

JAPANESE CULTURAL CENTER OF HAWAII

VOICES OF LIVING HISTORY

ORAL HISTORY INTERVIEW

with

Satoru Izutsu (SI) [Part 1]

August 7, 2019

By: Melvin Inamasu (MI)

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

- MI: Today is August 7, 2019. We're in the conference room of the Japanese Cultural Center of Hawaii to interview Dr. Satoru Izutsu. Dr. Izutsu is a recently retired faculty member. Now a, I believe, Professor Emeritus at the University of Hawaii. He's had a long, distinguished career in the medical school but also in other areas in the community that we would like to explore. But to begin with, I've recently learned that Dr. Izutsu's father was an internee during World War II so I would like to for today's session, we'll try to get as much information as we can—historical-type information—for that part of his life. And hopefully we can schedule another session where we can spend more time with Dr. Izutsu's professional career, accomplishments, awards that he has received. So my name is Mel Inamasu. I'm a volunteer at the Resource Center and I'm going to begin by having Dr. Izutsu introduce himself. Give us his full name, month and year of his birth, and where he were born and raised.
- SI: Okay, my name is Satoru Izutsu. My birth date is September, 1928, so this year I'll be ninety-one. I was born in Makaweli, Kauai and the birth date is September, 1928. I grew up basically in a plantation camp until I was about thirteen or fourteen, just during the end of the World War II and then went to Mid-Pac [Mid-Pacific Institute, Oahu].
- MI: Okay, let me stop you and lead you from here. Can you give me the names of your parents, starting with your father? Full name.
- SI: My father's real full name was Ryozo Izutsu, R-Y-O-Z-O and my mother's name was Iseno Yamashita Izutsu.
- MI: Okay, do you know their birth years, by any chance?
- SI: Yeah. She, he was, let me see. I have to look at...my mother's birth date is September 6th...
- MI: What year?
- SI: (Rustling papers) Gosh, 18... Let's get back to this, because I have all this...

MI: You can look it up later, I can always put it in [later], edit it.

SI: All right.

MI: Okay, now your parents were both born on Kauai?

SI: No. They're born in Fukuoka, Japan.

MI: Okay, so they are *Issei* and you are *Nisei*.

SI: That's right.

MI: Did they come as a married couple?

SI: No. My father came first. My mother was a picture bride.

MI: Okay, do you know if your father came to work on the sugar plantation?

SI: Yes. Yes.

MI: Which one?

SI: Ah, that's on Makaweli, Kauai, which is on the west side. It's between Hanapepe and Waimea.

MI: Okay, but you don't know what year he came or do you?

SI: He came, I have the information here. Okay, he departed Japan November 11, 1906.

MI: 1906.

SI: Arrived in Hawaii November 26, 1906. Age at that time was [removed by interviewee].

MI: [removed by interviewee] years old.

SI: Occupation listed was as a laborer. He was literate. Race is Japanese. Last residence, Nikunimura, Fukuoka, Japan.

MI: Okay.

SI: Final destination was Hawaii.

MI: Now, he came...he had a contract to work here?

SI: Apparently, apparently "yes" and I'm sorry...

MI: He came alone?

SI: Alone. And final destination was Hawaii. The passage was paid by his father. And he's the second son of the family. You know, [in] many families, the first son didn't come, the second son came.

MI: It's interesting that his father would pay his way.

SI: And in possession, he had, aah, ten dollars. And he had never entered the U.S. before. First time.

MI: Would you by chance know what his intentions were when he came here?

SI: To work as a laborer.

MI: To work as a laborer. Save money and go back?

SI: That I don't know. But with so many families, you began working, they're having children, that never occurred to them that they would go back. And after a few years here, then he...

MI: He felt he wanted to get married.

SI: His wife came.

MI: Okay.

SI: She was aged twenty-one. She arrived in Honolulu of March 3, 1911. So five years later.

MI: Okay. When did the children start coming? How many children were there?

SI: There were seven children.

