

**JAPANESE CULTURAL CENTER OF HAWAI'I
ORAL HISTORY INTERVIEW**

with

Carolyn Izumo (CI)

May 21, 2017

Interviewers: Melvin Inamasu (MI), Jane Kurahara (JK), and John Okutani (JO)

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.

M Today is June 15th, 2015. And we are at the Japanese Cultural Center. We will be
I: interviewing Carolyn Izumo regarding her Crystal City and Japan experience. My name
is Mel Inamasu and with me are...

JK Jane Kurahara.

:

JO John Okutani.

:

M Could you tell us, for the recording, your full name, your date of birth, and where you
I: were born? Can you tell us that?

CI That's a recording.

:

M We are recording now.

I:

CI Well, I'm Carolyn. I was born Shizuko Fujisawa. That's my maiden name. My father was
: a minister at Soto Mission before the war began. And he was supposed to go back to
Japan at that time, but the bishop stopped him, so he was interned. That's why we all went
to internment camp.

M Can you tell us when you were born, what's your birth date, and where you were born?

I:

CI Well, now they call it Yamoto, Miyagi-ken, Yamoto. *Nani gun shiranai kedo [I don't*

: *know what it was though]. It's Yamoto.*

M If you don't remember, that's okay.

I:

CI *Mukashi wa omagari data kedo, ima omagari iwanaidane. [In the past it was called
: Omagari but now it's not called Omagari anymore.] Okaitearimasuka [Could you please
write it down?] Yamato city, Miyagi.*

M Yes. Date of birth? When you were born?

I:

CI I was born May 1st, 1926. Okay.

:

M And your parents, the names of your parents?

I:

CI So, my mother's name is, her maiden name is Atsumi. Aiko Atsumi and she went to
: Yokosuka.

M And your father?

I:

CI Before the *Obonsan (Buddhist priest)* name came on, he was Hideo Fujisawa. His family,
: all are ministers. My grandparents. And I don't know where the Fujisawa came from, but
probably it had something to do with the Fujiwara clan. I don't know. I'm not sure. And
so...

M Okay, and where in Japan were they from, your parents?

I:

CI Miyagi-ken, Oshika-gun, Ayukawa, now they don't call it Ayukawa... *ku nani ju hachi*
: *nani te kaite, ku nani te yumono. ((? not clear, the name of the district is written in the
name of the tree)) Wakaranai [I don't know].*

M I don't understand. [chuckle]

I:

JO It's been changed that's why.

:

CI Daikinzan Yozañji is the name of the temple.

:

M Tell us a little bit about yourself, your childhood, where you grew up, because there is
I: something interesting about your early childhood, right?

CI Actually, I was a rascal when I was little. [laughter]. No, actually my parents came here
: way before I came because they said I have trachoma, bad eyes, so they forbade me to
come to Hawaii. So, although the doctor here said there's no trace of trachoma in your
eyes, is what he told me when I mentioned it, and they left with my grandparents. I even
have the picture of my grandmother and I. She was a tiny lady, but my grandfather was a
good-looking man, tall man, you know. But I was spoiled rotten. [laughter]

M So, when you were very young, your parents came to Hawaii, but they left you with your
I: grandparents in Japan.

CI Right, right.

:

M How was it like growing up with your grandparents?

I:

CI *Warubozu [rascal]*. That's all I remember. So, well, I was spoiled, really spoiled rotten
: because I did bad things like at the *otera [Buddhist temple]* they have the big gong, *kane*.
So I went in this way. I don't know how old I was but maybe about five years old. I went
in this way, and I pulled out this way and the big bell fell right over here. I still have the
scars here. My face is all scarred up. I had this. I fell in India. I threw the disc, and I
crushed my side. Everything's wrong. Now I have my ear problem. Other than that, oh
well, they did everything for me.

M So, you were raised by your grandparents until what age? When did you come to Hawaii?

I:

CI Until seven.

:

M Seven.

I:

CI So, I left Japan in August and then I came here. August, but in September I have to go to school, *Ichinensei* [*first grade*]. But I had the Matsuno, Mrs. Matsuno was my first-grade teacher. She wanted to learn Japanese, so I had her first and second grade. She spoiled me rotten.

M Here in Hawaii?

I:

CI So other than that, well. I grew up like an ordinary bad kid. [laughter]

:

JO Since you were seven, that was in 1933, right?

:

CI Thirty-three.

:

JO Yeah, okay.

:

JO And your parents came over in what year? They came before...

:

CI No, my parents were here earlier because...

:

JO Do you know what year?

:

CI Well, he went to Waipahu to teach Japanese, Japanese school. That was a big Japanese school. Yeah, the plantation was so big. And then, I don't know who decided, but he... built a temple in Waiahole. So, I grew up in my young days in Waiahole, swimming in the little creek. I almost drowned one day. There was [a] flood going on and we were swimming. I almost drowned, but that's how I learned to swim. [laughter]

M You had to swim. What was it like when you first came here and you started living with your parents? You were raised by your grandparents.

CI Yeah, just like a stranger.

:

M Until seven years old. It was like a stranger.

I:

CI Well, I know my mother was excited, so when she came to pick me up, she forgot her
: passport. They had to present the passport to prove that I was their child, you know. So,
she forgot that, so I was locked up at the immigration one night. The following day, they
came to pick me up.

M So, seven years old, you were there by yourself, waiting.

I:

CI So yeah, they put me on the ship, yeah. My uncle, I think, Uncle put me on the ship.
: There was a young couple coming to Hawaii, so Tanomi Masui is what they told him.
Like I came myself, I ran wild on the ship. [laughter] I still remember that. Rascal, you
know.

M Now, so when you came at seven years old, did you speak any English or only Japanese?

I:

CI No, no, no. I went to school not knowing any word except my name. So, my father taught
: me how to write my own name. That's about the only English I knew when I went [to]
first grade. But my first-grade teacher only spoke Japanese because she wanted to learn
more Japanese. So, my English wasn't that great. So, but my second year, I still had her,
so at least I brushed up a little bit more, yeah. So, my father was asking me to do this, do
that, do that, so. But he knew some English, because Japan, you know, school,
universities, they teach English, too, yeah, funny kind of English. But he's a Zen priest, so
he's well disciplined. He was okay. They never scolded me, but only once. The first word
I said, shut up, boy, they just slapped my hand. Oh, I got it. After that, no more.
[laughter]

M Where did you learn that?

I:

CI I don't know how I learned it, but that's the first thing I learned, you know? Out of the
: clear blue sky, you never heard of that word, yeah? So I went to school, that's when I
learned it. Waiahole was predominant in like Hawaiian, part Hawaiian, Hawaiian,
Portuguese, yeah? And we had, the Sakais had a big taro patch when we used to buy... 50
cents this big. 50 cents a bag. So, we always got free poi from the Sakai store.

M So, as you grew up, you started to learn English. Did your parents learn English or were

I: you the main English speaking one in your family?

CI My father helped me, although he couldn't pronounce it that well, but he helped me to
: write, read and write. I guess Mrs. Matsuno kind of did that. By the time I went to third
grade, I can talk to the kids, my classmates. But it's so hard to pronounce. I still remember
the word. I practiced, practiced. You know, when you fall down, they say, oh, fall it
down, fall it down. What's fall it down? Oh, that's fall down. I practiced over and over. I
practiced a thousand times, all the words that I couldn't pronounce. That's why people
don't know that I was born in Japan. Everybody else knows. But I was so conscious of
speaking the words.

M Okay, so we're going to start talking a little bit about the wartime now. When, say if we
I: talk about 1941, what were your parents doing and what were you doing? How old were
you? What were you doing? What kind of work were your parents doing?

CI Well, we had, we moved out of Waiahole because there was one, what a boss used to call
: him, what a boss, Waiahole, we had one *otona [adult]*, and there was one man, his name
is Inaba, his whole family dead by now, I know, but he was one that used to abuse all the
women in the village. So, my mother didn't tell me after I brought her here and she,
before she passed away, she explained to me why they moved out of Waiahole. Nobody
wanted us to move out because my father went out of the way to take the sick people, you
know, drive from Waiahole. We had a second-hand Chevrolet car, yes, so he [would]
wake up, my father would wake up even at midnight, transport them all the way to
Kuakini Hospital, and then, you know, take care of the family like that. So, he was a real
giving man.

M So, he was a minister at the church in 1941.

I:

CI Yeah, he built the temple, yeah.

:

M Oh, he built the temple in Waipahu?

I:

CI No, Waiahole.

:

M Waiahole, okay. And your mother was doing...?

I:

CI My mother used to teach Japanese school. But my mother was a very versatile person.
: She, you know, when she goes in a crowd, she can dance. *Juhachi-ban* [18 celebrated kabuki plays] you call it. You know, you learn to dance perfectly. She does the shamisen, she does the biwa. I'm no good at any instrument. But she is the kind that if she goes to a royal palace she knows how to behave. And when she talks to the farmers she says, oh we're good for nothing farmers. They say, oh no, I'm a farmer too. She just goes right into it. You know, that's how she was. That's why everybody used to like her. They said there's nobody like her.

M Okay, and what were you doing in 1941? What grade were you, what school were you
I: going to?

