

**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: 03000549


Date Listed: 6/21/03

Hachiman Jinja
Property Name

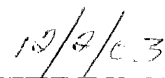
Saipan, N. Mariana Islands
County State

Multiple Name

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.



Signature of the Keeper



Date of Action

Amended Items in Nomination:

The Resource Count = 1 contributing site and 0 non-contributing resources.

The number of properties previously listed = 0.

The Areas of Significance are Religion, Social History, and Military (but not Archeology)

DISTRIBUTION:

- National Register property file
- Nominating Authority (without nomination attachment)

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 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

Number of Resources within Property

Contributing	Noncontributing
_____	_____ buildings
_____	_____ sites
_____	_____ structures
_____	_____ objects
_____	_____ Total

Number of contributing resources previously listed in the National Register _____

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

6. Function or Use

Historic Functions (Enter categories from instructions)

Cat: <u>Religion</u>	Sub: <u>Religious Facility</u>
<u>Landscape</u>	<u>Natural Feature</u>
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Current Functions (Enter categories from instructions)

Cat: <u>Domestic</u>	Sub: <u>Single Dwelling</u>
<u>Agriculture/Subsistence</u>	<u>Orchard</u>
_____	_____
_____	_____
_____	_____
_____	_____

7. Description

Architectural Classification (Enter categories from instructions)

other: traditional Japanese Shinto shrine

Materials (Enter categories from instructions)

foundation concrete
roof _____
walls _____
other Tori gates: concrete, wood

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.)

- n/a a owned by a religious institution or used for religious purposes.
- n/a b removed from its original location.
- n/a c a birthplace or a grave.
- n/a d a cemetery.
- n/a e a reconstructed building, object, or structure.
- n/a f a commemorative property.

n/a g less than 50 years of age or achieved significance within the past 50 years.

Areas of Significance (Enter categories from instructions)

Religion
Social History
Archaeology/Historical, non-aboriginal
Military

Period of Significance circa 1930s-1944

Significant Dates 25-27 June 1944

Significant Person
(Complete if Criterion B is marked above) _____

Cultural Affiliation Japanese

Architect/Builder unknown

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

9. Major Bibliographical References

(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 # _____

Primary Location of Additional Data

- State Historic Preservation Office
- Other State agency
- Federal agency
- Local government
- University
- Other

Name of repository: _____

10. Geographical Data

Acreage of Property 1.15 acres

UTM References (Place additional UTM references on a continuation sheet)

	Zone Easting	Northing	Zone Easting	Northing
1	<u>55 366900</u>	<u>1678500</u>	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 Lon Bulgrin, Deputy Historic Preservation Officer/Staff Archaeologist

organization Div. Of Historic Preservation date 25 November 2002

street & number Airport Area telephone (670) 664-2120

city or town Saipan state MP zip code 96950

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 Mr. Francisco Santos Guerrero

street & number _____ telephone _____

city or town Saipan state MP zip code 96950

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

USDI/NPS NRHP Registration Form
Hachiman Jinja
Saipan, CNMI

(Page # 8)

benefit in accordance with the National Historic Preservation Act, as 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 Division, National Park Service, P.O. Box 37127, Washington, DC 20013-7127; and the Office of Management and Budget, Paperwork Reduction Project (1024-0018), Washington, DC 20503.

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 7 Page 1 Hachiman Jinja
name of property
Saipan, CNMI
county and State

Summary

Hachiman Jinja (SP-4-0420) is a Shinto shrine located on the island of Saipan that was constructed during the 1930s under the Japanese administration of the Northern Mariana Islands. This shrine has survived both the World War II battle for Saipan and the intervening years substantially intact and still retains its original structural components as well as the landscape elements that were a criteria for the location of the site. In addition, the landscaping efforts of the current land owner, Mr. Francisco Santos Guerrero, has helped to maintain the feel of the site to this modern day

Although no longer used as a place of worship, Hachiman Jinja is an important testament to Japan's thirty year presence in the Northern Marianas (1914-1944). The construction of shrines in the 1920s and 1930s was sanctioned by the Imperial Japanese government as a means to spread and reinforce "State Shinto". This ideological movement was meant to make the Japanese people, and in this case Okinawan, Chamorro, and Carolinian people as well, "of one mind and one spirit" (www.shinto.org/menu-e.html). Goals also included a sense of unified destiny, a demonstration that the Japanese were uniquely special, and promoting a cult of the divine emperor. "State Shinto" was a key element along with the education system in militarizing Japanese society between 1920 and 1945 (Ienaga 1978:106-109). "State Shinto" was also important in mobilizing the Japanese people for the military adventures in China starting in 1932 and eventually for the Pacific Campaign in World War II against the United States and its allies. The dedication of this particular shrine to Hachiman (the god/spirit/force of war) (www.pantheon.org/articles/h/hachiman.html) seems particularly telling on this point.

Historic Background

Colonialism plays an important part of the twentieth century history of the Mariana Islands. The United States seized Guam from Spain during the Spanish-American War enroute to the decisive victory at Manila Bay over the Spanish. Spain sold off the rest of its empire in the Pacific including the Northern Mariana Islands to Germany in 1899 (Russell 1999:6) with Guam and the Philippines remaining under American rule. The German administration of the Northern Marianas lasted from 1899 to 1914. The Northern Marianas as well as most of Germany's other Pacific possessions were seized by Japan in the opening months of World War I (Spennemann 1999:192).

The Japanese had substantial trade interests in the Northern Marianas prior to gaining political possession. Both Hiki Company and the Murayama Company established stores on Saipan during the German Administration (Peattie 1988:24). By 1901, Nanyo Hiki Goshi Kaisha (Hiki Company) paid the largest amount of business tax of any company in the Northern Marianas and was presumably the most profitable enterprise in the islands (Spennemann 1999:63). By World War I Japanese trading and freight companies held a dominant position in German Micronesia (Peattie 1988:25).

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 7 Page 2 Hachiman Jinja
name of property
Saipan, CNMI
county and State

The Japanese Navy administered the Northern Marianas from 1914-1922. The Navy continued the German administration's emphasis on public works and directed both mapping and scientific and economic survey projects throughout Micronesia (Peattie 1988:64). Economic development within the Northern Marianas continued during this period but at a slow rate and with a number of setbacks. The League of Nations mandated the Pacific possessions seized during World War I (the Nanyo) to Japan in 1920 but required that the islands could not remain under military control, be fortified, or exclude foreign trade (Peattie 1988:56). In 1922 the Japanese instituted a civilian government called the Nanyo-cho.

The Nanyo-cho was staffed by highly qualified bureaucrats throughout Micronesia (Peattie 1988:71). However, the main focus for development of Saipan and the Northern Marianas would be Haruji Matsue and his company the Nanyo Kohatsu Kaisha (NKK or Nanko). Matsue came to Saipan in 1920 to investigate whether the island would be suitable for sugar cane production and returned in 1921 to start his enterprise in earnest (Peattie 1988:124-6).

