JAPANESE CULTURAL CENTER OF HAWAI'I

ORAL HISTORY INTERVIEW

with

Yutaka Inokuchi (YI)

March 1, 2017

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

Note: 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 1, 2017, and we're here at the Conference Room of the Japanese Cultural Center of Hawaii to interview Mr. Yutaka Inokuchi. My name is Mel Inamasu. I'm a volunteer here in the Resource Center and to assist me with the interview is --

JK: Jane Kurahara. I'm also a volunteer in the Resource Center.

YI: Hard working volunteer.

MI: Very hard working. So, I know a little bit about your history because it's been very well recorded by Densho and for anybody interested. That's a good starting point on your history. So, because it's so well documented, we're going to try to spend some time on some different things today but we will go through your history. We're also interested in [your participation in] the Days of Remembrance and your experience. You were there with Harry Urata and you just mentioned before we started something about Mr. Urata being missing in the school and so, we're going to focus on that part. But we'll start with a little bit about your history. So, can you give us your full name?

YI: Yutaka Inokuchi.

MI: And the month and date of birth and where you were born and a little bit about --

YI: August 25, 1924. I was born in the sugar plantation in Waipahu, called Oahu Sugar Company, yeah.

MI: Okay, and tell us the names of your parents.

YI: My father is Kakuji and my mother is Koisa.

MI: And, were they *Nissei*, were they born in Hawaii?

YI: No, *Issei, Issei*.

MI: Okay, can you tell us a little bit about where they came from?

YI: My father came to Hawaii after he finished high school. He had an older brother who died at a young age. They had all kinds of plagues, yeah, I think. And so, my grandfather told my father to go to Hawaii to escape from being conscripted, the draft. This is a time, I think, when they were having a war with China, right. So [when] my father came to Hawaii, I think he was eighteen years old.

MI: About what year was this?

YI: 1906. Yeah, 1906.

MI: What part of Japan did he come from?

YI: He's from Hiroshima-ken, Sakata *gumi*, yeah. It's more, well, it's more on the Japan Sea side, yeah.

MI: Okay, and your mother. What's her maiden name and where [is she] from?

YI: My mother's maiden name is Koisa Namba.

MI: How do you spell the name?

YI: K-o-i-s-a.

MI: Okay, and the last name?

YI: Namba. N-a-m-b-a. Yeah, Namba. It happened that my mother's uncle was here as a contract worker. And then, when my father came, they met and because they came from the same area in Japan, Chakasa [?] *gumi* Yoshida *machi*. And, so, my father, eighteen, and he was a merchant's son. So, he couldn't do a laborer's work in the plantation. I mean, he never did that kind of work so he was fooling around in town and finally, he applied at the newspaper as a delivery -- you know, he delivered [the] newspaper. And then, they found out that he was more educated than the other people, so he was hired to pick up the newsprint. Okay, and in order to pick up the newsprint, you gotta know *kanji* because the print is opposite.

MI: What do you mean by pick up the newsprint?

YI: Yeah, they have to pick up the *kanji* to make the press. Okay and then you know --

MI: Each letter was backwards.

YI: Yes. So, more, you need to know the *kanji* because you're looking at *kanji* reversed, when you go like that, it comes out like that. So, that's what he was doing. And, let's see now, my mother's --

MI: He could speak English?

YI: No, no English. In fact, I think all his life, he barely spoke English. But, ah, when my mother's uncle finished his contract, and he was going back to Japan --

MI: He [uncle] was a plantation [worker]?

YI: Yeah. I don't know what plantation he was, but someplace on Oahu. I don't know whether he was working for the pineapple company. Because there were two contracts, yeah. To work as a sugar worker and to work as a pineapple worker. But anyway, so that would be my granduncle, right. Grand Uncle said, "I have a sister and I'm going to arrange so that you two get married." So, my mother was not a picture bride. Yeah, she was an arranged marriage and then, she went through the marriage ceremony in Japan by proxy. And then she came to Hawaii.

MI: What do you call that? There's a name for that in Japanese?

YI: *Miai kekkon*.

MI: How do you spell that?

YI: *Miai* means to meet, yeah. *M-i-a-i. Miai.*

MI: Ok, and so, before she even came or even met your father --

YI: Yeah, she was already married [to him] by proxy in Japan.

MI: And she lived with the family in Japan?

YI: Yeah, and then it took a while for her to come to Hawaii after that. In the meantime, while she was waiting for getting the Visa and everything, she lived with my aunt, which is my father's older sister. And the story is that my aunt taught her housekeeping, how to sew, you know, getting ready for [to become] a housewife, yeah.

MI: So, when did, roughly, when did she come to Hawaii and how old was she when she came?

YI: I think she came to Hawaii about 1917, I think. I cannot find [that date] and I never went to check, but I cannot find the Passport on that because my oldest sister was born in 1918, okay. So she must have come about 1917, yeah. Because my mother is eight years younger than my father, yeah.

MI: Eight years younger. So, even though she wasn't a picture bride per se, they had exchanged pictures before they got married?

YI: No need, because my, what you call, granduncle was the go-between, yeah.

MI: So, did she ever say anything about arriving in Hawaii and seeing your father for the first time?

YI: That's what I regret, you know. See, because, you know, we were caught in the war, 1941. I mean, we were still in high school and we never talked about the past. And I really regret that. And I'm trying to do research and I cannot find the link. You know, I've been going to Japan every other year and ah, one that lives, nobody there to tell me who was who, yeah.

MI: Okay, so they got married, they're living in Waipahu was it?

YI: No, I think there was a pineapple field called Waiawa, which is [now] the Mililani Memorial [Park] I think, (?) then, the correctional facility.

MI: How do you spell that? How do you spell Waiawa?

YI: W-a-i-a-w-a. You know, there's many places called Waiawa, yeah, the link between Pearl City and Waipahu. It's Waiawa, where there's an industrial—yeah, I think there's a continuation of the river, I think, so most areas are named with the river, the Waiawa River, yeah, that runs behind Leeward Community School, yeah.

MI: Okay. So, when the war broke out, your father was working for the newspaper. He was doing this typesetting kind of thing.

YI: No, no, no. It was, when the war was 1941, I was out there.

MI: Tell us what the family situation was just before the war, December 7, 1941. What was your father doing, what was your mother doing, what were you doing?

YI: My father was working for Oahu Sugar Company. He had a kind of a dual job. He was the custodian for the plantation office where he went early in the morning to open up the office. Then he came home and then, late afternoon, he went to clean up the Post Office. The other job he had was to read and write letters for the illiterate *Issei.* You know, the men that came [to work on the plantations], they cannot read and write, so my father used to write letters for them, read the letters for them.

