

**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 Property

Historic name: Hakalau Jodo Mission

Other names/site number: _____

Name of related multiple property listing:

Historic Japanese Buddhist Temples of Hawaii

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

2. Location

Street & number: 29-2271 Old Mamalahoa Highway

City or town: Hakalau State: Hawaii County: Hawaii

Not For Publication: Vicinity: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 ___ 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 ___ 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**

<p>_____ Signature of certifying official/Title:</p> <p>_____ State or Federal agency/bureau or Tribal Government</p>	<p>_____ Date</p>
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<p>In my opinion, the property ___ meets ___ does not meet the National Register criteria.</p>	
<p>_____ Signature of commenting official:</p> <p>_____ Title :</p>	<p>_____ Date</p> <p>_____ State or Federal agency/bureau or Tribal Government</p>

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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

Category of Property

(Check only **one** box.)

- Building(s)
- District
- Site
- Structure
- Object

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Number of Resources within Property

(Do not include previously listed resources in the count)

Contributing	Noncontributing	
<u>2</u>	<u> </u>	buildings
<u> </u>	<u> </u>	sites
<u>1</u>	<u> </u>	structures
<u> </u>	<u> </u>	objects
<u>3</u>	<u> </u>	Total

Number of contributing resources previously listed in the National Register None

6. Function or Use

Historic Functions

(Enter categories from instructions.)

Religion: temple

Current Functions

(Enter categories from instructions.)

Religion: temple

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7. Description

Architectural Classification

(Enter categories from instructions.)

Other

Renaissance/Mughal; East-West Style

Materials: (enter categories from instructions.)

Principal exterior materials of the property: corrugated metal roof, concrete foundation and wood and galvanized metal walls

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.)

Summary Paragraph

The Hakalau Jodo Mission is situated in a quiet residential neighborhood near the intersection of Hanamalo Loop and the Old Mamalahoa Highway in Hakalau. It sits on a large, relatively flat, 42,642 square foot lot, surrounded by lawn, with mature trees at the back of the lot which shields the property from the Hawaii Belt Road. The single-story building sits on a raised foundation and faces east. Rendered in an East-West style that incorporates, renaissance, Mughal and Japanese elements, it features a centered, scalloped, round arched entry which is flanked by scalloped round arched windows to either side. The double wall, frame building's façade is sheathed in metal, and it sits on a raised foundation, with a social hall occupying the basement. The temple has a corrugated metal, hip roof with overhanging eaves and exposed rafter tails which have been carved. A two story, hip-roofed parsonage is attached to the temple via a covered, bridge on its south side. A concrete paved lanai is under the bridge. The 2,128 square foot temple is in good condition and retains its integrity of design, materials, location, setting, craftsmanship, feelings and associations.

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Narrative Description

The Hakalau Jodo Mission has a symmetric façade, which originally was constructed of stucco on lathe, but at some point prior to 1952 was sheathed in galvanized metal to give the appearance of masonry block construction. It is three bays wide with the centered, entry bay projecting approximately 3.5' out from the body of the temple. The temple's front wall terminates with a false front, which steps up at the center bay. Ten, concrete steps approximately 11' wide, with concrete shoulders, lead up to a landing at the entry's scalloped, round arched opening. From here, another six wooden steps, 11' - 10" wide, ascend to the recessed, front doors of the temple.

To either side of the entry bay, the bays each contain a single pane, fixed, round arched window with a fanlight above. These windows are in recessed scalloped frames. The fixed panes replaced the original pairs of casement windows, with their Queen Anne muntin pattern. Below the windows are double doorways which access the basement social hall. The doors are in concrete wells with five concrete steps descending to them. Flat roofed hoods supported by diagonal brackets provide protection from the elements. Neither the hoods nor the doors are original, with the hoods being added in approximately 2004. Affixed to the wall above the windows is the *dharmachakra*, while above the entry is the apricot flower crest of the Jodo Shu sect.

The façade is wider than the main body of the temple, and a scalloped, round arched, wood slat, vent window is in either side wall of the façade.

The vertical tongue and groove side walls of the main body of the temple are five bays long. At the upper level, the first three bays each contain a pair of 9 x 9 double hung sash windows, with each sash rendered in a Queen Anne manner with blue and yellow colored panes framing a clear center pane. All panes are of obscure glass. On the north side, the final two bays each contain one double hung sash window similar in style to the pairs of windows. On the south side of the building, the fourth bay has a single panel door which leads out to the bridge to the parsonage, as well as a fixed sash window following the style of the other colored paned windows.

At the lower level, the side walls feature three pairs of 6 x 6 double hung sash windows, with a set of double doors in the next to the last bay which service the social hall. On the north side of the building, the pair of doors is in a concrete well with five concrete steps leading down to the doors. A flat, corrugated metal roof protects the doorway. It projects out from the building and is supported by 4" x 4" posts at its outer corners. A rain chain is at the end of the roof's gutter. The double doors are not original, although the five-pane transom above is. On the south side of the temple the pair of doors are also in a concrete well but are protected from the elements by the bridge leading to the parsonage. These five panel doors are original, as is their transom.

The entry doorway to the temple is comprised of a pair of bi-fold doors. Each fold has a window at top with a long panel below. Three transom windows surmount the doorway with the windows of colored glass in a design similar to the windows in the side walls. The nave is laid out in a center aisle with side aisles configuration, using simple wooden pews with slat backs. It

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has a fir floor with a 4" baseboard. The paneled ceiling is handled in a Japanese manner. A 42-3/4" high wainscot runs down the side walls at sill level, and 8" wide pilasters demarcate the bays, each with its pair of double hung sash windows. At the rear of the sanctuary, to either side of the entry are a set of four, two panel sliding doors, behind which are storage areas.

The *naijin* is the focal point of the temple, centered on and projecting from the rear wall. The 15'-6" x 20'-4.5" *naijin* is elevated 2' above the nave and is characterized by columns with gold painted lotus leaf capitals at its outer corners. The *naijin* holds the ornate, gilded altar shrine (*kuden*) with its statue of Amida Buddha, as well as a pair of standing lanterns (*toro*) on hexagonal, battered bases and other ceremonial objects.

The *naijin*'s columns carry a chancel archway, with ogee arches, which extends across the width of the nave. In lieu of a *ramma* the cusped ogee arch extending across the *naijin* is adorned with *noren* (hanging fabric divider), as are the sides of the *naijin*. The *naijin*'s 30" deep, side recesses to either side of the altar have niches with scalloped, ogee arches. The niches hold statues, on the left and right respectively, of Honen, the founder of the Jodo sect in Japan, and the seventh century Chinese patriarch Shan-tao, whose writings influenced subsequent Jodo leaders, including Honen. An opening in the side walls of these two recesses accesses an enclosed space behind the altar which originally served as a sacristy, but is now used for storage. A 6 x 6 double hung sash window is in its rear wall, as well as a four panel door, which opens on a set of covered, wood steps which runs parallel to the rear wall in a southerly direction. The steps lead to the ground and the concrete paved lanai situated under the bridge to the parsonage. The steps are sheltered from the elements by a corrugated metal, shed roof. The lanai under the bridge has a concrete floor and a canec ceiling. 4" x 6" posts support the bridge above it.

To the left of the *naijin* is the door leading to the parsonage bridge, and the *o-ihai-dana* (shelves with ancestral boards), framed by an archway with stylized Mughal curves culminating in a flat ogee arch. The shelves hold memorial tablets and urns, with the niche serving as a columbarium.

To the right of the *naijin* is another *o-ihai-dana*, with this one's framed archway combining Mughal curves with a crowning outline of a wish-granting jewel. To the right of the *o-ihai-dana* is a single panel door which opens onto a back room which is used for storage. A single, double sash window, similar in style to those adorning the nave, is in its north wall, while a 6 x 6 double hung sash window is in its rear wall.

A social hall is in the basement of the temple. It may be accessed from any of four sets of exterior double doors, with two in the front and one in each side wall. The social hall is a large open space with a scored concrete floor and a paneled canec ceiling. Three pairs of 6 x 6 double hung sash windows provide illumination from each of the side walls. The windows are in 4" x 4" frames, and 8"x 8", 4" x 4" and 2" x 4" structural members are exposed to the room. An inset wood stage runs across the rear wall of the hall, with storage areas to either side of the stage, accessed by five panel doors in the rear wall of the hall. At the front of the social hall, three large, hinged single panel doors, conceal additional storage space. 5" pipe columns help support the large, exposed floor joists which run down each side of the social hall's ceiling.

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At the temple level a wood bridge runs from the temple to the parsonage. It is sheltered by a corrugated metal hipped roof, and a shed roof extends from its front side to provide protection from the elements for the ground level lanai beneath the bridge. The bridge is three bays wide, with each bay demarcated by a chamfered 4" x 4" post. Each bay is enclosed by a pair of jalousie windows of more recent origin. A room runs along the rear of the bridge. It is entered through a [no panel] door of recent origin and it has two double hung sash windows in its front wall. Adjoining the room on the parsonage side is a niche with a counter and a sink.

The parsonage is a two story, single wall building with a corrugated metal hipped roof. The asymmetric building sits on a post and pier foundation, with the lower story serving as a public dining hall and the upper as a residence. It has a rectangular floor plan and its façade is two bays wide, with an inset lanai in the right bay and a pair of 6 x 6 double hung sash windows in the left, which is capped by a gablet in the roof. Like the temple, the residence faces east.

A straight run of eleven wood steps traverse the front of the façade and lead up to the lanai. The lanai has a tongue and groove floor and plywood ceiling. It has a solid, tongue and groove balustrade which is capped by a 2" x 6" hand rail. In the back wall of the lanai is a 6 x 6 double hung sash window, and a set of double doors. The doors each have two panes above and open on the living room. The doors retain their original knobs and hardware.

The living room has a tongue and groove floor with a 4" baseboard and canec ceiling. Both these features are found throughout the house, except the kitchen and bathroom which have vinyl tile floors. A pair of 6 x 6 double hung sash windows are in its north side wall and also in that wall is a four panel door which opens on the bridge to the temple. A 2" x 4" interior girt encircles the room, as well as all the rooms in the house. A four panel door in the living room's south wall leads into the front bedroom. This room has a pair of 6 x 6 double hung sash windows in its front wall, and a similar single window in its south wall.

A short, front-to-back running hallway exits through the living room's west wall. A five panel door in the hall's south wall opens on an office/bedroom. It has a built-in bookshelf in its north wall, and a pair of 6 x 6 double hung sash windows in its south wall. An opening without a door in the north wall of the hallway opens on an alcove which serves the bathroom adjoining it.

An opening without a door in the south wall of the hall opens on the kitchen. The kitchen retains its stainless steel counters and sink. It has a pair of 6 x 6 double hung sash windows in both its south and west walls. Also in its north wall is a door of recent origin which exits to a set of steps that descend to the ground.

The ground floor of the parsonage functions as a dining hall. It has a scored concrete floor and a canec ceiling. A row of three, front-to-rear running, wood posts and a similar running row of three pipe columns help support the ceiling and parsonage above. Rest rooms are located at the rear (west end) of the dining hall. Two sets of six pane sliding windows in the east wall and

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another in the north wall provide illumination and ventilation. Two pairs of similar sliding windows are in the dining hall's south wall, which look into the kitchen.

The community kitchen is a single-story, shed roofed addition, which was placed on the south side of the parsonage building at an unknown date. Originally this kitchen was an open air space. It sits on a concrete foundation, has board and batten walls, and a corrugated metal shed roof. The kitchen has a wood floor and its ceiling is the roof's rafters and purlins, and the corrugated metal of the roof. A set of six panel double doors in the east wall provide entry to the kitchen. Also a pair of screen doors with a screen top panel and solid lower panel connect the kitchen and dining hall. Five screened openings in the kitchen's south wall provide ventilation.

In addition to the temple and parsonage buildings, a set of ten concrete steps with their shoulders and landing, remain on the property. Originally these steps served the Japanese language school on the property. These are all that remain of the school and stand as a ruin.

The Hakalau Jodo Mission retains its historic integrity. Very few changes have transpired to the buildings. The major change to the original appearance of the temple is the sheathing of the façade in galvanized metal. However, this alteration is over fifty years of age and has acquired a significance in its own right. The only other changes to the building are minor, the replacement of the front windows and the social hall's front doors. Neither of these elements are significant character defining features of the temple. The entire sanctuary of the temple remains intact including its windows, walls, ceiling, floors, and the *naijin*. The parsonage also is very much intact on the exterior and interior, with the enclosure of the bridge connecting the parsonage and the temple being the only big change to the historic appearance. Again, the overall strength and integrity of the building's design over-rides the addition of the jalousie windows. The only other change to the parsonage is the enclosing of the former outside cooking area. This is to the side of the parsonage and its scale and materials are appropriate and do not detract from the historic character of the parsonage.

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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
- 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.)

Architecture

Religion

Ethnic Heritage

Social History

Period of Significance

1936-1968

1941-1945—Hakalau Jodo Mission closed due to WWII

1960-1968—Period of dismantling plantation camps, residents moved away

Significant Dates

1936-Date of construction and dedication

Significant Person

(Complete only if Criterion B is marked above.)

N/A

Cultural Affiliation

Japanese

Architect/Builder

Carpenter foreman Aigoro Ueno

Construction chief Yososhichi Ito

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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 Hakalau Jodo Mission is significant on the local level under criterion C, as a good example of an East-West style Buddhist temple built in Hawaii during the 1930s. It includes a number of distinctive features and is typical of its period in its design, materials, workmanship and methods of construction.

The temple is also significant under criterion A for its associations with the development of Buddhism on the island of Hawaii, and with the role of the Japanese in Hawaii's history.

Three periods of significance are included, although detailed history is provided from 1904 to the present. The 1936-1968 period of significance was chosen beginning with 1936, the year of construction of the current Mission buildings, and ending with 1968, 50 years ago. This period represents both robust growth followed by precipitous decline with the demise of the sugar industry. Within this period, notable segments include World War II (1941-1945) because of the social and cultural impact on the Mission and its Issei and Nissei members and 1960-1968, a period of major social upheaval in which the plantation camps were dismantled and the Mission membership dwindled as members moved to other communities.

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

The Hakalau Jodo Mission has always included a temple for religious rituals and a Japanese language school. In 1936, with the building of the new structures which still exist, the Mission expanded to include the temple, social hall, parsonage, dining hall and [community] kitchen. The Japanese language school functioned on the property in a structure built around 1920 which no longer exists. Throughout this document, the term Hakalau Jodo Mission will be used to reflect the entirety of the site. Individual areas will be referred to by name: temple, social hall, Japanese language school, etc. It is important to note that the Japanese language school was an important function of the Mission, and the minister and his wife were usually the instructors.

The temple of the Hakalau Jodo Mission is architecturally significant as a good example of the East-West style of Buddhist temple architecture as it appeared in a rural plantation community on the island of Hawaii. See the Historic Japanese Buddhist Temples of Hawaii multiple property nomination for a discussion of this style and its significance. The Hakalau Jodo Mission temple is one of five pre-World War II temples rendered in this style to remain standing on the island of Hawaii. The others are: Hilo Hongwanji, Honokaa Hongwanji, Honomu Hongwanji, and Puna Hongwanji. None of these other temples are listed in either the Hawaii or National Registers of Historic Places. Of these pre-World War II island of Hawaii temples, the Hakalau temple is the only one erected in this style by the Jodo sect, and was the last one on the island rendered in this style prior to the outbreak of World War II. The intact character of both the temple and its parsonage, connected by a bridge is noteworthy and typical of the period.

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The Hakalau Jodo Mission is also significant for its associations with the Japanese community on the island of Hawaii during the middle settlement period and the development of Buddhism in Hawaii. See the Historic Japanese Buddhist Temples of Hawaii multiple property nomination for a discussion of these historic associations. The complex of the temple building (temple, upper level; social hall, lower level) and the parsonage building (parsonage, upper level; dining room/kitchen, lower level) are significant under Criterion A as their history illustrates the social history, cultural values and ethnic heritage of Japanese immigrants and their descendants working on the Hakalau Sugar Plantation. In addition, they illustrate the social history of the sugar industry from both a management and labor standpoint.

Religious History

Jodo Shu Buddhism is Pure Land Buddhism. According to the Pure Land tradition, the entire teaching of the Buddha can be divided into the twofold path of the Holy Way (shodomon) and the Pure Land (jodomon). Jodo Shu traces its history back to 1175 when upon leaving Mt. Hiei, Rev. Honen set up residence on Higashiyama and began his teaching career. While this is perhaps best understood as a mythical or spiritual beginning for Jodo Shu, a more distinct beginning for the sect dates from the time of Ryochu (1199-1287), the student of Bencho who was one of Honen's main disciples. Ryochu was able to establish Bencho's teachings, known as the Chinzei doctrine. Meanwhile, the followers of Honen's other close disciples established their own orders, such as Jodoshin-shu which formed from Shinran's teachings and Seizan jodo-shu which formed from Shoku's teachings. Although all of these movements regard Honen as an important teacher, it is only Jodo Shu which claims him as its principal teacher and which attempts to carry on his essential teachings. Yet even at such an early period, Jodo Shu was more of an idea than an institution. It was not until the early 15th century that the teachings and training system of Jodo Shu was systematized and that it gained official government approval. This was soon followed by a period of great prosperity ushered in by the patronization of Tokugawa Ieyasu himself in 1590. From this prosperity to the excesses of the late Edo period and through the war period, Jodo Shu has continued to develop and change.

Present day Jodo Shu has about seven thousand temples, of which Chion-in in Kyoto is the head temple. There are seven other main temples in the country and nineteen overseas temples in Hawaii, mainland USA and Brazil. Nearly half of all Jōdo-shū temples outside of Japan are on the Big Island. For Japanese Buddhists on the Hakalau plantation, the Hakalau Jodo Mission was the primary religious institution.

Most of the Japanese immigrants to Hawaii between 1882 and 1924 came from Southern Japan where the Jodo and Shin sects dominated, and came from the areas of Hiroshima, Yamaguchi and Kumamoto. ¹ Within Japanese Buddhism, Jodo Shu was and is the most widely practiced branch of Buddhism in Japan.

¹ <http://www.hawaiihistory.org/index.cfm?fuseaction=ig.page&PageID=299>

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Ethnic Heritage and Social History

The history of the Hakalau Jodo Mission reflects four themes of social history:

A stabilizing influence for Japanese immigrants: The Temple was a stabilizing influence for the immigrant Japanese population on the plantation and was supported by plantation managers as such. The earliest years of Japanese immigrants on the plantation were especially difficult and the Mission provided a needed grounding from which a slow process of assimilation could take place.

Americanization and assimilation: The history of Buddhism in Hawaii has been a process of assimilation and an increasing focus on the universality of this religion. By the time this Temple was built in 1936, religious leaders here had embraced an architectural style emphasizing the international character of Buddhism. This could be taken as a statement that the nation of Japan was not central to the teachings here. Indeed, the young Japanese men who attended this Temple went on to prove themselves as Americans in WWII.

Buddhism in Hawaii during the war years: As with others, the Mission was closed during the years of WWII and Reverend Mamiya was interned. He endured this period with his family and returned to the Mission, serving with enthusiasm until 1975.

