

PHO 684970

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

FOR NPS USE ONLY
RECEIVED SEP 25 1978
DATE ENTERED NOV 21 1978
HRHP Site #80-04-1337

**NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORM**

SEE INSTRUCTIONS IN *HOW TO COMPLETE NATIONAL REGISTER FORMS*
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS

1 NAME

HISTORIC KAWAIILOA RYUSENJI TEMPLE
AND/OR COMMON

2 LOCATION

STREET & NUMBER 179-A KAWAIILOA DRIVE
CITY, TOWN HALEIWA VICINITY OF HAWAII
STATE HAWAII COUNTY OAHU
CONGRESSIONAL DISTRICT 2
CODE
NOT FOR PUBLICATION

3 CLASSIFICATION

CATEGORY	OWNERSHIP	STATUS	PRESENT USE
<input type="checkbox"/> DISTRICT	<input type="checkbox"/> PUBLIC	<input type="checkbox"/> OCCUPIED	<input type="checkbox"/> AGRICULTURE
<input checked="" type="checkbox"/> BUILDING(S)	<input checked="" type="checkbox"/> PRIVATE	<input checked="" type="checkbox"/> UNOCCUPIED	<input checked="" type="checkbox"/> MUSEUM
<input type="checkbox"/> STRUCTURE	<input type="checkbox"/> BOTH	<input type="checkbox"/> WORK IN PROGRESS	<input type="checkbox"/> COMMERCIAL
<input type="checkbox"/> SITE	PUBLIC ACQUISITION	ACCESSIBLE	<input type="checkbox"/> EDUCATIONAL
<input type="checkbox"/> OBJECT	<input type="checkbox"/> IN PROCESS	<input type="checkbox"/> YES: RESTRICTED	<input type="checkbox"/> ENTERTAINMENT
	<input type="checkbox"/> BEING CONSIDERED	<input checked="" type="checkbox"/> YES: UNRESTRICTED	<input type="checkbox"/> GOVERNMENT
		<input type="checkbox"/> NO	<input type="checkbox"/> INDUSTRIAL
			<input type="checkbox"/> MILITARY
			<input type="checkbox"/> PARK
			<input type="checkbox"/> PRIVATE RESIDENCE
			<input checked="" type="checkbox"/> RELIGIOUS
			<input type="checkbox"/> SCIENTIFIC
			<input type="checkbox"/> TRANSPORTATION
			<input type="checkbox"/> OTHER:

4 OWNER OF PROPERTY

NAME BISHOP ESTATE
STREET & NUMBER 519 HALEKAUWILA STREET
CITY, TOWN HONOLULU VICINITY OF HAWAII STATE HAWAII 96813

5 LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC. BUREAU OF CONVEYANCES
STREET & NUMBER 1151 PUNCHBOWL STREET
CITY, TOWN HONOLULU STATE HAWAII 96813

6 REPRESENTATION IN EXISTING SURVEYS

TITLE
DATE
DEPOSITORY FOR SURVEY RECORDS
CITY, TOWN STATE
FEDERAL STATE COUNTY LOCAL

7 DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
<input type="checkbox"/> EXCELLENT	<input checked="" type="checkbox"/> DETERIORATED	<input type="checkbox"/> UNALTERED	<input checked="" type="checkbox"/> ORIGINAL SITE
<input type="checkbox"/> GOOD	<input type="checkbox"/> RUINS	<input checked="" type="checkbox"/> ALTERED	<input type="checkbox"/> MOVED DATE _____
<input type="checkbox"/> FAIR	<input type="checkbox"/> UNEXPOSED		

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

The Kawaiiloa Ryusenji Temple is a one story elevated wood frame structure located off Kamehameha Highway, on Kawaiiloa Drive which lies approximately three (3) miles north of Haleiwa, Oahu. A community hall, cookhouse, parsonage, caretaker's residence, bath house, and sheltered purification rock are included within the boundaries of the nominated site.

