JAPANESE CULTURAL CENTER OF HAWAI‘I

VOICES OF LIVING HISTORY INTERVIEW

with

Congresswoman Colleen Hanabusa (CH)

March 27, 2019

Interviewer: Melvin Inamasu (MI) and Jane Kurahara (JK)

Notes: Comments in brackets [ ] are by the transcriber. Inaudible words or sections are identified by ((?)) in the transcript. This transcript has been lightly edited for readability.

MI: Today is March 27, 2019. We're in the conference room of the Japanese Cultural Center to interview Congresswoman Colleen Hanabusa. My name is Mel Inamasu. I'm a volunteer in the Resource Center and assisting me with the interview today is…

JK: Jane Kurahara, also a volunteer.

MI: Okay. From what I understand Congresswoman Hanabusa has a very extensive history in terms of family internment stories and so we're here to try to capture that part of her story and also to learn a little bit about her personal life, and maybe a little about how this family heritage might have shaped her life. Okay, I'm going to begin by asking her to tell us her full name, month and year of her birth and where she was born. And then I'll start asking you about your family background. Okay, so go ahead.

CH: Okay. So, my full name is Colleen Wakako Hanabusa. My date of birth is May 4th, 1951.

MI: Okay, and where were you born?

CH: I was born, technically in Kapiolani. No wait, stop.

MI: I mean which neighborhood were you born in?

CH: I was born in Queens Hospital. But I grew up immediately in the Waianae area.

MI: Waianae.

CH: In the town.

MI: Okay, we're going to go step by step. I'll try to make it so we can figure it out. Tell me the names of your parents. Let's start with your father, first. Full name and …

CH: My father's name is Isao Hanabusa.

MI: No, if you know the year of his birth.

CH: I think, my father's name is Isao, I-S-A-O.

MI: Okay.

CH: Hanabusa. [He had] No given American name but he was called Sam by some. And he

was, he was born—I gotta go backwards—so, he was born in, twenty years before me is my mother. My mother is 1931 and he's nine years older than my mother. So that would be he was born in 1922, and he was born in Waianae. The interesting story on that is, my mother's grandmother, my great-grandmother, was the midwife for the Waianae Plantation. So, she actually was the one who …

MI: Delivered your father.

CH: Delivered my father and my mother. And, my mother is June Utako Muroda.

MI: U-T-A-K-O.

CH: Yeah, U-T-A-K-O Muroda, and she was born on June 6th, 1931. But the joke in my family is that she was actually born on June 6, in the sixth year of the Emperor Showa. So, it's six six six. Which she said, my grandmother said actually contrary to Christian tradition, where 666 is the sign of the devil and it's very lucky because there's a way to write a name with the 6-6-6. And she was also born on the Waianae Plantation. She was delivered by her great grandmother, her mother.

MI: Okay, let's stick to your father's side, okay? His parents.

CH: His parents, his father was Minosuke, M-I-N-O-S-U-K-E Hanabusa and he was, umm…gee, I don't know when he was born. (Laughter)

MI: Okay.

CH: But I can tell you that my two grandfathers passed away in the year 2000. And my grandfather, we called him *ji-chan*, was 99 years old at that time.

MI: This grandfather.

CH: My father's father. So that would make him what, [born in] 1901, maybe? And so he was, my grandmother, I don't know when she was born.

MI: What was her name?

CH: Her name was Chiyoko Nakamura.

MI: Okay, and they came, they were immigrants, immigrants to Hawaii?

CH: No. My grandfather Minosuke came when he was … I thought he told me, when he was ten. Some records have him coming when he was fourteen. Other than him, all my other grandparents were born in Waianae.

MI: So, you're…

CH: *Yonsei* [fourth generation].

MI: *Yonsei* on one side and…

CH: Whatever it is, three and half, three quarters on the on the other side. What's interesting about my grandfather is that his parents were here, so it was just that he was, he and I think his siblings were all born in Japan but …

MI: The parents left them back there and came to Hawaii?

CH: No. My grandparents, apparently my great grandparents would go back to Japan because they were not working on the plantation. They were…somebody said they made tofu and

stuff like, that they sold to the plantation workers. It was a very interesting …

MI: So did they didn't come to Hawaii to work on the plantation?

CH: They didn't seem like they did.

MI: Okay.

CH: I'm not quite sure what back then allowed that kind of relationship, but they also went back to Japan, in between. So, it wasn't like most people when they came here. My grandfather came here and, of course, they stayed. My *ji-chan*. and my *ji-chan*, so he came at a very young age. And his, what he eventually became was the plantation fisherman.

MI: Which plantation?

CH: Waianae Plantation. People don't….

MI: The plantations had fishermen? I mean they employed people to go fishing?

CH: Well, I guess, I'm not quite sure if they employed you. But what happened is that you could only sell to the plantation store.

MI: Really?

CH: So they had that part. So he was the plantation's fisherman.

MI: He was, was he one of several fishermen or was he the only one for the plantation?

CH: No, no. There were several of them. And I think over time, they were able to sell because when the war happened, the plantation was basically kinda closed, closing down or closed down, at that point. So, he was selling to, you know, downtown or whatever. But he was…

MI: The plantation closed down because of the war?

CH: No. I think they closed down during the war, I think. Something like that because my other grandfather, Muroda grandfather, was the carpenter for the plantation. So he was still, they were still milling. I don't know if it was the last harvest or …

MI: Which plantation was this?

CH: This is all Waianae.

MI: All Waianae.

CH: Waianae. People don't think of Waianae as having a plantation, but it was a plantation town.

MI: Let's start with your father's side, the grandparents. Can you tell us any stories about them? Hardships in Hawaii?

CH: Are you talking about my grandparents or my great grandparents?

MI: I guess it's the great [grandparents].

CH: My great grandparents. I don't remember if I ever met my great grandmother. I know I never met my great grandfather. But my great grandmother, I don't remember if I ever knew her or I just saw pictures of her, but I know that she was in Hawaii at various points

in time. And then she, that was, I think, I think it must be just pictures because I was born after the war and I think she was here before the war. She was supposed to be, the stories I was told was she was a fairly large woman, especially for a Japanese and then she was a very strong woman. So she did a lot of manual labor. She could do manual labor. But she didn't work on the plantation, from what I understood. And, she—like I said earlier, I had heard that they actually went back and forth to Japan. I don't know what permitted that, but they did go back and forth to Japan. During, before the war, however, she was in Japan. They were both in Japan. I don't know at what point my great grandfather passed but she was there.

MI: Okay.

CHI: Because what happened, of course, is that on the day after, something very close to the day after his graduation from high school, my father's younger brother, immediately younger than him, was sent to Japan to take care of the grandma.

MI: Okay. What about your grandparents? What do you know about them? On your father's side.

CH: Oh, on my father's side, yeah…

MI: It's very complicated.

CH: So what I do know is my grandmother, on my, all of them, I guess, all of them worked on the plantation…

MI: On Waianae plantation.

CH: Yeah, until they were married. So there is a book called "Waianae". It's a book about the plantation and …

MI: Are they mentioned in there?

CH: Well, there's a picture of my other grandmother, in the garb, you know, when they used to cut cane.

MI: Really, on your mother's grandmother…

CH: My mother's side, yes, my grandma on my mother's side. But my grandmother on my father's side also worked …

MI: Worked in the fields.

CH: Worked in the fields. But when she married my grandfather, because he was a fisherman, the stories I would always hear about them was, you know, she would be at the beach and they would repair the nets when the fishermen were out, so they….

MI: In addition to working in the…

CH: No, once she got married she didn't work in the fields.

MI: Okay.

CH: So once she married my grandfather who was a fisherman, the stories I would hear is that she would be there and she would make the nets. My father went through the ninth grade. He didn't go any further than that because he was the oldest son and had to help with the family finances. Oh, my father really believed in education. So he made sure the

youngest boy [his brother], who has now passed … but they've all passed except for my aunt. The youngest boy and my aunt went to college. So my uncle, Reggie, eventually moved to Palo Alto, California. He has now passed away. But he was an engineer for the city of San Francisco and my aunt….

MI: Now, where did he go to school?