CI Oh, and then after that we moved to Soto Mission, Nuuanu, where they built a church, [it]
: stands, now it was cottages only, and the original church is the Pali Highway, you know, on the underpass over there, between both School Street and the Foster Garden. So, the church stood right there, the old Japanese type church. So, we moved here and then we stayed at the dorm. And December 7th, thought, oh, funny, you can hear the entire aircraft sound. So, I was sleeping outside, so I told my mother, I think there's a war. That's what I thought I heard on the news. And so, she, the kids from the council, Japanese council, used to come to Sunday school. So, she picked them up and took them to church. And then it got a little bit worse. So, at the end, they found them. So, she took them home. Took, all the children went home. And I was sleeping outside my house. The tamarind tree still stands over there. The one that, right under there, we used to have an old cottage. So, I saw the zero fly right over the tent, as you can see. And then you see the sand dust fly out, because the... When they adjusted the anti-aircraft, the gauging is, I mean, it's all wrong. So, it exploded not at the target on the ground. And all the shells that fell in Honolulu, that was when they see the shells, was all the U.S. shells. But you know, actually, that's why I tell even the haole people, you know, I tell them actually Roosevelt was the worst president we've ever had in the U.S. They tell me why. I say, you know what, he wanted war so badly and my father used to read to us National Japan Graphic. Anyway, it's some kind of paper that they write about the events. But anyways, he used to read to us every day. So, before this happened was the China War, right? And then he told us about the sinking of the Panay. He said Japan is the only country that repaid America for the expense of the loss.

M Your father was keeping up with the news and he was sort of prepared, so you folks were
I: all...

CI Yeah, so anyway, I said, well, the other side was Cordell Hall, you know, and then the
: Kurisu, was it Kurisu? And Matsuoka, they went to Washington. The door is right there,

so the other side, the State Department, on the other side of the door, they're all standing. Japanese side, they didn't want the war. So, they won't open the door, no matter how many times they knock the door. And they can hear voices, but still. Didn't pay any attention until then when Japan bombed Pearl Harbor, then they opened the door. So, I said, you know, President Roosevelt was the most rottenest president we had. I just said, they look at me and says, you know, they always say, yeah, December 7th, December 7th. What about what they did to Japan? It was so terrible. But when I went to Hiroshima Museum, I didn't think it was that bad. So, I just look at the atomic bomb and say, well, this is war. It cannot be helped. But when I look at it, when I think about it, it's not, until they came up with the films that I saw. The American soldiers were weakened if their parents are bombed out, killed. But Japanese is different. That's a tactic they use in Japan. Kill the civilians first so that the soldiers were weakened. But it's not so. The soldiers got stronger, yeah, all 442 and 100, yeah? If it wasn't for Japan, *Yamato Damashii* [*the Japanese spirit*], or whatever they want to call it, I don't think they would have won the war. But all the *Niseis* [*second generation Japanese immigrants to Hawaii*] are losing that.

M Let me ask you about December 7th and your father, because he's the one who got into
I: trouble on December 7th.

CI My father was pulled out that night, December 7th.

:

M Do you remember anything, or do you remember him telling you anything about, do you
I: remember anything about his arrest? Did he ever tell you?

CI Yeah, we were all there. The next cottage we had was the boys' dormitory. So, the
: mission had a dormitory for the island boys. So, they were all outside in the yard, and [here] came five FBI men to take my father away. So, they said, oh, as soon as we're done, we'll bring him home. So, we assumed that was so, but it wasn't. But you see, all our boys were standing outside, so they didn't yank them out of the house or anything, because there are other places. You know, they're in the tub, *ofuro*. They just pull them out, *yukata* [*bathrobe*], and then they just drag them to camp. The only thing, my father told me that after they went to Sand Island internment camp, they, oh, one, I don't know who, but anyway, one day somebody or one fork, no, no, one knife, yeah? It doesn't cut anything, but that knife was missing, and they had *hadaka jiken* [*naked incident*]. You know what that is?

M I can guess. You can tell us.

I:

CI They were all stripped, and they were lifting the son ((?)) like that until they, somebody
: would admit and say that they stole the knife. They counted in error, it wasn't stolen. It
wasn't stolen. So, they called that the *hadaka jiken*.

JO So, your father was there at Sand Island at that time?

:

CI Sand Island.

:

CI Yeah.

:

JO He was there? Yeah. He was stripped searched also then.

:

CI They were stripped, yeah. They were all stripped.

:

JO So, he was actually there then. I remember that incident.

:

CI What else?

:

M Okay, so your father was taken away from you on December 7th. 7 o'clock in the
I: evening. Did you folks have any communication with him after that?

CI No.

:

M How long, how much time before you folks heard from him or heard about him? And
I: where was he when you heard about him?

CI Actually, we didn't know. We didn't know anything. I don't remember anything, you
: know. And then they were shipped to Wisconsin. See, my father's friend had logged
every move they took in the internment camp. But, you know, when the war ended, he
threw it away. Who is this person, your father's friend? Reverend Sakai, he used to be a
Shinto priest at the Kompira-san Kotohira Jinja over here. But the daughter Yuri, Yuri-
chan is still alive, but Yuri-chan doesn't know anything because the father threw
everything away. I wanted that copy, you know, to give me the whole thing, but no, he

didn't. He just destroyed it. He said the war is over.

M Now, how did you, your mother, and the family survive without, all of a sudden, no
I: father? Did you folks have income? How did you take care of yourself?

CI Oh, you know what? My mother is really good in that, you know. There's no Japanese
: school. Everybody didn't have any income. The church couldn't give us because they
didn't have that much money either. But she's the kind that she'd go and look for a job.
So, she went to work for Shaheen garment factory. So, she did pretty good over there.
And then she'll sew, she's the kind that can sew kimono, formal and all, yeah, the bridal
gowns, kimonos and all. She did all that. So, what they do is, whoever wants anything
done. She used to do for them. And there was this elderly woman, the Goto, used to be
the Goto Nuuanu Hotel. It's not a hotel anymore. The kids sold out because she never had
children, was adopted children. So, they sold the hotel, Nuuanu Hotel. It's still standing.
So, it's well made. So, they sold all that as condominium. I wish I knew how much they
were selling for. So cheap, like \$62,000. Now it's \$400,000, \$500,000

M Now, in the story here, there is something about your father's bank account frozen. Was
I: that from December 7th? The family's, all the family's money was frozen?

CI Yeah, we didn't have that much savings, but I'm sure he had approximately \$2,000 saved
: American money. We couldn't use that money because the banks were all closed. But
when we went back to Japan, that's when they took away all our passports and all kinds
of, you know. important papers, they confiscated everything. But they didn't give us our
bank passbook, so my brother decided to write to the State Department and try and get
back that. So, to this day, and I forgot to claim his redress after he died, because he died.
But when they first said, they said, oh, you have to be alive to receive it. But he was
already dead, yes. I forgot about him. Maybe it's still in the...

M But the family's money, was that frozen from December 7th? You folks had no money
I: right then and there? Wow.

JO It must have been in a Japanese bank, right? You had it in a Japanese bank or what bank?
:

CI Yeah, I thought it was Yokohama Specie Bank, but according to the State Department,
: they don't have any record, you know. So, there was Sumitomo Bank and something else
there, two or three banks. So, I don't know which one.

JO All the Japanese banks were closed. So that's probably what happened.

:

M So, you folks managed to get by just without your father?

I:

CI Yeah, and I went to work for the cannery.

:

M How old were you then?

I:

CI I was, gee, how old was I supposed to be?

:

M I think about fifteen or so.

I:

CI Fifteen, yeah.

:

M So, you quit school, and you went to work for the cannery?

I:

CI No, no, I didn't quit school. It's only summertime. I worked for one month. I got all
: pineapple rash. [laughter] But I made \$125. That was my money. Big deal, yeah. But
anyway, my mother worked for Shaheen right away and then she used to do odds and
ends, sewing for other people. We never stopped, actually.

M Then what happened? When did you hear from your father or about your father?

I:

CI After they reached, I thought it was Wisconsin, they went to, they all went to the army
: post. So, when they, from summertime, that was August, August something, I think, they
were shipped to the mainland. I think it was still winter, you know, when they shipped all
the...from Sand Island. So, they went to snow country with their summer clothes. Some
people died, yeah. But I don't know who they are. But, you know, my father doesn't talk
too much.

M But all of this you didn't know until later on, right?

I:

CI Yeah, later on.

:

M Then all of a sudden your mother heard from him?

I:

CI Yeah, we got a letter from him.

:

M Oh, you got a letter from him?

I:

CI I think we got a letter. And then they said that they're going to exchange the Americans in
: Japan with us. So, our group was all ministers' family, doctors' family. So, from here we
had Dr. Motokazu Mori plus Dr. Takahashi, he was one of the top surgeons over here.
And we had Dr. ... You see, my mind is going.

M In your story, you mentioned a Dr. Murai. Remember that?

I:

CI Oh, Dr. Murai worked with the FBI. Yeah. So, he worked with them, and every place we
: went, we had the patrol, border patrolmen with us, and we had, you never asked me about
the trip. We went on the trip, okay. But you know, to get to where we ended in Texas, we
went on the Pullman, first class in the Pullman, all the way around. So, when we went to
Chicago, they canceled the exchange with the group, so... And then they channeled us to
North Carolina. We stayed at North Carolina Grove Park Inn. Oh, that's a really exclusive
hotel and a beautiful place. The front is a golf course. After that, we stayed there for eight
months, then we went to an inn, smaller hotel, right across from a women's college. There
was a man-made lake, and then the college, we couldn't go to school. So, we had all
makeshift, whatever teachers that teach is good in teaching. That's how we studied, you
know.

M I'm going to have you back up a little bit, okay? So, your mother got the letter from your

I: father saying he wanted you, the family, to come to join him? Is that what it was?

CI No, I don't think it was.

:

M We got a notice from the government.

I:

CI I guess the government gave us the notice. So, then I think that's when my father must
: have said that, you know, let's go.

M How much time did you have from the time you got the notice until you had to get on the
I: boat?

CI 24, 48 hours you know you try to get everything out of the house in 48 hours you
: practically gave away everything, my piano, my typewriter, whatever. I gave everything
out, even the cars.

M So you had no family or friends here to hold these things for you? You had to give away
I: or sell everything?

CI We could have left it at the *otera*, but no, we got rid of everything. We tried anyway. My
: stamp collection and my coin collection went to my girlfriend. I don't know what
happened to her. I know she married a soldier and she went to the mainland after that. I
don't know what happened. But anyway...

