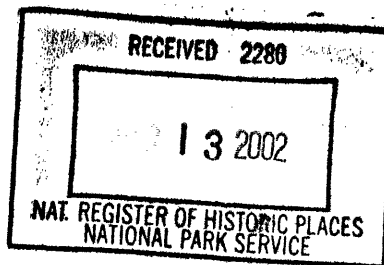


United States Department of the Interior  
National Park Service

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 How to Complete the National Register of Historic Places Registration Form (National Register Bulletin 16A). Complete each item by marking "x" in the appropriate box or by entering the information requested. 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. Place additional entries and narrative items on continuation sheets (NPS Form 10-900a). Use a typewriter, word processor, or computer, to complete all items.

1. Name of Property

historic name Hawaii Shingon Mission

other names/site number TMK: 2-3-018:004

2. Location

street & number 915 Sheridan Street not for publication

city or town Honolulu vicinity

state Hawaii code HI county Honolulu code 003 zip code 96814

3. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, 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  nationally  statewide  locally. (  See continuation sheet for additional comments.)

[Signature]  
Signature of certifying official

3/1/02  
Date

State or Federal agency and bureau

In my opinion, the property  meets  does not meet the National Register criteria. (  See continuation sheet for additional comments.)

Signature of commenting or other official

Date

State or Federal agency and bureau

4. National Park Service Certification

I, hereby certify that this property is:

entered in the National Register

See continuation sheet.

determined eligible for the National Register

See continuation sheet.

determined not eligible for the National Register

removed from the National Register

other (explain):

Signature of Keeper

[Signature]

Date of Action

4/26/02

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

**Name of related multiple property listing**

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

N/A

**Number of Resources within Property**

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

Number of contributing resources previously listed in the National Register   0  

**6. Function or Use**

**Historic Functions** (Enter categories from instructions)

Cat: RELIGION

Sub: religious facility (temple)

**Current Functions** (Enter categories from instructions)

Cat: RELIGION

Sub: religious facility (temple)

**7. Description**

**Architectural Classification**

(Enter categories from instructions)

OTHER  
Japanese Design Style

**Materials**

(Enter categories from instructions)

foundation wood posts on concrete footings  
roof Tile  
walls stucco on masonry  
other \_\_\_\_\_

**Narrative Description**

(Describe the historic and current condition of the property on one or more continuation sheets.)

**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.)

Property is:

- A** owned by a religious institution or used for religious purposes.
- B** removed from its original location.
- C** a birthplace or a grave.
- D** a cemetery.
- E** a reconstructed building, object, or structure.
- F** a commemorative property.
- G** less than 50 years of age or achieved significance within the past 50 years.

**Narrative Statement of Significance**

(Explain the significance of the property on one or more continuation sheets.)

**9. Major Bibliographical References**

**Bibliography** (Cite the books, articles, and other sources used in preparing this form on one or more continuation sheets.)

**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  
# \_\_\_\_\_

**Areas of Significance**

(Enter categories from instructions)

- ARCHITECTURE
- SOCIAL HISTORY
- RELIGION
- ETHNIC HERITAGE/ASIAN

**Period of Significance**

1917 - 1950

**Significant Dates**

1917, 1929

**Significant Person**

(Complete if Criterion B is marked above)

**Cultural Affiliation**

**Architect/Builder**

Nakagawa Katutarō – 1917/18 structure  
Hego Fuchino – 1929/30 renovation  
Robert Katsuyoshi – 1977/78 renovation

**Primary Location of Additional Data**

- State Historic Preservation Office
  - Other State agency
  - Federal agency
  - Local government
  - University
  - Other
- Name of repository: Hawaii Shingon Mission Archives

**10. Geographical Data**

Acreage of Property Less than one acre

**UTM References**

(Place additional UTM references on a continuation sheet)

	Zone	Easting	Northing	Zone	Easting	Northing
1	04	219920	2355910	3	_____	_____
2	_____	_____	_____	4	_____	_____

\_\_\_\_ See continuation sheet.

**Verbal Boundary Description**

(Describe the boundaries of the property on a continuation sheet.)

**Boundary Justification**

(Explain why the boundaries were selected on a continuation sheet.)

**11. Form Prepared By**

name/title Reyn Tsuru/executive director

organization Hawaii Shingon Mission date December, 1999

street & number 915 Sheridan Street telephone (808)951-4909

city or town Honolulu state Hawaii zip code 96826

**Additional Documentation**

Submit the following items with the completed form:

**Continuation Sheets**

**Maps**

- A USGS map (7.5 or 15 minute series) indicating the property's location.
- A sketch map for historic districts and properties having large acreage or numerous resources.