CH: He went to the University of Hawaii. And my aunt, who was also a teacher for a long time, her name was Hazel Tsukano. She's still alive. Aunty Hazel taught for thirty-something years within the department in Nanakuli, beginning in Nanaikapono and going to Nanakuli Intermediate and High School. My uncle, her husband, is probably, for many people, one of the people that they hold in absolute endearment. He was their art teacher.

MI: What was his name?

CH: Lloyd. They called him Lloyd but I think his given name is Itsuo. So, to digress, my uncle Lloyd was a very talented artist and his brother was probably better known in the 442nd [Regimental Combat Team]. His brother's name was John Tsukano. So if you go back and read the article…

MI: How do you spell the last name?

CH: T-S-U-K-A-N-O.

MI: Okay.

CH: So even if you go into the archives at the Star Advertiser, Star Bulletin or Advertiser, back then, you would see articles by John Tsukano. And he was the, whenever they returned to France, he would be there. Someone told me this interesting story once where the Mayor of Bruyeres, where the famous battle was, there was hanging in there a, an artwork, done actually by my uncle Lloyd, who's never served. But his brother, they took a photograph of the field and my uncle is the one who drew it.

MI: I see.

CH: So he was really very beloved by the students. Probably his famous student is, his name is Joseph Momoa. The reason the name is familiar is because he's Jason Momoa's father.

MI: Father?

CH: Yeah, so Aquaman [2018 film].

MI: But he's an artist?

CH: Yes. Joseph Momoa is an artist trained by my uncle. So his artwork actually hangs in homes of Steven Spielberg and others. And how it started is even a more interesting story. What happened was my uncle's oldest son was such a fanatic over movies. So, as an attorney I represented the Teamsters Union. They were working on the site where Steven Spielberg's Jurassic Park One [was filmed]. So my cousin was allowed to go and they claimed him like, sort of like, you know, he was like somebody who they took care of, somebody they took under their wing, because my cousin was actually challenged, you know, so that's why he could sit and watch a movie for I don't know how many times. So he went and one of the *omiyages* that my cousin was given by his dad to give to Spielberg, was a piece of art by Joseph Momoa. And that's how it all started. And, they

continued and he was able to, to sell to them. And that was part of the story. But soon after that, you know, [Hurricane] Iniki hit and that was when that whole production had to end.

MI: Really? I didn't know that.

CH: So luckily, what happened was that his artwork was actually kept by Spielberg. So there were, that's how it continues. And so there were. So that's my uncle. So, I mean, that's my aunty's husband. So that's basically the family on the Hanabusa side.

MI: Okay, let's go on to the other side, your mother's side. Tell us about…

CH: My mother's side, I remember more about them, simply because when, in between all this, I was born. My father had actually started a gas station in Waianae. So, if you go down there, you still see Hanabusa. So that was…

MI: It's still there?

CH: Yup. Well, the gas station isn't there, but…

MI: The sign is.

CH: The sign is there now.

MI: What is it now?

CH: It's an auto part store.

MI: I see.

CH: And, my cousin, my uncles'… the uncle right below, the third uncle, his son, runs it and owns the operation now. The gas station was started by my father, his brother Steve, and his brother Reggie. So there were three of them, and they were on that. That's where, after the war, my grandfather came back and, I mean, Hanabusa grandfather, who was in Santa Fe, New Mexico, when he came back. Of course, you know, his ship, his sampan was confiscated, so he started to work in the service station. And because of that, my mom worked in the service station, too. And I was born and they, I remember …[Background noise] … So, so the reason…

MI: Let's come back to the wartime and we'll get you a chance…

CH: Yeah, yeah. So…

MI: Okay.

CH: That was, that's why I know more about my Muroda side because they raised me …

MI: Well… Let me digress. How do you know so much …to me, now, you seem to know a lot about your family, you know …

CH: I think it's because…

MI: You had an interest as the…?

CH: No, it's because I was raised by them.

MI: I see.

CH: See, the difference is my mother had to work so I was raised by my Muroda grandmother

and grandfather. So, I remember on that side, my great grandfather and all of that. And I think I was always a very inquisitive child, so I would ask all these questions. And over time—this is just to tell you—over time when I found out, for example, about Honouliuli and the fact that they were interned—which they never talked about—that's when I really started to ask the questions. By then…

MI: They were still here?

CH: They were still here. So, they were able to share more. Not to the detail that they shared with Gail Honda or the Bishop [Yoshiaki Fujitani] but they would tell us bits and pieces, here and there. And that's how I picked it up.

MI: Okay, I'm getting confused but let's start, let's go to the wartime. Okay? So your parents are young adults at the time. Any December 7 stories from your grandparents? we'll go one by one, grandparents on one side, grandparents on the other side, then your parents.

CH: All I remember in terms of the story from my grandfather…

MI: Which grandfather?

CH: The Hanabusa grandfather…

MI: Okay.

CH: I think he was on the boat. He was fishing and then he saw the planes coming over. And one story, I don't know whether it was him or somebody else said that, he started to swear at those planes because he said, basically, "What the hell?"

MI: He was interviewed around 1980 by…

CH: Right.

MI: By Gail Honda and …

CH: And I think later by the Bishop. I think there's two interviews.

MI: Yeah. He may have been the one who said that.

CH: Yeah, so he was the one who always… that's the one thing he would say is that he remembers watching the planes come over. I don't remember anything my father or, I think, my mother was only, maybe ten or so, so I think she was too young—

JK: Yes, she was too young.

CH: Yeah, she was probably, not young, I mean, too young at that time. My Muroda grandfather [Shigeo Robert Muroda], I don't remember him anything, saying anything specific on that particular day to us and or my grandmother. But my grandmother, my Muroda grandma, you know, she was taking care of her in-laws and she also had the kids and she was also raising my uncle, my grandfather's brother's only son. And so she was probably very much tied up in all that. You know, I don't remember anything specific about that.

MI: Actually, on December 7, in terms of Waianae, it was too far away, eh?

CH: But the planes came over.

MI: The planes came over but back then they didn't witness…

CH: No. You couldn't see the bombing. Yeah, I don't think you could see the bombing.

MI: From what you have heard from your grandparents, what happened to their lives, after the bombing, December 7?

CH: Oh, I think that it changed drastically. The one thing I do remember, what little my grandfather, my Muroda grandfather would say, is that … and I never heard them refer to this before … but there's, they called a person an *inu*, a dog, [Term is also slang for "spy"] and what it was, was they said that there was an *inu* in the camps.

MI: This was an informer.

CH: Yeah, they lived in different camps, right? So, my Muroda grandfather lived in the Japanese camp.

MI: What was the name of the camp?

CH: They just called it the Japanese camp and then…

MI: So the camps were named by ethnicity?

CH: Right. So there was the Filipino camp, yeah? Portuguese camp and all of that. But they were people lived in different places as well, in Waianae. But I do remember him saying once, that there was an *inu* in Waianae. And this *inu* was the one who said that they [the Japanese] were unpatriotic. See, before that time, my two grandfathers were the founding members of the Waianae Hongwanji.

MI: Which two grandfathers?

CH: The two, both the…

MI:. Muroda and …

CH: Hanabusa were the founding members. I mean they actually helped establish the Waianae Hongwanji and I think that was a major issue. As you look back now, for my Hanabusa grandfather, the problem was that he was a fisherman. And the sampan and being able to access the ocean was a major, and that's basically why people were interned to begin with. When you read the…

MI: One of the categories.

CH: Right, right, is that. So he and the fact that he was, of course, technically a Japanese national. He was the only one. My Muroda grandfather was not. He was born here. And then what I don't know, because they never, I don't remember them talking about it, is my great grandparents on the Muroda side, which were, they were still alive and I remember them, even as a child. But they lived through that, but they never said much. And the interesting story about them is that as my grandfather was interned, they were not touched. My great grandparents were not touched. And they were not born here, whereas my grandfather was.

MI: And, the reason for his being interned?

CH: I think it goes back to the *inu*. And I don't know what the *inu* said about my grandfather.

MI: What, what was his occupation?

CH: He was a plantation carpenter. And then so, my Hanabusa grandfather, you could

probably understand because he was the fisherman and he was not born here. But my Muroda grandfather, he was actually born here and he worked for the plantation. I think even when you look at his story … luckily, thanks to Jane [Kurahara] I got to see the story … I mean, when he was in the internment camp, they pulled him out to work on the plantation because they needed him to fix the machinery. Then they sent him back, but he clearly….