A Community gathering place for all: Because of the social hall, dining area, kitchen and the adjacent language school, it was able to offer itself as a facility for use by the entire Plantation community. In the history of the current Mission building, activities included plays, Boy Scouts, Girl Scouts, Aikido, Karate, arts and crafts, and was very heavily used by the work force during labor strikes.

At the time the Hakalau Jodo Mission was started in 1904, Japanese workers were a significant part of the Hakalau Plantation workforce. These workers and their families stayed on the plantation for generations². Initially, Japanese camps were separate from camps for other races. Plantation managers supported this concept recognizing that "by keeping races apart and in competition with each other, by encouraging cultural diversity, the fear of a united labor force crippling the economy by strike or riot was dissipated"³. The concentration of Japanese immigrants and their descendants fostered adherence to Japanese values of enryo (self-restraint), haji (shame), on (obligation to family and community), kosai (the kin and friendship networks to which one is obligated) and giri (reciprocity to obligation), and seiko (success).⁴ In 1940, just four years after the construction and dedication of the current temple, social hall, parsonage,

² We know that families lived here for generations because oral histories and records exist listing the names of individuals and families including Hakalau Jodo Mission documents including a hand-drawn map from 1914 (see Map 5), Hakalau and Pepeekeo Plantation annual reports, Hakalau School yearbooks, and labels affixed to pictures covering a period from the early 1900's until about 1972 (the year of the 70th anniversary celebration).

³ Ogawa, Dennis M., *Kodomo no tame ni: For the sake of the children* (The University Press of Hawaii, 1978) 7.

⁴ Fuchs, Laurence H., Foreword, xv in Ogawa, Dennis M., *Kodomo no tame ni: For the sake of the children* (The University Press of Hawaii, 1978).

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dining hall/kitchen⁵, the census showed that of the 584 people living in Hakalau, 313, or 54%, were Japanese.⁶

The social history of the sugar industry, both management and labor, is illustrated at the Hakalau Jodo Mission. Plantation management provided financial and other support in recognition of its stabilizing force. In 1905, the plantation provided the current site and began paying a monthly stipend to support the Mission. The social history of labor on Hakalau Plantation is reflected in the Mission's role as a gathering place and as a soup kitchen for all workers during strikes. In fact, the ILWU office was co-located with the Japanese language school on the grounds of the Hakalau Jodo Mission. In its later years, since 1975, the dwindling membership of the Hakalau Jodo Mission was a direct consequence of the social upheaval caused by the dismantling of camps and relocation of workers to Pepeekeo, Hilo and other communities.

Of social history significance is the impact of World War II on immigrant Japanese. The impact of policies on people during this period is noteworthy: Japanese immigrants, though committed and loyal to their adopted county, were not allowed to become naturalized citizens between 1920 and 1952.⁷ These individuals were deemed enemy aliens and were subject to severe restrictions. From December 1941 until early 1946, the Hakalau Jodo Mission was closed, the minister and his family were interned on the mainland.

There are four periods of development for the Hakalau Jodo Mission considered significant:

- The Early Years (1904-1921): The emphasis of the early years was building the Japanese language school, recruiting students and supporting the educational mission. Religious rituals also took place during this time and a temple was built.
- The Years Between World Wars (1921-1937): During the years between World Wars, the Hakalau Jodo Mission continued to grow and support the community through the Japanese language school and temple. In the 1920's, Japanese language schools across the Territory came under attack in during a surge of "America First" mentality that began during World War I⁸.
- The Mamiya Years (1937-1975): During the tenure of 8th Minister Mamiya, community engagement expanded and, after World War II, reflected the diversity of the population surrounding the Mission--Japanese, Filipino, Chinese, Portuguese, Scot, German and others. During World War II, the Mission was shut down and Rev. Mamiya interned. After the War, community activities flourished, ranging from baseball, boy scouts, and aikido to feeding workers and their families during strikes of the 1940's and 1950's. At

⁵ A kitchen was added adjacent to the dining hall after 1936 (exact date unknown). However, there was an outdoor cooking area adjacent to the dining hall in 1936 and cooking was also done in the dining hall.

⁶ For the 1940 census, enumeration sheets identify Census Tract: H-8, Enumeration District: 1-53, Representative District: 1. All 12 of these enumeration sheets are identified as "Hakalau (Unincorporated)". A total of 584 persons. 313 were Japanese. 53.6%.

⁷ "Issei Not Eligible for US Citizenship", <https://www.nvlchawaii.org/issei-not-eligible-us-citizenship>

⁸Ogawa, Dennis M., Ogawa, Dennis M., *Kodomo no tame ni: For the sake of the children* (The University Press of Hawaii, 1978) 7.

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the end of 1962, Hakalau Plantation ceased to exist as a corporate entity and the camps, sugar cane lands and production facilities became part of Pepeekeo Sugar Company. In the 1960's and 1970's, camps were dismantled, and homes sold on a removal basis. Church members moved to Pepeekeo, Hilo and elsewhere. Church membership declined as the population moved away. Nevertheless, the commitment to support the community remained strong.

- The Later Years (1975-present): Dismantling of the plantation community continued and Mission membership dwindled. The Big Island sugar plantations closed. The Hakalau Jodo Mission transitioned from a full-time minister to part-time ministers. Nevertheless, the commitment to the community continues. New neighbors have moved into the area offering new opportunities for community engagement.

Detail on each of these periods is provided below.

The Early Years: 1904-1921

- The emphasis of the early years, during the time of Ministers Soma, Suzuki, Matsui and Tachikawa, was building the Japanese language school, recruiting students and supporting the educational mission. Religious rituals also took place during this time and a temple was built.

1904-1907: Hakalau Jodo Mission Established by First Minister Soma Senri

On January 17, 1904, Soma Senri was appointed as a minister and landed at Laupahoehoe in April. In July he rented one room in a bakery in Down Camp (Hakalau Lower Camp) to start teaching Japanese language. A member of Sei Ren Ji temple in Yashiro Mura, Oshima Gun, Yamaguchi-prefecture, named Hakalau Upper Camp resident, Yokoyama Kikuchiro, and others to help him establish a school with \$600. The school opening ceremony was held on November 3rd, 1904, the auspicious day of Japanese Emperor's birthday. There were 50 students at the time. Members asked Minister Soma to find a wife in order to expand the mission of teaching and education.



First Minister Soma Senri

With the budget of \$2,000, Minister Soma quickly embarked on construction of a church and school building. The Hakalau Plantation provided one-acre land with no rent or time limit. The two-story church of 30 feet by 20 feet was built on the site of the current Hakalau Jodo Mission. The church was located on the top floor and the school on the lower floor. On February 19, 1905, Minister Soma performed the ceremony to receive the sacred Buddha statue into the temple as well as a mourning ceremony for soldiers killed in Russo- Japanese War.

On July 8, 1905, Minister Soma's wife joined him. At this point, the the Hakalau Plantation Manager offered a small monthly stipend for the church. The wife's arrival advanced the educational effort. The number of students staying at the dormitory quickly grew to over a dozen

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and some of the applicants had to be declined due to lack of space. The population of Honohina camp in the area was approximately 300. The school-age children either commuted to Hakalau Elementary School attached to the church or boarded at the dormitory. Beginning in 1906, in response to the demand for kindergarten for over 30 preschoolers, Mrs. Soma took a horse carriage to Honohina to teach them in the morning and came back to Hakalau school to teach Japanese with her husband in the afternoon. In 1906 the school building became too small to house all the students and a new two-story building with seven rooms including the kitchen was built. On July 8 of that year a ceremony to open this building was performed. Minister Soma resigned in June 1907 and left for the US mainland in order to observe the religious status of the country. He stayed in San Francisco for nine years and then returned to Japan.

1907-1909: Hakalau Jodo Mission Grows Under Second Minister Suzuki Ozen

Minister Suzuki Ozen, became principal of Hawi Elementary School in March 1906, and moved to Hakalau to become the second resident minister in November 1907. On April 25, 1909 he started the construction of a new two-story building for the temple and school of 66 feet by 31 feet with \$3,000, \$500 of which was a contribution from Motoyama and \$1,000 of which is a contribution from Consulate General Kamino. The construction was contracted to a member Moritani Shinsaku, a resident of Hakalau Upper Camp, and was completed in late June. The upper floor consisted of the temple with a classroom on each side. The lower floor included a meeting room, self-study room, entertainment room, teachers' room and dormitory.



Second Minister Suzuki Ozen

On July 4, 1909, Independence Day, Minister Suzuki performed the ceremony to receive the sacred Buddha statue into the church. He returned to Japan on August 13, 1910.

1909-1912: A Period of Maintenance Under Third Minister Matsui Kido

Matsui Kido, came to Hawaii to teach in March 1909 and took over Hakalau Mission in July 1909 after Minister Suzuki resigned. As of June 21, 1910, his wife Noriko supported him as an appointed minister assistant. Minister Matsui resigned and returned to Japan in April 1912, and later moved to Taiwan to engage in missionary work there.



Third Minister Matsui Kido

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1912-1920: Hakalau Jodo Mission Grows to Accommodate More Students Under Fourth Minister Tachikawa Shinkyō

Tachikawa Shinkyō was appointed to replace Minister Matsui on June 15, 1912 with his wife Sae.

In 1918 due to the increase in the number of boarding students in the dormitory, he built another two-story dormitory for girls in the back of the existing dormitory building with a budget of \$1,500. For the following 10 months he and his wife returned to Japan due to illness and came back the next year. During this break, assistant minister Yamaguchi Ryukai was in charge.

The Men's Association, was re-established as the Young Men's Buddhist Association, with Minister Tachikawa appointed as president. Meanwhile, his wife organized the Young Ladies Buddhist Association.



Fourth Minister Tachikawa Shinkyō

During this Tachikawa era, Yamaguchi Ryukai, who came to Hawaii in May 1917, became the assistant minister and assisted Minister Tachikawa, who was struggling with illness.

In July 1920, Minister Tachikawa moved to Honolulu to take on his assignment as Fourth District Minister from the central church.

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In the period 1918-1920, as depicted in the pictures below, men wear western attire, while many of the women choose to wear traditional Japanese attire in their official Japanese Language School picture.



Hakalau Japanese Language School circa 1918. Integral part of the Hakalau Jodo Mission. This is probably the new dormitory for girls, directly behind the previously existing dormitory. Rev. Tachikawa is sitting in the front row to the right of center. Assistant Ministers Yamaguchi Ryukai and Soga Tetsuzui stand behind him. Note: men wore Western attire, while many of the women chose to wear traditional Japanese attire in their official Japanese Language School picture.

Photo courtesy of Jaime Yugawa, great grandson of Tetsuo and Yae Yugawa.



Alumni of the Hakalau Japanese Language School, 1920. Source: copy of photo currently hanging in the Hakalau Jodo Mission.

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The Years Between World Wars: 1921-1937

During the years between World Wars, under the leadership of Ministers Soga, Itakura, and Yamanaka, the Hakalau Jodo Mission continued to grow and support the community through the Japanese language school and temple. In the 1920's, Japanese language schools across the Territory came under attack in during a surge of "America First" mentality that began during World War I. This started with the Federal Commission on Education noting that Hawaii had 163 Japanese language schools educating nearly 20,000 students. The sentiment among whites in the early 1920's was that such education was detrimental to the health of Nisei children and their progress in American schools was retarded and their loyalty to the United States was confused and neglected. Japanese immigrants felt that continuation of the Japanese language schools was essential:

Uneasy parents saw their offspring becoming cultural hybrids in Hawaii without knowledge of Japanese culture or language; they felt their children needed a proper Japanese education. After all, the possibility still existed, no matter how remote, that the family would one day leave Hawaii and return to Japan. Other Japanese spoke in support of the language schools because of a belief that such institutions were valuable for the Americanization process.⁹

A compromise position between the Federal Commission's recommendations and the concerns of the Japanese community was the Irwin Bill (1920) which required that language school teachers receive a permit from the Department of Public Instruction and pledge to teach nothing which would contradict American ideals or institutions. Over the next few years, a tax and additional restrictions were placed on Japanese language schools. Finally, Frederick Kinzaburo Makino, editor of the *Hawaii Hochi*, contested the language school control bill in the courts...and won:

In an unexpected maneuver, the defenders of the language schools in 1925 took the litigation out of the Territorial courts and filed in the United States District Court. After legal battles and appeals, the United States Supreme Court rendered a decision on February 21, 1927, which struck down the Territorial Legislature's language school control laws as unconstitutional. The decision was based fundamentally on the fact that the "Japanese parent has the right to direct his own child without unreasonable restriction" and that the Territorial laws sought to control the schools "for no adequate reason."¹⁰

⁹ Ogawa, Dennis M., *Kodomo no tame ni: For the sake of the children*, (The University Press of Hawaii, 1978) 142-143

¹⁰ Dennis M. Ogawa, *Kodomo no tame ni: For the sake of the children*, The University of Hawaii Press, 1978, p. 146

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1920-1921: A period of maintenance for the Hakalau Jodo Mission Under Minister Soga

Tetsuzui

Fifth Minister Soga Tetsuzui originally came to Hawaii in 1907, and then temporarily returned to Japan. Upon his return to Hawaii in 1916 he became an assistant minister. In July 1920, after Minister Tachikawa's resignation, he became the head minister and was joined by his wife Tomiko. However, Tomiko passed away in February 1921. He resigned and returned home to Japan in September 1921.



Fifth Minister Soga Tetsuzui

1921-1929: A New Japanese Language School Built and the Fujinkai (Ladies' Association) and Sunday School Launched Under Minister Itakura Ryokai

Sixth Minister Itakura Ryokai had been the resident minister of the Lahaina temple from April 1920 until his appointment as Sixth Minister of the Hakalau Jodo Mission in 1921 after Minister Soga's resignation. His wife Shizue arrived in Hakalau the following year.

He built a new Japanese language school building (see picture below), founded Fujinkai (Ladies' Association), and launched Sunday School in 1927. On June 19, 1929 he resigned. To replace Minister Itakura, Kuwayama Ko-in was stationed temporarily but requested to be dismissed from the position.



Sixth Minister Itakura Ryokai

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By 1929, all of the students of the Japanese language school are wearing western attire in their official picture.



1929 picture of the Hakalau Jodo Mission and Japanese Language School and students.
Photo from the Waichi Ouye Collection, courtesy of his family.

Left to right: 1st Row: ?, ?, Taeko Tadokoro, Sadame Yoshimura, Masako Hirata, Masako Fujimoto, Rev. Itakura, Mrs. (Rev) Itakura, Akiko Morikawa, ? Yokoyama, Haruyo Hashimoto, Shigeko Shiraishi, Tomeyo Yoshida, Kaoru Tawara;
2nd Row: ? Fukunaga, Yasuhiro Uyechi, Waichi Ouye, Hiyokichi Fujioka, Katsutarō Yoshida, Hideo Ochiai, Yukio Hamada, Henry Urasaki, Kazuo Yamamoto, Toraichi Morikawa, Satoshi Fujinaga, Takuma Mizuguchi, Hajime Nishioka, Yoshikazu Kishimori, Shuichi Furuyama, Tsutamo Tawara, Hoichi Uyeda, Toshio Hamada, ?Yoshimura, Masao Mizuguchi;
3rd Row: Susumu Kimura, Kazumi Ueda, Takeo Okazaki, Hiroshi Ikawa, Tadashi Nishioka, Makoto Tawara, Harold Noboru Fujimoto, Shigeharu Furusho, Masao Mihara, Masami Uyeda, Sadakichi Yoshida, Kaoru Mizuguchi, Terumi Koga, Yutaka Hirata, Naotaka Hiroshige, Shigeo Nishiyama, Masao Oshiro.

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1929-1937: The Current Mission including the Temple, Social Hall and Parsonage Built to Replace the Wooden Church and Japanese Language School Under Minister Yamanaka Ryokai

In 1928, Yamanaka Ryokai was assigned to be an assistant minister in Hakalau and came to the church with his wife Yoshi. He was appointed to be the resident minister on August 26, 1929. During his time he demolished the old building and built the existing two story temple (with social hall downstairs) and a new parsonage (with community dining hall/kitchen downstairs), which are the currently existing buildings. The Mission served about 350 families.



Seventh Minister Yamanaka Ryokai

He resigned in April 1939 and went home to Japan.

The Japanese Language School flourished during his tenure.



Hakalau Japanese Language School 30th Anniversary, circa 1934. Honorees (left side): front row from left to right: Mr. Koya, Mr. Miyashiro, Mr. Yokoyama; back row; Mr. Fujinaga, and Mr. Kikuchi. Others in Attendance (right): Mr. and Mrs. John M. Ross, Mr. and Mrs. George Ross, and Rev. and Mrs. Yamanaka. Source: copy of photo currently hanging in the Hakalau Jodo Mission.

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Japanese Language School graduation circa 1934.

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This photo hangs in the temple at the current Hakalau Jodo Mission, probably around 1934 just before the old Japanese Language School was demolished. Rev. Yamanaka sits in the front row directly in line with the center of the steps. The building on the left, constructed in 1920, was the plantation personnel office (later the ILWU office) and also served the Japanese language school and aikido studio. The steps to the building on the left still exist.

Source: copy of photo currently hanging in the Hakalau Jodo Mission

Light on the Ocean, a celebration of the Jodo Shu in Hawaii was published in 1934. The section on Hakalau includes background on prominent members. Two of the members featured in *Light on the Ocean* were born in Hawaii, all others immigrated from Japan: 29% from Okinawa, 21% from Yamaguchi, 14% from Kumamoto, and 11% from Wakayama Prefectures. Most immigrated to Hawaii between 1902-1910, although 4 came between 1895-1899. Most arrived in Hawaii age ages between 18-28.

Below is a 1934 photo showing the temple, dormitory and language school/meeting space in the building to the right. The building to the left also supported the language school and, in addition, in later years continued as the language school and also served as the aikido studio and ILWU office. The current Hakalau Jodo Mission is in about the same place as the building on the right. The building on the left was demolished much later (date to be determined) and only the concrete steps remain.



Photo provided with permission of the Hakalau Jodo Mission.

