

State of California & The Resources Agency	Primary # _____
DEPARTMENT OF PARKS AND RECREATION	HRI # _____
<b>DISTRICT RECORD</b>	Trinomial _____

Page 1 of 17 \*NRHP Status Code 7N1

\*Resource Name or # (Assigned by recorder) Japantown Community & Cultural Historic District

D1. Historic Name Nihonjin Machi, Nihonmachi D2. Common Name: San Francisco Japantown

**\*D3. Detailed Description** (Discuss overall coherence of the district, its setting, visual characteristics, and minor features. List all elements of district.):

The Japantown Community & Cultural Historic District ("Historic District") is a physical record of social and cultural development in the Japantown neighborhood of San Francisco, which was historically known as *Nihonjin Machi* (Japanese people's town) and *Nihonmachi* (Japantown) by the ethnic community that has lived there since 1906. The physical properties of the Historic District are associated with the historic people, events, and patterns of development of the Japanese ethnic community from its establishment in the area at the beginning of the 20<sup>th</sup> century through the period of community reformation following the events of World War II internment. The Historic District – which was largely developed as a late 19<sup>th</sup> century residential streetcar suburb, with further commercial, mixed-use and institutional development occurring in the early 20<sup>th</sup> century – includes previously constructed properties that acquired association through historic uses and/or alterations, as well as original construction by the Japanese ethnic community during the period of significance. (continued, page 2)

**\*D4. Boundary Description** (Describe limits of district and attach map showing boundary and district elements.):

As currently identified, the boundary of the Historic District includes an area that is located primarily on portions of three blocks bounded by Pine Street to the north, Bush and Austin Streets to the south, Gough Street to the east, and Buchanan Street to the west, and also includes several properties north of Pine Street and south of Bush Street. As discussed further in the Evaluation section on Page 15, the boundary as currently identified does not represent a final determination of the extent of a Historic District; the boundary defines an area that may become a finalized Historic District, or that may contain or be contained within a finalized Historic District. Further research and analysis of the Historic District, including its character, elements, and extent is warranted, as discussed in the Evaluation section on Page 15. (continued, page 6)

**\*D5. Boundary Justification:**

As currently identified, the boundary of the Historic District contains a concentration of properties associated with the historical development of the Japanese culture and community in the Japantown neighborhood. The contributing properties of the Historic District represent a cohesive grouping of properties that are thematically related by their associations to historic events and patterns of development of the Japanese ethnic community of Japantown. (continued, page 7)

D6. **Significance: Theme** Cultural community development **Area** Japantown, San Francisco, CA  
**Period of Significance** c.1906 – 1960 **Applicable Criteria** A/1

(Discuss district's importance in terms of its historical context as defined by theme, period of significance, and geographic scope. Also address the integrity of the district as a whole.)

**National Register of Historic Places Criterion for Evaluation: A** – Associated with events that have made a significant contribution to the broad patterns of our history.

Note: In 2000, the San Francisco Landmarks Preservation Advisory Board adopted the National Register of Historic Places Criteria for Evaluation as applicable to historic property identification and assessment at the local level.

**California Register of Historical Resources Criterion for Designation: 1** – Associated with events that have made a significant contribution to the broad patterns of local or regional history or the cultural heritage of California or the United States.

(continued, page 7)

**D7. References** (Give full citations including the names and addresses of any informants, where possible.):

(see Continuation Sheet, page 16)

**\*D8. Evaluator:** Caitlin Harvey/ Matt Weintraub **Date:** May 2009

**Affiliation and Address** Page & Turnbull, Inc./ City of San Francisco Planning Department  
724 Pine St., San Francisco, CA. 94108/ 1650 Mission St., Suite 400, San Francisco, CA. 94103

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The Historic District is located in the Japantown neighborhood of San Francisco, which is situated within the larger Western Addition area in the northeast quadrant of the City. The topography of the Japantown neighborhood, which is sited on the southern side of the hills that comprise Pacific Heights, is gently rolling terrain that slopes downward to flatter ground to the south and west. Other nearby neighborhoods include Lower Pacific Heights to the north, the Fillmore to the west and south, and Nob Hill (across Van Ness Avenue) to the east of the Japantown neighborhood.

The Historic District is located in a primarily residential neighborhood that also contains institutional and mixed-use (residential and commercial) properties, which together form a cohesive culturally themed built landscape. Buildings within the Historic District are typically two to three stories in height. Residential and mixed-use buildings are of a similar scale, whereas institutional properties are generally larger in footprint. Most of the buildings in the Historic District are of wood frame construction and clad in wood or stucco siding.

Late 19<sup>th</sup> century and early 20<sup>th</sup> century architectural styles are widely represented, especially in the form of Stick and Italianate row houses and later Classical Revival and Mediterranean Revival flats, apartments, and mixed use buildings. Institutional buildings exhibit Exotic and Eclectic styles, including Japanese Eclectic, Classical Revival, and elaborate Renaissance Revival styles. In keeping with residential row house conventions, structures with long rectangular plans capped by gable and flat roofs are most prevalent. Bay windows and facades organized into multiple bays are common features throughout the neighborhood. The institutional buildings are less homogenous, but generally exhibit large, rectangular plans capped by gable, hip, or flat roofs. Their ornamentation is diverse and elaborate.

As currently identified, the Historic District is comprised of 95 parcels, including 87 contributing properties and 8 non-contributing properties. There are few vacant lots, parking lots, properties constructed after the period of significance, or other intrusions. The Historic District is anchored by five prominent civic and community institutional properties historically associated with the Japanese ethnic community – four religious structures and a religiously affiliated school building – that, in addition to being contributors to the Historic District, also appear to qualify as individually significant resources. Since buildings constructed for commercial and mixed uses were historically concentrated south and east of the Historic District, only two mixed-use properties with integrated storefronts are found within the Historic District, both in corner locations on Bush Street. Nonetheless, neighborhood commerce and personal services were important activities of the Japanese ethnic community within the Historic District; many businesses and establishments operated out of residential properties that effectively became mixed-use. In some cases new storefronts were added to existing buildings, but in most cases commercial uses and personal services that served the Japanese ethnic community from within residential properties were not readily apparent from exterior appearances of buildings. This is also true of residential properties that maintained their original uses as living quarters – houses, flats, and apartments in which ethnic Japanese families and individuals lived were generally indistinguishable in exterior appearances from residences that housed members of other ethnic groups. Exceptions included boarding houses and hotels that catered to Japanese, which typically featured signage with ethnic character. It is likely that most of the houses, flats, and apartments located within the Historic District served as residences for Japanese Americans at some point during the period of significance. In addition to the cultural associations of properties located within the Historic District, many are also contributory to the historic architectural aesthetic of the neighborhood. Construction dates for contributing properties within the Historic District range from 1874 to circa 1939.