M Everything given away or sold? Everything, yeah. Wow, in 48 hours.
I:

JO Were you still in school?
:

CI 48 hours is short, you know.
:

JO Yeah, it's not enough time.
:

CI And we allowed only one luggage, I think, per person. And then out of that, my mother
: took her sewing stuff, yeah? You know what? That was all contraband. They took all. So,
by the time we got our luggage, it was only half our clothes.

M So they inspected your luggage. Where did they inspect your luggage? In Hawaii or on
I: the ship?

CI Over here, over here. Before we went on the ship.
:

M What did you take in your suitcase?

I:

CI Nothing. Only my clothes.

:

M Just clothes. I was just wondering. Okay.

I:

CI No, I had my, I had crocheted things. When I was in the fifth grade, I started my
: bedspread crochet. It took me two years. When I was in the 7th grade, I finished it. I still
have it; I never used it. I carry that everywhere, you know. That was my treasure. I don't
know who to give it away to now.

M We're going to move ahead a little bit because we want to kind of focus on Japan. But we

I: know a little bit, we have talked to other people about the Grove Park Inn.

CI Tell us real briefly how, what... Yeah, we went to Grove Park Inn and after that we went
: to Assembly Inn and there was no word of exchange, so they shoved us all the way to
Texas. So, from Oakland, we got on the boat, and we went from *guru to mawate*, [*turn,*
round and round] we went to Texas, and then coming back from *guru to mawate*, we
went back to San Francisco and then...

M Where were you supposed to go to Oakland? You went to Chicago, and then where were

I: you supposed to get on the boat with your father?

CI New York. Yeah, so it's Chicago. They told us it was canceled.

:

M Okay. Yeah, so that's why. Okay. So, this, all this hotel thing took about eight months.

I: You folks were living in hotels for about eight months?

CI Yeah, that was after they canceled the trip back, you know, exchange. That's when they
: just, they have to make sure that they would accept us because we're enemies, right? So, I
guess they must have screened all the hotels to see who's going to accept us. So that's
what happened. And then we went to Assembly Inn for, I don't know how long. Well, no,
I think about two months at Grove Park Inn. And then we went to Assembly Inn for six
months. Then they said, oh, there's no word of exchange yet, so they shoved us to Texas.
That was all desert, so they put out barracks like this one. But it was better built than this.
And the fence was 20-something feet high, and every so many feet they have, you know,
the guardhouse on the top. But I had fun walking. We used to walk right around the

fence. *Sanpo ikimasho [stroll, shall we]* and then we all go.

M So, when you finally got to Crystal City, your father was waiting there for you?
I:

CI I don't know. That I don't know. I think we were all there one time. They came and we
: went there.

M When you first met your father again, what did he look like? How was he compared to
I: when he left Hawaii?

CI He looked the same. But a lot of people, I think they were fed pretty well, so they didn't
: look skinny. But I think some people, they were so homesick, and they wanted their
family. They said the worst was the Hongwanji ministers. They're such a weakling. They
said, oh, I want my wife. And they cry all night. And whoa, whoa, whoa. And so, this
Hongwanji minister's son said, the only priest that really stood in order, they never cried,
they never showed that much emotions, was the Zen priest, that's my father. And we had
another minister, Toda, and so, but he was a womanizer, oh that bugger, that is a bugger,
really. That's all about the camp.

M Did your father tell you where he came from? Where he came from to get to Crystal City.
I: Where was he?

CI No, he had a record of some sort. He does write a memo like my mother does. Not me,
: but they used to do that.

JK Do you still have those memoirs of your father and mother?
:

CI I guess.
:

M You have any of those things left? His notes or... No. What happened? You threw it
I: away? Or they went to Japan?

CI Went to Japan and that's it. That ended up over there. And then he started doing research
: for the temple because it's an old temple. And then if you look at some Japanese history,
he knows.

JO No, just a little bit.

:

CI You know, a little bit. Yeah. No, it doesn't come out from my head. That's *Minamoto no Yoshitsune* the Minamoto clan, yeah. So, they went right over there, too, and they had *Ojizo-san* [*Beloved Buddhist deity*] standing outside the *katana*, the tested sword, yeah. So, my father went ahead and tried to cement it together, but it doesn't hold. You have to dig a hole, yeah, and put some kind of pole in and then put the cement, yeah. They didn't do that, so.

M But could you say that again? What is this?

I:

CI *Wajizosan* [*also known as ojizosan*]. *Wajizosan* is a stone. Every place Japanese, when you see Japanese movies, they have in the corner of the road, middle of the road, on the side there, they have *wajizosan*. They have the *boshi* [*hat*] and everything. And they *ogamu* [*pray*] put flowers or something. You're not familiar with religion, yeah?

JO So, this is Shinto or Buddhist?

:

CI Zen Buddhist. So, you can define, find out the roots of families by the temple. That's what my mother told me, but I don't tell that to everybody because they're going to say, oh, how prejudiced. It's not prejudiced. So, a lot of people don't understand religion. I only went to Christian schools, but I said, I know where I belong. My father said, you can go any place. So I go to Catholic Church, I go to Episcopal Church. He told me, as long as you know where you belong, I said, you can go any place, you learn plenty. That's what my father said, very open-minded.

M What did he mean when he said, as long as you know where you belong? What did he

I: mean?

CI The roots is Zen, yeah? Priest, okay? So, as long as I know where the ancestral religion is, yeah, then you can go anyplace. But everybody forget, oh no, I'm not a Buddhist, I'm a Christian. My parents were, but I'm not. See, that's where they're wrong. What is Jesus Christ? Nobody knows where he was actually born. So, I listen to all the theologians talk about Jesus Christ. Well, I believe [in] the power of Jesus Christ. It's powerful, you know, he's the kind that have auras so deep that when you're really sick you can pass by, and he has a power to heal. I lost my healing power. I saw this man. Spiritual man when I was about five, when I was at the temple, you know, growing up. I was in the *ofuro*, and I looked at the *ofuro*, the gate going that way was straight ahead of where I was in the tub. And so, that's like a hermit looking guy, they were white shoes, they had long hair with a

shepherd's stick. But that's the kind of man I saw when I was young. So, when I went to Japan, the Shinto priest told me, "Why don't you train? Stay with me and train." He doesn't know me from Adam. But he told me to train. I said, no, I don't want. But I really had healing hands. I brought two of my friends out of coma. In fact, three people, they were in a coma. One was 50% gone already, but she came too. Now I don't have that because I fell on my hand. My hand is like sandpaper today. All the bad luck happens to me, but I'm still alive. And I didn't really get hurt. Four car accidents, you know, so they tell me, you're not afraid to drive. I said, no, I'm not afraid to drive.

JK Are you still driving?

:

CI I still drive.

:

M Tell us a little bit about Crystal City, what you remember.

I:

CI Crystal City, well, we stayed at the Orange Grove, the back office. But when we went,
: there wasn't anything. It was just barracks and the horn toads. And then it's all sand,
yeah? When we have sandstorm, we cannot stay outside.

M What about the Orange Grove?

I:

CI Orange Grove? Well, we cannot pick, but we were right there on the side of the grove.
: They had Orange Grove because that was supposed to be Popeye's spinach country. So,
after that, I guess they made monuments and everything. But as far as we know, nothing.
We didn't have school. So we, as people that was going back to Japan, we concentrated
on Japanese. I wasn't smart, but I passed the test to go to college. That much I knew.

M You know, when I talked to your other Crystal City group, nobody else remembers the
I: Orange Grove. I saw it on the map. But you're the only one who remembers the article.

CI It's because we were right close by. Mainland Japanese, the way they behave is different
: from us. They always shy away from things. Prejudice, yeah? So, they all become
clandestine, the Japanese stick to Japanese. And then Hawai'i people, they act any kind of
way, yeah? I mean, not so much our group, but now the Japanese go there and make
haywire any kind, you know? But it's not right, but they lost their identity.

M That's what I was wondering about you and your family, because I got the sense reading

I: your story that you were a teenager and you spent most of your time with other children, not with your parents. Is that correct?

CI Yeah, I guess so, yeah, I played in my bed. You know, my parents are so busy, so it
: cannot be bothered. The only time we get together is when we have our dinner. Then before we go to sleep, he reads us all the Newsweek, the Japanese Newsweek, and then we all go to sleep.

M So, you did have, family did have dinner together.

I:

CI Yeah, we have ties, yeah, but like the summer, like that. I used to go swimming [in] that
: creek, that's how I learned how to swim because the flood came. I almost drowned, drank so much dirty muddy water, but I'm still alive.

M Wait, which flood was this? Which flood?

I:

CI You know, when we have heavy rain, that side is bad now, but it wasn't this bad before,
: you know.

M But this is not Crystal City.

I:

CI No, not Crystal City. Crystal City, they built a swimming pool for us, and we used to go
: picnicking outside of the fence. But, you know, it's so junk, you know, it's in the desert. But it's okay, we just adjust.

M So, they let you go outside the fence to have picnics?

I:

CI Yeah, they take us go fishing, not fishing, but I don't know what we went for, but
: anyway, we just follow the leader and go. It's not really hiking, but you know, just to get out of camp, you know, out of the fence. But we were in German, there were German and Italians in our camp, see? So, we got along with the Germans. As soon as the war ended, the Italians went out right away, yeah. But we had one German Jew in camp. They took him out, too, later on. Because when we, you know, when we meet them, we say, oh, *guten morgen* [good morning]. We just talk German to them. "Don't speak German to me." Whoa dead man was, I don't know. So, I said, okay. Then I kind of thought they were Jewish, German. They're different.

M Of all the people we spoke to, as far as I remember, you're the only one who sort of talked
I: to the Germans much. Were you near the German area?

CI No, no. Before we went to Texas, the Germans were already at Grove Park and we had
: one pianist that played by ear, the other one was, he was a formal, I guess, instructor or
something. So, there are two different kinds of Germans in there. But we used to have
fun, you know, talking to Germans. And then when we went to Camp 2, we had this
German instructor, so we studied German, we studied Spanish, and what else? Then
when it came to French, that's it, I gave up.