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Hakalau Jodo Mission Japanese Language School Class of 1936 (8th Grade), Principal Rev. Ryokai Yamanaka

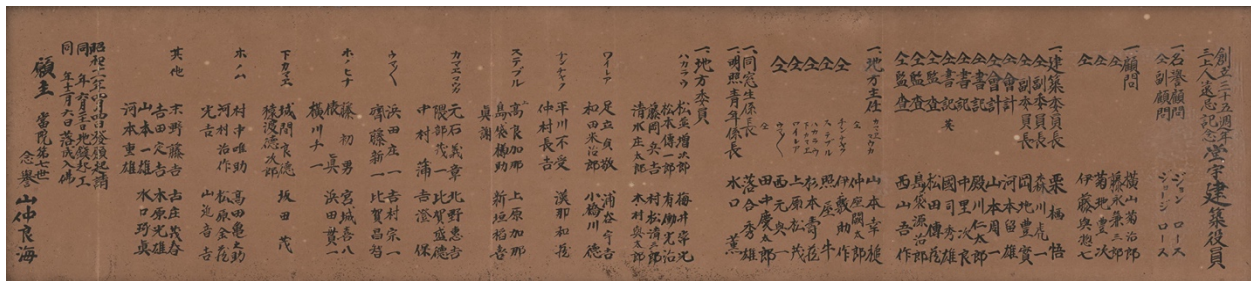


Sitting L to R: Tsurue Nishihira Nishioka, Leatrice Yamagata Mirikitani, Teruko Shinhara Robertson, Ritsuko Tatsuhara Togioka, Tamae Hirakawa Shindo, Yasuko Kuriso Kono, Shigeno Miyamoto Kishimoto, Midori Ogawa, Momoe Nakamura Ishihara, Sayoko Kikuchi Doi, Miss Tsuyako Yokoyama, teacher; Mrs. Yoshi Yamanaka, teacher; Akira Richard Yamanaka, Rev. Ryokai Yamanaka, principal; Miss Kimiko Takeoka Fujioka, teacher; Miyoko Kawamoto Okaji, Shizuko Odo Miyaki, Tsuyako Kimura Crivello, Fumiko Fujii, Sawayo Uratani Ono, Kaoru Mukai Goto, Kiyomi Okumura Shiraki, Hatsue Kobashigawa Akamine, Kikue Matsunami Irinaka, Yoshiko Harakuni Miyashiro
 Standing L to R: Toshiaki Morimoto, Masashi Sugimoto, Yoshito Nakamura, Yasuji Arakaki, Tamotsu Saito, Morio Yamamoto, Takeo Takeoka, Ichio Tonokawa, Kotatsu Bob Maja, Shigenobu Kanna, Masaharu Matayoshi, Satoru Inomoto

A decision is made to build a new temple.

In 1936, Rev. Yamanaka and members of the temple decided to build a new temple, social hall, parsonage, dining hall and community kitchen. When the decision was made to build a new temple (or do something that costs a great deal of money), the Japanese practice was to make a wish to the Buddha. The 'ganshu' below represents all those making the wish.

This is a petition or 'ganshu' for the new Hakalau Jodo Mission.



This framed petition is in the temple at the Hakalau Jodo Mission.

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Translation of the Ganshu for the New Hakalau Jodo Mission:

**The 35th Anniversary and the Three Ministers' Anniversary of Passing
The New Church Building Construction Committee Members**

Honorary Director John Ross [Plantation Manager]
Honorary Vice Director George Ross [Plantation Assistant Manager]

Director Kikujiro Yokoyama
Kanesaburo Fujinaga
Toyoji Kikuchi
Yososhichi Ito

Construction Committee

Chairman Satoru Kurisu
Vice chairman Toraichi Morikawa
Vice chairman Toyomi Okaji
Treasurer Tomeo Kawamoto
Treasurer Shiuchi Yamamoto
Secretary Jintaro Tonokawa
Secretary Jiro Nakasato
Secretary (English) Hideo Kunishi
Auditor Denzo Matsuda
Auditor Genjiro Shimabukuro
Auditor Gosaku Nishiyama

Local chief

Kamae Mauka Kozuchi Yamamoto
Kamae Mauka Montaro (Ketsutaro?) Nakaza
Chinchuck Sukesaku Ishiki
Stable Ushi Teruya
Hakalau Lower Kamae Toshizo Sugimoto
Wailea Matsushige Uehara
Umauma Yoichi Nishimoto
Umauma Keitaro Tanaka
Class Reunion chief Hideo Ochiai
Meisho YBA Kaoru Mizuguchi

Local committee members

Hakalau Masujiro Matsunami Tsunemitsu Umei
Denichiro Matsumoto Mitsuji Udo
Heikichi Fujioka Seizaburo (Kiyosaburo?) Muramatsu
Shotaro Shimizu Yotaro Kimura

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Wailea	Sadataka Adachi Yonejiro Wada	Ukichi Uratani Toku Kobashigawa
Chinchuck	Fuju Hirakawa Chokichi Nakamura	Wazo Kanna
Stable	Kana Takara Tarusuke Shimabukuro Maja	Kana Uehara Toki Arakaki
Kamae mauka	Yoshiaki Motoishi Moichi (Shigeichi?) Kumabe Gama Nakamura	Keikichi (Ekichi?) Kitano Seitoku Higa Tamotsu Yoshizumi
Umauma	Shoichi Hamada Shinichi Saito	Soichi (Shuichi?) Yoshimura Shochi Higa
Honohina	Hatsuo Fuji Makoto Tawara Yokokawa	Kihachi Miyashiro Kanichi Hamada
Lower Kamae	Ryotoku Shiroma Tokujiro Saruwatari	Shigeru Sakata
Honomu	Tadasuke Muranaka Jisaku Kawamura Mitsuyoshi	Kamenosuke Takata (Takada?) Kinzo Matsubara Otokichi Yamachika
Others	Tokichi Sueno Sadakichi Yoshida Kazuo Yamamoto Shigeo Kawamoto	Shigeharu Furusho Mitsuo Kihara Gashin Mizuguchi

Desired and pledged on April 4, 1936
 Ground-breaking ceremony on June 21, 1936
 Completion and Buddha Statue Installation on December 6, 1936
 Temple petitioner: the 7th minister Nenyō Ryokai Yamanaka

The Munafuda

When a Japanese temple is being constructed, a munafuda is created and placed between the roof and the ceiling. It includes a blessing for the temple and identifies the individuals involved in its building, whether through financing or actual design and construction. At the ceremony called Jyotoshiki, the priest prays in front of the munafuda. This is a prayer that acknowledges the completion of the framework of the building.

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During an inspection of the buildings at Hakalau Jodo Mission in April 2018, the inspector located the munafuda in the attic of the temple.



Photos taken by Jake Bierman, April 3, 2018, during inspection of Hakalau Jodo Mission buildings

Front side of plaque attached to the apex of the roof reads:

FRAMEWORK-RISING
Yafune-no-ookami god
Gogyo mikami god
Long time Protection of the church
December 6, 1936
(title unreadable) Toyoji Kikuchi
Minister Ryokai Yamanaka



Photos taken by Jake Bierman, April 3, 2018, during inspection of Hakalau Jodo Mission buildings

Back side of plaque attached to the apex of the roof reads:

Carpenter Foreman Aigoro Ueno
Construction Chief Yososhichi Ito
Petitioner the 7th Minister Ryokai Yamanaka
Construction Committee Chairman Satoru Kurisu
Vice Chairman Toraichi Morikawa
Vice Chairman Toyomi Okaji

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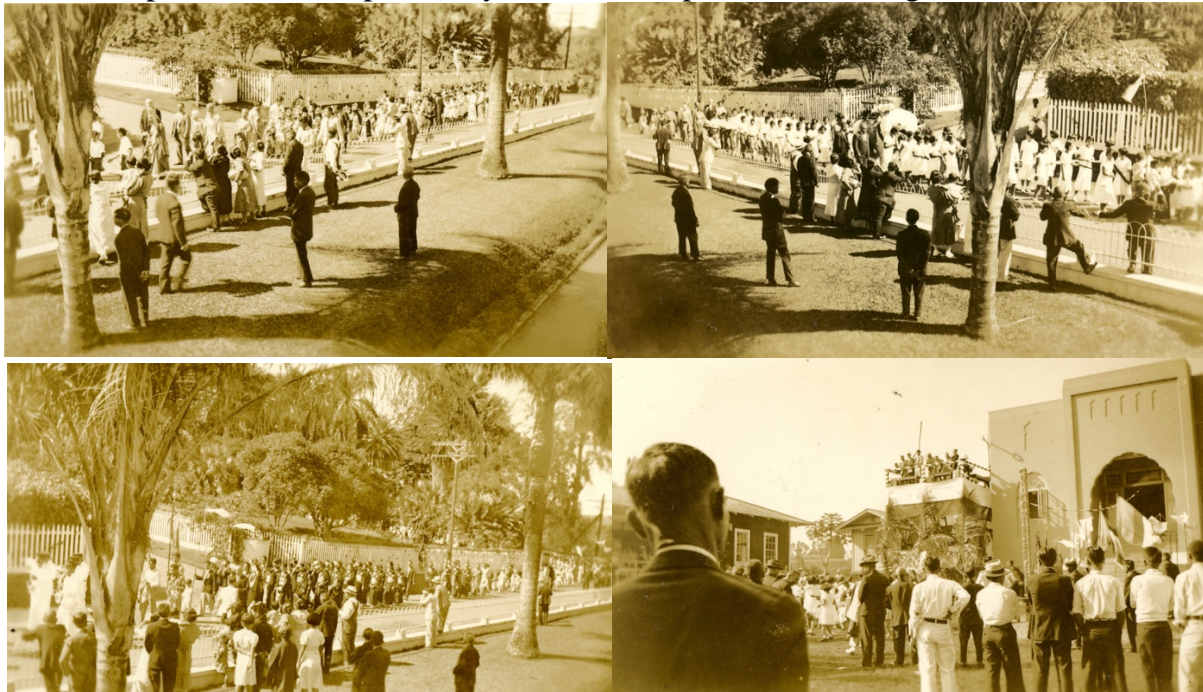
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Treasurer Tomeo Kawamoto
Treasurer Shuichi Yamamoto
Director Toyoji Kikuchi
Director Kanesaburo Fujinaga
June 21, 1936

The Dedication of the New Hakalau Jodo Mission

The newly constructed Hakalau Jodo Mission was dedicated on December 6, 1936. First, there was a procession that passed by the home of plantation manager John M. Ross.



Photos from the Waichi Ouye Collection, courtesy of his family.



December 6, 1936. Opening Ceremony of the new Jodo Mission building and placing of the Buddha. Also celebrating the 35th anniversary of the Jodo Mission and a memorial service for the Jodo Shu founder, and second and third ministers. Note that the new building is in the same location as the previous one. Source: copy of photo currently hanging in the Hakalau Jodo Mission.

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The Mamiya Years: 1937-1975

During the tenure of 8th Minister Mamiya, community engagement expanded and, after World War II, reflected the diversity of the population surrounding the Mission--Japanese, Filipino, Chinese, Portuguese, Scot, German and others. During World War II, the Mission was shut down and Rev. Mamiya interned. After the War, community activities flourished, ranging from baseball, boy scouts, and aikido to feeding workers and their families during strikes of the 1940's and 1950's. At the end of 1962, Hakalau Plantation ceased to exist as a corporate entity and the camps, sugar cane lands and production facilities became part of Pepeekeo Sugar Company. In the 1960's and 1970's, camps were dismantled, and homes sold on a removal basis. Church members moved to Pepeekeo, Hilo and elsewhere. Mission membership declined as the population moved away.



Eighth Minister Mamiya Bin-no

Nevertheless, the commitment to support the community remained strong.

Broader Community Embraced and Activities and Support Expanded Under Minister Mamiya Bin-no

On June 1st, 1937, Mamiya Bin-no was appointed to the Eighth Minister of Hakalau Mission taking over Minister Yamanaka's place. He welcomed his wife Teruko the following year.

In this era, the Japanese school flourished with approximately 300 students and four teachers. Since all the buildings were fairly new, Rev. Mamiya could focus primarily on enriching the Mission activities resulting in increased participation.

With the bombing of Pearl Harbor and the U.S. entry into World War II, marshal law was imposed and all activity at the Hakalau Jodo Mission ceased. General orders were issued, beginning December 8, 1941, establishing restrictions for Japanese aliens. Note that Japanese immigrants to Hawaii in the period 1920 to 1952 were prevented from becoming naturalized citizens; therefore, there were many Japanese aliens working on the plantation.¹¹ The restrictions included:

- Prohibitions against owning firearms, ammunition, short wave radios or transmitting sets, cameras, binoculars, papers, documents or books in where there may be invisible writing.
- Prohibitions against flying or changing place of residence without approval from the Provost Marshal.
- Requirement that they must carry their alien registration cards at all times.
- Limiting business and visits with friends and relatives to daylight hours, unless special permits were obtained in advance.

¹¹ "Issei Not Eligible for US Citizenship", Nisei Veterans website, <https://www.nvlchawaii.org/issei-not-eligible-us-citizenship>

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According to current Hakalau residents living in Hakalau during World War II, the result of these restrictions was that Japanese, whether resident aliens or citizens, did not gather, and many destroyed Japanese relics or any objects which could be viewed as indicators of allegiance to Japan.

Rev. Mamiya was interned shortly after the bombing of Pearl Harbor and was held in various locations. His son Roy remembers that there was a base in South Carolina where he was held until he was able to join his family at the camp in Crystal City, Texas which opened in 1943. The family returned to Hakalau in December 1945.¹²

As soon as the war ended Minister Mamiya returned to Hakalau to revive the Mission. Junior Association, Senior Association, Young Buddhist Association, and Fujinkai (Ladies' Association) were reinstated. The Japanese language school reopened under the name of Hakalau Meisho Gakuen.

Religious services and rituals resumed, as they had from the beginning of the Mission until the outbreak of World War II. Key among these were funerals and other ceremonies of remembrance. There are a number of ceremonies in Japanese Buddhism surrounding death and the remembrance of the dead, principally family members and ancestors. These are a time for the family and/or larger temple community to come together to bear witness to those family and friends who have already entered the Pure Land and to re-affirm their relationship to them and to Amida Buddha through chanting the nembutsu¹³.



Copy of photo hanging in the Social Hall.

¹² Passenger Lists of Vessels Arriving at Honolulu, Hawaii, compiled 02/13/1900 - 12/30/1953; National Archives and Records Administration (NARA); Washington, D.C.; National Archives Microfilm Publication: A4156; Roll: 319; Record Group Title: Records of the Immigration and Naturalization Service, 1787 - 2004; Record Group Number: RG 85

¹³ The ancient practice of Nembutsu involves mindfulness of Amida Buddha, and the recitation of the sacred name, Namu Amida Butsu, which means "I follow/return back to Amida Buddha." Through the practice of Nembutsu, people share and derive spiritual benefit for themselves and others.

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After the war, the Mission resumed observance of Obon, another ceremony of remembrance and the traditional summer festival to welcome home ancestral spirits.

Hakalau Jodo Mission Observes O-Bon With Services And Dance



Hakalau Jodo Mission observed Obon with the traditional services and dance at the church grounds on the evening of August 6.

The Obon sermon was preached by Reverend Shuzui Hino of the Hilo Meishoin Mission. The dances started at 8 p.m. under cloudy but dry skies.

* * *

Reverend Bino Mamiya, minister of the Hakalau Jodo Mission, was interviewed recently to explain the origin of "Bon" dances, for the benefit of the readers. He said,

"In India long ago, there lived a man called Mokuren, who was a disciple of Lord Buddha. Mokuren had been given the powers to see into the next world.

One day, soon after his mother had passed away, Mokuren using his unusual ability, scanned Heaven in search of his dead mother. To his amazement, he could not locate her.

He continued looking for her, each time searching at a lower level which separated Heaven and Hell. Finally on the level just before Hell he found his mother. She had been assigned to the level where selfish mortals were sent after their death. There they suffered the pangs of eternal hunger and thirst.

Seeing her son, Mokuren's mother asked him for some food and water. But each time she opened her lips to taste the food and water her son gave her, it burst into flames.

Faced with this dilemma, Mokuren asked Lord Buddha for his advice.



'Bon' dancers



Ryukyu Odori



Sideliners

Source: The Voice of Hakalau, August 1960.

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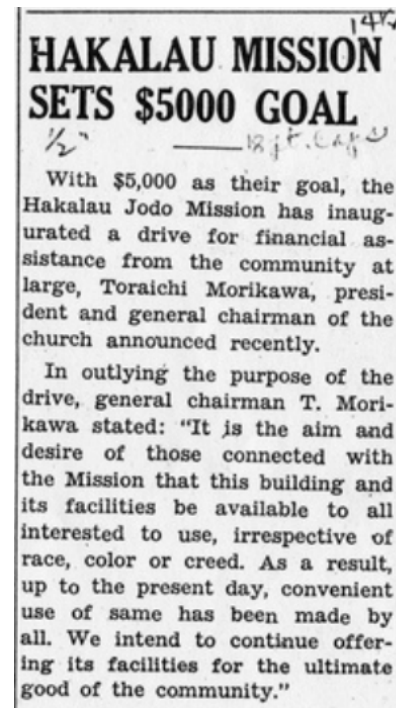
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The Hakalau Jodo Mission was always a place for the community to gather. During Rev. Mamiya's tenure, the population on the plantation became more diverse and the Hakalau Jodo Mission adapted to meet community needs.

The Voice of Hakalau article of July 1947 (to the right) sums up the commitment and availability of the Mission to the community, "irrespective of race, color or creed".

The best reflections of the inclusive nature of the Mission's commitment to make its facilities available for the benefit of the community are in the pictures of such Mission activities as boy scouts and aikido.



Source: The Voice of Hakalau, July 1947

Boy Scouts in the Hakalau Jodo Mission Social Hall, circa late 1940's-early 1950's. Scout Master Toraichi Morikawa at far left.



Photo from the Waichi Ouye Collection, courtesy of his family.

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Cub Scouts circa 1954-55.

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Cub Scouts, Troop 5, circa 1954-55. Left to right: Kneeling: Gary Morishita, Van Dale Furusho 1st row: George Muramatsu, Calvin Motoda, Wayne Yoshida, Ken Forbes 2nd row: Gary Yoshizumi, Curtis Ochiai, Chadwick Andagan, Francis Ouye, Melvin Souza 3rd row: John Kunishi, Mrs Andagan, Wilfred Morikawa, Mrs Souza. Photo and identification of individuals provided by Calvin Motoda.

Aikido class run by Takashi Nonaka and Takashi Yugawa sponsored by the Hakalau Jodo Mission, circa 1963.



Front Row: Betty Nishiyama, Corrine Yugawa, Barbara Jean Nishimoto, Jeff and Nancy McCall, Eleanor Fujimori, Cheryl Ito, Robert Garcia 2nd Row: Francis Ouye, Gaylen Udo, Rudy Morishita, Lincoln Fujimori, Van Dale Furusho, Wayne Yoshida, Lester Alipio 3rd Row: Clyde Yoshimura, Calvin Motoda, Neal Ouye, William Garcia, Maurice Motoda, Delbert Ouye, Paul Yoshida 4th Row: Masa Sunahara, Takashi Nonaka, Takashi Yugawa, Jack Ouye, Merrill Ito. Photo from the Waichi Ouye Collection, courtesy of his family. Participants identified by Jamie Yugawa, Cal Motoda and Charmaine Kamaka.

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The 50th Anniversary of the church was held in 1952.

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Source: copy of photo hanging in the Social Hall.

In 1962, an event to celebrate 60th Anniversary of the church was held.



Source: copy of photo hanging in the Social Hall.

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In 1970 50th Anniversary of Fujinkai (Ladies' Association) was celebrated.



Source: copy of photo hanging in the Social Hall.

This was followed by the 70th anniversary of the Hakalau Jodo Mission in 1972.



Source: copy of photo hanging in the Social Hall.

Despite all the activities in this era, after Hakalau mill closed in 1974, most members moved to new houses in Pepekeo, Papaikou, and the Hilo area. The decreasing population by day resulted in the very small Mission community and few remaining homes. The camp houses sold on a

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“removal basis”. The communities were dismantled.¹⁴

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In September 1975, Minister Mamiya was appointed to the 13th Minister General, ending his 38 years as Hakalau’s resident minister.