The following list provides information on all properties located within the Historic District. Properties are listed in order of Assessor's Parcel Number. The Contributory Status column indicates each property's contributing (C) or non-contributing (NC) status to the Historic District, as well as individual significance (I) if applicable. Contributory Status reflects evaluation in relation to the theme of Japanese ethnic community and cultural development upon which the Historic District is based. Contributory Status does not reflect evaluation in relation to other themes that may apply, such as relationship to other ethnic or cultural groups, or exemplary architecture. Information in the Property Type column indicates the general category to which a property belongs according to its originally intended use at time of construction.

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Contributory Status	APN	Address # (Low)	Address # (High)	Street	Construction Date	Property Type
C	0650 004	1807	1807	Octavia St.	ca. 1880	Residential
C / I	0650 005	1801	1801	Octavia St.	ca. 1935	Civic & Community
C / I	0651 004	2016	2016	Pine St.	ca. 1893	Civic & Community
C	0662 001	1861	1865	Laguna St.	ca. 1890	Residential
C	0662 002	1855	1855	Laguna St.	ca. 1890	Residential
C	0662 003	1849	1851	Laguna St.	ca. 1890	Residential
C	0662 004	1845	1847	Laguna St.	ca. 1890	Residential
C	0662 005	1839	1839	Laguna St.	ca. 1890	Residential
C	0662 006	1833	1833	Laguna St.	ca. 1890	Residential
C	0662 007	1825	1829	Laguna St.	ca. 1890	Residential
C	0662 008	1819	1819	Laguna St.	ca. 1890	Residential
C	0662 009	1815	1815	Laguna St.	ca. 1890	Residential
C	0662 010	1803	1803	Laguna St.	ca. 1890	Residential
C	0662 011	1801	1801	Laguna St.	ca. 1890	Residential
C	0662 012	1922	1926	Bush St.	ca. 1890	Residential
C	0662 013	1932	1932	Bush St.	ca. 1893	Residential
C	0662 014	1936	1938	Bush St.	ca. 1893	Residential
C	0662 016	1948	1950	Bush St.	ca. 1899	Residential
NC	0662 019	1970	1972	Bush St	1987	Residential
C	0662 021	1982	1984	Bush St	ca. 1900	Residential
C	0662 022	1988	1988	Bush St	ca. 1900	Residential
C	0662 023	1998	1998	Bush St	ca. 1900	Residential
C	0662 023A	1908	1908	Buchanan St	1904	Residential
C	0662 024	1932	1932	Buchanan St	ca. 1900	Residential
C	0662 025	1934	1938	Buchanan St	ca. 1900	Residential
C	0662 027	1944	1948	Buchanan St	1904	Residential
C	0662 028	1954	1956	Buchanan St	ca. 1900	Residential
C	0662 029	1958	1960	Buchanan St	ca. 1900	Residential
C	0662 030	1962	1964	Buchanan St	ca. 1900	Residential
C	0662 032	2043	2045	Pine St	ca. 1900	Residential
C	0662 033	2039	2041	Pine St	ca. 1900	Residential

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Contributory Status	APN	Address # (Low)	Address # (High)	Street	Construction Date	Property Type
C	0662 034	2031	2035	Pine St.	1910	Residential
NC	0662 035	2025	2025	Pine St	1964	Residential
C	0662 036	2017	2021	Pine St.	ca.1915	Residential
C	0662 038	2005	2009	Pine St.	ca. 1890	Residential
C	0662 039	2003	2003	Pine St.	1906	Residential
C	0662 040-042	1954	1958	Bush St	1898	Residential
C	0662 043-046	2011	2015A	Pine St.	ca. 1893	Residential
C	0662 047-048	2047	2049	Pine St	ca. 1900	Residential
C	0662 049-051	1960	1964	Bush St	1878	Residential
C	0662 052-54	1940A	1942	Buchanan St	1904	Residential
C	0662 055-057	1942	1942	Bush St.	ca. 1893	Residential
C	0662 058-059	1974	1976	Bush St	ca. 1900	Residential
C	0663 002	1707	1707	Octavia St.	ca. 1880	Residential
C	0663 003	1705	1705	Octavia St.	1927	Residential
C	0663 004	1703	1703	Octavia St.	1884	Residential
C	0663 005	1701	1701	Octavia St.	ca. 1880	Mixed-Use
C	0663 006	1808	1808	Bush St.	ca. 1885	Residential
C	0663 007	1810	1810	Bush St.	ca. 1890	Residential
C	0663 008	1812	1812	Bush St.	ca. 1893	Residential
C	0663 011	1872	1874	Bush St.	ca. 1893	Residential
C	0663 012	1876	1878	Bush St.	ca. 1885	Residential
C	0663 013	1800	1800	Laguna St.	ca. 1895	Residential
C	0663 014	1802	1802	Laguna St.	ca. 1890	Residential
C	0663 015	1804	1804	Laguna St.	ca. 1880	Residential
C	0663 016	1806	1806	Laguna St.	ca. 1885	Residential
C	0663 017	1828	1830	Laguna St.	ca. 1885	Residential
C	0663 018	1832	1832	Laguna St.	ca. 1885	Residential
C	0663 019	1838	1838	Laguna St.	ca. 1880	Residential
C	0663 020	1844	1844	Laguna St.	1909	Residential