MI: I mean, pulled him out on a daily basis or …

CH: No, no, they pulled him out for a period of time to make this particular new machine work cause nobody could make it work.

MI: And then they put him back in.

CH: Then he went back in. So, you know, it's very unusual when you think about it. I don't think it was anything necessarily that they felt that he was dangerous because [then] they would not have done that. But the only thing I know is he references an *inu*, that an *inu* was the cause. At one point, I don't know what I did with it, but I did request under FOIA [Freedom of Information Act] for him because he wanted to find out if the name of the *inu* was in there because he had his suspicions, but he didn't know. I remember from the FOIA request, I couldn't get the person's name. But they were almost positive that someone in the community was doing this because not everybody was… picked up.

MI: So, they were both picked up quite early after December 7.

CH: No, I think it was about a year or two later.

MI: Oh, that [much] later.

CH: Yeah, I think if was a year or two later. I know the Hanabusa one was, well it's kinda unusual because by … well, maybe they were, but they were in Sand Island. They were, Muroda was in, they were both at Sand Island and the Hanabusa one got sent to the mainland and the….

MI: So, they were at Sand Island together?

CH: No, not at …

MI: Different times.

CH: Different times, yeah.

MI: Okay, let's go to their internment stories and try individually, starting with the Hanabusa side.

CH: The Hanabusa side, they, the …

MI: You said he was sent to Sand Island …

CH: And the he was sent…

MI: But you're not sure when.

CH: Yeah, and then he was sent after that to Santa Fe, New Mexico. So, he went with all of the, he used to say, the *Bonsan*s [Buddhist priests] and the *Hawaii Hochi* [newspaper] people. I think it was still *Hawaii Hochi*, then. And then he became friends with a lot of them because he was sent at that time. And, there were only men in that camp where they

went to. And if you wanted to bring your family [for family repatriation to Japan], then you could, you would be shipped to another camp. So I remember him saying—no, he didn't think there was any reason to bring my grandmother to the camp because he said, "Why?" You know, he would stay there himself and they still had my aunt was still a minor at that time. And I think my uncle was still—the younger uncle—was still a minor. So he said, "No", he would just stay. So he went there. The only story I remember, and about him was, and I think was he told me the beginning of it. So I confirmed it. When I was a teenager, my Muroda grandfather used to take me to ikebana [classes] because he thought that that was something I should learn how to do. So we would go. And my teacher, his name was Reverend Hakuai Oda. So, the irony is, if you follow the 442 and the 100th, his daughter is Michiko Oba, whose husband is very active in the 100th, or was very active in the 100th and the 442, but…

MI: What was his name?

CH: Hakuai Oda.

MI: That's the husband, now?

CH: No, that's the *sensei*. That's the reverend. His daughter is Michiko Oba. O-B-A. And I think you will find an "Oba" is very active.

JK: Ron Oba.

MI: Oh, Ron Oba. Okay..

CH: Yes. That's his son-in-law.

MI: Okay.

CH: His son, the Reverend's son is a very well known physician. I'm not sure…

MI: In Hawaii.

CH: Hawaii. Oda. So, so anyway, so I asked *Sensei* about it and he said it was true. My grandfather, Hanabusa grandfather, one thing he remembers was he said, "You know, we had a *Hana Matsuri*, the birth of the Buddha's service", where he was at. And he said, you know, the Reverend did everything to make it as nice as he could. And so when I asked the *Sensei* about it, he told me, "Yeah" and then he explained to me what they did.

MI: You're talking about Santa Fe?

CH: In Santa Fe. So what they did was, he said he [Reverend] got toilet paper and he got the scissors. They gave him scissors, kid's scissors, with the blunt edge, and he said, he did *kirigami* [origami, but rather then just folding, it would be shaped by cutting the paper]. He folded the toilet paper…

MI: Your grandfather?

CH: And, no, no my grandfather and the reverend…

MI: The reverend did.

CH: And cut the *sakura* [cherry blossom] and got a *kirigami*. And then what he did was he got the beet juice, soaked the toilet paper in that, dried it all up and made a *sakura* tree for *Hana Matsuri*. So I remember that story. And it was something that they did to...

MI: Did he bring back any of those flowers?

CH: No, no.

MI: Did he have any artifacts or anything from that [period]?

CH: I don't believe so. Because I think they asked that of my mom, before, as to what they had. And so he didn't bring any of that back.

MI: Just his memories.

CH: Just his memories, which he didn't share very readily, either. But, so I remember that. And I do remember that the, he would not talk about it so much because at the same time, the thing that made this so unpleasant for my Hanabusa grandfather is the fact that when he was there, they did not tell him that my father's brother—his name was Toru—had died in the atom bomb. So, he didn't know and they said, "There's no reason to tell him". So when he came home, he found out that Toru had died and…

MI: Did the people at Santa Fe know … or are you talking about your family not telling him?

CH: Yeah. No, no, nobody [in Santa Fe] knew. I don't think they knew.

MI: Not from their families [here]?

CH: No. No, because they were…

MI: They were communicating, right? I mean letter writing…

CH: Yes.

MI: They just withheld that information from him.

CH: The withheld the information. And so, the one thing I do remember is my…

MI: Was he upset about that, when he found out?

CH: I don't know. I wasn't born. But I do remember … I don't know if she was upset. I remember my grandmother, my Hanabusa grandmother because they took ….

MI: She made the decision.

CH: Not to tell him. But I remember her going … they went to Japan after the war and they went to Hiroshima. And I remember when she came back, my grandmother was, like, fit to be tied as she was telling the story. And I think, she … and it's just my recollection as a kid, I could have recalled it incorrectly. You know, she felt that sending my uncle to Japan, to take care of my grandfather's mother, in essence, was what killed him. You know, but for that act.

MI: Can you diverge and tell us a little more about that story? Your father's brother being sent back?

CH: No, my father's brother.

MI: Your father's brother being sent back.

CH: You know, typical…

MI: About how old was he then?

CH: He had just graduated high school, that's my understanding.

MI: High school. And the family in Japan requested that he be sent?

CH: No, my grandfather was the oldest son. So, it's the duty of the oldest son [to care for the parents], right? And he was not and my father was the oldest son. So my uncle Toru, who I never met, was the next in line, so to speak. So my grandfather sent him, to Japan to take care of his mother who was still alive. It was like fulfilling that obligation.

MI: Do you have a sense whether or not he wanted to go or he went willingly?

CH: The only thing that I know—and this was something my Muroda grandmother told me—is that he said that he would go but he'll be back.

MI: How long was this before the war broke out, before December, how long before war was that?

CH: I think it was, it was a couple of years, maybe. Yeah, I don't know exactly but I think it was a couple of years... And then he, yeah, in that process [war], you know, you don't keep track of, I mean, there was no communication, of course, and then he became conscripted into the Japanese Army. And then, he was in Hiroshima when the bomb fell so … you the dome is the hospital and so someone said that he was on the first floor. And they knew there was a flood that hit right after that and then, he managed—this is just what I heard …

MI: So he survived the bomb.

CH: He survived the bomb but he was, of course …

MI: He died in the aftermath.

CH: Yes. What happened was there was the flood and he got caught in the flood. But because he was from Hawaii, he was a strong swimmer. They said he was able to survive the flood but he died on the banks of the river. They found him on the banks of the river. That's what I've been told. I don't know if anybody really knows. So there were members of the family who were still, but not directly …

MI: So they have his remains in Hiroshima.

CH: As far as I know. So there's a big family grave in Hiroshima for all the Hanabusas and he was in there. So I know that this is fast forwarding, one of the last trips that my father took before he passed with my grandfather. My grandmother had already passed when they went there and they got into the grave and they took ashes basically out of it and then they brought it back. So in the grave here, his name is there. And they said that they brought back part of his ashes. Part of it is still in Hiroshima. But he was…but what's very interesting for my grandfather is my Hanabusa grandfather was always in this weird category because he came here as a young man. So my grandmother… this is a side story but people find this really interesting is that my Hanabusa grandmother, because she married my Hanabusa grandfather, lost her citizenship. There was this weird law…

MI: Japanese citizenship?