The NKK developed Saipan first and later Tinian and Rota. Matsue employed a triple strategy to make his enterprise work. First of all he recruited his workers primarily from Okinawa (Peattie 1988:127). Okinawans were used to working in more tropical climates than Japanese from other prefectures, had experience in sugar cane production, and had greater unemployment and crowding than the rest of Japan. Secondly, Matsue provided free passage, land, tools, and support to the immigrant farmers in return for exclusive right to purchase the sugar crop. Finally, the NKK developed both a factory to process the sugar cane and road, rail, and docking infrastructure to transport both raw materials and finished product (Peattie 1988:128).

Through the introduction of new hardy varieties of sugar cane, tachinid flies to battle insect pests, and a system of both cooperation and competition among his workers, Matsue was able to make sugar a profitable commodity to produce in the Marianas by the late 1920s (Peattie 1988:129). Concomitant with the rise of the NKK other commercial and retail ventures began to flourish on Saipan and later Tinian and Rota. Financial institutions in Japan became convinced that the Northern Mariana Islands were becoming a profitable self-supporting portion of the Empire and began to invest greater amounts of money and provide more support to the region (Peattie 1988:131). In addition, the rate of immigration increased as small scale entrepreneurs of all types came to Saipan, Tinian, and Rota in search of economic opportunity.

The 1920s and 1930s, however, were not only associated with the economic rise of the Northern Marianas but also with hyper-nationalism and the militarization of Japanese society in general. These ideological changes were conducted through the Japanese educational system, the media, and through the rise of "State Shinto" (Ienaga 1978:13-32; Young 1998:55-114; Peattie 1988:85). "State Shinto" is different from both earlier and post-World War II forms of the Shinto religion. "State Shinto" emphasized the difference and special destiny of the Japanese people. It also heavily emphasized the divine origin of the imperial family and the duty of all Japanese subjects to the Emperor. Shinto was particularly favored by the Japanese government as a means to acculturate the indigenous and immigrant Okinawan populations into more Japanese patterns (Peattie 1988:84-85).

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 7 Page 3 Hachiman Jinja
name of property
Saipan, CNMI
county and State

The “Japanization” of Pacific peoples took on a more “rigid orthodoxy” through the 1930s in an effort to mold “the thinking, appearance, and lifestyles of colonial peoples...into law-abiding subjects who would become almost, but not quite Japanese” (Peattie 1988:104). State Shinto, itself becoming increasingly militant and nationalistic, was a key element in this ideological undertaking. The timing of the construction of Hachiman Jinja places it solidly within this framework. Additionally, the selection of Hachiman, the spirit/god of war, as the chief Kami honored at the shrine further reinforces the militant aspects of “State Shinto” being honored at the shrine.

The results of state indoctrination became very evident during the battle for Saipan starting 9 July 1944. With American victory imminent, hundreds, perhaps thousands, of civilians committed suicide by throwing themselves off of “Suicide Cliff” and “Banzai Cliff” at the northern tip of the island. This self sacrifice was totally in character with the expectations generated by the Japanese nationalistic ideology of the 1930s and 1940s.

Description

A Shinto shrine or jinja is more than the sum of the structural elements that are present at the site. It is a sacred space that is conceptualized as becoming more spiritually powerful as one moves further into the jinja. Some spaces of the jinja would only have been available to shrine priests while others would have been spaces for worship of the *Kami* (A difficult concept to define in Western terms, which can include spirits, natural forces, as well as anything or anyone that embodies awe or excellence), ritual dances, celebrations, and ceremonies for the entire surrounding community. Location and relationship to nature are also important when describing a Shinto shrine. This description will therefore take the form of a dialog describing movement from the approach to the shrine into the most sacred precincts of the jinja.

Access

Hachiman Jinja was originally approached by a Japanese Period road to the north of the site. This crushed limestone road is still extant though overgrown. Shallow cuts are clearly visible to the northeast of the jinja and low limestone retaining walls are found farther to the southwest. The road extends northeastward along the edge of the canyon rim of Kannat Taddong Papago to the current highway that gives access to the Kagman Peninsula and southwestward further into the peninsula itself. The landscape visible from the road previous to the Jinja is very dramatic. The canyon is deep and water is present almost year round, which is very rare on Saipan. In addition, due to the extreme ruggedness of the terrain, vegetation is climax limestone forest. Again, this is rare on Saipan due to the extensive land clearing conducted in the 1920s and 1930s, which deforested between 90 and 95 per cent of the island. The access road to the southwest quickly enters very dense, high sword grass. This almost certainly indicates that this area was under sugar cane production in Japanese times.

The vegetation and topography of the approach would have been important for the shrine location. Shrines were always located in areas conceptualized as natural environment. A shrine grove and tree lined path are integral portions of any shrine (www.jinja.or.jp/english). In addition, dramatic locations are conceptualized within Shinto as drawing the attention of Kami, if not having Kami in and of themselves.

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 7 Page 4 Hachiman Jinja
name of property
Saipan, CNMI
county and State

Entry Staircase

The entranceway to the Jinja is an impressive concrete stairway that is flanked by large limestone retaining walls. Two large concrete lanterns are located to either side of the staircase and a large concrete plynth is located west of the stairs. Both of the lanterns and the plynth have their own limestone retaining walls associated that provide support. These retaining walls may also have served as framing for landscaping during the 1930s and 1940s.

The staircase (Feature 8, Illustrations 11-16, 11-17, Photograph 12) is plain poured concrete and measures 6.3 meters by 3.7 meters. The staircase rises 2.46 meters in 21 steps and is currently in a deteriorated condition. Two large longitudinal cracks are present that may be due to settling or explosive or earthquake damage.

The dry laid limestone retaining walls to either side of the staircase indicate that the entranceway to the Jinja has been modified from a more gentle slope. These slope modifications were probably excavated in order to further dramatize the entrance to the Jinja. The dry laid stone harmonizes well with the natural environment, especially with the current moss coating, and was probably intended to be by the builders. The retaining wall extends 8.25 meters east of the staircase and 9 meters west. An approximate 1 meter portion of the western reach of the retaining wall has fallen.

The two concrete lanterns to either side of the stairway (Features 9 and 10, Illustration 11-18, Photographs 13 and 14) were constructed of poured concrete and faced with a crushed white marble plaster. Both of the lanterns have been damaged, probably during World War II, and interior reinforcement bar and mesh are showing. The bases of both lanterns measure 1.86 meters square and stand to a height of 1.95 meters. Both of the lanterns originally had a second eaved concrete top balanced on top. The remnants of this second top are located just to the north of the eastern lantern. No remains of the second top were discovered for the western lantern. The lanterns were donated to the jinja by Kaizo Yoshida in April 1940 (Russell notes 198X). The lanterns show elements of nagare-zukuri, particularly in their eaved tops, a traditional Japanese architectural style (with Korean and Chinese precedents) that emphasizes long flowing roof lines (Nelson 1996:260).