MI: Okay.

SI: The eldest was...

MI: First one was born about what year? The first one.

SI: The first one around 19...

MI: 1914.

SI: Probably around there.

MI: Okay.

SI: I have, I'll just work at that ...

MI: If you don't know, again, no problem. Okay, so and, so by the time World War I starts, what are your parent doing on Kauai? Are they're still working for the plantation?

SI: Yeah. But because he could read and write, he became the store manager of the plantation store. Each camp had... stores. He became the manager of one of them.

MI: And the family lived in the plantation camp?

SI: Yes, Camp 6.

MI: Okay, okay, he was, now was he because of his, I guess he spoke English ...

SI: No, he didn't speak English.

MI: Just that he was educated in Japan.

SI: That's right. When he really began teaching himself English. He's self-taught.

MI: Besides the store, the plantation store, was he involved in the community?

SI: He was involved.

MI: He was involved professionally.

SI: I don't know how much but I know he was pretty active in the Japanese school.

MI: Did he teach?

SI: No. And he...I have a feeling that he did a lot of correspondence for the other immigrants because they couldn't read or write.

MI: What I'm digging at, I'm trying to look for a reason why he was picked up.

SI: He was considered a "dangerous enemy alien."

MI: Why him, specifically?

SI: I think because of his status as a plantation store manager ...

MI: Sometimes community leaders, or if they did work with the Consulate ...

SI: I don't know how much leadership he gave ...

MI: Intermediary between the plantation workers and the Japanese Consulate?

SI: I think so. I think so.

MI: He could have done that kind of thing...

SI: Yeah.

MI: With his education.

SI: Because it was a camp of maybe a hundred people. And there were all Filipinos and Japanese.

MI: So he, basically he, he was the, I guess he managed the store. Did he own the store?

SI: No, this was a plantation owned store. Later on, what happened was that when the plantation was Alexander and Baldwin and then became Gay and Robinson, so, they [Gay and Robinson] didn't support a store. They didn't have a store, so he bought the store and ran it himself as a private enterprise.

MI: He bought it from someone else, but it wasn't from the plantation?

SI: It was from the plantation.

MI: Oh, from the plantation. Okay.

SI: So, that was the livelihood. And that is interesting because he somehow, it's written in here ...he wrote, this is a translation of what he wrote to the grandchildren.

MI: Oh, okay. When did he write this? What year? He wanted to preserve his story for the grandkids.

SI: Let me read it to you.

MI: Okay.

SI: [Reading translated memoir of Ryozo Izutsu] "*I was born the second son of Kotaro and Fumi Izutsu on April 2, 1884, in the Mikuni Village in Tsuko, which is the Mii Province in Fukuoka Prefecture, Japan. What was Japan like when I was born? It was the seventeenth year of the reign of Emperor Meiji and the overthrow of the Tokugawa shogunate, which ruled Japan under a feudal system for about 260 years. The Meiji Era ended the Bakufu, the Samurai era, which had isolated the country from the rest of the world. During the reign of Emperor Meiji, 1867 to 1912, Japan was being transformed from a feudal society into a modern one with rapidity almost unparalleled in world history. With the fall of the military government, many families, especially in the provinces, some who served the ruling lords in various capacities, resorted to farming*

the meager lands allotted them. They received the land. Times were difficult. According to a time-honored tradition, the first-born son of the family inherits the family land and with it goes the responsibility of perpetuating the lineage. I was” — “I” meaning with my father—“was born as the second son and therefore there was not enough land for me to inherit. When the opportunity to emigrate to Hawaii to work on the sugar plantation came, at age 22, I left my village of Tsuko for an unknown future in a strange land. I left Nagasaki Port on November 11, 1906, on the USS China and after two weeks of sea sickness and deplorable conditions, I arrived in Honolulu on November 26, 1906. My parents sent me off with ten dollars, which was a great deal of money for an impoverished farmer. Some of my fellow passengers came with no money. I was sent to the island of Kauai, where I was to begin a new life and work on the sugar plantation at Makaweli.” “Makaweli” is Hawaiian, you know, for...