MI: Was he working with the Embassy [Consulate]?

YI: Part of the job. Part of the job.

MI: It was part of his job.

YI: Yeah, yeah.

MI: Okay, and your mother, what was she doing?

YI: Housewife. My mother worked when she first came, but she never worked after that.

MI: And, how many children?

YI: There were five of us.

MI: Five of you.

YI: Yeah, I have two sisters above me and a brother and a sister. I'm the middle child. And today, I'm the only survivor. They're all dead.

MI: I see. Okay, so let's go to December 7, if you can remember. You can tell us the family situation as far as your parents, what you remember, how old were you and what do you remember. December 7, 1941.

YI: I was a Junior at MPI [Mid-Pacific Institute].

MI: This was a Sunday.

YI: Sunday morning, just before, we had to go chapel service, Sunday morning, right—but actually, chapel service was after breakfast. So before breakfast, already we can hear rumbling. But from MPI, because of Punchbowl [crater], we cannot see Pearl Harbor, yeah, we cannot see Pearl Harbor. But we can see the planes flying. One of the things we did was, we got scolding, but we went up the roof. Because part of it was from the University [of Hawaii at Manoa], so we went up the roof.

MI: So, when it [bombing] first started, what did you folks think was happening?

YI: First, we thought [it] was a maneuver. But then, we can see the plane, yeah, I mean, most of us saw the *Hinomaru* [Japanese flag symbol] because they came from the east with the sun in the background, so yeah.

MI: So what about your parents? You remember what they said or what they thought?

YI: No, I mean, they were not [there], you know, because they lived in the plantation house. So, I was the only one away from home because I was at the dorm at the MPI.

MI: I see. Okay, so what happened then, I mean this was a Sunday. You're just staying in the dorm?

YI: And Monday, they told us all to go home. They were going to close the school temporarily because the Army wanted to use the basement to store ammunition, or something like that. So, the Army took over the building.

MI: Just the building or the whole school was taken over?

YI: There were two buildings, see, the boys' dorm and the girls' dorm. Then, the boys' dorm was taken over by the Army. Anyway, that's what I heard because on December 8, those of us from Oahu, they told us to go home.

MI: So how long was it before the school reopened again for the students?

YI: I think it opened in March, I think [1942].

MI: So just a few months it was closed?

YI: Yeah, yeah. But I didn't go back, yeah.

MI: Why didn't you go back?

YI: Because I was working then and you know, was good money when they were paying you ninety-five cents an hour.

MI: What grade were you, how old were you?

YI: I was a junior. Yeah, yeah.

MI: So, you never went back to graduate from --

YI: No, I went back for [my] senior year but they told me that I had to repeat my junior year. But see, fortunately for us in the rural area, vocational course was one of the core classes which was what you call --

MI: So you got credit for working.

YI: It took the place of Biology, yeah. So, Waipahu High School was the only high school from Aiea to Makua, yeah. Naturally, you know, under the Big Five, the educational program was [designed] so that we will go back to work on the plantation.

MI: Now, one of your classmates at Mid-Pac was Harry Urata. Was he in the dorm with you? Do you remember?

YI: Yeah, Harry is a *Kibei* and he was way older than us. And then, yeah, his room was right across mine.

MI: When you say way older—you were a junior.

YI: He was about seventeen.

MI: But he was still there. He was still at the dorm.

YI: Yeah, but see now, I don't know whether he had come to school when the school opened up after December 7 because I wasn't there. But, when I went back as a senior, he was there and his room was across my room, yeah. And then typical, I mean, you know, you can hear music and my roommate also likes playing, you know, uke, guitar and steel guitar so they used to get together, yeah.

MI: So this is before Mr. Urata was put into the camp [Honouliuli]?

YI: Yeah. I think this was during June, I think, you know, the seniors were getting ready --

MI: June of '42 or '43.

YI: June of '43. We're getting ready for graduation. Then, we find that he's not around. And then we found out that the FBI came and took him out of the class. So, I mean, something that we heard later, yeah.

MI: Were there other students like him at Mid-Pac who were picked up and taken?

YI: I think there was another one. I think his roommate from Maui was also a *Kibei*. I don't know what happened to him.

MI: Do you remember the name of that one?

YI: Yamamoto.

MI: The first name?

YI: There were two Yamamotos, so one was Teruo. I cannot recall his name [the other one].

MI: Okay, interesting. Okay, so, Mr. Urata is missing. What about your father? What is your father's story?

YI: Okay, now this kinda changes the story, but let me see now. May 21, 1944, they had this ordinance explosion, yeah, in West Loch. West Loch was part of Iroquois Point. You know, that's at the end of (?) Ewa Beach. And so, West Loch was like an ammunition depot. Now, ammunition was made in the Lualua[lei] Valley and then the Oahu Railway still has the tracks, see. So they used to transport the ammunition from Lualua[lei] Valley to West Loch. That was more safe, yeah. I mean, they didn't have to, because they did it by railroad. The only problem with West Loch was that the water was shallow. So, the battleships and the cruisers cannot get to the dock at West Loch. So, what they had to do

was load the ammo on the barge and take it to the ship that was berthed on the deep part of Pearl Harbor. Now, I don't know when May 21 was, a Friday or Saturday—you can go check the calendar, but I think it happened in the afternoon. We can hear explosions in…

MI: Where were you?

YI: Waipahu.

MI: You went back. You had since graduated from—you had graduated from Mid-Pac and you're back at Waipahu.

YI: Yeah, while I was commuting to UH from Waipahu, yeah. I was a freshman at UH and I think it happened in the afternoon. And the story is that the personnel working there smoked where they're not supposed to smoke. You know, because there's always powder on the ground, yeah, with the ammunition. It was spectacular, you know. I mean we got to higher grounds in Waipahu. Behind my house, the cane field was at the higher ground so we can see West Loch. And at night, I tell you, that was the best fireworks that you ever saw.

MI: How long did this thing go on?

YI: For like two days.

MI: Two days before --

YI: Until everything was spent, right. They couldn't go and stop the fire because the thing was exploding all over the place.

MI: Did anybody die from that?

YI: Oh, yeah. Oh, the sirens, all night long, all day long. First, now I couldn't remember whether Tripler Hospital was there or not but outside of Fort Shafter, there was an Army hospital, you know, where the Mapunapuna, I think, subdivision is. Part of Fort Shafter is still across the freeway, yeah. I think that was the Army hospital there. Well, already the Army hospital was full of casualties because, what you call, there was war going on, you know. So, then they started to fill the plantation hospital. Ewa Plantation. Waipahu had a hospital. Aiea had a hospital, yeah, you know. And, I understand that the injured were just left on the cart because no more room. But it was really spectacular. I said, "I never saw fireworks like that." You know what people say, right. "Your neighbor's fire is spectacular but not yours …."