CH: No, here.

MI: American citizenship?

CH: Yes, because [she] was born here. Everybody was born here except for my Hanabusa grandfather. So when she married him, there was this weird law and it was really, I guess, aimed at the Chinese Americans. So when he…

MI: If you're an American and you marry a foreigner …

CH: An alien, you lose your citizenship.

MI: Alien... I see.

CH: And then you had to reapply at a certain point. At a certain point, you could reapply. They would reinstate it. You had to reapply. So my Hanabusa grandfather could have probably very easily become a naturalized citizen, but he refused. And the reason he refused is because his son had given his life for Japan, even if he, you know, didn't really serve in active duty. But the Japanese government also took care of my grandfather. And that they would give him a stipend every year that he was alive for his son.

MI: Really.

CH: Yeah.

MI: That was for everybody and not…?

CH: I believe, I believe if you served in the military.

MI: Served in the military.

CH: And he was technically serving in the military. So up until the day he passed, the Japanese government deposited money for—I don't know how much, but deposited money for him, for the service of his son.

MI: But he [Hanabusa grandfather] was living here [Hawaii]?

CH: He was living here. So he would go to Japan. So my grandfather and my grandmother used to go almost every year. And, they'd go to Hiroshima, go *hakamairi* [visiting the family burial tomb] and they would, you know, take trips wherever. But they almost had a standard trip that they took. So a person who knows that story better is my aunt because she used to go with them a lot. And then he would, that would be, you know, the government would be basically thanking him [Hanabusa grandfather] for his son's service. Whereas, he doesn't, the American government doesn't do that. So it's very Japanese, right?

MI: I would be interested in finding out the details of that.

CH: Yeah.

MI: He was in the military or…?

CH: He was conscripted into the military.

MI: He wasn't carrying a weapon?

CH: No, no, no. He hadn't served yet. He hadn't gone, but he was already recruited.

MI: The other thing is that law you mentioned about your grandfather…

CH: Grandfather.

MI: Grandmother losing her citizenship. Has that been repealed?

CH: It's been repealed since then. It's been repealed but it was … and the only reason [I know] is I was at an event. There's this group called the Committee of One Hundred. I don't know if you've heard about them? They're Chinese Americans, primarily. They were started by people like I.M. Pei, Yo Yo Ma. So I went to speak at one of their events in D.C. and somebody raised her hand and she said, "You know there's this law", starts with a C, I forget the name. And she goes, "Any of you know anything about it?" And I said, "I happen to because … I think you're talking about the law where if you marry an alien, you lose your citizenship." And that was exactly what she was talking about.

MI: What year are you talking about?

CH: This was before, before the, my grandmother, about 19 … it was during the Chinese Exclusion Act and all of that was going on. I can probably find it for you. I was they were trying desperately to stop the Chinese from coming in because they were coming in to work the railroads.

MI: Oh yeah, 1850s?

CH: So, what they did back then was they did a Chinese Exclusion Act.

MI: Okay.

CH: This was anybody who married an alien would lose their citizenship.

MI: That's where it started?

CH: That's where it started. Since the Chinese …

MI: It was not repealed until when?

CH: Oh, after the war. Right after the war. I think it was … I don't know. My grandmother started to vote again. Because she had to come back, she had to go back and reapply and establish that she was in this weird category because I remember her as a high school kid, when I had to explain the citizenship of my grandparents and then, you know, my grandmother was still an alien. And they said, "Oh, my God, this is that strange law because she was born in Hawaii?" So she was technically a naturalized citizen. And she didn't have the citizenship because she married an alien. People forget about these weird laws that we pass as a country.

MI: Any other stories that the Hanabusa side told you, told the family, about Santa Fe, or even Sand Island? Any…

CH: You know it gets kinda muddled as to who says what. But there was also, and I don't know which one of them, but, before Sand Island, you know, they use to hold …

MI: Detention center.

CH: Right.

MI: The Immigration Station?

CH: Right, the Immigration Station. I remember stories about that. And, I don't know if it's true but one of my grandfathers told me that there is amazing tile work in the Immigration Center. And they said it's because the Italians [POWs] were held there. And

the Italian tradesmen or craftsmen were the ones who did all that because of the internment, just to keep themselves busy. They did the tile work. So my grandfather would say that that was a beautiful place. I mean the tile work was spectacular. But it was because of the Italians that were there doing that, the craftsmen. Maybe it was my Muroda grandfather because he was a carpenter; he was paying more attention to that kind of stuff. But so my Hanabusa grandfather's stories about Santa Fe were, I remember the *sakura* story and I remember that he would talk about being asked, you know, if he wants his family to join and he would say, "No." And that he got to meet a lot of the ((?)) because for them…

MI: It's interesting in the sense that there were many leaders in Santa Fe …

CH: Right, right.

MI: Community leaders, but he's basically a fisherman? Did he feel out of place or…?

CH: No, I don't think so because I think….

MI: They mingled very well, fisherman and…?

CH: They mingled very well, yeah. But I think it's because one of the reasons why he got taken there was because they were so active in the Hongwanji [Buddhist temple]. So it was the Hongwanji, it wasn't necessarily in the Waianae community so much as it was the Hongwanji.

MI: I see.

CH: So, they knew a lot of the …

JK: Yeah.

CH: Ministers and people like that because….

MI: They already knew them.

CH: They knew them. I think that was part of it for my Hanabusa grandfather.

MI: Okay.

CH: So he was and my Hanabusa grandfather, this is, I don't know if he did this after the war, but even before the war he was very interested was in the performing arts, so he used to like to write to… he used to do, they used to have like a troupe of people who would perform and they would go to camps and they would do this and he was one of them. And the only reason I remember that is because another gentleman who used to do it was his good friend … and I'm not sure if they also were interned. His name was, I think, Chikuma. And he was the person…

MI: Say that again.

CH: Chikuma.

MI: Chikuma.

CH: I think that…

MI: C-H-I…

CH: Yeah. And the reason why is Toyo Theater. He used to have Toyo Theater. So that's why

they would always, they would do these performing things. You know, and they would do this acting like. I think you do it here or the Japanese Chamber does it. You know, with the so many *otoko* [men] then they tell the stories and all of that. I think they used to do a lot of that and they used to perform at the various camps and things like that. So I think, for my grandfather, you know, he never lost that kind of contact with the community. So even till the very end, he was very active in things like that. The Hiroshima *Kenjinkai*. My Hanabusa grandfather and I … I should know what it is but he also received an award from the Emperor. I don't know which raise or whatever that the Japanese Consulate…

MI: After the war?

CH: After the war, he received that and he was ….

MI: Do you have that somewhere?

CH: No I don't have it, but it's somewhere. [Laughter] But, yeah...

MI: Something that he did …

CH: That's something he did.

MI: After the war.

CH: It was for his, I guess, because he was, because usually they give to, that's something they give to the nationals, I mean, people who stayed in Japan. So I think the Consulate has that information. They told me once. I forgot how many, what it is, the Rising Sun of whatever it was. He also received that award. My understanding is the person who put him up for the award was the then-head of *Hawaii Hochi*. And, I think that's somebody he met…

MI: Soga?

CH: At the camp. Yeah, yeah. So there were these, so my Hanabusa grandfather kept and maintained that contact [with internees] in terms of, you know, just whatever and my two grandfathers did the Hongwanji throughout their lives. Even if that's the reason why they got interned.

MI: So war, the internment took a few years out of his life. When he came back, anything you learned about how he felt, how the family felt? What had changed in his life? Or was he able to put everything behind him and…? Like he didn't have his boat anymore, right?

CH: No.

MI: He couldn't resume his pre-war life. He had to start over.

CH: Right. My father had started the service station, right? So he worked in the service station.

MI: So he worked for …

CH: In the service station. So my father was interesting because he was never … when he when he was drafted after they would change his status, because my father worked for Gaspro [natural gas company]. So they supplied all the gases and the acetylene and all that for the military. So my father was considered critical, so that's why he never went to war. Even if he would get draft notices, they would change it. So my grandfather came

back, and I think by then my father had, could start the service station and my grandfather could do that. One of the most interesting things to me, in the process, was that it took a very long time before my family bought a boat. I still remember that.