The Later Years, from 1975 - present:

Dismantling of the plantation community continued and temple membership dwindled during the time of Ministers Tanaka and Tamura. The Big Island sugar plantations closed. The Hakalau Jodo Mission transitioned from a full-time minister to a part-time minister, with Minister Sawaguchi serving as the last resident Minister, followed by part-time Ministers Wansa and Miyazaki. Nevertheless, the commitment to the community continues.

New neighbors have moved into the area offering new opportunities for community engagement. The Mission’s current commitments of service to the community include:

1. Offering religious services in the tradition of Pure Land Buddhism.
2. Providing Senior Luncheons at the Mission to support the well-being, independence, and dignity of our seniors in an environment of their choice.
3. Hosting Obon, our annual ritual to honor our ancestors and to celebrate the community.
4. Sponsoring the annual Memorial Day observance at the Hakalau Veteran's Park to show respect to both those who were killed in military conflict and to those who served, and to celebrate our community.

In addition to these commitments on the part of the Mission, the greater community has organized other activities at the Mission, including classes for yoga and bon dance, the latter being a means to share the culture and prepare newcomers for Obon.

The community of temple members, Friends of the Hakalau Jodo Mission, and neighbors in Hakalau, Wailea and other nearby communities continue to celebrate the Hakalau Jodo Mission.



2018. Community members learn bon dance, including both old and new songs and dances from Japan and Okinawa (the ancestral home of many area descendants) and the holehole bushi, the canefield songs and dances of Hawaii.

¹⁴ The annual reports for the Hakalau Plantation, which ceased to exist as a corporate entity 12/31/61, and subsequently the Pepeekeo Sugar Company, into which the Hakalau camps and workers absorbed, cite the systematic dismantling of camps through 1965, the last year for which annual reports are available.

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Centennial Celebration in 2004



Source: copy of photo hanging in the Social Hall

Conclusion

Criterion A

The Hakalau Jodo Mission is historically important in its function of meeting the religious, social and cultural needs of Japanese immigrants primarily on the Hakalau Plantation. The Mission is also significant under criterion A for its associations with the development of Buddhism on the island of Hawaii, and with the role of the Japanese in Hawaii's history.

Three periods of significance are included. The 1936-1968 period of significance was chosen beginning with 1936, the year of construction of the current Mission buildings, and ending with 1968, 50 years ago. This period represents both robust growth followed by precipitous decline

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with the demise of the sugar industry. Within this period, notable segments include World War II (1941-1945) because of the social and cultural impact on the Mission and its Issei and Nissei members and 1960-1968, a period of major social upheaval in which the plantation camps were dismantled and the Mission membership dwindled as members moved to other communities.

The Mission buildings are equally important as a social center in the community, providing meeting hall, dining hall, and Japanese language school facilities.

Criterion C

The Hakalau Jodo Mission is significant on the local level under criterion C, as a good example of an East-West style Buddhist temple built in Hawaii during the 1930s. It includes a number of distinctive features and is typical of its period in its design, materials, workmanship and methods of construction.

The Hakalau Jodo Mission retains its historic integrity. Very few changes have transpired to the buildings. The major change to the original appearance of the temple is the sheathing of the façade in galvanized metal. However, this alteration is over fifty years of age and has acquired a significance in its own right. The only other changes to the building are minor, the replacement of the front windows and the social hall's front doors. Neither of these elements are significant character defining features of the temple. The entire sanctuary of the temple remains intact including its windows, walls, ceiling, floors, and the *naijin*. The parsonage also is very much intact on the exterior and interior, with the enclosure of the bridge connecting the parsonage and the temple being the only big change to the historic appearance. Again, the overall strength and integrity of the building's design over-rides the addition of the jalousie windows. The only other change to the parsonage is the enclosing of the former outside cooking area. This is to the side of the parsonage and its scale and materials are appropriate and do not detract from the historic character of the parsonage

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Major Bibliographical References

9. Bibliography (Cite the books, articles, and other sources used in preparing this form.)

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- (Territory of Hawaii), Liber 2301/220, Lease, LCA 11216:42, TMK (3) 2-9-2-24 (Portion), 12/31/1948.
- (State of Hawaii), Subdivision, LCA 11216:42, TMK (3) 2-9-2-24 (Portion), 3/3/1979.
- (State of Hawaii), Liber 15403/253, Amendment of Lease, LCA 11216:42, TMK (3) 2-9-2-24 (Portion), 3/3/1981.
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- (State of Hawaii) Warranty Deed, Document Number 2007-110239, TMK (3) 2-9-002-036 (portion), Hakalau Plantation Village lot 23-A, conveying Lot 23-A to the Hakalau Jodo Mission, 5/25/2007.

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- July 1947, "Hakalau Mission Sets \$5,000 Goal", "Bon Services"
- August 1947, "Hakalau Mission Takes Members on Volcano Trip"
- September 1947, "Jodo Mission Drive Reaches \$5000 Goal"
- February 1957, "Matsunami Kyodan Prexy"
- August 1960, "Hakalau Jodo Mission Observes O-Bon with Services and Dance"
- November 1960, "Operation 'Graves' Comes to an End"
- January 1961, "Matsunami is Head of Hakalau Jodo Mission"
- October 1962, "Jodo Mission Plans Celebration November 11", "The Reverend Bino Mamiya to Head Jodo Mission 60th Year Celebration"

¹⁵ The Voice of Hakalau was published from 1942-1948 and then again from 1956-1962. All known copies are available at <https://www.hakalauhome.com/the-voice-of-hakalau-newspaper.html> and at the Hawaii Plantation Museum.

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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): _____

10. Geographical Data

Acreege of Property .9789 acres (42,642 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)

- | | |
|--------------|------------|
| 1. Latitude: | Longitude: |
| 2. Latitude: | Longitude: |
| 3. Latitude: | Longitude: |
| 4. Latitude: | Longitude: |

Or

UTM References

Datum (indicated on USGS map):

NAD 1927 or NAD 1983

5Q 2773304.67m E and 2201440.38m N.

- | | | |
|----------|-----------|-----------|
| 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 property being nominated includes all the property owned by the Hakalau Jodo Mission in 2018 as described by Tax Map Key 2-9-006: 024.

The description below is from the State of Hawaii Bureau of Conveyances Document Number 2007-110239, conveying Lot 23-A to the Hakalau Jodo Mission:

Lot 23-A
Hakalau Plantation Village Subdivision
Portion of R.P. 7541, L.C. AW.11216, AP. 42 to M. Kekauonohi

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Land situated at Hakalau Nui, South Hilo, Island of Hawaii, Hawaii

Beginning at the northwest corner of this parcel of land, also being on the south boundary of Lot 14, the coordinates of said point of beginning referred to Government Survey Triangulation Station "HONOHINA" being 6,045.97 feet South and 10,031.92 feet East and thence running by azimuths measured clockwise from true South:

1. 257° 30' 00" 283.00 feet along Lot 14 to a pipe found;
2. 342° 00' 00" 144.59 feet along Lots 3 and 2 to a pipe found;
3. 345° 43' 00" 106.82 feet along Lots 2 to a pipe set;
4. 75° 43' 00" 51.31 feet along Lot 1 to a pipe set;
5. 122° 53' 16" 354.40 feet along Lot 22-A to the point of beginning and containing an area of 42,642 sq. ft., more or less.

Subject and together with items, such as easements, and other restrictions, if any, not given here.



Google map generated through Hawaii County Real Property Search, 4/24/2018. Hakalau Jodo Mission property outlined in red.

Boundary Justification (Explain why the boundaries were selected.)

This is the parcel of land historically associated with this temple building.

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11. Form Prepared By

name/title: Susan Forbes, DrPH and Don Hibbard, Ph.D.

organization: Hakalau Jodo Mission

street & number: P. O. Box 199

city or town: Hakalau state: HI zip code: 96710

e-mail: sksforbes@gmail.com

telephone: 808-286-6130

date: April 26, 2018

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.)

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Hakalau Jodo Mission Map Table

Map #	Date	Description
1	1915	1915 Island of Hawai`i map: Hakalau demarked by red rectangle—Walter E. Wall, Surveyor
2	2017	USGS map of Papa`loa Quadrant showing Hakalau on the Hamakua Coast of the Island of Hawai`i
3	2013	USGS map of Papa`loa Quadrant cropped with Hakalau demarked by red circle
4	2011	Hakalau Street Map, 6 th Edition, <i>The Ready Mapbook of East Hawaii</i> , (Odyssey Publishing, L.L.C., copyright 2011) 17.
5	1914	Hand-drawn map by Takei, Nekketsu in <i>Hawaii Ichiran</i> showing the location of the Hakalau Jodo Mission in what later became known as Hakalau Upper Camp
6	1934	Tax Map
7	1947	Hand-drawn map created by Plantation Staff showing Hakalau Upper Camp with the Hakalau Jodo Mission
8	1978	Tax map Parcel map showing 2 parcels: TMK (3) 2-0-02-24 Lots 1 and 2
9	2005	2005 Subdivision from Lot 2 (1978) to 22 parcels to create the Hakalau Plantation Village subdivision: TMK (3) 2-9-2: 24
10	2007	Consolidation and Resubdivision of lot 22 of Hakalau Plantation Subdivision and Hakalau Jodo Mission lot into Lots 22-A and 23-A,
11	2013	Google Earth Bird's Eye View of Hakalau and Hakalau Jodo Mission, imaging January 21, 2013
12	2018	Current Tax Map for Zone 2, Section 9, Plat 6, Parcels 1-21, 22A and 23 A
13	1973	Map delineating both Hakalau Historic District and Wailea Village Historic District, both designated in 1973
14		Annotated Google map identifying the Hakalau Historic District and the Hakalau Jodo Mission within the District.

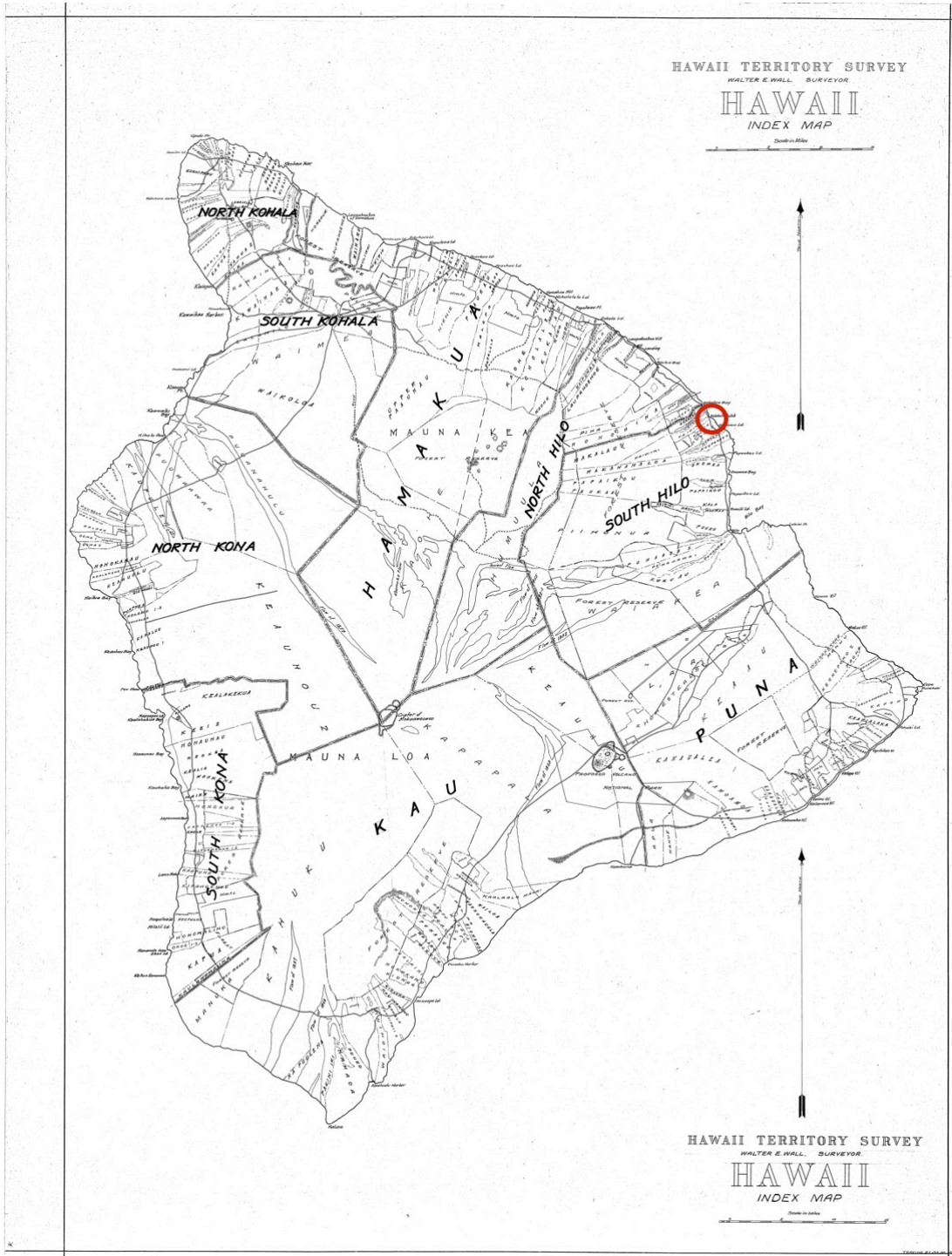
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Map 1. 1915 Island of Hawai'i map: Hakalau Jodo Mission demarked by red circle—Walter E. Wall, Surveyor



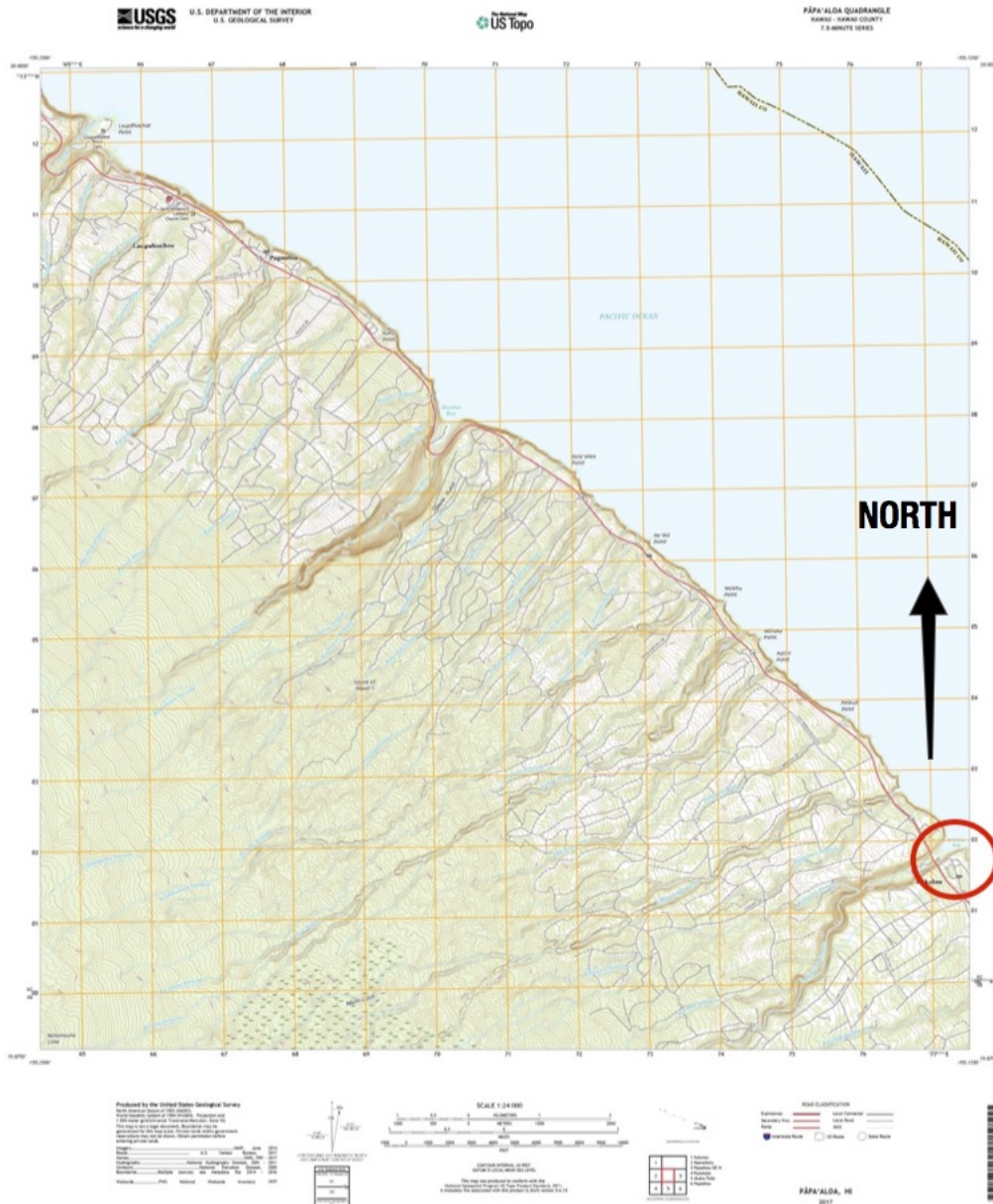
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Map 2. USGS Papa'aloa Quad showing Hakalau demarked by red circle on the Hamakua Coast of the Island of Hawai'i, 2017.



