row



PHOTOGRAPHS: STATE HISTORIC PRESERVATION DIVISION AND METHODIST ARCHIVES

Left: The Chee Ying Society Hall and Cemetery was founded mostly by Chinese plantation worker immigrants from Kwangtung, Fukien, and Shantung Provinces. The second floor was a Taoist temple room (ca. 1973); Right: Filipinos and Koreans began arriving in Hawai'i in 1906. The Filipino Methodist Church welcomed both plantation worker groups. And with a growing congregation, moved uptown and into what had been the Union Church of Honoka'a (nd)

Buddhist Sects—Hongwanji and Shingon



PHOTOGRAPHS: YAMATO COLLECTION: NORTH HAWAII EDUCATION AND RESEARCH CENTER AND SHINGON MISSION

Left: Honoka'a Hongwanji Buddhist Temple (Jodo Shinshu Sect) was organized in 1904; Right: The Honoka'a Kinpukuji Shingon Mission was organized in 1916. The Kinpukuji, Shingon was also called Odaishi Mission. It is an esoteric sect of Buddhism holding the belief that healing takes place through prayer.

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Hongwanji Historical Events

Honoka‘a Hongwanji Buddhist Mission Property History

The present Honoka‘a Hongwanji Temple property (TMK (3) 4-5-018: 009) was originally part of Grant 1155 to George M. Coffin in Namoku Ahupua‘a in 1853 (Bk 6 pps 293-296, 113 acres):

“Ma keia palapala Sila Nui ke hoike aku nei o Kamehameha III, ke Alii nui a ke Akua i kona lokomaikai i hoohono ai maluna o ko Hawaii Pae Aina, i na kanaka a pau, i keia la, nona iho, a no kona mau hope Alii, ua haawi lilo loa aku oia ma ke ano alodio ia George M. Coffin i kona wahi kanaka i manao pono ia ia, i kela apana aina a pau e waiho la ma Namoku, Hamakua ma ka Mokupuni o Hawaii; a penei hoi ka waiho ana o na Mokuna:” 1853

Kamehameha III, By the grace of God, King of the Hawaiian Islands, by this His Royal Patent, makes known unto all men, that he has for himself and his successors in office, this day granted and given, absolutely, in Fee Simple unto George M. Coffin his faithful and loyally disposed subject for the consideration of One hundred and thirteen dollars paid into the Royal Exchequer, all that piece of Land, situated at Namoku, Hamakua in the Island of Hawaii, and described as follows:

Commencing at a stone by the Government road at the North West angle of Hardy’s lot and running up along said lot
South 80 1/2° West 3690 feet and
South 4° West 1370 feet thence across to the boundary of Nienie
North 83° West 890 feet to a small Ohia tree on the West side of a slight ravine thence down along the boundary of Nienie
North 5 1/2° West 609 feet thence
North 3° 30’ East 1806 feet to a stone on a slight ridge thence leaving the boundary of Nienie
North 18 1/4° East 1111 feet along kuleana of Kaohimaunu to a stone on a hill thence along Papuaa
North 7 1/2° East 1515 feet to the road thence along the road
South 85 1/2° East 934 feet to the place of beginning.

Reserving the rights of Native tenants. (Waihona‘Aina.com)

Honoka‘a Sugar Plantation was started in 1876 by two men Messrs. J.F.S. Siemsen and J. Marsden, who began with 500 acres. In 1878, Frederick August Schaefer organized a new concern with J. Marsden, J.F.H. Siemsen, J.C. Bailey & M. McInerny. The Honoka‘a Sugar Company was chartered on May 8, 1878 and Schaefer served as its president for forty years. The property which the Temple occupies was used by the plantation for growing sugar, designated Fields 3 and 4.

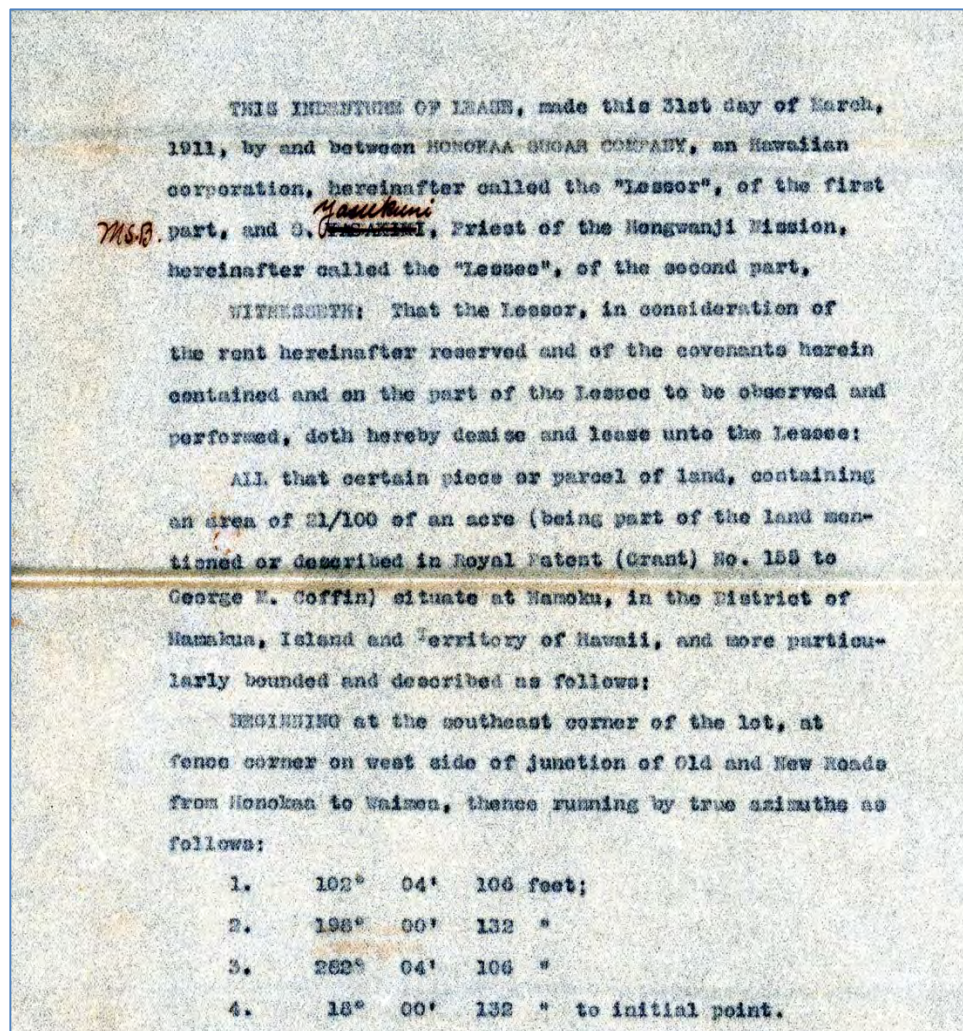
While the original Honoka‘a Hongwanji Buddhist Mission organization began in 1904 on Māmane Street, and the first Temple was dedicated in 1905, records only show the present property (TMK (3) 4-5-018:009) as officially leased by the Honoka‘a Sugar Company in 1911.

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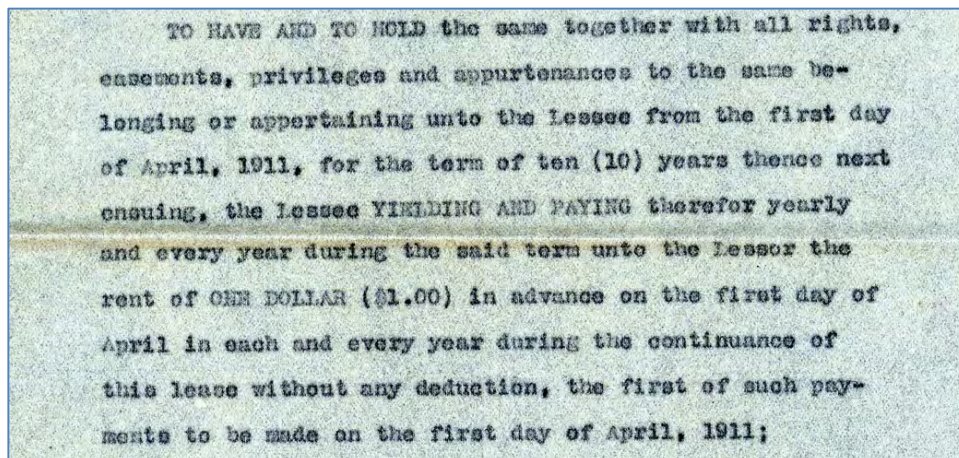
This was not unusual, as many of the original agreements between churches/temples and the plantations were informal personal agreements.

Thus historical "Church Row" location was so named because the Honoka'a Sugar Company designated this area for religious institutions.



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TO HAVE AND TO HOLD the same together with all rights, easements, privileges and appurtenances to the same belonging or appertaining unto the Lessee from the first day of April, 1911, for the term of ten (10) years thence next ensuing, the Lessee YIELDING AND PAYING therefor yearly and every year during the said term unto the Lessor the rent of ONE DOLLAR (\$1.00) in advance on the first day of April in each and every year during the continuance of this lease without any deduction, the first of such payments to be made on the first day of April, 1911;

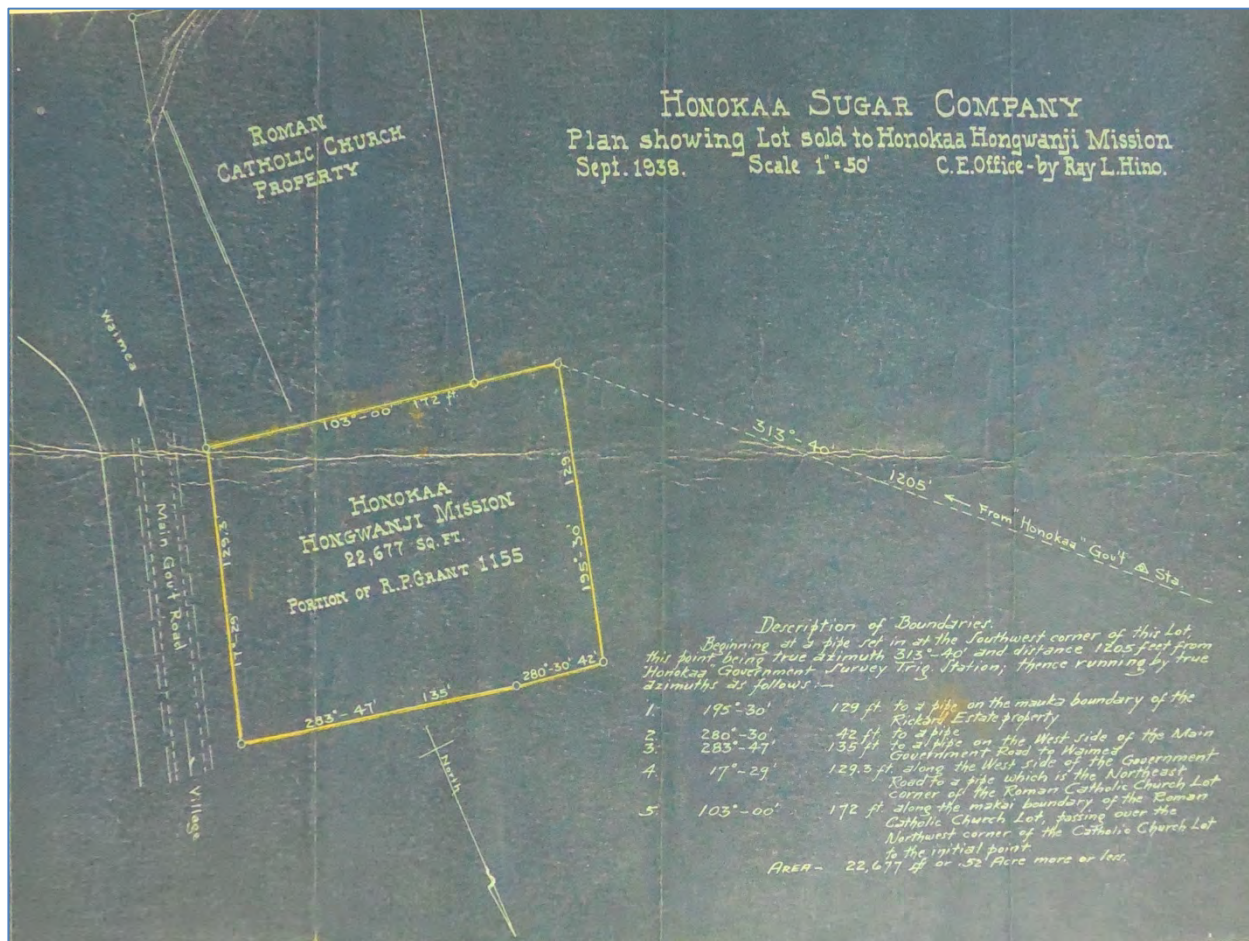
The 1911 lease to the Honoka'a Hongwanji Buddhist Mission. The fee was paid in United States gold coin.

In February 1928, Pacific Sugar Mill and Honoka'a Sugar Company merged into one company under the name Honoka'a Sugar Company. The plantation eventually grew to encompass over 9,000 acres, half of it in fee simple lands. This consolidation and the death of Mr. Schaeffer in 1920 made the future fee simple sale to the Hongwanji possible.

In 1938-39, the Hongwanji purchased in fee simple the Temple site from Mrs. Shaeffer/Honoka'a Sugar Company for \$2,721.24 (*Honoka'a Hongwanji Buddhist Mission Commemorative Booklet*, 2004)

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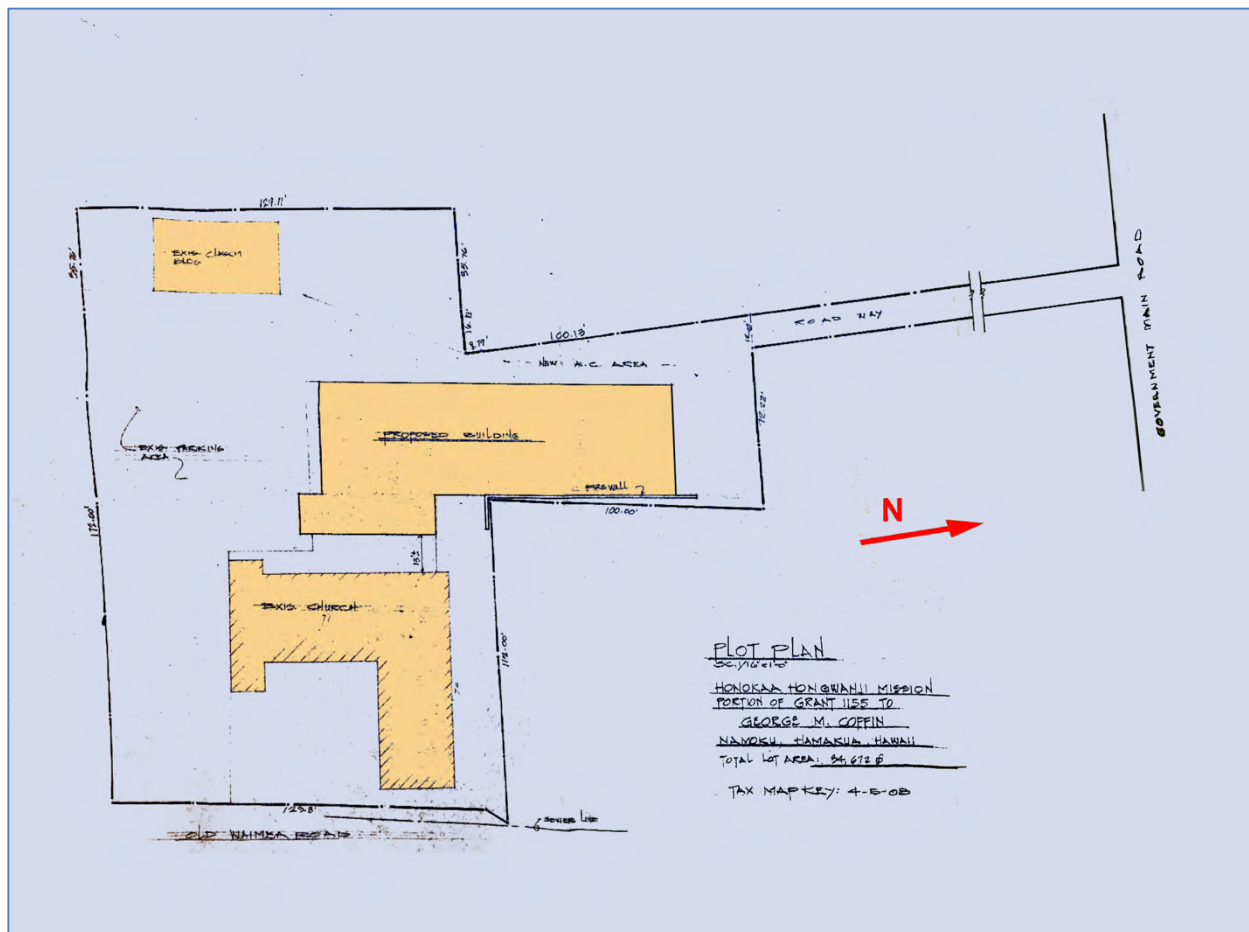
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This 1938 map recorded the sale of the Temple site of "22,677 square feet or .52 acre more or less."

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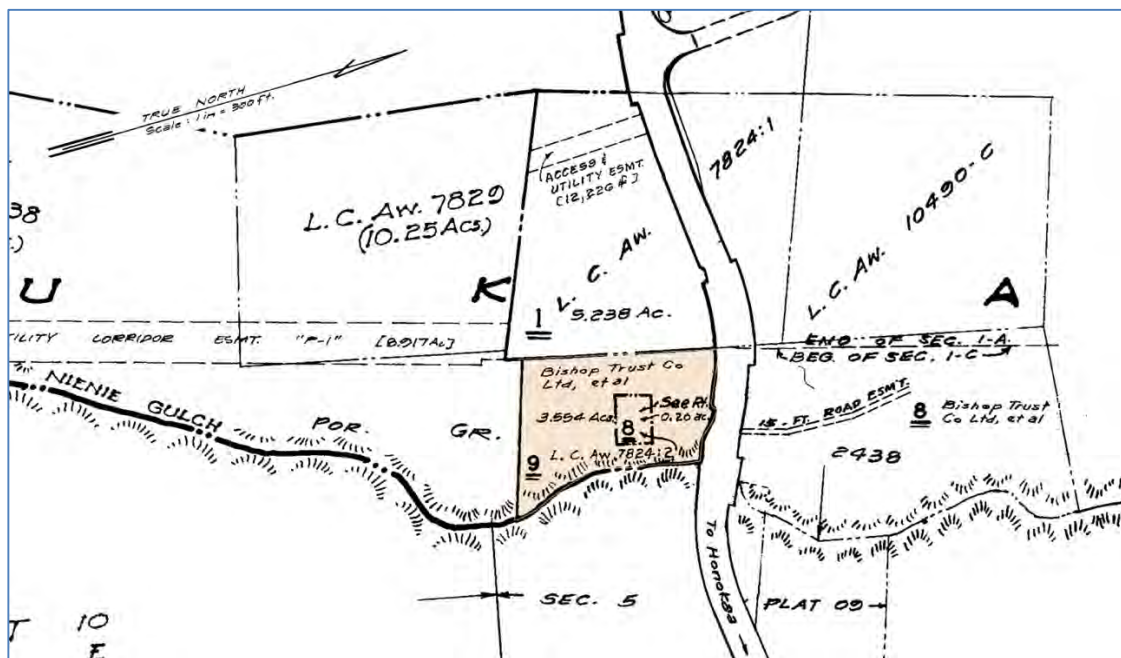
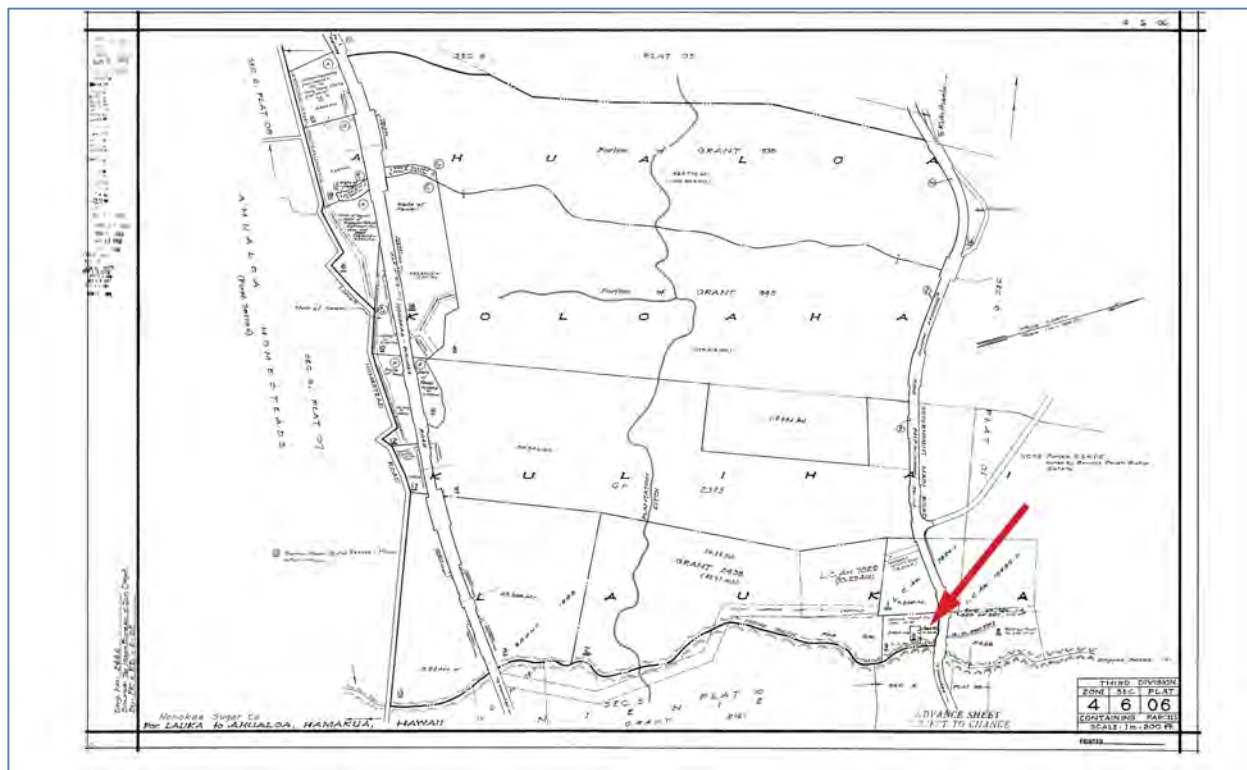
This 1968 plot plan shows the various portions of the Honoka'a Hongwanji Buddhist Mission property that were being brought together. This is prior to the actual building of the Social Hall and the moving *makai* of the Judo *Dōjō*.

THE HONOKA'A JAPANESE CEMETERY AND THE COMMUNITY MEMORIAL ASSOCIATION
(NON-CONTIGUOUS HONGWANJI PROPERTY)

Again, through informal arrangements with the Honoka'a Sugar Co., the Hongwanji members were allowed a Cemetery on land outside Honoka'a on the Waipi'o-side of town. The property provided is very steeply-sloping land and likely not suited for agricultural production. This cemetery property is included in this nomination because land for this burial site was available and because there was no substantial land adjacent to the Temple for the creation of a Cemetery.

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The Honoka'a Japanese Cemetery located in TMK 4-6-06:009 belonging to the Community Memorial Cemetery Association (Fee Owner). This is located just beyond the Waipi'o-side of town. (Please see additional map on p. 116)

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The Community Memorial Cemetery Association property in Lauka Ahupua'a, located beyond the Waipi'o-side of town, is in the Kamaloiwiwi or Kanalowiiwi 'ili granted to Kanakaokai in 1848. The Apana 2 of LCA 7824.2 RP 6999 is a close by .2 acre *lele* (a small parcel located within another property) in the middle of what was to become the Japanese Cemetery. This very small parcel is a house lot for Kanakaokai. The 7824 Land Commission Award cites "There are 11 *mala* (garden), 8 of taro, 1 lo'i, 2 *mala* of coffee, 1 orange tree...also "1 *kula* (dryer parcel) extends from Kamomooku to the trail." "On the north is a trail"—unknown at this time this might be a continuation of the *mauka* trail. (It is possible that there is a map on Waihona Aina.com 07824.pdf.) The major portion of the cemetery property is in Royal Land Grant Patent 2438, a land grant conveyed in 1857 to Keau. This RP grant 2438 is also recorded on the 1904 Dove map.

Some of the Community Memorial Cemetery Association property transfers are recorded here including TMK map, also on Google map, and RegOrg 07824.pdf map show property owners Bishop Trust Co. and LCA 7824, Apana 2.

Over the years, a small quarry operating as a rock crusher was located on the Hilo-side of the property in the Nienie Gulch and in 1967 a Government Road (Waipi'o-Honoka'a Highway) road widening project took a small portion of the parcel. The Bishop Trust Co., Ltd. consolidated the 3.554 acres (154,812 square footage) in a Quitclaim deed, and in 2005, after securing the release of its own Japanese Community Trust Fund, the Hongwanji became the official owner.

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The Honoka‘a Japanese Cemetery looking *mauka*. The “Unknown Pioneers Memorial” (red arrow) is located in the *waena* (middle) section of the Cemetery.



Looking *makai* at the upper section of the Cemetery.

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Looking Waipi'o and *mauka* at the middle section of the Cemetery which has both body burials and inurnments.



Looking *mauka* at the middle section of the Cemetery.

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Looking toward Hilo at the middle section of the Cemetery.



One monument example—This blue stone monument, atop a pressed concrete pedestal, is the furthest *mauka* in the Cemetery. Left: Front façade on the right side of the photo translates “Buddhist name is Shaku [=Shakyamuni] Myougi ['Brightgood'] dounyo [honorific title for girls]—real name is Sakuda Tokutaro's daughter Tsuname (? , unclear), 1-year-old. This façade faces west and most of the other *haka* in this Cemetery also face west; Center: Left side of the monument states that the girl's place of origin is Yamaguchi-ken, Kumage-gun, Saga-mura (though Yamaguchi Prefecture might have been where her parents immigrated from as their daughter was only one year old). Many of the Cemetery occupants also came from Yamaguchi; Right: states the year of her death is Meiji 38 (1905) August 9. (The Meiji era (明治, Meiji) is an era of Japanese history which extended from October 23, 1868 to July 30, 1912.)