MI: A boat for your grandfather?

CH: Yeah. My grandfather was …

MI: Why did he want to go back to fishing?

CH: But even if it was for pleasure, or whatever, it took a long time before … I remember my father just was adverse to it all the time. And my grandfather had all of his equipment from when he was a professional fisherman. To the point of … I still remember beautiful shells that they used to attract *tako* [octopus], you know, and the way that they caught the *tako*. He had all of that.

MI: Cowrey shells?

CH: Yeah and nothing. They never….

MI: Did he ever get back to that?

CH: He started but not professionally. He would do that…

MI: Recreational.

CH: Yeah, more recreational. But he was very, but people would tell him, people would ask him to go fishing with them because the one thing my grandfather knew were the holes, what they called the "fishing holes" for the reef fishes.

MI: I see.

CH: He would talk about opakapaka [Hawaiian word for a fish in the snapper family] or those kinds of fishing. He knew that. And it would be things like … he would look at marks on the mountains, whatever, they call it the "koho" ((?)), I think. The Hawaiians have a word for it. And it's the breeding ground for that. And so my grandfather was very sensitive to when you can fish and that's how they get …

MI: Time of the day?

CH: The time of the day and what size, you know, because you want them to grow. And even with my family, so my father and uncles were all shoreline fishermen. They grew up doing that. But the family was one that only fished for a specific type of fish at a specific time of the year. So it was very deliberate as to what they would go for.

MI: You were saying, for a long time, they didn't want to buy him a boat?

CH: They didn't want to buy a boat. They never…

MI: Not that they couldn't afford it?

CH: No, they didn't want to buy a boat.

MI: Why didn't …

CH: I think it was the whole issue of the war. They didn't want to buy a boat.

MI: Was he bitter about his internment, your grandfather?

CH: You know, I never heard him say anything.

MI: You said he didn't talk much.

CH: No, they never talked about anything, both grandfathers. He wasn't necessarily bitter. I think, I think if anybody felt that they… between my two grandfathers, I think my Hanabusa grandfather probably had lost more, because of the fact that he was taken away from his family and off the island and to a foreign place. But he didn't say much. My Muroda grandfather, on the other hand, I mean, that's the first time I used to hear words like "*shikata ga nai*"[Japanese for "Can't be helped"]. It was from him. He said…

MI: Which one?

CH: My Muroda grandfather would always say that, "*shikata ga nai*", and I think my Hanabusa grandfather probably told that to others but he never said it to us. But my Muroda grandfather used to always say that. And I think a lot of it is because of their… not only did they start the Buddhist church, they were really firm believers too, in the whole philosophy. You know, like sorta, concepts of karma and all of that. They would, so that's why for them, "*shikata ga nai*" is probably something that explained a lot of it and….

MI: What does that mean to you?

CH: "*Shikata ga nai*?"

MI: They told you, they taught you these values and things. What does that mean to you?

CH: You, know I will tell you, not only am I *yonsei*, right? And the problem is that I'm also, I'm also an attorney by training. So, "*shikata ga nai*" is … I understand what they're trying to say, but it's not …

MI: What are they trying to say?

CH: They're trying, they're trying to say that, to me, what their trying to say of "*shikata ga nai*" is "This is like the cards we've been dealt." And then you make the most of it. But you don't go and try to fight it or go against it. Because—and I don't know whether it's because they were all raised in the plantation situation, where there were lunas [field supervisors] and there's a hierarchy and you know your place, sort of like. I don't know whether that's it, but they are very … they may not like it but they were more accepting of the consequences, of where they were. Whereas, for someone like me, I would not accept that. You know, I just can't accept it. It's so contrary to what I have accepted as rights and fundamental issues that people have and why is it that we're supposed to accept all of this? At the same time, I understand why that made them the Greatest Generation, you know, especially….

MI: How do you feel about this having been done to your grandparents, grandfathers?

CH: You know, the one thing I do feel is that the injury and the wrong is to them. It's not necessarily to me because I wasn't even born when they were enduring all of this. So one of the things that I don't appreciate or I don't like is when people who are never—not the ones who experienced it—decide that this is so wrong and then they sort of utilize that experience of someone else and make a big deal about it. I don't necessarily concur with that. However, what I do feel is that what they went through should never be repeated.

And so the story has to be told and people cannot forget. That's what I feel. I feel more that, that if I'm going to do anything, it's, to make sure that people remember that this so called, you know, the greatest country on the face of the earth that we say we are has such a dark past, and we cannot forget that and you cannot just ignore it. But that doesn't mean that I can say, or I would never say that I know or I claim their injury or their pain. Because I can't. I have no clue as to what they went through. And you know, I have no idea. And, this is an aside but I remember as a kid, you know, what I forget what year it was … it was after the 60's. It was in the 1964 World's Fair, Walt Disney did something for General Electric, I think it was, and it was called, and my mom used to take us traveling, so I remember going there. It was called the Carousel of Progress. And then you sit there and it goes around in a circle and they show you all, how America has changed, basically. And I remember my reaction then to that, in 1964 I was thirteen years old, I remember my reaction to that thing was, god, my *ji-chan* has seen all of this, you know. This is his story, basically. I was wondering, "How do they feel about this?" You know, when an ice box was ice box because it was a box with ice in it, right? And then, and you know, all those things. How, I mean I wonder how they feel about going [from] plantation, to fisherman, all these different things and you know how you live in a plantation house? The house doesn't even technically belong to you. And it's like your home. And when you think about it, right, that's how you probably kept people in line. When you, the house they live in is not theirs. So that if they ever lose the relationship with their quote "job", they lose everything. They lose not only their home but, you know … and so, I still remember, as a kid, when my Muroda grandfather … my Hanabusa grandfather's situation was different already because my father was and the kids were working. But my Muroda grandfather, who had only daughters, so, you know, I still remember what a big deal it was when he was able to buy his plantation home. It was such a big deal because this was something that they can't, it's now his, right? They can't take it away from him.

MI: Remind me to come back to that when we get to this.

CH: So that's what I remember about the Hanabusa….

MI: So you talked about "*shikata ga nai*".

CH: Right.

MI: Do you think you were raised with Japanese values from your grandparents or from your parents? Any other values that you remember that they may have shared with you or tried to teach you as you were growing up?

CH: I think I was raised probably more with that than people of my generation would have been, because I was raised by my grandparents. And, I was also raised by my mother's side, [and] they really wanted me to understand the...

MI: They're the ones you lived with, actually.

CH: Right. They were the ones lived with. So they were the ones who really wanted me to understand. I think that, from where we came, so to speak. So whether it was *hana* or "child" or something like that. It was in Japanese language, ((?)). It was something they wanted me to understand and appreciate. And I think when I was growing up, unlike most teenagers, because I lived in Waianae—I actually graduated from St. Andrew's

Priory but I commuted every day from Waianae. So, you know, I didn't have the same kind of afternoon activities that my classmates had because I was busy going home and trying to do my homework and whatever else. But I think the one thing that on weekends was when I got to see my grandparents. My mother, once I started the Priory, once we started school we kinda went home, but on Saturday, Friday afternoons we would go to my Muroda grandparents because that's where we grew up, right? So we would go there as soon as Japanese school was over, we'd go there and we'd stay there till Sunday night. Home was only one block away. (Laughter) Literally across the street and go down the road. But that's what we did and I think for me, when we did that, my grandparents would only take us to Japanese things. So, I grew up, my Saturday activity was I would come out to town. I went to *ikebana* and kill time at Ala Moana Center and then we would go to a dinner and a Japanese show. Never an American show. Never a haole show. A Japanese show and we'd go home. And than that was what we looked forward to. That was my whole upbringing. So I think that the impact that it had on me, was that whether you consciously do it or not, it infuses that culture to the extent that movies can do that. That infuses that whole thing about, you know…

MI: What kinds of movies?

CH: Oh, it would be samurai movies…

MI: From Japan.

CH: Yeah, all Japan movies.

MI: Japanese language.

CH: Yeah.

MI: So, you could understand the language?

CH: Back then, I could probably understand it a lot better. So I'm trying now. This is an aside, now I watch KIKU, I watch NGN 678 because that's in Japanese (Laughter) and no subtitles. So I try to do that to get acclimated back into the language, you know…

MI: At what age did you go to Priory?