M How about Italian? Italian, you learned?
I:

CI No, not Italian, not too many Italians, but the German instructor was really nice.
:

JO Were the Germans in a separate section, or were they part of the...
:

CI Yeah, it's a German, they have some German section, Italian section, Japanese all one
: side. But then we get together. But at the hotel, we just mixed in, yeah. But when we
went to camp, they were on their side.

JK In school were you all together, the German children and the Japanese children?
:

CI Oh yeah, yeah, mostly Japanese.
:

JK That was the English school, was it?
:

M How about in class, in your classes? Were you mixed up in class, in school? With the
I: Germans?

CI No, no, no. They never came to us, but the teacher came to teach us German. Do you
: know Tanaka-sensei? I think she's from Wahiawa. Tanaka-sensei. She was the first one to
receive the redress money, and she passed away.

JK Principal? Yeah, I don't know her, but I read about her.

:

CI You read about her? Yeah. Well, she was in camp with us. She was a strict teacher, yeah.

:

JK What did she teach?

:

CI I'm trying to remember, what did she teach us? *Reigisaho [etiquette]*, I think. *reigisaho*, that's manners. We didn't have tea ceremony, but she taught us the manners. How to receive things, how to eat, how to put the chopstick, everything. So, I tell my grandson that, oh he just stole the chopstick. So, I say, you go to Japan, you don't do that.

M So, we heard from other people about some animal stories. Did you?

I:

CI Animals?

:

M The animals in camp. Do you remember anything?

I:

CI Oh, I had a white cat, and I was taking care of it.

:

M You had a cat there?

I:

CI In camp, yeah. This cat came wandering around, pure white. And one eye blue, blue, blue, and the other one green, green. Now I have a stray cat that came to my house. She's expecting. I don't know what I'm going to do. Human society brought a little cage. You think the mother cat's going to go in that narrow, small cage? Only the chickens went in there. See, I have plenty of chickens in our yard. The ducks came this morning, and we have all the other birds come. I know my neighbors are annoyed because I feed the chicken. But I just let it go.

M So, you're allowed in camp to keep the cat as a pet?

I:

CI We don't know where it comes from, stray cat. Nobody brought it in. But we used to pet a

: horned toad.

M That's what I heard.

I:

CI You know, a horned toad, it's horny, yeah? It's cute, you know. When you pet it, touch
: the head like that he closed his eyes, but that was, that's supposed to be poisonous toad,
yeah, but we used to pet it.

M How about snakes, skunks, anything like that?

I:

CI No, we didn't encounter skunks. I don't remember, yeah, because it was all fenced up,
: yeah. The loose animals won't come in, yeah.

M So did you ever swim in the swimming pool?

I:

CI Oh yeah, yeah.

:

M Oh, you did, huh?

I:

CI Yeah, we went swimming.

:

M Oh, okay, good. Were you getting much news about the war, how the war was going
I: while you folks were interned? Was your father, I guess he was interested in the news.
Was he telling you what's happening, who's winning, those kind of things?

CI No, he never told us anything. See, when they constructed the Japanese school, they don't
: have books, see? So, they have to make their own books. So *henshubu [editorial
department]*, they call it, the printing group, the school bookmakers, he was in that group.
Damateta shiteiru desho? [Quietly, he just does his work]. So, he doesn't bother anybody.
He and Reverend Sakai from Kotohira Jinja, that's Shinto.

M Did they write the books or just print the books?

I:

CI No, they have only one book, and then out of that, they print all that. The old-fashioned

: kind. And then we get the book, too. So, we were taught Japanese kind of strictly.

JK The book was about how to speak Japanese, how to read Japanese?

:

CI Japanese school, yeah?

:

JK Not *shushin* [*origins*]. I don't know if that's the right word, that's why I'm saying it softly.

:

M How about like the ethics, the manners, did you have books like that? The manners or the
I: ethics or...

CI Well, you know, many things they have... certain things, I mean, if you don't have a book,
: they use their... whatever they have in mind, they write it down and we were taught, you
know.

M They actually wrote the books. But... You mentioned the Girl Scouts in your story. Were
I: you part of the Girl Scouts?

CI Japanese soldiers.

:

M What do you mean, Japanese soldiers?

I:

CI Well, we were in Japan. *Nihon ga kachimashita*. [Japan won the war]. We didn't know
: about war. Everything is Japanese, you know. Everything is done, said in Japanese, not
English, not about face, like that you would turn around. I forgot all the terms. There's
some kids that really know, this Reverend Izumi's daughter, I saw her the other day at
Don Quijote. She's really into it deep, so is Yayoi. But Yayoi, well Izumi came back to
Hawaii I think. The Fukudas went to Japan, so I think they had a hard time because some
people, they just hated Japan after they went after the war, yeah. You know, you got to
expect the unexpected. There's nothing to eat, you know, absolutely nothing. When we
went to Uraga for breakfast in a bowl of... Hot water, you can see the oats, only oats
floating a little bit, and that was the breakfast. Even if you had money, you couldn't buy
anything because everything was black market. But after we left over there, then the train
was all packed, yeah? Not enough trains because they were bombed out. And then
Americans too, the way they bombed it, Japan was very, very crude. Yeah, they were
really mean. They said they spray oil on the whole city and then they throw incendiary

bombs. So, the bomb go this way and kill the whole family. So, they want the Japanese soldiers to surrender as fast as they can because the family is dying. But Americans would do that. Japan, Japanese won't do that. You gotta go for broke, yeah. That's the most cowardly way to do things. And then the Hiroshima one, when I saw the last movie, now where did I see the movie Hiroshima? They bombed the schools. Hiroshima is flat, you know, there's a river on two sides, and the flat area is the main city, okay? And then all the schools and everything is right there. They bombed right there, and then the kids all jump in the river, yeah? All the thousands of kids running down the river, going to the ocean. Was real terrible, yeah. If I saw that, and then I would say, what a terrible war, yeah. But when I only went through the museum, I didn't feel anything, nothing, you know. And so. I said, "Well, war is war, misunderstanding of culture, yeah. But America dumb, yeah, they're still dumb." [laughter]

M You mentioned in here that the people in Crystal City Camp, they pulled numbers or
I: pulled straws to decide who would go on the boat. Do you remember that?

CI Yeah, there was something like that, but I don't really quite remember.
:

M You don't remember?
I:

CI Yeah. Who wanted to go? No, not who wanted to go. They all wanted to go. They pulled
: numbers.

M Who would go first?
I:

CI Yeah. Yeah, who would go first. So, they did. That was after we went into Crystal City.
: Then they pulled numbers because they were going to have [an] exchange. So, the ones that pulled went. I don't know if you first heard of the Asami family. They were the *Nippu Jiji* ((?)), yeah? Okay, Asami family volunteered to go. And the *Hongwanji* no Tatsutani, Reverend Tatsutani's family. Who else I know went with that group?

M This was the first group?
I:

CI The first exchange.
:

JO What year was this?

:

CI That was not too far, close to the end of the war, I think it was. Forty-five.

:

JO Forty-five, maybe. Nineteen forty-five.

:

CI So anyway, the exchange, they left from New York. To go the other way around,
: Singapore, yeah? So, they were let out at Singapore. And they went on a Japan Red Cross
ship to put on to go back to Japan. United States went and bombed and sank that ship
right after they start sailing, yeah? But that was mean.

M Did you folks hear about that back in Crystal City? Did you hear what happened to that
I: ship?

CI Not until after the war.

:

M After the war, so you didn't know.

I:

CI We didn't know. We didn't know what was happening.

:

M But with the Asami family, not everybody went, huh? Some stayed back in Crystal City.

I:

CI No, all went, Asami. Asami family, the Tatsutani family.

:

JK I think they were separated in Singapore.

:

M Oh, is that why?

I:

JK That's why, only the father and son came.

:

CI The only thing, the Asami family, the youngest one was born after they went to Japan, I
: think. I don't know who other people went. That's only about the two that I remember.
The rest all stayed back.

M Okay, so your family was the second group that went?
I:

CI No, that was after the war ended so it was a peace exchange.
:

M So, tell us about your family's trip back to Japan, then.
I:

CI Oh, I don't know. I was so busy helping the other people that were seasick. My girlfriend
: and I, the Okachi family from the Big Island Hakalau. You know, he was a plantation
boss or something. So, he was interned as a farmer.

M So, your family was able to stay together on the ship going back to Japan? They didn't
I: separate your father from the rest of the family?

CI No, no. Gee, how did we go back? We all went back together, I think. That part I don't
: remember, you know. Funny, huh? So, the train was so packed. So, you know, me with
all the other people following me. Now, how are we going up to Miyagi-ken? That's from
Tokyo, yeah. So, you know what I did? I just walk up to the MP. You know, we just
came back from the mainland, you know. Can you help us get on the train? I just went
and talked to them. Then they pushed all the Japanese away and they made space for us.
But the people that were Yayoi folks went that way. I don't know how they did it because,
like them, they don't talk, yeah? When I have to talk, I talk, but otherwise I don't talk, you
know?

M Do you remember reaching Japan on the ship, what it looked like from the ship? Do you
I: remember what happened, how people felt on the ship when they finally reached Japan?

CI Oh, I don't know. Everybody thought, what is this? We all said, what is this? Because
: Japan was all in shambles, you know?

JK You know, by peace exchange, did that mean that you folks volunteered to go or you
: were forced to go. What does peace exchange mean?

CI No, this wasn't an exchange. We just requested to return to Japan. We had a choice. I

: think I'm right. We had a choice.

M So do you remember arriving at Uruga City?

I:

CI Uruga. That's where the Commodore Perry folks went.

:

M So, what did you feel when you first, what did your father say when he first saw Uruga

I: City?