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EIGHT PHOTOGRAPHS ABOVE: LAURA RUBY

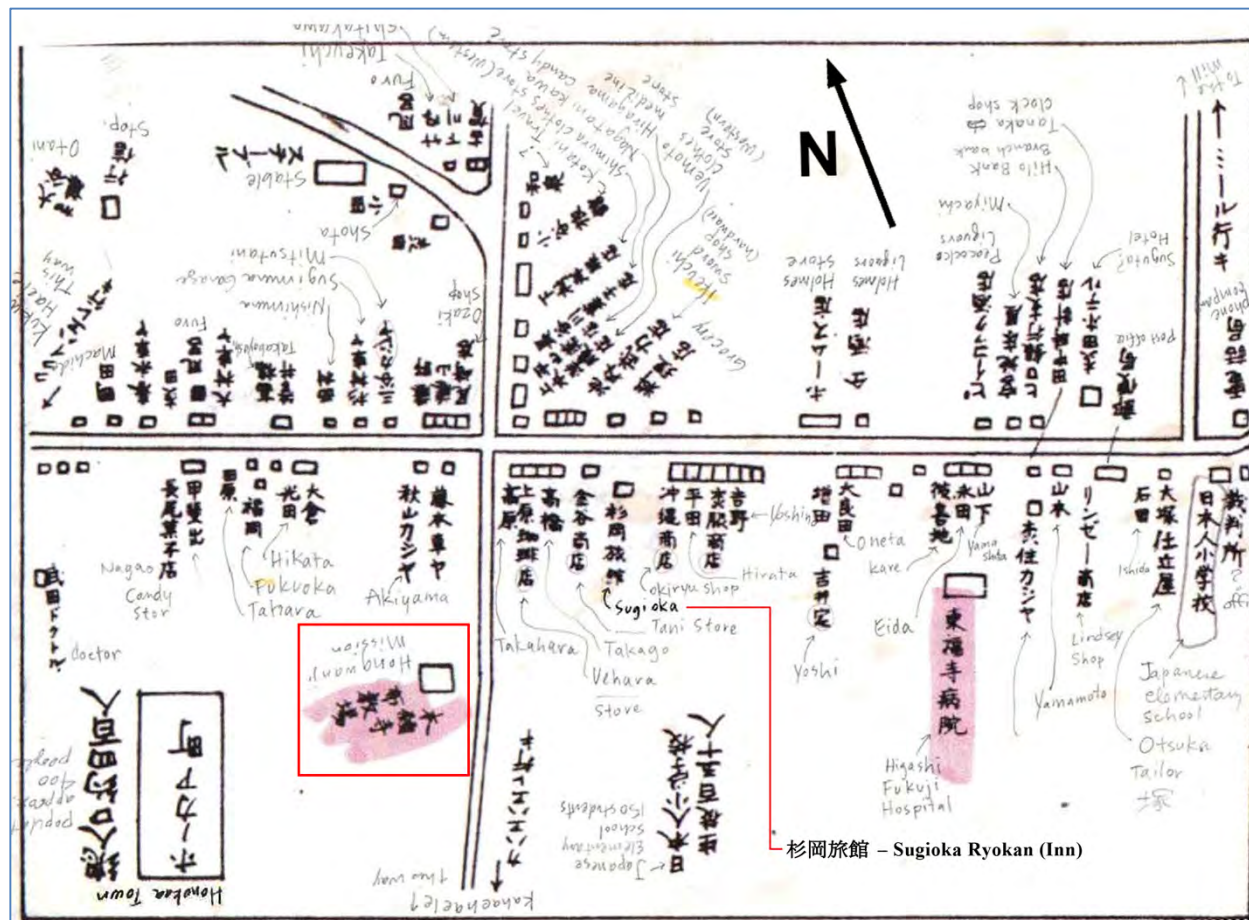
Left: Looking Waipi'o: In 1941, *Kyōdan* (congregation) President Ukichi Kuramitsu erected this monument in the Cemetery. It reads, *sangai banrei*, in Buddhism, "all the reincarnating souls." "In Memory of Unknown Pioneers—erected by Ukichi Kuramitsu, July 28, 1941." Kuramitsu was the proprietor of the Honokaa Garage (1920s-1950s). Ironically, this was erected a few months prior to the Japanese attack on Pearl Harbor and other Hawai'i locations. (*Swastika/svasstika* in Sanskrit means good fortune or well-being.)

The Honoka'a Hongwanji Buddhist Mission Building History and Events

Early on in the Japanese immigrant history, informal meetings with Buddhist teachings were held in Honoka'a at the Sugioka Ryokan (Inn). The Hāmākua Hongwanji Mission, as it was first named, held its first services in Honoka'a conducted in 1904 by the Reverend Joei Abe. That same year, the Honoka'a Sugar Co. leased property to the Hongwanji and the first Temple was built. In 1905, under the leadership of the Reverend Keigetsu Shibata, a brother of Bishop Yemyo Imamura and first resident minister at Honoka'a, a permanent Temple was constructed at the present site.

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NORTH HAWAII EDUCATION AND RESOURCE CENTER

This 1914 Honoka'a map by Japanese National Nekketsu Takei (*Hawaii Ichiran*) shows the proliferation of Japanese retailing activities. Among those retail activities were the all-important places to lodge such as the 杉岡旅館-Sugioka Ryokan (Inn). Honoka'a population at that time was approximately 400. Māmane Street runs horizontally across the map, and the present site of the Hongwanji is on the lower left in a red box.

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PAUL CHRISTENSEN COLLECTION; NORTH HAWAI'I EDUCATION AND RESOURCE CENTER

Paul Christensen, photographer for the Honoka'a Sugar Company, shot this photo sometime before 1951. Māmane Street runs diagonally from lower left to upper right, and Church Row bisects the photo horizontally. The visible religious institutions are from left to right: Filipino Methodist Church, the Honoka'a Hongwanji Buddhist Mission, and the Our Lady of Lourdes Catholic Church.

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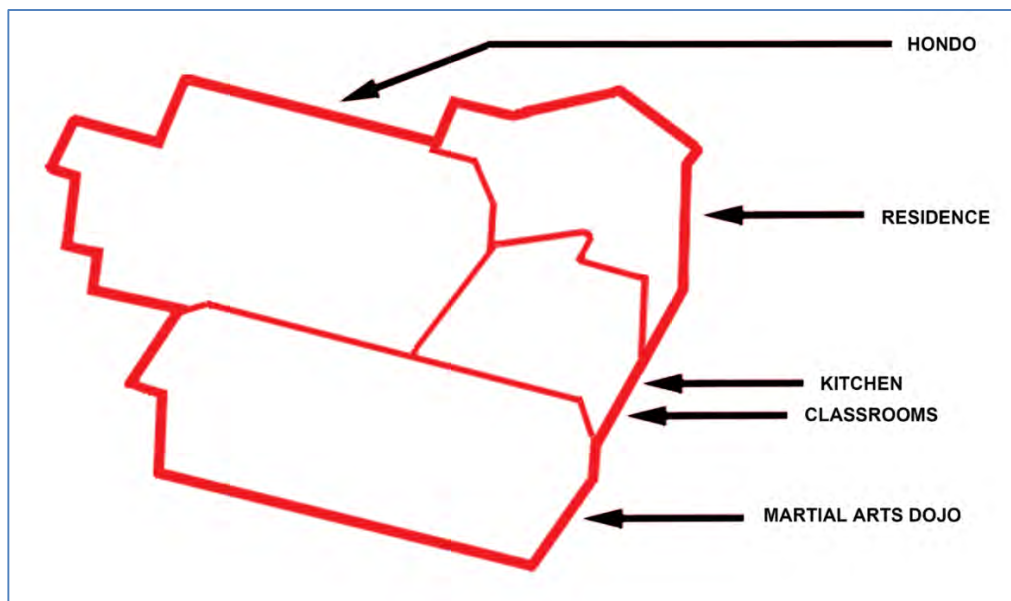
The earliest Honoka'a Hongwanji Buddhist Mission buildings are circled.

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Detail: the first Honoka'a Hongwanji Buddhist Mission.



Identification of the first Honoka'a Hongwanji Buddhist Mission buildings by Temple members Janet Murakami, Maria Yano, Earl Tanaka, Nadao Honda, and Maurice Kaneshiro.

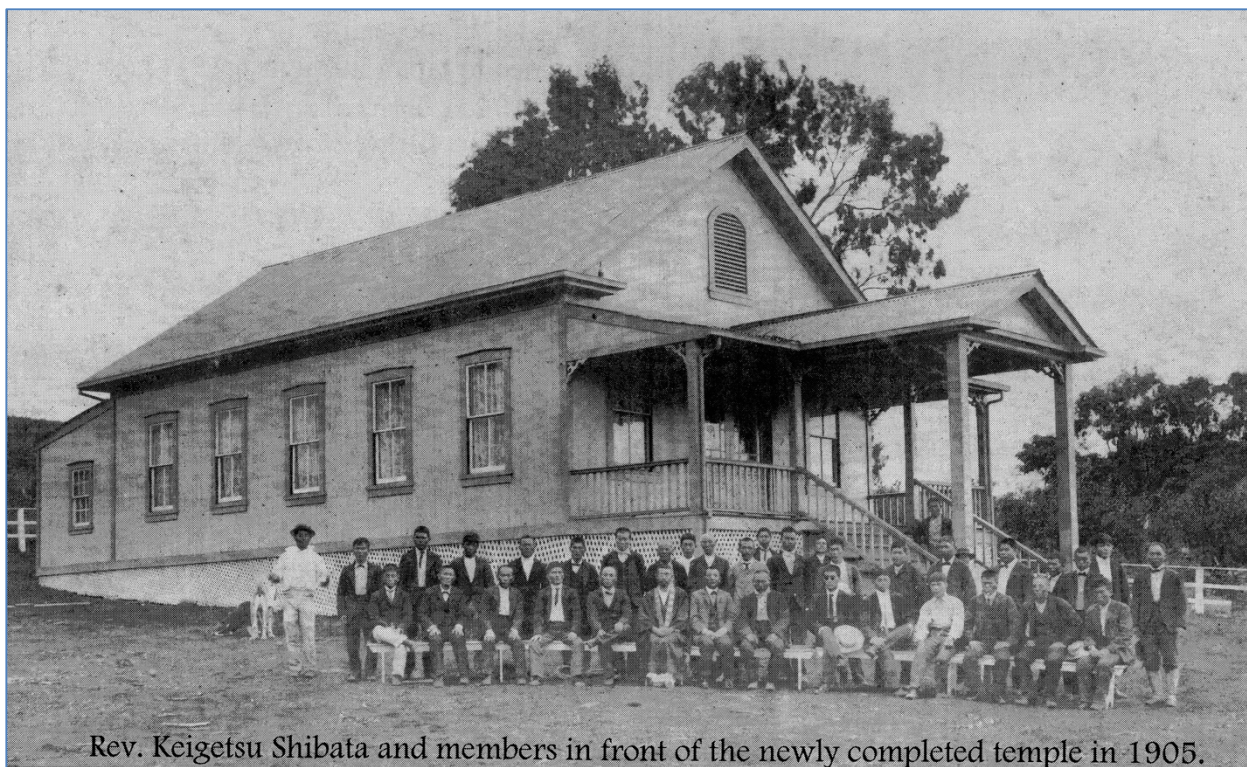
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THE ORIGINAL *Hondō*

The first Hongwanji *Hondō* (sanctuary/main hall) was oriented toward the ocean. It is not known why this direction was chosen, but possible reasons might have been a welcoming front entrance when the parishioners walked up from the Old Government Road (Māmane Street) or the view of the ocean from the front lanai.

The first Hongwanji was built in 1904 and dedicated in 1905. Like other Hongwanji in Hawai'i, the Honoka'a Mission *Hondō* was built in the shape of an elongated cube by Temple members experienced in plantation carpentry. Notice that this photo was taken prior to the additions of the Minister's Residence, the kitchen, classrooms, and the martial arts *Dōjō* (judo, and other, martial arts hall).



Provided by The late Chiyono Komenaga Family

HONOKA'A HONGWANJI BUDDHIST MISSION COLLECTION

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LYMAN MUSEUM

The first Hongwanji buildings. In the center of the photo is the Hondō (sanctuary). Photographed prior to 1951. The Rectory/Residence is barely seen on the left. (Please see p. 37) for a better view of the Hondō and Residence intersection.) The classrooms are to the right rear beyond the Temple.



NHERC



UJIKI FAMILY COLLECTION

Notice the Hondō architectural details: Above and left: the latticework enclosing the understory (nd); Right: the bracket ornamentation affixed to the Hondō posts and entablature (1948).

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THE EARLIEST MINISTER'S RESIDENCE

Below is a sequence of photographs of the Resident Minister's Residences. The first Minister's Residence was a small stand-alone cottage. Later the Minister's Residence was joined to the first Hondō (see the following photos).



TOFUKUJI FAMILY COLLECTION; NHERC

1915. Reverend Yasukuni and Hongwanji members pose in front of the earliest Resident Minister's dwelling on the Temple grounds. Note the unornamented posts, 12-light windows, and simple lanai railings.

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THE EARLIEST MINISTER'S RESIDENCE LINKED TO THE *HONDŌ*



TOFUKUJI FAMILY COLLECTION; NHERC

Left: 1921. This is the later Temple Minister's Residence with Sunday School members in front. It has the same posts, windows and lanai railings, but it is a larger, or enlarged, building and joined to the *Hondō*. The *lua* (outhouse) is in the left rear; Right: 1926-1929-Reverend Kusunoki, teachers, and students sit in front of the Minister's Residence. Front: Mineko Fujii, Hayako Kageyama, Rev. Shoei Kusunoki, two Kusunoki daughters, Mrs. Kusunoki, Nellie Nakamura, Yukie Hasegawa; Back: Shigeko Higashi, Doris Higashi, Blanche Kodani, Iris Nagao, Chiko Oshima, Doris Kotake, and Dora Nagao.



UJIKI FAMILY COLLECTION

This 1932 Sunday School photo shows the juncture of the Minister's Residence and the *Hondō*. The covered lanai, makes it possible to stay dry on wet days walking between the minister's door on the left and the *Hondō* door on the right.

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THE TRANSITIONAL HONGWANJI BUILDING—THE QUONSET HUT

↓ Quonset Hall ↓ Old Hondō ↓ Kitchen ↓ Dōjō



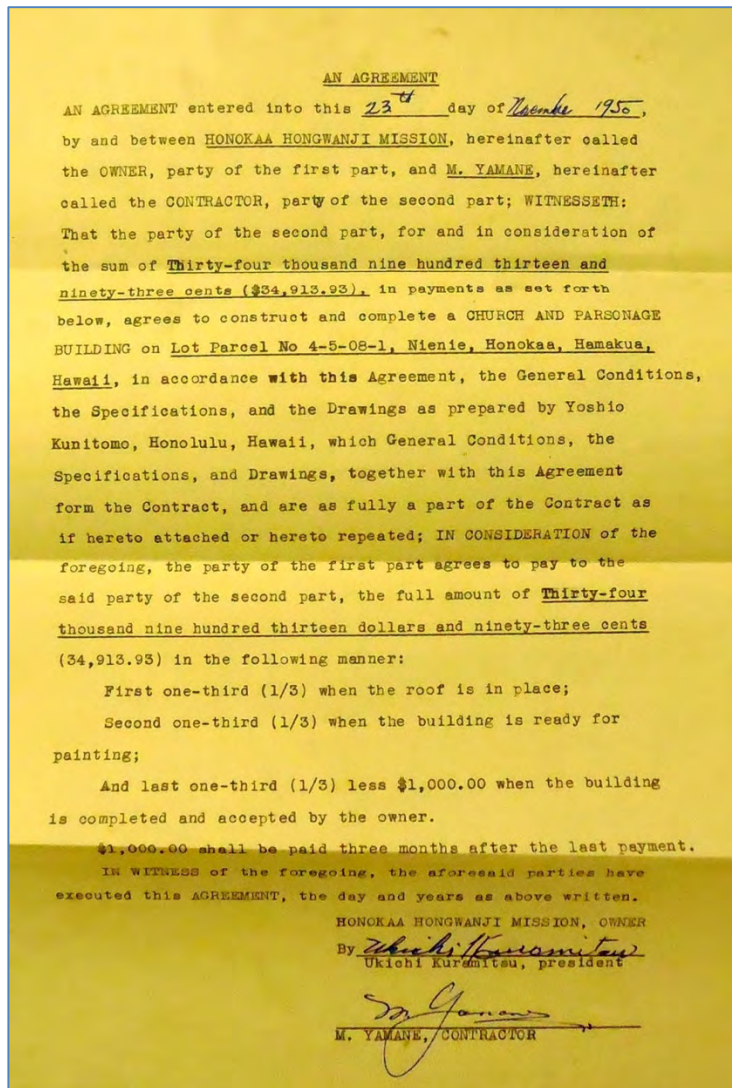
HORI FAMILY COLLECTION

World War II broke out and Reverend Giko Tsuge was interned for the duration of the war. All activities stopped at the Temple. After the war and Reverend Tsuge's return, the Hongwanji membership felt that the first-generation buildings were aging and did not respectfully convey the message of Buddhism. Efforts were made to raise the funds for a new Hondō and Minister's Residence was imminent. A 40 feet x 80 feet Quonset hut war surplus, probably from Camp Tarawa (or possibly Pōhakuloa), was purchased and the Temple membership assembled it in short time to serve as the replacement sanctuary and social hall while the new Hondō was built. In the photo above, the Quonset hut appears rather open air, but perhaps it was later enclosed.

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THE 1951 HONDŌ AND CURRENT HONGWANJI BUILDING HISTORY



HHBM

1950. Tom T. Yamane (though the contract says M. Yamane) contractor's agreement to build the new-current "Church and Parsonage Building." for \$34,913.93. (The contract should read Namoku Ahupua'a not Nienie.)

The new/current Hondō building dates from 1950 with the dedication in 1951. But the architecture of the façade was influenced by Bishop Yemyo Imamura's ideas for the Honpa Hongwanji Hawai'i Betsuin in Honolulu and historically embraces the internationalism of Hawai'i Buddhism.

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HHBM

Post 1951 with the new-current *Hondō* in the foreground designed in the international style promoted by the first Hawai'i Hongwanji Bishop Imamura. Of note, here is another generation of Japanese language school buildings in the background, later demolished to make way for the Social Hall and the Judo *Dōjō*. Unlike the earlier generation of classrooms, it is one-story built on a slab foundation and has pipe-posts for the lanai.

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PHOTOGRAPH: LAURA RUBY

The Hondō as it appears today.

Presumably there was a decision made to orient the main entrance for the new Hondō facing *mauka*. One reason might have been that the entrance faced away from the prevailing trade winds and rain, giving better shelter. (The original Hondō faced *makai*.) Another reason might have been that, in the early days of the Hongwanji most Temple members would have walked to the Temple site, but after 1951, many, if not all parishioners, had vehicles, so the driveway access and the adjacent parking lot was convenient.

The design of the new-current Hongwanji Hondō followed the international architectural guidelines. The Honoka‘a Hondō entrance façade has Indian and other cultural design elements that reflect the universality of Buddhism. Not only did Bishop Imamura influence the international style of architecture, but he also Americanized the Buddhist practices. Pews, piano/organ, hymns, were American Christian adaptations. An interesting feature of this and other Hongwanji are the big double-hung windows opening to side galleries to accommodate an overflow worship service. (See the Tanabe, George J. and Willa Jane Tanabe. *Japanese Buddhist*

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Temples in Hawai'i. Honolulu: University of Hawai'i Press. 2013 for a further discussion of this style and its significance.)

During the construction of the Hondō, a *munafuda* (wooden tablet) was created and placed between the roof and the ceiling/attic. There was a blessing for the Temple and it recorded the names of the individuals involved in its building, whether through financing or actual design and construction. There was a ceremony with Reverend Tsuge praying in front of the *munafuda*. This is a prayer that acknowledges the completion of the framework of the building. The *munafuda* is a part of the living and breathing building, and it should exist as long as the Hondō does and even beyond. (However, at this time in 2019, the *munafuda* could not be located in the attic of the Hondō.)

After the major construction of the Hondō and Minister's Residence, a new carport was built in 1976, and the kitchen and fire wall were rebuilt after a 1983 kitchen fire. Apparently, oil in one of the large woks caught fire and a well-intentioned, but mistaken, Temple member tried to put out the fire by pouring water on it, resulting in a fire of destructive intensity. In 1991 the American Disability Act wheelchair ramp was constructed.



HHBM

The installed siding on the Hondō is exactly the same as the older material but the recladding pictured here was done in celebration of the 70th anniversary of the Hongwanji in 1974.

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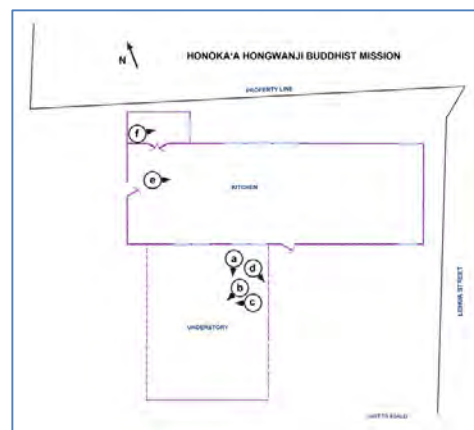
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THE *HONDŌ* UNDERSTORY AND KITCHEN



PHOTOGRAPHS: LAURA RUBY

Left: Looking Hilo-*mauka* (a) and Right looking *mauka* (b): As with most buildings in Honoka'a, the understories provide much needed space for lumber and building supplies. In the past when there was more open understory space, the Hongwanji children would play here while keeping out of the rain.



PHOTOGRAPHS AND UNDERSTORY FLOOR PLAN: LAURA RUBY

Details: Left (c): joinery for one of the main support beams; Center (d): A large rough-hewn support post on concrete block which was likely reused from an earlier building; Right (e) Understory floor plan.

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PHOTOGRAPHS: LAURA RUBY

Left: Looking Hilo (e): The community kitchen where many meals have been prepared and eaten;
Right (f): Large cooking woks in the refurbished temple kitchen.

THE SOCIAL HALL

The old Temple structures and the temporary Quonset hut Social Hall were inadequate for the Hongwanji community gatherings. The Social Hall and the Columbarium were completed in 1970-1971. At that time this architectural decision was to create functional buildings. There is no outstanding international architectural feature of the external façade except the large Wisteria Crest. Instead, the Social Hall reflects Plantation-Era and mid-century modern designs, with the single-story scale from the parking lot, the cladding, hipped roof covered in *totan* (corrugated iron). The interior is a huge open room ready for parties, fundraisers, and social activities as well as serving as another worship area. The stage designed for plays and musical events has a painted pine tree curtain which also conceals and reveals a full altar behind.

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PHOTOGRAPHS: ABOVE: ROSS PERRINS; BELOW: LAURA RUBY

The small Columbarium, shown on the right of the Social Hall, is almost filled to capacity. The Columbarium niches are modest, and look similar to "lockers." More niches will be purchased to fill the space up to the ceiling.

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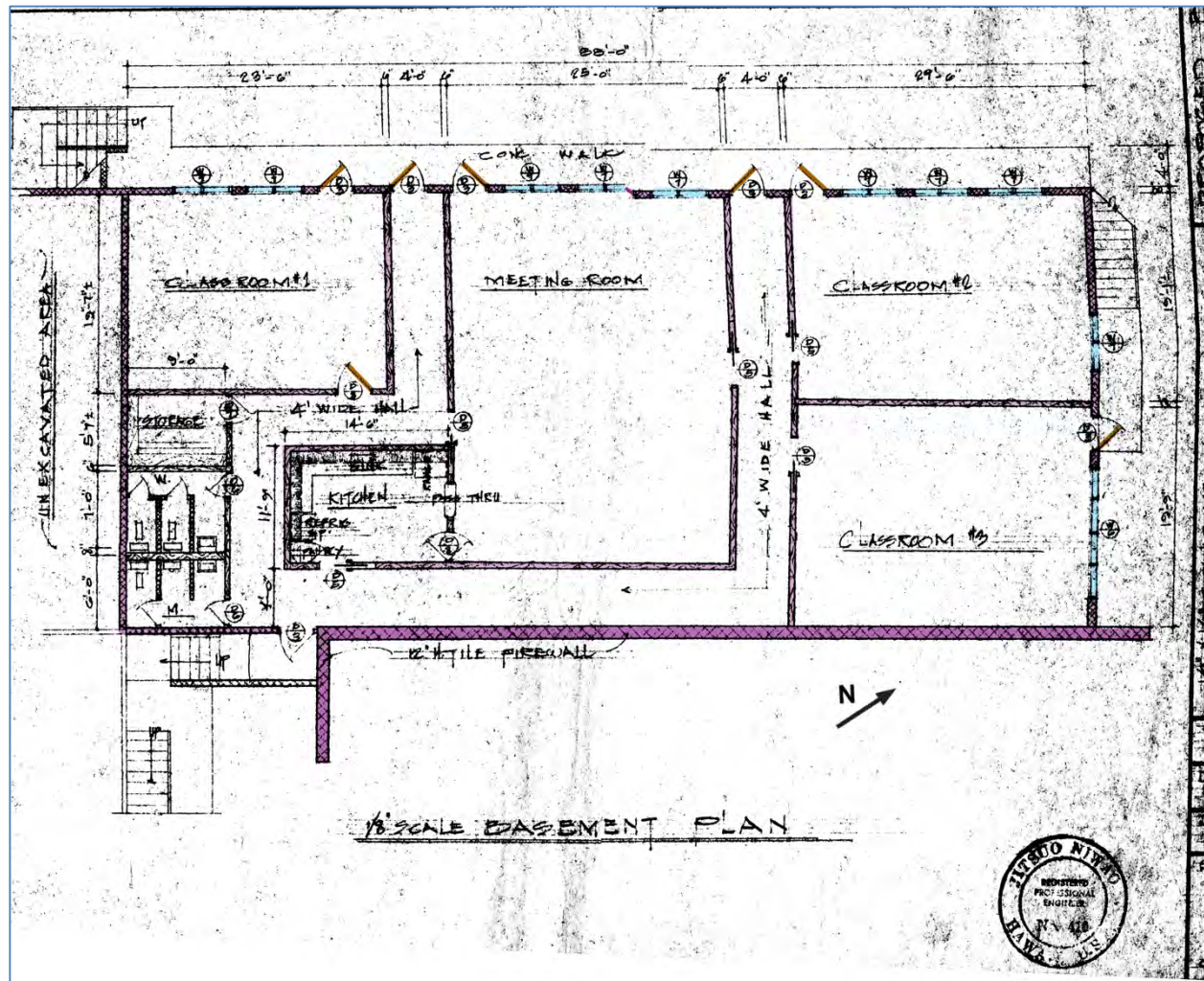


PHOTOGRAPH: LAURA RUBY

The Social Hall interior: The large and versatile assembly hall can hold meetings for hundreds of people, hold rummage sales, serve as a practice room for the Dharma Band, as well as present full theatrical events on the stage. The stylized image of a Japanese pine tree *matsu* (松) is on the stage curtain. The pine, an evergreen, often symbolizes longevity and peace. When worship services are held in the hall the curtain is pulled back revealing a recessed altar which came from the earliest Honoka'a Hongwanji Temple building (Please see p. 34 and p. 35). The colorful central transom above the stage is flanked by Wisteria *Mon* (Crests) on side transoms from Honohina Hongwanji near Ninole in the Hāmākua District.

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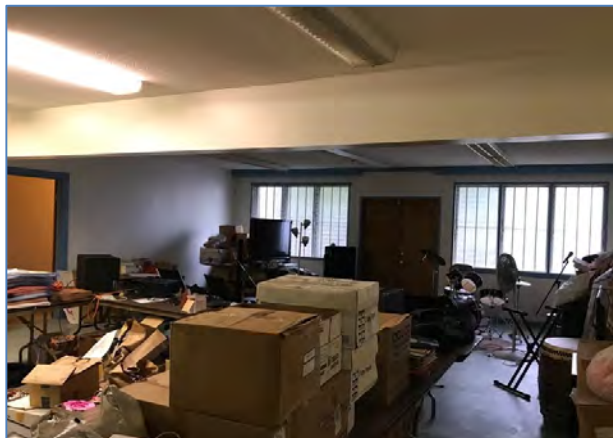


HHBM

This 1968 floor plan for the Social Hall understory meeting room and classrooms was drawn up before actual building construction began. There are slight adjustments to the fenestration for windows and doors in the realized building. The kitchen is now used for storage.

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PHOTOGRAPHS: LAURA RUBY

Above: The Social Hall Waipi'o-side exterior showing the lower story; Lower left: meeting room; Right: classroom #1 which now stores *butsudan* (仏壇, Buddhist family altars/shrines). Classroom #2 and #3 are now joined with a passage through the interior wall for use as the thrift store.

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The Japanese Language School closed circa 1989 at the time Reverend Toshima left the Hongwanji. The rooms, while worthy classrooms, were not being filled by the younger generations. Today, the rooms are meeting room, music practice studio, thrift store, and storage for *butsudan* (home altars).

THE JUDO *Dōjō*



PHOTOGRAPHS: LAURA RUBY

The Judo *Dōjō* exterior and interior in 2019.

The Judo *Dōjō* was built in 1929 and enlarged in 1934 and again in 1960. The building was transferred to its present location in 1971 aligning it with the new Social Hall. When it was moved on the property it was expanded and a partial basement was constructed including changing rooms. The building now measures 26' 3" x 44' 6".

Today the Hongwanji grounds include the *Hondō* joined to the Minister's Residence, the Social Hall joined to the Columbarium, and Judo *Dōjō* (and the non-contributing carport). The Honoka'a Japanese Cemetery property is nearby in Lauka Ahupua'a.

TEMPLE BELLS (*KANSHO*) AND CHANTING STICKS

The bells are rung prior to most services conducted at the Temple. They do not have clappers, but rather are struck with mallets. The bells were traditionally used as a "call to come to the Temple" and there is a particular cadence or pattern of ringing. During Reverend Tsuge's tenure he taught Hongwanji members how to ring the Temple bells. Bell ringing takes place before major services such as a service to celebrate the birth of Shakyamuni Buddha, Spring and Fall Ohigan services (spring and autumn equinoxes) and Bodhi Day Service (to celebrate the enlightenment of Shakyamuni Buddha).

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PHOTOGRAPHS: ROSS PERRINS AND LAURA RUBY

The two bells at the Hongwanji: Left: the bell on the Hilo-side of the Hondō; Right: the bell at the *makai* end of the Social Hall lanai.



PHOTOGRAPHS: LAURA RUBY

Chanting sticks clapped at services in the Hondō.