MI: For what?

SI: *“Eye”. “Maka” is eye and don’t know what “weli” is. “However, by some mistake, another fellow immigrant and I were left at another plantation, many, many miles away from our destination. However, there was no”—let me see—“there was no public transportation so we walked for hours until we finally reached our destination. There I worked long hours in the sugar cane field, barely earning a dollar a day. Fortunately, the field supervisor saw that I was capable of doing more than being an ordinary laborer. They put me to work in the plantation store. So that the laborers would be as close to the field as possible, camps were tiny villages with deplorable huts of two by four lumber, numbered numerically, were built. Each camp had a store to meet the workers’ daily needs. The camps were numbered numerically and I was sent to various camps, ending in Camp 6, which is now a part of what Robinson called Kamakane.” It’s still there. I...*

MI: The original houses are still there?

SI: I’m sorry?

MI: The houses are still there?

SI: Still there. I visited there maybe about eight years ago.

MI: Your old house is still there?

SI: Yeah.

MI: Really?

SI: *Uh huh. “I, like most of my friends, had a part of what Robinson called Kamakane. I, like most of the immigrants, had plans to work a few years, pay off debts incurred in coming to Hawaii, save a small fortune and return to Japan. However, with the meager-paying conditions, these goals were just dreams. In the meantime, most of us who came to Hawaii are bachelors who sent to Japan for brides. Your grandmother, Iseno Yamashita Izutsu was not the typical “picture bride” in the strictest sense because our families knew each other slightly, in Fukuoka. She left Nagasaki Port on February 17, 1911 aboard the SS Mongolia and arrived on March 3, 1911. I’m sure she found conditions on the ship as deplorable as when I sailed. In Japan, on May 24, 1910, we were married by proxy because at that time it was necessary for a female immigrant to come to Hawaii as a “wife” of an immigrant already in Hawaii. I went from Kauai to Honolulu to meet her at*

the Immigration Station and on March 6, 1911 we were married again, by American officials to meet the United States government's regulations."

MI: March 6 was the day she arrived? Like they went to get married...

SI: Let me see. She came on, America...

MI: Many of them got married in Japan... From the ship, they went to get married? Many of them got married in groups.

SI: *"She left Japan on May 24"—and, let me see—"I'm sure she found...in Japan on May 24, [1910] we had been married by proxy, because at that time, it was necessary for female immigrants to come as the wife of an immigrant [who was] already in Hawaii. I went from Kauai to Honolulu to meet her at the Immigration Station and on March 6, 1911 we were married again, by American officials to meet the United States government's regulations. We were to begin the Izutsu line in Hawaii. I'm sure she found life on the plantation hard but life in Japan was equally severe, if not more. Japan is now considered one of the wealthiest nations in the world, but the Japan in the early twentieth century was overcome with poverty because of problems by overcrowding, overpopulation, lack of resources, and other socio-political conditions. She did work"—this is my mother—"She did work in the field for a while, like all the other women but fortunately not too long, for I worked in the store and my pay was better."*

MI: But she worked in the field while he worked in the store?