CH: I started in eighth grade.

MI: Now, that's Christian ed?

CH: Right.

MI: How did that—or did that change your life in any way or…?

CH: No, the only thing it did was that I got to understand … I mean, we would have religion classes. When I went to the Priory, the nuns were still there. So, you know, we would have religion taught to us by the nuns or the Father, who was a cleric assigned to the school. And so what it did give me was a perspective of Christianity but, no, you know, I went in as a Buddhist, I came out as a Buddhist. There were Buddhists. So it doesn't …

MI: But you learned about democracy, American values …

CH: Right. You learn about that.

MI: American history. Did you learn about World War II in, at Priory? Japanese American

internment?

CH: No, I don't believe we did. But you know the history …

MI: But you knew about your grandparents …

CH: No. I didn't know yet because they didn't say anything. So we didn't know.

MI: When did you learn?

CH: I think my grandfathers were in their eighties. (Laughter)

MI: When and how did you learn?

CH: We were eating dinner. I still remember when they were eating and then, all of a sudden, my grandfather started to talk about Honouliuli.

MI: This is the Muroda side?

CH: Yes. And then my Hanabusa grandfather would talk about Santa Fe.

MI: So they both started talking …

CH: Yes, we was at dinner so I forget the start…

MI: At that specific dinner?

CH: Yes. That's all…

MI: You were how old, then?

CH: Oh, I was probably that would have been maybe, maybe in my early twenties. Late teens, early twenties.

MI: So up to that [point], your education, you had gone to where, what schools?

CH: I had gone to the Priory. I had gone to the University of Hawaii and….

MI: Nobody told you that [story]?

CH: No. I mean, you kinda knew. You knew about, I knew about the Executive Order, but that was in college, I think, that I picked it up in some kind of ethnic studies course or something. But it wasn't…

MI: With an instructor?

CH: I don't remember who that who that instructor was but it was… ethnic studies was starting and I think that at that point, you know, started to learn a little bit more about what was going on, but not like something you knew as a child. But it's no different than Hawaiian history or Hawaiian language, right? That's something that we were never taught. When I went to the Priory, which was started by Queen Emma, we never had Hawaiian history. We never had anything like that. So that, to me, was a travesty. Then the other part is what happened to the Japanese Americans, which is something that I don't think is being taught. But, that's, that's why it's so important that we don't forget. But we did. What this country did.

MI: Okay, let's go to the Muroda side.

CH: Okay.

MI: Tell us his story about his being, you know, arrested, detained.

CH: You know, my Muroda grandfather, was a, cuz I guess he was born here, English was a lot easier and he was, he's about four, four or five years younger than my Hanabusa grandfather. By the way, they died one day apart. (Laughter) So we had their funerals one day apart because they both lived with my parents for about thirteen years, I think, after my two grandmothers died. So then, they were like everybody else. They were rivals when they were ….

MI: What do you mean, rivals?

CH: They were rivals. They never really got along.

MI: Your two grandpas?

CH: Yes, my two grandfathers.

MI: Why was that?

CH: I have no idea.

MI: I mean, they're family.

CH: No … well they are, but they're not, they both had their different factions and groups and whatever else and so as a result of that … I still remember, you know, one minister that my Hanabusa grandfather liked, my Muroda grandfather didn't. A minister my Muroda grandfather liked, my Hanabusa grandfather didn't. So I mean, it was almost like sibling rivalry, I think. So as they grew older and they both literally lived with my parents, it was like sibling rivalry. I remember my parents bought identical hospital beds for them, they bought the same furniture for them, so that there wouldn't be any issues. (Jane's Laughter). And I…

MI: I've never heard of that. (Laughter)

CH: And, but, they were, you know, and that's mainly…

MI: Maybe friends at heart.

CH: I think so because when my Hanabusa grandfather was the one who was sick and we thought he was going to go, and my Muroda grandfather, they were both in a nursing facility at that point, and my Muroda grandfather told the nurse—I don't mean the nurse, but the aide—"I really want a good bath today. Can you shave me and then I'm going to take a nap." So he did all that. And when he went into the bed, he literally died. But clean, almost like ready to go. My Hanabusa grandfather was the one that everyone thought … my uncle was coming from, he was still alive from Palo Alto and his kids were coming cause they said, "*ji-chan*'s going to go." So I remember the doctor finally told us, "You know, he was waiting for somebody. But he was waiting for the other grandfather." So my uncle never got to see him alive. He went as soon as my other grandfather died. That's why, one day apart, they went.

MI: (Laughter) "He [Hanabusa grandfather] outlived him."

CH: I know, (Laughter) almost competition-like, but…

MI: Was there any discussion about my camp versus your camp, I mean internment camp experience or anything like that?

CH: No. You know … well, you know, they may have, but it wasn't a competition. It was more of a matter…

MI: "I had it harder than you in camp, we had…"

CH: Oh, no. Well, I never heard any of that. But it was like, you know, this happened or so and so was in our camp and you know, that kind of stuff. That's where the stories about the, because Reverend Oda, like I said earlier, was actually our *ikebana* sensei. So, my Hanabusa grandfather, he had the link to him and the camp. So, that's how that story came out. But they had this, "You know, I know this person" or, and "I know that person", that kind of stuff.

MI: That's it?

CH: But not anything competitive. My Muroda grandfather, because English is his first language because he was born here, he was, I guess, more able to share.

MI: But I think you said he was picked up quite a bit later.

CH: No, I don't know if it's quite a bit later so much as he was, maybe, I don't know, do you remember the dates, Jane?

JK: I don't.

CH: There's somewhere in there in their thing.

JK: I think….

MI: I think the fishermen were picked up right away,

JK: Right.

MI: December 7th or so.

CH: Right. I'm not sure he was picked up. They may have picked him up for interrogation, but picked up to be sent away, I think the Hanabusa one was first. I don't know how much [earlier]. Because I think my Hanabusa grandfather also did kitchen duty, too. But I'm not sure if it was in Santa Fe or where there. My Muroda grandfather was the one who did all the kitchen duties.

MI: He went to Sand Island, and then to Honouliuli.

CH: Right. He may have gone to the Immigration Station, too. Because I think it's him who told us about the tile. And I don't even know if his time got mixed [up] but I remember him specifically talking about the Italian internees [POWs] and that they did the tile work there. And so when he went to Sand Island … and the only reason why I find some of the stories that he said interesting … because I don't ever remember him cooking or lifting a finger, even clearing the table, when we were growing up as kids, you know. He just never did that. My grandmother did everything. But he ended up, the one story I do remember, is he would say … and I didn't know whether it was at Sand Island … I thought because he was home. I didn't even know that he had a stint at Sand Island until later. He would tell us that what he would do every day was he would trade the bread. They allocated for each of the Germans and the Italians and the Japanese … they got the same basic allocation of rice, bread, potatoes, whatever it is. And so he didn't need the bread, and he needed rice. So he would trade for that and he would trade and he would

get the rice so that he could feed all the people because they wanted rice. They didn't want any of this other stuff. So I remember that story because he was saying, "Well, it wasn't just us. Italians were picked up. So were the Germans. Not just Japanese."

MI: Just fewer, much fewer.

CH: Yes, right.

MI: What about the women? Did he say anything about the women?

CH: He didn't mention women being picked up because I don't think... I don't know that. He never really mentioned families. He said that there were some women …

MI: Not families necessarily…

CH: Not families.

MI: Individual women?

CH: No, I don't think he mentioned that. It seems like there were women but they were ministers or people like that, you know, who were doing ... The one thing I do remember him saying about women was when they were in Honouliuli. He said that he would make sure that the women ate first.

MI: Hmm.

CH: So, I didn't know whether they were prisoner-of-war women or what. But he would say he would always make sure that the women ate first. He was always concerned…

MI: I think that the prisoners of war used a different cafeteria. They didn't mingle with the internees [at Honouliuli]. There were two separate…

JK: Yes.

CH: Yes, he's so…I do remember because before he went to the camp, and the only reason I remember is this gentleman who used to take care of me when I was a kid so I remembered him. He was…there was a man called Fujika. I just called him Fujika *no osan* [Japanese word for "old man"]. And he was actually from California and he was in Waianae, I think, working on the plantation. For some reason, my grandfather knew him but he was alone and living in some other part of Waianae. Like…

MI: Your Muroda grandfather?