**Photographs**

Representative black and white photographs of the property.

**Additional items**

(Check with the SHPO or FPO for any additional items)

**Property Owner**

(Complete this item at the request of the SHPO or FPO.)

name Hawaii Shingon Mission

street & number same as above telephone \_\_\_\_\_

city or town \_\_\_\_\_ state \_\_\_\_\_ zip code \_\_\_\_\_

**Paperwork Reduction Act Statement:** This information is being collected for applications to the National Register of Historic Places to nominate properties for listing 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 Act amended (16 U.S.C. 470 et seq.).

**Estimated Burden Statement:** Public reporting burden for this form is estimated to average 18.1 hours per response including the 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 Chief, Administrative Services, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reductions Project (1024-0018), Washington, DC 20503.

United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section 7 Page 1 Hawaii Shingon Mission Honolulu County, Hawaii  
name of property county and State

---

**Description:**

The most visible portion of the Hawaii Shingon Mission is its *irimoya* or steeply sloped hipped gable roof with elaborate carvings adorning each gable end. As the mother church of the Shingon sect in Hawaii, it is one of the most highly decorated temples in the islands. Built in a "Japanese Design Style," the Hawaii Shingon Mission follows classic lines of Japanese Buddhist temples, with some characteristics unique to Hawaii. Its raised platform base with low railings, a lanai or *engawa* (veranda) that surrounds the temple on three sides, and a prominent protruding cusped gable entrance are typical features of this building type in Hawaii.

The *irimoya* is tiled, although the original was wood shingled and at one time replaced with asphalt shingles. At the very top of the roof is a depiction of the *tomoe*, which suggests the *yin-yang* symbol of China, but represents the circle of life in Japan. The use of three elements has long been a practice of Japanese religions as three is considered a lucky number and is indicated in many of the design elements such as the three altars. The angles of the carvings are suggestive of the Japanese pine. In the original structures in Japan, the very ends of the roof corners are finished off with carvings of lions, dolphins, and an array of Buddhas and Gods. The mission in Hawaii chose instead a more natural ornamentation, keeping the sense of synergy between nature and man; an element that is widely used in Hawaiian architecture.

The eaves or *noki* turn up and are supported by the decorative rafter ends or *hanagi*. Between the posts of the entrance are carvings in a curved piece of wood called *ebi-koryo*. Water chestnut-looking post caps, called *goboshi*, further accentuate the entrance and are typical elements of Japanese Buddhist architecture. *Kumimono* or cloud bracketing, the multilayered brackets evident in Japanese temples are not used as much for structural reasons in Hawaii, as for decorative reasons and to delineate the more sacred areas. The *kumimono* in the Shingon mission is used at the *kohai* (entrance) posts and to define the altar.

The *karahafu-kohai* or cusped gable entrance roof with a carving of the *Hozo*, or phoenix on top of the cusp and within the eyebrow, mark a well-defined entry. The phoenix is widely considered to represent the cycle of life, death and rebirth. Even as the western world understands the symbolism of the phoenix, it is interesting to note that the same is used in Asia. There is also a dragon resting in clouds. The dragon is known to represent wisdom, good fortune and power. The two symbolize the wishes for a good life for the members and visitors of the temple.

Beneath the dramatic *irimoya* is a one and one-half story structure of concrete masonry with a stucco finish. The current windows are modern sliding windows with transoms above, resembling modern versions of the *shoji* door, and the walls are made of concrete blocks with a stucco finish. The sliding windows are similar to the Japanese *fusuma* doors in that it can be removed for a complete opening. The entrance doors are carved wood and feature a cusped arch, reminiscent of Indian architecture which also stems from Buddhism and were part of the 1978 renovation by Robert Katsuyoshi.

United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section 7 Page 2 Hawaii Shingon Mission Honolulu County, Hawaii  
name of property county and State

At the very front of the altar is a carving depicting clouds with angels and the sun and moon. The interior carvings depict one of the seven lucky gods, Obenten-sama, who is the only female amongst the seven lucky gods, and is the patron of music, art, scholarship and work. Obenten was chosen as the patron of the Shingon Mission's head temple. The Dainichi Nyo Rai is the icon that is used to symbolize "all Buddhas," and is normally placed on a lotus blossom.

The central pieces of the altar are the Obenten, Dainichi Nyo Rai, Kobo Daishi, the founder of Shingon Buddhism, and the Daito, or Great Tower that is the centerpiece of the temple structures on Mount Koya in Wakayama, Japan, which depicts the final resting place of the founder of the Shingon sect, Odaishisama. On the right at the back of the altar is a 10,000 Buddha mandala. This is an altar for members. On the left is the Mandala of the Mikkyo for the clergy. Literally, the mandala is suggestive of the connection of the ministers and members with Kobo Daishi and Dainichi Ny Rai. Mikkyo translates to three -- the clergy, the laymembers and Kobo Daishi.