The temple complex is surrounded by sugar cane fields and is situated at the eastern most end of Kawaiiloa Camp. The village was established during the late 1800's by the sugar plantation to house immigrant laborers.

Major plant materials on the site include a Bo tree, two (2) Cook pines, one (1) date palm and two (2) sago palms. The Bo is the most important living elements among the afore mentioned plants. The tree is integrally tied to the origins and growth of Buddhism. It is said that the Buddha attained enlightenment under one such tree and its cuttings have been spread throughout Asia by migrating monks and religious pilgrims.

The temple structure is generally rectangular in plan and measures 30' x 40'. It consists of three (3) major sections: the external walkway or porch, praying room, and columbarium. The building is a frame structure of single wall vertical plank siding. At one time the building exterior was painted although the paint has since worn off. Original colors are not known. The foundation consists of field stone footing which support wood post.

A purification rock used to cleanse the hands and mouth of worshippers lies to the left of the pathway leading up to the entry of the temple. Two concrete planters are placed before the stairway entrance which consists of three (3) concrete risers, terminating at a concrete landing onto which rest the wood stairs of six (6) risers. The wooden stairway is protected by a roof extension of post and beam construction with single ornamental brackets capping the supporting wood posts.

The front porch (south face) is divided into four (4) bays. The eastern most bay is an addition that was built in 1940. The adjacent and western most bay are equal in size and surrounds the larger bay of the entrance. The porch railing consist of a 2 x 4" top and bottom rails with 2 x 2" vertical balusters. The understructure is masked with diagonally placed skirt boards except for the 1940 addition section which has vertically placed boards.

The hip roof with end gables is covered with wood shingles. The gable faces the east and west elevations and the curveture of the roof in the area of the gable is supported by 2 x 4" laid flat. The gable ends are faced with 1 x 6" (T & G) vertical planks. The overhang at the gable ends are adorned with barge boards which have carved pendants at the ridge.

The roof ridge has a full length ornamental ridge cap that is vertically

8 SIGNIFICANCE

PERIOD	AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW			
<input type="checkbox"/> PREHISTORIC	<input type="checkbox"/> ARCHEOLOGY-PREHISTORIC	<input type="checkbox"/> COMMUNITY PLANNING	<input type="checkbox"/> LANDSCAPE ARCHITECTURE	<input checked="" type="checkbox"/> RELIGION
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> ARCHEOLOGY-HISTORIC	<input type="checkbox"/> CONSERVATION	<input type="checkbox"/> LAW	<input type="checkbox"/> SCIENCE
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> AGRICULTURE	<input type="checkbox"/> ECONOMICS	<input type="checkbox"/> LITERATURE	<input type="checkbox"/> SCULPTURE
<input type="checkbox"/> 1600-1699	<input checked="" type="checkbox"/> ARCHITECTURE	<input type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input checked="" type="checkbox"/> SOCIAL/HUMANITARIAN
<input type="checkbox"/> 1700-1799	<input checked="" type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER
<input type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION
<input checked="" type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input type="checkbox"/> OTHER (SPECIFY)
		<input type="checkbox"/> INVENTION		

SPECIFIC DATES

1914

BUILDER/ARCHITECT

KUMAZO MIYASAKI

STATEMENT OF SIGNIFICANCE

The Kawaihoa Temple is of significance in the following categories:

ARCHITECTURE/ART: The building is one of the best example of a Japanese temple built during the sugar plantation period. It was one of the most impressive at the time of its construction, and it remains so in spite of its present state of disrepair. Aside from the exceptional quality in ornamental art, the structure is one of the few surviving temples which incorporates the indoor/outdoor concept of Japanese architecture by the use of moveable shoji doors. Ryusenji is the only Buddhist temple in Hawaii which employs 48 panel paintings for the inner shrine ceiling. Finally, a carved dragon panel found over the entrance may be one of the most priceless art pieces created by an immigrant artist.