CI I don't remember. Well after the war, so roughly we can imagine what it was like. But
: Uruga side wasn't bombed out until we got on the train. When we went to Tokyo, then
you can see. So, when we went to Sendai, the city was all gone, you can see only a few
concrete buildings standing. Even Tokyo too, you know, Marunouchi and the palace,
yeah? Over there, MacArthur said, don't bomb that area. And MacArthur was a real great
general, you know? He studied Asia so well, and then the stupid Truman go fire him,
yeah? That's real crazy. Real *bakatare [stupid]* president.

M So, when you folks went back to Japan, did you know about the bombing of Hiroshima

I: and Nagasaki? You knew that?

CI We kind of heard, but we didn't know what it was like. But when you see all the cities flat
: to the ground, Yeah, you kind of feel, you know, this is war. And we see all the aftermath
of war on the TV, yeah? The TV, but even movies, yeah, you see news. So, we weren't
really shocked, you know? I wasn't shocked at all.

M You didn't go to Hiroshima. You went somewhere.

I:

CI Oh, no, no, yeah. We were up north, so... But later on, I went to Hiroshima, in peacetime.
: That was when my brother-in-law was still alive in Hiroshima. But I don't know. See, my
husband's younger brother was adopted by his uncle in Japan. They didn't have children.
So he, *Sansei [third generation]*, you know, he was adopted. And my husband was from
the U.S. Army. He was with the intelligence, counterintelligence. They got together one
time, so he said he wanted to go back to Hawaii because he found out that his real parents
are still living in Hawaii. So later on, he came, you know, so he wanted to move to
Hawaii. But we told him, no, stay where you are. You were educated there. So, he was a
big shot in Hiroshima, where he was, you know. So not too bad.

M Did he serve in the Japanese Army, your husband's brother?

I:

CI Yeah, they took him okay, but just when they were supposed to go out, I think the war
: ended, so he was saved. He didn't die. So, my uncle, my mother's brother, he was in the
Army, too. He said, you know, good thing Japan lost, you know, this *bakatare Tojo*
[stupid Prime Minister Tojo]. They think they can fight with tin cans. That's why both
sides get faults.

M So, when you first got there and you're trying to get on the train to get to your family's

I: place, how did the Japanese people react to you, Americans, coming to Japan right after
the war?

CI No, the MPs standing right there, they don't say boo.

:

M So, they didn't say anything to you folks along the way as you were trying to get to your

I: family? They don't even talk to you?

CI The MPs, we talk to them, but we don't talk to the Japan people. They did not answer

: back the thing. Maybe they're wondering why we're talking to them. Said, oh, why did
you folks come back? You should have stayed where you were. You know, the soldiers
would tell us all that.

M The soldiers?

I:

CI I said, no, yeah.

:

M How about your family when you got to Sendai? What did your family say?

I:

CI Sendai, well, my uncle said, oh, good thing Japan lost the war. They think they're tough.

: All the Japanese, he said the Japanese Army was the worst army he can ever think of,
that's what he told me. Because how can you beat up the soldiers and then make them go
to war, you know? But they have, I don't know, you don't call that samurai kind.

M Did they, your family from Japan, did they say anything about why did you come back to

I: Japan?

CI They were happy we were back.

:

M They were happy that you came back to help.

I:

CI They were happy to have us back.

:

M I see.

I:

CI Okay. But I don't know.

:

M So, were you folks able to help them because you were American? You were able to get

I: food?

CI I'm [not] an American [then]. I was born in Japan so I cannot say I'm going to help, but...

:

M So, you never, you were not an American citizen?

I:

CI No, I am now.

:

M But at the time you were not?

I:

CI No, no, no. I was born in Japan, so no. But you know why? Because World War I, after

: World War I, they had the international, what you call, delegates from all the countries.

Don't mind me, you know, when I start talking sometimes I cough. No, I have physical problems. I don't have mucus come out from my nose. I got to chuck it out from my throat. So, we need to start documenting.

M Just rest. You had a chance to read? [Directed to JO]

I:

JO You sent me three mails.

:

CI What was the message?

:

JO And it's like 10, 12 pages each.

:

M Really?

I:

CI You're both working on this kind?

:

JO Yeah, I'm helping him. I used to be on the... You know, the Honouliuli internment camp.

:

CI But you spoke good Japanese.

:

JO Me, I don't know Japanese because I'm *Sansei*. I was born here, you know.

:

CI You don't speak anything?

:

JO No, because all English in my house when I was growing up. Not a word of Japanese.

:

CI See, my son too, you know. Yeah, yeah. Yeah, I never instilled Japanese on him, but his son turned around the other way.

JO That's good though.

:

CI No, I'm not coughing because I have... It's only my body. When I cough, I have accumulation of phlegm. This was the 1940, 1979 car accident. So, when they packed my nose, I started bleeding from my mouth. The blood clot didn't stay in my head, it came out from my mouth, so it shoot blood all over the place. And so, they plugged it up, so it just doesn't work at all. So, when I start coughing, it's [an] accumulation of phlegm, and I have to chuck it up, and then I stop coughing. I suffer with this since 1979, but that's

okay, I'm almost ready to die. *Kono baba mada mada shinimasenyo!* That's what the doctor always tells me. No, no, no, you cannot die yet.

JK You're too mischievous.

:

M Tell us about Japan now. You and your family are in Japan. What do you do? How does
I: the family survive?

CI Well, my parents, when we went back to Japan to the *otera*, his father was already dead,
: so he had to redo the whole temple, because it was all dilapidated. So, he started fixing, but no more money. Slowly he started fixing the temple. Now I understand it's very nice. His father had put copper roofing on the temple roof. So that's solid. And then when they opened up the ceiling, you know the one pole that takes over the whole building. This kind of log, you know, one long. I was thinking, how did they put that up there, you know? That's *mukashino* [long ago] construction, yeah? You know, I think, gee, how did they do that, you know? Yeah, so. And this now, I think it looks a little bit more modern, but I haven't gone for so long. And my parents, you know. The Japan people, but he always said that, don't come to visit us after we die. After we die, no need come to the grave. He said, you come when we're alive. That's what he always says. It's kind of like Christian. We all get Christian influence. So, my mother is really strong. She welcomes everybody, everybody with open hands. She used to start [a] sewing school when she went back, and she teaches them. Oh, she does everything for them, and she was the only old lady that was driving car, so she drove. They said, oh, the boys used to make fun, oh, the old lady is driving, so everybody move on the side before she hit us. They used to joke on her, you know, every time. But she's that kind of person, so nobody gets angry.

M So how, if the city is all leveled and burned down, how do they rebuild the city? Is it
I: everybody builds their own house, or how did they rebuild?

CI That I don't know. I was in Japan, but after they started rebuilding, but they had to knock
: down everything, yeah. But it's a different kind of fun. You adjust to that situation. Instead of trying to say this and that, all the junk and this, no more criticism. Everybody participate. But anyway, I went to school, too, so it didn't matter. I went to school. I used to help translation work for counterintelligence. And every place where the counterintelligence office was, of course, was the Communist Party. Because communists was real active then. And so, they have said that governments, U.S. Government intelligence used to pay a lot of money to the informants. So, the informants go into the communist side, open up the safe, they get all the documents, and they bring them to us. And you know, they use the paste as, you know, rice, they put rice on the paste. It's hard

to remove that kind, you know. I don't know who did the removing, but anyway, and then they make copies of that and then translate it and goes to MacArthur's headquarters. I did part of that. My Japanese was good, but not anymore. I can speak okay, yet, but reading and writing, zero. My grandson can read and write better.

M So, the young people, the children, just went to school and the parents built everything
I: back up while the children continued in school.

CI So anyway, everybody tried to help each other, yeah.
:

JO Throughout Japan, right? It must have been throughout Japan like that. I guess *gaman*,
: right? You just do the right thing.

CI Yeah, when worse gets to worse, yeah. Like with this tsunami, my cousin's temple, right,
: is on the main street. So, it's an old temple that even the royalties used to sleep over. So, it's not called... *otera, ji to kaita no* [written as "ji"]. But they read as in, is all the royal people that slept at that church, you know, all the way to somewhere where they were going. I had to ask, oh, you know, you look like my father. What are you? In Japanese, I really talk rough to them, you know. And then he said, oh, never mind. They said, yeah, I'm your father's cousin. That's why, you know, that's why I look like him. I said, oh, okay. My mother tells me, you better watch your language, the way you talk. I said, you don't talk like that to everybody. I said, no, this is American style. You just talk to everybody like I'm talking to you. And the caste system [is] still in Japan.

M Sounds like, from what you're saying, at that point in time, many of the Japanese people
I: wanted the war to stop. Is that what the way it was? The people you spoke to over there had had enough already?

CI They all didn't want the war. Because Japan *katsu katsu demo katanakatta desho*.
: *Makechatta kara*. [We didn't win, lost that's why]. Anyway, at least I can speak two languages.

M So, you worked for the American military, the American government for a while?
I:

CI I didn't get paid, but I used to help them translate. I was still going to school. Because the
: military terms are different from regular Japanese, see?

M So, you were trying to learn the military terms so you could do the work.

I:

CI Yeah, so this guy, Nishibayashi, he's still alive. He and I used to translate together, so
: when we get stuck, eh, what is this word? We used to work like that. But he's a sick man
now, so he doesn't come out to town.

JK How did you happen to get into translation? It sounds like you volunteered to do it.
:

CI Translation? Yeah. This friend of mine did translation with me, so after—no, he didn't
: retire. Afterwards, he went with CIA. He went to night school I think, Japanese
University, so he got his degree. Never mind degree, what is degree? Only one paper.
[laughter]

M So how did you meet your husband in Japan?