The center altar is for Odaishisama. The gold chandelier-like form at the altar symbolizes the forest, which Kobo Daishi travelled through. Altar accessories are part of the original parts and altar trays are made from the Bodhi tree and other woods include sandalwood, the only indigenous woods used in early temple architecture in Hawaii.

The granite and marble obelisk at the very front of the temple was made to commemorate the first ever pilgrimage to Japan by immigrant workers in Hawaii in 1929. At the very top of the obelisk is a stylized rendering of the Japanese vowel "a." Kobo Daishi developed the hiragana writing style so that commoners could practice religion as well as the aristocracy. The "a" is much like the alpha to the Japanese and marks the beginning. The rest of the obelisk contains the first phrases of the 10,000 verse sutra known as the Hannya Shingyo. It is said that the members of this temple chanted the sutra 10,000 times to insure the safe passage of the pilgrims to and from Japan.

**Non-contributing features**

Connected by raised walkways is the parsonage, or residence of the minister. The roof form of the minister's house addition and a part of the Keeaumoku Street addition (including a columbarium) was done by Robert Katsuyoshi in 1978, following the work of Hego Fuchino in 1930, utilizing the Japanese style. While it compliments the mission building, it does not meet the age criteria of the historic register and is therefore a non-contributing building of the site. Although there was a minister's residence done by Hego Fuchino that was part of the structure as shown in the 1956 picture (figure A), the 1977 plans indicate that the house was demolished and a new one was designed by Robert Katsuyoshi. The addition to the Keeaumoku Street side of the mission was done in 1992 by Thomas Katsuyoshi, Robert Katsuyoshi's son and also does not meet the age criteria for inclusion into the register.

United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section 7 Page 3

Hawaii Shingon Mission  
name of property

Honolulu County, Hawaii  
county and State

Non-contributing features on the property include the small shrine with the basin to wash or purify one's self before entering the temple is a modern addition, although an original rock formed basin was located on the property.

**Integrity:**

While much of its historic integrity has been compromised with the complete alteration of walls and windows, and new additions have been created to house offices, social halls and a residence for the minister, the original roof, its most character-defining element, is still very much apparent and its most visible feature. Even in its 1929 design, the walls and windows had a Western influence. The windows were double hung, not sliding *shoji* or *fusuma* doors as would be in Japan, but this was typical of the Japanese style development in Hawaii. The original, as shown in a 1918 photograph, was more like the Japanese model in that it was mostly sliding doors, but the roof with its elaborate carvings was the same form as it is today.

The floor plan and the heart of the temple, the altar, remains in the same form as the 1917/18 structure. The Hawaii Shingon Mission has a very elaborate interior and carvings on both the exterior and interior that constitute a major part of its continued association with the Japanese in Hawaii and its unique architecture.

Also, it is one of only 5 historic "Japanese Design Style" temples remaining and each one is unique. Sited on a tiny piece of land in Honolulu, the Shingon mission has lost a part of its original setting, which old maps indicate belonged to the Dairymen's Association, present day Meadow Gold, and kept an orchard where the HMSA building stands. This closing in of the site gives the preservation of the mission a greater sense of urgency and the sense of uniqueness in its setting of modern buildings and wide streets.

United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section 8 Page 1

Hawaii Shingon Mission  
name of property

Honolulu County, Hawaii  
County and State

Statement of Significance

The Hawaii Shingon Mission is significant as one of only seven missions remaining of this type of Japanese Design Style of architecture in Hawaii (two of them are not over 50 years old). As the mother church for the Shingon sect in Hawaii, the Hawaii Shingon Mission on Sheridan Street is one of the most elaborately decorated Buddhist temples in Hawaii. Although it was altered significantly in 1978 (the alterations were by Robert Katsuyoshi, former partner of Hego Fuchino) and a major addition was built in 1992, the roof and its original carvings form the framework of its character and the interior furnishings brought from Japan maintain a major part of its significance. This building remains highly reflective of the Japanese presence in Hawaii

Termed "Japanese Design Style" by Lorraine Minatoishi Palumbo in her dissertation on Japanese temple architecture in Hawaii, it is representative of a time period in Hawaii when the Japanese were proud of their heritage and desired the familiarity of home. Built in the "Japanese Design Style," which Palumbo describes as a building type built for larger Japanese communities and therefore not the style of temples first introduced to Hawaii – the style prevalent in plantation communities. While this style lasted only 22 years before the Japanese took a decided lean towards a Western influence, the results of this strong connection to a style in Japan makes these buildings stand out in Hawaii. It is also an expression of the desire by the Japanese community to retain their heritage, their attachment to the homeland.