This Buddhist Temple complex does not have natural stone washing basins or commemorative stone markers but there is a memorial to the pioneers at the Japanese Cemetery (Please see p. 29)

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THE BUDDHIST WOMEN'S ASSOCIATION (*FUNJINKAI*)



HHBM

This 1954 photograph shows a gathering of Buddhist women throughout Hawai'i held in Honoka'a. The name was changed from *Fujinkai* to Buddhist Women's Association (BWA) to better reflect the changing times in Hawai'i. The Honoka'a *Fujinkai* was founded in 1905 and continues to be a valuable community resource.



PHOTOGRAPH: JANET MURAKAMI

2013 Two of the Buddhist Women's Association presidents, Harue Furumoto and Janet Murakami.

Both of these women endeavored to promote charitable work and social services. A metaphor used by the women of the *Honoka'a Hongwanji Fujinkai* to explain their role in the church: "The *Kyōdan* [administrative body] can be considered the right hand of the Temple, and the *Fujinkai* (the Buddhist Women's Association) its left. The *Fujinkai* works hand in hand with the *Kyōdan* in all of its functions and projects."

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The BWA fosters spiritual commonality and sisterhood, and is the force behind the *Obon* preparations and the raising of needed funds for the Temple. (Please see: Atsuko Hasegawa and Nancy S. Shiraki, eds., *Hōsha A Pictorial History of Jōdo Shinshū Women in Hawaii* (Taipei: The Hawaii Federation of Honpa Hongwaji, 1989), 87.)



MARIA YANO COLLECTION

Hana hana day service to the Temple, cleaning the Social Hall.

EDUCATION–DHARMA INSTRUCTION

The Hongwanji Sunday School was conducted for the first time in 1915. Included in the instruction is the meaning of Dharma: The right way of living within “cosmic law and order.” It is the teaching of the Buddha. The Wheel of Dharma is the pan-Buddhist symbol representing the unending cycle of rebirth only to be escaped through the Buddha’s teaching. The Hongwanji Wisteria Mon is the Jodo Shinshu is the symbol evoking humility and reverence to Amida Buddha. Buddha’s follower, Shinran Shonin, was founder of the sect. (Please see p. 37 also for the 1921 and 1932 photos of Sunday School participants)



INTERNET IMAGES

Left: The Wheel of Dharma; Right: The *Kujo Sagarifuji No Mon* (Wisteria Crest).

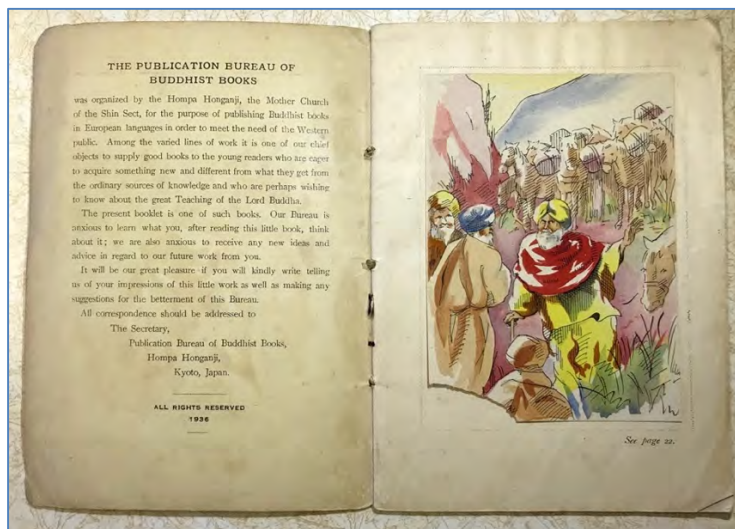
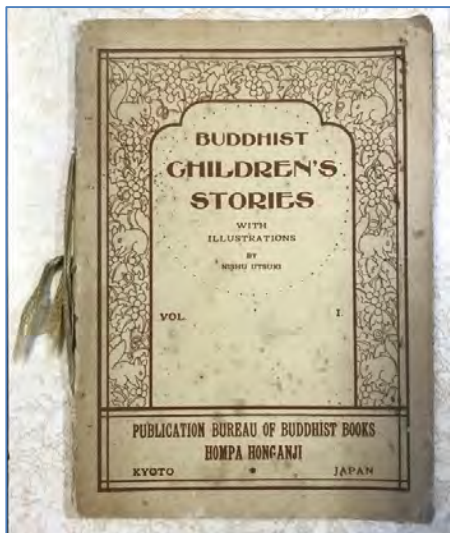
Honoka'a Hongwanji Buddhist Mission
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UJIKI FAMILY COLLECTION

This 1932 Sunday School photo shows the juncture of the Priest's Residence and the Hondō. The covered lanai, makes it possible to stay dry on wet days walking between the minister's door on the left and the Hondō door on the right. Note the large number of children, a reflection on the size of the congregation.



HHBM

The printing of this 1936 *Buddhist Children's Stories* in English suggests the need to not only give instruction in the Japanese language, but also to provide English reading material for the community's American educated children. Like most religious instructional materials for children, this Buddhist primer includes colored plates.

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THE JAPANESE LANGUAGE SCHOOL CLASSROOMS

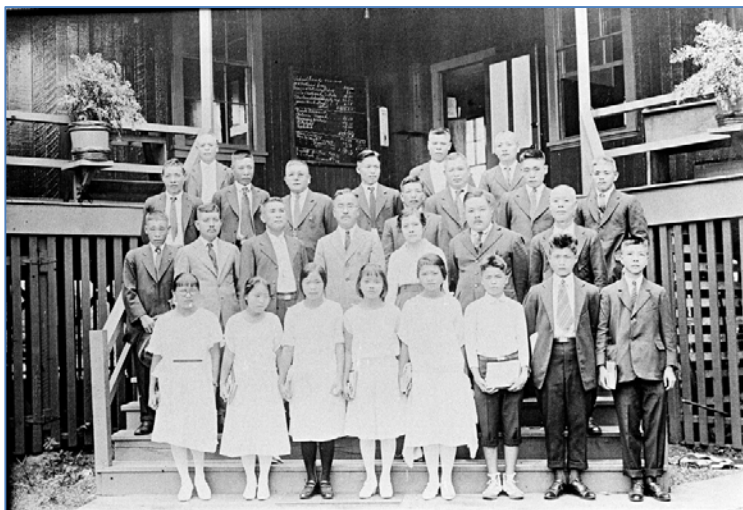
These Japanese Language School commemorative photos show at least two other Japanese Language Schools at various times in the history of the town.

The following photos are in roughly chronological order showing the various Japanese Language School classroom buildings in Honoka'a. The Japanese Language School on the Temple grounds was called Honoka'a Hongwanji Gakuen.



NHERC

Old Japanese Language School located at the site where the Honoka'a Elementary School now stands (nd).



TOFUKUJI FAMILY COLLECTION; NHERC; AND HASEGAWA FAMILY COLLECTION

Left: copied by photographer Franco Salmoraghi (nd). This is likely the Japanese School building which was once located on the Hilo-side of town where the Honoka'a elementary school is today. The Hasegawa family in front of the old Japanese Language School on the Hilo-side of town (nd). The identification of this classroom building is by the "capitals" at the top of the lanai posts and the understory vertical-slat enclosure.

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PHOTOGRAPHS: LAURA RUBY

Left: An example of a standard Japanese Language School classroom desk at the Hongwanji. This table and many others were made by the parishioners who were plantation carpenters; Right: What we do know, from the many idle carvings, is that the students understood the lessons quickly and had free time or that the students were subtly undermining the Japanese language instruction. Note, there are no Japanese written *kanji* or *hiragana* or *katagana*.

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1

Statistics of Japanese Language Schools in Hamakua 11th District
as of May 1940
from Nippu Jiji Hawaii Nenkan [Yearbook]
Contributed by John J. Stephan (1/17/98)

Name of school	Affiliation	Number of students	M	F	Parents' representative	Principal & teachers
Ahulua	Independent	42	17	25	Takeichi Fujii	Teiichi Suzuki/Sakai Suzuki
Honokaa	Ditto	353	176	177	Kazuo Ikoji	Kashuu Higa/ Yoshihiro Takushoku, Mitsumaru Ekuan, Hisao Kotake, Sono Matsuzaki, Otoko Higa
Paaui	Ditto	86	41	45	Kazuo Takata	Itsuei Hisatake/ Kimiyo Hisatake
Kukuihaele	Ditto	101	48	53	Masato Matsumura	Yoshimi Okumoto/ Tomiyo Okumoto
Kukaiau	Ditto	52	26	26	Yuhsaburo Endo	Hanzou Shimokawa/ Shigeno Shimokawa
Paaui	Ditto	175	85	90	Minezoh Nakahara	Tatsuju Kashiwara/ Kiyoko Kashiwara
Kamuela	Ditto	132	64	68	Jitsuji Wakayama	Kiyoto Izumi/ Miharu Izumi
Kapahu	Ditto	86	45	41	Jouichi Tawara	Teiichi Suzuki/ Sakai Suzuki
Kapulena	Ditto	20	9	11	Tsuyoji Fujii	Yoshimi Okumoto
Total	9 schools	1076	511	565	Faculty 21	(12 males, 9 females)

Note: Called Yoshito Okumoto, eldest son of the Okumotos, to have him clarify how his father could manage to teach both Kukuihaele and Kapulena schools. He said his parents taught five week days at Kukuihaele and on Saturday his father taught for three or four hours at Kapulena.

KOTAKE FAMILY COLLECTION

This page from the 1940 *Nippu Jiji Hawaii Nenkan* (yearbook) shows the large number of students enrolled in the Honoka'a Japanese Language School. The Honoka'a Japanese Language School number of students enrolled—353 total students—male, 176; female, 177.

After the war, Reverend Tsuge arrived to lead the Honoka'a Hongwanji, he organized the Sunday School choir of older students lead by Henry Nakamura.

Honoka'a Hongwanji Buddhist Mission
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MARRIAGE CEREMONIES

Application No. 77518
This license expires: JANUARY 15, 1940
(Date to be issued by Agent)
Ceremony to be performed in the district of: HAWAII
(District to be named by Agent)

MARRIAGE LICENSE

These Presents are to Authorize and License any person, who is legally authorized by the President, Deputy or Board of Health to perform the marriage ceremony within the Territory of Hawaii, to solemnize the marriage of:

JITEKU KOTAKE (Name)
and
AKIKO FUJINO (Name)

The following statements, which are made a part hereof, are facts concerning the above-named persons, as furnished by their affidavits presented to me upon application for this license.
(The license is the marriage of.)

(Date and/or Place)

IN TESTIMONY WHEREOF, I have hereunto set my hand at
HAWAII, this 15th day of December, 1939.

County of: HAWAII
City of: Honolulu
District of: HAWAII

From the Groom	From the Bride
Full Name: JITEKU KOTAKE	Full Name: AKIKO FUJINO
Residence: Honolulu, Hawaii	Residence: Honolulu, Hawaii
Date of birth: September 7, 1900	Date of birth: December 11, 1905
Age at last birthday: 39 years	Age at last birthday: 33 years
Color of hair: Black	Color of hair: Black
Color of eyes: Brown	Color of eyes: Brown
Height: 5' 10"	Height: 5' 10"
Weight: 150 lbs	Weight: 120 lbs
Married: Never	Married: Never
Place of birth: Japan	Place of birth: Japan
Place of residence: Honolulu, Hawaii	Place of residence: Honolulu, Hawaii
Occupation: Office Clerk	Occupation: Housewife
Length of residence in Territory of Hawaii: 25 yrs.	Length of residence in Territory of Hawaii: 25 yrs.
Full name of father: KAZUO KOTAKE	Full name of father: MATSUO FUJINO
Place of birth: Japan	Place of birth: Japan
Place of residence: Honolulu, Hawaii	Place of residence: Honolulu, Hawaii
Full maiden name: None	Full maiden name: None
Place of birth: Japan	Place of birth: Japan
Place of residence: Honolulu, Hawaii	Place of residence: Honolulu, Hawaii

*This license is valid only in the district of HAWAII in the federal district in which this license is issued and this license is effective ONLY for a period of 30 days commencing from and including the date of its issuance.

This license expires: July 20, 1939
(Date to be issued by Agent)
Ceremony to be performed in the district of: HAWAII
(District to be named by Agent)

MARRIAGE LICENSE

These Presents are to Authorize and License any person, who is legally authorized by the President and Deputy or Board of Health to perform the marriage ceremony within the Territory of Hawaii, to solemnize the marriage of:

Francis M. Kawai (Name)
and
Loris M. Kawai (Name)

The following statements, which are made a part hereof, are facts concerning the above-named persons, as furnished by their affidavits presented to me upon application for this license.
(The license is the marriage of.)

(Date and/or Place)

IN TESTIMONY WHEREOF, I have hereunto set my hand at
HAWAII, this 20th day of July, 1939.

County of: HAWAII
City of: Honolulu
District of: HAWAII

From the Groom	From the Bride
Full Name: Francis M. Kawai	Full Name: Loris M. Kawai
Residence: Honolulu, Hawaii	Residence: Honolulu, Hawaii
Date of birth: April 25, 1907	Date of birth: April 25, 1913
Age at last birthday: 31 years	Age at last birthday: 25 years
Color of hair: Black	Color of hair: Black
Color of eyes: Brown	Color of eyes: Brown
Height: 5' 10"	Height: 5' 10"
Weight: 150 lbs	Weight: 120 lbs
Married: Never	Married: Never
Place of birth: Japan	Place of birth: Japan
Place of residence: Honolulu, Hawaii	Place of residence: Honolulu, Hawaii
Occupation: Office Clerk	Occupation: Housewife
Length of residence in Territory of Hawaii: 25 yrs.	Length of residence in Territory of Hawaii: 25 yrs.
Full name of father: MATSUO FUJINO	Full name of father: MATSUO FUJINO
Place of birth: Japan	Place of birth: Japan
Place of residence: Honolulu, Hawaii	Place of residence: Honolulu, Hawaii
Full maiden name: None	Full maiden name: None
Place of birth: Japan	Place of birth: Japan
Place of residence: Honolulu, Hawaii	Place of residence: Honolulu, Hawaii

*This license is valid only in the district of HAWAII in the federal district in which this license is issued and this license is effective ONLY for a period of 30 days commencing from and including the date of its issuance.

This license expires: Oct 20, 1941
(Date to be issued by Agent)
Ceremony to be performed in the district of: HAWAII
(District to be named by Agent)

MARRIAGE LICENSE

These Presents are to Authorize and License any person, who is legally authorized by the Territorial Commission of Public Health, to perform the marriage ceremony within the Territory of Hawaii, to solemnize the marriage of:

Kiyoshi Kiyoshi (Name)
and
Janet Kotake (Name)

The following statements, which are made a part hereof, are facts concerning the above-named persons, as furnished by their affidavits presented to me upon application for this license.
(The license is the marriage of.)

(Date and/or Place)

IN TESTIMONY WHEREOF, I have hereunto set my hand at
HAWAII, this 20th day of October, 1941.

County of: HAWAII
City of: Honolulu
District of: HAWAII

From the Groom	From the Bride
Full Name: Kiyoshi Kiyoshi	Full Name: Janet Kotake
Residence: Honolulu, Hawaii	Residence: Honolulu, Hawaii
Date of birth: May 15, 1914	Date of birth: May 15, 1914
Age at last birthday: 26 years	Age at last birthday: 26 years
Color of hair: Black	Color of hair: Black
Color of eyes: Brown	Color of eyes: Brown
Height: 5' 10"	Height: 5' 10"
Weight: 150 lbs	Weight: 120 lbs
Married: Never	Married: Never
Place of birth: Japan	Place of birth: Japan
Place of residence: Honolulu, Hawaii	Place of residence: Honolulu, Hawaii
Occupation: Office Clerk	Occupation: Housewife
Length of residence in Territory of Hawaii: 25 yrs.	Length of residence in Territory of Hawaii: 25 yrs.
Full name of father: KAZUO KOTAKE	Full name of father: MATSUO FUJINO
Place of birth: Japan	Place of birth: Japan
Place of residence: Honolulu, Hawaii	Place of residence: Honolulu, Hawaii
Full maiden name: None	Full maiden name: None
Place of birth: Japan	Place of birth: Japan
Place of residence: Honolulu, Hawaii	Place of residence: Honolulu, Hawaii

*This license is valid only in the district of HAWAII in the federal district in which this license is issued and this license is effective ONLY for a period of 30 days commencing from and including the date of its issuance.

This license expires: Sept 23, 1941
(Date to be issued by Agent)
Ceremony to be performed in the district of: HAWAII
(District to be named by Agent)

MARRIAGE LICENSE

These Presents are to Authorize and License any person, who is legally authorized by the Territorial Commission of Public Health, to perform the marriage ceremony within the Territory of Hawaii, to solemnize the marriage of:

Kiyoshi Kiyoshi (Name)
and
Janet Kotake (Name)

The following statements, which are made a part hereof, are facts concerning the above-named persons, as furnished by their affidavits presented to me upon application for this license.
(The license is the marriage of.)

(Date and/or Place)

IN TESTIMONY WHEREOF, I have hereunto set my hand at
HAWAII, this 23rd day of September, 1941.

County of: HAWAII
City of: Honolulu
District of: HAWAII

From the Groom	From the Bride
Full Name: Kiyoshi Kiyoshi	Full Name: Janet Kotake
Residence: Honolulu, Hawaii	Residence: Honolulu, Hawaii
Date of birth: May 15, 1914	Date of birth: May 15, 1914
Age at last birthday: 26 years	Age at last birthday: 26 years
Color of hair: Black	Color of hair: Black
Color of eyes: Brown	Color of eyes: Brown
Height: 5' 10"	Height: 5' 10"
Weight: 150 lbs	Weight: 120 lbs
Married: Never	Married: Never
Place of birth: Japan	Place of birth: Japan
Place of residence: Honolulu, Hawaii	Place of residence: Honolulu, Hawaii
Occupation: Office Clerk	Occupation: Housewife
Length of residence in Territory of Hawaii: 25 yrs.	Length of residence in Territory of Hawaii: 25 yrs.
Full name of father: KAZUO KOTAKE	Full name of father: MATSUO FUJINO
Place of birth: Japan	Place of birth: Japan
Place of residence: Honolulu, Hawaii	Place of residence: Honolulu, Hawaii
Full maiden name: None	Full maiden name: None
Place of birth: Japan	Place of birth: Japan
Place of residence: Honolulu, Hawaii	Place of residence: Honolulu, Hawaii

*This license is valid only in the district of HAWAII in the federal district in which this license is issued and this license is effective ONLY for a period of 30 days commencing from and including the date of its issuance.

HHBM

These marriage licenses are representative of licenses issued to four Honoka'a couples through the Territorial of Hawai'i Board of Health and placed for safe keeping at the Hongwanji. Because of the construction of the new Hondō, Kiyoshi and Janet Kotake Murakami were married in the Quonset hut which was serving as Sanctuary and Social Hall.

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FUNERAL CEREMONIES



UJIKI FAMILY COLLECTION

The 1948 grandfather Masajiro Ujiki's funeral. The funeral mourners first formed at the Ujiki Store on Māmane Street showing connection with whole of community.



UJIKI FAMILY COLLECTION

Later, participants convened at the Temple for the funeral service.



UJIKI FAMILY COLLECTION

Honoka'a Hongwanji Buddhist Mission
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↓ Quonset Hall

↓ Old Hondō ↓ Kitchen ↓ Dōjō

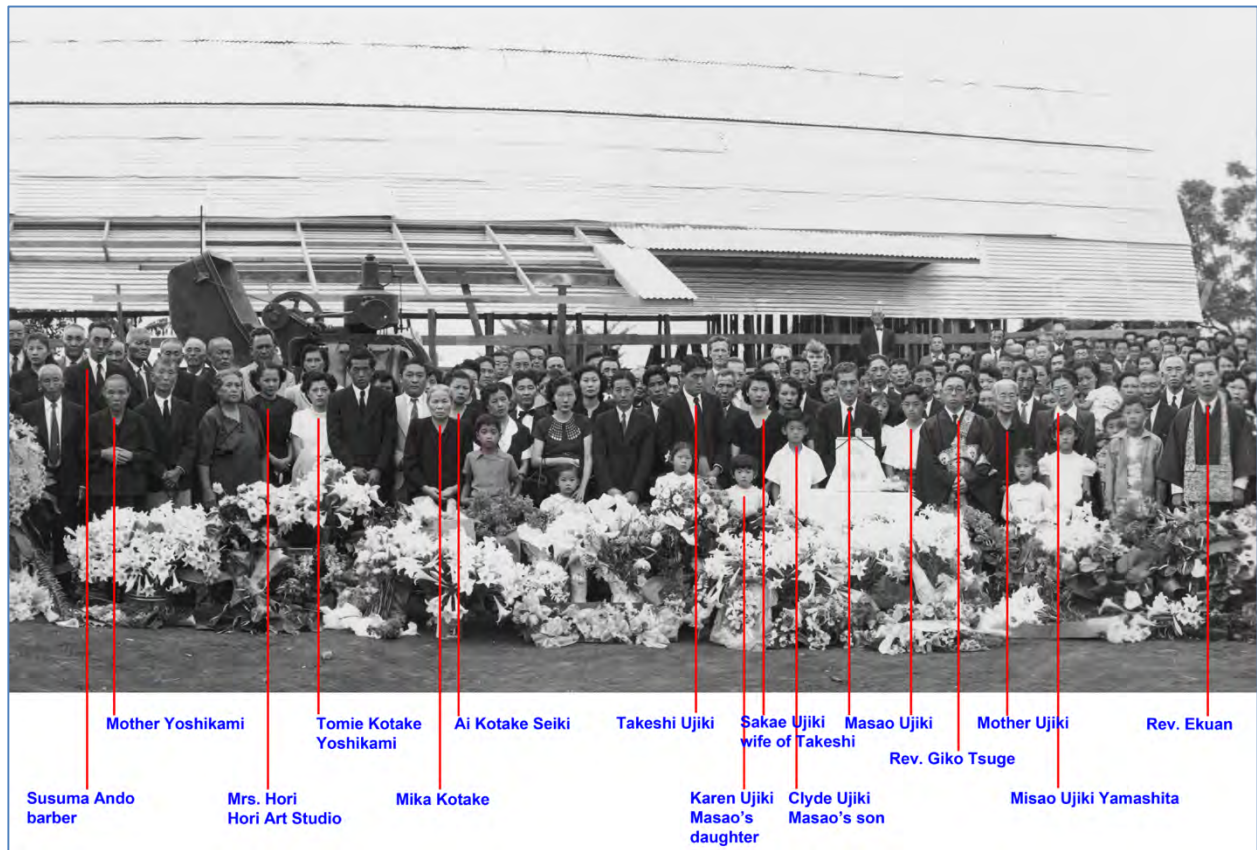


HORI FAMILY COLLECTION

Panorama photographs served an important function for both the family members of the deceased and Hongwanji and community members. These four photos above show the honoring of the departed 1) funeral attendees at Mr. Ujiki's store; 2) and 3) the attendees at the old Temple; 4) the attendees in 1950 at Mrs. Masae Ujiki's funeral photographed at the temporary Quonset hut Temple. To "read" the photos look to the center where the most immediate family members are standing and the officiating *sensei* (priest) is behind the coffin and *ihai*. An *ihai* is usually a 4 x 4 wood temporary grave marker with the deceased's name and important birth and death dates and the person's prefecture of origin in Japan. The prefecture recording was important in Hawai'i commemorating the original homeland of the deceased.

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The open-air Quonset hut is in the background. Mrs. Masae Ujiki's funeral is in the foreground, ca. 1950-1951. The central-most individuals in this funeral assembly are the immediate family and Reverend Giko Tsuge who presided. On either side are close relatives, related to the Ujiki family or close friends in the Temple community. A funeral panorama photograph was a keepsake remembrance, and possibly sent to distant relatives in Japan. (Name identification provided by Janet Kotake Murakami.)

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HORI FAMILY COLLECTION

Detail: Reverend Giko Tsuge at the funeral ceremony. (Please see p. 59 for the full panorama photo of Masajiro Ujiki's funeral.)

COMMEMORATIVE AND FESTIVAL EVENTS IN THE COMMUNITY

Bon Odori and Bon Dancing

This annual Japanese Buddhist season (June to August) honors the spirits of departed ancestors. People return to ancestral family sites and clean ancestors' graves; departed spirits visit household altars. A dance, known as *Bon-Odori*, is held in a circle around a *yagura* (tower with raised platform). Musicians and singers perform on the raised platform of the *yagura*, and *taiko* drummers perform at ground level. The colorful hanging *chochin* (lanterns) add to the festivities. It is a time for families to visit the graves of their ancestors and clean the graves and place incense, flowers and other offerings at the grave site. Though in the case of the Columbarium at the Hongwanji flowers are placed collectively for the niches inside.

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SOCIAL LIFE AMONG JAPANESE

Bōn Odori.

Bon odori, a Japanese dance held for the celebration of the dead, is given by churches. It is held every summer vacation during July and August.

Ill luck is always with Honokaa when bon comes along. There never was a time when Mr. Rain did not visit us. He prevents the bon odori from lasting longer than ten o'clock and hinders many people from dancing. . . .

Bon odoris start from eight o'clock and last until no one is dancing, but usually they end about 12.30 a.m. Food is also served.

In the year 1930, in Honokaa, the people danced kasa odori, an umbrella dance. The participants decorated their umbrellas beautifully with crepe papers, tinsels and jingles. It was a beautiful sight.

1933 "Study of Honoka'a Community in Hawai'i by Mary Han and Vivien Botelho" and students under the direction of John Reineke at Honoka'a Intermediate School. (p. 96)



PHOTOGRAPH: P. QUENTIN TOMICH COLLECTION; NHERC

Taiko drummers add to the lively dancing at *Obon*.

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The Joyous Elephant Festival

This festival, celebrated in the early years of the Twentieth Century, centered around the allegorical story of a wild elephant being tied to a domesticated one so that both the novice and the experienced may benefit from each other. So, too, were novice monks linked to learned ones in the hopes that both will gain. The elephant is honored in Buddhism as can be seen in the entablature carvings in some Buddhist temples.



HORI FAMILY COLLECTION

1929. This partial panorama centers on the Awong Brothers' Store on the *makai* side of Māmane Street. The chalk board on the Awong Brothers store has a special on "Sunday 17 November." (This Honoka‘a Hongwanji Buddhist celebration was likely held on November 16, 1929.) On the right side is the roof-line of the Bank of Hawai‘i building, also dating this photograph as after the building's creation in 1927 but before the 1930 building of Honoka‘a People's Theatre.

The Katsu Goto Tragedy, the Honoka‘a Hongwanji Buddhist Mission Memorial Service and the Katsu Goto Memorial

There is a special memorial service held each year in November in remembrance of Honoka‘a resident and shopkeeper Katsu Goto, an early immigrant from Japan who sought to help his fellow countrymen resolve labor disputes. In 1889, he was murdered for his activism. (For more information see the International Longshore and Warehouse Union Jack Wayne Hall nomination for the Hawai‘i State and National Historic Registers.)



PHOTOGRAPHS: HĀMĀKUA JODO MISSION COLLECTION AND LAURA RUBY

Left: Katsu Goto; Right: The Katsu Goto memorial gravesite at the Hāmākua Jodo Buddhist Mission in Pa‘auhau.

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On the night of October 29, 1889, Goto attended a secret meeting, advising Japanese plantation workers who were taken advantage of by plantation owners and managers involved in a labor dispute at nearby Overend Plantation. Previously, the plantation owner had personally threatened Goto. Goto was ambushed on his way home by four men along 'Ōhelo Road fronting the Anglican Cemetery. Pulled from his horse, he might have died before being lynched on a telephone pole at a site directly across from the courthouse.

His killing prompted formal inquiries by the Imperial Japanese Government, an investigation by the Hawaiian Royal Government, and the conviction of the four men. The incident demonstrated to successive Hawaiian governments that overseas powers monitored the treatment of immigrants and that serious abuse could have repercussions.



PHOTOGRAPH: LAURA RUBY

Jitsuo Kotake served as *Kyōdan* president from 1993-1994. His last big community project was helping to secure funds for the Katsu Goto Memorial. A roast was held in his honor at the Honoka'a Hongwanji Social Hall and funds raised went towards the building of the Katsu Goto Memorial (Joyce Kotake-Seo, personal communication, January 25, 2016). Every year Honoka'a Hongwanji Buddhist Mission holds a memorial service in remembrance of Katsu Goto. The memorial is located at the Hilo-end of Honoka'a Town near where Goto was murdered.

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Parade and Festival for the United Nations International Day of Peace

The first event in Honoka'a was held September 23, 2007 and continues every September to reflect on and encouraging "unity in support of peace, compassion, and awareness of universal interdependence." The parade invites all the townspeople to join in the celebration of peace, and other events planned by the Peace Committee members include Read for Peace at the Honoka'a Library, a Peace Poster Contest, and "A Day of Mindfulness." Two Peace Poles have been installed by the Committee, one at the corner of Māmane and Lehua Streets, and the other at the Katsu Goto Memorial.



PHOTOGRAPH: LAURA RUBY

This is the 2013 *tsuru* (crane) image created in the style of an origami crane. This logo was created for the 7th Annual Parade and Festival for the United Nations International Day of Peace, here on a T-shirt. The *tsuru* is the symbol of longevity and good luck. It is also the symbol for Sadako Sasaki, a young girl who was a leukemia victim of the Hiroshima atomic bomb blast. She had hoped to fold 1,000 oragami cranes for health, happiness, and peace, but died before she could complete the effort. Today, there are thousands and thousands of origami cranes kept at the Hongwanji for the Peace Festival events.

Many of the more informal Hongwanji events include: the annual *Obon* festival, garage sale, arranging flowers and visiting patients at the hospital, helping with the Peace Parade and Lion's Pancake Breakfast, making chili for Western Week; and preparing and selling Okinawan pork, *nishime* (vegetables in broth), *sukimono* (meat and vegetables in broth), *andagi* (Okinawan donuts), and *barazushi* (rice with vegetables on top) for the Plantation Days festivities. Periodic *hana hana* days clean the Hongwanji grounds, and recently includes the tending of the Japanese Cemetery.

The New Dharma Band continues to broaden its outreach to the Honoka'a community performing its "songs expressing universal (but Buddhistic) values."

Honoka'a Hongwanji Buddhist Mission
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MARIA YANO COLLECTION

Left: 2003, the New Dharma Band ukulele and singing group at the Hongwanji Social Hall;
Right: 2006, New Dharma Band serenading the Senior Center.



MIYOKO HASEGAWA MATSUO COLLECTION

1987, Peggy Tanimoto leads a theatrical dance performance on another town theater stage.

Community Outreach and Clubs Organized at the Hongwanji

It is not known when *sumō* (the martial art most-Japanese, having its roots in Shinto religious practices) became competitive in Honoka'a. But participating in the Honoka'a Sugar Company plantation camps practice sessions, required only a *mawashi* (loincloth). *Sumō* built and maintained community spirit. It is possible that there was a *dōhyō* (*sumō* wrestling circle) on the Hongwanji grounds.

Honoka'a Hongwanji Buddhist Mission
Name of Property

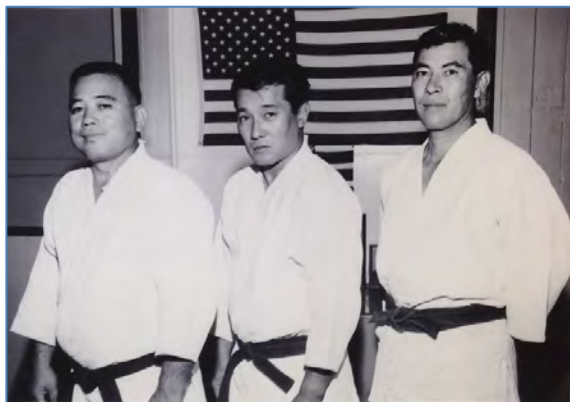
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SHIGEMATSU FAMILY COLLECTION; NHERC

Denzaburo Shigematsu (7th from the left) at a *sumō* match somewhere in Hāmākua. In this photo, he is holding one of his young sons setting the date circa 1930; Right: Shigematsu's *Keshō-mawashi* (ornamental *sumō* apron) indicating that he is a ranking *sumō* wrestler. The ceremonial apron was removed before the *sumō* matches. The *kanji* (Japanese writing using Chinese characters) are the characters of his family name.

In 1929, Reverend Kobun Araki, a black belt, third rank in judo started a class in this martial art. He promoted the construction of a judo hall. This form of martial arts emphasized best use of mind and body—for mutual benefit and welfare. The Judo Club was sponsored by the Hongwanji and it continues to this day, as does the Aikido training at the Judo *Dōjō* (hall).



NADAO HONDA COLLECTION; NHERC



MARIA YANO COLLECTION

Left: Sei Gi Kan Judo Club members: Shigeru Fujimoto, Nadao Honda, Keiko Kaneshiro; Right: members continuing the tradition in the 1970s.

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PHOTOGRAPHS: LAURA RUBY

Calligraphy in the Judo *Dōjō*. They are: Top: the calligraphy is too unique to identify, but likely relates to the Japanese martial arts; Bottom: “Aikido.” (Please see pp. 151-152 for their honorific placement in or near the *Dōjō*’s *tokonoma* [alcove]). (nd)

Aikido teaches the concept of using an opponent's own energy to gain control of the opponent or to toss the opponent aside.

In 1934, Reverend Giko Tsuge, the holder of the Third Rank in Kendo, organized and taught the Shinbu-kai Kendo Club. Kendo put forward the precepts of The Way of the Sword—enlightenment and heightened awareness. It flowed from the ability to focus and calm the mind and formed the mental and spiritual development of the individual as well. In 1935, Reverend Tsuge co-sponsored a kendo presentation to benefit the construction of a dining hall.

Honoka‘a is a festival and parade town and the Hongwanji members are dedicated participants be it the Western Week, Plantation Days, or the UN International Day of Peace parades.

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JANET MURAKAMI COLLECTION



MARIA YANO COLLECTION



PHOTOGRAPHER UNKNOWN

Several of the many festivals and parades in Honoka'a Town

Garage Sales and the Thrift Store attract many community members. These activities benefit both the Temple and help the community at large by providing reduced price goods.

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This was our delicious lunch, which was prepared by our Kyodan chef, Kenneth Kaneshiro, his wife Amy, with their efficient crew of Kyodan members.

The menu for the day - clockwise from the bottom right - lettuce wrap, Miso butterfish, Korean chicken, Soybean rice, Takuwan and shrimp/Lettuce Salad.

Lunch was served in an attractive red bento box, and lunch was enjoyed by all.

JANET MURAKAMI COLLECTION

Left: This 2013 garage sale held in the Social Hall was a huge success for the Hongwanji. Note the extensive variety of items for sale; Right: An example of an extra special *bento* (packaged meal) prepared by the *Kyōdan* members for the garage sale.

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People Associated with the Hongwanji History



HHBM

REVEREND GIKO TSUGE

Reverend Giko Tsuge was the eighth resident and longest serving minister for the Honoka'a Hongwanji Buddhist Mission (1934-1959) and the most influential.

He, in conjunction with the *Kyōdan* (congregation) board, oversaw the purchase of the present Temple site.

He organized and taught the first Shinbu-kai Kendo Club (among his accomplishments, he was a third rank in kendo). He started the Sunday School choir lead by Henry Nakamura.

World War II shut down all Temple activities. Long-time *sensei*, Reverend Giko Tsuge was confined four years in internment camps on the mainland. At that time Mrs. Tsuge was alone. Mika Kotake, Honoka'a Town proprietor of Kotake Store, a devoted Buddhist and good friend of Mrs. Tsuge, went to the parsonage every night to keep Mrs. Tsuge company.

Upon Reverend Tsuge's return in December, 1945, the *Kyōdan*, which had been dormant for the duration of the war was revitalized. Reverend Tsuge returned to his Honoka'a ministry with

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renewed purpose. But it was not until 1946 that the various Temple-affiliated organizations resumed their activities and restored them to their pre-war status.

The general reconstruction of the Mission became a major issue. In time, the board of directors, officers, and followers of the Mission concluded that the deterioration of the Temple and the living quarters was beyond repair. "Its rundown condition would quite possibly impair not only the sanctity of the Temple but also cause disrespect of the Buddhist faith." (William Bonk, *Honoka'a Hongwanji Mission 1904–2004* Commemorative booklet)

Reverend Tsuge worked along with Ukichi Kuramitsu, president of the *Kyōdan*, to remodel and enlarge the Judo Hall and construction of the 22' x 42' dining hall (later dismantled). In 1950, a decision was made to construct a 40'x 80' Quonset hut structure on the Hongwanji property. This was a temporary measure so that the demolition of the old *Hondō* and Minister's Residence could make way for the new Temple structure. The Quonset hut was a combination gymnasium and Social Hall, as well as the Sanctuary. It was erected within two months. (Please see p 59) The new *Hondō* and Minister's Residence was dedicated in 1951. (Please see Addendum D for all Honoka'a Hongwanji *sensei* and *Kyōdan* presidents.)

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**Williams
Mortuary
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AND
EFFICIENT
SERVICE**

1076 S. BERETANIA
**Phones 3524
and 68474**

672 (1938-39) POLK-HUSTED DIRECTORY CO.'S

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Repairing by Experienced Mechanics
Also Paint Shop Honokaa Tel 2
White 224 PO Box 260
" High and Grammar School H L Lars-
gaard prin Honokaa
" **Hongwanji Mission Giko Tsuge priest**
Honokaa
" Japanese School Seikan Higa prin Ho-
nokaa
" Library (Hilo Library) Honokaa
" Park Honokaa
" Post Office B B Hay postmaster
HONOKAA SUGAR CO W P Naquin Mgr
Haina F A Schaefer & Co Ltd Hono-
lulu Agents
" Sugar Co's Hospital Haina
" Sugar Co's Store T B Blacakadar mgr
gen store Haina br Kukulhaele
HONOKAA SUPPLY STORE (A n t o n e
Jesus Jr) Drugs Confectionery Photo
Supplies Honokaa PO Box A57
" Union Church Rev T D Preston pastor
Honokaa
" Water Works Honokaa
Honokahau Japanese School Holualoa
" Ranch (F R Greenwell) po Kailua
" School A S Teixeira prin po Holualoa
Honolulu Dental Supply Co (br) H S E
Chang mgr 116 Kamehameha av Hilo
" Iron Works Co (Hilo Branch) see Hilo
" Technical School (registration office)
26 Waiianuenue Hilo
HONOMU CHRISTIAN BOARDING
SCHOOL Rev Shiro Sokabe Prin
Honomu Tel 14 Blue 19 PO Box 155
" Gakuen Jogen Saito prin Honomu
" Mormon Church D B Kalani in chg Ho-
nomu
" Park Honomu
" Post Office B B Hay postmaster
" School R L Roberts prin Honomu
" Sugar Co J F Ramsay mgr Honomu
" Sugar Co's Store B B Hay mgr gen
store Honomu
" Theatre (H Tanimoto) Honomu
Honozaki Fred M slsmn TWAOCo h372 Pio-
pio Hilo
" Geo S clk HiloSCO Hilo
" Mildred S Mrs tchr DPI h372 Piopio
Hilo
Hook Wm homesteader Kaauhuhu po
Hawii
Hookahi David lab Kai Malino
Hookano Cozy Waimea po Kamuela
" Jos formn Brewer & Co Hilo
" Margt K emp White Star Lndy r332
Kukuau Hilo
" Japanese School K S Sakamoto prin
Hookena
" Post Office L P Lincoln postmaster
" School Sanae Kanda prin Hookena
Hoolulu Park Waiakea Hilo
Hoomana Ke Akua Ola (Ke Ola Mau Loa
Church) Waimea po Kamuela
" Naauao Church 554 Manono av Hilo
Hoomanawanui Hiram farmer Kainaliu
po Kealakekua
Hoopai Jacob E Punaluu po Naalehu
Hooper Chas E Kealakekua
" Wm J farmer Kealakekua
Hoopil Anna Mrs tchr DPI h326a Waiian-
nuenue Hilo
" Hanoa lab Moaula po Pahala
" John lab h206 Todd av Hilo
" Kele lab Olua
Hoopialna Anna Mrs cook Puumaile
Home Hilo
Hoopio John painter County Eng Hilo
HOOSEKIDO WATCH STORE (Yoshiro
Hiraoka) Watch Repairer and Jewel-
er 243 Kamehameha av Hilo PO Box
195

HOP KEE, Chong Chow Mgr Sanitary Poi
Shop 26 Lihuiwai Hilo PO Box 145
HOP WO RESTAURANT (Chun Kong)
Chinese Hawaiian and American
Meals 310 Keawe Hilo
Hepfe Carl mech h1882 Kilauea av Hilo
" Fred C mech h15 Lei Hilo
" Wilhelmina (wid H M) h2469 Kilauea
av Hilo
" Wm cowboy Kapapala po Pahala
Hopper Kenneth L clk HawnACO Pahala
" Leroy A asst chemist LSCo Papaaloa
Hori Ichitaro h648 Hinano rd Hilo
" Stanley S carrier PO r648 Hinano rd
Hilo
Hori Kikue sten P K Inskip r62 Liliuoka-
lani Hilo
" Noboru printer Hawaii Asahi Shinbun
r62 Liliuokalani Hilo
" Sakujiro clk Hilo Library h31 Kou lane
Hilo
" Sawanori printer Hawaii Asahi Shin-
bun r62 Liliuokalani Hilo
" Thos S emp Hilo Photo Supply Hilo
" Tokuchi mgr Hawaii Asahi Shinbun
Sha h62 Liliuokalani Hilo
" Yoe Mrs confr 31 Haili h62 Liliuokalani
Hilo
" Yoshio bakery Kohala
Horibata Chokichi h76 Liholihilo Hilo
" Kelya seamn r76 Liholihilo Hilo
Horli Yasu Mrs h134a Wainaku Hilo
Horikawa Sue clk Hata Shoten r171 Ku-
kuau Hilo
Horikoshi Hanako barber 1404 Kameha-
meha av Hilo
Horio Robt S lab Road Dept r Kaumana
rd Hilo
" Tokuchi bkpr Hilo Motors h opp 79
Hoku Hilo
Horita Dick K with M Nakahara Paaui
" Fujio lab Brewer & Co Hilo
" G formn Mana Rock & Sand Co Hilo
" Masaichi luna PSPCo Paaui
" T mason HSCo Haina
" Tsugiwa lab Road Dept Hilo
Horiuchi Tomotaka gen store 72 Kapiolani
Hilo
" Umesaku hd blksmith Waiakea Mill
Co Hilo
Horkia Nicholas lab HawaiiConsRy r134
Kalaniana'ole av Hilo
Horner Eug supervising prin DPI (East
Hawaii) h50 Ululani Hilo
" Marian A Mrs tchr DPI h50 Ululani Hilo
Hornung J H r318 Kinooole Hilo
Hose Edw Kai Malino
" Henry Hookena
Hoshida Eno Mrs emp Hilo Brewery Hilo
" Geo Y slsmn HELCo h524 Kilauea av
Hilo
" Matsuo massage 78 Piopio Hilo
" Takeo slsmn S Miyamoto Cash and
Carry r78 Piopio Hilo
" Tone Mrs midwife 78 Piopio Hilo
" Yotaro h78 Piopio Hilo
Hoshida Jas Y clk Kaiwiki Sugar Cos
Store Ookala
" Shoichi poultry 1939 Kinooole Hilo
" Yasutaro h341a Piopio Hilo
" Yoshiaki clk Futimoto Trading Co
r1939 Kinooole Hilo
Hoshino Mae tchr DPI Kukulhaele
" Magotaro restaurant Honaunau
Hossack Alex T agrlst HawnACO Pahala
HOTEL RICKARD Mrs Nellie Walker
C (See adv)
Hotz Lloyd G slsmn SOCo Kailua
Howard Frank clk OSCo Papaikou
" Jack A jr br mgr White Sewing Ma-
chine Agency h2045 Kalaniana'ole av
Hilo
" Julia (wid Frank) Papaikou

HOTEL RICKARD

MRS. NELLIE WALKER, Mgr.

Modern Conveniences—Moderate Rates—Golf Course

P. O. BOX C

HONOKAA, HAWAII

TOLL 2 BLUE 312

1938-1939 *Polt-Hustead Directory*. This entry for Reverend Tsuge is similar to entries for other priests in many other directories.

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CHARLES S. KOHARA

Charles Kohara learned the building trade from his father, and was taught drafting by Chinese engineer Afong W. Heen, who he worked for during the opening years of the 1920s. When Heen became County Engineer in 1922, Kohara followed him to work in the County Public Works Department. In 1925, Heen relocated to Honolulu and Kohara did likewise, working in the capital city as a draftsman.

At the outset of the Great Depression, Kohara worked as a draftsman for the U.S. Army's Quartermaster Corps. By 1935, he returned to Hilo and again worked as a draftsman in the office of the County Engineer.

1930 Fifteenth Census of the United States

Kohara was one of the first draftsmen of Japanese descent in Hawai‘i, and although he was never licensed as an architect or engineer, he designed and developed construction documents for a number of architectural projects. The Hilo Hongwanji was one of the first buildings he designed. Other Hongwanji temples he designed are at Kea‘au (1937), Pāhala (1946), Honoka‘a (1951), and Pāpa‘ikou (1954) on the island of Hawai‘i and the Mō‘ili‘ili Hongwanji Temple (1960) in Honolulu. Kohara always designed the temples as a service, never for monetary payment; however, the electrical, structural, and other engineers, who were hired through friendships or acquaintance, were paid for their services.

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Criterion C: Architecture

Narrative Statement

The current Honoka'a Hongwanji Buddhist Mission *Hondō* is significant as a good example of the East-West style of Buddhist temple architecture as it appears in a rural plantation community on the island of Hawai'i at the Local Level under Criterion C. It embodies the integrity of precepts set forth by Bishop Yemyo Imamura who endeavored to create a pan-Asian, international Buddhist style that is a combination of Indian, Japanese, and Western characteristics. The building's entrance features a central Mughal-style rounded arch, defined by flat-roofed towers on each side. The towers themselves each have a tall window set inside a recessed, scalloped ogee arch on both the front and side walls. The Sanctuary is illuminated in the daytime through textured glass with a starburst design laid out on the Waipi'o-, mauka- and Hilo-sides. The interior is organized by pews facing the chancel, with a central isle providing access. The *gejin* (outer sanctuary) is the floor level for the pews. The chancel consists of three bays, separated by two columns. Inside the *naijin* (innermost sanctuary) is one additional level higher above the chancel. The attached private Priest's Residence, immediately Hilo-side of the *Hondō*, is a two-story structure constructed with a concrete foundation, vertical siding, exterior girt, and green *totan* roof.

The Social Hall is a multi-purpose two-story structure constructed on a concrete slab, with CMU walls on the lower floor and wood frame/wood walls overlaid with shiplap on the main floor. The roof is of green *totan*. The front entrance is centered and recessed, with meeting rooms on each side. The front entrance leads to a great room. In addition, the Columbarium is located on the far mauka-Hilo-side. The lower level consists of former classrooms that are now used for storage.

The Japanese Cemetery is an organic design, with a meandering pathway up the hillside designed to facilitate the uphill climb and access individual gravesites. The grave markers themselves reflect the increasing prosperity of Japanese in Hawai'i. The earliest surviving grave markers consist of simple locally obtained lava stones, either individual or in groups, and with or without etched Japanese script. Other early monuments are made from local basaltic blue stone. Later monuments include granite, and perhaps some marble. Where possible, these monuments include information as to the Japanese prefecture of origin, individual and/or family name, date of death, etc. Significantly, a major group monument, adorned with Buddhist symbols, commemorates Japanese pioneers in the community. Later monuments increasingly use English to identify the deceased and Arabic numerals to identify dates.

The Judo *Dōjō* reflects the utility of Plantation-Era architecture. The building's features include post-and-pier and concrete pad foundations, both board-and-batten and tongue-and-groove single board walls, double-hung windows, exposed rafter tails, and a roof that is both hipped and made of *totan*. The building has been expanded twice and moved once, as was often the case of these kinds of structures. It consists of a large central room for instruction on the main floor; in addition, a small closet, exhibition space, and stairway occupy the most-makai portion. The lower level is used as dressing rooms and storage.

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Conclusion

Criterion A (History and Events)

The Temple is significant under Criterion A for its associations with the development of Buddhism on the Island of Hawai'i, and with the role of the Japanese in Hawai'i's history.

The Honoka'a Hongwanji Buddhist Mission property meets the Registration Requirements set forth in the Historical and Architectural Resources of Honoka'a Town, Namoku Ahupua'a, Hāmākua District, Hawai'i Island, Hawai'i Multiple Property Submission. The Hongwanji is eligible for the Hawai'i and National Registers of Historic Places at the Local Level under Criterion A and Criterion C due to its continuous significance as a small town religious institution and its period international style architecture.

The Period of Significance, 1929, begins with the oldest extant building on the Lehua Hongwanji property, the Judo *Dōjō*. This Period of Significance continues through 1971, with the dedication of the Social Hall (included in the historical period).

Under Criterion A (History/Events), the Hongwanji property is significant at the Local Level under Criterion A, as the structures typify the hard work of immigrants to improve their economic status and provide spiritual solace. The Hongwanji property conveys its sense of historic character through structural and associative integrity, and it has documented historical significance within the contexts of the development of Honoka'a Town. It is representative of the development of religious institutions connected with the plantation hegemony. The Japanese American community benefited from this community gathering place. As the NPS nomination guidelines state: religious institutions recognize "the religious properties as a resource significant under a theme in the history of religion having secular scholarly recognition, and as a religious property significant for its architectural design and construction, and its use as an important social/cultural venue."

This sense of greater community is exemplified by the fact that Reverend Tsuge was able to return to Hawai'i after internment, oversaw the construction of a new Temple and Priest's Residence in 1951, and continued to serve with enthusiasm until he retired in 1959. Because of the Social Hall, dining area, kitchen, martial arts hall, and the earlier adjacent language school, the Temple complex continues to be able to offer itself as a facility for use by the entire former plantation and current and ongoing Honoka'a communities. In the history of the current Hongwanji buildings, activities have included plays, judo, Boy Scouts, Girl Scouts, aikido, karate, and arts and crafts.

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Criterion C (Architecture)

Integrity

The current Honoka‘a Hongwanji Buddhist Mission complex retains a high degree of architectural integrity.

The *Hondō* is significant the Local Level under Criterion C (Architecture). The building is typical of its period in its use of materials, method of construction, craftsmanship, and design. It embodies the precepts set forth by Bishop Yemyo Imamura who endeavored to create a pan-Asian, international Buddhist style that is a combination of Indian, Japanese, and Western characteristics. The *Hondō* one of five temples rendered in this style to remain standing on the island of Hawai‘i. The others are: the Hilo Honpa Hongwanji Betsuin; Honomū Henjoji Shingon Mission; Kamuela Hongwanji Mission; and the Pāpa‘ikou Hongwanji Mission. None of these other temples are listed in either the Hawai‘i or National Registers of Historic Places.

Local Japanese Draftsman Charles Kohara designed both the Honoka‘a Hongwanji (1951) Pāpa‘ikou Hongwanji (1955) and other temples. The new Honoka‘a Hongwanji was obviously the more elaborate project with more spending allowed. The building replaced the deteriorated 1904/1905 Temple, and was erected in commemoration of the 50th anniversary of the Buddhist community’s establishment. The project was obviously built to be an expression of the growth of the Japanese American society as well as the Honoka‘a Hongwanji congregation. The centered entry with its scalloped, rounded archway serves as a focal point for the building and conveys a Mughal spirit, which is reinforced by the incised, cusped ogee arches framing the windows flanking the entry. In contrast, the interior sets forth a predominantly Japanese sensibility with its coffered ceiling, and centered, elevated *naijin* which projects into the congregational space. It is adorned with rounded columns, a gilded *ranma* with peacocks and peonies, and *noren*.

A suggested architectural remediation is to return the windows in the two *Hondō* towers to their historically appropriate façade window grills or decorative fenestration that would not restrict air circulation.

The Social Hall reflects modern late 20th century local architecture. The basement level features a concrete foundation, CMU walls, and louvered windows. The main floor is level with the *mauka* parking lot, its wood frame, has banks of louvered windows on both the Waipi‘o- and Hilo-sides, and has a hipped roof with open gables on both ends. A Wisteria Crest has been placed above the entrance.

The Judo *Dōjō*’s design follows earlier Plantation-Era elements: Much of the building is on post-and-piers with a partial basement and concrete floor down-slope. A lattice skirt, single walls, internal girts, double-hung windows, open rafter tails, and a hipped *totan* roof are common in adjacent camps.

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The Japanese Cemetery also retains its historic character as a rural, ethnic burial site.

In summation, the Honoka'a Hongwanji Buddhist Mission complex retains its integrity in terms of location, design, setting, materials, workmanship, feeling and association. Taking into account the criteria considerations A (owned by a religious organization), B (relocation of the Judo *Dōjō* 48 years ago), and G (the Social Hall is only 48 years old), the property is worthy of listing on the Hawai'i and National Registers of Historic Places because: (1) The premises has provided an important foundation for the local Japanese American community from early immigration, through the Americanization process, during the dark days of World War II, and to the present; (2) The Social Hall will reach the 50-year mark in less than two years; (3) The Judo *Dōjō* was moved a minimal distance within the same property nearly 50 years ago. On this basis, the Historic Honoka'a Town Project nominates the Honoka'a Hongwanji Buddhist Mission to both the Hawai'i State and National Registers of Historic Places.

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Previous documentation on file (NPS):

☐ preliminary determination of individual listing (36 CFR 67) has been requested
☐ previously listed in the National Register
☐ previously determined eligible by the National Register
☐ designated a National Historic Landmark
☐ recorded by Historic American Buildings Survey # _____
☐ recorded by Historic American Engineering Record # _____
☐ recorded by Historic American Landscape Survey # _____

Primary location of additional data:

☐ State Historic Preservation Office
☐ Other State agency
☐ Federal agency
☐ Local government
☐ University
☐ Other
Name of repository: _____

Historic Resources Survey Number (if assigned): _____

1. Geographical Data

Acreage of Property _____

–Lehua Parcel–TMK 4-5-018: 009–34,672 square feet;
–Cemetery Parcels–TMK 4-6-006: 009–154,812 square feet (large parcel); TMK 4-6-006: 008–8,712 square feet (small parcel)–equals total Cemetery property–163,524 square feet.

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Use either the UTM system or latitude/longitude coordinates

Latitude/Longitude Coordinates

Datum if other than WGS84: _____

(enter coordinates to 6 decimal places)

Lehua Property:

1. Latitude: 20° 04' 43" North

Longitude: 155° 28' 12" West

Cemetery Properties:

2. Latitude: 20° 04' 49" North

Longitude: 155° 28' 36" West

Latitude:

Longitude:

Latitude:

Longitude:

Or

UTM References

Datum (indicated on USGS map):

☐ NAD 1927 or ☐ NAD 1983

1. Zone: Easting: Northing:

2. Zone: Easting: Northing:

3. Zone: Easting: Northing:

4. Zone: Easting: Northing:

Verbal Boundary Description (Describe the boundaries of the property.)

The Lehua Hongwanji Buddhist Mission property is a polygon containing former parcels 7 and 10, now listed on the State and Country records as Tax Map Key (3) 4-5-018: 009. The perimeter dimensions are as follows: starting at the southeast corner, moving clockwise, 129.30 feet fronting Lehua Street; 207.76 (172.00 + 35.76) feet on the *mauka* side; 129.11 feet on the Waipi'o-side; turning to the right (to the northeast)—35.76 most-Waipi'o-*makai* side; turning to the left (to the north)—100.13 feet on the Waipi'o-side; turning to the right (to the east)—70.22 feet on the *makai* side; and turning right (to the southwest)—100 feet on the Hilo-side; turning left—65 feet on the *makai* side.

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The Honoka'a Japanese Cemetery property is comprised of two parcels, with one smaller parcel enclosed within the larger parcel. The 1955 perimeter boundary dimensions are as follows:

Bg. at pipe at NW cor of this par of land, on E boundary of LCA 7824:1 and on E boundary of LCA 7824:1 S side of Honokaa-Waipio Govt Main Rd the coordinates ref to Trig Stn Kaa being 2433.9 ft N and 4892.3 ft W and running:			
1.	277 30'	73.00	ft along S side of Honokaa-Waipio Govt Main Rd to pipe;
2.	295 45'	52.16	ft along same to pipe;
3.	309 00'	113.40	ft along same to pipe;
4.	298 12'	47.60	ft along same to pipe;
5.	291 30'	33.00	ft along same to pt in middle of Nienie Gulch;
Thence following along windings of middle of Nienie Gulch along W boundary of Gr 2161 for the next 4 courses, the direct azi and dis. being:			
6.	356 20'	174.00	ft;
7.	35 35'	135.00	ft;
8.	2 45'	70.00	ft;
9.	337 13'	144.75	ft;
10.	109 29'	415.00	ft along rem Gr 2438 to pipe at SE cor of LCA 7824:1 and passing over pipe at 89.00 ft;
11.	194 30'	502.50	ft along E boundary of LCA 7824:1 to pt of bg.
AREA		3.83	ac

Boundary Justification (Explain why the boundaries were selected.)