I:

CI Intelligence. When I was working for intelligence, yeah, all soldiers, yeah. But Nishi,
: Nishibayashi is the one that he and I used to work together, so we were good friends. And
he speaks beautiful Japanese. It's just too bad that he got a retarded child, his son. She
(?) became blind, abnormal. But other than that, fine, we're still good friends. So, my
husband died last December. So he—oh, the poor thing--he suffered so much. I said, you
know what? When he's in pain, I think he just acts up, you know, he just picks on me and
picks on me. "Oh, you goddamn bastard, beat it out of here," he'll say. So, I said, oh,
okay, I'm glad to go. I have business, so good, that's my outlet, you know, so I still go to
work.

JK You still go to work? [no response]

:

CI But he *kurushinde shindayone* [suffered, about to die], because it's kidney. Yeah. I'm still
: waiting for Queens to send me the itemized bill, but they still didn't send me. So, if I get
over that then everything will be okay. So, I told the man at Hosoi [Mortuary], sorry, it's
easy to die, I mean easy to be born but hard to die, what a mess. Oh, the legal things, you
have to answer all.

M I don't know too much about this Communist Party after the war, but why do you think
I: that?

CI Well, when Russia was going on real strong, I think they were going to have another war.
So, the U.S. had all these people stand guard. To see what the movements are. So, like

: over here, we had *Soka Gakkai*, *Nichiren Soshu*. Okay, that religion, they came to Hawaii, too, yeah? But they, Russia said the only way they can infiltrate into Japan, to conquer Japan, is through religion. So that's when they start doing that, yeah? Maybe over here. So anyway, so those are the detailed kinds of stuff that I know, but when I tell people, nobody believes me, so that's okay. That's what religion is. Even the Christian faith, you notice, I said, if I was Jesus Christ, I said, I'd blow my mind. How can they have 2,000, 5,000 different denominations in Christianity and they call themselves Christians? That's not true Christians, you know? That's one if a man starts a religion and that's evangelical kind, only to train to be a priest. They're not educated theologians, so. You cannot talk to that kind of stupid people. I had one Japanese lady, she says, oh, what is your parents' religion? She says, oh no, they had nothing to do with me. God created me. Oh, I never heard of one stupid lady like that. Even Christ, I asked, I had a lot of Jewish customers too, and I used to tell them, oh, you know, Jesus is Jewish, and why don't you consider him as a son of God? Common sense going to tell you, Carolyn, you need a father and a mother to have a baby? No way, and Mary wasn't a Virgin Mary. She had other children before, and then she had this holy conception. It cannot be! No matter how you think, it doesn't make sense. This lady said that. I used to talk to this lady. I had plenty of Jewish customers, but I had one headache one. Anyway, they always talk about, it's sad, you know, so when everybody tell me they're Christians, I said, okay, whatever. But they try to scare the people in many ways, yeah? To see that they don't change faith. Like Jehovah's Witnesses, they're very different. Seventh Day is very different. To me, I don't consider them Christians, you know, that only man started that.

JO When you're, you know, at one time the Russians wanted to take over Hokkaido, right?
: Did you hear anything about that?

CI What?
:

JO Hokkaido. You know, they were from Sakhalin, right? And they wanted to come down to
: Hokkaido, but MacArthur stopped them, you know, in some way. But did you recall hearing anything about that? When you were working in the intelligence?

CI Those things didn't come up at that time, but I don't know. We didn't go to that because
: the number one subject was communists, that's why. But I know they, there's still one. Look at Korea. He wants the little island sticking out in the ocean. China, too. The other side, they said that's their island. But you know why? That place is so deep. Get plenty fish. Yeah, fishing ground. And so is the China side, so they want that island back. With the big island, a country they have, why don't they do something about it? Don't have to be greedy for one little island, yeah?

M Yeah. But communism had something to do with your coming back to Hawaii, right?
I:

CI Oh, yeah, yeah, yeah.
:

M So, what's the story on that?
I:

CI Okay. So, they knew who and who goes in and out of the building. To the T, you know,
: they said, oh, I went in, maybe eight, 20, so many, even to the second they put down.

JO They were spying on you.
:

CI They were watching from their side. And then, that's why they said, oh, why don't you go
: to the mainland? That's how I came back to Hawaii.

JK Were you married when you came back?
:

CI I think so, yeah.
:

M So, I didn't realize you were not American citizen. When did you become an American
I: citizen?

CI 1950-something, I think. I have all the certificates at home. Yeah. But those days say that
: Americans, to become American, you have to go to school, classes. And then... To take
the test, it is all done in English. That's why I objected to all these people becoming
Americans in their own town. Their first loyalty is to their country, not over here. After
they make their social security, they go home. You know, that's how stupid America is.

M So did the military hire many Japanese citizens to work in intelligence?
I:

CI I think so. Not so much in intelligence, but they have a lot of people, important people
: too. Not hire them to pay, but they used to get information from all these kind of people.
So, they know every move you take, the Communists, so when they say they're going to
arrest a certain person, when they say to kill, they kill everybody, the whole family. They
said, oh, you better skip before everything else happens, then they're going to go after

your parents.

M So, the Communists didn't think you were a Japanese citizen, and they didn't try to recruit
I: you to spy against America?

CI No, no, no, not recruit. Mine was voluntary, that's why. Well, maybe, yeah, they must
: have done that, you know, but I don't know. None that I know of.

M So, by the time you came back to Hawaii, how old were you at that point?
I:

CI Twenty, going on twenty-two, I think. So, all this happened before you were twenty-two?
: It was only a short time, yeah. Two years or so that I helped with the...

M But I mean, the whole story you told us happened from 15 to 22.
I:

JO 1948.
:

CI Well, I don't know, I had a very exciting life, all my life. I still have exciting life.
:

JO Citizenship, you could only gain it after about 1952, 1953.
:

CI Me and my accident. The last accident I had was ten years ago, mechanical failure. I told
: the service station, my brake slides, check it. They said, no, your brake works fine. So
that Sunday I was decided to take them to the mechanic on Monday after we went to
church. It happened right after church. So I was in the hospital, they yanked me [from]
the car, shoved me in the ambulance. But I took my girlfriend home, you know, Nuuanu
see. After I dropped her off at her house, I have to turn around over there, there's a place
to turn, and then as I reversed, the brake hit the gas pedal to the floor. Boom, came up,
you know, so I cannot let go of the steering wheel or shift, yeah, I cannot do, yeah, so I
just turned the car in reverse into the stone wall. Even the stone wall people, they wanted
something, so my insurance said, well that's okay, we'll take care of it. Nothing doing,
they wanted a thousand dollars for the damage. I went to look at the stone wall, it doesn't
look damaged at all. I don't know if they were Japanese people or not. I don't want to
know already at this point. My nicks on the car is all [from] the parking lot. People nick,
yeah? They don't care, yeah?

M So, your parents stayed in Japan. You came back here. Your father passed away in Japan.
I: And then your mother came here to Hawai'i. She came to live in Hawai'i, your mother? Is that right?

CI After my father died, I went to pick her up.
:

M Did you ever talk to her about the wartime while she was still alive, when she came to
I: Hawai'i? Did she have anything to say about it?

CI She goes by the tide, so when she forgets, you just... Forget, she doesn't say, unless you
: dig it up from her. But anyway.

M Do you remember her saying anything about wartime and how hard it was for her, for the
I: family?

CI I know they had a hard time, so when I came back, I used to send, like, sugar like that,
: you know, you pay ten dollars, and they ship it for you. And then, oh, those days, oh, the
pay was so small, yeah? You worked so hard, and you only get \$150. But out of that, I
sent \$15 every month, well my mother said, to help pay for the minister training, want to
pay for the tuition to go to school. So, I used to send \$15, but that turned out to be \$300.
300 yen is \$1. That's big money in Japan. So, she did that, and then she used to teach
sewing, or she used to do anything. My mother is right on that. She was a wise woman,
that's why. I have her picture. My bag is full of junk.

M Now, you mentioned that you haven't told your son the story.
I:

CI No, I don't tell my son anything.
:

M Why don't you tell him the story? [no response]
I:

CI [Showing photos] This is my brother. This is my grandmother and me. And this is me.
: And this is my mother and me. And this is the temple.

M And this is her.
I:

CI This is the temple.

:

M Who is this? I'm sorry. Who is this?

I:

CI Me and my mother.

:

M This is when she moved back to Hawaii.

I:

CI Yeah. No, no, no. She was still visiting.

:

M Yeah. Oh, she was visiting.

I:

CI She was still visiting. And the rest is nothing, only over here. I had this dog, it's Tosa.

: This is puppy, you know. You see how big the puppy is?

JO Your family's still running the... The temple in Japan?

:

CI My father died, so they adopted one guy. My brother didn't want to be, so he was

: supposed to be the next one to be in the temple.

M So, tell us again about this one. This is interesting. 1966, it says [looking at a photo].

I:

CI No, this one is *Showa Yonju Ichinen* is what? Showa Yonju. Oh, 1966. Gee, I cannot

: read. They opened up the niche, I think, so 1966. Oh, 1966.

M Where is this?

I:

CI This is Japan. Yeah, Japan *otera*. 1966. Oh, interesting. Yeah. Did you say *Yonji*? It's all

: copper, you know? So now it's more decorative. This is right after the war kind of picture, yeah? So, it's all shabby, yeah?

JO But still, at least it wasn't bombed or anything, right?

:

M Do you have any pictures of Japan right after the war? Did you folks take any pictures?

I:

CI Actually, I don't take too many pictures. This is my girlfriend in Japan. Only one alive,
: but the rest are dead. This is my own Japanese past. Oh, I went through, all together in
my lifetime, about 29 dogs. From the beginning to now. Now I don't have any.

M So, in Japan, while you were there, after the war, did you meet Fukudas or anybody else
I: from the Crystal City?

CI No, nobody.

:

M Never saw them? Everybody went their separate ways?

I:

CI Never saw them. I was fat, now I'm skinny.

:

M So did you folks talk when you met again in Hawaii?

I:

CI Yeah, we all get together.