Although these "Japanese Design Style" temples appear very much like the temples in Japan, there are a few differences unique to Hawaii. Many of these styles would have Western style doors and windows and actual construction techniques differed due to the availability of material and the skills of the local trade. Another difference, in part due to Hawaii's weather, is the creation of the *hisashi* space as exterior space. This space encircles the *moya* (interior sanctuary space) and in Japan would also be enclosed, but in Hawaii it becomes an open lanai. "The most significant quality of the structure of the Japanese Design Style is its lightweight character in comparison to the traditional temples of Japan." (Palumbo, p. 78)

As time passes, the styles change to adapt to a more Western style of architecture, thus indicating the desire of the Japanese community to assimilate to its Western culture, the acceptance that they are a part of the Western community and will not return to Japan. While this temple is not the purest of "Japanese Design Style," according to Lorraine Minatoishi Palumbo, whose dissertation included an inventory of Japanese temples in Hawaii, it is one of only seven left of this design. Of this seven, only five are over fifty years old. Hawaii once had approximately 40 temples in this style. The scarcity of this resource makes its preservation vital. Virtually all the temples built in this style (37 out of 40) featured the *irimoya* style roof which is a very impressive and dominant form -- an expression of its importance in the community.



United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section 8 Page 2

Hawaii Shingon Mission  
name of property

Honolulu County, Hawaii  
county and State

Temples built in this style were reserved for larger populations and thus, a great many were built in the town area, although only two were built in this style in downtown Honolulu. The other temple (Soto Mission in Nuuānu) has since been replaced by an Indian-inspired design (also designed by Fuchino and Katsuyoshi).

While there have been significant alterations, the temple is still associated with a long line of temple architects, starting with the 1917 structure. While little is known about the first temple builder Nakagawa Katutaro, it is apparent that he was well versed in temple construction. Hego Fuchino, who did the 1929 renovation and addition was one of the best known, and most prolific Japanese temple architects in Hawaii. Hego Fuchino was one of the first Japanese draftsmen in the islands who went on to pass the architectural exam without the benefit of an architectural education. Fuchino was also the first person of Japanese ancestry to become a licensed engineer in Hawaii. He has built many of the Japanese temples still seen in Hawaii and many other buildings in a style influenced by Japanese architecture, including the Makiki Christian Church (Hawaii and National Registers) and Kuakini Hospital complex.

Robert Katsuyoshi became Fuchino's partner from 1947 until approximately 1957. In partnership, they designed some of the most notable shrines and temples in Hawaii including the Izumo Taishakyo near River Street, Byodo-in Temple in Valley of the Temples and Soto Mission on Nuuānu. After the partnership ended in 1957 and Mr. Fuchino passed away in 1961, Robert Katsuyoshi and later his son Thomas Katsuyoshi took the role of "primary temple designers for the Buddhist society,"<sup>1</sup> designing Palolo Higashi Hongwanji, the pagoda and pavilion at Honolulu Memorial Park, Honolulu Myohiji Mission in Honolulu and Koganji in Manoa. Robert Katsuyoshi passed away in 1990.

### Historical Background

The founder of the Shingon sect in Japan, Kukai, more commonly known as Kobo Daishi or Odaishisama, existed between the years 774 to 835. In Japanese folklore, he has been given mystical powers, ability to create wells and springs for areas stricken by drought, abilities to heal the sick and give rise to the dead. Born to an aristocratic family, Kukai was well educated and charismatic, always able to gain the confidence of the people around him. While travelling to China, Kukai discovered Shingon esotericism and brought this form back to Japan, convincing the Emperor to provide land for a temple complex on Mount Koya, which became the most hallowed center of the Shingon sect. Though the complex, referred to as Koyosan, was not quite complete when Kukai died on April 23, 835, it is believed that he remains in spirit having predicted his death the year before.

<sup>1</sup> Lorraine Mintoishi-Palumbo, *The Process of Transformation of the Buddhist Temple Architecture of the Japanese Society of Hawaii*, 1998, p. 185.

United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section 8 Page 3

Hawaii Shingon Mission  
name of property

Honolulu County, Hawaii  
county and State

He was given the name Kobo Daishi after his death (Odaishisama) and is remembered as a saint, a scholar, a savior, a spiritual healer, a brilliant calligrapher, a Bodhisattva, the inventor of the Japanese Kana alphabet (thus making reading and writing accessible to commoners), a water-way engineer and founder of the first Japanese public school.