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Contributory Status	APN	Address # (Low)	Address # (High)	Street	Construction Date	Property Type
C	0663 021	1850	1850	Laguna St.	ca. 1885	Residential
C	0663 022	1852	1852	Laguna St.	1910	Residential
NC	0663 025	1977	1979	Pine St	1977	Residential
NC	0663 031-032	1967	1969	Pine St	1977	Residential
C	0663 033	1814	1816	Bush St.	ca. 1885	Residential
C	0663 034	1818	1820	Bush St.	ca. 1885	Residential
C	0663 035-038	1822	1828	Bush St.	1874	Residential
C	0663 039-041	1953	1957	Pine St.	1908	Residential
NC	0663 044-045	1876	1880	Laguna St	1986	Residential
NC	0663 046-047	1886	1890	Laguna St	1985	Residential
C	0663 048-050	1947	1951	Pine St.	1906	Residential
C	0663 051-053	1959	1963	Pine St.	1906	Residential
C	0663 054	1911	1911	Pine St.	1885	Residential
C	0663 054	1907	1909	Pine St.	ca. 1859	Residential
C / I	0663 054	1715	1715	Octavia St.	1929	Civic & Community
NC	0664 018	1710	1710	Octavia St.	1971	Civic & Community
C / I	0664 019	1881	1881	Pine St.	1937	Civic & Community
C	0664 019A	1865	1865	Pine St.	ca. 1893	Residential
C	0664 020	1863	1863	Pine St.	ca. 1893	Residential
NC	0664 020A	1881	1881	Pine St	1970	Residential
C	0664 020B	1861	1861	Pine St.	ca. 1893	Residential
C	0664 020C	1859	1859	Pine St.	ca. 1893	Residential
C	0664 021	1855	1857	Pine St.	ca. 1893	Residential
C	0664 21A	420	420	Austin St.	ca. 1880	Residential
C	0664 022	1847	1851	Pine St.	1909	Residential
C	0664 025	1829	1829	Pine St.	ca. 1893	Residential
C	0664 025A	410	410	Austin St	ca. 1900	Residential
C	0664 027	408	408	Austin St	1929	Residential
C	0664 029	1825	1825	Pine St.	1924	Residential
NC	0664 058-059	1837	1837	Pine St.	1989	Residential
C	0664 062	1843	1843	Pine St.	ca. 1893	Residential

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Contributory Status	APN	Address # (Low)	Address # (High)	Street	Construction Date	Property Type
C	0674 014	1871	1873	Bush St.	ca. 1899	Residential
C / I	0674 033	1881	1881	Bush St.	1895	Civic & Community
C	0675 019	1848	1850	Buchanan St	ca. 1900	Residential
C	0675 020	1852	1852	Buchanan St	ca. 1900	Residential
C	0675 021	1860	1860	Buchanan St	ca. 1900	Residential
C	0675 022	1868	1868	Buchanan St	ca. 1900	Residential

**D4. Boundary Description** (continued)



City of San Francisco map with location of Japantown Community & Cultural Historic District indicated by star.

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*Japantown Community & Cultural Historic District boundaries (yellow) and contributing resources (orange).  
 (Designated City Landmarks shown in gray.)  
 (Source: Page & Turnbull, Inc.)*

**D5. Boundary Justification** (continued)

The boundary of the Historic District is inclusive of contributing properties within the Japantown neighborhood that have proximity to each other, and it is exclusive of non-contributing properties that lack association to the historical theme or to the period of significance to the extent feasible while maintaining a coherent, regular boundary. As discussed further in the Evaluation section on Page 15, the boundary as currently identified does not represent a final determination of the extent of a Historic District; rather, the boundary defines a documented area that may become a finalized Historic District, or that may contain or be contained within a finalized Historic District. The boundary as currently identified includes the most concentrated grouping of known contributing properties in the Japantown neighborhood. Further research and analysis of the Historic District, including its character, elements, and extent is warranted, as discussed further in the Evaluation section on Page 15.

**D6. Significance** (continued)

The historic presence of the Japanese ethnic community in the Japantown neighborhood provides the basis for determining the significance of the Historic District. Evaluative criteria adopted at local, state, and national levels establish the importance of

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physical properties that are associated with notable historic events, including events related to the development of historic and influential ethnic communities such as exists in Japantown. The Japantown neighborhood of San Francisco has been home to the city's historic Japanese ethnic community for over a century, and is one of only three remaining historic "Japantown" communities in California – the others are located in San Jose and Los Angeles. As such, San Francisco's Japantown is a historic homeland for *Nikkei*, people of Japanese ancestry, located in the region, throughout California, and nationwide.

The period of significance for the Historic District is circa 1906 to circa 1960. This period spans from the year when Japanese first began to settle in the Japantown neighborhood, through the era of growth and development of the ethnic community during the first part of the 20<sup>th</sup> century, and up to the close of post-World War II resettlement and the beginning of the period of federally funded urban renewal projects in Japantown and the greater Western Addition.

**D6. Significance** (continued)

Although urban renewal reshaped the physical fabric of much of the Japantown neighborhood south of Bush Street, the Historic District was generally located outside of redevelopment project boundaries. As such, the Historic District is notable as an area that retains a concentration of cultural and community institutions, mixed use and residential properties associated with the early history of Japantown and the development of Japanese ethnic community and culture. In contrast, the area to the south of the Historic District is comprised primarily of properties and sites associated with more recent periods of Japantown's history.

Neighborhood Development

During California's early history, San Francisco served as the primary port of entry and settlement site for Japanese immigrating to the continental U.S. In the latter part of the 19th century, thousands of Japanese settled in the Chinatown, South of Market, and South Park areas of San Francisco. However, they were displaced by the Earthquake and Fires of 1906, as were hundreds of thousands of people throughout San Francisco. During the period of citywide reconstruction that followed, some Japanese returned to South Park, but the vast majority relocated to the Western Addition, a Victorian-era streetcar suburb of middle-class houses, shops, schools, religious buildings, and theaters that were not affected by the 1906 disaster. Japanese seeking new homes found that exclusionary housing practices, commonplace in San Francisco at the time, did not extend into parts of the Western Addition.

Much of the Western Addition had been developed and inhabited at the end of the 19<sup>th</sup> century by a largely European American demographic. The predominately upper-middle-class population occupied mostly two- and three-story row houses that functioned as single-family dwellings or residential flats. This building stock, which was fairly homogenous in type and style, made up the neighborhood's earliest physical fabric. During the citywide reconstruction, expansion, and socio-economic reorganization that followed the Earthquake and Fires of 1906, much of the early European American population moved out of the neighborhood and further west to the Richmond District, to other places in the City, or to locations outside of San Francisco entirely.