SOCIAL/HUMANITARIAN:

Like other plantation temples, Kawaihoa was the social focal point of the community. It was geographically located at the center of Kawaihoa Camp. The temple facilities provided for such activities as Japanese language school, New Year celebrations, special religious ceremonies, martial arts and cultural classes, wedding receptions, and funeral observances.

Sotoshu or the Soto Buddhist religion planted its roots in Hawaii with the arrival of its first priest in 1903. Soto was the fifth in the succession of Buddhist sects to begin preaching in Hawaii. Although the first representatives were recognized from the head temple, they were not financially aided by the main branch. These religious pioneers were on their own mission to visit many of their countrymen. Ryusenji was one of the four earliest temples established in the Islands. The others were established in Waipahu, Oahu, Wahiawa-Kauai, and Paia-Maui.

The founder of Kawaihoa Ryusenji Temple was Reverend Ryuki Hirai who arrived in Hawaii in July, 1904. He came to the Waialua Sugar Plantation, a massive plantation on Oahu which housed over 3,000 of the first Japanese immigrant workers.

In September 15, 1914 a ceremony was held to celebrate the enshrinement of the honzon Buddha image. Kawaihoa Temple was officially completed on this

9 MAJOR BIBLIOGRAPHICAL REFERENCES

1. History of Hawaii Soto Shu 1903-1978

Written by: Koryu Oyama and each resident priest of Soto Mission Hawaii.

10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY 1.23

QUADRANGLE NAME _____

QUADRANGLE SCALE _____

UTM REFERENCES

A 04 593 81210 23819 81410

B _____
ZONE EASTING NORTHING

C _____
594

D _____
ZONE EASTING NORTHING

E _____

F _____

G _____

H _____

VERBAL BOUNDARY DESCRIPTION

TMK: 6 - 1 - 05 - 1

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE CODE COUNTY CODE

STATE CODE COUNTY CODE

11 FORM PREPARED BY

NAME/TITLE NATHAN E. NAPOKA, HISTORIAN, HISTORIC PRESERVATION OFFICE AND BURKE MATSUYAMA (PRESIDENT) DATE 6/28/78

ORGANIZATION KAWAILOA TEMPLE RESTORATION BOARD

STREET & NUMBER 179-A KAWAILOA DRIVE TELEPHONE 637-9201

CITY OR TOWN HALEIWA, HAWAII STATE 96712

12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

NATIONAL

STATE

LOCAL

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

STATE HISTORIC PRESERVATION OFFICER SIGNATURE

TITLE Jane L. Silverman, SHPO

DATE September 5, 1978

FOR NPS USE ONLY

I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER

KEEPER OF THE NATIONAL REGISTER [Signature]

DATE 11.21.78

ATTEST: W. Kay Luce
CHIEF OF REGISTRATION

DATE 11.17.78

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extended to increase the apparent roof height. The roof in the area of the hips is supported by 1½ x 2" exposed rafters spaced 12 inches on center. The roof at the hips has a pitch less than that of the roof at the gables and the hips are covered by hip boards which terminated with ornamental carvings at the eaves ends.

One can enter the praying room through a series of perimeter shoji partitions. The partitions consist of two (2) lower wood panel with a two (2) lite glass panel. A sculptured wooden panel hangs over the entrance to the praying room. It depicts a huge dragon symbolizing long life wading in a sea of rippling tides.

As one passes barefoot from the wooden lanai to the praying room, it becomes apparent that finely woven goza (straw) mats cover the floor's surface. The ceiling is presently finished with canec. The praying room measures 18' x 16'. Magnificent garments made of silk and gold embroidery hang over the horizontal support beams and perpendicular pillars that stand before the shrine. The Buddha figure is encased within a wooden bell shaped container that is placed on the shrine mantle. A series of 48 hand sketched paintings set in low relief coffers make up the ceiling over the shrine. This area had a transparent varnish finish to accentuate the natural pattern in wood grain. It is now darkened due to exposure to light.