The plynth (Feature 11, Illustration 11-19, Photograph 15) located to the west of the staircase is approximately 1/3 down slope from the top of the stair. This shrine feature is constructed of poured concrete with a crushed white marble facing. The dimensions of the base are 1.04 meters square and 72 centimeters high. The plynth rises 1.33 meters from the base and is 37 centimeters wide. The northern face of the plynth, facing north toward the road, is incised in kanji to read "Hachiman Jinja". This identifies this shrine as being sacred to the *Kami* Hachiman.

Shrine Entryway

Once the visitor climbs the staircase they come to the entrance of the shrine proper (Photograph 9). To either side of the southern end of the staircase are two short pillars. Directly to the south of the staircase is a fallen Tori gate. To the west of the gate is a basin. A well kept lawn stretches south from this entrance until the visitor reaches a raised courtyard terrace.

NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET

Section 7 Page 5 Hachiman Jinja
name of property
Saipan, CNMI
county and State

The two pillars (Features 6 and 7, Illustrations 11-10, 11-11, 11-12, and 11-13, Photographs 16 and 17) are constructed of poured concrete and faced with crushed white marble. They rest on bases 91 centimeters square that rise 29 centimeters to a secondary base 59 centimeters square that rise another 20 centimeters to support the pillars themselves. The base of the pillars are 46 centimeters square and gently taper over a height of 46 centimeters to a final dimension of 25 centimeters square. The total height of the pillars are 97 centimeters. Originally they would have supported a pair of carved stone dogs. These stone dogs are called *koma-inu* in Japanese. These “Korean dogs” face each other and act as guard dogs for the shrine (www.mb-soft.com/believe/txo/shintois; Nelson 1996:258). One of the dogs is always depicted with an open mouth and the other dog is carved with a closed mouth. The dog with the open mouth is thought to be vocalizing the phrase “ah” and the dog with the closed mouth is thought to be vocalizing “uhn”. Together this phrase is “ah-uhn” adapted from the Sanskrit “aum” that signifies the alpha and omega or totality of the realm ruled by the Kami (Nelson 1996:253 and 266).

According to Mr. Francisco Guerrero (personal communication 2002) the two *koma-inu* associated with Hachiman shrine were removed in the 1950s or 1960s. One of the stone dogs, the closed mouth dog of the set (Illustration 11-14), is currently located at the Saipan Civic Center in Susupe. The other was removed by an American officer and presumably shipped to the mainland United States. Included in the Additional Documentation is an artists conception of how the *koma-inu* would have appeared when *in situ* (Illustration 11-15).

The large fallen Torii (Feature 4, Illustration 11-7, Photograph 10) was the conceptual entrance to the shrine as these gates mark the entrance to the spirit world (www.trincoll.edu/zinestj/tj4.4.96/articles/cover.html) in Shinto. This Torii gate was constructed out of poured concrete and faced with crushed white marble. When the gate was standing it rose to a height of 3.5 meters and was 2.75 meters wide between the two columns and a total of 4.88 meters wide at the top of the gate. The construction of the Torii gate in concrete instead of wood is probably an adaptation to the tropical environment of Saipan.

A raised water font (Feature 5, Illustrations 11-8 and 11-9, Photograph 11) is located approximately three meters west of the Torii. The dimensions of the basin’s base are 1.18 meters by .93 meters and the height is 18 centimeters. The font rises 50 centimeters from the base to a total height of 68 centimeters. The interior of the basin is inset 10 centimeters to hold water. This font is constructed of poured concrete and faced with crushed white marble. Kanji is incised into the eastern face of the feature. A literal translation of the kanji reads “Hand Water for Kami”. This water font is known in Japanese as a *temizuya* (Nelson 1996:260 and 266). *Misogi*, the ritual act of purifying the visitor was performed here upon entering the spiritual realm of the shrine. *Misogi* includes washing the hands and rinsing the mouth (Nelson 1996:260).

This portion of the shrine inside the Torii gate would have been the open area where the local community witnessed ceremonies held further in within the shrine. The many natural and planted flowers and decorative vegetation surrounding this space including bird of paradise, bamboo, flame trees, Pacific almond, mango, and banyan trees help create a vegetative frame that emphasizes the shrines ties to nature.

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 7 Page 6 Hachiman Jinja
name of property
Saipan, CNMI
county and State

Haiden

As one proceeds farther into the jinja the visitor next comes to the *haiden* (Feature 2, Illustration 11-6, Photographs 6 and 8), an outdoor space (approximately 14 X 8 meters) that is clearly defined by rock and cliff face and by being a raised terrace that is surrounded by a stone and concrete retaining wall. The *haiden* at Hachiman Jinja is only accessible from two stair cases. This portion of the jinja would have been a space for the staging of rituals and would have been the closest point that the general public and junior priests could have come to the inner sanctuary of the Kami (Nelson 1996:255). In Japan this space would have been an actual wooden hall. However, the use of open space at Hachiman Jinja is probably another adaptation to the tropical conditions on Saipan. Wooden structures in the Marianas are very susceptible to typhoons, rot, and the voracious local termites and would need to be rebuilt or rehabilitated at regular, perhaps yearly, intervals.

The main entrance to the *haiden* is a 3 1/2 meter wide concrete stair located on the southern retaining wall. This stair case rises 62 centimeters in three steps. Two 20 centimeter square pyramidal concrete supports are located directly south of the stair. Five pyramidal concrete supports of the same size are located in an "L" shaped formation west and south of the stair. These supports may have been the foundation for a small fence or a table for offerings. An offering of food or money is commonly given in Shinto rituals prior to making a prayer to the Kami or asking for favor. Food offerings known as *shinsen* "always include rice, water, salt, sake, and food representatives of the sea, mountains, and plains" (Nelson 1996:264).

A limestone and concrete retaining wall is also found along the western boundary of the *haiden*. This retaining wall has a built in planter and is pierced by a staircase at its southern end. The staircase is of poured concrete. The size of the steps are irregular and proceed to a Tori gate that marks the entrance to the inner shrine or *honden*. The irregularity of step size may be an attempt to mimic "more natural" flag stone steps.

The northern and western boundaries of the *haiden* are made up of natural limestone outcrops that rise to a maximum height of 12 meters. Two natural caves are present in the western outcrop face. The southernmost cave (Feature 3, Non-contributing) has several prehistoric pottery sherds present. Various climbing vines, orchids, and decorative vegetation have grown or been planted on the outcrop. The southern out crop is pierced by a two meter wide natural fissure. The *honden*, or inner shrine is located within this natural feature. The entrance to the fissure is marked by a wooden Tori gate to indicate the boundary between *honden* and *haiden*.

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 7 Page 7 Hachiman Jinja
name of property
Saipan, CNMI
county and State

The *haiden* is the portion of the shrine where the majority of important rituals associated with worship of the Kami would take place. The *haiden* is also the closest that common people and junior priests could approach the inner shrine and show devotion to the Kami.