:

M Did you talk about your Japan experience and everything?

I:

CI Yeah, Yayoi-san, I talk to her.

:

M Well, what did she say about Japan?

I:

CI Oh, they had a hard time. I know she had a hard time, yeah. So, you should talk to her.

:

M She was younger than you, right?

I:

CI Oh, she's way younger than us. I mean, how old was she? She's the youngest in the
: family, so. She's interesting to talk to, you know. She knows everything, not me. I just go
remember what I remember, that's it.

JO You know, we have a database of internees.

:

CI Yeah.

:

JO And we have your father here listed. Can you see that?

:

CI This is my family.

:

JO Yeah, your family. So, he was in Group 1, from Sand Island to Group 1, and then Crystal
: City. So, we have a journal, like, for Group 1. This is Group 1. So they went from Sand
Island, Angel Island, yeah, Camp McCoy, which you mentioned, right? Yeah, Camp
McCoy, yeah. Wisconsin. Then they went to Tennessee here, up here.

CI Yeah, Camp Livingston.

:

JO Yeah, Livingston, Missouri, and then Santa Fe.

:

CI They were transferred so many times.

:

JO Yeah, yeah, but that's the list.

:

M They don't have Crystal City.

I:

JO Well, it might probably be after that, though.

:

CI Yeah, yeah.

:

M But they don't include Crystal City, I think.

I:

JK No, no, but he has it on the... Most of them didn't go to Crystal City.

:

CI Well, you know, I have my father's driver's license, you know. It was taken, I got the license in 19... No, 1928 or 29, yeah.

JK It's after Group 1.

:

JO He's here.

:

JK It's recorded here. He's here in Crystal City, right?

:

CI In Crystal City.

:

JO But you were wondering about where they went, so this is a journey for Group 1 was what you just saw, yeah?

JO That list.

:

CI I know they transferred so many places. Yeah, yeah.

:

JO Seven or eight times, yeah.

:

M They kept changing the rules or whatever. That's what they wanted to do. It was the first group.

JK They didn't really know what to do with that. And then maybe when ((?)) Furuya's one
: gets published...

CI So, I don't know if I can still get some money out of the government. So maybe I, no, not
: Dan Inouye you know, when I went to school then, you know, I never did used to like
Daniel Inouye, you know. I hate to say it, but he used to wear his prothesis, he used to
wear a hook on his arm. And once he got into office and went to Washington, he took it
off without his [prosthesis], that's how he went to Washington. He took off his artificial
hand. That's why I say, just like Daniel. So bad ass, but only criticize people. And George
Ariyoshi was our... classmate, schoolmate or classmate, I don't know, one year apart at
least. So, one day I saw Ariyoshi, I said, "Oh, did you go back to your old alma mater to
check out? There's a big picture of you in the front." He said, "Oh yeah." I said, "Why
don't you go back?" I only went to intermediate, yes, after I finished, then I was interned,
so you know.

JO What intermediate school?
:

M No, he was asking what intermediate school?
I:

CI Central.
:

JO Oh, Central.
:

M He remembers you from school? Central Intermediate. Does he remember you from...
I:

CI No, he said, what is your name? Even if I told you, you wouldn't even know. That's what
: I told him. But I like Ige. I knew he was going to go in. You know, it's funny. Even the
mayor, you know, when he said, you know, Manoa, by the Waioli Tea Room. The first
day he stood over there, I waved to him. I knew he was going to get in. So even like
Mufi, I was going to tell him. Mufi, don't try because you're not going to make it. I almost
said, tip of my tongue, I said, oh hello, and then stop. He didn't get in. So, the building
owner, our building, Plumbers Union, they treat me nice, you know, because it's old. I'm
kind of a spooky person. But when I fell down in the elevator, just like somebody pushed
me, I fell down. Boom! So, I'm still kind of, not suffering, but my hand is like sandpaper.
I don't have fingers to heal anymore because my hand got to be hot. But I feel good. No, I

don't, I touch the people direct, you know, not the kind that they train at Queens Hospital, that they do that. That kind, I don't think it works, but you know. And I don't know if mine working too, but I go and see them periodically, so I know it's working. Especially my friend, Mrs. Sawai, the doctor said, oh, she's over 50% gone, so don't expect any changes. She came through. So, when she got out of the hospital, she went to the care home. And I touch her like this, and she said, don't touch me. It hurts. So, the nerves are still alive. If she cooperated with the doctor and walk like that, she can walk, you know. And when I go to see her, oh, I went to Ala Moana Shopping Center. Oh, yeah. She tell me what she bought. She's in bed, but she's imagining all that. And she says, oh, yeah. That's nice. But sad, when you get like that.

JK Cannot help.

:

CI No, you got to help yourself. I'm not a health nut, but I did nursing, too, yeah, because
: when we went to camp, we didn't have, we had the hospital, we had all the Hawaii doctors, and then the Army doctors come in and they assist, yeah, and then we were all Army nurses, trained nurses. Even that was good fun, you go in shifts, and then we don't sleep at night, then we go to school during the morning. So, half asleep, and then nighttime we go back to school. When we interned in camp, no one, nobody to volunteer as nurses, so we were trained by the Army nurses to be a nurse. Only our group, even our group, only a few people became nurses. The rest, they all collapsed. The first surgeons they went in to see, they're all on the floor. Only me, I'm up. And then Dr. Morris said, let's go lunch. I said, okay. So, we went to lunch. You sure you can eat? I said, yeah. Tough yeah, I mean. I am a tiger. Born the year of the tiger.

M Dr. Mori was there also?

I:

JK Motokazu Mori.

:

M I know she had mentioned Mori before.

I:

CI Mrs. Mori?

:

M So, you knew, you worked with Dr. Mori.

I:

CI Dr. Mori, yeah. Dr. Mori, Dr. Takahashi, Dr. Takahashi left for Japan with the second
: exchange, first exchange, no, first exchange, yeah. We had Dr. Kimura, he was a bachelor
guy, oh my, my, we had the bachelor ladies and bachelor men and whatever, all kinds of
scandals.

M Now, let me ask you, what happened to Dr. Murai?

I:

CI I'm curious about that. Oh, Dr. Murai, okay.

:

M He only was with you until you got to Crystal City and then he came back to Hawaii?

I:

CI Dr. Murai, he worked with the FBI, so every place we went, he would go in first and he
: says, oh, when we went to Grove Park Inn, it's an exclusive hotel, see, so we all have to
dress for dinner. Black people wait on us, yes? So, we have to place them, what we want
to eat. And he'll go and tell the border patrolman, well, you don't have to just give them
the food. You don't have to let them choose anything. That's what Dr. Murai did. I
overheard, I overheard a lot of these people. Dr. Murai was really, you know, they call it
inu [refers to traitor]. Yeah, he was nasty though.

M So, his job was to take you to Crystal City, is that it? Or to the hotel?

I:

CI Yeah, to accompany us.

:

M And he was not interned?

I:

CI No, he wasn't interned. He played with, well, whatever.

:

M What about a Dr. Uno? We heard about a Dr. Uno at Crystal City. Dr. Uno.

I:

CI Dr. Bob Uno.

:

M I don't know what his name is. You never heard of Dr. Uno at Crystal City?

I:

CI Dr. Uno. Uno, yeah. We had Bob Uno.

:

M I think that was a son. That was one of his sons, Bob Uno. Okay, that's okay.

I:

CI We had a Dr. Uno, but he's not Dr. Uno, Uno. He was a professor, I think.

:

M That's the one, that's the one.

I:

CI Professor. We used to, Dr. Mori organized *Kenkyukai* [study group or research society].

: He selected only a few [people], of course it consists of all Hawaiian people, but not everybody came to *Kenkyukai*. I was in one of those, so we had all these guest speakers come and they teach us all kinds of stuff. I sound dumb, but I feel so dumb sometimes.

JK No, you have a good memory, especially for...

:

M You see, like seven years of your life, and you know, 70 years ago.

I:

CI No, anyway. No, that's why, Carolyn, when you walk here, how come? You look all over,
: and you walk. I said, you gotta notice anything around you. You have to see it. Not that you remember, but you know if there's a change there or not. I said, that's how you're supposed to walk and see what's going on, you know. What, some more questions?

M During the interview, I don't know if you remember, she asked you if anyone died in the
I: camp and you didn't answer her. Do you remember that? Did somebody die? Do you remember anybody drowning in the camp or anything like that?

CI No, no, no, no, because we left the camp. The cat was still in camp.

:

M No, no, no. Did anybody die in the camp in Crystal City while you were there?

I:

CI I know somebody died when my girlfriend went on duty that night. Somebody died and
: she got all shook up. I don't think it was Hawaii. Hawaii people, it's mainland Japanese, I
think. But we had one family that had leprosy. So, nobody wanted to watch her. But
leprosy, if you don't have an open wound and then the pus gets on you, any saliva or
whatever gets in, then you can catch leprosy. But other than that, it's not only by talking
and whatever.

M Now what about Peruvians? I know you haven't said much about Peruvians.

I:

CI No, there's so many Peruvians that the United States illegally brought them in to
: exchange with the Americans, yeah? And that was illegal. These Peruvians come to our
Crystal City meeting sometimes. We have a lot of young ones. They were all babies when
they were about two, three years old, because 60 families. So, we were the older
teenagers. It was fun while it lasted.

M For your group, your age, I guess it was an interesting experience.

I:

CI My girlfriend and I, we used to walk around the fence, completely around, yeah. It's a
: long walk, you know, so we'd go to the German section and all that side.

M It's interesting because some people tell us they were not allowed outside, right?

I:

CI No, it's in the camp.

:

M Oh, within, on the inside?

I:

CI Inside, yeah. So, we tried to practice German, no, no. But it's just like English, German.
: One only thing, when it comes to grammar, a girl can be neutral, and then a table can be a
she, and then something can be a he.

JK So, you were allowed to walk anywhere around the camp? Even in the German section?