Odaishisama is extremely important in the history of Japan. He was the founder of this sect which is looked upon as a Japanese sect as opposed to many of the other Buddhist sects that are more closely derived from the Chinese or Korean forms of Buddhism. It is a ritual based, more esoteric religion, a melding of Shinto and Buddhism.

Today there are fourteen Shingon temples in Hawaii where the main object of worship is Odaishisama, Kobo Daishi. This shingon mission started in 1917 and is considered the "mother church," officially marking the entrance of the Shingon sect to Hawaii's Japanese population. Since most of the Japanese immigrants were uneducated, the priests and the temples became the center of all community actions and functions. These temples and shrines were more than a place of worship, it was the connection to their homeland.

Odaishisama crossed the ocean together with the Japanese immigrants. When they left their home country of Japan, the young people received small portrait scrolls of Odaishisama from their elderly parents, who with tears in their eyes surely told them, "When you go to Hawaii there will be times of hardship and suffering, and also times when you will become sick. At those times, ask Odaishisama for help. Do not forget to say 'Namu Daishi Henjo Kongo.'"<sup>2</sup>

The mission was founded in 1917 with the first temple built on the site in 1918, done by Nakagawa Katutaro. In 1929, Hego Fuchino renovated the temple along the lines of the Japanese Design Style. In 1978, a major renovation took place, changing the walls and windows. Once made of wood, as shown in the 1956 photograph, the new walls are reinforced concrete blocks.

In 1932, 100 members of the Shingon mission took a pilgrimage through Japan, following the route of Odaisan. They returned with 88 buddhas from different temples and the obelisk which stands today commemorates the pilgrimage. Some of the Buddha statuettes have been lost or stolen, but the majority of these symbols of the pilgrimage remain. It remains the location and heart of the Shingon sect Buddhist society.

<sup>2</sup>Reverend Taiken Akiyama, "Odaishisama in Hawaii," Koyasan, Vol. 10, Shingon Mission, Honolulu, 1994, p.1.

United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section 8 Page 4

Hawaii Shingon Mission  
name of property

Honolulu County, Hawaii  
county and State

---

*Criteria Consideration A:*

The mission is a unique building type to Hawaii and the United States and is highly significant for its architectural merit, not only for its cultural aspects. The Shingon mission not only represents the religious beliefs of this sect, but the culture of a group of people that immigrated to Hawaii from Japan, and the piece of their homeland that was brought with them. It represents a lifeline for the people who came to Hawaii to work on the plantations and of their desire to maintain a connection to their culture. The contributions of the Japanese community at large to the state and to the nation finds its roots and values in Buddhist temples as a whole. The social history and culture of the Japanese is intertwined in the Buddhist philosophy and is therefore difficult to segregate the religious aspects from the cultural aspects.

United States Department of the Interior  
National Park Service

NATIONAL REGISTER OF HISTORIC PLACES  
CONTINUATION SHEET

Section 9,10 Page 1 Hawaii Shingon Mission Honolulu County, Hawaii  
name of property county and State

---

**Bibliography**

Reverend Taiken Akiyama, "Odaishisama in Hawaii," Koyasan, Vol. 10, Shingon Mission, Honolulu, 1994.

Hawaii Shingon Mission records and original blueprints.

Koyu Sonoda Kukai, [www.asunam.com/kukai\\_page.htm](http://www.asunam.com/kukai_page.htm), updated 10/25/99.

Manfredi, Paulette, Asian-American Architects of Post World War II, Hawaii, Thesis to fulfil requirements for Master of Architecture, University of Hawaii, 1994.