MI: Did they think that the Japanese were attacking or something?

YI: No, no. Not caused by that.

MI: They knew what the problem was.

YI: There was no evidence. No sabotage, yeah. Because it was supposedly well secured.

MI: Okay, so, now, how is this related to your father's story?

YI: Well, so, and I think it kinda died down Sunday night. But my father went to work as usual. Normally he went to work about four thirty, see, to open up the place. And then, that day, I [they?] came to pick him up. You know the way the FBI worked. They have suspects in line and something like [that] happen, they go into action like they were working all the time, you know. So, they brought him home to change and then, yeah --

MI: Because they suspected him of maybe starting that thing [explosion]?

YI: No, not because of the explosion.

MI: Not related.

YI: But, they gotta find other causes to [blame?]. There's no civilians to round up except for those who worked in that West Loch, you know.

MI: Okay, I see. So, they were looking for a scapegoat?

YI: Yeah. See, one of the things that I later found out was that my father is related to Izumo Taisho [Shinto temple], the Izumo shrine.

MI: What do you mean by related? The family, you mean?

YI: Yeah.

JK: Miao.

YI: Miao, yeah. The founder of the Izumo Taisho, I forgot his first name—is Miao, yeah, yeah. His first wife died after they had three children, I think. And my father's first wife was the elder Miao's second wife. So, that's the relationship. You know, yeah, because, let's see now, the cousins, so the mothers were sisters, yeah, came from a Shinto family, yeah. So on December 7, they did a mass run of [round up], right. All the priests, the school teachers, you know, anybody connected with the Japanese were rounded up okay, so they came to Izumo Taisho. Richard Miao's father was already a minister already so they rounded up him and his wife, my cousin, my father's cousin. My father's cousin's son and brother, they're all there, you know, all Shinto, yeah, so --

MI: So, that's why you think,

YI: But, the thing is that the Reverend Shigemaru, yeah, Richard, Florence, and the brother is

George, I think. Richard was not even six yet. They [FBI] left the three kids and picked up the parents.

MI: Oh, they took both parents?

YI: Yeah, they took all the adults living [there] and left the three kids. And when my father found out that the custodian was looking after the three kids, my father brought 'em home, you know, except for his cousin being the step grandmother - there was no blood relationship. So, I think that was one of the reasons, you know [my father was picked up]. And then, we kept the kids for about, I think, over six months, trying to relocate the family and so that we can figure out how we can send the kids to join the family.

MI: So, you folks were in touch with the family in camp?

YI: No, no. We don't know where they were.

MI: You didn't know where they were. And they wouldn't help you folks. The military and the government wouldn't help you?

YI: Yeah. Really, for one thing, I don't think they knew, yeah, because they sent [the internees] wherever was open. So we found out that the husband and wife were in two different camps. The father and mother was in two different camps.

MI: Okay, so they pick up your father [after the explosion], then what happens?

YI: So, and then, they picked my father up and then they took him to the Immigration Station for interrogation.

MI: Did you know that or was this something you learned later on?

YI: Later on. We didn't know where he went.

MK: You didn't know where he was?

YI: Yeah, we didn't know where he went, you know. But my father had an ulcer problem, you know, I mean, to the point that it suddenly bled, yeah. Sake, right? And they found him semi-unconscious in the cell or something. And, the story is that they saw blood on the wire hanger. So, they thought he was going to commit suicide, you know. But actually, he was hemorrhaging from the ulcer. And I think by then, Tripler Hospital was up, I think, yeah, because 1944…. But then, they didn't have enough room. And I don't know whether you remember or not but the Farrington High School parking lot was converted into an Army hospital. Yeah, yeah. So we found out later he was there. And the only reason we found [that] out was that they had to contact us because they wanted to operate on his ulcer. So, you know, not knowing what, we went to go and talk to the plantation doctor. And the doctor said, "Oh, no. Don't give 'em approval. They want to practice." So --

MI: This was fairly close to when he was picked up? Within a few weeks after he was picked up, this was happening?

YI: Yeah, yeah. Because, for a while, we didn't know where he was, because --

MI: Now, just separately, but was --

YI: But finally, they had to contact us because they wanted us to sign his papers so that he can be operated on.

MI: So did they operate?

YI: We didn't sign.

MI: But he survived.

YI: Yeah, by medication, you know.

MI: But was, by any chance, you know if Kuakini Hospital was available? 'Cuz military had taken over, right? Kuakini Hospital.

YI: I don't know. I don't know if military had taken over.

MI: Okay, so, that's when you found out where he was.

YI: Yes. He was at the Farrington Army camp.

MI: So, he was there for a while and then, they took him back to the Immigration Station?

YI: So, once he got back, I guess, the hemorrhaging stopped and all that, and then he was taken to Honouliuli. And we didn't know that he was at Honouliuli, and --

MI: So, when he was picked up, actually, Honouliuli was already open.

YI: Yeah, already.

MI: Okay, now, your story is interesting because you actually got to go to, as a worker, you got to go to Honouliuli. Try going back a second, okay. You were at UH. Tell us about your schooling and your work history.

YI: So, when I finished my first year, I went to work and then the only one working was my older sister. And she was working as a clerk at the plantation hospital. You know, I had my younger brother and a sister yet, you know, still in high school. So, I got a job because my neighbor in Waipahu was already—it was called [Highway?] Army Parks and Service Command, and it was a maintenance outfit. So, you know, they had the

plumber, electrician, welder, a crew of carpenters because they needed carpenters more than anything else. And, a refrigeration unit, taking care of …. So, I was hired as an electrician helper but assigned to the refrigeration group. And so, we were—our job was to service the mess hall from Ewa junction to Makua, yeah. Those were all temporary, what you call, camps, yeah.

MI: Service the mess halls? As an electrician?

YI: Yeah, well, I'm only a helper, but I was assigned to the refrigeration group. So, there were four of us. Three foremen and a supervisor.

MI: And while you were doing this [work], you knew that your father was at Honouliuli?

YI: Already there, I already knew my father was there.

MI: But you folks had not visited him yet?

YI: No, we did.

MI: You did?

YI: They allowed visitation there. They allowed visitation but see, when I applied for the Army job, they told me "No" because your father is detained [?] at the camp. But they had drafted my kid brother. So I said, "Make up your mind. Give me the job or release my brother." He was sent to Minnesota to the language school.

MI: The MIS.

YI: So, they had no choice but to give me the job. And then, once a week, we used to go and service the camp. I mean, not so much the job, mostly it was riding around, you know, because --

MI: Well, go back a second to when you first went to visit him, before your work. You went a few times with your mother to visit your father in the camp?