CH: My Muroda grandfather. So what my Muroda grandfather did was he went to get him and told him, "People do stupid things during war. So I don't want you to live alone." So he brought him into their house. They had my grandmother, the kids plus, my great grandparents were still there. And so he said, "You know, you stay here." And so he brought him in and I think he's always lived with my … because when I was born, he was the one who would pick me up in the morning and because the house was down the road, and I would be watched and I still remember he was the one who taught me how to ride a tricycle and all of that. So, that tells you a lot about my Muroda grandfather.

MI: So, he was with the family while Muroda was in Honouliuli?

CH: Right. Right.

MI: Fujika.

CH: Fujika. Yeah. I don't know and he's buried in the family grave because….

MI: He became part of the family.

CH: Yeah. And I remember a while ago his sister came from California and she was going to pick up his urn, his remains. And they had him…Waianae had this mountain where they had all the graves and they took her to that and she was right next to the family grave and all of that. I remember her saying, "You know, he's probably happier here." And she left him. So when my parents and all the sisters got together and the family got together, they put the graves in one place in Mililani Cemetery. So they have the Japanese section. There's a grave, he's been interred with them. So he's there. I remember him and I remember why they did that. That was related to the war and I knew that from my little kid time because that's why he was not really part of the family but he was always part of the family. And my grandfather, what he did was, because of both the role in the church plus in the community, I remember him looking out for various people like him. And that's where the "*shikata ga nai*" comes from. Because he says…the way he explained it, people would do strange things because of war. And what you don't want to do is, if you can stop it, you have to stop it. And so, that's why he did the taking this man into the house. Because he didn't want him to live alone. He said, "You know, somebody loses a child or something during a war, they may look for somebody who looks Japanese and take it out on that person." So, he said, "You cannot have that." But in the camp, the camp of all Japanese, he felt that he could be protected by that. And he was also…but I guess the one story he told, and I guess I understood it better once I read what he said that… even when he was taking care of the Mess Hall, my great grandfather felt that the guards were "like one of us, kind like.. They don't like doing what they have to do, either." So he would try to make sure that they were taken care of as well. I'm not sure that I would do something like that (Laughter) but he definitely, he definitely felt that way. I don't know whether that's a teaching of because he so believed in the church or whatever, but he just had this sense about that and he would take care of people. And he would…the thing that I do remember about what he said about Honouliuli was the fact that it was his job, you know? It was his job to make sure everybody was fed. And he was going to do his job, no matter what. Whatever the situation is, he would do his job. And that was his whole thing. I think that's how they make it through the war and everything else.

MI: It was his responsibility.

CH: Yeah, it was his responsibility, right.

MI: As far as the food.

CH: But they take it very seriously. But maybe, that's the secret of how they were able to do what they were able to do. Versus just vegging out and doing nothing is that they view it as this … I think that…

MI: How old was he, at the time?

CH: Let's see…

MI: When you mention vegging out, I'm thinking of some of the younger ones who had, were totally bored.

CH: Right. Right. Let's see, how old would he have been? My grandfather in 2000…I have to go back to the date they died. He was 95, so he was, what 19…

MI: He was not that age.

CH: 1905. I think 1906, maybe.

MI: He was old.

CH: He was older. Because my parents, my mom was maybe ten or something like that… But the rest of my older aunties were all born already and they were older. So, you know, I think at the very oldest, I think, youngest, maybe he was in his thirties, mid-thirties, but I would think maybe …

MI: I would think he was older.

CH: Yeah. At thirties, maybe early forties.

MI: Any friends that he might have mentioned?

CH: He…

MI: Harry Urata, Jack Tasaka, probably? Those are familiar names to you?

CH: Actually, Nishikawa.

JK: Dan Nishikawa.

CH: And I was talking to Jean [Ariyoshi, former First Lady of Hawaii] about it.

MI: Ariyoshi.

CH: Yeah, because…

JK: She was a niece.

CH: Yes, she's a niece from the wife's side. I just saw her and I told her, I said "I didn't realize that your aunt was Mrs. Nishikawa of sewing school." And she said, "Colleen, how do you know that?" I said, "I had to go to sewing class" because after the war, I guess while they were in the …and I think it's phenomenal that they kept all that stuff from Dan Nishikawa …

MI: The shells.

CH: Right. But and I remember Mrs. Nishikawa and when she taught sewing. She was always, you know, a very dignified person. Very dignified. You know, the kind that you would expect to, if you were to see her back then, she would probably wear a hat and gloves and be in her proper shoes with a matching purse. That's my impression of Mrs. Nishikawa.

MI: She was a sewing teacher?

CH: She became a sewing teacher. I didn't know what she did before that, but she was a sewing teacher.

MI: And, her husband [Dan Nishikawa] did what, I forgot?

CH: Wasn't he a writer?

JK: Worked for *Nippu Jiji* [Pre-war newspaper].

CH: Yeah, yeah. Yes, he was working for the newspaper. The reason I remember her is because when I was at a certain age my mother and grandmother decided I would take sewing. And so when I found out is that, when my mother was going to marry my dad—they're nine years apart—and my grandmother said, "No, you, you won't get married till you're at least nineteen because I want you go with some kind of education." So my father already had the service station started. So my grandmother asked my mom "Okay, what do you want to do? I'll send you to business school for one year, you can take care of the books and all that" … My mom was always very good with math and things. She goes, "No." She said she wanted to go learn how to sew. So she went to Mrs. Nishikawa for one year before she got married. This is my mom. And then so, my grandmother once she got, you know, older…

MI: When? The Nishikawas were also in Waianae?

CH: No. Town. No, Waianae people didn't wear gloves and hats. (Laughter) No, no, she was clearly … I think they were originally from Wahiawa, I think. I think her maiden name was Hayashi.

JK: Yes.

CH: So, my grandmother … and I still remember this. I was still a, maybe even before I was a teenager, I would go every… I think it was a Wednesday, when my mom would come to town, she would drop them off and then they would go. My grandmother would get the neighborhood ladies and they would go to and learn how to sew from Mrs. Nishikawa. And then when I got older, my grandmother took me. And I told Jean Ariyoshi, I said, "I still remember, Mrs. Nishikawa made her …" George Ariyoshi was the Lieutenant Governor at the time and she was going to some event in Washington, D.C. And, I remember, Mrs. Nishikawa took a white kimono and reconstructed it in to a gown. And so the front part had, you know, basically the design and I remember it being so beautiful and Mrs. Nishikawa would tell me, "You know, Colleen, if you would concentrate on sewing, you could do this, too." And I said, "No, Mrs. Nishikawa, I'll have you do it for me." (Laughter) And I never drew the connection.

MI: It wasn't just sewing, then.

CH: No, no. She would…

MI: Designing.

CH: Draft and make drafting and everything. Because they wanted me to learn how to draft and I said, "Why, you just go down to the store?" and, you know … that's me, right? "And buy a Simplicity pattern or if I want something fancy, I'll buy Vogue and then just … why would I need to learn how to draft?"

MI: Did you tell her? "I want to be something [else]" … at that age?

CH: No, I don't think I ever said that to her. But Mrs. Nishikawa used to tell me, "I knew you were going to be, do something." It's just the attitude, I guess, you know. So that was the relationship. I didn't know that it was the Dan Nishikawa from the—I didn't know he was from the internment camp until I saw them there. [JCCH Day of Remembrance?] And then I realized, "Oh my God." I think Jane told me while we were at Honouliuli. She told me that Nishikawa and then I said, "My grandma used to go sewing." She said,

"That's exactly who it was." So all this time I never drew the connection. I never knew. But that's something that clearly was a result of that time that they spend [at Honouliuli] and the friendship. I think my grandfather got taken back to the plantation to make that thing work, whatever they needed to work.

MI: Tell us a little more about that part.

CH: I don't know too much about it, only what I read from your accounts.

JK: From his oral history.

CH: From his oral history. You know, my grandfather was very critical for the plantation.

MI: He was also important in the kitchen, right?