It was in this older 19th century neighborhood of the Western Addition that Japanese reestablished homes, businesses, institutions, and community, forming the culturally distinctive neighborhood of *Nihonjin Machi*, or "Japanese people's town," as it was called by *Nikkei*. The heart of *Nihonjin Machi* was the area bounded by Geary, Webster, Bush, and Laguna streets, although *Nikkei* presence extended at least as far as Fillmore, California, Gough, and Octavia streets. Many of the neighborhood's existing houses were subdivided into flats, apartments, and residential hotels to accommodate multiple families as the population of the Japantown neighborhood grew, as occurred in many older areas of the city where those displaced in 1906 had resettled. Japanese merchants and professionals reestablished their businesses in commercial and mixed-use buildings that had been constructed decades earlier along Post and Buchanan streets, the primary commercial corridors of *Nihonjin Machi*, as well as on Fillmore Street. Other *Nikkei* businesses, services, schools, churches, and hotels operated in the houses of the neighborhood, many of which were available for rent. Therefore, while the neighborhood's oldest buildings do not exhibit Japanese-influenced styling or aesthetics, many were among the first in Japantown to be occupied by ethnic Japanese residents, businesses, and organizations.

By the 1920s and 1930s, the Japanese American community was well established in the neighborhood, and it was during that time that dedicated facilities to house some of the most important community and cultural institutions were constructed. These

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Japanese schools, churches, and social and cultural centers became new cornerstones of the neighborhood. A number of these *Nikkei* institutions expressed Japanese-influenced architecture, constructed as they were during a time when there was considerable interaction between Japanese and Western architectural styles and art forms, and when the religious and social organizations of San Francisco's Japantown had achieved prosperity and influence. In addition to building new dedicated structures, *Nikkei* organizations also converted prominent 19th century buildings such as temples and mansions.

While the Western Addition area was home to cultural groups other than Japanese, including residents of European and/or Jewish ancestry, many of whom were previously established in the area; Filipino Americans; and African Americans in the nearby Fillmore neighborhood, the character of *Nihonjin Machi* was decidedly *Nikkei*. *Nikkei* culture and commerce thrived, and the population grew as families and new generations were established. The neighborhood reached its zenith, in total numbers and in geographic extent of *Nikkei* population, businesses, and community and social resources, by about 1940. The cultural community of *Nihonjin Machi* thrived despite legal restrictions such as the Alien Land Act of 1913, which disallowed Japanese and other "aliens ineligible for citizenship" from owning property, and the Immigration Act of 1924, which curtailed immigration from Japan.

However, at the time of the United States' entry into World War II, the U.S. government ordered the internment of nearly all persons of Japanese ancestry living on the West Coast, an act for which the federal government officially apologized decades later. With no apparent alternatives, *Nikkei* of San Francisco's *Nihonjin Machi*, as well as other Japantowns in California and the Western U.S., made arrangements as they could for their homes, businesses, and possessions – or lost them in many cases – and prepared their families for internment. From 1942 to 1945, approximately 110,000 Japanese were detained in internment camps located throughout the Western U.S. During that time, there were no *Nikkei* in *Nihonjin Machi*.

When the three-year internment ended at the close of the war, a *Nikkei* diaspora resulted. While many Japanese returned to the neighborhoods that they had been forced to leave, others relocated to other Japantowns on the West Coast, to other neighborhoods and communities throughout the U.S., or to Japan. Consequently, the *Nikkei* population in San Francisco's Western Addition was not as great as it had been before the war, and the community faced challenges in retaining social cohesion. The name of the neighborhood as known to *Nikkei* also changed to reflect the more dispersed character of the post-war community, from *Nihonjin Machi* to *Nihonmachi*, or "Japantown." Nonetheless, the neighborhood continued to function as the cultural and commercial heart for *Nikkei* in San Francisco. . As the community reestablished itself, some of the same settlement patterns occurred as when the community had initially formed. With thousands of *Nikkei* returning to Japantown in the post-war years, multi-family residential properties catering to ethnic Japanese, such as hotels and apartments, again became important elements in the neighborhood. While some businesses and organizations were able to return to dedicated spaces, either previously occupied or newly acquired, many smaller organizations and businesses continued the long-standing pattern of operating out of the neighborhood's residential properties.

Overall, the post-war population of the Western Addition increased and became even more mixed, culturally and ethnically. During the war, the African American community of the nearby Fillmore neighborhood grew significantly, as San Francisco's wartime industries attracted new workers to the city, including many from the Southern U.S. The wartime expansion of the African American community, the postwar return of *Nikkei* to the neighborhood, and an influx of other groups such as Filipinos and Koreans, resulted in an even more diverse cultural atmosphere than had existed previously in the Western Addition.

By the 1950s, local agencies had identified San Francisco's Western Addition as the site of one of the first federally funded urban renewal projects in the nation. In the late 1950s and early 1960s, vast swaths of Western Addition neighborhoods – including parts of the Japantown-Fillmore area south of Bush Street – were cleared by the local redevelopment agency for eventual new development. These actions resulted in displacement of thousands of established residents and scores of businesses, razing of hundreds of structures, and disruption of social fabric. The criticism leveled by the Western Addition community at these outcomes led directly to Redevelopment Agency policy shifts related to displacement of people, rehabilitation and relocation of older buildings, and involvement of the local community in project planning.

Occurring under the auspices of the local Redevelopment Agency, but with increasing influence from the *Nikkei* community, the urban renewal of Japantown displayed a cultural focus that was unusual for redevelopment projects. From the 1960s to the 1980s,

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**D6. Significance** (continued)

much of the heart of Japantown was reconstructed with culturally-focused designs and uses. The earlier stages of urban renewal in Japantown generally resulted in large-scale development, including apartment complexes and a commercial mall. Later phases tended toward smaller projects that were integrated into the neighborhood and that addressed specific community needs. These included a pedestrian commercial plaza with public art, churches, organizational headquarters, libraries, and a community and cultural center, all of which were focused towards the Japanese ethnic community.

The redevelopment of Japantown’s physical landscape during the mid to late 20th century occurred during a time when the social and political landscapes for *Nikkei* also changed in important ways. Decades-old restrictions on “alien” immigration and property ownership were lifted in the 1950s, and exclusionary housing practices and anti-miscegenation laws were struck down in the 1960s. Movements and campaigns to obtain official redress from the U.S. government for wartime internment were momentous in the 1970s and 1980s. Although significant changes in *Nikkei* social fabric that occurred over time led to closures of schools, churches, and organizations in Japantown, many other established institutions remained vital. In addition, new organizations and groups formed to fill the service voids and to meet the changing, diversifying needs of the multi-generational *Nikkei* cultural community.

Cultural Community Development

Before 1906 and the founding of Japantown in the Western Addition, ethnic Japanese had established communities in Chinatown and South Park, which is where many *Nikkei* social and cultural organizations began. The most common types of organizations established by *Issei* (first generation Japanese) immigrants were religious, political and social, and educational. Churches, missions, and *kenjin-kai* (prefectural associations) were established to assist new immigrants in their transitions from Japan to the U.S. Churches and charity organizations focused mainly on providing for the community’s spiritual and social well-being, while *kenjin-kai* were formed as a method of maintaining patriotic bonds and keeping regional Japanese traditions and customs alive. As children became more numerous within the *Nikkei* community, Japanese schools specializing in bilingual education and cultural practices were established.

The relocation of many of these cultural and community organizations to the Western Addition after the 1906 Earthquake and Fires was an important factor in the successful formation of the ethnic Japanese community in the area, which was also influenced by *Nikkei* publications that reported rents in the area would be forced down as ruined parts of the city were rebuilt and encouraged Japanese to relocate there. Transplanted cultural and community organizations provided stability and legitimacy to the ethnic community’s neighborhood, while new organizations in the Japantown neighborhood were catalyzed by the growth and success of the community. Japantown’s cultural and community entities historically included a wide variety of religious, social and political, educational, athletic, and special interest groups.

The proliferation of historic *Nikkei* churches in the Japantown neighborhood indicates the primary role that religious beliefs played in the development of the ethnic Japanese community. Within the Historic District, four of the most prominent contributing properties served as historic *Nikkei* churches (including two that were purpose-built by the *Nikkei* community and two that were housed in buildings constructed previously and converted by the *Nikkei* community), while an additional six contributing properties historically functioned as church-affiliated facilities (including a prominent school building that was purpose-built by the *Nikkei* community and five other buildings that were previously constructed and converted by the *Nikkei* community). While serving as religious facilities, some of these properties also historically supported a number of other non-religious community organizations at times.

The four prominent *Nikkei* churches located within the Historic District – the Buddhist Church of San Francisco, St. Francis Xavier Catholic Church, the Soto Zen Buddhist Church, and Nichiren Buddhist Church – as well as the Morning Star School, historically affiliated with St. Francis Xavier, are each individually significant historic properties that are also anchoring contributors to the Historic District.

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 \*Recorded by: Page & Turnbull \*Date May 2009  Continuation  Update

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**The Buddhist Church of San Francisco** (1881 Pine Street) houses the oldest and founding congregation within the Buddhist Churches of America organization. The Buddhist Church of San Francisco was established on July 30, 1898 and incorporated the following year, which was also the year that the umbrella organization Buddhist Churches of America was founded. The church began as a Bukkyo Seinenkai (Young Men's Buddhist Association), founded by two monks, Etaka Honda and Eyun Miyamoto. The monks came from the Nishi Hongwanji Temple in Kyoto, Japan, which is considered to be the "mother temple" of the Buddhist Church of San Francisco, with the goal of practicing with Japanese immigrants in America. Buddhist youth organizations were popular throughout Japan during the early part of the 20<sup>th</sup> century and the monks modeled San Francisco's Bukkyo Seinenkai after similar organizations in their home country. In 1905, the name was changed to the Buddhist Church of San Francisco and was incorporated as such on July 7, 1913. It became the headquarters for all Jodo Shinshu temples in North America. Jodo Shinshu, or Pure Land Buddhism, is the most widely practiced form of Buddhism in Japan and dates back to the year 1175 CE (Common Era).

The Buddhist Church of San Francisco was originally housed in a temple at 807 Polk Street (not located in Japantown) that was destroyed in the Earthquake and Fires of 1906. The congregation then relocated to a row house at 1617 Gough Street (a building in the Japantown neighborhood that is no longer extant and that is not located within the Historic District area). In 1910, the congregation purchased the current lot at 1881 Pine Street and built a new temple that opened in 1914. The temple was a small three-story building that was located at the rear of the lot and fronted on Austin Street. The current building, a large two-story edifice, was constructed in 1935 on the remainder of the lot. The original temple remained standing until 1969, when it was removed to provide for a new classroom building.

The current temple consists of a *Hondo*, or main hall, that serves both the Buddhist Church of San Francisco and the Buddhist Churches of America, which is based in the building that is adjacent to the Buddhist Church of San Francisco. The temple features a rooftop stupa that contains Holy Relics of the Buddha that were given to the Buddhist Churches of America by the Emperor of Siam (Thailand) in 1935. These Holy Relics consist of three pinches of Buddha's ashes and fragments of his bones housed in a miniature solid gold pagoda. The Buddhist Church of San Francisco is one of only six places in the world where such Holy Relics are housed, the others being five temple sites in Asia among which the remaining entirety of the Buddha's corporeal essence was divided.

In addition to its religious roles as a regionally and nationally recognized congregation, the Buddhist Church of San Francisco has supported many community organizations such as: the Buddhist Women's Association; a Dharma School that instructs children in Buddhist teachings; multiple Boy and Girl Scout troops; the Young Buddhist Association; the Youth Athletic Organization; and the Soko Gakuen, a non-profit Japanese language school that was established at the church in 1915. After World War II, from 1945 to 1951, the gymnasium of the church served as a hostel for Japantown residents who were displaced from their former community (either in San Francisco's Japantown or elsewhere) after time spent in internment.

The National Headquarters of the Buddhist Churches of America (1710 Octavia Street) is located adjacent to the Buddhist Church of San Francisco. The Buddhist Churches of America was founded a year after the Buddhist Church of San Francisco and was originally known as the Buddhist Mission of North America (it was renamed around the time of World War II). Reverends Shuei Sonoda and Kakuryo Nishijima were sent from Japan to lead formal instruction in Buddhism and were responsible for the establishment of the organization, which now coordinates the assignments of Buddhist ministers throughout the U.S. and abroad. *Hokubei Mainichi*, an active Japanese language newspaper in the San Francisco Bay Area, was originally founded in conjunction with the Buddhist Churches of America.

**St. Francis Xavier Catholic Church** (1801 Octavia Street) began as a Catholic Japanese mission that was founded in 1913 in a house at 2158 Pine Street (a building that is located in Japantown but not within the Historic District area). The mission was started by Father Albert Breton, who had established a similar mission in Los Angeles, the Maryknoll Catholic Japanese Mission, a year earlier. The Maryknoll Mission was the first of its kind in the U.S. Father Breton considered other West Coast cities such as San Diego, Sacramento, and Vancouver, British Columbia, before he decided on San Francisco's Japantown as the site of the

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second Catholic Japanese Mission. Father Breton, who spoke Japanese, visited the San Francisco mission monthly until Jesuit priests from St. Ignatius College took over its management, with Father Julius Egloffstein serving as the Japanese-speaking pastor until his death in 1921. In 1914, with growing membership, the congregation incorporated another residential building at 2011 Buchanan Street (now addressed 2015-1017 Buchanan Street, a property that is located in Japantown but not within the Historic District area), where the church's educational programs were established.

Then, in 1918, the Catholic Japanese mission church and its school relocated to a prominent 19<sup>th</sup> century mansion at the intersection of Pine and Octavia Streets, a site that was secured by scholastic Pius Moore, who later served as president of the University of San Francisco in the 1920s. The church occupied a mansion and garden plot at the northwest corner, while the school was housed in a similar property on the southwest corner. The Catholic Japanese mission was also located across the intersection from the Buddhist Church of San Francisco, which was established there only a few years earlier. In 1925, Pastors William Stoecke and John Zimmerman, German priests and former Japanese missionaries from the Society of the Divine Word, were appointed to lead the mission. Eventually, a new mission church was constructed at 1801 Octavia Street and was dedicated on Dec. 24, 1939 by Archbishop John J. Mitty. It was at this time that the mission was officially named the St. Francis Xavier Church, after the first Catholic priest to visit Japan in the 16<sup>th</sup> century. The church building designed by architect H.A. Minton was intended to resemble a Japanese temple, primarily expressed in ornamentation, as well as a traditional Christian church with a bell tower and basilica-like plan. The eclectic architecture reflected the church's Eastern and Western connections.

During World War II, the congregation of St. Francis Xavier Church was dispersed by internment, though Father Stoecke accompanied many of his parishioners to Topaz internment camp in Utah, where he continued ministering to the Japanese American community. Father Zimmerman remained in San Francisco to attend to the mission church and school. When the Japanese American community returned to Japantown after the war, the Church became active once again and membership experienced an increase as more Catholic Japanese Americans moved to San Francisco. In 1951, Fathers Stoecke and Zimmerman retired, leaving the mission in the hands of Father Joseph Guetzloe, who came from Japan to lead the Church. In 1993, St. Francis Xavier Church was designated the Japanese National Parish by the Archdiocese of San Francisco, and was merged with St. Benedict Parish for the Deaf.

**The Morning Star Institute** began as a Catholic Japanese mission school associated with the congregation that would eventually become St. Francis Xavier Church. It was first established in 1914 by Father Moore in a house that was incorporated by the mission at 2011 Buchanan Street (now addressed 2015-1017 Buchanan Street, a property that is located in Japantown but not within the Historic District area). In 1918, the school moved into a 19<sup>th</sup> century mansion on the southwest corner of the intersection of Pine and Octavia Streets, known as the Denigan Mansion, which had been purchased and remodeled to serve the school concurrent with the mission's relocation to a similar mansion immediately to the north. The Mothers Angel and Mary of the Helpers of the Holy Souls taught kindergarten and sewing from the time of the school's founding until 1931.

In 1929, the Denigan Mansion was razed and the Morning Star Institute building was constructed with its blend of Eastern and Western styles. Father William Stoecke, Father Superior of the St. Francis Xavier Church, and the congregation of the church were responsible for its establishment. Notably, construction of the Morning Star Institute to serve the educational needs of Japantown's growing population of *Nikkei* children preceded the construction of its architectural counterpart, St. Francis Xavier Church, by a full decade. In 1930, the first group of Japanese nuns to come from Japan began teaching at the school. They were members of the Daughters of the Sacred Heart order and likely instructed Japanese language classes, while nuns from the order of the Daughters of Mary and Joseph taught elementary school classes. Today, the Morning Star Institute houses the Stuart Hall Boys High School, one of four Schools of the Sacred Heart in San Francisco, within the historic building and a large modern addition that was constructed in 2000.

In addition to the Morning Star Institute, four other nearby buildings were historically incorporated into the St. Francis Xavier Church. Three houses located adjacent to the school at 1907-1909, 1911, and 1947-1951 Pine Street (contributing properties within the Historic District) likely became Church property around 1918, when the Denigan Mansion was purchased and converted into a school for the Catholic Japanese Mission, and when the church itself relocated to the property directly to the north across

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Pine Street. The dwelling at 1911 Pine Street served as a **Sisters Home**, housing the nuns that taught at the Morning Star Institute. The other two dwellings were known as **Catholic Mission Buildings** and could have served a variety of purposes auxiliary to the church and school. Similarly, a house located just north of the St. Francis Xavier Church, at 1807 Octavia Street (a contributing property within the Historic District), became part of the Church complex as a **Japanese Girls' Home** in the late 1940s.

**The Nichiren Buddhist Church** (2016 Pine Street) was established circa 1925 and was originally known as Nichiren Kyokai Honbu or Beikoku Nichiren Kyokai. Nichiren is a branch of Buddhism based on the teachings of a 13<sup>th</sup> century Japanese monk, known as Nichiren. It is a divergent sect from Zen Buddhism and Jodo Shinshu, both of which are also represented by churches located within the Historic District.

The Nichiren Buddhist Church was founded in a dwelling at 1860 Buchanan Street (a contributing property within the Historic District), where it was also known as Nichirensu Buddhist Church. In its early years, the church also supported organizations like the Myoho Fujin Kai (women's auxiliary), the Nichiren Seinen Kai (youth group), the Tachibana Club, the Nitten Club, the Risho Gakuen school, the Nippon Shodo Yagakko (tea ceremony and flower arranging school), as well as other *kai* (associations). The church remained in its Buchanan Street location until the events of World War II and internment disrupted the Japantown community. During the post-war resettlement period of Japantown, the Nichiren Buddhist Church was reestablished at its current site in a grand 19<sup>th</sup> century residential building on a large garden plot, a property of prominent scale and style that stands apart from the many typical row houses that are found in the area. At its new site, during the post-war return of *Nikkei* to Japantown, many of the previously active organizations associated with Nichiren Buddhist Church were revived and the church also hosted the Ishida Kyu Institute, where Ishida Suiren acted as instructor.

**The Soto Zen Buddhist Church** (1881 Bush Street) was built in 1895 as a synagogue for the Congregation Ohabai Shalome, the third of four historic congregations of San Francisco Jews. At the time, the Fillmore area of the Western Addition was known as a Jewish quarter. The synagogue, commonly known as the Bush Street Temple, was a center of activity for years until the Jewish population of the neighborhood dwindled. In 1934, the building was sold to Teruro Kasuga and became the Soto Zen Buddhist Mission. The initial congregation consisted of about 20 members, mostly *Issei*, who followed the teachings of Zen priest Hosen Isobe. The building was held in Mr. Kasuga's name until 1939, when the Soto mission was incorporated. By the time of World War II, the congregation had reached some 40 members, and the mission organization persisted through World War II internment. The temple building was used by a Christian group during the war, but returned to the Soto Mission congregation afterward, which grew to 250 members during the 1950s. At that time, the mission also housed the Nippon Ki-in Go Club, the Young Zen Buddhist Association, and the Sokoji Fujin Kai (women's auxiliary). In the 1960s, the church served as a Zen Center where monks were trained, before it closed in 1969.

The building was purchased by the San Francisco Redevelopment Agency in 1973. As late as 1989, a Bush Street Synagogue Cultural Center was proposed for the site, including a complete historic restoration and an addition that together would have comprised a new center for Jewish culture in San Francisco; however, these plans were never realized. Instead, in 1996, the Japanese American Religious Federation, a consortium of Buddhist, Christian, and Shinto congregations, advanced a plan to rehabilitate and adapt the vacant, deteriorating building. After three years of renovation and the construction of an addition to the original building, the temple reopened as Kokoro Assisted Living, whose vision it is to promote and enhance the independence and security of older adults in Japantown by nourishing body, mind, and spirit.

The Soto Zen Buddhist Church, also known as the Bush Street Temple, is designated as a San Francisco Landmark.

Commercial and Professional Development

In addition to properties that housed civic and community institutions, several properties that historically contained *Nikkei* businesses, professionals, and personal services are also contributors to the Historic District. Japanese-owned and operated businesses such as art goods stores, carpenters, cleaners, shoe shops, and restaurants served the practical needs of the general population as well as *Nikkei* within Japantown, and provided for a level of self-sufficiency and prosperity within the community.

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Japanese businesses also provided important links to traditional ethnic life-ways such as clothing, cuisine, health services and pastimes. Within the Historic District, businesses and professionals were located in various residential and mixed-use buildings (contributing properties to the Historic District), reflecting a trend that occurred during the initial period of Japanese settlement in the neighborhood, when many houses in the neighborhood were for rent and commercial space was at a premium, and again after World War II, when *Nikkei* were reestablishing themselves in Japantown and again looked to existing facilities as places to establish commercial enterprises.

Japanese-owned and operated businesses that were active within the Historic District early in Japantown's history included: the **Dobashi Shoe Shop** (circa 1910s) at 1701 Octavia Street; **Kinsho-tei restaurant** (circa 1910s) at 1938 Bush Street; **Imai Photo Studio** (circa 1920s), and later **dentist S. Murata, physician Baba lin**, and the **Shimizu Sewing School** (circa 1940s) at 1948-50 Bush Street; **Isoye Hand Embroidery** (circa 1920s-1940s) at 1868 Buchanan Street; **Ota Sewing Repair** (circa 1920s-1940s) at 1932 Buchanan Street; and **Shirai Tackle & Drug** (circa 1940s) at 1944 Buchanan Street. Of these early Japanese businesses within the Historic District, only the Dobashi Shoe Shop occupied an actual commercial space, a storefront that was added to the rear of a mixed-use building; the others operated out of dwellings. During the period of post-war resettlement, *Nikkei* businesses were again found in residential buildings within the Historic District such as: **Kimura Catering** (circa 1950s) at 1855 Laguna Street; **Kami Photo Studio** and **Soko Camera Club** (circa 1950s) at 1849-51 Laguna Street; **Kato Kogyobu Japanese Movies** (circa 1950s) at 1803 Laguna Street; **M. Matoi, optometrist** (circa 1950s) at 1801 Laguna Street; and the reestablished **Isoye Hand Embroidery** (circa 1950s-1970s) at 1860 Buchanan Street (formerly the Nichirenshu Buddhist Church), adjacent to the sewing shop's former location.

Professional services historically located within the Historic District included the **Nippon Hospital** and the **Kobayashi Midwifery**, located in close proximity to one another at 1829 Pine Street and 1855-1857 Pine Street (contributing buildings within the Historic District), respectively. The hospital and midwifery were both active in the 1910s and were located in residential buildings. The midwifery, which was one of several in Japantown, reflected the cultural practices of *Issei* women, who favored midwiferies to hospitals for maternity care. Consequently, most *Nisei* (second generation Japanese) in Japantown were born at midwiferies, even when hospitals were available within the community. Nevertheless, midwiferies were often located in close proximity to hospitals in case a doctor was needed. Run by an experienced nurse, a midwifery facility would provide lodging and care for pregnant women and those recovering from childbirth. In 1910, the Nippon Hospital was overseen by Doctor Masaki Nakabayashi, who was assisted by nurses Naka Ishizuka and Chika Kobayashi. Ms. Kobayashi also ran the midwifery. The doctor and his family, as well as the nurses, resided in residential flats at 1865 Pine Street (a contributing building within the Historic District) located just down the street from the hospital and midwifery buildings.

Residential Development

While cultural and community institutions serve to anchor the Historic District, and other properties that housed Japanese commerce and services contribute specific historic associations to the Historic District, residential properties provide a broader background to the social and cultural history of Japantown and the Historic District. Residential properties are associated with settlement patterns of ethnic Japanese within the Western Addition neighborhood that reflect historical trends and events such as: post-1906 disaster relocation; exclusionary housing practices; the Alien Land Act of 1913 and efforts by Japanese and others to circumvent its restrictions through leases and trusts; World War II internment, post-war resettlement of *Nikkei*, and properties lost or reclaimed during the tumultuous events; and changes in ownership and home sites during the period of federally funded urban renewal in Japantown.

In the early years of Japanese American community development, two boarding houses were located at the eastern edge of the Historic District, within a residential duplex building (a property that is no longer extant.) They were known as the **Nakayama Boarding House** and **Tsurutani Boarding House**. Boarding houses, such as these – especially those that were in operation early in the history of the Japanese American community – catered to newcomers to Japantown. Immigrants just arriving in San Francisco, those passing through the community on their way to other Japanese settlements, and even permanent but less affluent residents of the neighborhood were common lodgers at boarding houses.

Another such building, located at 1800 Laguna Street (a contributing building within the Historic District), functioned as the **Suzuki**

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**Apartments** from the 1920s through the 1970s. Designed as a single-family row house, the building was divided into ten apartments. The apartments were operated by Frank Suzuki and housed several ethnic Japanese residents; most of whom were employed as laborers. Other residences within the Historic District are associated with notable individuals in Japantown's history, such as the Terschuren House at 1825-1829 Laguna Street, occupied by the Otokichi Ono family (circa 1930-1940s), and the Dr. Togasaki House at 1848 Buchanan Street.

Integrity of Contributing Resources

Of the seven aspects of integrity, those most applicable to properties assessed according to National Register of Historic Places Criterion for Evaluation A, and California Register of Historical Resources Criterion for Designation 1, are location, setting, feeling, and association. To a lesser degree, the integrity aspects of design, workmanship, and materials are considered. The majority of properties within the Historic District exhibit a high level of integrity, with virtually all properties retaining location and setting. Only a few properties within the Historic District have undergone major alterations to design, workmanship, or materials, and in general they retain the character defining features that are necessary to be extant in order to convey association to the important theme of community and cultural development in Japantown.

Evaluation

The area identified as the Historic District is associated with important events, patterns, and trends related to the social, cultural, and physical history of the Japantown neighborhood. The development of the Japanese ethnic cultural community in Japantown is itself an important pattern of events that has influenced history at the local, state, and national levels, particularly given that San Francisco's Japantown is one of the oldest, best established, and last remaining, communities of its kind in the U.S. The Historic District area represents a part of the historic urban fabric that once characterized the entirety of the Japantown neighborhood. Within the Historic District are found thematically related properties with historic associations to the Japanese American community, concentrated within an area that illustrates the cultural, commercial, and residential character that distinguished Japantown during its historic periods of early settlement, neighborhood growth and post-war resettlement. The range of contributing properties present within the Historic District area and their various uses over the years, as well as their interconnections with one another, testifies to the richness of community within Japantown.

While the Historic District, as currently identified, contains the majority of extant properties in Japantown known to be associated with the historic ethnic Japanese community, additional extant properties, sites, and areas that are known to have historic *Nikkei* associations – including community and cultural institutions, commercial properties, and residences – are also found beyond the currently identified Historic District, within Japantown as well as in other neighborhoods of San Francisco. In addition, an unknown number of extant properties with historic *Nikkei* associations that have not yet been identified are believed to exist within Japantown and in San Francisco. Therefore, the boundary as currently identified does not represent a final determination of the extent of a Historic District; rather, the boundary defines an area that may become a finalized Historic District, or that may contain or be contained within a finalized Historic District. Further research should determine the actual extent and concentration of historic Japanese residency, commerce, and cultural presence in the Japantown neighborhood in relation to extant associated properties, as well as connections to other extant historic sites in San Francisco, and the Historic District boundary should be reevaluated accordingly.

Furthermore, additional research and analysis should document the historic patterns of Japanese occupancy and ownership of properties within Japantown – including events of displacement, loss, and recovery – in relation to the local, regional, national, and even international events of history that have influenced the development of the neighborhood. These events include: post-1906 disaster relocation; exclusionary housing practices; the Alien Land Act of 1913 and efforts by Japanese and others to circumvent its restrictions through leases and trusts; World War II internment, post-war resettlement of *Nikkei*, and properties lost or reclaimed during the tumultuous events; and changes in ownership and occupied sites during the period of federally funded urban renewal in Japantown. This additional research would further establish the historic associations of property types and specific properties as contributors to the Historic District.

In conjunction with further establishment of historic associations of properties as contributors to the Historic District, additional analysis should address integrity of properties and the wide range of conditions in which they are found. Specifically, minimum thresholds for

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retention of the aspects of design, materials and workmanship for contributing properties should be identified. Among the extant historic properties of Japantown, the aspects of integrity that are most often compromised are design, materials and workmanship, while aspects of location, setting, feeling, and association are typically constant among all historic properties. The aspects of design, materials, and workmanship have also been identified as the least important of the seven aspects for properties to be considered contributors to the Historic District. Additional analysis should be conducted in order to clarify assessments of historic properties with major alterations whose historical significance to the development of the cultural community of Japantown is not based upon architectural or design qualities.

The Period of Significance for the Historic District, as currently identified, circa 1906-1960, is approximately consistent with guidelines of the National Register of Historic Places that state that properties and sites that have achieved significance 50 years ago or more can be subject to evaluation as historic properties. However, the National Register of Historic Places also includes criteria consideration G, which allows for evaluation of properties and sites that have achieved significance within the last 50 years (including properties constructed within the last 50 years), provided exceptional importance can be demonstrated. In the case of Japantown, the exceptional importance of the ethnic Japanese community in the Western Addition of San Francisco extends from its origins circa 1906 to the present day in which the urban neighborhood of Japantown is an established hub of *Nikkei* culture, politics, commerce, events, and tradition at the regional, national and international levels. In addition, the period of federally funded urban renewal in Japantown, which occurred largely within the last 50 years, is a complex but important legacy that resulted in displacement and disruption of social and physical fabric, but also construction of several *Nikkei* housing complexes, commercial structures, institutions, and open spaces with deep connections to the historically rooted community, that have also come to characterize the Japantown neighborhood. Therefore, the Period of Significance for the Historic District, as well as the boundary and the contributing properties as currently identified, warrant reevaluation to consider properties that achieved significance for association with the historically based community and cultural development of Japantown within the last 50 years.

The status code of 7N1 assigned to the Historic District means that it may become eligible for listing in the National Register of Historic Places when it meets specific conditions. Specifically, further research and analysis of the Historic District, including its character, elements, and geographic extent, is needed in order to clarify, establish, and make final determinations regarding the Historic District. Until such time as final determinations of the Historic District are made, properties identified as contributors to the Historic District (except for properties also identified as individually significant) are assigned individual status codes of 7R, which means that these properties were identified in reconnaissance level survey but not evaluated. Contributors to the Historic District that were also identified as individually significant are assigned status codes of 3B, which means that they have been determined eligible for listing in the National Register of Historic Places both individually and as contributors to a (potential) historic district through survey evaluation. Properties determined eligible for listing in the National Register of Historic Places are accordingly deemed eligible for listing in the California Register of Historical Resources and for local listing.

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