YI: Yes. It was like a prison, right.

MI: What do you remember about those kinds of visits?

YI: Well, we met in the mess hall. They won't allow us in the camp.

MI: How would you get out there? How did you folks -- drove out there? How did you get there?

YI: Okay, now, the entrance to the camp, lots of people don't know. Many on Oahu don't

know where Honouliuli Valley is. The old road going to Waianae, there was a junction called Ewa junction. To the left, you go to Ewa. To the right, and that former Farrington Highway before was a road among the cane fields, you know, further mauka [mountain side] of the present [highway?], almost parallel, you know. The old Farrington Highway came out to where the quarry is, Makalapa quarry. I don't know whether they still have it or not, you know. But, uh, what was I talking about?

JK: The entrance.

MI: Going out?

JK: Going out?

YI: And then, so, I forgot, you know the telephone poles have numbers, yeah. But the road leading to the camp was called Plantation Cane Haul Road, so it's wider than the other roads because they're hauling cane. So, I think it's less than a mile from Ewa junction. You turn right and then—so, because it was a cane haul road, it was better than the other roads because they, what you call, they made the road out of lime, yeah.

MI: So, you folks just went and drove up the road to the camp?

YI: Yeah. The end of the road was the camp.

MI: Anybody could do that [take that road]?

YI: No, not anybody.

MI: I mean, if you knew the road. You knew that? There was no guard at the beginning of the road?

YI: You can drive in. But they'll stop you at the camp because there were guards there. You know, and I think it's about a mile from Farrington [Highway]. But now, the entrance is from Kunia [Road], yeah.

MI: But I mean, so the families that went to visit the internees, they all went with their own individual cars on that road?

YI: Yeah, yeah. I mean, we had to make arrangements, yeah, you know.

MI: As long as you were scheduled to visit.

YI: And then, they assign you which weekend you can go.

MI: There was like a parking lot outside the camp for the visitors?

YI: Yeah, yeah, yeah. As you get to the camp, the road was wider because you know,

there're a lot of trucks going in, Army trucks.

MI: Is that right?

YI: Yeah, well, they gotta supply the camp.

MI: So, they were actually outside of the barbed wire fence on the Ewa side. There were lots of things over there? Army trucks and all kind of…? That's where the visitors came and parked?

YI: Well, the fenced area was for the internees.

MI: Yeah, but outside the fence.

YI: Outside the fence yeah. There was no fence in the middle. If I remember, there were two mess halls. The front one was for the rice-eating group, you know, the Taiwanese people. The Taiwanese, they brought in the whole family, you know, kids and all. And then, between the mess hall, there were quarters for the soldiers, yeah, grass and stuff. And then, the furthest in was for the potato eaters, the Germans, the Italians. The menu is different.

JK: About what year was it when you went to visit?

YI: This was part of forty-four [1944]. Yeah, I think I started [during the] summer of forty-four. And then --

MI: So, as soon as he was put in Honouliuli, you folks could start visiting him?

YI: Yeah. And then, plus, after that, I didn't have to visit because I was able—the guards were real good. Once they found out that my father was one of the internees, all I had to do was show him [what I brought?]. You know, like, I used to bring tsukemono, and Mom used to make musubi with ume, you know. Then, he'd say, "Okay." I couldn't get in the camp but I can talk to him across the fence.

MI: And you could pass it [food] through the fence.

YI: Yeah, yeah, yeah.

MI: Between the wires. Hmm, so he was the only one there who had special bento and everything?

YI: No, others did it. I mean, others did that while visiting.

MI: But they were visiting then. You were going in between visits.

YI: And then, you know, he used to give me things like butter. And, you know, there was a

shortage, right [rationing]. Butter and stuff like that.

MI: From the camp?

YI: From the mess hall.

MI: How would he get the butter?

YI: I think my father probably helped in the mess hall. (Laughter)

MI: What else, besides butter?

YI: You know why? The local internees' camp was the first one, and the campus was like this

- the first corner, you know, as you get into the camp. This area was the [internees?] and then behind them were the Taiwanese, and I don't know who was behind them. But they were right off the road, yeah. Later on, I found out that.

MI: The road that you took to get to the camp was near Kunia Road, I mean, kind of parallel?

YI: No, parallel to Kunia Road.

MI: Yeah, but not on the other [Ewa] side of the camp?

YI: No, the only way to the camp was through the cane haul road.

MI: But it ended up on the --

YI: It ended up at the camp.

MI: The Waipahu side of the camp, not the Ewa side of the camp.

YI: What do you mean by that?

MI: I'm trying to figure out --

YI: You go straight in, right?

MI: Yeah, but I mean the camp is in the valley. Which side is the camp on?

YI: The camp is in the valley, right?

MI: So the road that you took to get there is on which side of the valley?

YI: Right in the middle of the valley. See, the problem is that, and I think you found out too,

yeah, that a lot of people don't know about Honouliuli, the valley, because on the road to Ewa, there was a town called Honouliuli. Right, yeah, you know, so, at first, when we followed that, we thought, "Hey, wait a minute, how can this be," because on the makai side of that I think was called Ewa Beach Road, I think, was a swamp, you know. And the swamp was sort of the valley. The stream was wet at one time. In fact, there's free water, right. I mean, enough so that when people were raising in those days, cattle after they closed the camp. Not enough to sustain the camp but there was, I don't know whether it was a leakage or like spring water, yeah. It's still there but not enough to cause a flow to get into Pearl Harbor.

MI: So when you went to visit your father, did you see Harry Urata in there?

YI: Yeah.

MI: You talked to him?

YI: But I think Harry was one of the, I don't know how true, one of the radicals, yeah. I think he was sent to the mainland, right? So --

MI: But, you did see him for a while, there.

YI: Yeah. He was there first.

MI: You talked story to him?

YI: Yeah, yeah.

MI: What would he say?

YI: Well, he wasn't happy, right? Because, you know, like most of the people were *Issei*, right. He was a *Nisei*, but educated in Japan.

MI: So they were in, I mean, if you think about it, [in camp], they were the older guys. I guess many of them had already been shipped to the mainland, but in the camp --

YI: No, those were the guys who were picked up later. That was at Honouliuli.

MI: Yeah, but the young people, like Harry Urata and the older people -- were they all mingling or were the young people, internees, all staying by themselves, the young boys?

YI: I don't know. I don't know how they were grouped. They were not in a shack. They had tent roofing and they had, what you call, floors made of lumber and they sleep in Army cots, yeah.

MI: Do you remember any other young people like Harry Urata that you met? He was the only one?

YI: I later found out that another plantation worker, Tom Uyemori, because --

MI: Tom what?