CH: That was at Honouliuli. But my grandfather never did any cooking at home or anything like that. I don't know where that came from. That's why I said, it's not … when I was growing up, I don't even remember my grandfather cooking rice, to be honest. I don't remember…

MI: Which one are you talking about?

CH: This was the Muroda one. I don't remember him ever even cooking rice.

MI: But, okay, maybe I misunderstood. Did you say he was taken out of Honouliuli?

CH: Yes, he was.

MI: But, wasn't he the …

CH: Yes, they called him the Mess Hall Sergeant.

MI: Yeah, mess hall, yeah. So…

CH: But Mr. Nishikawa took over for him, I think, when he left.

MI: He was kinda…

CH: Yeah. So it was my grandfather, like I said, and the whole time that I was growing up, I don't even remember him cooking rice. Not even with the electric rice cooker. (Laughter)

JK: He was kind of like the Manager of the Mess Hall because, he said, he had four cooks for breakfast and three cooks for lunch. He kind of oversaw.

MI: He didn't do the cooking.

JK: Yes.

MI: Did he ever mention something about the kinds of food they had and any problem…

CH: Yeah.

MI: Over whether they were been receiving the proper rations, or anything like that?

CH: No. What I remember about what he said was the fact that they gave everybody the same allocation of foods.

MI: What do you mean by everybody?

CH: The Germans and the Italians and the Japanese. And they don't, you know, want rice. The Italians and Germans don't want rice. But the Japanese didn't want bread. So he used

to swap. And I'm not sure about the kind of foods.

MI: You never heard that story [about rations diversion for those interned]?

CH: Yeah, yeah. You know, other then the rice story is what he said. But I don't know about the kind of food. But I will tell you that the interesting thing is that when my Muroda grandmother was growing up, in addition to working in the plantation, they used to work as maids at different homes, like the plantation. And so my grandmother acquired a taste for breads. And till the day she passed away, she loved like German rye breads because that was something that she learned to eat. So it's not that they would never eat it. It's just that it was an acquired taste that they learned as the worked in the various different locations, as they grew. But, no, so he was more a matter of, you know, try to make it so they had enough of the foods that they ate [liked to] eat. And, of course, for the Japanese, it's the rice. Right, it's the rice?

MI: So those periods when he was released to go to work on the plantation for some critical things, time period he was he talking about? Just a few days or…?

CH: No, no, no. It was more than that. And it was more than that because I remember … I just remember reading about it but it was like they took him out and then they… I…

MI: Did he live in Honouliuli and every day he would go out …

CH: No, they took him out of Honouliuli. He went home. That's why I said, the question you asked was whether I thought that he was picked up for anything dangerous or something like that. I said, "Can't be" because when they needed him, they pulled him out and he got to live in his house and he got to go to work, fix the critical machine. Because this machine, apparently, as I understood it, used less water to crush the cane. So they needed it to work because they didn't have the water because of the war. And he was the only one who could make it work. So they pulled him out.

MI: I see. Are there other stories like that where people with critical occupations were allowed out of Honouliuli?

JK: I don't know of any others. I was fascinated by that. (Laughter)

CH: Yeah, that they would pull him out and then take him back. (Laughter) So in other words you can, he could, he was…

MI: And he just accepted that?

CH: Yeah. And it was like that. They clearly didn't think he would sabotage the machines or anything like that. And, he made it work and then he went back [to Honouliuli] and by then, I think….

MI: He should have not fixed it. (Laughter)

CH: And stayed home, huh? But I guess they knew that he would have…

MI: Yes. Too honest.

CH: But that's why they are the way they are, right? I mean, it's their job and they're going to do it. That's exactly the way they thought, right? And that's why, as an aside, I tell people, I don't think we're made out of the same stuff. We just are not. (Laughter) They're just; you know I see the astronauts and I…

MI: What's right and what's wrong.

CH: Right. They're pictures of the astronauts, you know the thing … the movie was "The Right Stuff". That was the name of the title. And they had the right stuff, I mean, to make it work. I don't know if we have it or, even [if] the upcoming generations have that.

MI: He knew that he was going to go back if he finished the job.

CH: Oh, yeah. He knew he was going back. He was only coming out to fix and then, when he got home, right, the next morning, they picked him up and they said, "Okay, you gotta fix it." So it wasn't like he got to go home and enjoy himself or anything. And then when he was done he went back.

MI: Did grandma say anything about it? Was that a real happy period?

CH: No, she never said anything about that. But my grandmother, to make ends meet she was doing military laundry. So it was like, so everybody had their role in the military laundry. So and my great grandmother…

MI: This was in Waianae?

CH: This is Waianae.

MI: How, did they have soldiers in Waianae and a…?

CH: Lualualei. You know, Lualualei is the Naval Ammunition Depot. That was huge and it tied Kolekole Pass to Schofield [Barracks]. But the Naval depot was there and that's why when you go to Waianae and you see the train tracks, you will see one set of tracks that's right after what we used to call the Nakatani Store. It will go up Lualualei and then that's how the ammunition got between the depots. They stored it there in bunkers and they would take it down to Pearl Harbor. And then in the back, there's Kolekole Pass. Kolekole Pass links Lualualei to Schofield. So, yeah, there was a lot of military. So Lualualei, for a long time, the Naval Ammunition Depot was a major employer for Waianae. Major employer. My aunt, interestingly, my uncle, who was the, the one who should have been a lamikaze pilot, they all worked at Lualualei. They worked as a, I think my aunt was a… I don't know what she did. My uncle was a bookkeeper for them. So, they had a lot of military related …

MI: Now, do you know roughly how long he [Muroda grandfather] was at Honouliuli?

CH: I thought it was about two years.

MI: Two years or so.

CH: About two years.

MI: About the time was over.

CH: Yeah.

MI: After that, was he able to resume his pre-war life or pre-internment life or…? Was he scarred from the whole experience?

CH: No, I think what happened was my grandfather was the plantation carpenter so the plantation had basically folded by then. So when I came around, what I remember is that he was already a general contractor. So, he was doing carpentry. He was, you know,

building homes in Waianae and doing all that. So, he transitioned from that. I don't remember anything, any kind of bad transitioning for him in terms of an occupation. He wasn't working for the plantation anymore, of course, because it wasn't there. But then after that and like I said, then I remember when they bought the plantation house from the plantation. But the other interesting side story is that my great grandparents were alive. So they were still living with both my grandfather and my grandma. So my great grandfather—this is my Muroda side, the Hanabusa side is in Japan—my great grandfather on the Muroda side, though he came when he was a young man, and he went to Koloa, Kauai … most of the early immigrants went to Kauai and from Kauai, they would disperse. So he was from Kauai and he eventually he ended up in Waianae. So, my mother tells me my Muroda great grandfather actually was fluent in Hawaiian. And he could speak it and he was, you know, he got along with everyone there. So, he actually ran and started the *furo* [communal bath] for the plantation. So they literally ran and they made money off of running a bath house for all the workers would come and pay. So that was my Muroda grandfather. And in addition to that, he had a catering business and he raised pigs. And so my mother was the one who helped on the running the piggery versus working with the laundry. So the laundry was something that, you know, my aunts and the others did, but my mother was doing a lot of the piggery-related stuff and also, what they use to do for money, because my grandfather's gone, right, so there's no support. He would go and pick up kiawe beans, the yellow beans, put it in to burlap bags and they said that the military or the farmers would buy them at ten cents a bag. So that, my mother would sew the burlap bags and they would go pick the …

MI: That was feed for the cattle?

CH: Cows. The cattle and all of that. So as all of this was going on, the family had to survive. My Hanabusa side, my father was working and my uncle, the one who was in Japan, but the one below him was MIS [Military Intelligence Service]. He was MIS.

MI: I'm going to have you stop here because we need to vacate the room. But if you are willing, you know, if we can pick up [next time]. I want to know a little more about your parents now. We've gone through the grandfathers side…

CH: Okay, I'll find the information that you asked for. The law that was in effect… How long it was…

MI: It's not, you know, I don't wanna. No need to…

CH: Yeah, yeah, but no problem.

MI: But we'll pick up and then we'll get to your parents. We'll get to you next time. You okay with that? Okay, thank you very much.

CH: No, no, you're very welcome.

MI: Actually, there is so much to know all these things.

JK: It's been very interesting.