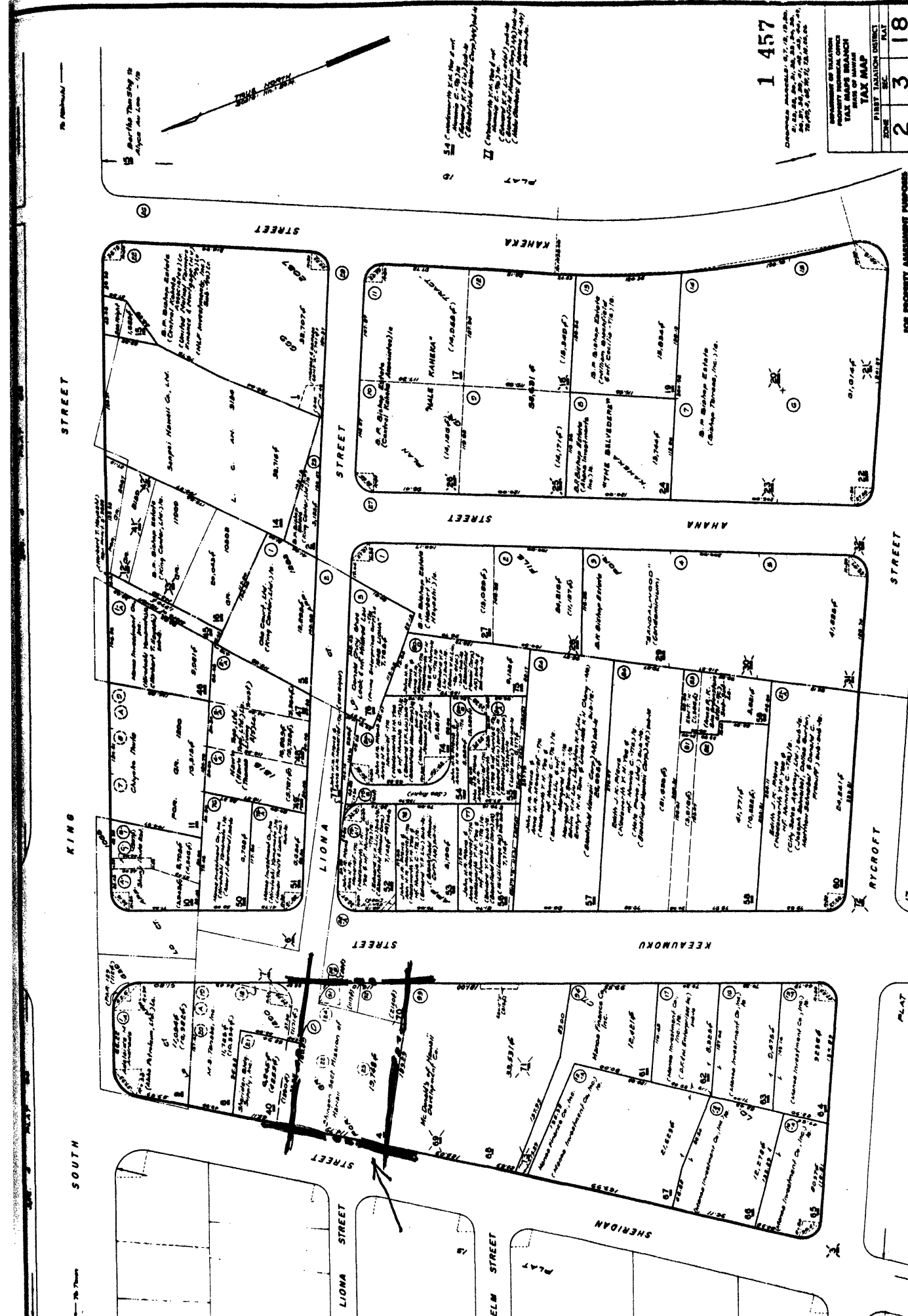
Palumbo, Lorraine Minatoishi, The Process of Transformation of the Buddhist Temple Architecture of the Japanese Society of Hawaii, Dissertation to fulfil requirements for Doctor of Engineering, Waseda University, Tokyo, 1999.

**Boundary description**

The boundary includes all of T.M.K. 2-3-018:004, owned by Hawaii Shingon Mission in 2000.