:

CI Yeah, around, yeah. German section, too, we can walk around. We just say, oh, *guten*
: *abend*. It's good evening], yeah, *guten abend*, *guten morgen*.

M From what we have heard, I think, you're the only one who interacted with the Germans.

I: The other people did not, yeah?

CI My girlfriend passed away two years ago. She went to Japan, and she remained in Japan.

: I thought I would see her when I go once more to Japan, but I don't know. At the rate I'm going, whether I go or not, it doesn't make any difference. So even my parents told me, *hakamairi* [paying respect at the graves of the departed], don't have to come *hakamaeri*, just come when you're alive. So, my parents are different from the other *bonsan* [Buddhist priests].

M So, your father remained the same way. He wasn't harmed from this whole experience,

I: internment camp and everything. He just went back to the church, and he spent the rest of his life with the church.

CI My father is a quiet person, so yeah. But he had enough... I don't know what to say,

: energy. He even ran for, he played politics for a while, and he got in. So, we all laugh about it, but he did his own thing, and my mother did her own thing.

M Because from some of the stories we heard, these men who were interned. They came out

I: very broken and they were never like their old selves again, not your father. What office did he win? You said he ran for politics, what office?

CI I don't know whether it was, cannot be, it's the prefecture politician. I didn't hear him or

: saw him, you know, anything. So, like me, you know, when I go back I talk to everybody. And in, like Japan, you folks heard of *eta* [sign of impure or unclean]? Yeah, okay, *eta*. I don't know why they condemn so much, so I talk to everybody when I go. My mother said, she calls me, she said, oh, you know, for her it doesn't matter, but for the outsiders to look at you talking to that kind of people, you know, it's not good. So, I kind of shy away. But I tell them, you don't do that. So, when we have Japan guests come to the temple, and they're all ministers, right? They come in. And I said, I always tell the ministers, OK, now you go back to Japan. You say you came to Hawaii. You tell them we have to be nice to our family, nice to the wife and all. And never mind all this. But they said, oh, Japan, we cannot do that. That's why I'm telling you to do that, because you came. Me, I preach everything opposite. [laughter] But some ministers, they said, oh, they're going to try in a different way. I said, okay. And Japan too, oh, the Christians are going in real strong, know... everybody else, all my girlfriends are Christians, but from Sendai from way back, yeah? As my mother said, you can recall the family background by just asking them what faith they belong to. *Nichiren jodo shingo* [Schools of Japanese Buddhism] Because you have problems at home or sickness or whatever, you go pray. Have them pray for you so that you heal. *Nichiren, not nichirensu* [Japanese Buddhist

School founded by Nichiren Daishonin], Nichiren, now I've forgotten, but every religion has a different kind of preaching.

JK Do you still have your business? Do you still go to work?

:

CI What?

:

JK Do you still go to work?

:

CI If I go to work?

:

JK Are you still working?

:

CI Oh yeah, I'm still working. But you want to come? Give you a free haircut. No, all our customers are fading away. We're still hanging around because we have 98-year-old people [here]. I think I have about six. So don't quit on me. Don't quit on me. So, I tell the boss downstairs, oh, my lease has expired, but I'm going to stay month to month. If I die, then I close the shop. They don't tell me [to] get out. I think everybody else, they would be strict. So, people are moving in and out when the lease expires. I'm still sitting there for how many years already? Hawaiian guys, they believe in spirits and all that.

M Where's your shop?

I:

CI Downtown. Across from Hawaii Theater, the park. So now they cut the tree down and no 'more the pond. It's all, they filled it up because we have too many street people around.

JO The homeless.

CI Oh, *shishi kusai* [smelly urine] every day, yeah. But they got a little bit better cleaning it up, yeah.

M Any more questions? Well, thank you very much. Thank you for coming and talking to us.

CI Such nonsense you heard all day.

:

M But so much happened in your young life. It's kind of amazing.

I:

JK She's amazing. She's not done yet.

:

JO All of this is like a puzzle, you know, because you hit bits and pieces everywhere from everybody. You try to make the whole story, yeah.

CI That's good. Because my situation, I actually have nothing to say because I feel happy all the way, even if I was in Japan. I met all the right people, whereas some people they meet all the bad people, different people. And I met my old, when I was nursing my patient, she tells me, oh, I hate Japan. I hate anybody in Japan. And she tells me, but how come you feel like that? She said, oh, I don't know. I don't like Japanese. I don't like Japan. I don't like anything, anything about Japan. Get people like that, I said. She must be dead by now. But it's how you look at it. But if you're ignorant about a lot of stuff, you cannot accept certain things. You cannot be ignorant because somebody is always better than you. But I had fun, my own fun.

M Do you think your religion, Zen Buddhism, helps you to maybe accept or have a more positive...

CI Zen is tolerance, yeah. So, let me say, like, when I used to work with a lot of girls, you know, the girls, how they pick around in the back, yeah, and they talk *warukuchi* [*bad things from the mouth*] and this and that. And then I don't say anything, you know. Then when I pass, when I overhear something, then I go straight to the person. I don't tell her anything. I shower her with gifts, make her feel like a two-cent piece. That's what I used to do. That's my way of retaliating, you know, when they make up stories and say all the kind junk stories in the back, you know? So, all my customers said, Carolyn, you know your husband never did anything for you. Why don't you divorce? You have a profession. You can support yourself. You are better off when you leave. I said, you know what? She comes to our church. Her parents are Hongwanji people. But she comes to our church, and she says she belongs to Soto Mission. Oh, you should have divorced. If I were you, I would divorce. See, you folks no more patience, yeah? So, if folks never even take an oath, well, that's okay, but, you know, they go to church to get married, then what happen? But they might not [be] ready, and they marry in the old place, so. As soon as they fight already, divorce, yeah? You know? *Gaman to iu koto ga nai wake* [*not that*

there's no such thing as patient/endurance]. They lose the Japanese, what do you call them? The good part of Japanese. But then I have a few friends, the mother taught them, *gaman* [*patience with dignity*], *gaman*, gotta *gaman*. Actually, that's why, you know, Japanese way of marrying their daughters, it's good because of the same type of family background and then the culture, yeah, almost the same, yeah. Then there's peace, yeah. But like Hawaii, just like the cat marrying the dog, yeah, you're going to fight like hell. [laughter] So they never get married.

M But these picture brides, they worked out.

I:

CI Picture brides, you know what, they kind of cheated. They would send a handsome man's picture and then when they come up here, oh, what an ugly man this is, you know.

M What about the women?

I:

CI No, when the women come in and they find that the husbands, the men, supposedly the husband to be is an ugly man. I think nothing is good, but that's cheating.

JK But the families had arranged it in Japan.

:

M Yeah. They were married without even meeting. I mean, it was just based on the picture.

I:

JO Proxies, by proxies.

:

M It was too late. I mean, they couldn't change anything.

I:

CI Picture bride... I don't know. Maybe it's interesting.

:

JO That happened too.

:

M No, no. So, what happened? I mean, legally they're already married. She could, the

I: mother could remarry.

JK I just heard that part.

:

M It's in the book, right? In Japan.

I:

JO Yeah, but as soon as they find out, the one runs away, and later on, they would take her
: out of the *koseki* [family register] or divorce in the *koseki*. And then, you know, they get married again. But everything is handled through the *koseki*.

JK Yeah, she ran away.

:

CI Yeah, the plantation days, yeah, they had a hard time. Do you know that I've never
: supported this Japanese Culture Center? I've never donated a penny. Kuakini, I used to donate. In fact, the whole Hale Pulau Mau, when they were going to build over there, so I donated to them, but Japanese Culture Center, I didn't. I don't see why they would build over here anyway, to begin with. Yeah, junk place, yeah. I can see that. No one had real good frontage from the front. I don't know.

JO Used to be a Japanese Chamber of Commerce before, yeah, over here, and then it
: changed to the Cultural Center in 1987.

CI But they're all separating, yeah? They don't come anymore, yeah? All these Japanese,
: they all *hapa* [half-half] out, that's why. My house is over hapa, hapa, already, but that's okay.

JO Yeah.

:

CI No, I parked on the street.

:

JO You can parallel park? [Chuckle]

:

CI Yeah. I parked right over there in between the car. In between.

:

M We should go check.

I:

JO Sometimes they don't tell me to drive because they cannot parallel park.

:

CI Once, this instructor that I had, he was a retired school teacher, you know. And those days when people only paid \$25 or \$50 to get their license, I paid \$200. The reason is he'd take us out. He had five or six cars. He'll come and pick us up in the morning. So that time I was working in the doctor's office. I was in bed. Saturday, Sunday I'm off. So, in the morning, Saturday morning, he picks us up. Saturday and Sunday morning. So, he takes us to where he has the car then we drive. So, after we got our license, we went there. I think all in all, about six months, you know? Until you make a perfect right turn, perfect left turn. Left turn is easy, yeah? The right turn, the corner, you know, you got to go close, yeah? And then, what else, oh, in between, those days never get calm, but we had to, you know, get into the parking spot. You look at this angle, you see that over there, then you turn your wheels, then you go, swoosh, right in. I cannot do that anymore. So, people tell me.

JK I hear they're taking it off of driver's tests in some of the states.

:

CI Only thing, I don't know all the cutoffs on the road, so I don't go anyplace beyond the airport. I haven't gone to the airport for a long time, so I don't know.

JO It might be confusing. So standard shift, you know? They make you stop on the hill.

:

CI Yeah, mine is standard shift.

:

JO Yours is standard shift?

:

CI Yeah, standard shift and license. [laughter] But then when you're learning, we have semi-automatic. We had Jeep. We had pickup truck. We had all different cars that we have to learn how to drive. My son kind truck, I cannot. I can't even climb in the truck. I said, oh yeah, I can, but when I got in, my legs don't even reach the stuff.

JK Kind of high up. Oh, thank you so much.

:

JO Thank you very much.

: