

HISASHI FUKUHARA (1-1-1-1)

F: There were a lot of internees but now there are only two left.  
The others have all died.

Mrs. F: After the war we came here, you know.

T: Before that was Honokaa side?

Mrs. F: Yea, Honokaa. Boy I pay all the damages. Lucky I had the trade,  
no? If not .....

F: We moved here from Honokaa.

Mrs. F: After he came back, they jam up my lease. We had a lease, no,  
our land. But they said that lease was no good so we had to move  
away. They gave me bad time, boy, I tell you. After they chase  
us -- well, war time I had some boys from here -- I treat them  
good, so they said come Kona, no? That's what we came, no? Other-  
wise they say the lease no damn good. My husband taken. Oh they  
give me bad time. But after they chase us, the place all burn up.  
The building, no? Oh, they give me bad time, though. That time,  
nobody can help, no?

T: Mr. Fukuhara, your age is eighty...

F: 86.

T: 86?

F: Yes, I was born in 1897.

T: And you are from Yamaguchi-ken?

Mrs. F: No, Kumamoto-ken.

T: Kumamoto-ken?

F: Yes, Kumamoto-ken. I came from Japan in 1916.

T: 1916?

F: Yes, Long time, no? 1916.

T: How many brothers and sisters do you have?

F: Huh?

T: Brothers and sisters?

F: Ran a barber shop.

T: No. Your parents.....

Mrs. F: Your parents in Japan.

F: Huh?

Mrs. F: His parents in Japan?

T: Yes.

Mrs. F: Your parents. Their occupation. Your parents were farmers.  
Your parents.

F: What about my parents?

Mrs. F: What did they do in Japan?

F: My parents were farmers.

T: And how many brothers and sisters did you have?

Mrs. F: Your brothers and sisters.

F: Occupation...

Mrs. F: Your brothers and sisters. He's hard of hearing. How many  
brothers and sisters do you have?

F: Oh, brothers and sisters? I have three.

T: Three?

F: Yes. They're all living in Japan. My oldest brother is 92. And  
my younger brother is 82. I'm in the middle. 84...oh, 86.

Mrs. F: Your father had come here.

F: My father was here.

Mrs. F: He went home before the war. Hard time they had, eh?

F: It was before the war he went home.

Mrs. F: We sent him home, no? We just had few money so we sent him  
back. He never see his wife for 37 years. 37 years they never stay  
together so we send him back, you see. First thing there was a war.  
That's why he make (die).

HISASHI FUKUHARA (2-2-2-2)

T: When you came, did you come with your father?

Mrs. F: They were all here.

F: My father was here. Then he called me from Japan.

Mrs. F: His father was here.

F: My father was here in Hawaii.

Mrs. F: Then he (the father) called him. The rest stay with the mother.

F: I came to my father in 1916. At Honokaa.

Mrs. F: He was young time.

F: I came when I was young. Now I'm makule.

Mrs. F: Even me I came old.

F: I was 18 years old when I came. I came right after I finished Japanese high school.

F: He came hard of hearing, no?

F: I've become a little bit hard of hearing lately. I'm close to 90 years old, that's why.

Mrs. F: No can stay the same, no? Me too, I coming old already.

T: What were you doing before the war in Honokaa?

Mrs. F: Barber shop.

T: Barber shop?

Mrs. F: Yea, yea. Barber shop and...

F: Barber shop.

Mrs. F: He has education so he was a helper for the consulate...

F: I helped everyone with the Japanese Consulate since they didn't know how.

Mrs. F: You know why, not everyone had an education.

F: Not everyone could understand. That's why I helped everyone.

Mrs. F: Because he has his citizenship, you see?

F: It was for this reason that I was taken.

Mrs. F: For that reason, it happened.

F: I was doing consul's job, that's why.

Mrs. F: For his country. To send that seki to America... Some teachers even who were born here, no? Their parents didn't know and they were dual citizens. So they had to take it (seki).... and then they can teach English school. If you don't have that, they don't hire you. So he was doing that and he was taken. He was doing good for these people too same time. He was helping them get their dual citizenship. But without a Japanese education, you can't work as a ryojikan. No can help. Must get education.

F: I was helping people who didn't know Japanese. They can't write anything because they don't know, right? There were a lot of people who didn't know.

Mrs. F: That's why we ran a barber shop and people would tell others who came and he would help them because they didn't understand. That time was peak, you know. You get dual citizenship, they no hire for school teacher so for those with 2 citizenship, he helped them get their American citizenship. And then there was no chance. He was taken. That night-- Dec. 7, no? He never expect -- police come.

F: It was just about 4 years.

Mrs. F: Straight 4 years. Boy, I tell you, I suffer like ....Then I tell, more better I see state and go. They say better not go. That's not place to go.

F: Oklahoma. From Oklahoma I went to Louisiana, then Montana, then New Mexico. Here and there.

T: On the day the war broke out what were you doing? Dec. 7.

F: Dec. 7?

Mrs. F: It was a Sunday.

F: It was just about Dec. 7, huh?

Mrs. F: I had gone to a dressmaker; everyone....

F: I wondered what was going on? I had listened to the radio. Then...

HISASHI FUKUHARA (3-3-3-3)

Mrs. F: Then I returned home and told you.

F: It was then she came to call me. Dec. 7.

Mrs. F: I think they took you to KMC, huh? Yea, KMC.

T: KMC?

Mrs. F: Yea, KMC.

F: Then they took 3 people from Honokaa. Dr. Tokufuji and Tsuge sensei from Hongwanji. A minister.

T: What were your feelings when they came to get you?

F: Yes. In Honokaa there was a Japanese policeman.

Mrs. F: Kodani.

F: Kodani--Japanese police guy. He came.

Mrs. F: "Mr., get ready. We...." he said something, ".... are going to take you."

F: He wouldn't say where he was taking us. "Where are we going?"

"Hurry, hurry, hurry." "where are we going?" "To the volcano -- the military camp, KMC." He took us there.

Mrs. F: There was no chance. Just get dressed. "Mr., get dressed."

F: I didn't bring anything, but I just brought my pajamas. I didn't know anything. Later I thought I could get what I needed. I never came back home; just went straight. All he said was "Come just for a while." Then when I got to the volcano camp, there were a lot of people there. About 100 were there. I was no. 106. There were a lot of people there.

Mrs. F: We were going to see him but on the way they couldn't let us in. So we came back. We didn't even reach the volcano. No allow.

F: Everyone was talking outside through the wire.

Mrs. F: They wouldn't let us in, no?

F: Yea, they wouldn't let you in.

Mrs. F: After all the trouble to go and then, Tsuge sensei's wife and Shiba sensei maybe.

F: There were a lot of people who went.

Mrs. F: Yes. Tsuge sensei's wife and reverend somebody's wife. I forget already. Too long.

F: It was terrible, you know.

Mrs. F: I'm glad they didn't die.

F: After they took care of us, saw that our food was taken care of.

Mrs. F: First was rough, eh? But after already they know they was not bad people, so.... first was rough, boy, The store down there -- the Oshima boy climbed the fence thinking he could escape, but he got hit, no?

F: This Oshima store.

T: Oh-h-h, that's the Oshima.

Mrs. F: Yes. That was the son of this store, no? That man thought he would escape by climbing the fence.

F: That man. I think something was wrong with his mind. They killed him; they shot him dead.

Mrs. F: That time they was not... they was hard time, eh, so he worry for mom and children.

F: The father of the Oshima store.

Mrs. F: There are all kinds of stories, after all.

T: When they came to pick you up, did they tell you why or give you a reason?

F: Didn't Mr. Kotani come?

Mrs. F: Yea. Kotani said, "Mister, get dressed."

F: Japanese boy.

Mrs. F: "Where are we going?" "I don't know; just get dressed. You won't be there long."

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F: That was the time they took us to the volcano camp KMC.

T: Did they tell you why they were taking you there?

F: They didn't tell us where.

Mrs. F: He's asking you why they took you.

F: No, they didn't say anything.

T: They didn't say anything?

F: No, nothing.

Mrs. F: Just "get dressed."

F: Just "We're going." When I asked where am I going?, they said they didn't know. They wouldn't say where.

Mrs. F: "Get dressed. Hurry and get dressed."

F: "Where are we going?" I asked. "You'll find out later."

T: But when they came to pick you up did they tell you why they were picking you up?

F: The policeman came and I knew the war had started.

Mrs. F: Yea, because we heard.

F: They were saying on the radio that Honolulu was bombed that's why this was.... But I thought they should tell us where they were taking us. But just like that they took me for the whole time and I didn't come back home that whole time. I thought they should tell me where I was going. That was why I didn't have clothes; I didn't take any. I thought I might send a card. Just like that, I didn't return home for the whole 4 years.

Mrs. F: That policeman has died since.

F: They took us to Sand Island in Honolulu and I stayed there for a short while. Then we stayed at the immigration house for about 2 weeks. After that, I went to Oklahoma on the mainland.

T: Mrs. Fukuhara, in the beginning, what were your thoughts?

Mrs. F: No, we and Japan were .... and then, with Japan... he was connected with the government. I knew that. That was to be expected if we got involved with Japan. Other way I cannot see. He was doing good but the war happened, no? And they pulled him away. He was doing good then.

F: That was funny. I didn't receive even five cents from the consulate, but I was helping the people for their sake. There was nothing with the consulate, actually. I wasn't receiving any money. And the consulate was happy because I was helping. But....

Mrs. F: Even now they ask, no?

F: Even now....

Mrs. F: If they don't understand something about Kona, they ask.

F: They come and ask. If they don't understand something, they send me a letter.

Mrs. F: And since he's old now, he doesn't do those things. But a new bon-san wouldn't know because he's not here, no?

F: Yea, a new knew doesn't know.

Mrs. F: Like him, they come and ask. If they are checking someone's estate in Japan. They know he can write. So he help, you see.

F: Crazy, isn't it? I was doing it for the sake of the other people and for 4 years...

T: Yes, isn't it?

F: I got pulled in.

Mrs. F: He got pulled in. And me, I must work like you know. Taking him, so I was mad. I say, "Look, you get that, you know. I tell you do good for poeple and look, I have to suffer.

F: But Hawaii was better off. On the mainland, the entire belongings were thrown away and they went to camp. The land and everything were taken by the government.

Mrs. F: On the mainland they took everything. And the teachers...

F: But Hawaii was alright. My wife still had the business to run.

Mrs. F: Teachers or whatever. All, they takem em. No more excuse,

HISASHI FUKUHARA (5-5-5-5)

They like stay, no can, no?

F: Even then, the guards and others didn't understand and they treated us like prisoners. We weren't prisoners.

T: Was that at Sand Island?

F: At Sand Island. They didn't do anything too bad on the mainland. Once they understood that even if we were Japanese, we were all gentlemen. They were bosses and not regular Japanese and they praised us for our behavior. We didn't make trouble.

Mrs. F: In the end, everyone treated them well. In the beginning...

F: Everyone was nice, nice gentlemen-- they used to say. In the beginning they didn't understand. They thought we should be treated like we were prisoners. Line us up and watch us. They had bayonets on the guns.

T: In the camp, were there set procedures?

F: At the beginning in camp, over there at the mess hall where we went to eat, the guards had bayonets attached to their rifles and they lined up on both sides of the mess hall and we had to walk down the middle. They thought we would try to escape. Yea, we had to walk down the middle. I wrote a lot of haiku about that. In the beginning it was difficult.

Mrs. F: To write letters, everyone was censored. You don't know what is what.

F: And then when we went to the mainland, we had to wash our own coffee cup. We'd all bring our coffee cups and after we were done eating, we'd bring it back with us to the camp. And then bring the cup again and on the way back, we would wash it and then hang it on a tree. It was a terrible experience! Even then everyone listened to the guards and there was no more trouble. Not even once. They said that everyone was a gentleman. Ordinary farmers didn't go. Everyone was either a store manager or banker or newspapaerman. All of us were like that so we didn't cause trouble. And later they called us by "Mr." In the beginning it was, "Hey, come here." By the end all the guards call us by "Mr."

Mrs. F: It was hard for me too. I cut hair. I am Japanese. I was taken to Pahao ~~to~~ I don't know whose cottage. I didn't know why I was taken there but it was Dr. Carter. He was worried about what the FBI was doing. He asked me why my husband was taken away. I told him that you went to Japanese school and you were an agent for the Japanese consulate. It was after lunch.

F: I was the Japanese Association secretary. And the Consul wrote to me one week one time, so I was taken in quickly. I did it for everyone's sake and didn't get anything-- did it for free.

Mrs. F: At the end I grumbled that you do people a favor and me I work like jackass.

T: When you went to the mainland, were the issei separated from the nisei?

F: Yea, separate. In the beginning, like Hilo's Kuwahara was with us. But in the end, since he's an American citizen they separated him. From the time we were at Volcano Camp, we were separated. After all, they were born here in Hawaii. They went to a different place. I think that there were two of them. Dr. Kuwahara and who was that?

Mrs. F: I forgot his name. Smart man.

F: Yes, there was another man. But they were in the Japanese Club so they were taken also.

Mrs. F: When the Japanese ships came in, they would greet them because they were the big shots.

T: When you went to the mainland, the Hawaii people were separated

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from the mainland people?

F: Like us, we were in B camp. The people from the mainland were at A camp. Different camps...  
When I went to the mainland, I was in Oklahoma first.

T: Was that Ft. Sill?

F: We were there about a month. No, no. One year we were there. They didn't like it if we made friends with the guvads. After a year, they would them immediately afterwards. It was different with other groups, but we went to Oklahoma. After a year, we went to Louisiana, then from Louisiana to New Mexico.

T: That was Santa Fe?

F: Yes, Santa Fe. I was there for 1 1/2 years. I was at the other places for a year. I was in the second group from Hawaii. The first group were all people from Honolulu. People like Sumida, Hashimoto...I was in the No. 2 group to go to America.

This is a book about internees. Mr. Furuya wrote it.

T: Which book is that? Is it Hassho Tenten?

F: This is the book on internees. It contains the names of all the people.

Mrs. F: The people taken away?

F: Yes, the people taken. The people who went to America--their names.

T: Behind Barbed Wire.

F: Yes, Behind Barbed Wire...Furuya wrote this.

Mrs. F: Did he die?

F: Yes, he died.

Mrs. F: The University has asked us to respond about two times, but I don't since I have no education. My girl is working at the State Library at Honokaa. She is the head there. My boy, thankfully, is working at the Honolulu Post Office. He was in the military for 20 years, then he worked in a military office. But he only had two years of school, so he went to the university for his degree and is working at the Honolulu Post Office. I just get one boy and one girl. This happened when they were small. Now they are working.

T: Is that three children that you have?

F & Mrs. F: No! One boy, one girl.

Mrs. F: My daughter works in the State Library in Honokaa. My boy had salary, but that wasn't enough...

F: My son works at the Honolulu Post Office.

Mrs. F: Near Hawaiian Airlines...big building. I just have one girl and one boy. But he was good boy, though. Till today. Twenty years, I thought he going be drinking, smoking, but he never do. Till he come back, he no change--no drink, no smoke. He used to school farm, what you call, tractor. Only 20 cents one hour--two hours he work--40 cents. Then he, Tribune Herald, he deliver. At that time, it was only 75 cents per subscription. At that time, it was just a little pay. I think, one month \$30 he brought home.

(He would say) "Mom, give me only 25 cents. I go movies, that's all. The rest, when you sick, you close the barber shop." Was a good boy...till today.

F: The children suffered. Nobody would play with the children of internees.

Mrs. F: My girl was returning home from the library. She was stopped and told, "This is not Japan. This is the United States. I want you to respect it." They stopped her with the intent to punish her. And then, my boy was up in an ohia tree. They didn't bother the other boys, but just my boy. They told him the same old stuff. They teased him...even me. We had a tough life.

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Mrs. F: Even those in the military, they turned their backs on us because he was taken away. So I would say, "Hey, my boys fighting hard too, you know. Don't think that I'm nani (something)" (They would reply) "oh, okay, Mom."

Oh, I should have kept those. At our place, we had those things that would make pictures in ten minutes. Oh, they cut hair, they give me a stack, but I never keep. They show to their parents, I was a barber like that. I treat them good. Wartime, you know, plenty fellows give the MPs when they drunk. But me, I tell them not to the MPs, but to the other fellows, "You help him." So they took care of me. When they get drunk, they drop their money, I honest and give them back. So they treat me nice. They talk something, I say, "Hey, my boys are fighting hard too, you know!" Like that... "Oh!, okay, Mom."

But Japan-born barber shop owners, they close the barber shop already. By the time they get drunk, they scared already. Alien that's why. But me citizen, so I say "Hey, you folks better be, you know... I going be just like you folks mother." (They would reply) "Oh! Okay, mom." They was nice to me, though. That's how I get the business.

F: It's because she's Hawaii-born (laughs).

Mrs. F: They used to turn to me, and I would say "Hey, you listen." (They would reply) "Oh, okay Mom." Tough life same time but they was nice to me. Most, they tell MPs, yeah? So they get lock up. But me, I give them break. To the buddies, I tell them go take care of them. They say, "Okay." They even dropped their money-- even \$20. I no like take, know. So I was honest with them.

T: Mr. Fukuhara, wasn't it difficult for you being separated from your wife and having to do everything for yourself?

F: Well, everyone was together--together in the same camp. There were cooks. The cooks were internees from the group. Our friends would do the cooking of our food. In the beginning, the soldiers did the cooking. Later, we choose the cooks from among us and they prepared what we ate. We were lucky. They would buy rice and buy whatever Japanese liked to eat--daikon, koko, any kind.

In the beginning, the soldiers were cooking for us. It didn't suit our tastes. In the end, it was good because Japanese, the internees were doing the preparations and cooking.

T: What kind of work were you doing in the camps?

F: In the camps, jobs weren't really...

Mrs. F: Didn't you say you earned 5 cents for cutting hair?

F: No, no. In the beginning, I didn't work any. If you wanted to, you could work, but you didn't have to. That's why... everyone had long hair, really long hair. I taught the internees how to clip their hair and I would finish the rest with a razor.

Mrs. F: How much was it? Five cents or 10 cents?

F: For 10 cents. One person was 10 cents. I left a box for everyone to put their 10 cents in. Everyone enjoyed that and I received \$15 monthly allowance. That came in handy. Took care of the cost of cigarettes.

T: Did you have free time after you finished your job as a barber?

F: Yea. Everyone couldn't stay still for a long time. So everyone would do something. Some would get wood and all kinds of material. They would make dolls and bowls. They pursued their interests. They would make these things out of wood. They don't do things like that nowadays.

Mrs. F: What did you do?

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F: I didn't do anything.

Mrs. F: Didn't you write haiku then?

F: Haiku...And then, there were a lot of Japanese from South America who were interned.

T: From Peru?

F: Yes, I taught those people how to write haiku.

T: Then, Mr. Fukuhara, did you go to Crystal City?

F: No, I didn't go there. In the beginning, I went to Oklahoma, then to Louisiana, then Montana...Missouri, then New Mexico. Towards the end, they sent everyone to New Mexico.

T: Is that so? Is that where you were together with the people from Peru?

F: The people from the continent...

Mrs. F: He's asking where did you meet the Peru people?

F: South America? In New Mexico. They came from Panama and Peru. We were together in New Mexico. They gathered everyone from here and there at New Mexico towards the end (of the war). It was very interesting then.

Mrs. F: I hear the priests resisted a lot.

F: The priest sure fought a lot.

Mrs. F: No more respect.

F: No. They didn't know if they were to be returned to Hawaii. They thought they were returning to Japan. That's why everyone was fighting, even the priests. And they were returned to Hawaii when they thought they would never return.

Mrs. F: That's why they didn't give a damn, yeah?

F: They fought and did anything.

Mrs. F: And the priests didn't act like priests.

F: Not a one.

Mrs. F: Roughneck, eh?

F: Yes, roughnecks! The priests were young. We were different; they were young. But we were fairly young. Compared to us, there were many who were older. I was 40 something while the rest were over 60. Honolulu's big shot Mr. Sumida was 60 something. I was still 40 something.

Mrs. F: I was still pretty young then. Now makule--how fast yeah!

F: And the guards, the American guards, a lot of them could write letters. So the internees would write letters for them. They would come and say "Please" to the internees to write the letters for them.

Mrs. F: Yeah, some of them weren't educated.

F: They didn't have education, and these guards were regular soldiers. In that respect, the Japanese were better educated and knew much more. There were many haoles in the military that couldn't write letters.

Mrs. F: Not all are well to do, know.

F: Yeah, the internees wrote the letters for them.

Mrs. F: The Japanese wouldn't come to our house. I was able to survive because of American soldiers, Portuguese and Hawaiians. The Japanese would come. They thought if they came, they would be taken away.

F: Since I was taken away, they were afraid and would not come. Even friends wouldn't come.

Mrs. F: They were afraid, no?

T: Did you write haiku during the spare time in the camps?

Mrs. F: (Repeats question)

F: Yes, yes. It's true. There was a lot of time at the camps. Since



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F: (cont.) I didn't do anything special. The guys who did the cooking were busy. I didn't do anything, so I taught the guys from South America haiku. They asked me if I could teach them, so I taught them. They really enjoyed it.

Mrs. F: They were all well-educated...school teachers.

F: They graduated from industrial schools, universities. They came from South America.

T: What about religion in the camps?

F: Everyone was practicing their religion. The Christians would go to Christian services, and they had about 100 ministers. They must have had about 200 Hongwanji ministers. And when there was a funeral, 100 Buddhist ministers would get involved. Could really have a good funeral. When a Christian died, the minister would gather about 100 of the Christian faith from the mainland and Hawaii.

We were all held there. Tendai sect was there; Shingon sect was there; they were all there. Just about every sect was there. But Hongwanji and Jodo sects were the most represented.

T: Did your feelings about religion change after your stay in camp?

Mrs. F: (Repeats question to husband)

F: No, it hasn't changed. I...it doesn't change when you're in camp. The Buddhist priests and ministers were all there. If they weren't there, maybe it would have changed. But I belong to Soto sect and there was a Soto sect minister there. It doesn't change there usually. The old are hard-headed, so you most assuredly don't change. Old timer (are) hard head.

T: How did you communicate with your family at home? Letters...?

F: Yes.

Mrs. F: No, to me. How did you, you know...write letters?

F: It was very interesting when I wrote letters to my family. This is the letter I wrote to my family. When I wrote a letter, it was censored over there by the office. They would cut it up like this. Sometimes only half of the letter would be left. And when she would write, it would be cut here and there. I wouldn't understand. Even when I wrote, she wouldn't understand what was written. They would open it (the letters) and censor them. What was left is very little. It was terrible.

Mrs. F: You wouldn't be able to tell what was what.

F: They permitted letters. They examined the letters before sending them to Hawaii. They used to cut out quite a bit. If anything was important, they would cut it out. You could write about anything. They had those who wrote haiku, then those who wrote tankas. They had carpenters, merchants, plumbers and everything else.

But when I taught the South Americans haiku, they were very happy. They enjoyed it. They enjoyed it. They had a lot of young ones from Panama and Peru.

Particularly in New Mexico where they collected everyone. People from Panama and Peru.

T: Could you call your wife over if you desired to do so?

F: Yes, the ones who wanted to did. I did too, but she was operating the barber shop. The wives of priests came over since they didn't have work.

If the wife came, the couple were put into a different camp. The married couples were placed into another camp. The single men were put into their own building. They had 40 to 45 in one barracks.

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Mrs. F: It didn't make sense to go.

F: The priest family came over. My wife didn't come because she had her work. She had a barber shop...It's been a long time...40 years.

T: How do you feel about camp life now? Do you feel that you benefited from the experience or do you feel that you had some bad exxperiences.

F: It was really disruptive to family life. We felt like we were single again. There were many that went off their rockers. In the end, we became familar to the routine. We had to do things to keep ourselves occupied. Poets wrote haiku, carpenters built, plumbers also busied themselves, and gardeners kept gardens. It was better that way. It was better to keep busy. If you didn't do anything, something would go wrong in your head. Become crazy.

Once a week the guard would take us outside.

T: To the town?

F: Yes, outside of the barbed wire with two guards. Sometimes they would take us to town to do our shopping.

Onetime in Oklahoma, there was a guy who the guards thought was escaping. They shot him dead with rifles. That was Oshima that we mentioned earlier. There weren't too many cases like that, but that one occurred in Oklahoma.

There were many other incidents -- it's been too long to remember. It's been 40 years.

T: You didn't have probelms with food and medical service?

Mrs. F: (repeats question.)

F: No, the doctors were captured too. They were there too. They built a clinic and went to work. They worked for \$15 a month. I worked as a barber and got \$15 a month. The priest didn't get paid. The ones who cooked for \$15, too.

T: Everyone got the same?

F: Yes, all got the same. Even the doctors were getting \$15.

Mrs. F: I think the reverend's Mrs. got support over here.

T: I hear that a lot of them had a hard though. I heard that some of them were getting something from welfare.

Mrs. F: You mean some of them got welfare? They've got a lot of room to brag because I didn't get one cent of support.

F: I had difficulties in obtaining things from home because of the censor. Even if she sent something they would confiscate it because they didn't know what it was. They even kept the food. In the beginning the food didn't agree with Japanese taste but towards the end they started to serve sashimi and other things. They started ordering everything (Japanese foods) and fed us. It was good. Kamaboko and any kind. And the Japanese wanted to eat it. In the end they fed us what we wanted. The Japanese would order the foods. We had all kinds of occupations among the inter-nees -- restaurant managers were there.

T: A small self-contained society.

F: Yes, yes. And everyone was working there.

Mrs. F: Aterwards I thought I'd better join, I'd better see how they... come to find there's no place to go. "Don't you go" they said. Okino the lawyer died already, didn't he?

F: Who?

Mrs. F: Attorney Okino. Yea, I think he passed away. He said not to

HISASHI FUKUHARA (11-11-11-11)

go. He said your daughter can stay with us and help and go to school. But my girl no like, yeah? You know, even I like go but my children no like. You know that age already, they like....

F: If she didn't have any work she would have been there, she would have come. But she had a barber shop.

Mrs. F: But if I went, poho. No can pay up all, no?

F: We were lucky that she had work.

Mrs. F: But I wasn't American citizen then. I regained it. You know, certain year you lose (citizenship). And I regained, you see. Lucky.

F: But the wives of the high school teachers and priests couldn't do anything. They couldn't survive and they had to go to the mainland. A lot of them--school teachers, priests-- called their wives over. I was there the longest -- 4 years. Some only stayed 1-2 years

Mrs. F: Why is that? Were they arrested later?

F: Some of them were arrested later. I was arrested in the beginning. There were some that were arrested way at the end; they only stayed a year. Some not even a year.

T: How did you get out of the camp? How were you returned?

Mrs. F: At the end, how were you released?

F: We must have had government approval.

T: But all of you at one time?

F: No, in intervals. Two, maybe three, four. They had some reason for leaving.

T: Did they have a special reason?

F: Some, the guards made mistake. They had no reason for being in there. And they were released.

But I was there from the beginning. I was arrested on December 7 and I wasn't released until after the war was finished. I was there the longest. During that time there were those that returned to Japan and those that were allowed to return to Hawaii. Some went to America and never came back; they stayed on the mainland. But all in all not too many. The people from the mainland were released during the war, but those from Hawaii were mostly there for the duration.

T: Did you have any re-adjustment problems when you came back? Your wife had been on her own and making her own decisions and you come back and take your position as the husband again.

F: We didn't particularly have any problems, did we?

Mrs. F: No, no more.

F: You came to greet me, didn't you?

Mrs. F: I forget. I carry so much responsibility. My children was small, yeah?

F: How was it now? Hongo came to greet me so you must have been there too.

Mrs. F: I think so, but I forget.

F: I was surprised to see him there.

Mrs. F: Oh, my brother-in-law from volcano. He passed away already.

F: So you must have come.

Mrs. F: I think so, but I forget already. Too long.

HISASHI FUKUHARA (12-12-12-12)

F: The people from Hawaii came back on the same ship from Honolulu.

Mrs. F: It's been a long time.

F: It's been 40 years and we've forgotten a lot of things.

T: What was the feeling that you got from the Japanese society when you came back?

F: The most important thing was my children. I was worried about them -- were they sick? had they continued to go to school? I was thinking all those things. But since my children were progressing I was reassured. We had a business; we had a barber shop. My wife continued it operation so that was good. So my circumstances were different from the priests. My wife wasn't in a desperate situation; she had income. But in the priests' case, if they didn't go to the mainland, they had to depend on others to exist. But in my case, my wife continued the business. So I didn't worry too much.

T: During the war, the Japanese society didn't have too much to do with you and your family since you were interned. But when you returned, how were you received?

F: When I returned, I didn't think of it as being too different. Over there it was like a group of singles getting together. There were no families there. But when we returned, there are the children and other things. So you fall back into your old lifestyle. But I think if a man was single (at that time), he would be very lonely. Being over there for such a long time and come back to no wife and children, it much have been pretty lonely.

The saddest thing would be if your wife had passed away while you were interned. Or, if during that time, a young man's wife had attached herself to another man. Those are sad instances.

But we had a family and continued our business. In that respect, I had no worries. There was someone there to look after the children. They had no real difficulties.

But for religious leaders, the ministers must have had problems. They didn't have an income. But we had a business. If you had a store or barber shop, you didn't have to worry too much.

Mrs. F: But things weren't the same. Income was low working by myself. I must send 2 kids school too, yeah? But we made it because of the American soldiers-- the haoles and others in Hawaii. The Japanese weren't concerned about us at all. They were scared (to associate with us). They thought they would be arrested themselves. They just avoided us.

F: And that was the hardest. They looked at the internees' families through the worst possible light.

Mrs. F: They wouldn't even talk to us.

F: Even my friends would separate themselves from us and cut their ties. That was the harshest. It's like they considered us bad people.

Mrs. F: After he came back, they come talk, see us.

F: They thought if they maintained their relationship with me, they'd be arrested themselves. My friends kept their distance, even though nothing happened.

Mrs. F: Since I heard that you were coming back, I was thinking about being admitted to the hospital. I couldn't stand it any longer. I didn't have to go after all. I had gallstones. Oh, I suffer. My boy called doctor. That time they didn't operate and they sent me home. They treated it with medicine.

HISASHI FUKUHARA (13-13-13-13)

F: When you're by yourself, you push yourself too hard. And that's what happened.

Mrs. F: Oh, I suffer. He come back, I thought I go land in the hospital.

F: Then the husband isn't there, the wife has to carry the responsibility of both husband and wife. That's a difficult task.

Mrs. F: We didn't have any relatives.

F: Even those with stores had a difficult time. With the husbands gone, they didn't know what was what. Who bought what and who borrowed what.

T: When you came back, did you return to your old ways?

F: Yes, yes, the same old ways.

Mrs. F: Do you remember the old ways? It's been so long.

F: There were no particular problems.

Mrs. F: Lucky I had my work. I still had my mother but we no can get that kind. They took the radios, they took the children's toy rifles.

F: And my parents went back to Japan before the war started. I was relieved about that. I had my father then. I sent him back to Japan in 1940. That was good timing. I didn't have to worry about him any more.

Mrs. F: He went back and saw the wife and died. He wanted to drink sake but couldn't. Poor thing, no? But at least he saw the wife. Thirty-seven years he never see her.

F: Anyway we faced hard times.

T: Hawaii and the mainland were different cases. In the mainland's case, entire communities of Japanese were placed into the camps. But in Hawaii's case, only leaders from the community were placed into camps. How did the absence of these leaders affect the Japanese community in Hawaii?

F: Well, now....everyone had a different situations.

T: But when the priests were taken to the camps, who was left to perform marriages.....

Mrs. F: Oh, those cases. The priests had replacements. If we had a need, Rev. Higa was taken away,...

F: They didn't have any Buddhist priest around. They were all taken.

Mrs. F: But there was the Christian minister who used to teach Japanese school. That's the kind of people who became replacements.

F: Yeah, yeah. That true.

Mrs. F: Those people...

F: School teachers conducted funerals.

Mrs. F: It didn't matter whether if you were a Hongwanji Buddhist or not, there was none of that kind of distinction when he took over.

F: You know the Japanese have many sects--Shingonshu, Jodoshu, Hongwanji. They made it so that there were none of those distinctions. Especially since there were no priests around. They were all hauled away.

Mrs. F: There were retired priest that took over...

F: It didn't matter if you were Christian, Jodoshu, or Hongwanji, they all joined together.

T: What would happen when there was a problem within the household? Who would do the counseling? If it was before the war, wouldn't the priest help out?

Mrs. F: During the war, there weren't too many instances like that.

F: During that time, everything that was Japanese was suspended. You know, things like the Japanese Association, haiku clubs, those were all disbanded. There was nothing left. There were no Japanese organizations left. They pulled the heads of all these organizations.

HISASHI FUKUHARA (14-14-14-14)

T: After the war ended, were these groups as prominent as the pre-war days?

F: They restarted. Japanese schools restarted. The Japanese shrines restarted. I thought those things were lost forever. But they came back to where they were before the war. I think that's where America shows its greatness. They don't squabble over the little stuff. It's a big country. When we returned, it was just like before.

Anyway, I spent four years over there and faced some difficult times. But, I think that was good. It's alright to experience something like that. It was a good experience.

T: If Japan and America went to war again, do you think something like the internment would happen again?

F: They might do it again. (laughs) But America now realizes that it made a mistake back then. They didn't have to intern us. The Japanese wouldn't have caused any trouble. That was nothing. They didn't need to take us away. America did a foolish thing. Now they realize that they made a mistake. It was unnecessary.

We are doing business in America, and it's because of America that we were living. We wouldn't make trouble.

T: Were you writing haiku before you went to camp?

F: I was writing haiku from the ninth year of Showa. It think that was from 1935. Showa...1940 was Showa 15...The war started in 1941, didn't it?

T: Yes.

F: December 7.

T: So you were writing before that?

F: Yes.

T: Did you notice any change in your haiku after you went into the camps?

F: Yes, I wrote them in the camps.

T: But...

F: In the camps, they had everything. Haiku, calligraphy and song lessons. Handicrafts and other things that you make with your hands. You could learn things like that. All kinds of things.

I was...when was that, now?...after I was taken away...when I was in Louisiana, there were some young ones from Panama. A Panama group. They asked me to teach them how to write haiku. There were 30 to 32 people that I taught haiku to. They really enjoyed it. I don't think thing like that were developed in South America. The ones who came from South America were mostly young boys. The ones from Hawaii were mostly the elderlies. South Americans were young.

T: What about the ones from the mainland? Did they express any interest?

F: Yes, when I was in Louisiana, the guys from the mainland were in a different camp. They were in "A" Camp. The ones from Hawaii, the Hawaii internees were in a different camp. We were in a different camp. It wasn't until we were in New Mexico that we were all together. The guys from the mainland and those from Hawaii. The guys from the mainland were in a different camp.

T: Did the people from the mainland have any interest in haiku?

F: They had haiku on the mainland. But there were some from the mainland that joined my group. Haiku, tanka and songs...they had people who did those things...We all studied and learned within there. Those who didn't know haiku learned. They also learned tanka. We all had time. We had all the time we needed. They made dolls and other things. There were a lot of instructors since the Japanese were arrested.

T: Did the content of your haiku change? If you compare it before and

HISASHI FUKUHARA (15-15--15-15)

T: (cont) and during your camp years?

F: There is a difference. When we were confined, we would construct the feelings that we were experiencing then. We didn't know what was happening outside. Just the feelings while we were confined. Our universe was different then. If it is now, we know of world events and write about them. But back then, we didn't go out, so we didn't know of them. Just the thoughts within the camps. As a result, there is a lot of suffering that comes out of the haiku. There are things like when one is separated from one's family. Separated from one's children. You can't see them. Since we can't see them, we don't know. You can't write haiku about things you can't see. Only things that are felt in the soul. So, being confined, we only knew of what we saw in the camps. We didn't know what was going on in the outside.

Even now, I oversee the needs of 15 pupils. It's very interesting. We just had a gathering in Waimea. A haiku gathering.

T: Do you think the young ones nowadays have an interest in haiku?

F: Young people? The young ones...there aren't that many. There aren't that many young members. Even in my group, there are only old-timers. There are those who were born in Hawaii, but they are pretty old. The Hawaii Hochi asked me to write some haiku for them...

T: Your interest in the camps was concentrated on haiku?

F: My hobby is just haiku.

T: What about tanka?

F: I don't know anything about tanka. I daubbed in tanka, but I decided to concentrate. If you are writing haiku, that's what you should concentrate on. If you expand to tanka, they won't be real. Stay with only one. Those who write tanka should stick to only tanka.

Those from Waimea, Hilo and here (Kona) got together. I am supposed to submit these poems to the Hochi. We had a convention. Kamuela and Hamakua, Kona and Hilo. It's been about ten years since the last one. We finally got together. We got together at Waimea.

T: Did you have a lot of kotowaza in the camps?

F: Yes, we had quite a few. The Japanese like those. That wasn't in the world of haiku. They had kotowaza.

T: What kind of thing were popular in the camps?

F: They had a few. They had tanka and shi (poems). They had variations of haiku. Our's is 5-7-5, but it didn't matter how many lines that you had in the other. Ours had 17 characters, but the count in the other group was different. Like in tanka, there are 32 (characters)... There's two styles of haiku...

T: The haiku that you wrote in camp, were they for your own self?

F: They were my thoughts.

T: Were they written for yourself?

F: That's right.

T: Were some written for your family or other internees?

F: Haiku become your personal records of that moment or day. If you write another one next month, it'll be different. That becomes haiku. When we were in camp, it was the experience of camp life. You can't write haiku from something else that someone else wrote. It has to come from your own head. The experiences of today. If it's tomorrow afternoon, then it's tomorrow afternoon's feelings... There are times when nothing comes forth. When you look at a book then, something comes, but I can tell it's a copy. It's so obvious. That's not good. It has to come from your own head. Today, tomorrow and the day after are all different...in your head. On this island, there are four centers for haiku. Hilo, Kamuela, Kona and Hamakua. There one group for tanka in Hilo...



HISASHI FUKUHARA (16-16-16-16)

- T: Did you share your internment haiku with people after you were released?
- F: Everyone was interested because of the uniqueness of haiku written in the camps. Especially since the universe is small when we were in the camps. They enjoyed reading those haiku. The Japanese wanted to know what happened (in the camps). They could experience that through the haiku. They experienced the suffering and the happiness when someone brought something in. A become a good record. You can record anything that your feeling in a haiku. It's like an essay. You can't eat what you want to eat, you can't buy what you want to buy--that's the kind of feelings that you can express in the haiku. It's in the making of the haiku that one faces the difficulties. That's what I was teaching.
- T: Do you think that by reading your experiences of the internment camps, the young ones of today can learn something from your haiku?
- F: I don't have too much faith in the young ones of today. I can't talk to the young ones effectively. Maybe if there were someone who has studied haiku and can speak English that might understand the haiku. For someone my age, it would be hard...I've been thinking about that...how to leave the haiku so that they would be able to appreciate them later in life. We'll need someone who understands English. I can't write in English, so it won't do much good. We need someone who can read English and who is Hawaii-born. It's a treasure that's sealed in Japanese. If it's lost, it would be a tremendous loss. There must be someone in Hilo that knows Japanese and English. It'll be someone like that who would carry on the haiku tradition. It's such a good thing!
- T: Was haiku popular before the war?
- F: Yes, it was very popular. I started haiku in 1934. At that time, there were many who were born in Hawaii that had interest in haiku. Even now, there are some in Hilo. There are some young ones from Japan who married local born people.
- T: Are you familiar with Dr. Jiro Nakano?
- F: Yes.
- T: He's collecting haiku and tanka from the camp days.
- F: That person said once, saying that he wanted to meet me. We still haven't met. We still haven't had a chance. I'll follow through on it now. He has the interest. He's concentrating on tanka now.
- T: He's translating them into English now.
- F: Is he from Japan or local born?
- T: I think he's from Japan.
- F: He's doing tanka right now. He hasn't gotten to haiku yet...