**Boundary justification**

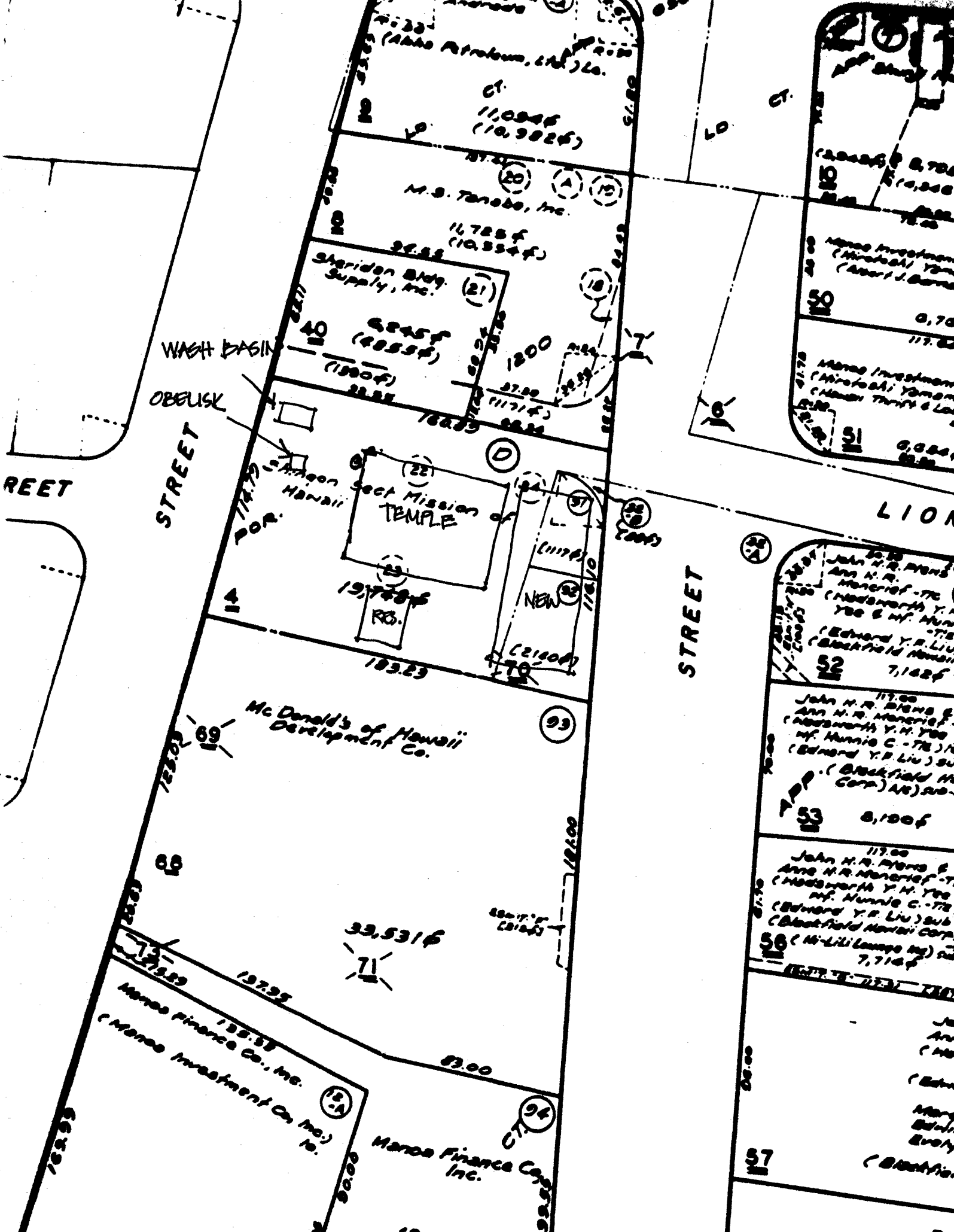
The boundaries include all of the land that was originally associated with the mission that remains intact.



1 457

DEPARTMENT OF TITLATION PROPERTY REVALUATION OFFICE TAX MAP DISTRICT	
TAX MAP	
ZONE	2
SEC.	3
BLK.	18
SCALE 1 IN. = 50 FT.	

FOR PROPERTY ASSESSMENT PURPOSES  
SUBJECT TO CHANGE



REET

STREET

WASH BASIN

OBELISK

Station  
Hawaii  
POR.

Sect Mission of  
TEMPLE

NEW

Mc Donald's of Hawaii  
Development Co.

Manoa Finance Co., Inc.  
Manoa Investment Co., Inc.

Manoa Finance Co.  
Inc.

STREET

LION

John H.R. Myers  
Ann H.R. Monier  
Monier - TC  
(Hoodworth Y.H. Yoo &  
Yoo & Wf. Munie  
(Edward Y.H. Liu)  
(Blackfield Hawaii  
Corp) sub-1

John H.R. Myers &  
Ann H.R. Monier - TC  
(Hoodworth Y.H. Yoo &  
Wf. Munie C.-TC)  
(Edward Y.H. Liu) sub-1  
(Blackfield Hawaii  
Corp) sub-1

John H.R. Myers &  
Ann H.R. Monier - TC  
(Hoodworth Y.H. Yoo &  
Wf. Munie C.-TC)  
(Edward Y.H. Liu) sub-1  
(Blackfield Hawaii Corp)  
(Ni-Lili Lounge Inc) sub-1