SI: *Yeah. "By the way, because of my being a clerk in the store, I was one of the few privileged who qualified for Social Security benefits, before the agricultural workers were included in the program. I also had at least a week of paid vacation, which was not a benefit for the field workers."—He was a clerk in the store.—"How did I spend my vacations? I was able to take the family for a few days of camping away from the plantation surroundings. We went to spend a few days with friend, with a friend who was in charge of a reservoir in the mountains."—That's Kokee. Okay. I remember that.—"Or to Huleia on the, fishing trips in the river or lake at Hanalei for a few days at a vacation home owned by the plantation in Waimea."—Which is on the Hanalei side. Makaweli is way over the west side, you know.—"We started a family of seven with the birth of our eldest daughter, Hitoe, who was born on April 13, 1912. Subsequently, we had three more daughters and three sons. All this time, your grandmother helped with the finances by making good use of her skills with the hands by sewing clothing for the plantation male workers, such as shirts and pants. She was the happiest when she was at her sewing machine. Together, we were able to provide for our children the best education that we could afford. In spite of much criticism for, from fellow plantation residents, who said that it was a waste of money to send girls to school beyond the eighth grade, we tried to provide what we felt was proper. At that time, we were on the eight to four system."—I don't know what that means.—"Many families could"—Oh. That's the grammar school and high school. Grammar school eight years and high school four years.—"Many families could not send, many families could not afford to send children beyond the eighth grade. We managed to scrape enough to send most of the children to Mid-Pac. Five of us went there for the last two years of high school."*

MI: At what ages were they sending you to Mid-Pac?

SI: That would be...

MI: After you finished intermediate school?

SI: Fifteen? About. *"We were one of the few privileged to own a car. The Model-T Ford was my first prized possession, although in later years, I showed a preference for Chevrolets. The Pacific War in World War II changed the lives of many of us. Japan bombed Pearl Harbor on December 7, 1941, and that incident caused the lives of so many, including the Izutsu family, to be disrupted. Because I was considered to be a dangerous "enemy alien", I was interned for over three years. I was first uprooted from home in July 1942, sent to a center at Kalaheo, Kauai" —you know there was one? —"And later transferred to various internment camps on the mainland ending in the barren camp at Santa Fe, New Mexico. On July 9, 1945, I returned home with the second boatload of internees. In the hysteria of the war, many prominent alien Japanese were interned. I was somewhat influential on the plantation, helping many with correspondence to Japan by the Japanese Consulate."*

MI: That is. That's it. That's why he was picked up.

SI: One of the bright spots to the internment camp was a visit in camp by Tadami, you know, my brother, who had volunteered to serve in the famous 442. He was able to get a furlough during his training in Mississippi. Ironic, isn't it? A son fighting a war for a country that interns his father as a dangerous enemy alien. After my father returned from the internment, there was no future for him on Kauai. So he decided to move to Honolulu to be near all the children. In Honolulu, he tried to continue to earn a living but it was not easy to find anything satisfactory. He enjoyed his retirement going to club meetings, taking calligraphy lessons at the Moiliili Community Center and going to McKinley Adult School for English lessons. You know, it's amazing, actually. On August of 1961, our seven children all had asked for the double celebration at a beautiful party at Shino...Shinonome Besso. You know where that is? It's in Moiliili. It's still there.

MI: Can you say the name again?

SI: Shinonome.

MI: Okay.

SI: You know the quarry?

MI: Yeah. You mean up here?

SI: In Moiliili.

MI: Yeah.

SI: It's still there. Up on the hill. There is... I don't know what they're using it for. But it was a teahouse. A Japanese restaurant to celebrate my seventy-seventh birthday and our Golden Age Anniversary. For that occasion, the priest in the Rokakudo Temple in Kyoto where Satsuki, one of my sisters, was studying ikebana, flower arrangement, composed a poem including the names of all the seven children. The poem and its translation goes like this ... I can, I know the poem. *Kazu tsugite* which... Are you familiar with Japanese? Okay, anyway...

MI: Can you translate it?

SI: Yeah. *Kazu tsugite*, *kazu* is, ummm, first born and the second one, and the first born's name was Hitoe, which means, also, you know, the first born. Tsugie is, and that's Jane. Sugie is the next one. So, *kazu tsugite*, Mitsuko, the third child, daughter's name was Mitsuko which is third child, when you get that old, you go back to age three to be a child again. It means he reverts to childhood. *Setsu otoko*. That's my brother, the fourth, after three girls, there was one boy. They were so happy that they named him Setsuo, which means "a man of all seasons". And the fourth child was Satsuki which is a daughter, again. Satsuki is the name of wisteria. It's name after a flower and *tadami* means to gaze upon it. And, that's my brother's name, the one above me. Satsuki *tada mite*, [meaning] "gazing at the azaleas in May", they had me. And Satoru means "enlightenment". So they were enlightened. The priest used all these names to have this *waka* which is thirty one syllables. And that's the "law" of *waka* and to do that is very difficult. So, it's seven, five, seven, five, five. That's thirty-one syllables. And it has to be that. And so we have a family calli... scroll [with this *waka* written on it.]