The Lehua Honoka'a Hongwanji Buddhist Mission boundaries have remained fixed since the fee simple deed was transmitted to the Honoka'a Hongwanji Buddhist Mission in 1974. (Prior to that time the Hongwanji was operating on leased land.)

The Japanese Community Memorial Cemetery boundaries have remained fixed since 1955 (with the exception of .076 acres taken for highway improvements).

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TAX MAP KEY 4-5-018: 009



2. Form Prepared By

name/title: Ross W. Stephenson, PhD and Laura Ruby MA and MFA

organization: Historic Honoka'a Project

street & number: 38 South Judd Street, Unit 24B

city or town: Honolulu, state: Hawai'i, zip code: 96817

e-mail: rwaylands808@aol.com

telephone: (808) 679-9060-cell

date: August 22, 2019

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Additional Documentation

Submit the following items with the completed form:

- **Maps:** A **USGS map** or equivalent (7.5 or 15 minute series) indicating the property's location.
- **Sketch map** for historic districts and properties having large acreage or numerous resources. Key all photographs to this map.
- **Additional items:** (Check with the SHPO, TPO, or FPO for any additional items.)

MAPS

Honoka‘a Hongwanji Buddhist Mission Map Table

1	Ca. 1906	Island of Hawai‘i map: Honoka‘a area of significance demarked by the red rectangle—Walter E. Wall, Surveyor.
2	1983	USGS Honoka‘a Quad Honoka‘a Quad showing Honoka‘a Town on the Hāmākua Coast of the Island of Hawai‘i.
3	1983	Honoka‘a USGS Quadrangle Map cropped. Left red arrow points to the Cemetery property and the right arrow points to the Lehua Hongwanji property.
4	1995	USGS Honoka‘a Quad Honoka‘a Quad showing Honoka‘a Town on the Hāmākua Coast of the Island of Hawai‘i.
5	1995	USGS Honoka‘a Quad showing the Lehua Hongwanji property and the Honoka‘a Japanese Cemetery property in their current locations.
6	2014	Honoka‘a street map demarking the current Lehua Hongwanji property and the Honoka‘a Japanese Cemetery property in their current locations.
		Honoka‘a Hongwanji Buddhist Mission Historic Maps
7	Ca. 1880s	Historic Hawai‘i State Survey Office map showing Namoku Ahupua‘a (misspelling of Namoku) and Lauka Ahupua‘a in tan color. n.d.
8	1995	Historic Honoka‘a area map USGS Honoka‘a Quad map showing the approximate location of the Namoku Ahupua‘a in tan. Arrows showing the approximate site of the Lehua Honoka‘a Hongwanji Buddhist Mission and the Honoka‘a Japanese Cemetery.
9	1879	Historic Honoka‘a area map (Reg0335 Hawai‘i Government Survey map) showing the George M. Coffin Land Patent Grant,

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		approximate location of the Lehua Hongwanji property and the Honoka‘a Japanese Cemetery property demarked in red squares.
10	1904	1904 Historic Honoka‘a area map (Reg2267WIDE)–Charles Dove C.E. showing the approximate location of the Lehua Hongwanji property and the Honoka‘a Japanese Cemetery property demarked in red.
11	1911	Honoka‘a Sugar Company Plan showing lots sold and leased in Royal Patent Grant 1155 to G.M. Coffin, in Namoku, Hāmākua, Hawai‘i. Red rectangle marks the site of the Lehua Hongwanji property.
12	1914	1914 Historic Honoka‘a Town Sanborn Fire Insurance map with the earliest Lehua Honoka‘a Hongwanji Buddhist Mission compound (incorrectly labeled as “Japanese Christian Church”) demarked in red.
13	1914	Historic Honoka‘a map by Atsuchi Takai: “Honoka‘a.” Japanese census thematic map in <i>Hawai Ichiran</i> (A Glance at Hawai‘i). Honolulu: Motoshige Shinjudo. The Sugioka Ryokan was an early meeting place of the Hongwanji congregation. The red rectangle is the Lehua Hongwanji’s permanent location.
14	1914-1955 update	Historic Honoka‘a Town Sanborn Fire Insurance map with 1955 updates showing the Lehua Hongwanji property in its current location demarked in red.
15	1932	4-5-006: 014 County Tax Map showing the Lehua Hongwanji property site depicted in tan color. This also shows the close proximity of the Lehua Hongwanji property and the Honoka‘a Japanese Cemetery property depicted in red boxes.
16	1949	Portion of Grant 1155 Namoku, Hāmākua, Hawai‘i to be sold by Honoka‘a Sugar Company to the Lehua Honoka‘a Hongwanji Mission.
17	1962	Honoka‘a Sugar Company Camp 8 Subdivision–A Portion of Grant 1155 to George M. Coffin Namoku, Hāmākua, Hawai‘i. Lehua Hongwanji property depicted in tan color.
18	1962	4-5-006 Tax Map showing the Lehua Hongwanji property site depicted in tan color.
19	2012	Composite Historic Honoka‘a Town Map (Sheet 6) created by Eric Paiva demarking the Lehua Hongwanji property within a red rectangle.
20	2016	Historic Honoka‘a Town building map showing the Lehua Hongwanji property in contrasting tan color.
21	2019	Honoka‘a, HI 96727—Lehua Hongwanji property buildings on Google Earth Map outlined in red.

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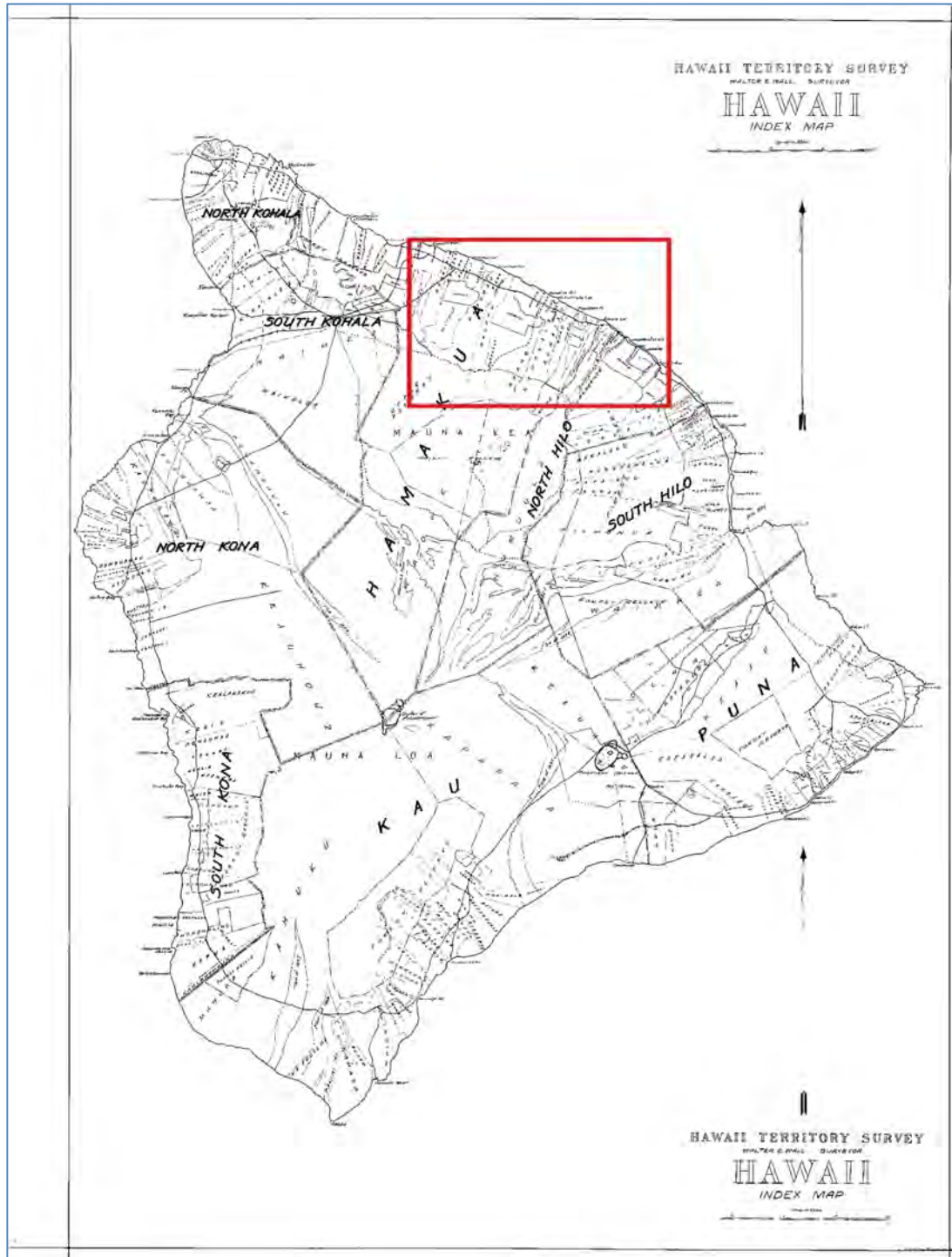
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		Honoka'a Japanese Cemetery Historic Maps
22	1857	Map showing Kanakaokai Land Commission Award, Apana 2 for.20 acres (right-side drawing-house lot).
23	1911	Field 24 map showing the Lauka Ahupua'a Field Map 24 and Royal Patent Grant 2438 with the future Honoka'a Japanese Cemetery property outlined in red.
24	1935	TMK map 4-6-06 showing Lauka Ahupua'a with red arrow pointing to the Honoka'a Japanese Cemetery property.
25	1935	TMK map detail showing Lauka Ahupua'a with the Honoka'a Japanese Cemetery property in tan.
26	1955	26. 1955 map showing greater detail of Honoka'a Japanese Cemetery property. Keau Land Grant 7824 and Kanakaokai Land Commission Award 2498, Apana 2 (house lot).

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1. Ca. 1906 Island of Hawai'i map: Honoka'a area of significance demarked by the red rectangle—Walter E. Wall, Surveyor.



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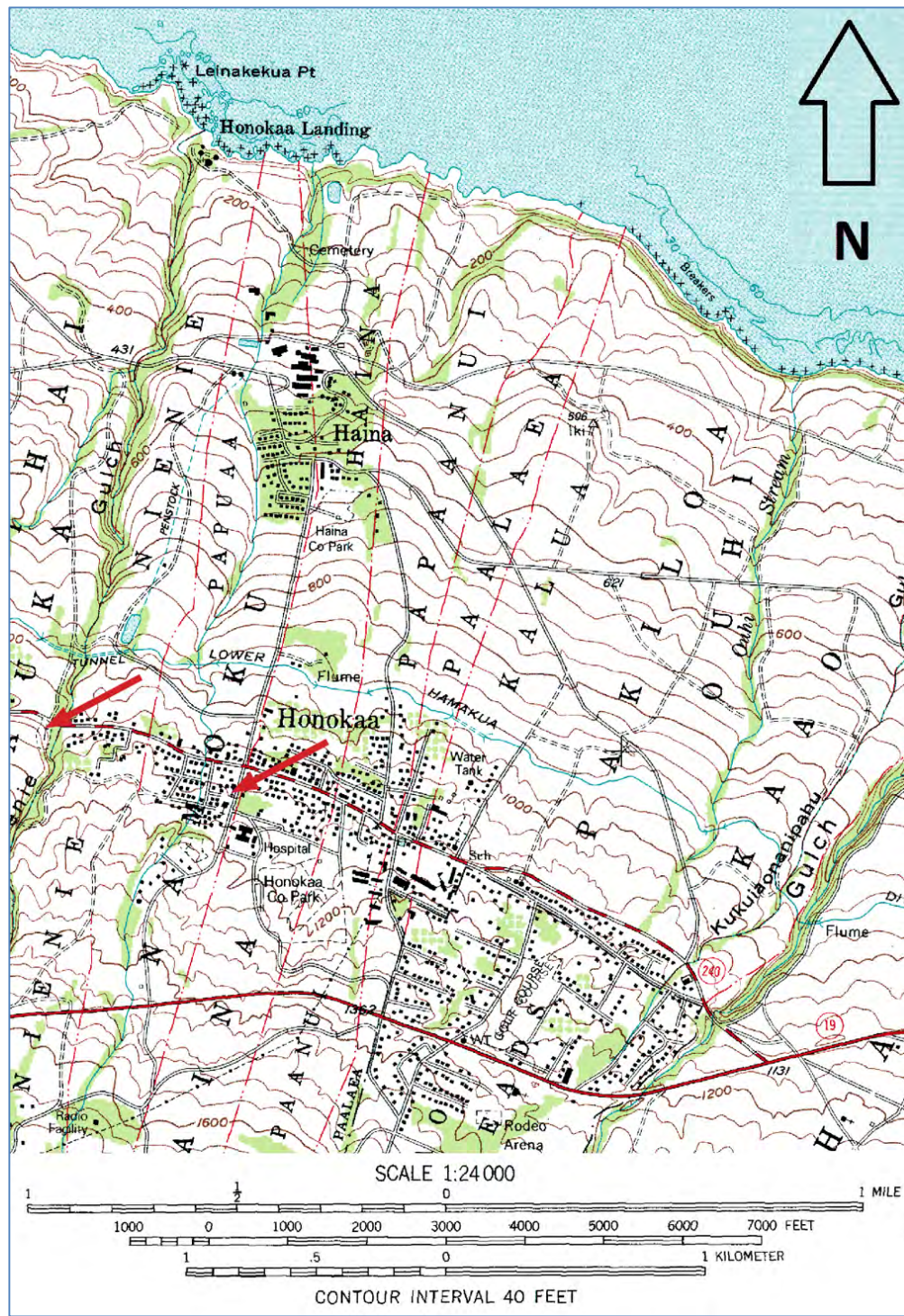
1. 1983 USGS Honoka'a Quad Honoka'a Quad showing Honoka'a Town on the Hāmākua Coast of the Island of Hawai'i.



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2. 1983 Honoka'a USGS Quadrangle Map cropped. Left red arrow points to the Cemetery property and the right arrow points to the Lehua Hongwanji property.



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4. 1995 USGS Honoka'a Quad Honoka'a Quad showing Honoka'a Town on the Hāmākua Coast of the Island of Hawai'i.



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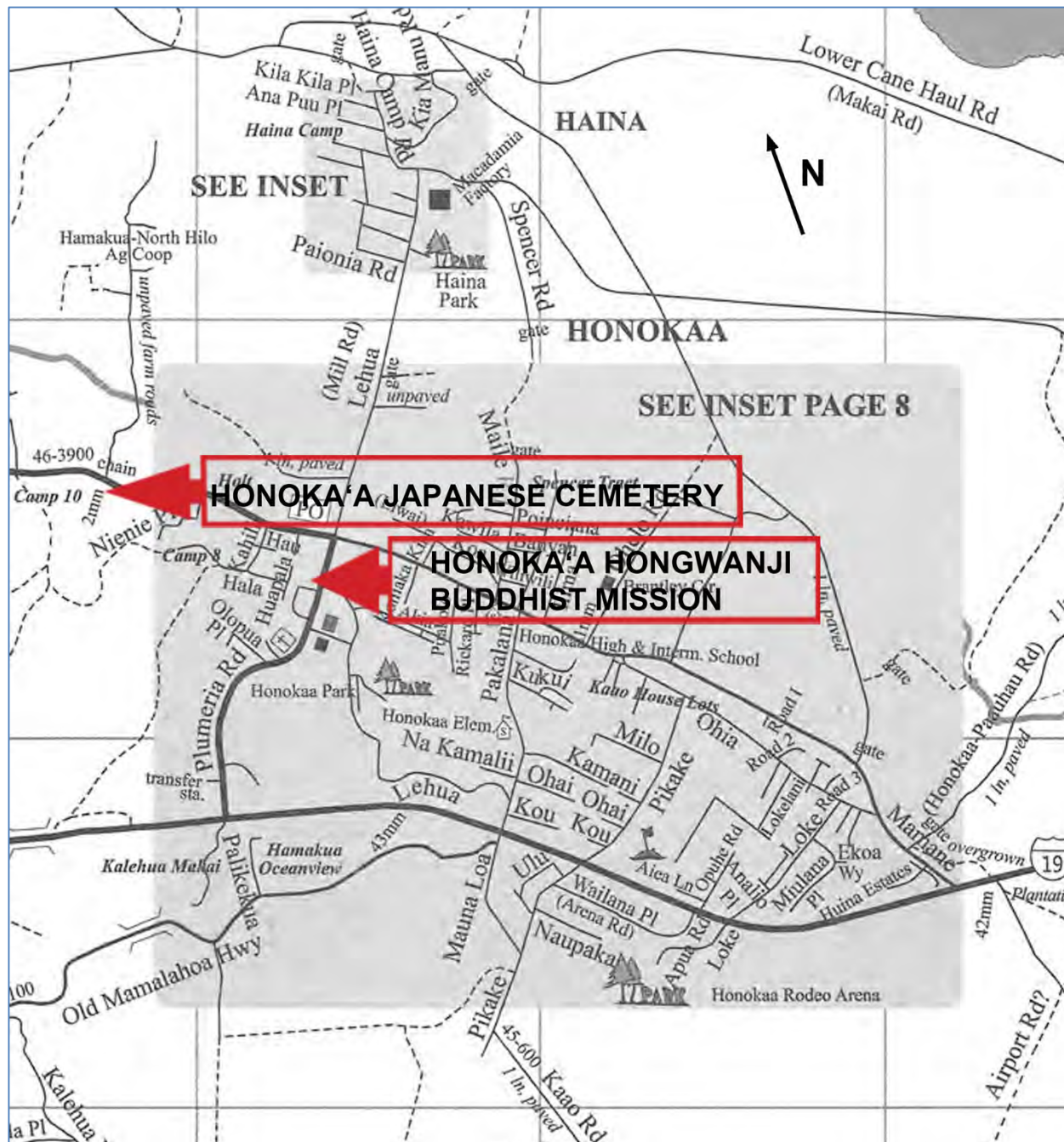
5. 1995 USGS Honoka'a Quad showing the Lehua Hongwanji property and the Honoka'a Japanese Cemetery property in their current locations.



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6. 2014 Honoka'a street map demarking the current Hongwanji property and the Honoka'a Japanese Cemetery property in their current locations.



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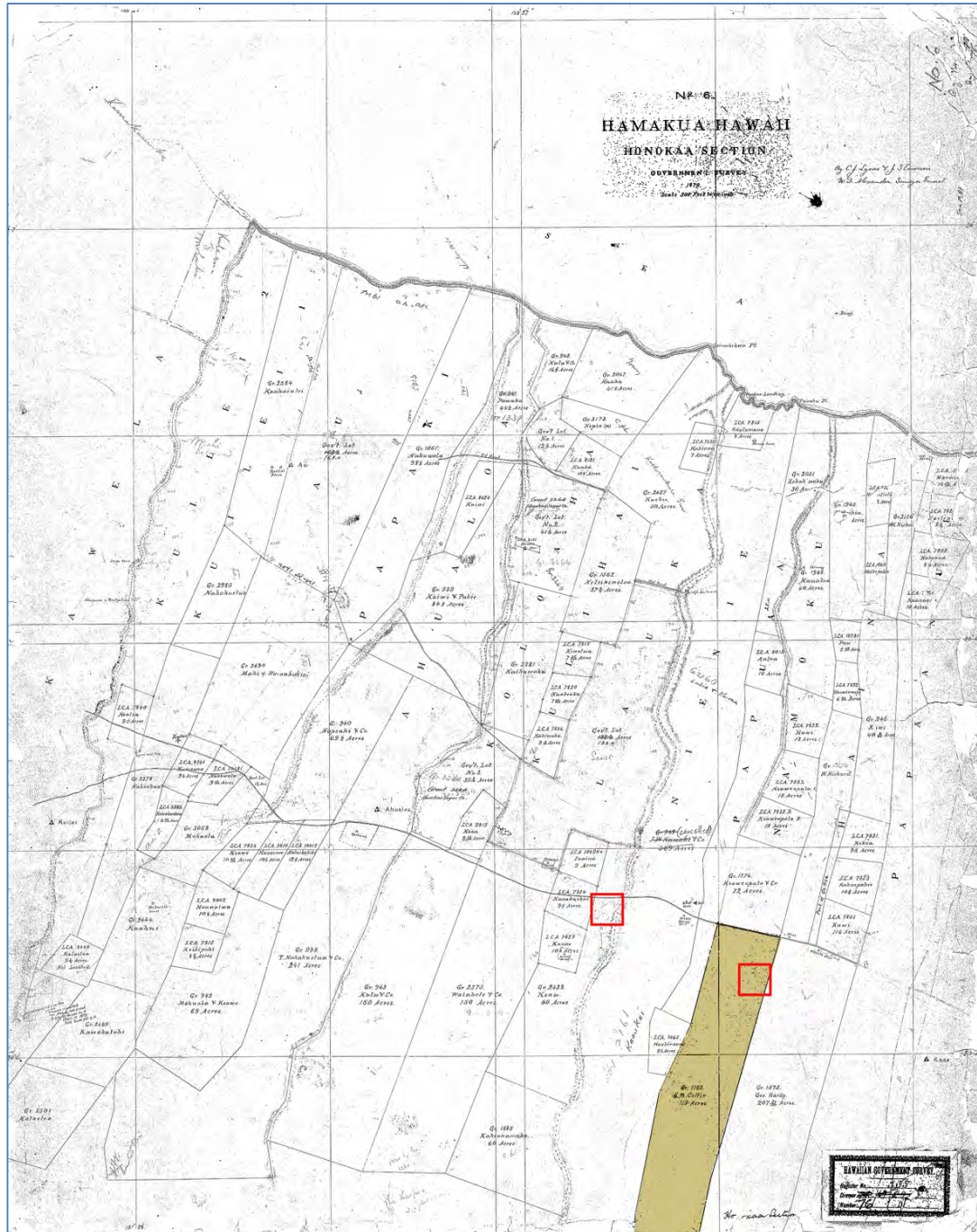
8. 1995 Historic Honoka'a area map USGS Honoka'a Quad map showing the approximate location of the Namoku Ahupua'a in tan. The sites of the Lehua Honoka'a Hongwanji Buddhist Mission and the Honoka'a Japanese Cemetery are shown by red arrows.



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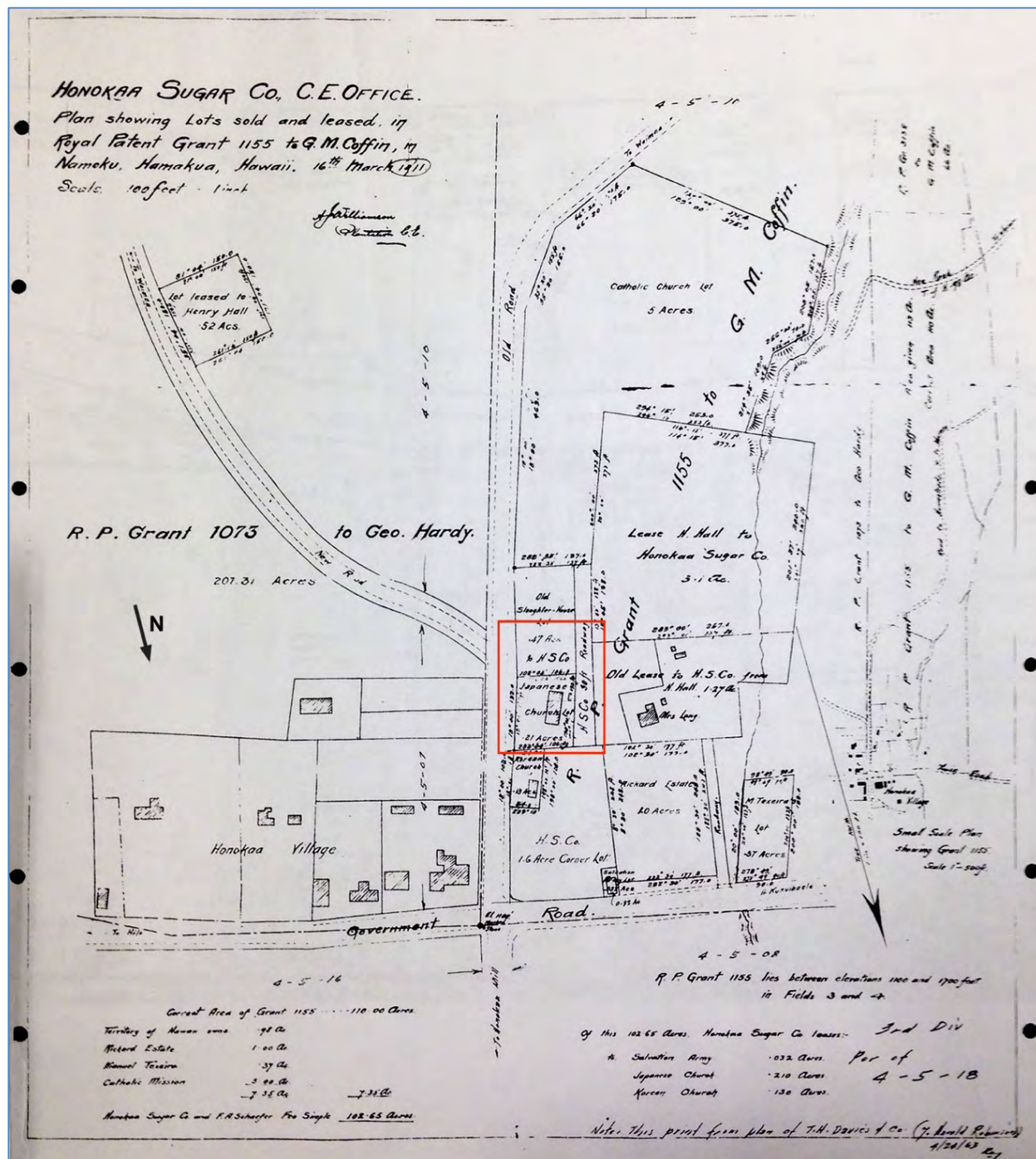
9. 1879 Historic Honoka'a area map (Reg0335 Hawai'i Government Survey map) showing the George M. Coffin Land Patent Grant, approximate location of the Lehua Hongwanji property and the Honoka'a Japanese Cemetery property in their current locations demarked in red.



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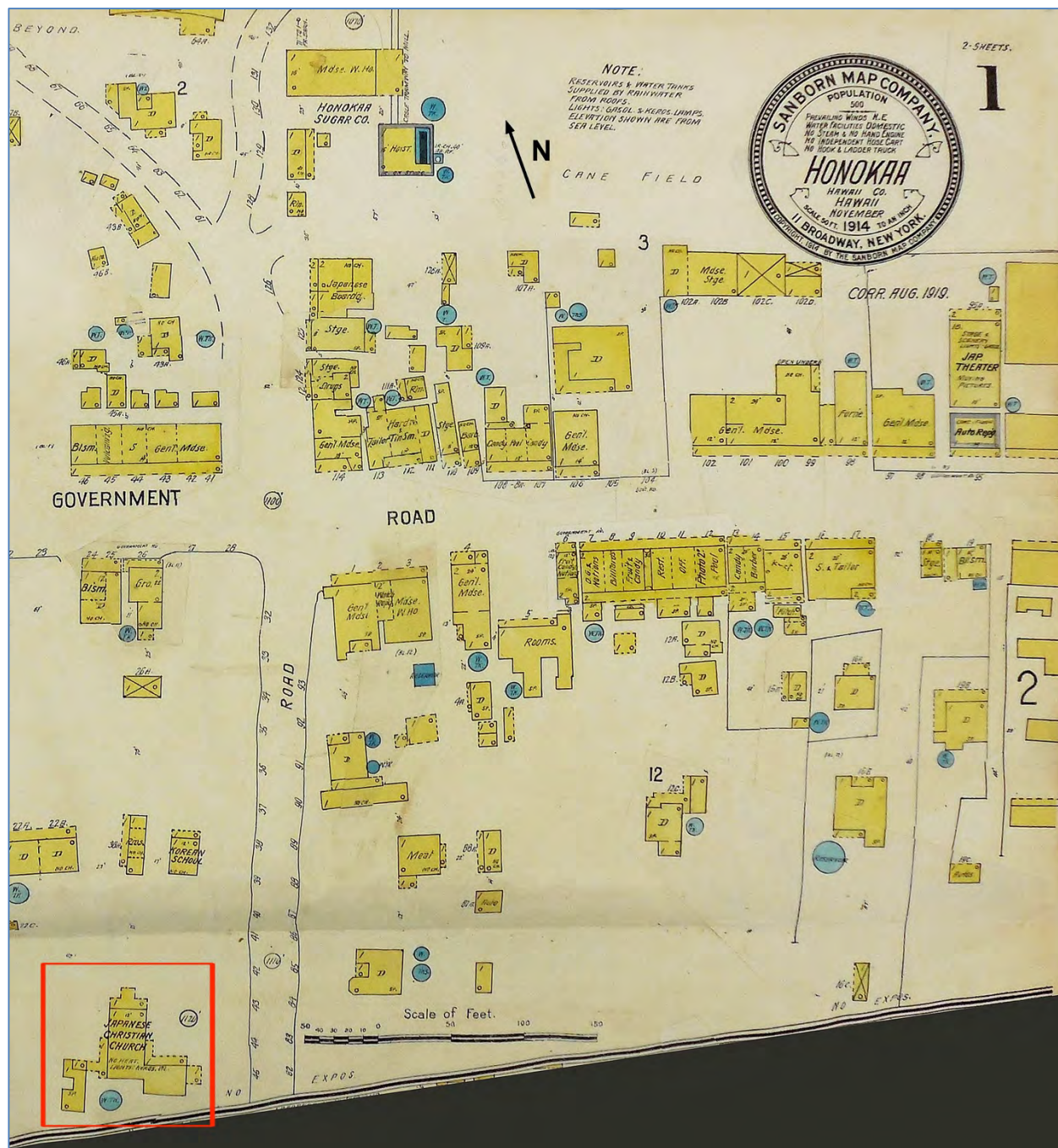
11. 1911 Honoka'a Sugar Company Plan showing lots sold and leased in Royal Patent Grant 1155 to G.M. Coffin, in Namoku, Hāmākua, Hawai'i. Red rectangle marks the site of the Lehua Hongwanji property.



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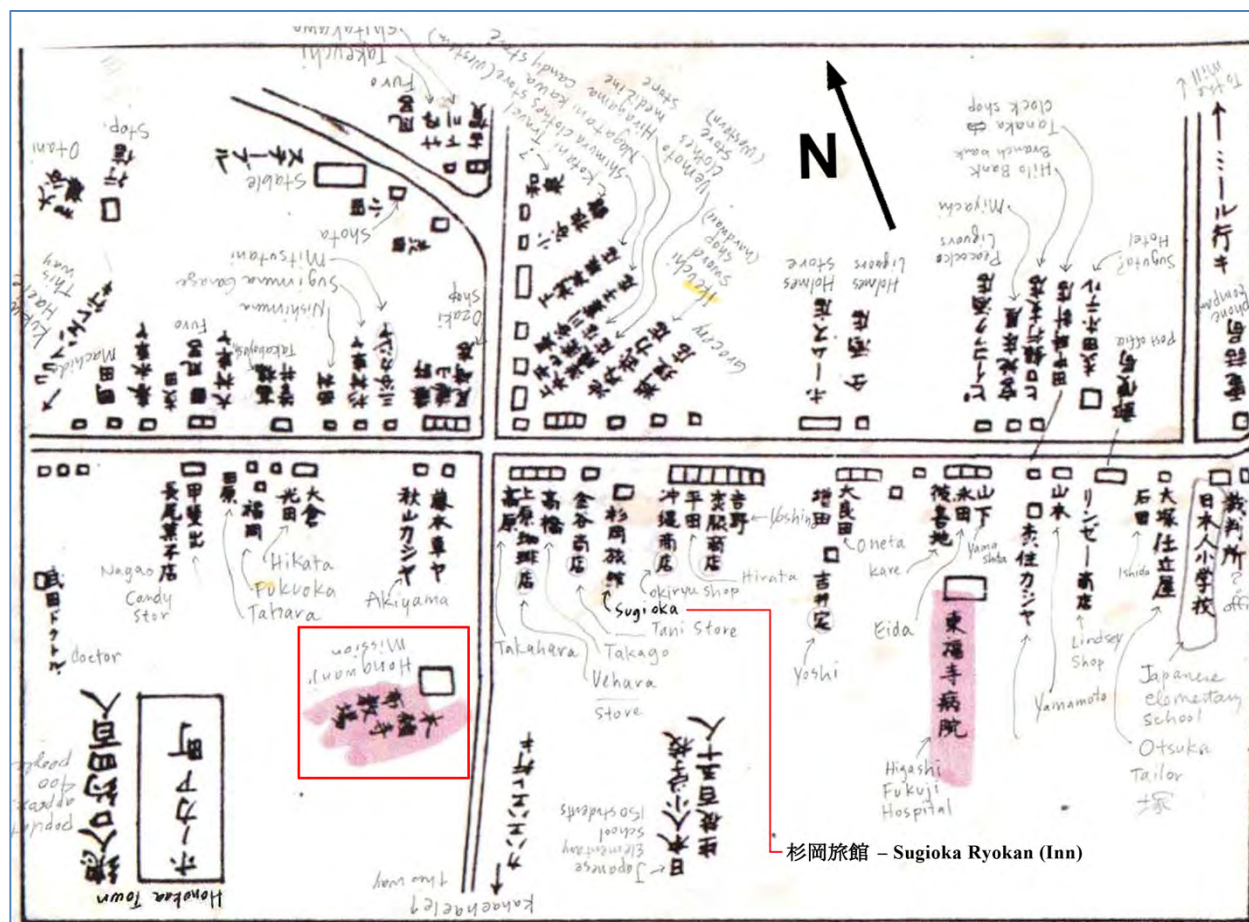
12. 1914 Historic Honoka'a Town Sanborn Fire Insurance map with the earliest Lehua Honoka'a Hongwanji Buddhist Mission compound (incorrectly labeled as "Japanese Christian Church") demarked in red.



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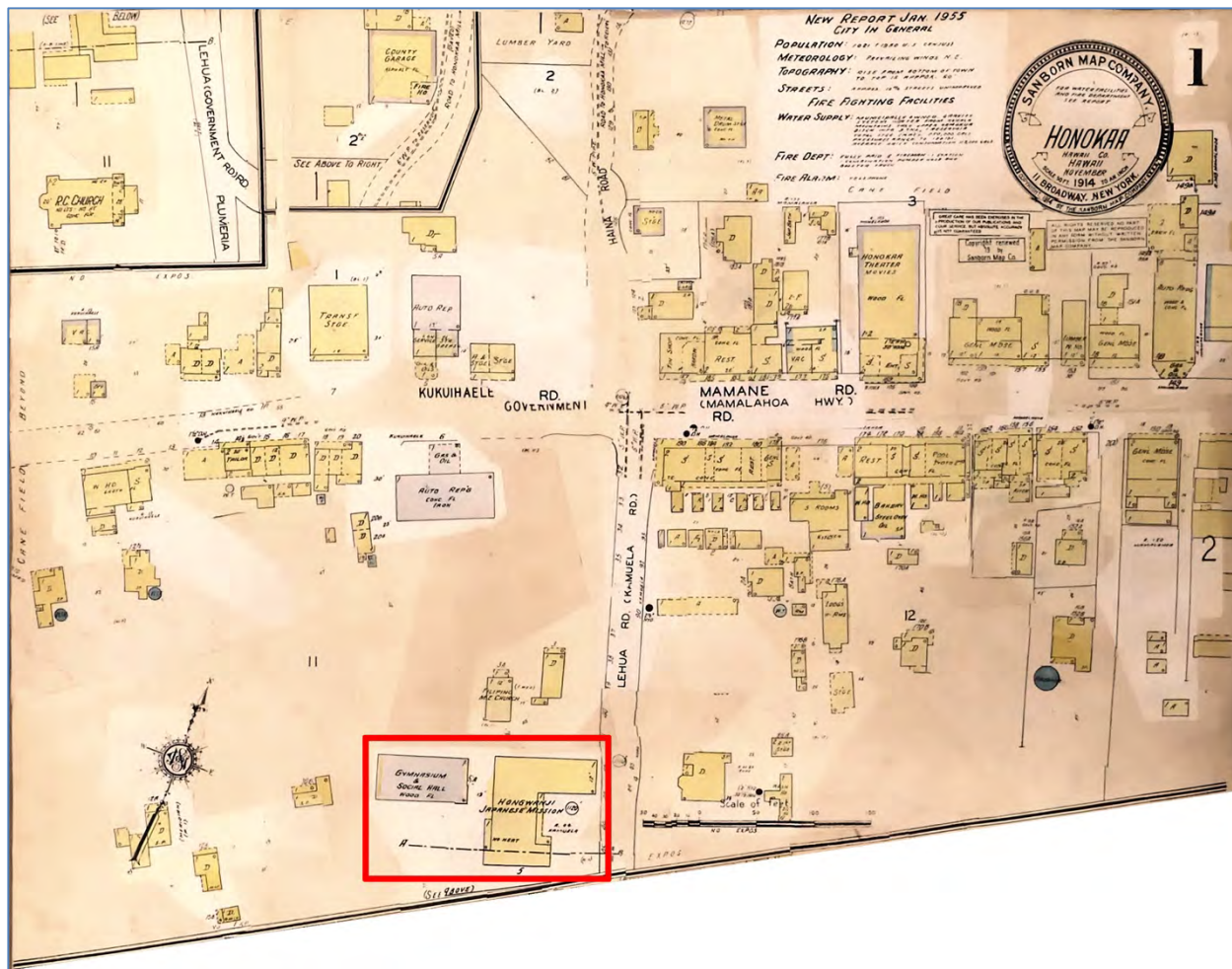
13. 1914 Historic Honoka'a map by Atsuchi Takai: "Honoka'a." Japanese census thematic map in *Hawai Ichiran* (A Glance at Hawai'i). Honolulu: Motoshige Shinjudo. The Sugioka Ryokan was an early meeting place of the Hongwanji congregation. The red rectangle is the Lehua Hongwanji's permanent site.



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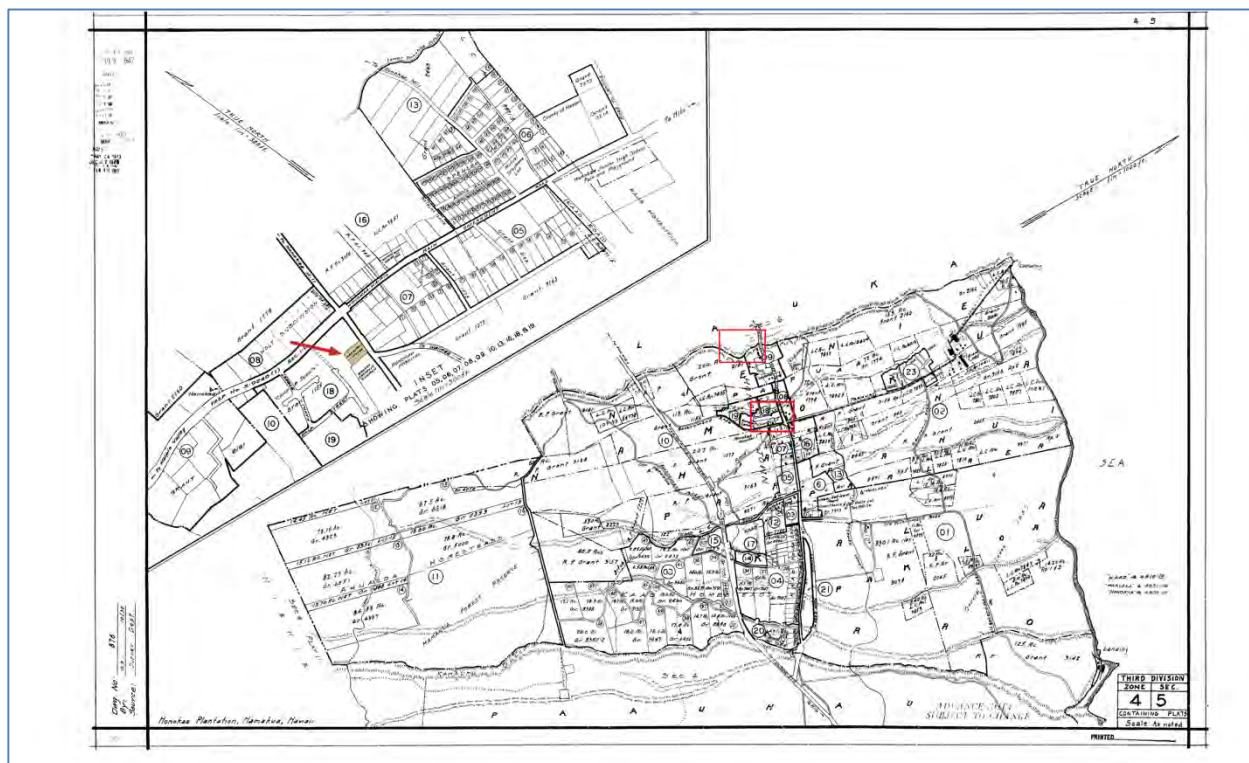
14. 1914 Historic Honoka'a Town Sanborn Fire Insurance map with 1955 updates showing the Lehua Hongwanji property in its current location demarked in red.



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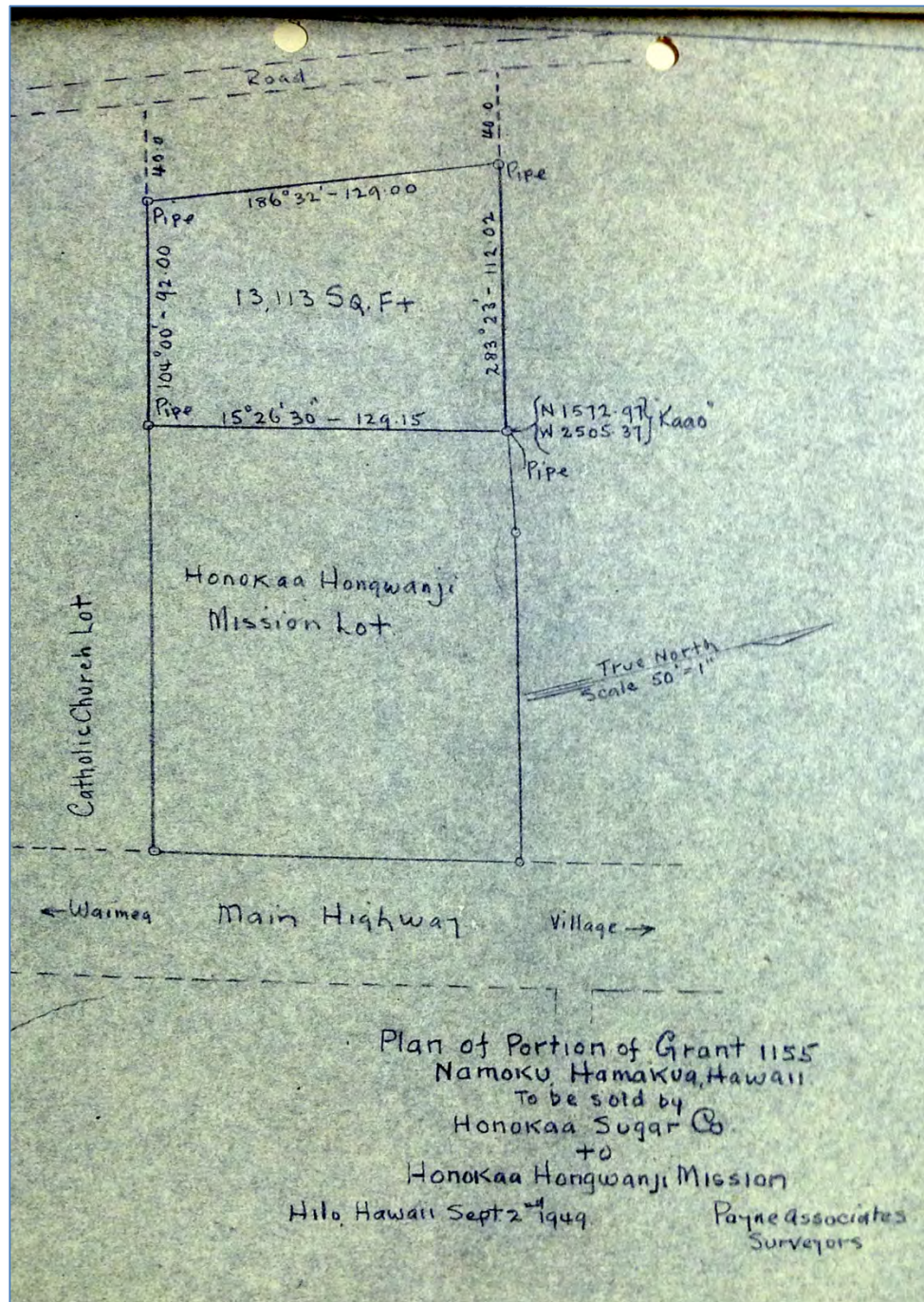
15. 1932 4-5-006: 014 County Tax Map showing the Lehua Hongwanji property site depicted in tan color. This also shows the close proximity of the Lehua Hongwanji property and the Honoka'a Japanese Cemetery property depicted in red boxes.



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16. 1949 Portion of Grant 1155 Namoku, Hāmākua, Hawai'i to be sold by Honoka'a Sugar Company to Lehua Honoka'a Hongwanji Mission.



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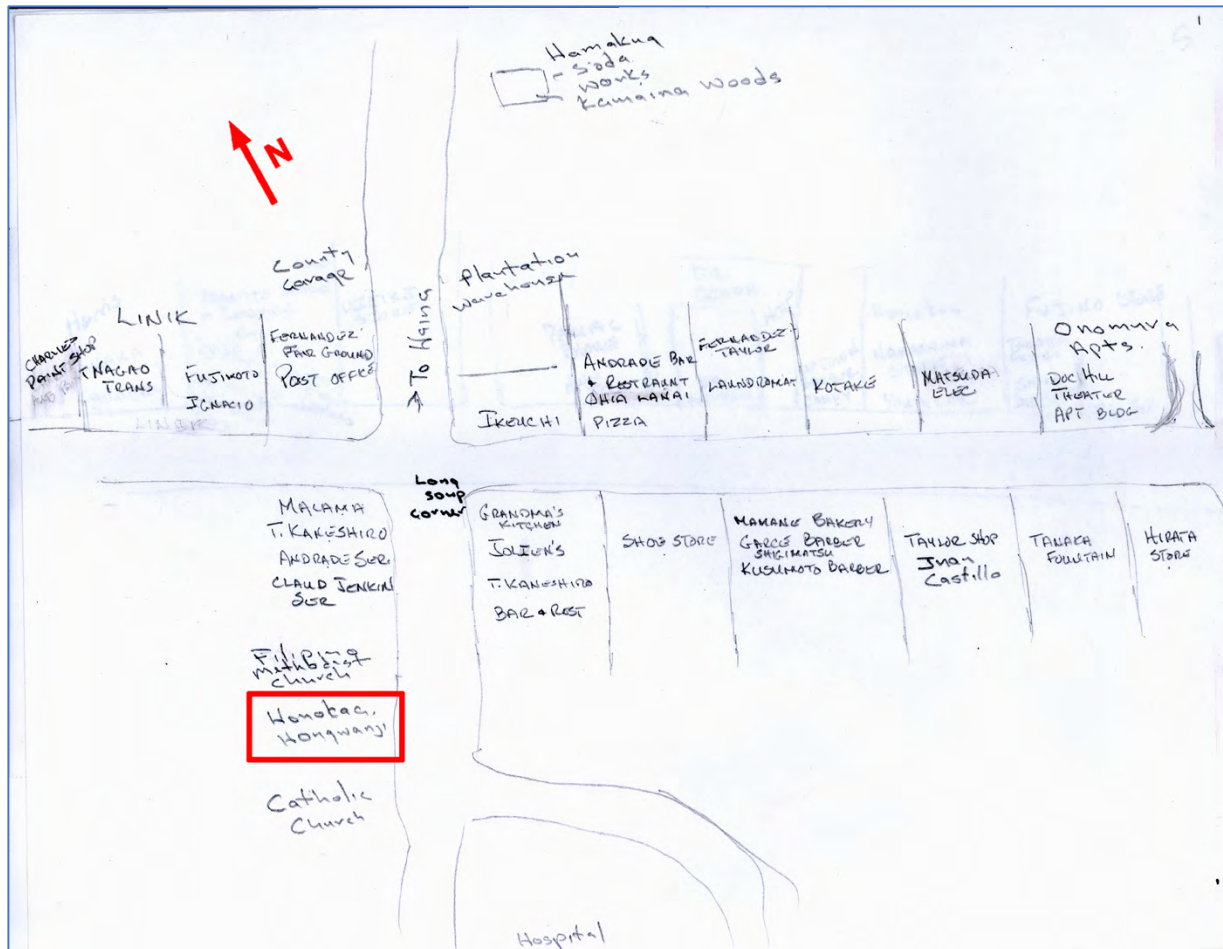
18. 1962 4-5-006 Tax Map showing the Lehua Hongwanji property site depicted in tan color.



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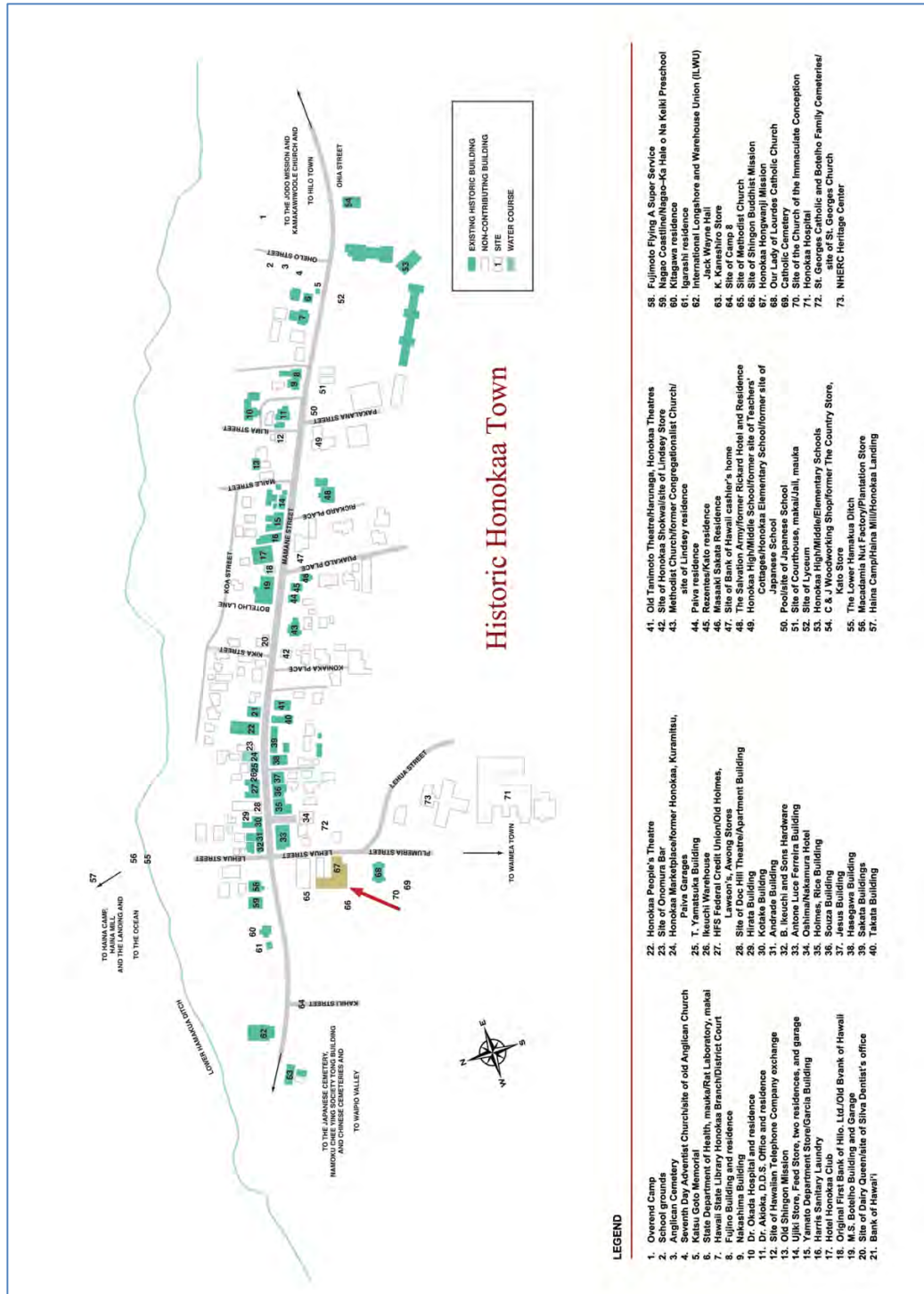
19. 2012 Composite Historic Honoka'a Town Map (Sheet 6) created by Eric Paiva demarking the Hongwanji property within a red rectangle.



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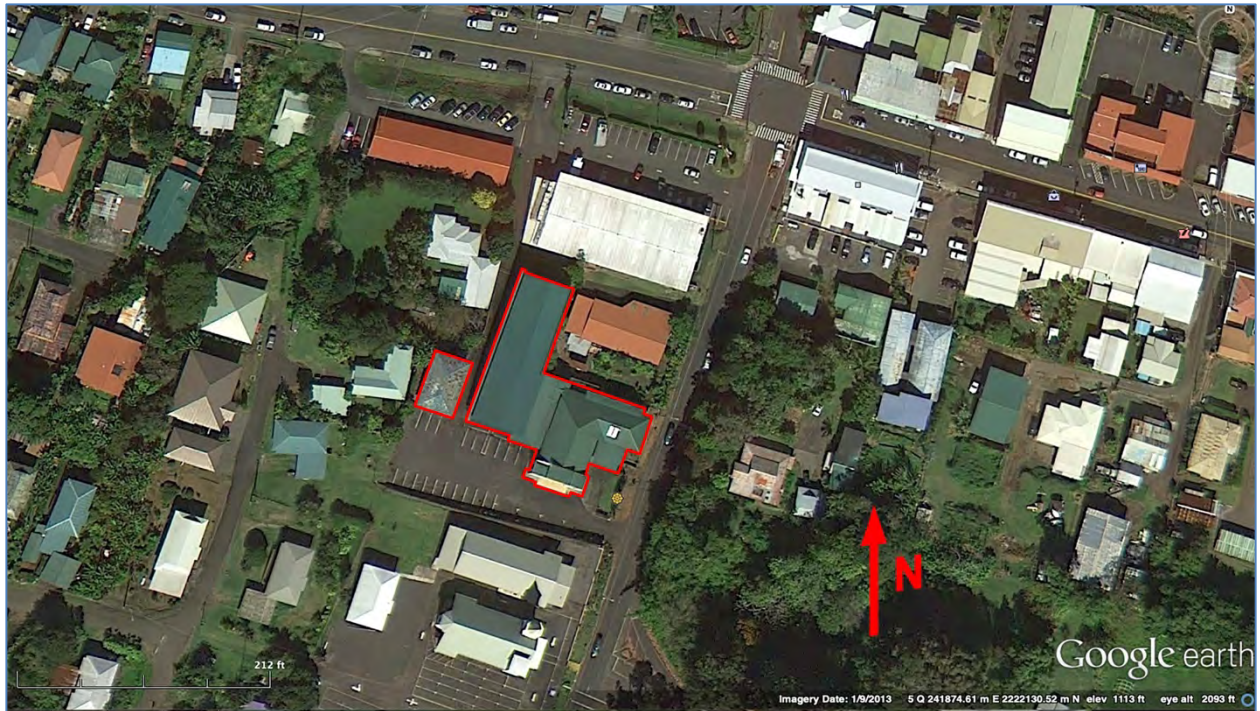
20. 2016 Historic Honoka'a Town building map showing the Lehua Hongwanji property in contrasting tan color.



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21. 2019 Honoka'a, HI 96727—Lehua Hongwanji property buildings on Google Earth Map outlined in red.

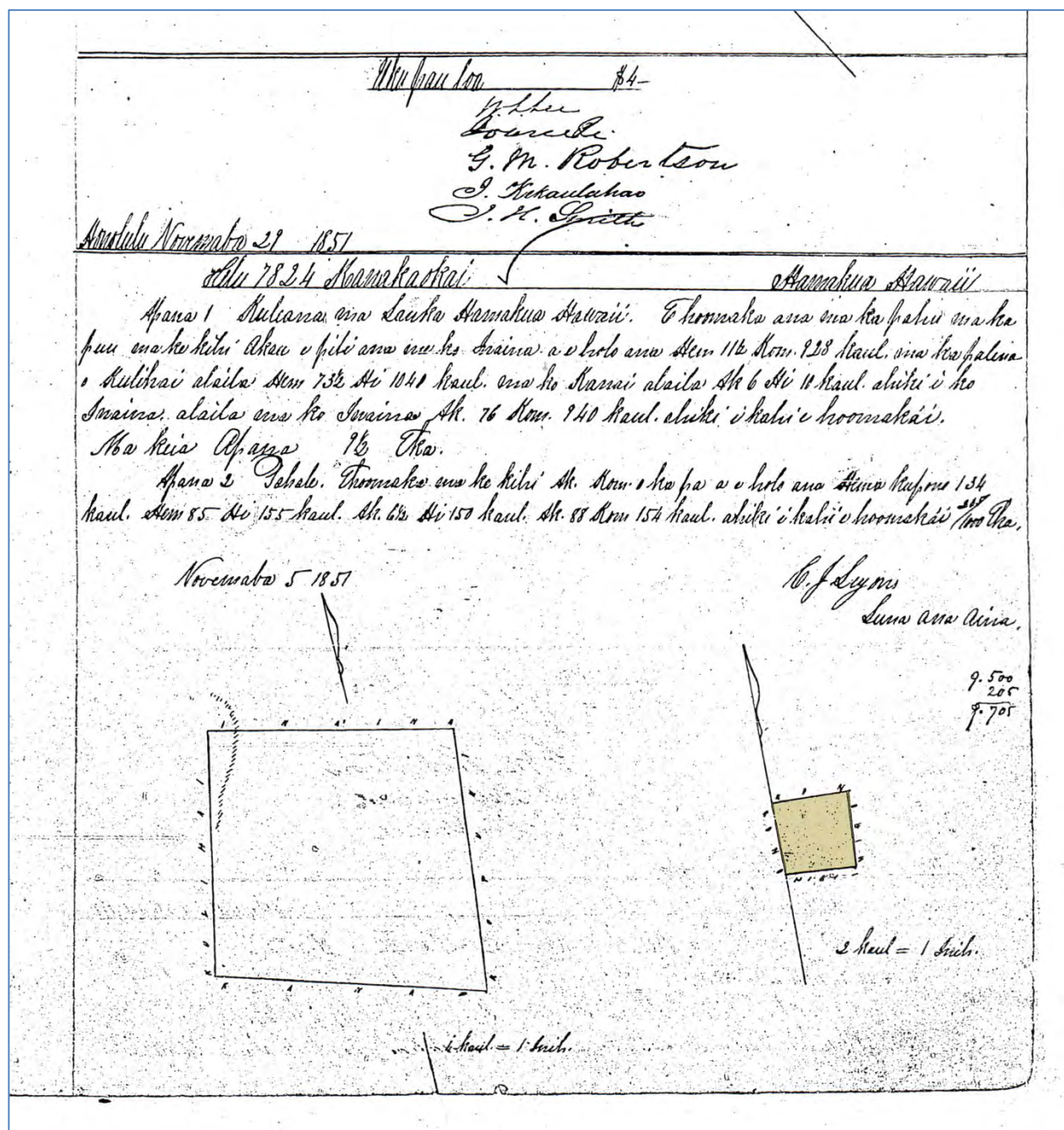


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Honoka'a Japanese Cemetery Historic Maps

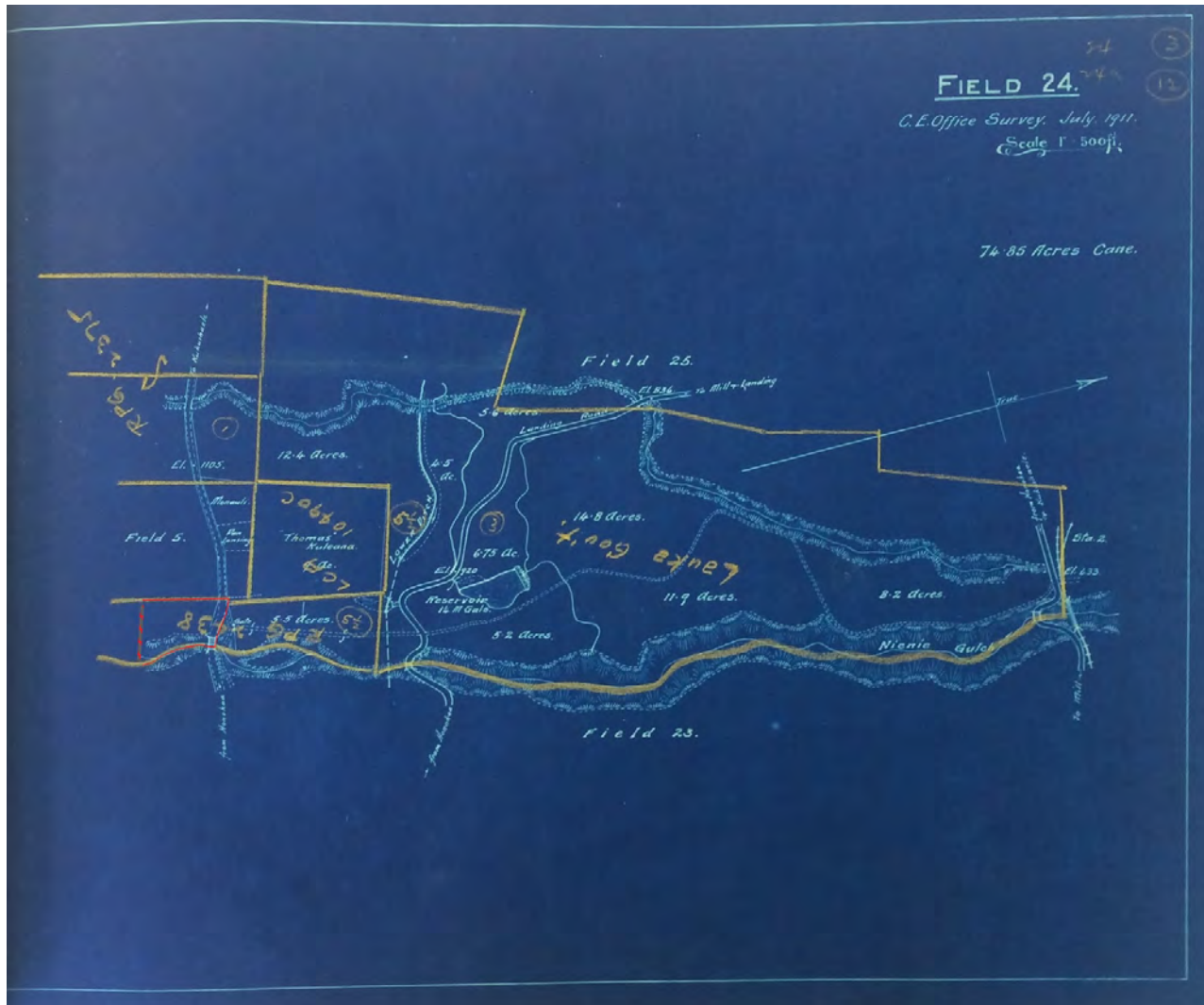
22. 1857 map showing Kanakaokai Land Commission Award, Apana 2 for .20 acres (right-side drawinghouse lot).



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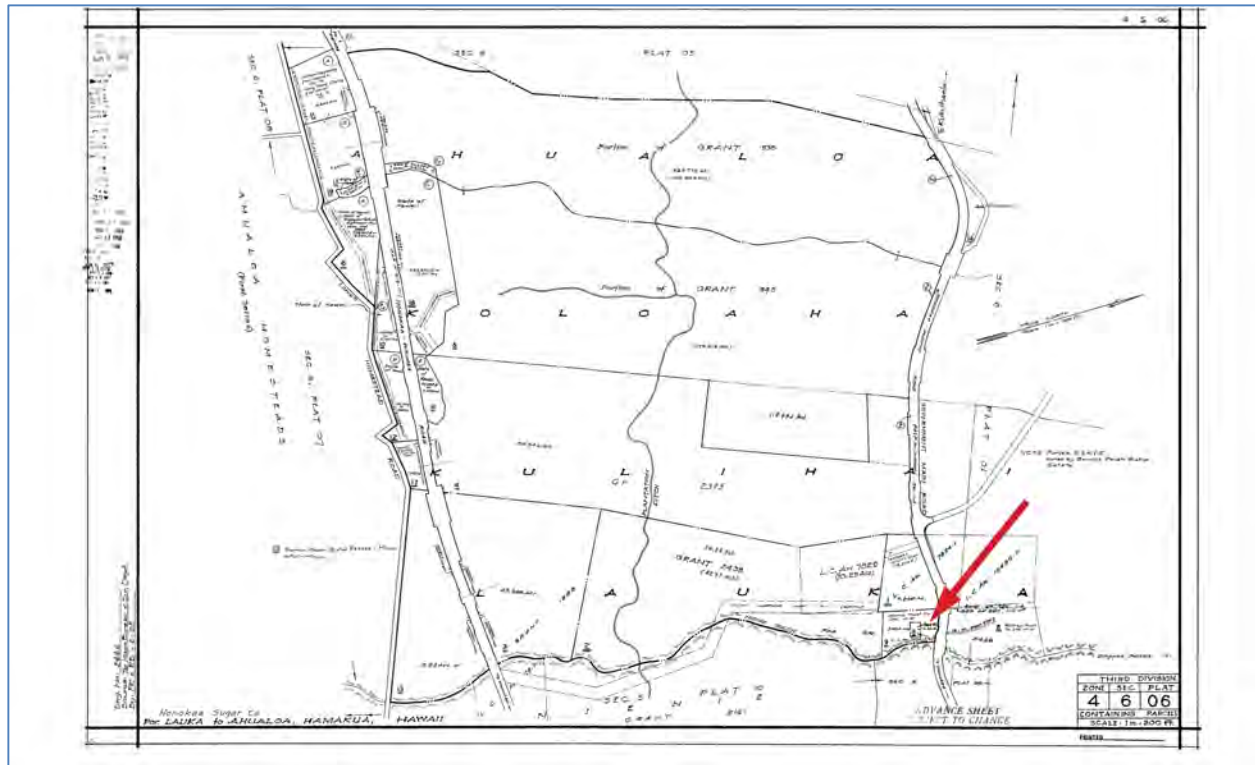
23. 1911 Field 24 map showing the Lauka Ahupua'a. Field map and Royal Patent Grant 2438 with the future Honoka'a Japanese Cemetery property outlined in red.



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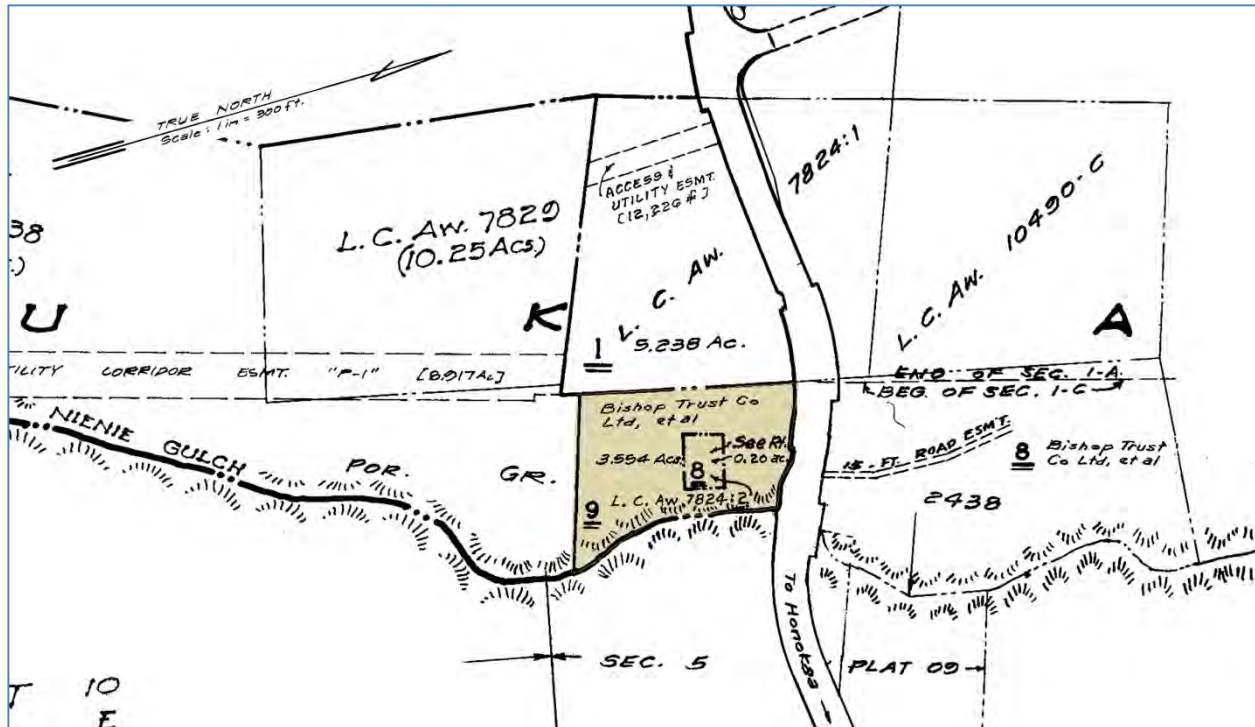
24. 1935 TMK map 4-6-06 showing Lauka Ahupua'a with red arrow pointing to the Honoka'a Japanese Cemetery property.



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
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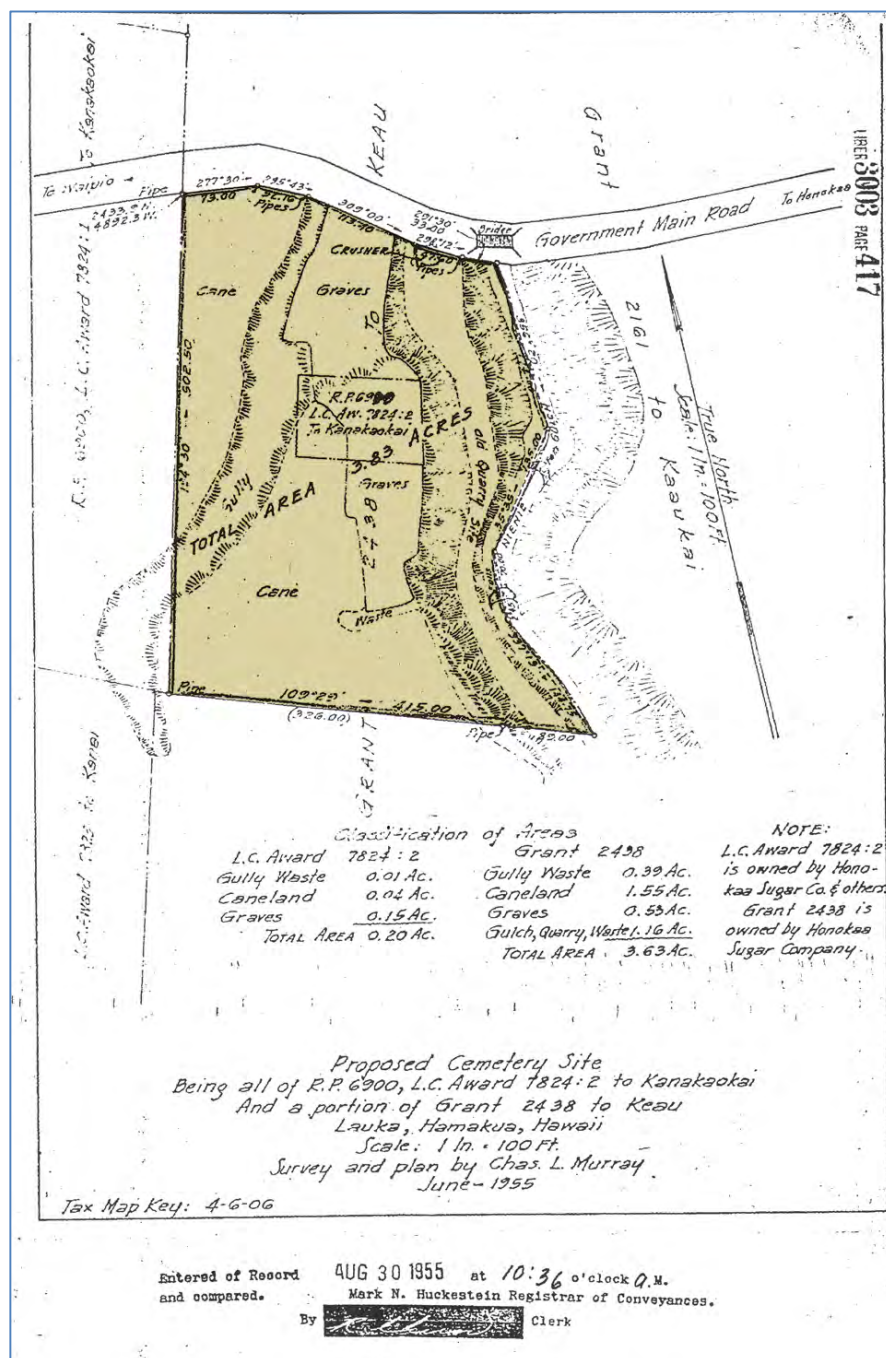
25. 1935 TMK map detail showing Lauka Ahupua'a with the Honoka'a Japanese Cemetery property in tan.



Honoka'a Hongwanji Buddhist Mission
Name of Property

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26. 1955 map showing greater detail of Honoka'a Japanese Cemetery property. Keau Land Grant 7824 (3.63 acres) and Kanakaokai Land Commission Award 2498, Apana 2 (.20 acres—house lot). Honoka'a Sugar Company owns both parcels.



Honoka'a Hongwanji Buddhist Mission
Name of Property

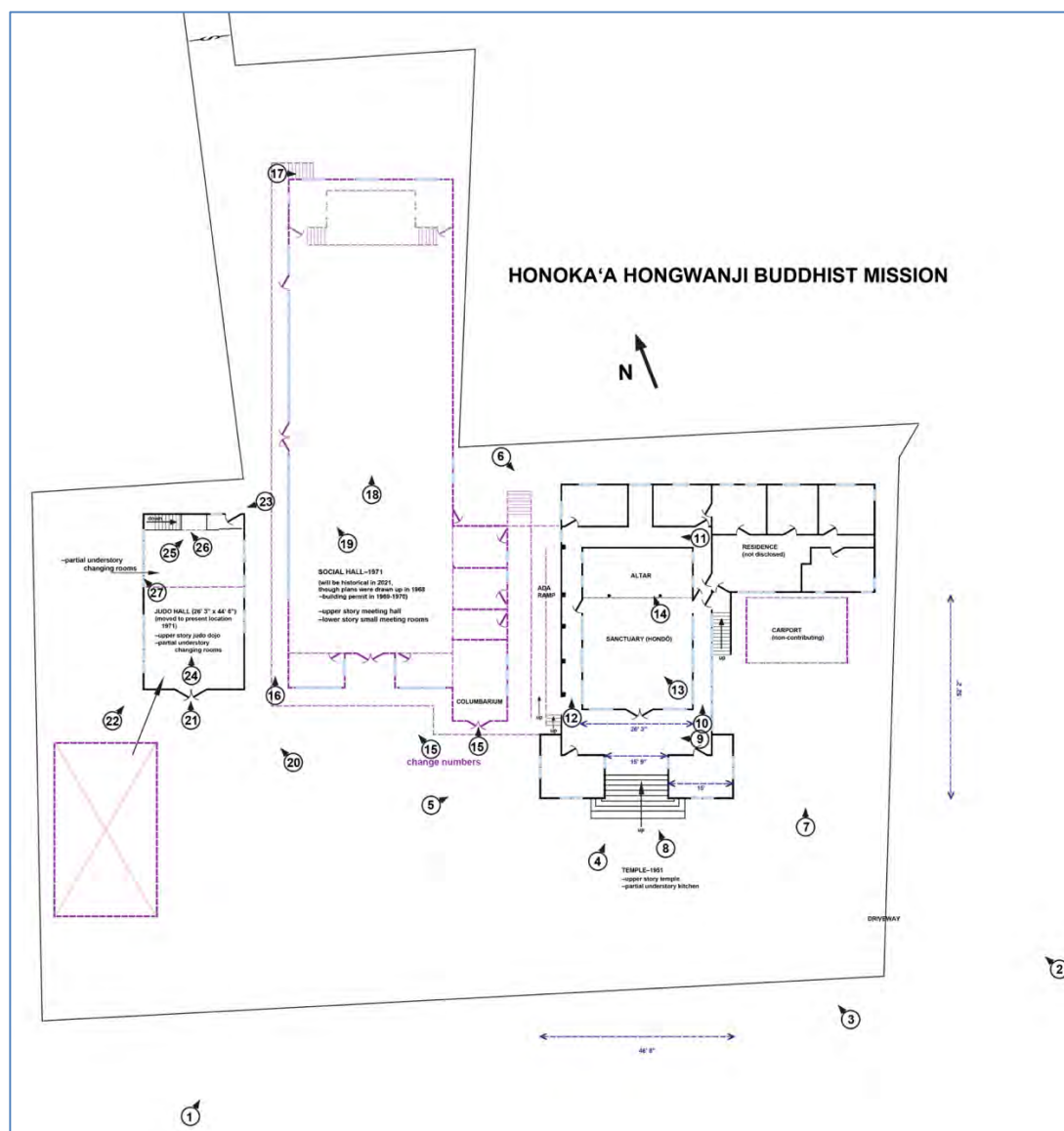
Hawai'i, Hawai'i
County and State

Photographs

Submit clear and descriptive photographs. The size of each image must be 1600x1200 pixels (minimum), 3000x2000 preferred, at 300 ppi (pixels per inch) or larger. Key all photographs to the sketch map. Each photograph must be numbered and that number must correspond to the photograph number on the photo log. For simplicity, the name of the photographer, photo date, etc. may be listed once on the photograph log and doesn't need to be labeled on every photograph.

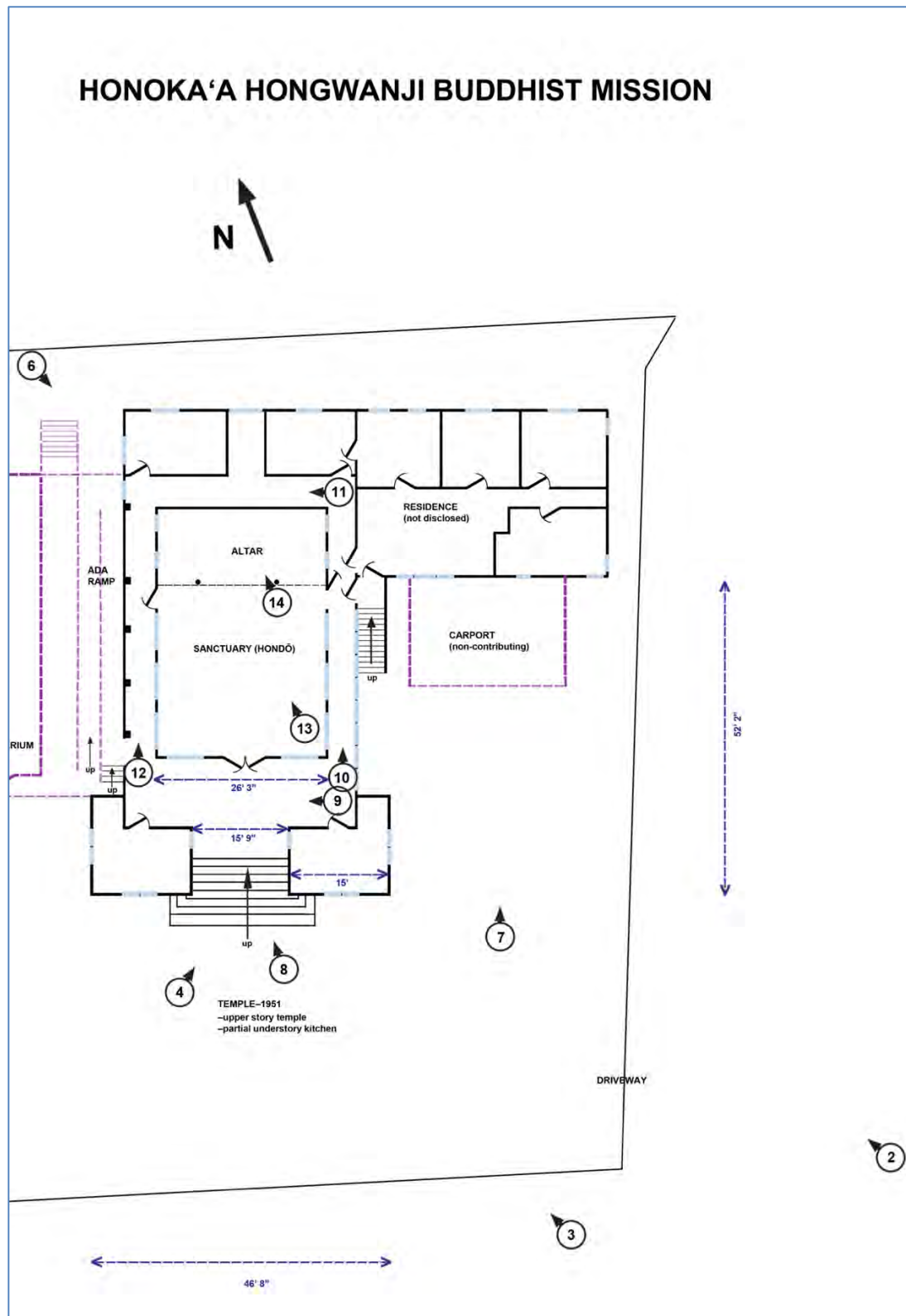
Photo Sketches

Lehua Honoka'a Hongwanji Buddhist Mission



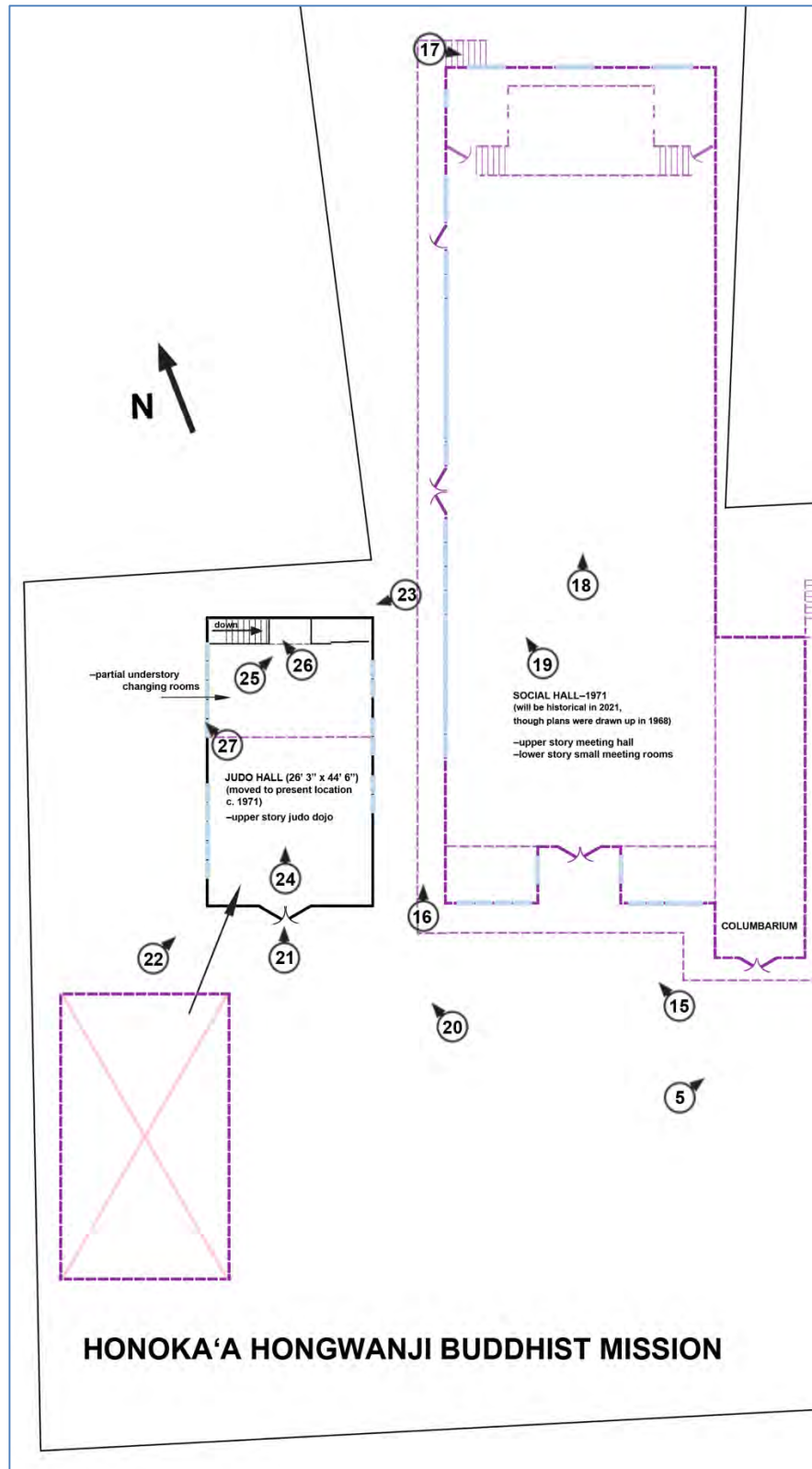
Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State



Honoka‘a Hongwanji Buddhist Mission
Name of Property

Hawai‘i, Hawai‘i
County and State

Photo Log

Name of Property: Honoka‘a Hongwanji Buddhist Mission

City or Vicinity: Honoka‘a

County: Hawai‘i State: HI

Photographer: Laura Ruby (unless otherwise mentioned Ross W. Stephenson or Ross Perrins)

Dates Photographed: 2016–2019

Location of Original Digital Files: Ross W. Stephenson
38 Judd Street, 24B,
Honolulu HI 96817

Job# Historic and Architectural Resources of Honoka‘a

Description of Photograph(s) and number, include description of view indicating direction of camera:

Photo #1 (HI_Hawai‘i County_Honoka‘a MPS_Honoka‘a Hongwanji Buddhist Mission 0001)
Hongwanji Temple: *Mauka* façade, camera facing northeast (photographed through the orange construction fence on the Our Lady of Lourdes Church property).