YI: In the first, what you call, the meeting at Honouliuli, right, I met Tom's son.

MI: What is his last name?

YI: Uyemori, yeah.

MI: Uyemori.

YI: Mr. Soga wrote a book, yeah, right. And in that book, he has all the internees listed, yeah. I didn't know, you know, that you know, they had some chores to do [work?], yeah, as internees. Maybe for their own good. Somebody had to clean the shower room, the toilet. I questioned where the water came from, because pretty much dry, yeah, in the valley.

JK: They had a sewer system?

YI: Yeah, they had sewer system. Where did the sewage go? Not cesspool?

JK: No, but they found a sewer map.

YI: Yeah, Oh …

MI: That the water from the siphon just went across [to the Ewa side]? They didn't use the water?

YI: Maybe they used the sewage water to water the cane fields. (Laughter) It's pretty far, you know, I mean, you know, from the main plantation meter.

MI: So, do you remember meeting any other, any other names, you remember, like you know, Harry Urata, your father? Any other people you talked to?

YI: Only Harry Urata and my father. Because, I didn't know then, like Tom Uyemori was there, yeah. It's a pretty big camp, you know. How many people were there?

JK: Built for three thousand.

YI: People, yeah.

MI: What about the prisoners of war? You talked to the POWs? They were in a sort of separate section.

YI: Well, they were always asking us to bring in metal cans. They used to make lighters, you know, inside the German prisons. I don't know how they did it but, you know. And, of course, they want toothbrush, yeah. They used to make ring, you know, with toothbrush. And they always ask for silver half a dollar.

MI: To do what?

YI: You know what. Silver half a dollar like this—and I did too. You keep pounding the edges, it flattens, see. Then, you dig a hole and then you file the inside and then you shape it with file. You make a silver ring. The quarters, too small.

MI: You have any of those?

YI: Half dollars are about this [size], yeah. You keep pounding it, it comes flat and then it comes, the edge becomes round, so you make the puka. So they always had --

MI: You have one of those left?

YI: I had, but you know --

MI: Did your father used to do that one also?

YI: No, they used to make *geta*.

MI: *Geta.* Do you have any of the *getas*?

YI: Nah. They don't last long, you know. That's right, I heard that story.

MI: What else did he make? Different people [internees] made different things, did different things. What else did he do?

YI: One of the things my father did was [to] teach calligraphy, yeah. But he had terrible writing though, but because he knew *Kanji*, yeah.

MI: Interesting.

YI: Yeah, I mean, you know, pastime. And those things, they allow, yeah. And I don't know how they allowed so that they can make *geta,* yeah. They used saw and chisel. But I guess they controlled the—yeah.

MI: But didn't you take some things to him, to make the *geta*?

YI: No, no, no. They check. We cannot. Besides food, you know, we cannot take anything else, yeah.

MI: So, how long was your father there?

YI: Until the end of the war, yeah.

MI: So two years maybe, then? Forty-four.

YI: When the war ended, and then it was forty-five.

JK: Forty-five.

MI: Beginning of forty-six, when everybody --

YI: So, I think September also.

MI: Forty-five.

YI: Yeah, he wasn't there long.

MI: So, year and a half.

YI: I think he was there sixteen months, I think.

MI: After that, he was released. Did he just go back to his regular job? Or, was he able to pick up after his life?

YI: He went back to his regular job. Eventually, he had his ulcer operation by the plantation doctor.

MI: He had to have it operated on. Did he ever talk about his time there?

YI: No, you see, funny yeah. I don't know why we did, but --

MI: He wasn't angry or anything?

YI: No, no. He wasn't angry, I mean. Well, you know, they say, yeah, *shikata ga nai*, right? I mean, who you going to grumble at? Only make the situation worse.

MI: How about Harry Urata? You saw him after the war?

YI: After the war, because he used to come to the class reunion, yeah.

MI: Oh, really?

YI: We never talked about that, I mean, you know. So, I mean, if we don't remember, it's something that you don't want to remember, yeah? For me, it's over seventy years ago.

MI: So, you had mentioned that you were a volunteer here at the Japanese Cultural Center.

YI: Yeah.

MI: When did you start volunteering here?

YI: When they started the planning, yeah.

MI: For the *Okage Sama De* [exhibit]?

YI: Yeah, yeah.

MI: That was in the 1990s.

YI: I just threw away a whole lot of— all the things that I kept. I moved, I moved in with Grace [daughter], see. And that's how I found that envelope.

MI: So, you were like an electrician most of your life, and then you retired and came here to volunteer?

YI: No. When the war ended, I started to work at the Board of Water Supply, 1946.

MI: Did you used to go out to [the] Honouliuli Board of Water Supply [water treatment site at the camp]?

YI: No, no, no. I was an office worker, Board of Water Supply.

MI: Now, but Board of Water Supply already had the treatment center at Honouliuli after the war when you were working for Board of Water Supply?

YI: But that treatment center is where we call Honouliuli.

MI: Yeah, yeah.

JK: Yeah.

YI: Because in that area --

MI: It was [built on] the mess hall [foundation].

YI: The plantation had the stable camp. And across the stable camp was the plantation hospital. And, Standard Oil had a refinery because the tanker can come into Pearl Harbor. And then, Rudy Tong had a polo field in there. You know, he's the millionaire Chinese. And, what is behind the merchants today is the West Loch Golf Course. The West Loch Golf Course was built part by filling up the swamp, and then, there's a stream running into Pearl Harbor. That's the continuation of the stream from the camp, which is

dry now. But, you know, in that area, yeah, like you have Honouliuli, Aiea, surrounding Pearl Harbor. If you dig, get fresh water. Like Sumida [watercress] farm [Pearl Ridge], yeah.

MI: Now I was thinking about—you know, right alongside the camp, today, there is that Board of Water Supply, some kind of treatment facility.

YI: In there? I don't know.

MI: You don't know about that? You didn't see it when you went to visit the camp [site]?

YI: No, no, I don't think so. Other than the mainland people, nobody lived there because the people that lived on Kunia Road were the *kom pan* man. There were three or four camps where they built camps for the— these are the contract workers. They contract several acres, right? I don't know who they owe the name [to] but they were called *kom pan* men, yeah.

MI: How do you spell that? *Kom pan*?

YI: I don't know whether that's Hawaiian or --

JK: K-O-M-P-A-N

YI I think they say it's Filipino, yeah?

JK: Yeah.

YI: Filipino, I looked in the Japanese dictionary. No more such thing. But that's what they called them, *kom pan* men.

MI: So from the time that you used to go and see your father, you never went back to that place until 2008? Is that right?

YI: Well, the first time I went after the camp was American Factors. Found out that I knew about the camp, yeah. Now, I think American Factors owned that land there, the valley. Because this agent called me and I was surprised that he called me.

MI: Who was this, this agent?

YI: Agent from—I think they were trying to sell the land there. But they had to certify that there were no pollutants in the land.

MI: You think it was American Factors?

YI: Yeah. American Factors. I forgot his name.

MI: It wasn't like Oahu Sugar or something?

JK: Campbell Estate?

MI: Or Campbell Estate?

YI: No. Oahu Sugar Company's agent was American Factors. Ewa, Waialua and Kahuku were Lewis and Clark [Castle and Cooke?] You know, they had plantation agents, yeah.

MI: So, American Factors owned Oahu Sugar?

YI: It was a part-Hawaiian guy. He called me if I can take him to the camp because the road from Farrington Highway was still there because Ewa Plantation still had sugar cane there.

MI: You remember what that guy's name was?

YI: I don't know.

MI: How did they find you?

YI: That's what I mean -- how did they find me? I don't know.

MI: So, just out of the blue, somebody called you and they said they heard about you, can you take them out to the camp? You never asked them how they found out about you?

YI: I don't know.

MI: Okay, so just you and this one guy went out --

YI: He picked me up and we went— we're heading out to the camp.

MI: So, how did you get to the camp that time?

YI: I had to tell him to slow down because --

MI: But I mean, the same road was still there? The cane haul road was still there?

YI: Sugar cane was still there.

MI: So, what did you see when you took him out there?

YI: Nothing. Just like now. I mean, you know, he couldn't find anything.

MI: Just overgrown—what year was this, roughly?

YI: Way after, though, because after the camp was kinda cleared out, by the guys who bought the camp, yeah, the materials, it was bare. There was nothing but the foundation stone, yeah. Stuff like that.

MI: What is the story about the camp? Who tore it down and everything after the war?

YI: The guys bid for it [the contract]. You know, like [Lance?] and Frank Fasi. They put the camp up for bid because they didn't need it.

MI: So, Army put it up for bid?

YI: Yeah, the Army. They put up all the temporary camps along the, what you call, the West Coast, up for bid.

MI: And, who got the contract?

YI: The guy who bid for it. I don't know.

MI: And the bid was to take down all the buildings?

YI: Dismantle.

MI: Just dismantle, throw away the lumber.

YI: You know, it [vegetation] wasn't as thick as it is today. They took what they needed. There's still all the rubbish there, yeah.

MI: You know about when this was, what year this might have been?

YI: It must have been after they released all the internees.

MI: Shortly after?

YI: I think so, yeah.

JK: You said temporary camps along the way. Do you remember where some of the other temporary camps were? The ones that you, maybe, serviced as an electrician?

YI: Well, they used to call Ko Olina—there used to be a Brown's camp. We used to call it Brown's Camp before. As you go, you make a right turn and this is Kahe, yeah, right, and to the left is Ko Olina. They used to have a camp in there. Plus, our shop was called Camp Malakole. And then, you know where the lighthouse is, there's still a camp. There's still a road for Malakole, yeah.

MI: Now, what kind of camps are these? Just plantation camps?

YI: No, no. Army camps.

MI: Army camps. So, soldiers --

YI: Yeah, because they had bunkers up on the hill, yeah, right. The permanent one is Fort Barrett, right, they said they had a sixty inch (?)

MI: Fort what?

YI: Barrett, which is part of Kapolei now. I don't know whether it's still there.

JK: Kawailoa.

YI: Yes, that was there before the war, already, yeah. Was a big, what you call, it had a big cannon.

JK: Near Barber's Point.

YI: Yeah, outside of Barber's Point.

JK: Yeah.

MI: Okay, so you go out there with this guy who I guess, Am Fac is interested in buying or selling this property.

YI: He wanted to know.

MI: What did he want to know?

YI: Contamination, right. You know, the EPA, right? You have to know --

MI: What's the APA? Oh, EPA.

YI: Environmental Protection Agency. They want that—now they require [it] of all service station sites. They want to be soil [contamination] free. That's what he wanted to sell [?]. But he couldn't find anything.

MI: You mean he was looking for environmental contamination and that kine?

YI: Yeah. But you cannot do that by observation, yeah. You gotta test the soil, yeah.

MI: Did he take soil samples, and that kind of thing?

YI: I don't think he did because his contention was if all these weeds can grow, I mean, it cannot be contaminated.

MI: But you could go [to the camp] because it was their property?

YI: I think so, I'm not sure about it.

MI: There were no gates or anything blocking people, the public?

YI: No, it's all bare, already. No fence or anything. Because you know, the fencing was good, yeah, you know, made of four by four lumber.

MI: So, all these years, anybody who knew where it was and who was interested could just go to the [camp site].

YI: Well, the squatters went after the camp was dismantled.

MI: The squatters? Which squatters?

YI: Yeah, they raised goat and cattle. Because there was enough water to feed the animals.

MI: Wait, say that again?

YI: There was enough water like the spring water --

MI: Which animals?

YI: Goat and cattle that they raised.

MI: Amfac was --

YI: Not Amfac, the squatters.

MI: The squatters were living there.

YI: Yeah, yeah. They must have come from Ewa, I think, yeah, because l tell you, unless you have some connection, you don't know where the camp is. Right, you don't know where the camp is.

MI: Like, how many people, squatters?

YI: I don't know. I don't know. They never checked. But I think Mr. Lodge [Honouliuli historic photographer] talks about it, right, yeah.

MI: And, they had built things on top of the old foundation?

YI: No, they didn't build anything. They just tied the goats to a post or something like that.

And then they moved them around, yeah. See because, at the entrance to the camp, on the right side, there's a dilapidated shack, right. And, that's the squatter's shack, yeah. Because, why would the Army build something like that? You know, the squatters, when they go weekends, they build this hut, like, made out of broken doors and stuff like that, so they can spend the weekend in the valley, yeah, to watch the animals. Because --

MI: You think that was for them to watch, just like chicken coops and stuff there?

YI: No, it was a (?) shack, you know, I mean, because there was nothing to the right of the camp, everything was in the valley.

MI: Yeah, it kind of makes sense because if someone had a contract to take it apart [the camp], why would they leave one shack? So, somebody built that shack.

JK: Yeah, yeah.

YI: No, no, no. The squatters built that shack with the lumber that was—whatever that was left over.

MI: Interesting. So, actually it is original lumber, then, you think? From the camp.

YI: Yeah, and then, the hog raisers went in to pick up the scraps because they gotta cook the slop [garbage], yeah, you know. Then they need wood to cook the slop because by then, most of the pig raisers from Waialae moved to Nanakuli side.

MI: Do you think the lumber that's there for the shack now, that's original lumber that the squatters picked up and built…?

YI: From the camp, yes. I mean, it's junk lumber, I mean.

MI: But it's kind of historical lumber. (Laughter)

YI: Hah?

MI: Historical lumber, huh, if it's from the original camp?

YI: Well, I don't know whether you call it historical. (Laughter)

JK: You're determined to find Honouliuli [?] (Laughter)

YI: I mean it's still there, right [shack]. Did they clear that away?

JK: Yeah, it's falling down but it's still there.

MI: Somebody's initials, huh. Harry?

JK: Harry was here --

MI: That's interesting, we need to study that. Okay, so, this is maybe the time that you went back, maybe in the 1950s or 1960s when you went back with AmFac?

YI: Yeah, way after.

MI: From that point then, nothing until?

YI: He gave me folders. I gave it to, yeah, the Resource Center.

MI: What kind of folders?

YI: The camp, yeah.

MI: Wait, wait. This guy who took you, he had them, something?

YI: Yeah, yeah. He had folders, He gave me. I gave it to the Resource Center.

MI: What was in the folders?

YI: Camp. But it's the same folder that --

JK: Photos.

MI: Photos?

YI: It's the same photos [that you have].

MI: Wait, photos that you folks took that day?

YI: No, no. We didn't take [any]. The only photos of the camp available is probably the one Mr. Lodge took, right. Other than that, you don't have.

JK: Yeah.

MI: So, when you look at the Lodge photos, that's what you remember? Looked like that?

YI: It wasn't, yeah, it wasn't much of a camp, really.

MI: So you come in 2002, 2003. Did you start hearing the stories about what they're doing with Honouliuli, trying to [find the camp location]?

YI: Yeah, yeah. I knew what things were going on.

MI: But you knew where it was while they were trying to find it? You didn't tell them?

YI: They knew where it was. (Laughter)

MI: They didn't know. (Laughter)

YI: But see, once people found out, you went through the entrance on Kunia Road. You never went through the Farrington Highway.

JK: One time. Betsy Young, though, was the one time they went in. She went in with some of the Kauai Confinement Sites Committee. They went, I think, the same way you did.

YI: Because, I don't know what year, but Ewa Plantation merged with Oahu Sugar, so some of the fields in that area were abandoned because they became an irrigational problem.

MI: What I'm wondering is, okay, so you are a volunteer with Jane Komeiji. You're doing [the] *Okage Sama De* [exhibit in adjacent JCCH parking building]. She's [Jane Kurahara] on this side [Resource Center] trying to find out where the Camp Honouliuli was. You didn't tell her? (Laughter)

JK: We didn't talk to each other.

YI: No, no, but while we're doing the research for the JCCH, nobody talks about the Honouliuli camp.

MI: So, if she had gone next door to ask you, you would have told her, "This is where the camp"—you could have taken her out there, in the 1990s.

YI: Yeah, I would have. (Laughter) But, by then, you know, I mean, there's nothing there. Once the camp was closed, when they dismantled it, nothing there.

MI: But did you read in the paper that people were looking for the camp or anything?

YI: They knew that I knew. I knew about the camp.

MI: When did they know? (Laughter)

YI: When you people started the research, right?

MI: Is that right? (Laughter) So, they came to you and they asked you, "Where is the camp?" After they found it they came to you --

YI: No, they had several sessions at the University, right? I was there. They had discussions at the University.

MI: But with Jane Komeiji and those people, they didn't know that you knew where the camp

was?

YI: No, while we were doing research, nobody talks about the camp.

MI: You never told anybody you knew where the camp was?

YI: Jane knew.

MI: She knew that you knew?

YI: Jane knew that my father was there.

JK: Yeah, yeah.

MI: It would have saved you…(Laughter)

YI: No, I mean, nobody thought that it would become monumental. It was just a camp, yeah.

MI: Uh huh. So, is there, was there, anybody around like you that you know of who was going to the camp or who knew where the camp was all this time? Just you?

YI: No, not [just] me. I mean, people who had family in there, they knew about the camp. Because they had visitation.

MI: I see. Someone said they were blindfolded or something?

JK: Yeah, I think that's early, it was very strict, early. And by the time, 1944, they were much more relaxed.

YI: I never heard about that before. (?) And by the time my father was interned, the place was almost full already. Because those that didn't go to the mainland were camped at Sand Island and then they were transferred when the camp became Army, yeah. Some people were there long time, yeah, since 1941.

MI: So, how did you get involved with the Day of Remembrance in 2008? I think that's the first one?

YI: No, I had a special invitation.

MI: But they didn't know you—how did they know you?

YI: I knew Jane [Komeiji].

MI: But how did she know about your father and --

JK: I think, by then, he had told the story.

YI: We were members of the Hiroshima genealogy club.

MI: I see, okay. So, you went out there, Harry Urata was there. How did you feel when they had the ceremonies?

YI: (Laughter) Somebody asked me, "How are you doing?" I mean, you know.

MI: But it didn't bring back anything about your father, or those days, when, you know, you were working there when you saw your father?

YI: No, there's nothing you can do, yeah, because they never get an explanation. But, I went and got the records from D.C. They sent me.

MI: When did you do this?

YI: When I found out that I can ask for all the documents.

MI: Was this before or after you went out there in 2008?

YI: Way after.

MI: After. So after that, you started trying to find out more. So, you had a chance to talk to Harry Urata when you folks were out there.

YI: I didn't notice because I really didn't know him in school. He was older. And then, they kinda kept to themselves, yeah. They're older than us, yeah.

MI: Was there anybody else among the guests in that 2008 time that you knew?

YI: The Uyemoris.

MI: Uyemoris.

YI: Yeah, that's when I found out that someone was also—I don't know when, but I think the same [time] after the May 31, what you call, ordnance explosion I think. But he was also working for the plantation, yeah, and he's a *Kibei*, yeah.

JK: Did you know Kageuras? Kageura brothers?

YI: He was [a] contractor?

JK: I don't know. They're four brothers.

YI: I mean, I'm a country boy, I don't know people in town. [?] you know, there's a lot of

Kibeis, right. Lot of *Kibeis*, yeah.

JK: Surprising. Yeah.

YI: I was supposed to be one of them, too, but I refused to go to Japan. See, my sister was—when I wasn't even one year old, the family moved back to Japan. I think because my older sister was going on six and my sister above was four years old. And, it was time for them to get their [?] education. So, I had my first birthday and by the time, yeah, and by then, still the Depression, yeah, and then the money they took back to Japan [was] getting low, so we came back to Hawaii, yeah. My father had a hard life because he couldn't do farming, yeah.

MI: But if you look back at your father, your mother, you think after the war, they were able to pick up their lives and, or, did it affect him for the rest of his life?

YI: No. The life in plantation was easy life, you know, right. You didn't have to pay rent, you had water and eventually they gave electricity when they were able to generate the electricity from the bagasse that they burned. So we had electricity. They gave us all the firewood we need. You know, they came around once a month to fill our, what you call, barrel with kerosene, all free, yeah. And I would say --

MI: Medical care.

YI: Yes, medical care free. So, I always say that I didn't know what was poor. Everybody was poor, you know, I mean, we didn't know what was poor. I mean, you know, we'd raise our chicken, raise our vegetable garden. Of course, we owed the plantation store a lot of money. That's how they kept the employees settled. They let you charge all you want and then—so, our days, eighth grade, you finished school. We had graduation at eighth grade, you know. So, most of us, you know, were fifteen, going on sixteen, then we became full time workers for the plantation. Partly to pay the debt.

MI: So what was your father's job after the war? With the plantation?

YI: He did painting but eventually because they found out about his educational background, he was hired as a custodian and he had this other job of reading and writing letters for the [others].

MI: That's what he did for the rest of his life. I see, interesting. So, was that the last time you've been out there, 2008, or you've been there…?

YI: The last time, well, I went for the first, yeah, Day [of Remembrance]. That's when I went, yeah.

MI: Well, it's interesting that—it was right across…(?)

YI: Yeah.

MI: (Laughter) We're learning.

YI: No, I mean, you know, I'm glad you're doing this because not many people know Honouliuli, yeah. The only Honouliuli they knew was the one [village] going to Ewa.

JK: Yeah. That's right, yeah.

MI: Interesting story. Because, I guess there are other people like you around, yeah, who probably have some connection, but we don't even know about.

YI: Yeah, I guess so.

JK: We just asked the wrong people. (Laughter)

YI: No, all my Oahu (?) classmates are dead. Yeah, I mean, you know, I was looking for some of them, because I threw away a lot of stuff, you know, when I moved in.

MI: So, as far as your life, what do you think, how much did this whole event at that time affect you?

YI: It didn't affect me excepting that I dropped out, yeah, you know [of school]. Then, the family still needed my help so when I was offered a job at the Board of Water Supply … See, the Civil Service Director at that time was the husband of my civic teacher at MPI. And, Mrs. Sherrez is one of the Baldwins from Maui. But because she married this guy [Ransom] Sherrez who came here as a war time worker, I think she was cut off from the family. So, by then, whenever she went to visit them, the family on Maui, he couldn't go. So, he used to call us and we used to go play poker at the house. (Laughter)

MI: How do you spell his name?

YI: S-H-E-R-R-E-Z, something like that. Ransom, Ransom Sherrez. Yeah, I mean, he was prominent (?). He became the Civil Service Director for the City and County. And he was on the Board of Trustees at MPI. Nice guy, real nice guy, yeah.

MI: Let me ask you one question about current events. You know what's happening politically now as far as, you know, immigrants, refugees, you know. Does that impact you in any way? Does it make you think about what happened to your father?

YI: I'm trying to find out more, yeah. Especially, you know, my, what you call, my roots. Yeah, I'm trying to find out more. And every trip that I go to Japan, I go back to Chakasamu [?] but there's nobody around, you know, that I can talk to. And, naturally, I'm limited, you know. I can't read Japanese now already, so, and everything is in Japanese.

MI: What I was thinking about was in terms of current events, in terms of this experience in

World War II, how they took your father from the family. Do you think it's related in any way to what's going on with our new President and you know, what he's talking about as far as immigrants, and that kind of thing?

YI: I think our new President is crazy. (Laughter)

MI: Do you think he should know this story, about your father?

YI: I don't think he's a historian. Because he tends to be a businessman, not a historian. Because American history is only, what, less than three hundred years, you know. And I feel there's no culture, right? The United States doesn't have any culture. Culture is all brought in by the immigrants, so we have a very mixed culture, you know. And, the strongest is the Orient, right, the Chinese, Japanese, you know. Because the European people, the kind of customs they brought in, they only remember war, right? Because, for Hawaii, the bombing of Pearl Harbor was the first experience. Of course, you know, that created the 100th [Infantry Brigade], the 442 [Regimental Combat Team].

MI: How do you feel about the 100th and the 442?

YI: I think they should be, I mean, what you call—I think that's what [President] Trump should be talking about.

MI: Say that again? What should he be talking about?

YI: About what the 100th and the 442 did. Because, he's trying to control the immigrants now, right? And I think Trump should know that all Americans are children of immigrants, you know, and I don't think he knows that.

MI: That's what your exhibit was about, *Okage Sama De*. You helped them to --

YI: I was mostly involved in the plantation area, yeah.

JK: That's a strong area in the exhibit.

MI: Yes.

YI: Because, there's quite a bit, you know, about plantation, yeah, And I don't know when you guys can get to that, but it's been lost.

MI: What do you mean, it's been lost?

YI: Well, even from growing sugar cane. It's not—that's why they gave it up. Because it's so hard to make money raising cane. Even like pineapple, yeah. I mean a lot goes in the planting and harvesting sugar cane.

MI: Labor intensive, they need the workers, yeah.

JK: We had to plant some sugar cane in the front there because the kids don't know what sugar cane is.

YI: Yeah, I had, and it started to overgrow so I had to cut it down, yeah. Because where I live now, sugar cane was still growing, yeah. It's an Amfac subdivision, yeah.

MI: Very Interesting. You have any questions you want to ask?

JK: No, no. I just wanted to ask you if you took a photo?

MI: Yes, I did, thank you, and I got the release. Okay, thank you very much. You want to say anything else for the record? About your life, about your experience?

YI: Well, like I say, you know, I'm still researching, trying to find, yeah, which is very difficult unless you can read Japanese. See, because, the kind of Japanese written in the *koseki tohon* are not spoken today and the dating is different, you know. It's not the Japanese characters today.

JK: Mr. Hayashi is still here, he can translate *koseki tohon* with you. Shige died, but Mr. Hayashi was here then, he's still here now and he's still translating *koseki*.

YI: So, I think, you know, it's [up] to my cousin.. He made his version of the family tree.

JK: That's good. Yeah.

YI: But that's the part, because I know very little about my aunty, my only aunty, my father's older sister and this was the period, yeah, from the late thirties to the forties, ten or fifteen years, yeah. I heard that she wrote to me, but I never saw the letter, you know.

MI: Well, thank you very much, very interesting piece. Thank you. I thought I was going to find out about the -- Somehow, I guess your *Densho* interview, you know, the *Densho*, I thought you had said you had built your home from the Honouliuli wood. That wasn't so, huh. Now we gotta go back to the shack…