Directly behind of the shrine lies the columbarium. It is a rectangular addition built in 1929 with a low pitch shed roof placed directly below the main roof's eave. The room has one (1) window consisting of two (2) sashes, one fixed and one sliding--six lites per sash. The room has a simple open shelf and cabinet that was originally used to display the ashes of the dead.

The east and west elevations have similar details such as diagonal skirt baords, perimeter porch railing and shoji partitions. The east elevation has been altered by the 1940 addition with diamond shaped 1 x 4" railing in-fill. A covered walkway connects the temple to the parsonage on the east elevation.

COMMUNITY HALL: The community hall is an L-shaped wood frame building with gable roof. The siding is vertical plank siding, board and batten. A recessed porch is located at the front (south) of the building. Two (2) restrooms and a kitchen are located at the rear (north face) of the building. Windows are six (6) lite double hung sash. The building is badly termite eaten and is presently not in use.

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COOK HOUSE: The cook house lies directly behind the community hall. It is connected to the hall by a corrugated metal roof extension. The structure is a wood frame building with gable roof. The siding is vertical planks, board and batten. The building is modest in size and generally square in plan. Two circular fire pits of two (2) and four (4) feet diameter are housed in this structure. Windows placed on the east, west, and north elevation consist of two (2) sashes, one fixed and one sliding--six lites per sash.

CARETAKER'S RESIDENCE: The caretaker's residence lies directly behind the corridor between the parsonage and the temple. It is a wood frame building with gable corrugated metal roof. The siding is 1 x 6" (T & G) boards. The building consists of two rooms, a large rectangular shaped bedroom and a small bath room.

PARSONAGE: The parsonage is the eastern most building on the site. It is a wood frame building with gable roof. The siding is vertical planks, board and batten. The building is generally rectangular with a recessed porch located under the gable roof at the front (south) of the building. Two (2) large and one (1) small bedrooms comprise the front third of the building. A large living room establishes the middle third and a kitchen the back third of the house. Windows are six lite double hung sash.

BATHROOM: A small rectangular shaped bathroom lies directly behind the parsonage. It is a wood frame building with gable roof. The siding is vertical planks, board and batten. The floor is made of concrete and a six lite sliding window is placed on the eastern elevation. The roof is made from corrugated metal.

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date. Events moved quite rapidly following this development. In 1918 a women's association (fujinkai) and youth club were formed. Official dues began to be collected in the same year.

Like many other Buddhist temple complexes in Hawaii, the Kawaiiloa congregation supported the culture by establishing a community hall and kitchen along with a parsonage for their ministers. The church provided recreational outlets, financial assistance and fellowship to its members, all of whom joined for life.

The activities of the church included companionship and celebrations of religious festivals. At these festivals the community hall and cook house were used extensively by church members and camp residents alike who congregated at the temple grounds where a carnival-like atmosphere prevailed. Funeral services were also held at the temple and memorial services were a year round responsibility for the resident minister.

Culturally, the church organized and observed New Year by having parties and mochi (rice cakes) pounding. Kawaiiloa was famous for its rice cakes which the congregation sold for money making purposes. The church sponsored a baseball team but its primary cultural role was in the perpetuation of the Japanese culture through the institution of a language school held at the community hall for the children of the camp residents.

Forty-eight samurai ink paintings on 1 foot x 1 foot wood panels provides a rare glimpse into the aesthetic tastes of the plantation immigrants. The paintings themselves depict the traditional motifs of landscapes, Zen and folk tale figures, flowers, trees, animals, and birds. Eleven of the panels bear the seal and signature of an artist named Tomoshige. His Chinese-style rendering of the sect's founder Bodhidharma (Daruma) miraculously crossing the Yangtze River on a reed contrasts with his more Japanese style interpretation of such folk figures as Urashima Taro.

Above the entrance to the temple is a dragon carved deep into a wood panel by miya daiku (shrine carpenter) Kumazo Miyasaki. The piece is especially significant because immigrant craftsmen are no longer producing this type of carving.