Photographers: Above: Ross Perrins; Below: Laura Ruby

1 of 29.

Photo #2 (HI_Hawai‘i County_Honoka‘a MPS_Honoka‘a Hongwanji Buddhist Mission 0002)
Mauka and Hilo façades (with Residence *makai*) camera facing north-northwest (photographed from Lehua Street).

2 of 29.

Photo #3 (HI_Hawai‘i County_Honoka‘a MPS_Honoka‘a Hongwanji Buddhist Mission 0003)
Mauka façade, camera facing north-northwest (photographed from Our Lady of Lourdes Church property).

Photographer: Ross W. Stephenson

3 of 29.

Honoka'a Hongwanji Buddhist Mission
Name of Property

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Photo #4 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0004)
Mauka façade, camera facing northeast.

4 of 29.

Photo #5 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0005)
Waipi'o-side facade, camera facing east-northeast.

5 of 29.

Photo #6 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0006)
Exterior detail: rear section showing partial *makai* façade and partial Waipi'o-side with ADA ramp, camera facing southeast.

6 of 29.

Photo #7 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0007)
Mauka side Residence and carport (non-contributing), camera facing north-northeast.

7 of 29.

Photo #8 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0008)
Interior: *Mauka* Sanctuary main entrance doors, camera facing northwest.

8 of 29.

Photo #9 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0009)
Interior detail: *mauka* hallway, camera facing northwest.

9 of 29.

Photo #10 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0010)
Interior: Hilo-side hallway, camera facing north-northeast.

10 of 29.

Honoka'a Hongwanji Buddhist Mission
Name of Property

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Photo #11 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0011)
Interior: *makai* hallway, camera facing northwest.

11 of 29.

Photo #12 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0012)
Interior: Waipi'o-side hallway, camera facing north-northeast.

12 of 29.

Photo #13 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0013)
Interior: Sanctuary, camera facing north.

13 of 29.

Photo #14 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0014)
Interior detail: Sanctuary altar, camera facing north.

14 of 29.

Photo #15 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0015)
Social Hall (1971): *mauka* façade, camera facing northwest.

15 of 29.

Photo #16 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0016)
Social Hall (1971): Waipi'o-side (Temple bell in distance), camera facing north-northeast.

16 of 29.

Photo #17 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0017)
Social Hall (1971): *makai*-side, camera facing east-south-east.

17 of 29.

Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
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Photo #18 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0018)
Social Hall (1971): interior, camera facing north-northeast.

18 of 29.

Photo #19 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0019)
Social Hall (1971): interior detail, camera facing north.

19 of 29.

Photo #20 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0020)
Judo Hall: *Mauka*- and Hilo-sides, camera facing north.

20 of 29.

Photo #21 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0021)
Judo Hall: exterior *mauka* door-lock detail: camera facing north-northeast.

21 of 29.

Photo #22 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0022)
Judo Hall: *Mauka*- and Waipi'o-sides, camera facing northeast.

22 of 29.

Photo #23 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0023)
Judo Hall: *Makai* façade, camera facing southwest.

23 of 29.

Photo #24 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0024)
Judo Hall: interior, camera facing north-north-east.

24 of 29.

Honoka‘a Hongwanji Buddhist Mission
Name of Property

Hawai‘i, Hawai‘i
County and State

Photo #25 (HI_Hawai‘i County_Honoka‘a MPS_Honoka‘a Hongwanji Buddhist Mission 0025)
Judo Hall: interior *makai* wall and *tokonoma*, camera facing northeast.

25 of 29.

Photo #26 (HI_Hawai‘i County_Honoka‘a MPS_Honoka‘a Hongwanji Buddhist Mission 0026)
Judo Hall: interior *tokonoma* detail, camera facing northwest.

26 of 29.

Photo #27 (HI_Hawai‘i County_Honoka‘a MPS_Honoka‘a Hongwanji Buddhist Mission 0027)
Judo Hall: interior window-latch detail, camera facing northwest.

27 of 29.

Photo #28 (HI_Hawai‘i County_Honoka‘a MPS_Honoka‘a Hongwanji Buddhist Mission 0028)
Honoka‘a Japanese Cemetery: overview of the *makai* portion of the Cemetery, camera facing
south-southwest.

28 of 29

Photo #29 (HI_Hawai‘i County_Honoka‘a MPS_Honoka‘a Hongwanji Buddhist Mission 0029)
Honoka‘a Japanese Cemetery: “The Unknown Pioneers Memorial”—detail, camera facing west-
northwest.

29 of 29

Honoka‘a Hongwanji Buddhist Mission
Name of Property

Hawai‘i, Hawai‘i
County and State

Photographs

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Photo Log

Name of Property: Honoka‘a Hongwanji Buddhist Mission

City or Vicinity: Honoka‘a

County: Hawai‘i State: HI

Photographer: Laura Ruby (unless otherwise mentioned Ross W. Stephenson or Ross Perrins)

Dates Photographed: 2016–2019

Location of Original Digital Files: Ross W. Stephenson
38 Judd Street, 24B,
Honolulu HI 96817

Job# Historic and Architectural Resources of Honoka‘a

Description of Photograph(s) and number, include description of view indicating direction of camera:

Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

Photo #1 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0001)
Hongwanji Temple: *Mauka* façade, camera facing northeast (photographed through the orange construction fence on the Our Lady of Lourdes Church property).
Photographer: Above: Ross Perrins; Below: Laura Ruby

1 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

Photo #2 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0002)
Mauka and *Hilo* façades (with Residence *makai*) camera facing north-northwest (photographed
from Lehua Street).

2 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

Photo #3 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0003)
Mauka façade, camera facing north-northwest (photographed from Our Lady of Lourdes Church property).

Photographer: Ross W. Stephenson

3 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

Photo #4 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0004)
Mauka façade, camera facing northeast.

4 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

Photo #5 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0005)
Waipi'o-side facade, camera facing east-northeast.

5 of 29.



Honoka‘a Hongwanji Buddhist Mission
Name of Property

Hawai‘i, Hawai‘i
County and State

Photo #6 (HI_Hawai‘i County_Honoka‘a MPS_Honoka‘a Hongwanji Buddhist Mission 0006)
Exterior detail: rear section showing partial *makai* façade and partial Waipi‘o-side with ADA
ramp, camera facing southeast.

6 of 29.



Honoka‘a Hongwanji Buddhist Mission
Name of Property

Hawai‘i, Hawai‘i
County and State

Photo #7 (HI_Hawai‘i County_Honoka‘a MPS_Honoka‘a Hongwanji Buddhist Mission 0007)
Mauka side Residence and carport (non-contributing), camera facing north-northeast.

7 of 29.



Honoka‘a Hongwanji Buddhist Mission
Name of Property

Hawai‘i, Hawai‘i
County and State

Photo #8 (HI_Hawai‘i County_Honoka‘a MPS_Honoka‘a Hongwanji Buddhist Mission 0008)
Interior: *Mauka* Sanctuary main entrance doors, camera facing northwest.

8 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

Photo #9 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0009)
Interior detail: *mauka* hallway, camera facing northwest.

9 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

Photo #10 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0010)
Interior: Hilo-side hallway, camera facing north-northeast.

10 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

Photo #11 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0011)
Interior: *makai* hallway, camera facing northwest.

11 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

Photo #12 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0012)
Interior: Waipi'o-side hallway, camera facing north-northeast.

12 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
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Photo #13 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0013)
Interior: Sanctuary, camera facing north.

13 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

Photo #14 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0014)
Interior detail: Sanctuary altar, camera facing north.

14 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

Photo #15 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0015)
Social Hall (1971): *mauka* façade, camera facing northwest.

15 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

Photo #16 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0016)
Social Hall (1971): Waipi'o-side (Temple bell in distance), camera facing north-northeast.

16 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

Photo #17 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0017)
Social Hall (1971): *makai*-side, camera facing east-south-east.

17 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

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County and State

Photo #18 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0018)
Social Hall (1971): interior, camera facing north-northeast.

18 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

Photo #19 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0019)
Social Hall (1971): interior detail, camera facing north.

19 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

Photo #20 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0020)
Judo Hall: *Mauka*- and Hilo-sides, camera facing north.

20 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

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Photo #21 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0021)
Judo Hall: exterior *mauka* door-lock detail: camera facing north-northeast.

21 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

Photo #22 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0022)
Judo Hall: *Mauka*- and *Waipi'o*-sides, camera facing northeast.

22 of 29.



Honoka‘a Hongwanji Buddhist Mission
Name of Property

Hawai‘i, Hawai‘i
County and State

Photo #23 (HI_Hawai‘i County_Honoka‘a MPS_Honoka‘a Hongwanji Buddhist Mission 0023)
Judo Hall: *Makai* façade, camera facing southwest.

23 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

Photo #24 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0024)
Judo Hall: interior, camera facing north-north-east.

24 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

Photo #25 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0025)
Judo Hall: interior *makai* wall and *tokonoma*, camera facing northeast.

25 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

Photo #26 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0026)
Judo Hall: interior *tokonoma* detail, camera facing northwest.

26 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

Photo #27 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0027)
Judo Hall: interior window-latch detail, camera facing northwest.

27 of 29.



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

Photo #28 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0028)
Honoka'a Japanese Cemetery: overview of the *makai* portion of the Cemetery, camera facing south-southwest.

28 of 29



Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

Photo #29 (HI_Hawai'i County_Honoka'a MPS_Honoka'a Hongwanji Buddhist Mission 0029)
Honoka'a Japanese Cemetery: "The Unknown Pioneers Memorial"—detail, camera facing west-northwest.

29 of 29



Honoka‘a Hongwanji Buddhist Mission
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ADDENDUM A

HONOKA‘A HONGWANJI BUDDHIST MISSION TIMELINE

(3) 4-5-18: 009

1853–Land Patent Award to George M. Coffin from Kamehameha III.

1857–Frederick A. Schaefer immigrated to Hawaii from Germany (born 1836).

1857–Land Commission Award 7824 (Apana 1 and 2) awarded to Kanakaokai (Apana 1 adjacent to future Cemetery parcel. Apana 2 inside of future Cemetery parcel.)

1857–Royal Land Grant Patent 2438, a land grant conveyed in 1857 to Keau.

1878–Schaefer organized and became the first president of the Honokaa Sugar Co. and the Pacific Sugar Mill.

1889–Soryu Kagahi, first Hongwanji minister arrived in Honoka‘a.

1900 ca.—Charles Kohara, designer-architect of the Honoka‘a Hongwanji Buddhist Temple born. (Died 1975.)

1904–Reverend Joei Abe, itinerant minister out of Pāpa‘aloe, served parishoners. An early meeting place or temporary Temple was located at the Sugioka Ryokan (Inn) in Honoka‘a. (Please see 1914 Japanese map on p. 103)

1904–Reverend Keigetsu Shibata, younger brother of Bishop Yemyo Imamura, became first resident minister at Honoka‘a.

1905–The first Hongwanji Temple was named Hāmākua Hongwanji as it served Kūka‘iau, Pa‘auilo, Honoka‘a, and beyond. It was constructed on Honoka‘a Sugar Company leased land.

1905–Reverend Shibata, organized the Honoka‘a Buddhist Association and the *Fujinkai* (Buddhist Women’s Association), and was believed to be under the leadership of the minister’s

1911 Honoka‘a Sugar Company leased 9,147.6 square feet to the Hongwanji.

1911 (or earlier)—Land was leased to Honokaa Sugar Co. (located in Fields 3 and 4 in 1911). Later, part of this land became Camp 8.

1911—a slaughter house is shown on this grant land and it might be part of the Lehua Hongwanji property.

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1908–1916ca. The Temple was renamed Honokaʻa Hongwanji Buddhist Mission.

1915–First Sunday School class held.

1918–Rev Yoshio Hino fourth resident minister helped to organize the Honokaʻa Young Men’s Association to guide and train the boys and young men of the area.

1923-1928–Kyoichi Irie was the first Kyodan president.

1920–Frederick A. Schaefer died.

1929–Rev Araki, seventh resident minister judo and black belt of the third rank, opened a judo class and began the construction of the Judo Hall.

1934-1959–Revernd Giko Tsuge, eighth resident and longest serving minister. He oversaw the forming of the Shinbu-kai Kendo Club, the Sunday School choir lead by Henry Nakamura, the remodeling and enlargement of the Judo Hall, and the construction of the 22 foot x 42 foot dining hall. During World War II, Rev. Tsuge was confined for four years in internment camps on the mainland. When he returned to Honokaʻa

1938–Honokaʻa Sugar Company sold the .52 acre (22,677 square feet) lot to the Hongwanji.

1939–The Hongwanji purchased of 23,000 square feet of Temple ground for \$2,721.24 from Mrs. Shaesffer on December 4, 1939 [1989 Hongwanji commemorative booklet spelling]

1941–Ukichi Kuramitsu, Temple parishioner, erected an obelisk “in memory of the unknown pioneers” at the Japanese Cemetery.

1948-1952–Kuramitsu was elected and served as the seventh Kyodan president of the Honokaʻa Hongwanji Buddhist Mission, during which time he initiated and oversaw the building of the 40 foot by 80 foot Quonset hut as Social Hall, gymnasium, and temporary replacement for the Hongwanji Temple in 1950. The new Temple building was dedicated in 1951.

1949–Honokaʻa Sugar Co. sold a Portion of Grant 1155 to the Honokaʻa Hongwanji Mission.

1950–Kuramitsu initiated and oversaw the building of the Quonset hut as Social Hall/gymnasium and temporary replacement for the Hongwanji Temple.

1951–The dedication of the new Temple building and Minister’s Residence.

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1955–Hongwanji Charter of Incorporation. Deed for 3.83 acres for Community Memorial Cemetery Association. (Please see map 26, p. 116.) Another deed for .20 acres from LCA 7824 was included. 2005 maybe–The Honoka‘a Hongwanji Buddhist Mission becomes the owner of the Community Memorial Cemetery Association property in adjacent Lauka Ahupua‘a.

1959–Honoka‘a Sugar Company agreed to extend the boundary of the Hongwanji lease arrangement in the Temple’s favor—extended present southeast to northwest boundaries thirty feet to the north and west.

1967–Road improvements (and possibly bridge replacement) reduces Cemetery land to 3.554 acres.

1969–another deed of .20 acres of LCA 7824 Apana 2 from Bishop Trust to the Community Cemetery Association.

1970–65th anniversary and the completion of the Social Hall two-level building with spacious hall housing a full altar and stage–the older hall and old Japanese School building were demolished.

1971–Dedication of the Social Hall.

1971–The old Japanese School building was moved from its *mauka* location into a *makai* alignment with the new Social Hall. The concrete basement which became part of the foundation was constructed underneath the Judo *Dōjō*. The understory housed changing rooms for the martial arts participants.

1974–The Temple building was reclad in honor of the 70 year celebration of the Honoka‘a Hongwanji Buddhist Mission.

1974–The Honoka‘a Sugar Co.gave Lot 32 as a gift deed to the Hongwanji.

1975–and beyond—construction of carport and rental unit, and among other activities the membership renovated the kitchen

1976–The new garage was built and old garage demolished

1983-1986–Harue Furumoto fifteenth Kyodan president, was the first woman to serve in this position.

1983–The kitchen renovation after the April 30, 1983 fire, and a kitchen firewall was constructed.

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1991–The ADA handicap ramp constructed.

Early to mid-1990s–Honoka‘a Japanese Language School closed due to shortage of teachers.

1994–The Katsu Goto Memorial Dedication program was held on December 10, 1994. Since 1995, Honoka‘a Hongwanji has held an annual memorial service in November to honor Katsu Goto. Honoka‘a Hongwanji paid tribute to a man who fought for fair labor conditions on behalf of the first ship immigrants from Japan to work on Hawaii’s plantations.

2004–The celebration of the Honoka‘a Hongwanji Buddhist Mission 100th Anniversary centennial celebration.

2005–The Bishop Trust Co., Ltd. consolidated the 3.554 acres (154,812 square footage) in a Quitclaim deed, and in 2005 after securing the release of its own Japanese Community Trust Fund, the Hongwanji became the official owner.

2007-current–The Honoka‘a Hongwanji Buddhist Mission presents the Parade and Festival for the United Nations International Day of Peace each September.




















Honoka'a Hongwanji Buddhist Mission
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ADDENDUM B

HONOKA'A HONGWANJI MISSION KYODAN PRESIDENTS

Photo Not Available
1st. Kiyochi Irie(1923-1928)
2nd. Yonesuke Shimomura(1928-1935)
3rd. Teiji Yamatsuka(1936-1937)
4th. Yuzo Oshima((1937-1938)
5th. Teiji Yamatsuka(1939-1940)

 Seishiro Hasegawa 1941-1947	 Ukichi Kuramitsu 1948-1952	 Bunzo Ikeuchi 1953-1960	 Susumu Ando 1961-1962	 Wataru Tashiro 1963-1964
 Toshio Nakashima 1965-1972	 Yubun Maehira 1973-1974	 Yasuhiko Kawawaki 1975-1978	 Robert Tamaye 1979-1982	 Harue Furumoto 1983-1986
 Tetsuo Nagao 1987-1990	 Clyde Imada 1990-1992	 Jitsuo Kotake 1993-1994	 Ronald Mochida 1995-1996	 Shoniro Yano 1997-1998
 Noriyasu Matsumura 1999-2001	 Kiyoshi Miyashiro 2001-2005	 Prof. William Bonk 2006-2007	 Miles Okumura 2008-Present	

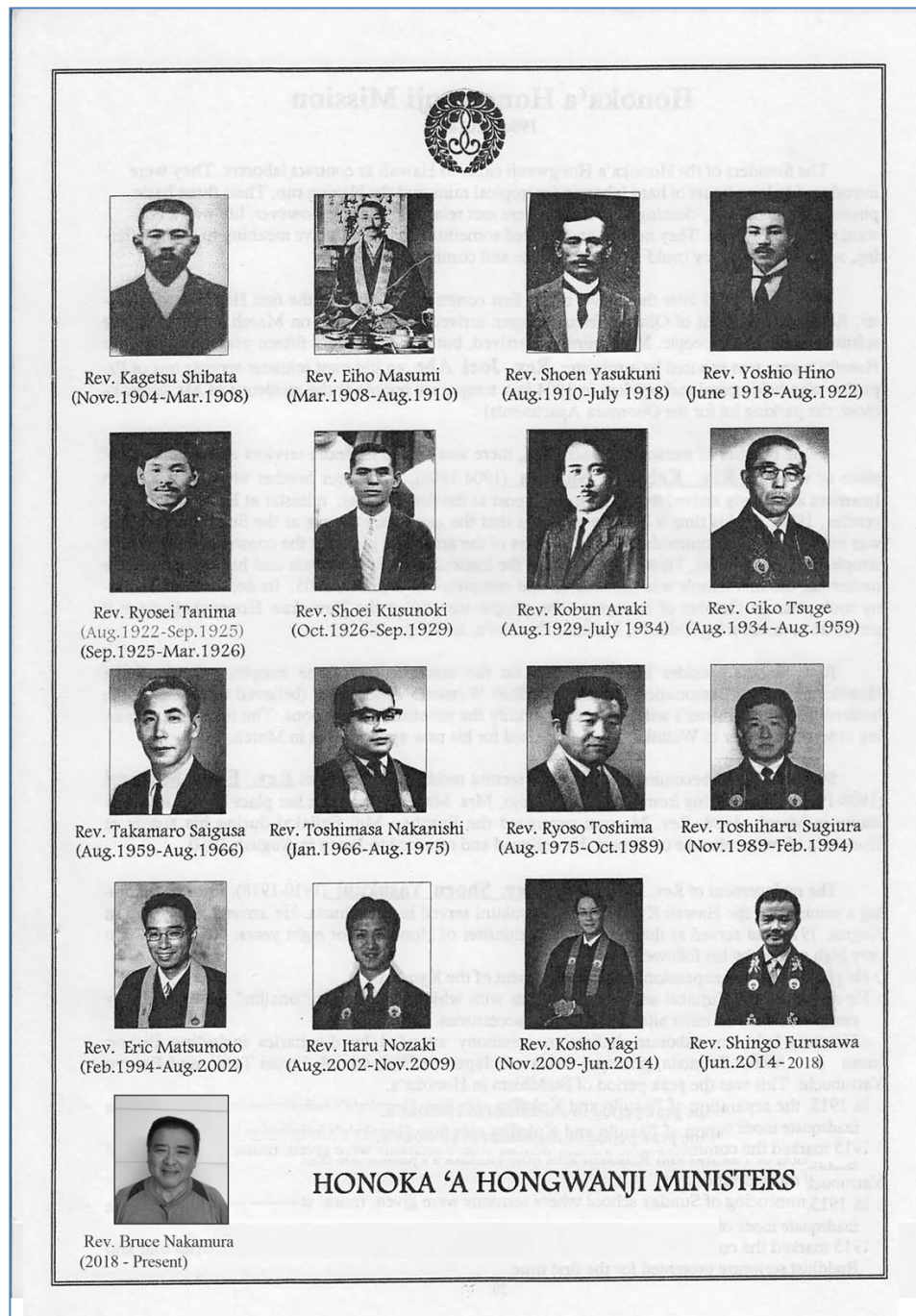
27

Commemoration–Honoka'a Hongwanji Buddhist Temple 1904~2014–110 Years Connected to Our Community. Honoka'a Hongwanji Buddhist Temple. November 2, 2014.

Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

ADDENDUM C



Commemoration—Honoka'a Hongwanji Buddhist Temple 1904~2014—110 Years Connected to Our Community. Honoka'a Hongwanji Buddhist Temple. November 2, 2014.

Honoka'a Hongwanji Buddhist Mission
Name of Property

Hawai'i, Hawai'i
County and State

ADDENDUM D

HONOKA'A HONGWANJI BUDDHIST MISSION PROPERTY TRANSFERS

DTE DATE	LIBER	TRANSACTION	COST	AREA	DESCRIPTION
07/11/1853	Patent Volume 6 pp. 293-296	Land Patent Grant 1155	\$113	113 acres Lehua	From Kamehameha III to George M. Coffin: Land Patent Grant 1155: Namoku Ahupua'a
11/5/1857	Helu 6999	Land Commission Award 7824	\$4 ?	.02 acres fenced house lot (within future Cemetery) Cemetery	From Kalakaua to Kanakaokai: LCA 7824: Lauka Ahupua'a
1878	52/308	Deed	Full payment— \$5,000.00	113 acres Lehua	REI/M: Coffin to J.G. Tucker (both RP 3138 (66 acres and RP 1155 113 acres
1905		Lease from Honoka'a Sugar Company		4.75 acres Lehua	Honoka'a Sugar Co. to Mrs. K. Lumaheihei (not known if this is part of future Hongwanji property)
8/22/1906	286/24	Deed	\$3400	Grant 1155 Lehua	From Louisa Coop and husband Ebenezer to F.A. Schaeffer: Louisa Coop is an heir of John Tucker. She sells her ½ undivided interest to F.A. Schaeffer, who is president of Honokaa Sugar.
10/12/1906	286/305	Deed	\$3,400	Grant 1155 Lehua	From the Estate of Elizabeth Tucker by Trustee John Tucker: The other ½ undivided interest in this grant to F.A. Schaeffer.
3/31/1911	343/311	Lease from Honoka'a Sugar Company— Renewal for 10 years	\$1	9,147.6 sq. ft. Lehua	From Honoka'a Sugar to Honoka'a Hongwanji Buddhist Mission: The deed description suggests that this parcel lies at the corner of Lehua St. (Mill Rd.) and the Government Rd. (Māmane St.) This becomes part of 4-5-010: 20. This is later broken up into various parcels. The property was owned by F. Schaeffer and Honoka'a Sugar.

Honoka'a Hongwanji Buddhist Mission

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#	#	#	#	#	#####
10/7/1938	1535/352	Deed	\$2721.24	22,677 sq. ft. Lehua	Purchased a portion of 23,000 square feet from Mrs. Schaeffer (sp) From Honokaa Sugar to Hongwanji Mission: The new description for 4-5-08:01 takes in a portion of former TMK 4-5-10: 20 thus reducing the area for 4-5-10: 20 to 51,400.8 sq. ft. Of this the sugar company sells a portion of this to the Hongwanji for its present location.
8/24/1955	3003/416	Deed	\$1	3.83 acres Cemetery	From Honokaa Sugar to Community Memorial Cemetery Association: includes both parcels within the Cemetery boundaries.
4/13/1959	N/A	N/A	N/A	6,168 sq. ft. Lehua	From Honokaa Sugar to Hongwanji Mission: This creates from 4-5-08: 01 a new parcel 7 within new TMK: 4-5-018
09/14/1962		Gift		Lehua	Honoka'a Sugar Company to Honoka'a Hongwanji Mission—a portion of Grant 1155.
1/4/1963	4367/214	Quitclaim	N/A	1,216 sq.ft. Lehua	From Honokaa Sugar to Hongwanji Mission: The former irrigation ditch ROW located on the makai side between parcel 9 and 7.
1963		Gift		9,423 sq. ft— parcels 20 (2) and 21 (3) Lehua	From Honokaa Sugar Co. to Honoka'a Hongwanji Buddhist Mission (portion of Camp 8 Subdivision)
2/3/1964	N/A	Deed	N/A	4,611 sq. ft. Lehua	From Honokaa Sugar to Hongwanji: Footage from 4-5-018: 10 dropped into 4-5-18: 09. The total current square footage is now 34,672 sq. ft.
12/7/55	3004/414 and 6727/397	Consolidation Deed	\$1	.20 acres Cemetery	From Honokaa Sugar to Community Memorial Cemetery Association to Bishop Trust Co, Ltd.

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2/7/1967				-.076 acres— size of parcel now 3.554 acres Cemetery	<i>Parcel reduced for road improvements</i>
9/9/1969	6727/398-399	Deed	\$1	\$1 Cemetery	<i>From Bishop Trust Co, Ltd.to Community Memorial Cemetery Association</i>
1973		Gift Fee Simple Deed		34,672 Lehua	<i>Honoka'a Sugar Company to Hongwanji: for Lot 32. (gift shall revert to grantor if not used solely for religious purposes)</i>

≠Elizabeth Schaeffer and Honokaa Sugar owned ½ interest apiece of parcel 4-5-10: 20, the parcel that lies at the corner of Lehua and Mamane—the former location of the Hongwanji (see TMK map 4-5-10). In 1922, Honokaa Sugar and Elizabeth Schaeffer sold their ½ interest in this parcel to Texiera, who divided it into other parcels [TMK: 4-5-10: 21, 25, 26 and 27]. There are no records indicating whether Texiera extended the lease for this location to the Hongwanji.

Paperwork Reduction Act Statement: This information is being collected for applications to the National Register of Historic Places to nominate properties for listing or determine eligibility for listing, to list properties, and to amend existing listings. Response to this request is required to obtain a benefit in accordance with the National Historic Preservation Act, as amended (16 U.S.C.460 et seq.).

Estimated Burden Statement: Public reporting burden for this form is estimated to average 100 hours per response including time for reviewing instructions, gathering and maintaining data, and completing and reviewing the form. Direct comments regarding this burden estimate or any aspect of this form to the Office of Planning and Performance Management, U.S. Dept. of the Interior, 1849 C. Street, NW, Washington, DC.