John  
Ann  
(Hoo  
(Edna  
Manoa  
Edwin  
Evelyn  
(Blackfish

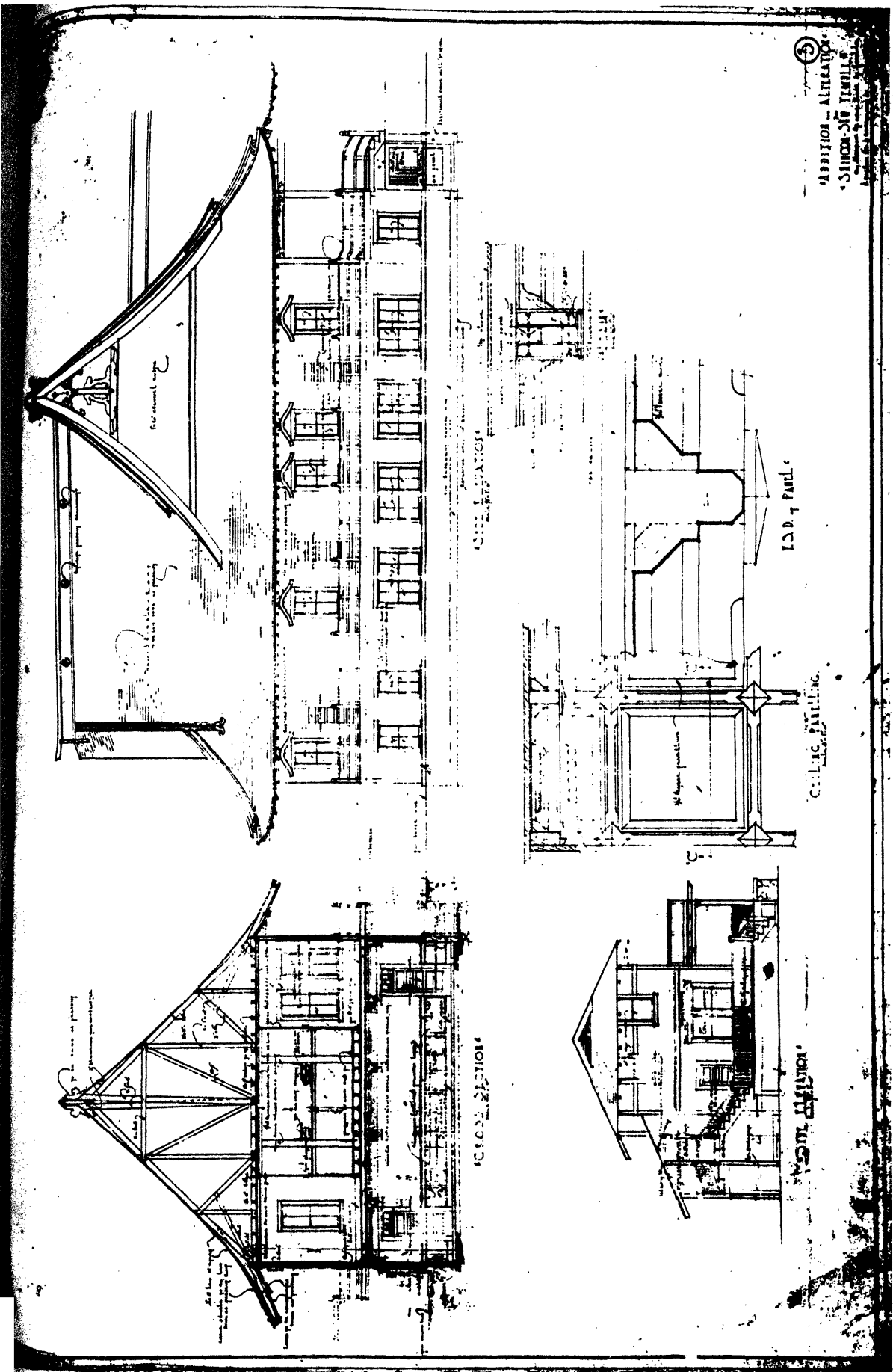


Figure 11.20 Drawing of Addition and alterations of Shingon-shu Headquarters 1930.

United States Department of the Interior  
National Park Service

## National Register of Historic Places Continuation Sheet

Section number \_\_\_\_ Page

---

### SUPPLEMENTARY LISTING RECORD

NRIS Reference Number: 02000386

Date Listed: 4/26/2002

Property Name: Hawaii Shingon Mission

County: Honolulu

State: HI

Multiple Name: N/A

---

This property is listed in the National Register of Historic Places in accordance with the attached nomination documentation subject to the following exceptions, exclusions, or amendments, notwithstanding the National Park Service certification included in the nomination documentation.

*(for)* Sarah D. Pope  
Signature of the Keeper

4/26/02  
Date of Action

---

**Amended Items in Nomination:**

Due to non-historic alterations and additions made to the Hawaii Shingon Mission, the property no longer retains sufficient integrity to convey its significance under Criterion C. An amendment is made to remove Criterion C. However, the Mission's distinctive character-defining features, its scale and general massing remain intact, and the property conveys its significance under Criterion A for Ethnic Heritage/Asian, Social History, and Religion. This change was confirmed with Tonia Moy, HI SHPO.

---

**DISTRIBUTION:**

National Register property file  
Nominating Authority (without attachment)