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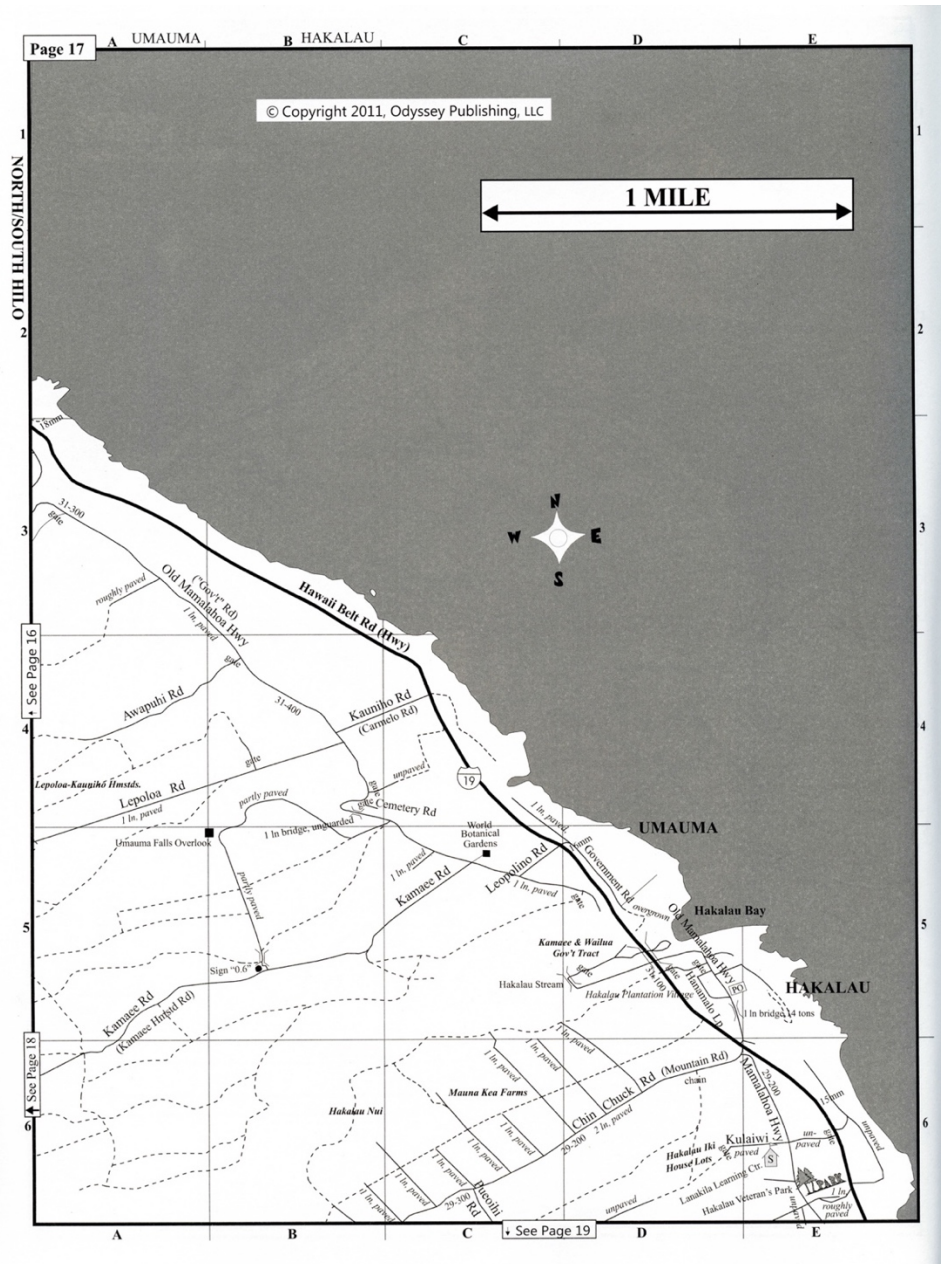
Map 3. USGS Papa`aloa Quad cropped showing Hakalau with site of Hakalau Jodo Mission noted in red, 2017.



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Map 4: Hakalau Street Map



Source: 6th Edition, *The Ready Mapbook of East Hawaii*, (Odyssey Publishing, L.L.C., copyright 2011) 17.

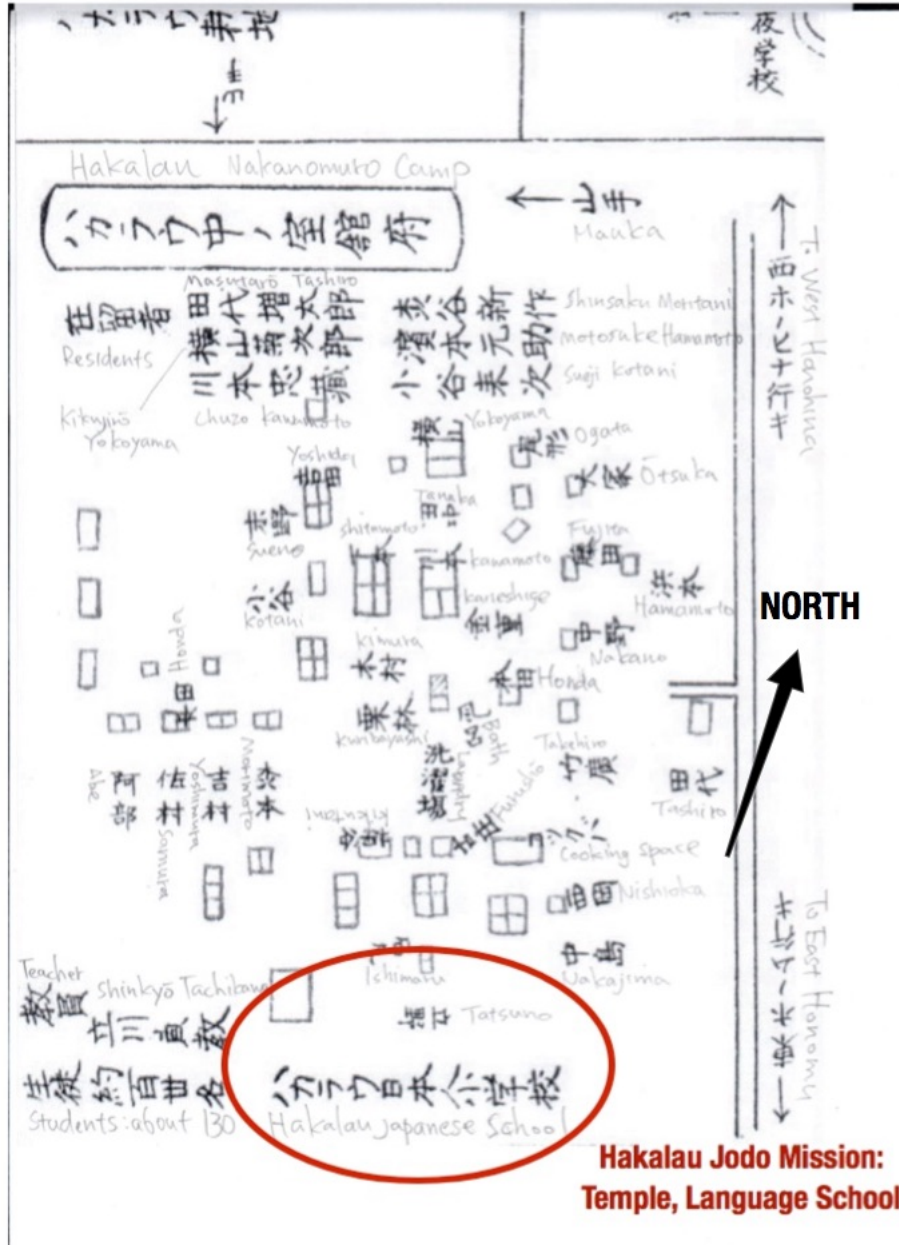
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Map 5. Hand-drawn map by Takei, Nekketsu in *Hawaii Ichiran* showing the location of the Hakalau Jodo Mission in what later became known as Hakalau Upper Camp.



This map was copied from a book entitled *Hawaii Ichiran* which means "a table of Hawaii". The book by Nekketsu Takei was published on 5/15/1914. Takei was from Kudamatsu-shi, Yamaguchi-ken and lived in Honolulu. He visited and drew maps of areas on Oahu, Hawaii, Kauai and Maui where many Japanese lived.

This book was discovered at the Hakalau Jodo Mission in September 2017 by the Thirteenth Minister Junshin Miyazaki, (2009-present).

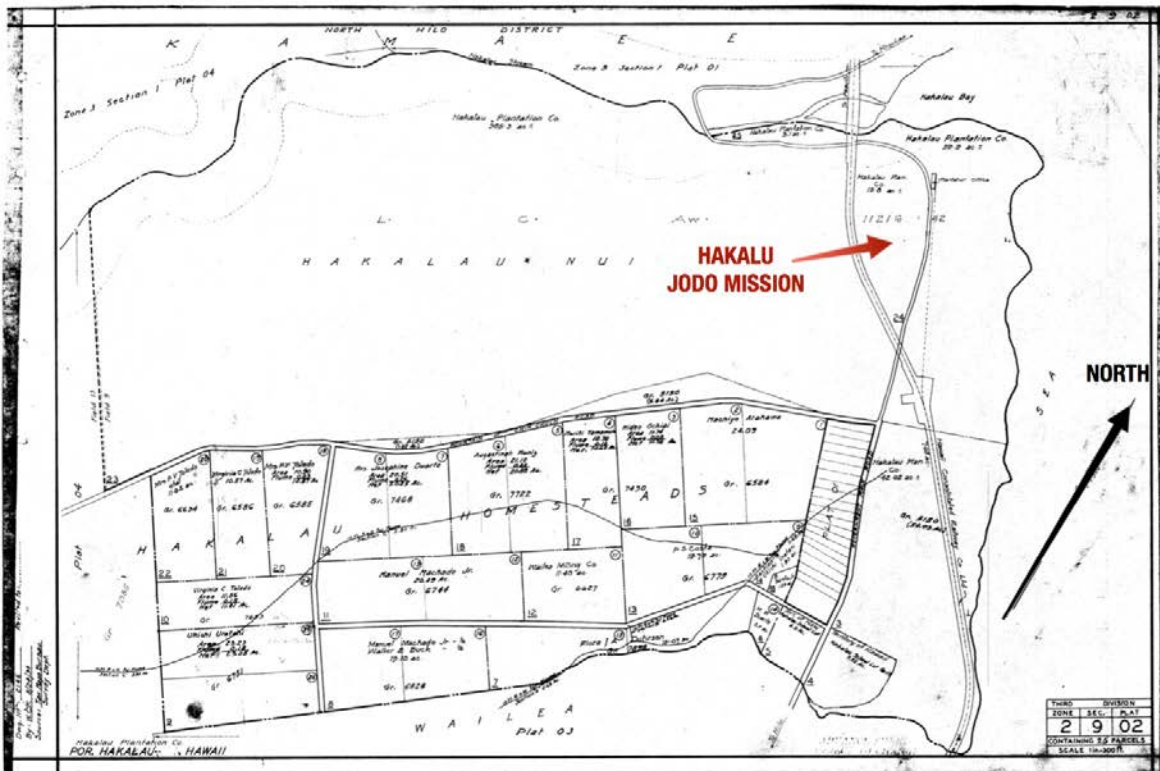
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Map 6. 1934 Tax Map

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1934 Tax Map (Hakalau Jodo Mission Location in RED)

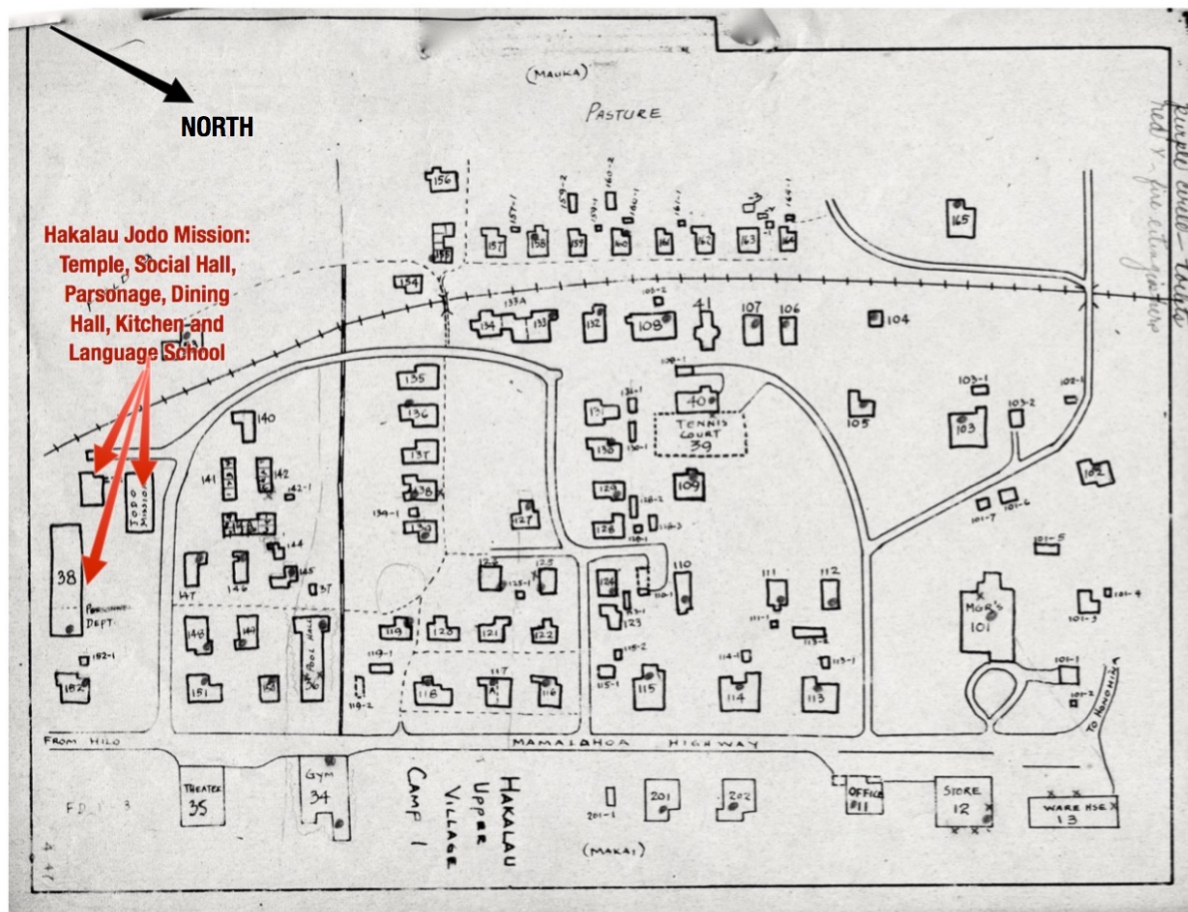
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Map 7. Hand-drawn map dated April 1947 created by Plantation Staff showing Hakalau Upper Camp with the Hakalau Jodo Mission.



Hand-drawn map of Hakalau Upper Camp or Village, dated April 1947, cartographer unknown. One map was drawn for each camp in existence in 1947 and was included with Hakalau Plantation Company records. Map obtained from the Edmund Olson Trust Archive.

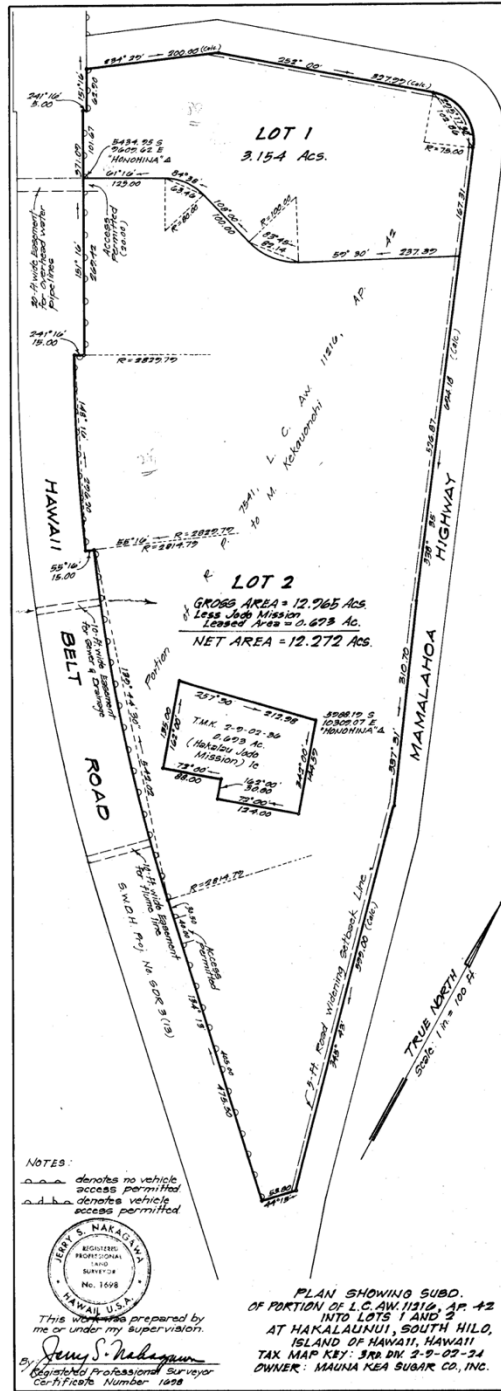
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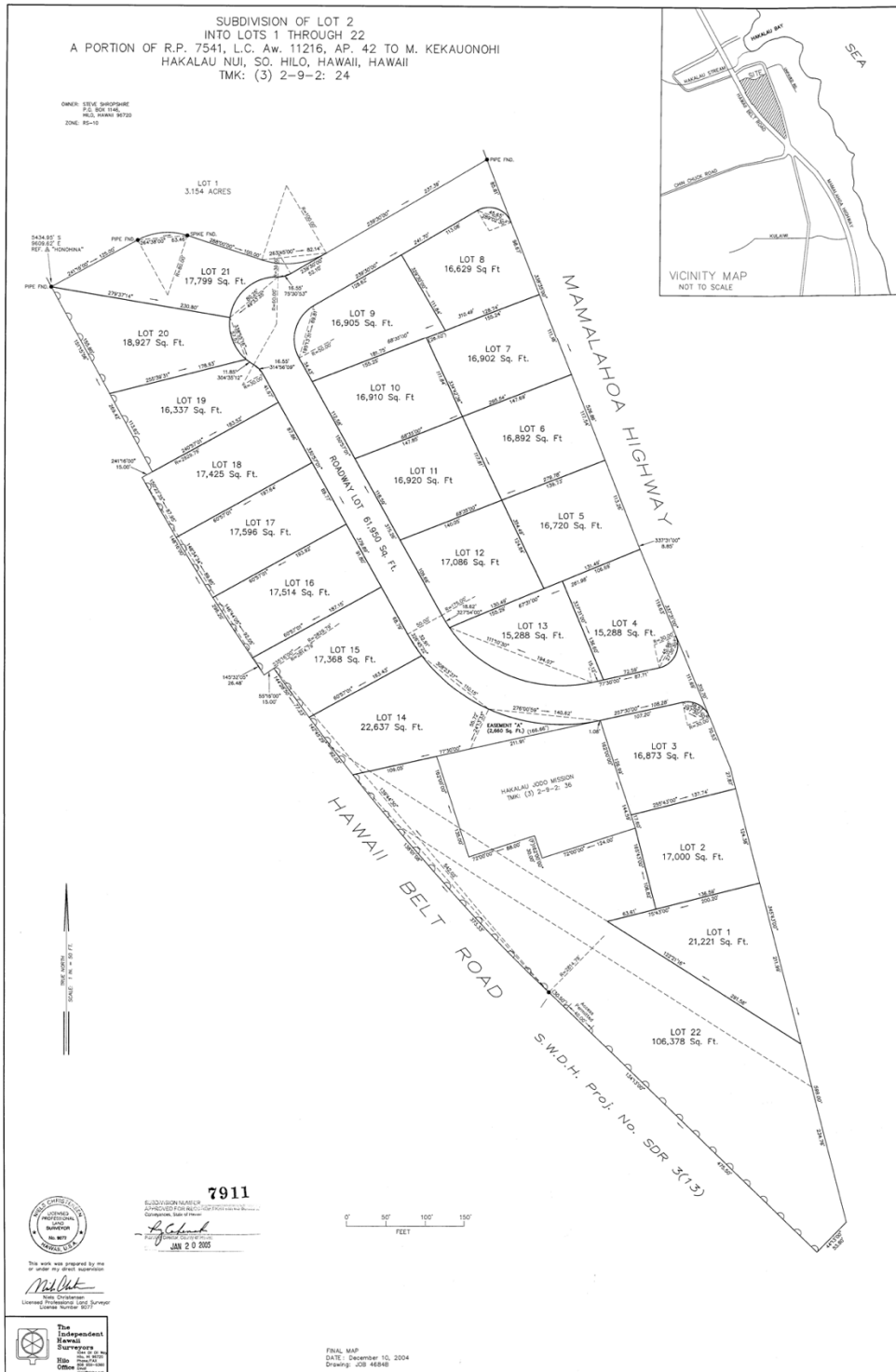
Map 8. 1978 map showing planned subdivision of LCA 11216:42 TMK (3) 2-9-2-24 (Portion) into Lots 1 and 2. Lot 1 is the site of the Hakalau Plantation Manager's home. Lot 2 became Hakalau Plantation Village. Hakalau Jodo Mission is located on Lot 2.