Utilizing Turner's (1973) typology of ritual, Nelson has classified the major types of rituals carried out at Shinto shrines (1996:36). The following is his list of standard Shinto rituals (all emphasis is Nelson's). "First, there are those that are *seasonal* in nature, honoring a specific movement of the climatic cycle, activities involved in planting or harvesting a crop, or perhaps the move to different pasturage's for nonagrarian peoples, upon which depends the livelihood of the community. Second, some rituals are *contingent* upon moments of individual or collective crisis or transition, such as birth, puberty, marriage, or death, as well as those placating, or exorcising physical or spiritual afflictions. Three other groups cover observances that deal with *divinatory* services (a practice monopolized by the Urabe and Nakatomi families in Japan for many centuries); *protective* rituals performed by the authorities to ensure the

health and fertility of human beings, animals, and crops in their territories; and *ancestral* rituals that require the daily offering of food and libations as a way of honoring those who have already become part of the realm of the spirits. Needless to say, the classes are not exclusive, and certain rituals may partake of characteristics from more than one class" (Nelson 1996:36-37).

Nelson also characterizes four movements that structure the flow of contemporary Shinto events (1996:39-40). Purification may be carried out at the *temizuya* (water font) or by more esoteric means by Shinto priests. This is the essential first step for an individual to address the *Kami*. Presentations of food, money, and symbolic elements are made to the Kami. Petitions are then made to the Kami. Correct and proper wording is very important. In some cases Shinto priest may address the Kami in archaic forms of Japanese in the belief that this form of language is a more proper form of address. Finally, following a dance for the Kami by the female shrine attendants, participation by the audience is invited in placing cut tree branches on the altar (probably represented only by the pyramidal supports today at Hachiman Jinja) and sometimes through a form of communion through the drinking of sake.

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 7 Page 8 Hachiman Jinja
name of property
Saipan, CNMI
county and State

Honden

The *honden*, or inner sanctuary (Feature 1, Illustration 11-4, Photographs 3,4,and 7), is the most spiritually “charged” or sacred area of the shrine. This portion of the jinja is only approached by the most senior Shinto priests (the chief priest and associate chief priests) (Nelson 1996:255). In the case of the Hachiman Jinja the *honden* consists of the inner shrine structure, an approachway through a slightly sloping, level, natural limestone fissure, a wooden Tori gate that was put in place in the 1970s and the concrete remains of gate posts that may also have supported a Tori gate at one point.

The entrance to the honden is marked by a cedar wood Tori gate. The two bases of the Tori columns as well as the two cross bars are bound in copper. The Tori gate rises to 2.7 meters and is 1.5 meters wide at the base. The gate is natural in color but may have been lacquered. Faint intricate kanji inscriptions can be seen on the inner portions of each column. A black painted copper sheathed plaque with Kanji inscribed is present on the upper middle outer (northern) face of the gate attached by two metal brackets. This gate was a replacement Tori gate from Japan put in place in the 1970s by a returning group of former Japanese residents. This group along with their Shinto priest made annual pilgrimages to the shrine until the death of the priest in the early 1990s (Francisco Guerrero personal communication 2001). The gate is showing signs of the onset of rot and insect damage.

Following entry through the Tori gate a visitor (senior Shinto priest between the 1930s and 1944) goes past a concrete sill and traverses a slightly upward sloping natural limestone fissure toward the inner sanctuary. Two meters past the concrete step one encounters a concrete sill and the remnants of concrete gate posts or possibly a support for a former (wooden?) Tori gate. The concrete posts are deteriorated and reveal that they were constructed in the standard Japanese Period manner in the Marianas of mortared limestone rubble with a smooth concrete face. The fissure appears to natural and acts as a regularly shaped corridor, approximately 2 meters wide and 10 meters long, to the inner shrine structure. The walls of the fissure rise approximately 7 meters to enclose a very dramatic space. This space is almost certainly why the Hachiman Jinja was constructed at this location.. As previously described, Shinto beliefs include the idea that dramatic landscape features have potential to call the attention of the Kami or to have associated Kami themselves. This potential for landscape features to attract the attention of the Kami is called *kannabi* (Nelson 1996:257).

The innermost shrine (Illustration 11-5, Photographs 1 and 2) is found at the end of the corridor. Four concrete steps rise 1 meter to a 2 by 1.5 meter concrete platform that stands before the shrine. The inner shrine is constructed of concrete and measures 1.43 by 1.62 meters. The shrine takes the form of a miniature building. The northern face of the shrine has metal doors that were constructed to resemble cabinetry doors. They are a replacement for the original doors that were probably wooden. The roof of the structure is made of aluminum and is also a replacement of the original, which was probably wooden. The architectural style of the current roof is in the style of nagare-zukuri, though the limited space within the fissure constrains more elaborately projected eaves.

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 7 Page 9 Hachiman Jinja
name of property
Saipan, CNMI
county and State

The replacement doors and roof date to the 1970s renovation of the site discussed previously. The original structural elements were almost certainly damaged or destroyed in World War II during fierce combat at the shrine (bullet pockmarks are present throughout the site and artillery shell duds and shrapnel were common prior to collection). The doors and roof style are consistent with other Shinto shrines and it is likely that the former parishioners and their priest attempted to reconstruct the *honden* to its original form. Lacking the roof and doors, the *honden* would not only be architecturally incomplete, it also could not fulfill its primary objective, which is to shield and protect the cult objects that represent the *Kami* at the shrine. The restored doors and roof are also much more resistant to the climate and insect life of Saipan than the originals and should continue to fulfill their function with minimal maintenance for many years to come. The concrete base and walls of the inner shrine are all original and make up the majority of the structure. There does not seem to have been any restoration conducted on the concrete portions of the *honden*. The restoration efforts of the 1970s have confirmed the original character of the structure, have not changed the feel of the *honden*, and have included materials that are more appropriate for surviving a tropical climate. Therefore, the 1970s reconstruction of the *honden* at the Hachiman Jinja has not adversely effected the integrity of the site.

The reason that the *honden* is considered the most sacred are of the jinja is that the cult objects associated with the *Kami* are stored in the inner shrine. These objects, typically mirrors (www.jinja.or.jp/english/), are called *shintai*. *Shintai* are not considered sacred because they represent the *Kami*, or because they are the *Kami* but because the *Kami* actually “invest it with their presence during rituals” (Nelson 1996:265). Due to issues of respect no requests were made to unlock the shrine in order to document the *shintai* at Hachiman Jinja.

World War II Damage and Modern Maintenance

Hachiman Jinja bears open scars from the World War II battle for Saipan. Bullet pockmarks are evident throughout the jinja. Small arms damage is particularly evident at the entrance to the jinja and within the *honden*. American 105 mm artillery duds and shell fragments as well as Japanese 75mm shell casings are also still found throughout the shrine, though Mr. Francisco Guerrero has collected most of the larger metal remains from the site in his maintenance of the site over the last 30 years.

Combat in the area of Hachiman Jinja occurred between 25 and 27 June 1944. Elements of the American 27th Infantry Division attacked the jinja as part of operations on “Purple Heart Ridge” (Hoffman 1950:148-165). This assault was conducted in order to finally take troublesome Japanese positions that overlooked the open shell and bullet swept lowland area known as “Death Valley”. The rugged terrain on the ridge and the many fortified caves and rock shelters made for difficult and very hazardous combat conditions, hence the name “Purple Heart Ridge”, which refers to the American military medal for wounds received in combat.

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 7 Page 10 Hachiman Jinja
name of property
Saipan, CNMI
county and State

After the battle for Saipan the island was utilized by the American military as an important air, sea, and logistic base. The surviving native Chamorro and Carolinian population was released from Camp Susupe on 4 July 1946. The Kannat Taddong Papago area quickly attracted farmers back due to the near year round presence of water. A 1948 map (Bowers 2001:110) depicts three ranches in the area. Mr. Francisco Guerrero (Kumoi) and his family have lived in the area for the last 30 years. Mr. Guerrero has helped to maintain the Hachiman Jinja since he established residence. As previously described, renovations were carried out at the shrine during the 1970s. On 23 May 2002 Governor Juan N. Babauta and the CNMI HPO officially recognized Mr. Guerrero's contributions to preserving this important site during the official ceremony marking Historic Preservation Week.

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 8 Page 1 Hachiman Jinja
name of property
Saipan, CNMI
county and State

Statement of Significance

Hachiman Jinja is significant under Criteria A for inclusion on the National Register of Historic Places. It is associated with the ideological indoctrination of "State Shinto" upon the immigrant and indigenous populations on Saipan previous to World War II. Japan conquered the Northern Mariana Islands in 1914 and expelled all German Capuchin priests and missionaries in the archipelago as enemy nationals. However, there were no initial attempts to inhibit the freedom of religion. Japan negotiated with the Vatican and Spanish Jesuits quickly replaced the former German priests. At the same time Japan was also sending Buddhist and Shinto missions into the Northern Mariana Islands and the rest of Micronesia. The earliest Buddhist temple was established on Saipan in 1919. However, Shinto was particularly favored by the Japanese government as a means to acculturate the indigenous and immigrant Okinawan populations into more Japanese patterns (Peattie 1988:84-85).

The religious climate of Japan's mandated islands in the Pacific changed in the 1930s in conjunction with ideological changes in the home islands. Shinto, today referred to as "State Shinto", was increasingly forced on the Northern Marianas in order to further assimilate the population (Peattie 1988:85). This coincided with increasing restrictions and discrimination against other religions.

The "Japanization" of Pacific peoples took on a more "rigid orthodoxy" through the 1930s in an effort to mold "the thinking, appearance, and lifestyles of colonial peoples...into law-abiding subjects who would become almost, but not quite Japanese" (Peattie 1988:104). State Shinto, itself becoming increasingly militant and nationalistic, was a key element in this ideological undertaking. The timing of the construction of Hachiman Jinja places it solidly within this framework. Additionally, the selection of Hachiman, the spirit/god of war, as the chief Kami honored at the shrine further illustrates the militant aspects of "State Shinto" that was conducted at the site.

The results of state indoctrination became very evident during the battle for Saipan starting 9 July 1944. With American victory imminent, hundreds, perhaps thousands, of civilians committed suicide by throwing themselves off of "Suicide Cliff" and "Banzai Cliff" at the northern tip of the island. This self sacrifice was totally in character with the expectations generated by the Japanese nationalistic ideology of the 1930s and 1940s.

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 9 Page 1 Hachiman Jinja
name of property
Saipan, CNMI
county and State

Bibliography

- Hoffman, Carl W.
1950 **Saipan: The Beginning of the End.** Battery Press: Nashville, TN.
- Ienaga, Saburo
1978 **The Pacific War, 1931-1945.** Pantheon Books: New York.
- Nelson , John K.
1996 **A Year in the Life of a Shinto Shrine.** University of Washington Press: Seattle.
- Peattie, Mark R.
1988 **Nan'yo: The Rise and Fall of the Japanese in Micronesia.** Pacific Island Monograph Series, No.4. University of Hawaii Press: Honolulu.
- Russell, Scott
198? Notes Concerning Japanese Defensive Construction on Saipan. On file at the CNMI Division of Historic Preservation, Saipan.
- Russell, Scott
1999 **Tiempon Alemain: A Look Back at German Rule of the Northern Mariana Islands, 1899-1914.** Division of Historic Preservation: Saipan.
- Spennemann, Dirk
1999 **Aurora Australis: The German Period in the Mariana Islands, 1899-1914.** Occasional Historical Papers Series No. 5. Division of Historic Preservation: Saipan.

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 9 Page 2 Hachiman Jinja
name of property
Saipan, CNMI
county and State

Young, Louise
1998 **Japan's Total Empire: Manchuria and the Culture of Wartime Imperialism.** University of California Press:
Berkeley.

Internet Resources
www.jinja.or.jp/english/
www.askasia.org/frclasrm/readings/r000009.htm
www.trincoll.edu/zines/tj/tj.4.4.96/articles/cover.html
www.shinto.org/menu-e.html
www.mb-soft.com/believe/txo/shintois.htm
www.pantheon.org/articles/h/hachiman.html

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 10 Page 1 Hachiman Jinja
name of property
Saipan, CNMI
county and State

Verbal Boundary Description

Hachiman Jinja's northern boundary is defined by the Japanese period road that provided access to the site in the 1930s. The eastern boundary of the site is located 15 meters east of the limestone outcrop that defines the eastern point of the current lawn that would have been the area for observation of religious rituals by the common public. The southern boundary is located 15 meters south of the terminus of the natural cave that is located beyond the inner shrine. The western boundary of Hachiman Jinja is located 15 meters west of the terminus of the natural cave located in the area of the *haidan* (raised courtyard). The total site dimensions are approximately 73 meters by 63.5 meters for a total area of 4635.5 square meters (1.15 acres).

Boundary Justification

Hachiman Jinja is defined by architectural features, constructed spaces, and a necessary natural landscape "framing". Shinto shrines are always built in areas considered to be natural and often times topographically dramatic. Therefore the view within the shrine needs to include the surrounding jungle and large limestone outcrops. The boundaries have been defined so as to include the necessary natural context as well as the 1930s road, now overgrown, that provided access to the site.

NPS Form 10-900-a
(8-86)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

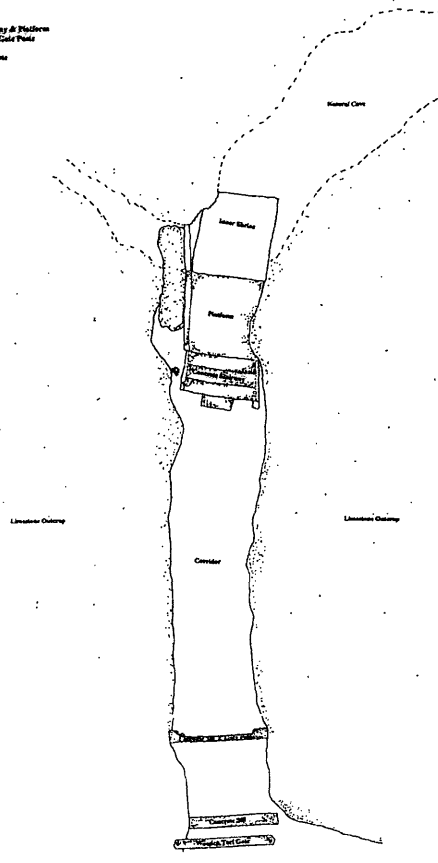
**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 11 Page 4 Hachiman Jinja
name of property
Saipan, CNMI
county and State

HACHIMAN JINJA:
Proposed Japanese Shrine Site
Cultural Landmark Property
NPT Initial Finding
November 25, 2004
Site No. 02P-1-1-0037
(Hawaii)

1.J Inner Shrine
2.J Corridor
3.J Concrete Stairway & Platform
4.J Concrete Wall & Gate Posts
5.J Concrete Wall
6.J Wooden Torii Gate

PLAN VIEW



NPS Form 10-900-a
(8-86)

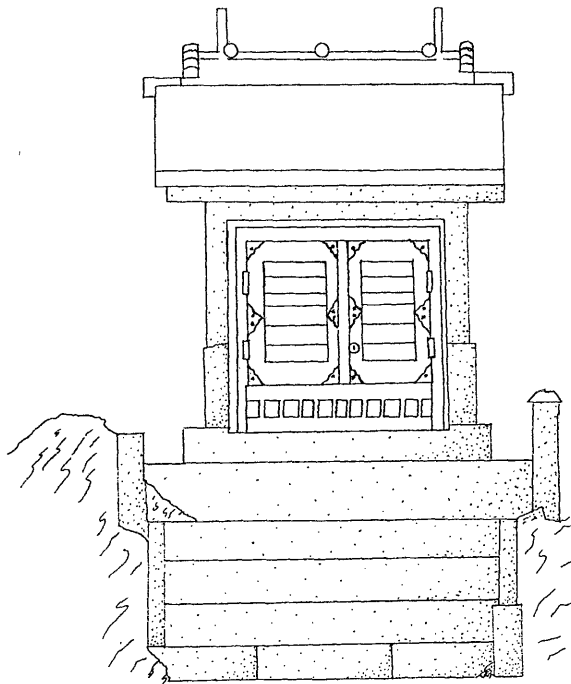
OMB No. 1024-0018

United States Department of the Interior
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 11 Page 5 Hachiman Jinja
name of property
Saipan, CNMI
county and State

ELEVATION VIEW



HACHIMAN JINJA
Prewar Japanese Shinto Shrine
Kannat Taddong Papago
By: Lon Bulgrin
November 29, 2001
Site No. (SP - 4 0420)

(Within the "Honden" area of the shrine.)

- 1.) Inner Shrine
- 2.) Concrete Stairway & Platform

0 10 20



Scale in Centimeter

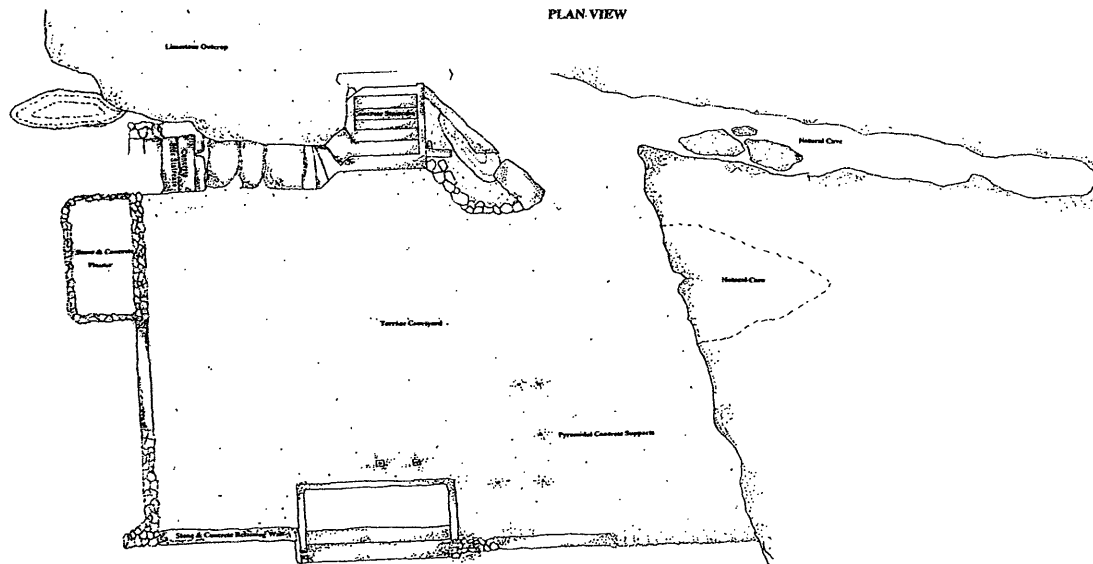
NPS Form 10-900-a
(8-86)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 11 Page 6 Hachiman Jinja
name of property
Saipan, CNMI
county and State



HACHIMAN JINJA
Former Japanese Shrine Site
Kamel Taidong Project
By: John P. ...
November 25, 2009
Site No. 027-4-8429
(Sheet 6)

- 1) Terrace Courtyard
- 2) Stone & Concrete Retaining Wall
- 3) Concrete Staircase
- 4) Pyramidal Concrete Supports
- 5) Concrete Side Staircase
- 6) Limestone Outcrop
- 7) Natural Cleft (s. 2)
- 8) Stone & Concrete Plaster

NPS Form 10-900-a
(8-86)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 11 Page 7 Hachiman Jinja
name of property
Saipan, CNMI
county and State

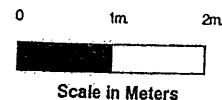
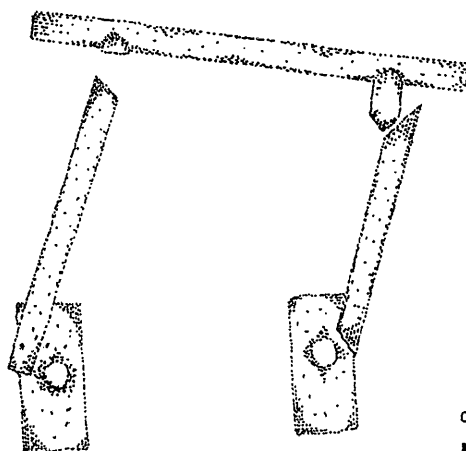


HACHIMAN JINJA
Prewar Japanese Shinto Shrine
Kannat Taddong Papago
By: Roque Magofna
November 21, 2001
Site No. (SP - 4 - 0420)

(Feature No. 4)

Concrete Torii Gate

PLAN VIEW



NPS Form 10-900-a
(8-86)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 11 Page 8 Hachiman Jinja
name of property
Saipan, CNMI
county and State



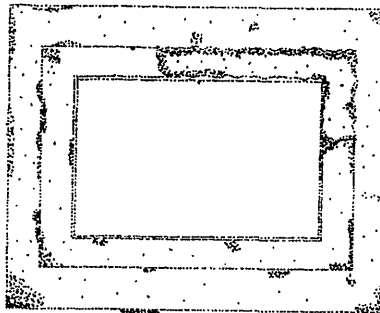
N

HACHIMAN JINJA
Prewar Japanese Shinto Shrine
Kannat Taddong Papago
By: John Palacios
November 21, 2001
Site No. (SP - 4 - 0420)

(Feature No. 5)

Concrete Water Font

PLAN VIEW



0 10 20



Scale in Centimeters

NPS Form 10-900-a
(8-86)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

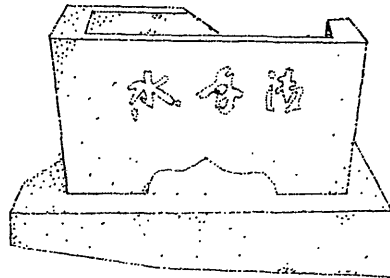
Section 11 Page 9 Hachiman Jinja
name of property
Saipan, CNMI
county and State

HACHIMAN JINJA
Prewar Japanese Shinto Shrine
Kannat Taddong papago
By: Lon Bulgrin
November 29, 2001
Site No. (SP - 4 - 0420)

(Feature No. 5)

Concrete Water Font

ELEVATION VIEW



0 10 20



Scale in Centimeters

NPS Form 10-900-a
(8-86)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 11 Page 10 Hachiman Jinja
name of property

Saipan, CNMI
county and State



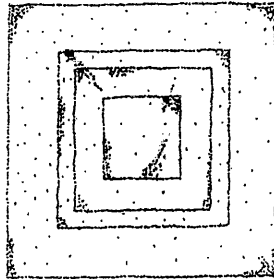
N

HACHIMAN JINJA
Prewar Japanese Shinto Shrine
Kannat Taddong Papago
By: John Palacios
November 21, 2001
Site No. (SP - 4 - 0420)

(Feature No. 6)

Concrete Pillar

PLAN VIEW



0 20



Scale in Centimeters

NPS Form 10-900-a
(8-86)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

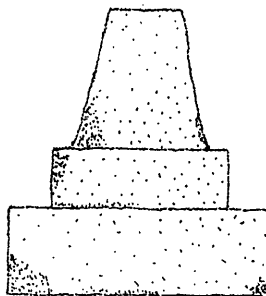
Section 11 Page 11 Hachiman Jinja
name of property
Saipan, CNMI
county and State

HACHIMAN JINJA
Prewar Japanese Shinto Shrine
Kannat Taddong Papago
By: John Palacios
November 29, 2001
Site No. (SP - 4 - 0420)

(Feature No. 6)

Concrete Pillar

ELEVATION VIEW



NPS Form 10-900-a
(8-86)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 11 Page 12 Hachiman Jinja
name of property
Saipan, CNMI
county and State



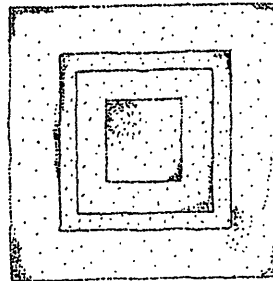
N

Prewar Japanese Shinto Shrine
Kannat Taddeng Papago
By: John Palacios
November 23, 2001
Site No. (SP - 4 - 0420)

(Feature No. 7)

Concrete Pillar

PLAN VIEW



0 20



Scale in Centimeters

NPS Form 10-900-a
(8-86)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

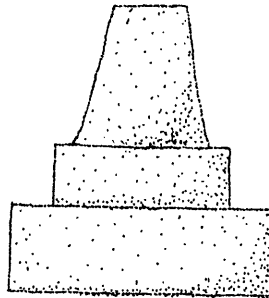
Section 11 Page 13 Hachiman Jinja
name of property
Saipan, CNMI
county and State

HACHIMAN JINJA
Prewar Japanese Shinto Shrine
Kannat Taddong Papago
By: John Palacios
November 21, 2001
Site No. (SP - 4 - 0420)

(Feature No. 7)

Concrete Pillar

ELEVATION VIEW



0 20



Scale in Centimeters

NPS Form 10-900-a
(8-86)

OMB No. 1024-0018

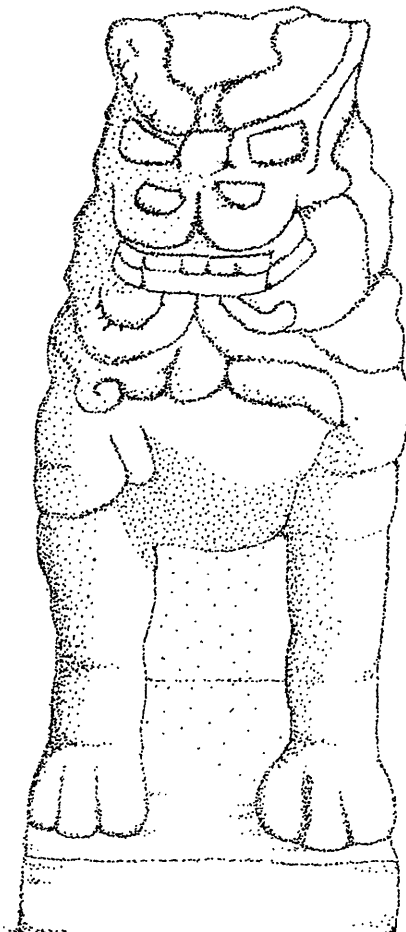
United States Department of the Interior
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 11 Page 14 Hachiman Jinja
name of property
Saipan, CNMI
county and State

KOMA-INU

HACHIMAN JINJA
Prewar Japanese Shinto Shrine
Civic Center, Susupe
By: Lon Bulgrin
November 29, 2001
Site No. (SP - 4 0420)



NPS Form 10-900-a
(8-86)

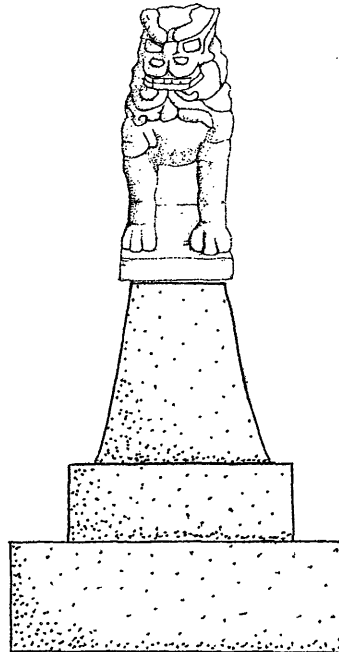
OMB No. 1024-0018

United States Department of the Interior
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 11 Page 15 Hachiman Jinja
name of property
Saipan, CNMI
county and State

ARTISTS CONCEPTION OF
koma-inu in situ



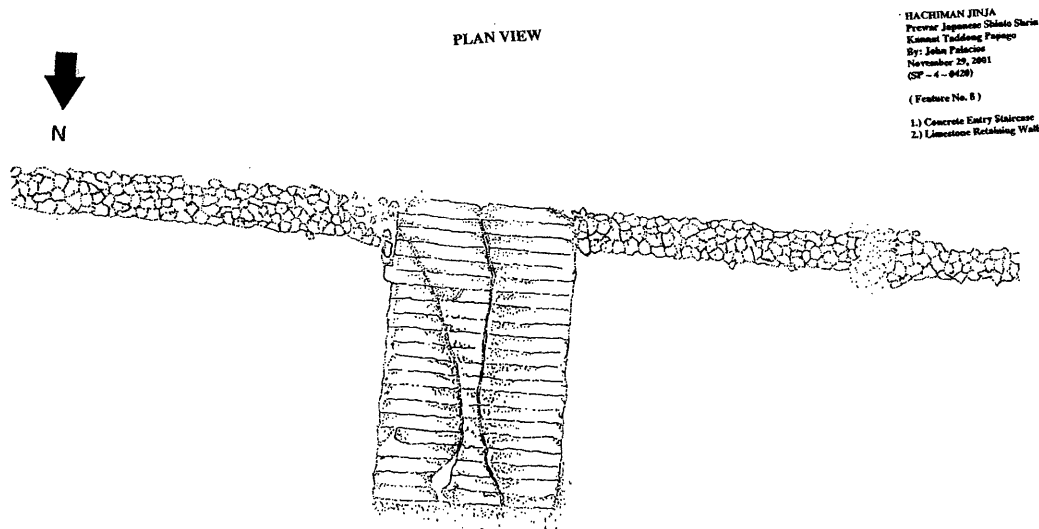
NPS Form 10-900-a
(8-86)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 11 Page 16 Hachiman Jinja
name of property
Saipan, CNMI
county and State



0 30 14
Scale in Centimeters

NPS Form 10-900-a
(8-86)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

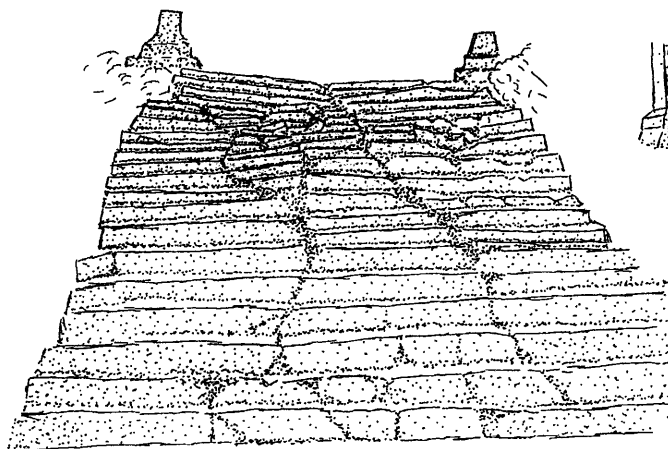
Section 11 Page 17 Hachiman Jinja
name of property
Saipan, CNMI
county and State

HACHIMAN JINJA
Prewar Japanese Shinto Shrine
Kannat Taddong Papago
By: Lon Bulgrin
November 29, 2001
Site No. (SP - 4 - 0420)

(Feature No. 8)

- 1.) Concrete Staircase
- 2.) Limestone Retaining Walls

ELEVATION VIEW



0 50 1 m
Scale in Centimeters

NPS Form 10-900-a
(8-86)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

Section 11 Page 18 Hachiman Jinja
name of property

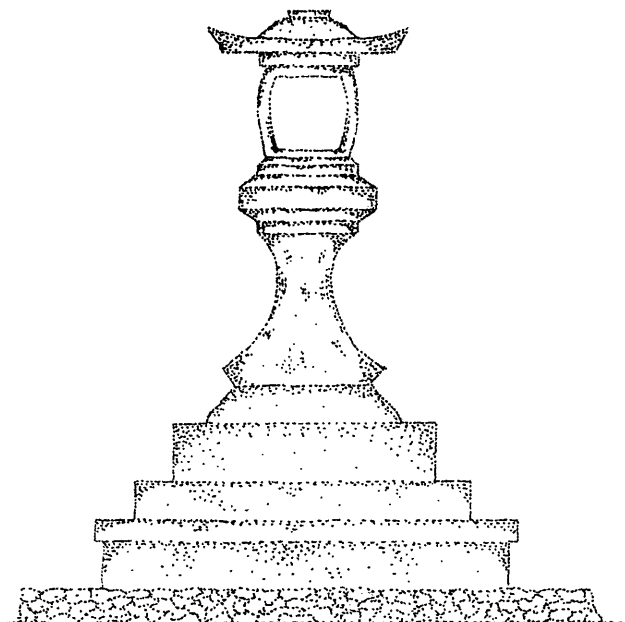
Saipan, CNMI
county and State

HACHIMAN JINJA
Prewar Japanese Shinto Shrine
Kannat Taddong Papago
By: Roque Magofna
November 21, 2001
Site No. (SP - 4 - 0420)

(Feature No. 9)

Concrete Lantern Base

ELEVATION VIEW



0 10 20



Scale in Centimeters

NPS Form 10-900-a
(8-86)

OMB No. 1024-0018

United States Department of the Interior
National Park Service

**NATIONAL REGISTER OF HISTORIC PLACES
CONTINUATION SHEET**

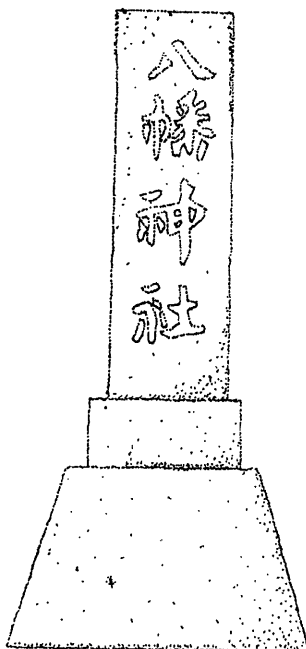
Section 11 Page 19 Hachiman Jinja
name of property
Saipan, CNMI
county and State

HACHIMAN JINJA
Pre-war Japanese Shinto Shrine
Kannal Taddong Papago
By: John Palacios
November 21, 2001
Site No. (SP - 4 - 0420)

(Feature No. 11)

Concrete Plynth

ELEVATION VIEW



0 10 20



Scale in Centimeters