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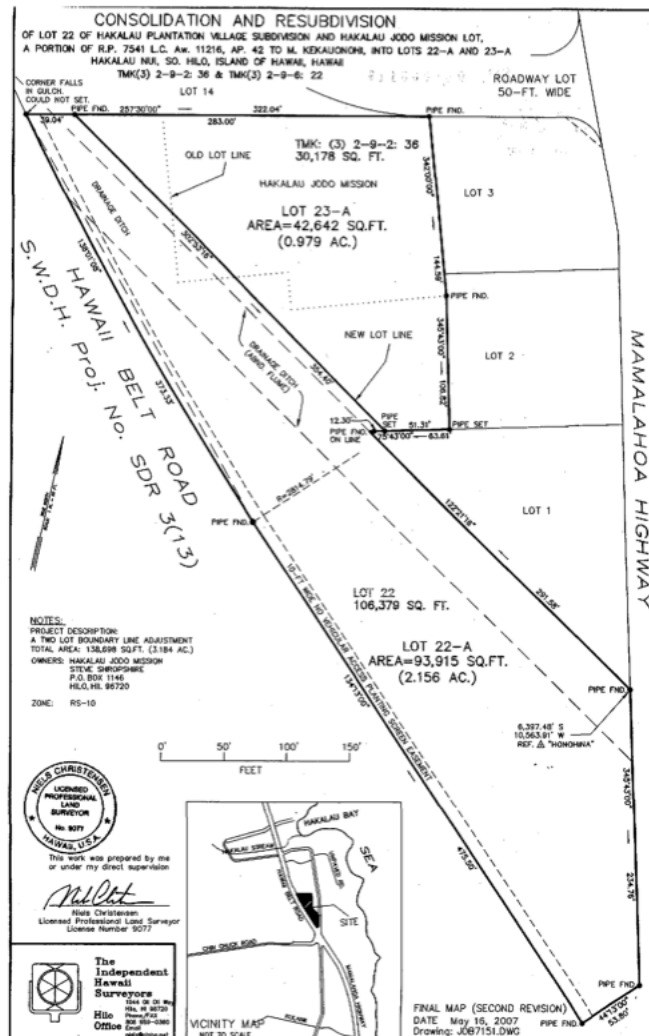
Map 9. 2005 Subdivision from Lot 2 (1978) to 22 parcels to create the Hakalau Plantation Village subdivision: TMK (3) 2-9-2: 24



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Map 10. 2007 Consolidation and Resubdivision of Lot 22 of Hakalau Plantation Subdivision and Hakalau Jodo Mission lot into Lots 22-A and 23-A.



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Map 11. Google Earth Bird's Eye View of Hakalau and Hakalau Jodo Mission, imaging January 21, 2013.

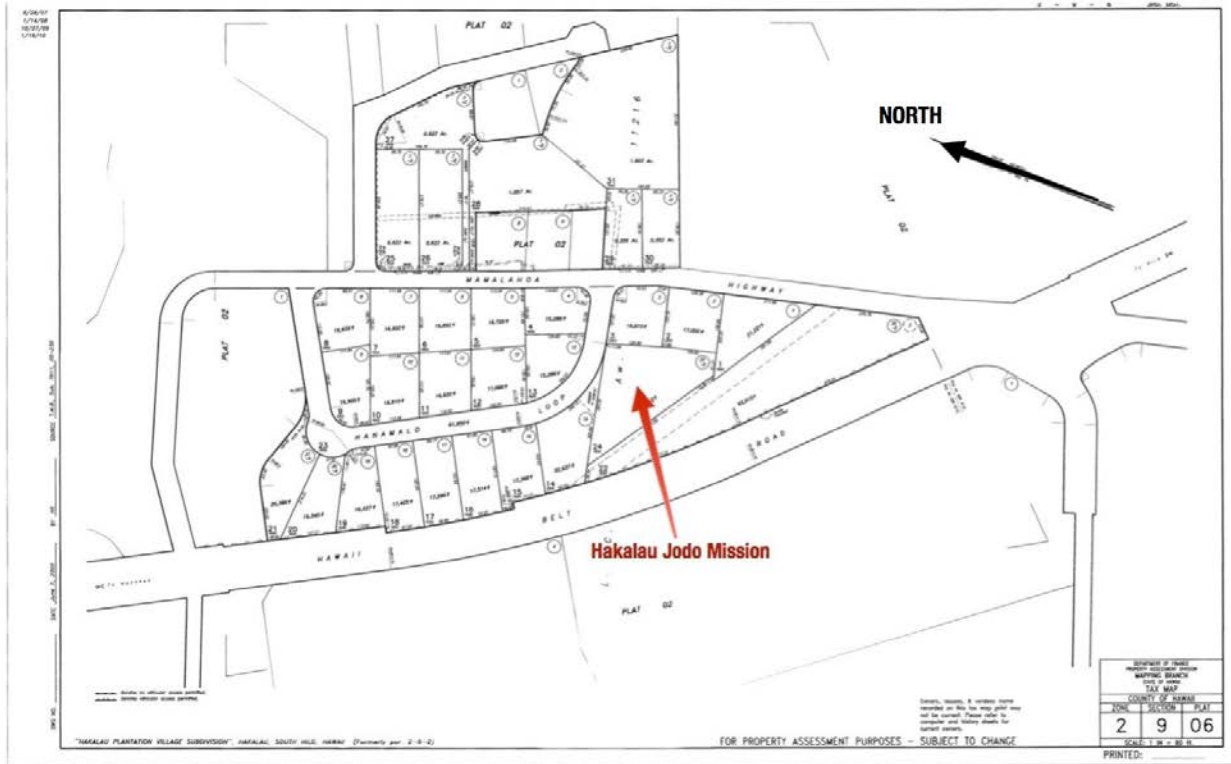


Google Earth Bird's Eye View of Hakalau and Hakalau Jodo Mission, imaging January 21, 2013

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Map 12. Current Tax Map for Zone 2, Section 9, Plat 6, Parcels 1-21, 22A and 23A



Source: County of Hawaii at <http://www.hawaiicounty.gov/tax-maps/current/zone-2/section-9/>

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Hakalau Historic District. While not the focus of this nomination, it is noteworthy that the Hakalau Jodo Mission is one of seven structures still existing within the Hakalau Historic District (SIHP 50-10-16-7392), recorded in the State Inventory of Historic Places (SIHP) in 1973. This district extends from the old mill site adjacent to Hakalau Bay to and including the site of Hakalau School, adjacent to Wailea. [The others include the Hakalau plantation manager's home (1897, Hawaii Register of Historic Places No. 10-16-9070), two plantation warehouses on Hakalau Point (1920), Hakalau Jodo Mission (1904/current structure 1936), Hakalau Theater (now the post office, 1931), Hakalau School Gym (1941) and Hakalau School (various dates, at current site beginning in 1882).

Within the Hakalau Historic District, during the period when the plantation was in operation, there were three churches: the Hakalau Jodo Mission in Hakalau Upper Camp (established 1904, current structure), the Hakalau Chapel of the Honomu Christian Church in Hakalau Lower Camp (built 1921), and a small Buddhist Church in Hakalau Lower Camp (built 1907). The Hakalau Jodo Mission had the largest congregation representing as many as 350 families. Only the Hakalau Jodo Mission remains.

Maps 13 and 14 depict the Hakalau Historic District, followed by additional documentation.

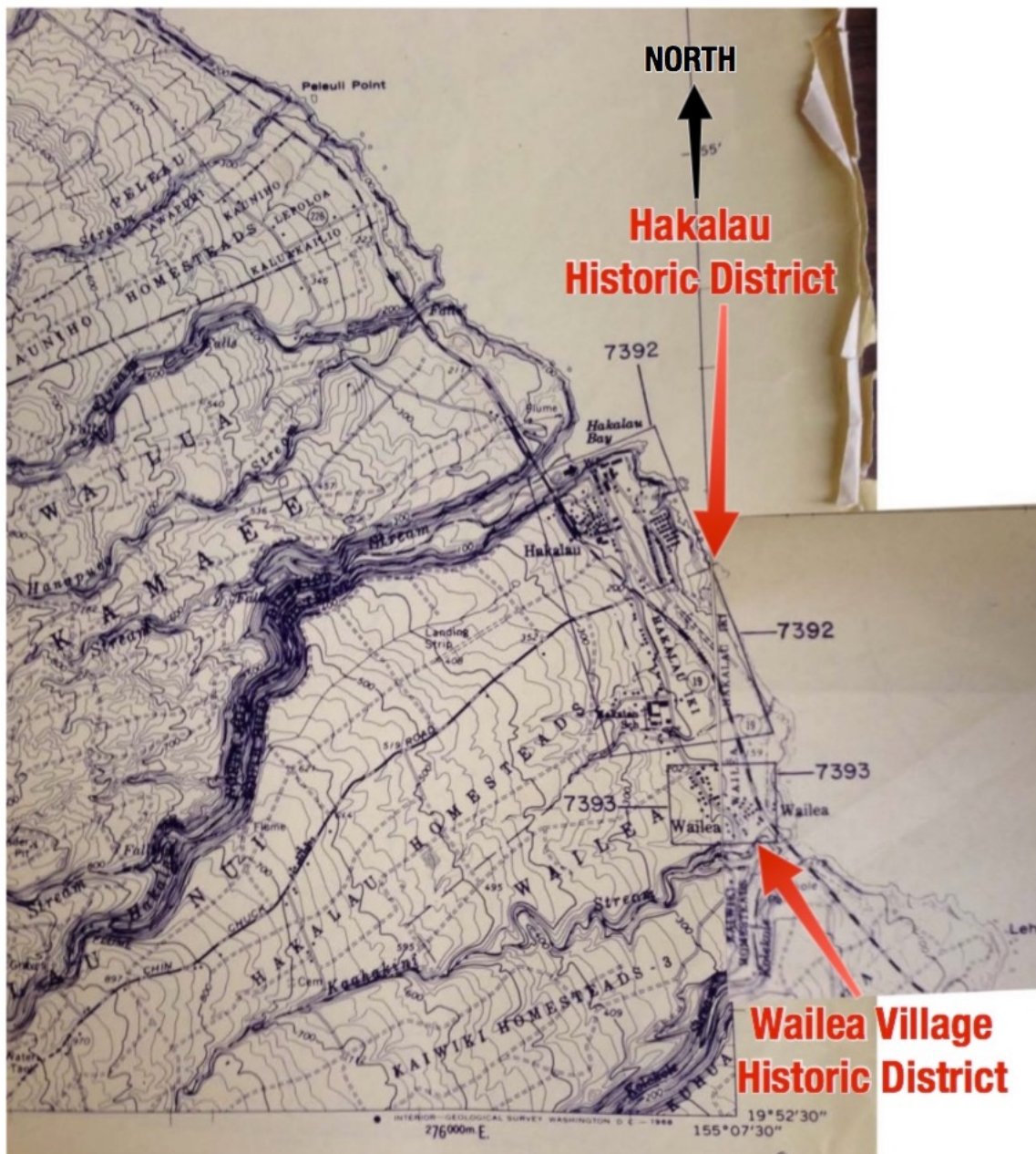
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Map 13. Map delineating both Hakalau Historic District and Wailea Village Historic District, both designated in 1973.



Source: An Architectural Preservation Plan for Site 26591 Feature A and Feature B Located on Lands of the Former Hakalau Plantation, Hakalau Nui Ahupua`a, South Hilo District, Island of Hawai'i [TMK: (3) 2-9-002:079 (POR.)] dated April 2014.

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Map 14. Annotated Google map identifying the Hakalau Historic District and the Hakalau Jodo Mission within the District.



Hakalau Jodo Mission

Name of Property

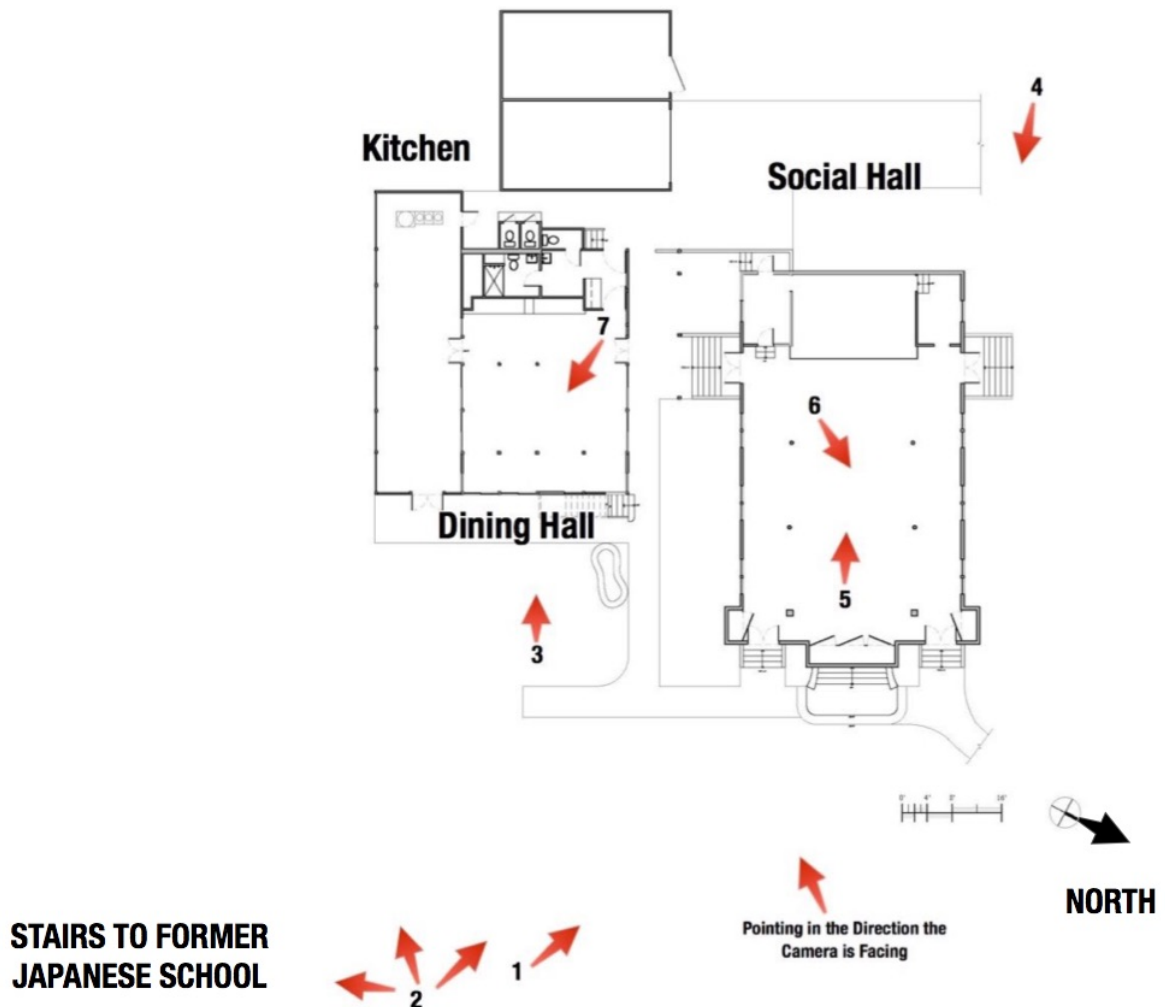
Hawai'i, Hawai'i

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 Sketch 1: First level including Social Hall on the right and the Dining Hall and Kitchen on the left



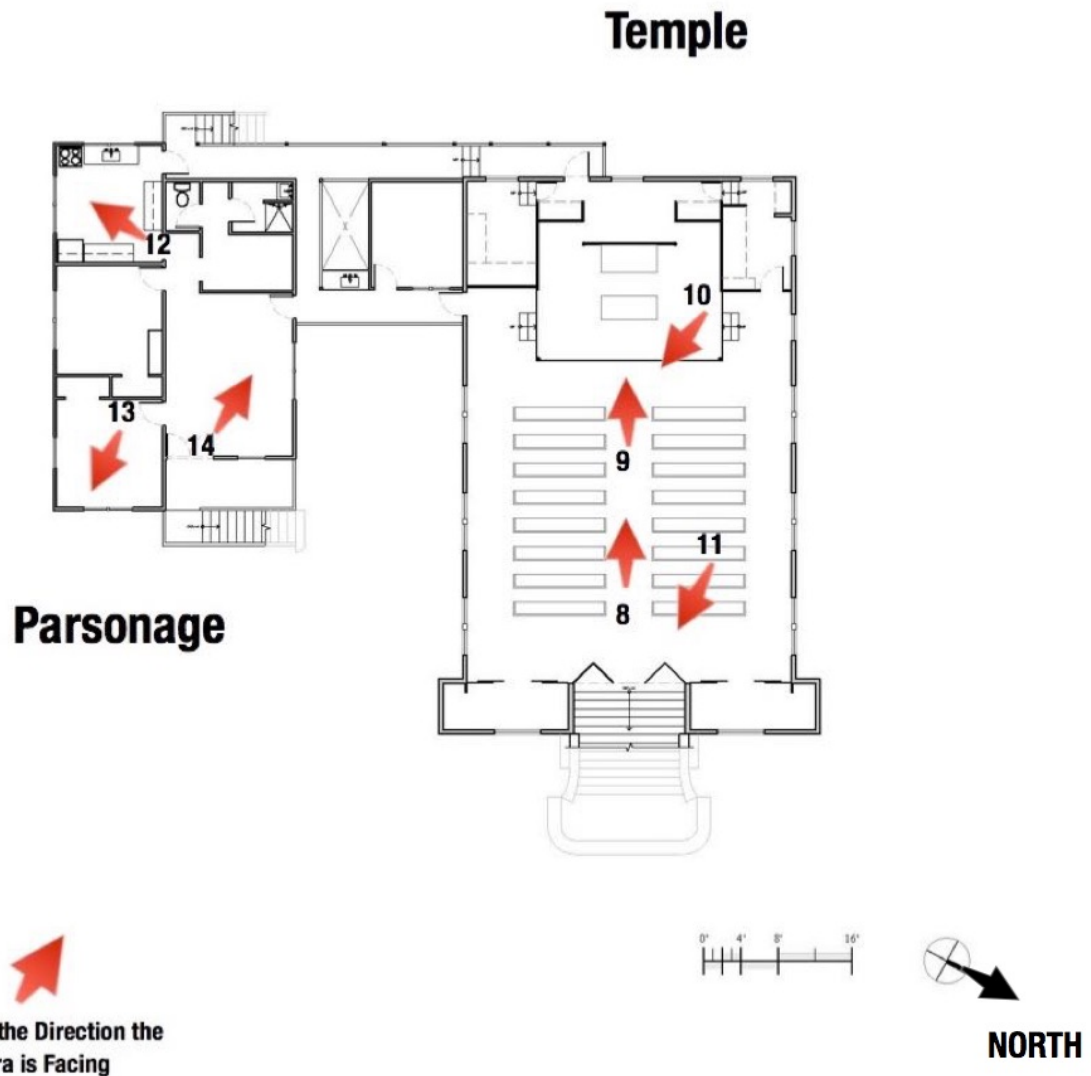
Hakalau Jodo Mission

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Photo Sketch 2: Second Level including Temple on the right and the Parsonage on the left.



Hakalau Jodo Mission

Name of Property

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Photo Log

Name of Property: Hakalau Jodo Mission

City or Vicinity: Hakalau

County: Hawaii

State: Hawaii

Photographers: Waichi Ouye (Photo #1), Julie Goettsch (Photos #) and Susan Forbes (Photos #)

Date Photographed: December 1936 (Photo #1 only) and March-April 2018 (Photos #2-14)

Location of Original Digital Files: Susan Forbes
29-2283 Old Mamalahoa Highway
PO Box 199
Hakalau, Hawaii 96710

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

EXTERIOR VIEWS (Photos #1-4)

Photo #1 (HI_Hawai`iCounty_Hakalau Jodo Mission_001)

Front façade of church in December 1936, camera facing west.

Photographer: Waichi Ouye, provided courtesy of his family.

1 of 14.

Photo #2 (HI_Hawai`iCounty_Hakalau Jodo Mission_002)

Panoramic view (left to right) of the stairs remaining from the former Japanese Language School facing southwest to the parsonage/kitchen/dining room facing west southwest to the Temple and Social Hall facing west.

Photographer: Susan Forbes

2 of 14.

Photo #3 (HI_Hawai`iCounty_Hakalau Jodo Mission_003)

Front view of parsonage (upper level), dining room (lower level directly below parsonage), kitchen to the left of the dining room, and breezeway connecting the parsonage to the Temple. Camera facing southwest.

Photographer: Julie Goettsch

Hakalau Jodo Mission

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3 of 14.

Photo #4 (HI_Hawai`iCounty_Hakalau Jodo Mission_004)

Rear, side view of the Temple from the parking lot adjacent to Hanamalo Street. Camera facing east northeast.

Photographer: Julie Goettsch

4 of 14.

SOCIAL HALL INTERIOR VIEWS (PHOTOS #5-6)

Photo #5 (HI_Hawai`iCounty_Hakalau Jodo Mission_005)

View of stage taken from the storage area at the front of the Social Hall. Camera facing southwest.

Photographer: Susan Forbes

5 of 14.

Photo #6 (HI_Hawai`iCounty_Hakalau Jodo Mission_006)

View of side wall facing Hanamalo Loop and Makai facing exterior door. Note canec ceiling and polished concrete floor. Door to the left of the exterior door and sliding doors at the back of the room are storage areas. Camera facing northeast.

Photographer: Susan Forbes

6 of 14.

DINING ROOM INTERIOR VIEW (PHOTO #7)

Photo #7 (HI_Hawai`iCounty_Hakalau Jodo Mission_007)

View of Dining Room located directly below parsonage. Camera facing east.

Photographer: Susan Forbes

7 of 14.

TEMPLE INTERIOR VIEWS (PHOTOS #8-11)

Photo #8 (HI_Hawai`iCounty_Hakalau Jodo Mission_008)

Facing altar while standing at the Temple entrance. The shallow shelves on the left and right next to the side walls hold memorial tablets and urns in an arrangement seen in early temples (Tanabe, p.114). Above the shelves to the right of the naijin, or the area holding the central image, are framed photos of former ministers. Door on right leads to storage area. Camera facing west south west.

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Photographer: Susan Forbes

8 of 14.

Photo #9 (HI_Hawai`iCounty_Hakalau Jodo Mission_009)

Front view of altar. According to Rev. Miyazaki, the current minister, Buddhists offer flowers to Buddha statues. The Buddha was often compared to a lotus flower, and sutras say that there are golden lotuses in the Pure Land, therefore the altar is adorned with golden lotuses. While it is not known who built the altar it is assumed the altar came from Kyoto, disassembled and then reassembled onsite. Camera facing west southwest.

Photographer: Julie Goettsch

9 of 14.

Photo #10 (HI_Hawai`iCounty_Hakalau Jodo Mission_010)

View from the naijin towards mauka side of Temple. parsonage. Camera facing east.

Photographer: Susan Forbes

10 of 14.

Photo #11 (HI_Hawai`iCounty_Hakalau Jodo Mission_011)

View towards front entrance to the Temple. Sliding doors to the right and sliding doors behind the white screen on the left lead to storage areas. Camera facing east.

Photographer: Susan Forbes

11 of 14.

PARSONAGE INTERIOR VIEWS (PHOTOS #12-14)

Photo #12 (HI_Hawai`iCounty_Hakalau Jodo Mission_012)

View of parsonage kitchen. Camera facing south.

Photographer: Susan Forbes

12 of 14.

Photo #13 (HI_Hawai`iCounty_Hakalau Jodo Mission_013)

View of master bedroom. Camera facing east.

Photographer: Julie Goettsch

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Photo #14 (HI_Hawai`iCounty_Hakalau Jodo Mission_014)

View of living room. Side door to breezeway leading to Temple in the corner. Camera facing west.

Photographer: Susan Forbes

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3 of 14.



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Photo #4 (HI_Hawai'iCounty_Hakalau Jodo Mission_004)

Rear, side view of the Temple from the parking lot adjacent to Hanamalo Street. Camera facing east northeast.

Photographer: Julie Goettsch

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Photo #5 (HI_Hawai`iCounty_Hakalau Jodo Mission_005)

View of stage taken from the storage area at the front of the Social Hall. Camera facing southwest.

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5 of 14.



Hakalau Jodo Mission

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View of side wall facing Hanamalo Loop and Makai facing exterior door. Note canec ceiling and polished concrete floor. Door to the left of the exterior door and sliding doors at the back of the room are storage areas. Camera facing northeast.

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6 of 14.



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DINING ROOM INTERIOR VIEW (PHOTO #7)

Photo #7 (HI_Hawai'iCounty_Hakalau Jodo Mission_007)

View of Dining Room located directly below parsonage. Camera facing east.

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7 of 14.



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TEMPLE INTERIOR VIEWS (PHOTOS #8-11)

George Tanabe's book, Japanese Buddhist Temples in Hawai'i, has the following description for Hakalau, as depicted in photos #8-11:

“The inner sanctuary draws your attention with transoms curved emphatically in a Mughal style above the side corridors and the altar area. The usual side recesses of the main altar have sculptures of the founder Honen (left) and the Chinese patriarch Shan-tao (right). [Note: In Jodoshu, he is referred to as Master Zendō.

The locally made side recesses are striking in their simplicity and use of Mughal arches. The shallow side corridors have shelves for memorial tablets and urns in an arrangement seen in early temples. The right corridor is narrowed to make room for a door leading to the back of the temple. The front facade of the shelves on the right side is a cutout done in a creative shape combining Mughal curves with the outline of a wish-granting jewel. Framed photographs of former ministers also adorn the upper walls of the right corridor.

A dragon and a phoenix float in the transom above the main image of Amida Buddha on the ornate altar shrine with a massive roof. Its doors are embellished with the sect's crest. Two smaller Amida images with pagodas in the halos stand at the base of the main image. The Mount Sumeru platform has peonies and lions in its central band. The front altar table, often covered with brocade, is a local production. This mixture of older and newer arrangements, of local and imported furnishings, and of Mughal and Buddhist motifs is a reminder of the Western, Indian, and Japanese blending that give Buddhism in Hawai'i its unique flavor.” (Tanabe, pp. 113-114)

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Facing altar while standing at the Temple entrance. The shallow shelves on the left and right next to the side walls hold memorial tablets and urns in an arrangement seen in early temples (Tanabe, p.114). Above the shelves to the right of the naijin, or the area holding the central image, are framed photos of former ministers. Door on right leads to storage area. Camera facing west south west.

Photographer: Susan Forbes

8 of 14.



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Front view of altar. According to Rev. Miyazaki, the current minister, Buddhists offer flowers to Buddha statues. The Buddha was often compared to a lotus flower, and sutras say that there are golden lotuses in the Pure Land, therefore the altar is adorned with golden lotuses. While it is not known who built the altar it is assumed the altar came from Kyoto, disassembled and then reassembled onsite. Camera facing west southwest.

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Photo #10 (HI_Hawai'iCounty_Hakalau Jodo Mission_010)

View from the naijin towards mauka side of Temple. parsonage. Camera facing east.

Photographer: Susan Forbes

10 of 14.



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View towards front entrance to the Temple. Sliding doors to the right and sliding doors behind the white screen on the left lead to storage areas. Camera facing east.

Photographer: Susan Forbes

11 of 14.



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PARSONAGE INTERIOR VIEWS (PHOTOS #12-14)

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View of parsonage kitchen. Camera facing south.

Photographer: Susan Forbes

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Photo #13 (HI_Hawai`iCounty_Hakalau Jodo Mission_013)

View of master bedroom. Camera facing east.

Hawai`i, Hawai`i

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Photographer: Julie Goettsch

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Photo #14 (HI_Hawai`iCounty_Hakalau Jodo Mission_014)

View of living room. Side door to breezeway leading to Temple in the corner. Camera facing west.

Photographer: Susan Forbes

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ADDENDUM A

Hakalau Jodo Mission Timeline

<p>1868-1896</p>	<p>The first Japanese immigrants to the Islands appeared not long after Western contact, but the greatest numbers arrived in the mid-1800s to fill the labor needs of the sugar plantations. After the U.S. Chinese Exclusion Act of 1882 shut off growers' access to Chinese workers, they turned to Japan. Farmers and peasants from southern Japan, having suffered a series of crop failures at home, eagerly filled the Hawai'i jobs promising comparatively high wages. Most came from the areas of Hiroshima, Yamaguchi and Kumamoto. The trickle of workers arriving in 1868 turned to a flood by 1886 then slowed after the turn of the century. Hawaii was the first U.S. possession to become a major destination for immigrants from Japan, and it was profoundly transformed by the Japanese presence. [Source: Ogawa]</p> <p>One outcome of Kalakaua's visit to Japan in 1881 was an agreement between the Hawaiian and Japanese governments in 1885 to allow Japanese immigrant laborers to travel to Hawai'i for plantation work. Although an earlier group of Japanese immigrant workers had arrived in 1868, for 17 years thereafter, the Meiji government prohibited emigration of workers due to reports that workers were treated harshly. For nine years after the 1885 agreement, twenty-nine Japanese government-sponsored groups were sent to Hawai'i before the agreement was terminated in 1894. However, private labor contractors continued to bring Japanese workers to Hawai'i until 1924, when immigration from Japan was banned by the U.S. government, which controlled Hawai'i as a Territory. The ban was based on fears that the increasing Japanese population in Hawai'i and on the West Coast of America would threaten American political control [Source: archive.hokulea.com/2007voyage/2007japanimmigration.html]</p>
<p>1896</p>	<p>Several years after Japanese laborers arrived in Hawaii, Jodo Shu headquarters recognized the need for ministers and temples in Hawaii. In 1893 a Hawaii mission committee was formed and 2 ministers were sent in 1894. The first one got sick and went home. The 2nd one, Rev. Gakuo Okabe, built a temple in Paauhau (Hamakua Jodo Mission) in 1896.</p> <p>Prior to establishing the temple in Paauhau, Rev. Okabe visited and held services in many camps and found many supporters. Many of the Japanese immigrants were from Yamaguchi Prefecture and since Okabe was from Oshima, Yamaguchi, Yamaguchi people on the Big Island helped him. Before he went to Paauhau, he stayed at</p>

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	Yokoyama's house in Hakalau Upper Camp because Yokoyama was a member of Okabe's church in Japan. [Note: Yokoyama's house is included on Map 5 . Sources: email from Rev. Miyazaki, March 8, 2018; Shinbo, Rev. Gido, <u>Hawaii Kaikyo 90-nen shi</u> , Tamura, Hakushi, <u>History of the Hakalau Jodo Mission</u> .]
April 1904	Rev. Soma landed in Laupahoehoe [Source: Tamura]
July 1904	Rev. Soma moves to Hakalau Lower Camp, aka "Down Camp" [Source: Tamura]
"Later in 1904"	Later, a member of Sei Ren Ji temple in Yashiro Mura, Oshima Gun, Yamaguchi-prefecture, named Yokoyama Kikuchiro and others to help establish a school with \$600. [Note: Yokoyama lived in Hakalau Upper Camp, aka "Up Camp", as shown in 1914 map, Map 5 . Yokoyama also featured in 1934 publication, <u>Light on the Ocean</u> .] [Sources: Shinbo, Tamura, Takei, and Hawaii Jodo-shu Kyodan Honbu]
November 3, 1904	The opening ceremony of the Japanese Language School in on the auspicious day of the Emperor's birthday. There were 50 students. Subsequently the temple and school were built in the current location in "Up Camp". [Sources: Shinbo, Tamura, www.jodo.org]
February 19, 1905	Ceremony conducted to receive the sacred Buddha in the church and to mourn soldiers killed in Russo-Japanese war. [Source: Tamura]
July 8, 1905	Rev. Soma's wife joined him in Hakalau, making it possible to increase the number of students in the Japanese Language School. Landowner, i.e., plantation manager, offered small monthly support for the church. [Source: Tamura] [Note: In July 1905 George Ross was the manager. In August 1905 his brother, John M. Ross became manager and served in that position until 1942. John M. Ross was a strong supporter of the Hakalau Jodo Mission.]
1906	School building became too small to house all students. [Source: Tamura]
July 8, 1906	Ceremony conducted to open new two-story building with 7 rooms and a kitchen. [Source: Tamura]
June, 1907	Rev. Soma and his wife moved to San Francisco. [Source: Tamura]
November 1907	Rev. Suzuki became Second Minister for Hakalau Jodo Mission. [Source: Tamura]
April 25 – late June 1909	Construction of new two-story building for church and school of 66 feet by 31 feet with \$3000. Motoyama contributed \$500 and Consultate General Kamino contributed \$1,000. [Source: Tamura]
July 4, 1909	Ceremony conducted to receive sacred Buddha statue in church [Source: Tamura]
July 1909	Rev. Matsui became 3 rd Minister of Hakalau Jodo Mission [Source: Tamura]
June 21, 1910	Rev. Matsui's wife, Noriko, appointed minister assistant. [Source: Tamura]

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April 1912	Rev. Matsui resigned and returned to Japan [Source: Tamura]
June 15, 1912	Rev. Tachikawa appointed Fourth Minister. [Source: Tamura]
1916	Rev. Soga Tetsuzui became assistant minister at Hakalau [Source: Tamura]
1918	Due to increase in the number of boarding students in the dormitory, another two-story dormitory for girls was built in back of the existing dormitory. [Source: Tamura]
~1918 or 1919	Young Men's and Young Ladies' Buddhist Associations started. [Source: Tamura]
February 1920	Rev. Tachikawa was assigned to be the Fourth District Minister from the central church after District Minister Hisaya resigned. However, it was July 1920 that he moved to Honolulu, after completing all his remaining jobs at Hakalau. [Source: Tamura]
July 1920	Rev. Soga appointed Fifth Minister. [Source: Tamura]
September, 1921	Rev. Soga returns to Japan after the death of his wife, Tomiko. [Source: Tamura] Rev. Itakura appointed Sixth Minister after Rev. Soga's resignation. [Source: Tamura]
1927	Rev. Itakura built a new Japanese language school building, founded Fujinkai (Ladies' Association) and launched Sunday School. [Source: Tamura]
1928	Rev. Yamanaka was assigned to be an assistant minister in Hakalau and came to the church with his wife Yoshi. [Source: Tamura]
June 19, 1929	Rev. Itakura resigned and temporarily replaced by Rev. Kuwayama. [Source: Tamura]
August 28, 1929	Rev. Yamanaka appointed as the Seventh Minister. [Source: Tamura]
1936	During Rev. Yamanaka's time, he demolished the old building and newly built the existing two-story church (with Social Hall downstairs) and a new minister's residence building, which are the currently existing buildings. Altar <i>probably</i> built in Kyoto, then disassembled, shipped and reassembled in Hakalau. Artisan unknown.[Source: Tamura, written history and email of 3/29/18].
April 1937	Rev. Yamanaka resigned and went home to Japan. [Source: Tamura]
June 1, 1937	Rev. Mamiya (Mamiya Bin-no) was appointed 8 th minister at Hakalau Jodo Mission. His wife, Teruko, joined him in 1938. [Source: Tamura]
1937-1975	Focus during his time was enriching the church activities and increasing participation. Since all the buildings were fairly new, no additional new buildings or remodeling work was done. However, the focus was enriching the both the temple services and community activities. [Source: Tamura]
WWII	With the bombing of Pearl Harbor and the U.S. entry into World War II, all activity at the Hakalau Jodo Mission ceased. Rev. Mamiya was interned shortly after the bombing of Pearl Harbor and was held in various locations. His son Roy remembers that there was a base in

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	South Carolina where he was held until he joined his family at the camp in Crystal City, Texas which opened in 1943. The family returned to Hakalau in December 1945. [Source: Tamura, also email from Roy Mamiya, one of Rev. Mamiya's sons, ship passenger list, feedback from lifelong church members]
POST WWII	Focus on reviving the church: Junior Association, Senior Association, Young Buddhist Association and Fujinkai (Ladies' Association) were reinstated. The Japanese language school reopened under the name of Hakalau Meisho Gakuen. Obon festival began again in the summer. Rev. Mamiya showed Japanese Movies monthly at the church and at various camps like Chin Chuck and Kamae Mauka. An Aikido studio started in the early 1960's Rev. Mamiya worked diligently to develop the moral, physical and mental attitudes of his parishioners. [Sources: Tamura; Voice of Hakalau, October, 1962, email from Roy Mamiya, one of Rev. Mamiya's sons, feedback from lifelong church members]
1946	Hakalau Jodo Mission served as soup kitchen for striking sugar workers, the first industry-wide strike. The Mission continued in this role for other strikes in the future. [Source: lifelong area residents]
November 11, 1962	60 th anniversary of the Jodo Shu in Hakalau was celebrated [Sources: Tamura; Voice of Hakalau, October 1962]
1972	70 th anniversary of the Jodo Shu in Hakalau was celebrated. [Source: photograph in Social Hall]
1974	The Hakalau mill was shut down and most church members moved to Hilo and surrounding communities. The decreasing population by day resulted in the very small community of the church and a few remaining homes. [Source: Tamura]
September 1975	Rev. Mamiya was appointed the 13 th Minister General and moved to Honolulu. [Source: Tamura]
October 1975	Rev. Tanaka appointed 9 th minister of Hakalau Jodo Mission. He continued teaching Japanese language to children and started a class for adults, as well as starting a Karate class.
August 1979	Rev. Tanaka resigned and returned to Japan. Rev. Tamura appointed 10 th minister of Hakalau Jodo Mission. Rev. Tamura focused on home visits and wrote the history of the Hakalau Jodo Mission from the 1 st minister through the 10 th .
1996	Rev. Tamura resigned.
1996-1999	Eleventh Minister Sawaguchi served as the last resident minister.
1999-2009	Twelfth Minister Wajira Wansa served both Hakalau and Kurtistown Jodo Missions.
2004	Centennial of Jodo Shu in Hakalau celebrated. [Source: Photo in the Hakalau Jodo Mission]
2009-Present	Thirteenth Minister Miyazaki serves Hilo Meishoin as well as Hakalau, Kurtistown Jodo Missions [Source: Photos in the Hakalau Jodo Mission] Kyodan President Jan Nakamura and Rev. Miyazaki

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	have worked hard and successfully to expand community involvement in the mission. The new neighbors in what used to be Hakalau Upper Camp and Hakalau Lower Camp participate in Mission events and maintain the grounds.
2014	110 th anniversary of Jodo Shu in Hakalau celebrated. [Source: Photo in the Hakalau Jodo Mission]

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ADDENDUM B

PROPERTY TRANSFER TABLE FOR HAKALAU JODO MISSION

TMK: 2-9-006-024 (TMK NUMBER CHANGES OVER TIME WITH SUBDIVISIONS)

DATE	LIBER	TRANS-ACTION	AFFECTS TMK #:	COST	AREA	DESCRIPTION
7/9/1881		Royal Patent Number 7541			12.580 acres	Royal Patent Number 7541, Land Commission Award Number 11216, Apana 42 to M. Kekauonohi
12/31/1948	2301/220	Lease	LCA 11216:42 TMK (3) 2-9-2-24 (Portion)	\$1.00 per year	.25 acre	
3/3/1979		Subdivision	LCA 11216:42 TMK (3) 2-9-2-24 (Portion)			Subdivision 4071 into Lots 1 and 2. Hakalau Jodo Mission was on Lot 2.
3/3/1981	15403/253	Amendment of Lease	LCA 11216:42 TMK (3) 2-9-2-24 (Portion)		.693 acre	Mauna Kea Sugar Company instead of defunct Hakalau Plantation. Correcting error in area from 12/31/1948 lease. Correct area is 0.693 acre.
3/21/1983	16970/365	Indenture. Nonexclusive easement for water pipeline.		\$1.00		
7/16/2004	2301/220 15403/253	Mutual Cancellation of Lease	(3)2-9-002-036 (fka TMK (3) 2-9-002-024por.)		.693 acre	2004-170248 Recorded 8/18/2004
7/16/2004		Quitclaim Deed and Grant of Easement	(3) 2-9-002:36		.693 acres	From C. Brewer and Company, Limited, formerly known as Mauna Kea Agribusiness Co., Inc., also formerly known as Mauna Kea Sugar Company, Inc. and also formerly known as Hakalau Plantation Company, donation of land to Hakalau Jodo Mission. 2004-170247 Recorded 8/18/2004
1/20/2005		Subdivision	(3) 2-9-2:24			Subdivision of Lot 2 into Lots 1 to 22, a portion of R.P 7541, A.W. 11216, AP 42 to M. Kekauonohi, TMK (3) 2-9-2:24. Subdivision 7911
5/25/2007		Final Subdivision No. Sub-06-000449	(3) 2-9-002-036 and (3) 2-9-006-022		.979 acres	Subdivider: Shropshire Group. Consolidation and Resubdivision of Lot 22 of Hakalau Plantation Village Subdivision and Hakalau Jodo Mission into Lots 22-A and

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Name of Property						County and State
						23-A. 2007-110235 Recorded 6/20/2007
5/25/2007		Warranty Deed	(3) 2-9-006-022 (portion) HPV Lot 22-A	\$10	2.156 acres	Hakalau Plantation Village (HPV) and Hakalau Jodo Mission (HJM) consolidated and resubdivided the parcels which resulted in Lot 22-1, which now consists of 93,915 square feet, and Lot 23-A, which now consists of 42,642 square feet. 2007-110236 Recorded 6/20/2007
5/25/2007		Warranty Deed	(3) 2-9-002-036 (portion) HPV Lot 23-A	\$10	.979 acres	Hakalau Plantation Village and Hakalau Jodo Mission consolidated and re-subdivided the parcels which resulted in Lot 22-A, which now consists of 93,915 square feet, and Lot 23-A, which now consists of 42,642 square feet. The purpose is to convey the reconfigured to Lot 23-A to HJM. 2007-110239 Recorded 6/20/2007

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ADDENDUM C

HAKALAU HISTORIC DISTRICT

Detail on the Hakalau Historic District was reported in two documents:

- December 5, 2013 letter to Planning Director Duane Kanuha from Theresa K. Donham, Archaeology Branch Chief of the Historic Preservation Division related to the Chapter 6E-42 Historic Preservation Review for SMA Us Permit (SMA 13-000055) and Change of Zoning (REZ 13-000170) Applications.
- An Architectural Preservation Plan for Site 26591 Feature A and Feature B Located on Lands of the Former Hakalau Plantation, Hakalau Nui Ahupua`a, South Hilo District, Island of Hawai`i [TMK: (3) 2-9-002:079 (POR.)] dated April 2014.

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NEIL ABERCROMBIE
GOVERNOR OF HAWAII



**HISTORIC PRESERVATION DIVISION
DEPARTMENT OF LAND AND NATURAL RESOURCES**

601 Kamokila Boulevard, Suite 555
Kapolei, HI 96806

December 5, 2013

Mr. Duane Kanuha, Planning Director
County of Hawaii Planning Department
101 Pauahi Street, Suite 3
Hilo, Hawai'i 96720
ATTN: Jeff Darrow (jdarrow@co.hawaii.hi.us)

LOG NO: 2013.6237
DOC NO: 1312TDO1
Archaeology

Dear Mr. Kanuha:

**SUBJECT: Chapter 6E-42 Historic Preservation Review -
SMA Use Permit (SMA 13-00055) and Change of Zoning (REZ 13-000170) Applications
To Allow a 15-Lot Subdivision within a 9-Acre Project Area at Hakalau Bay
Hakalau Ahupua'a, South Hilo District, Island of Hawai'i
TMK (3) 2-9-002:079 and 081**

Thank you for the opportunity to review this special management area use permit application and change of zone application, both received by our office on November 7, 2013. The permits includes a proposed rezoning of the subject properties from MG-5 (General Industry 5.0 ac. Minimum) to Residential RS-15 (5,000 SF minimum lot size) and MG-20 (20,000 SF minimum lot size). Once rezoning is approved, the aforementioned TMK parcels will be subdivided into fifteen (15) parcels. Thirteen (13) will be sold for residential use and two (2) will be retained for industrial use for sale or lease. The subject parcels total 9 acres; 2 acres will be zoned MG-5 and the remaining will be zoned as MG-20. **The project area is within the boundaries of the previously identified Hakalau Historical District (SIHP 50-10-16-7392), which was recorded in the State Inventory of Historic Places (SIHP) in 1973.**

Our records indicate that an archaeological inventory survey (AIS) was conducted for 8.7 acres of the 9-acre project area (Rosendahl 2009), and a report of findings with recommendations was reviewed and accepted by SHPD in 2010 (*Log No. 2009.4136 Doc. No. 1001MD08*). The AIS identified two historic properties within the project area: structural remains of the Hakalau Plantation (SIHP 50-10-16-26591), and the location of a former plantation era Japanese/Korean cemetery (SIHP 50-10-16-29592). These historic properties are discussed below:

Hakalau Plantation

The Rosendahl 2009 report prepared for this project recommended that the remnants of Hakalau Plantation (Site 26591) be assessed as significant under multiple Hawaii Administrative Rule (HAR) 13-284-6 Criteria, due to the large role sugarcane industry played in the history of Hawaii (Criterion A), because the warehouses represent a temporally distinctive and exemplary method of construction (Criterion C), and because the warehouses and other remains contain information important in the understanding of history (Criterion D). SHPD concurred with this significance assessment (*Log No. 2009.4136 Doc. No. 1001MD08*). The two remaining intact structures at this site were recommended for preservation with interpretive development. SHPD concurred with this recommendation because the two buildings are significant under multiple criteria and because they are located within the Hakalau Historic District, which currently contains relatively few visual manifestations of the former mill complex that ceased operations in 1967. The AIS report indicates that a plan detailing interpretive preservation and/or renovation of the structures would be submitted to SHPD "at a later date".

The SMA and REZ applications for this subdivision indicate that, "prior to any improvements or changes to the structures, their existing conditions will be fully described and an archival photo record provided the State Historic Preservation Office." The applicant also indicates that "The hope is the buildings will remain in place and find some useful purpose." The proposed treatment for these buildings as stated in the application documents does not constitute a preservation plan. We therefore request that a preservation plan be prepared pursuant to HAR §13-277 and submitted to SHPD for review and approval prior to approval of the SMA permit for this project.

Hakalau Jodo Mission

Name of Property

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County and State

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Japanese/Korean Cemetery

The Rosendahl 2009 report indicates that burials were removed from Site 26592 in the early 1970s and reinterred at Homelani Memorial Park. A former Homelani Memorial Park employee who was present during this activity was interviewed by PHRI staff; they report that "Mr. Kutsunai also stated that, perhaps not all the graves were disinterred." He also stated that the headstones were buried on site in the excavated graves, and the burials were removed with a backhoe. It is therefore likely that both intact burials and disturbed human remains are still present at this site. The AIS report recommends that Site 26592 is significant under Criterion D and potentially under Criterion E, pending the findings of additional work at the site. Data recovery was recommended in order to identify the presence or absence of additional human remains at the site. SHPD concurred with this recommendation in 2010 (*Log No. 2009.4136 Doc. No. 1001MD08*). As stated in the 2009 report: "The landowner has agreed not to develop the former Japanese/Korean cemetery area *makai* of the former stables until subsurface data recovery excavations, approved by SHPD, are conducted (page 24)." Our records indicate that we have not received a data recovery plan to address the agreed-upon mitigation for this site. The proposed subdivision map shows that this cemetery area composes well over half of a proposed residential lot. If *in situ* burial(s) are discovered at this site during data recovery work, they will be considered previously identified and procedures as outlined in HAR §13-300-31 will be followed. If identified burial(s) are non-Hawaiian, the Department of Land and Natural Resources shall review a burial treatment plan and determine the disposition of the burial(s). If the identified burial(s) are Native Hawaiian, the Hawaii Island Burial Council shall review a burial treatment plan and determine the disposition of the burial(s).

The REZ application for this project states that, "There are no known burials left on the property but caution should be displayed in any future soil disruption in the area in the event that not all of the prior burials have been removed." This statement is not consistent with previously agreed upon mitigation procedures. We request that a data recovery plan that outlines proposed work to confirm the presence or absence of human remains at this site be prepared pursuant to HAR §13-278 and submitted to SHPD for review and approval prior to the approval of the SMA permit. The results of this field work are critical in determining potential future uses of the affected subdivision lot. If undisturbed burials are present, their disposition should be determined prior to initiation of any ground alteration and prior to subdivision approval.

Hakalau Landing

SHPD requests clarification of the ownership/jurisdictional status of Hakalau Landing. Exhibit A of the REZ application depicts this site partially within the boundaries of the proposed project; however, it was not included in the archaeological inventory survey.

Recommendations

In summary, significant historic properties are present within this project area and there is a potential for these sites to be adversely affected if development of the area proceeds. We recommend that the SMA permit for the development of this subdivision be deferred until the applicant has submitted plans for agreed upon mitigation measures at Sites 29591 and 29592, and the plans have been approved by SHPD. These include a preservation plan for Site 29591 and a data recovery plan for Site 29592. We also recommend that the data recovery plan be implemented prior to the initiation of any ground disturbing activities and prior to approval of the subdivision plat map. We also request clarification of the status of Hakalau Landing and any additional historic properties that are located along the cliff or at the base of the shoreline cliff, within what is identified as the project area.

Please contact me at (808) 933-7653 or theresa.k.donham@hawaii.gov if you have any questions or concerns regarding this letter.

Aloha,



Theresa K. Donham
Archaeology Branch Chief

cc: Dylan Shropshire (dylan@alohagreen.com)

Hakalau Jodo Mission

Name of Property

Hawai'i, Hawai'i

County and State

FORM 51-H

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 CARD NO.

SITE NAME/TYPE (Columns 12-43) Hakalau District

DISTRICT (Columns 44-55) South Hilo

AHUAPUA'A (Columns 56-80) Hakalau

PREVIOUS SURVEY None known SITE NO. -----

BACKGROUND DATA

CONDITION DATA

<u>Source</u>	<u>Volume</u>	<u>Page(s)</u>	<u>Condition</u>	<u>Minor damage</u>
Gilmore, A.B. Hawaii Sugar Manual, New Orleans, /1931			Agent of Damage	<u>Man and Nature</u>
Honolulu Star Bulletin Centenary Issue, 1920, /p. 105			Damage Reported by	<u>Examination</u>
Hakalau Sugar Co. Annual Reports			Date Reported	<u>December 1973</u>

PROCESSING CHECKLIST

	<u>DATE</u>	<u>INITIALS</u>		<u>DATE</u>	<u>INITIALS</u>
Cover Sheet	<u>12/73</u>	<u>MM</u>	All Forms Checked		
Field sketch(es)	<u>12/73</u>	<u>TJ</u>	To Typist	<u>2/74</u>	<u>MM</u>
HRHP 4-73	<u>NA</u>		Typed	<u>3/74</u>	<u>AM</u>
History Statement	<u>2/74 8/74</u>	<u>MM, JCW</u>	Typing Proofed	<u>8/74</u>	<u>MM</u>
Architectural Statement	<u>1/74</u>	<u>TJ - MM</u>	To Xerox		
Final Ink Sketch(es)	<u>NA</u>		Xeroxed		
Supplementals			Short Form	<u>2/74</u>	<u>MM</u>
Literature Xeroxed			Form 51-H Complete	<u>3/74</u>	<u>AM</u>

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 CARD NO. THEME(S) TO REVIEW BOARD

$\frac{19}{31}$ $\frac{19}{32}$ $\frac{19}{33}$ $\frac{19}{34}$ $\frac{19}{35}$ STATE CATEGORY $\frac{19}{38}$ SIG LEVEL $\frac{19}{39}$ NAT'L REG NOM $\frac{19}{40}$
 REVIEWED

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$\frac{19}{62}$ $\frac{19}{63}$ $\frac{19}{64}$ $\frac{19}{65}$ $\frac{19}{66}$ NRHP DISPOSITION: $\frac{19}{69}$ $\frac{19}{70}$ $\frac{19}{71}$
 NATIONAL REGISTER ACTION OK NO RET

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Hakalau Jodo Mission
 Name of Property

Hawai'i, Hawai'i
 County and State

Site # 10-16-7392 Site Name Hakalau District TMK 02-09-02 (circle for file)
 Included in District or Complex # _____ Arch _____ Hist _____ Arch/Hist _____

COMMENTS	Field Survey				HAWAII REGISTER			NATIONAL REGISTER					
	F51	NL	D	File Locate	Submitted to RB	Notify date	Status	RB Record	Notify	Nominate	Entered	Removed	Subsequent Action
Surveyed by Wright Has Mylar plot	<input checked="" type="checkbox"/>			MR									
				Reg									
				Other									

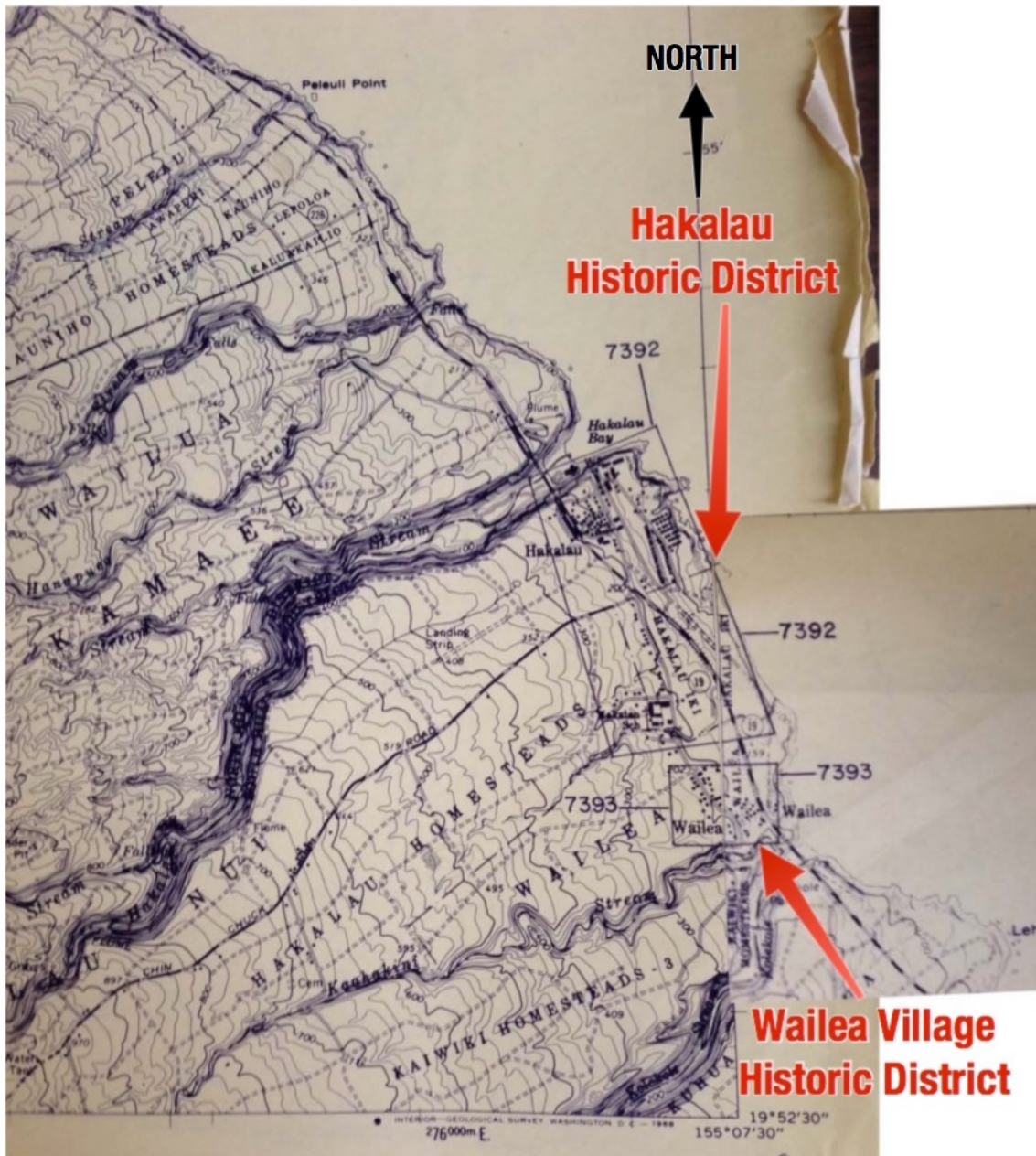
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Hakalau Jodo Mission

Name of Property

Hawai'i, Hawai'i

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Source: An Architectural Preservation Plan for Site 26591 Feature A and Feature B Located on Lands of the Former Hakalau Plantation, Hakalau Nui Ahupua`a, South Hilo District, Island of Hawai'i [TMK: (3) 2-9-002:079 (POR.)] dated April 2014.

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.