MI: So after that, did they make a decision not to have any more children?

SI: When I was born, my mother was thirty-nine. They were old, already.

MI: Now, let me ask, I'm, having it occurred...he wrote this?

SI: No, a priest.

MI: No, no, not that, but I mean the whole chronology [which you're reading]?

SI: This in Japanese and my sister translated it.

MI: Your sister translated...

SI: Translated.

MI: Oh.

SI: And my sister, you know, taught [Japanese] at Kalani [High School].

MI: And her married name was?

SI: She, she wasn't married.

MI: Oh, okay.

SI: But she had two Fulbrights [scholarships]. One Fulbright was NHK [in Tokyo, Japan], you know, the Nippon, NHK, the Golden Network. That was before there was any educational television in Hawaii. [The second was to study at the Ikenobo School of flower arrangement in Kyoto].

MI: How did your father get so educated in Japan, before he came?

SI: Self. The education was really with the temple, yeah. All the education, up to about the sixth grade, they could learn Japanese at the temple. It wasn't a formal [elementary] school. They never really had formal school. I guess, all the tutoring was done by priests, you know, in the temple.

MI: Then he learned on his own. He seemed like a very intelligent ...

SI: And he learned English on his own and I...

MI: After he came to Hawaii.

SI: Yeah. He always carried a English-Japanese dictionary.

MI: Umm. There was usually some reason for someone being interned, yeah? In Hawaii, only one and a half percent of the population was incarcerated. He's one of them. So there's always the question of "why". But I think it was pretty clearly about his role in the community.

SI: Yeah. I've seen...

MI: He worked with the Consulate. Especially if he did work with, even if he wasn't paid, if he served as an intermediary...

SI: Right.

MI: Or something like that, those people were targeted.

SI: That I... I don't know whether you've come across this but in the back of my mind, as a child, when my father was taken, there were rumors like, there were people who reported others, you know.

MI: There was some of that.

SI: Yeah.

MI: What they called "*inu*" [Japanese for "dog"].

SI: "*Inu*", yeah. Which is very interesting. I don't know whether that happened here. That's really out of jealousy, right, more than anything else.

MI: There was some motivation, some reason why they'd want this person taken away. So okay, let's go to this December 7. How old were you then in December 7? And does that day have any meaning for you and your family on Kauai? For people on Oahu, it was real significant here but on the neighbor islands, maybe not so ...

SI: Yeah, because a few months later, I don't know how soon but the FBI came and took him away.

MI: What he said in the story, I think it was either June or July.

SI: Yeah.

MI: That was a little unusual.

SI: Six or seven months. Yeah.

MI: Most of the *Issei*, you know, non-citizens, were picked up December 7th or 8th or that period. But they already had a list of names.

SI: That's where I heard the idea, the use of the word "*inu*", I heard it. That someone who went before him ... [reported to the RBI that my father was a "dangerous" enemy alien].

MI: That may make some sense because...

SI: Had reported that "You know, you're missing this person."

MI: Yes, something like that.

SI: Yeah.

MI: Yeah, because for him to be picked up six months later, there must have been a reason why.

SI: And part of that was jealousy, also.

MI: But you don't remember being at home when the FBI came to pick up...

SI: I do.

MI: You do? What do you remember about that day?

SI: It's all this typical story. Coming in, ransacking, looking in all the drawers and...

MI: Men in suits? White men in suits?

SI: In suits, yeah. And we were helpless, right? And the only people at home were really my mom, myself and the eldest sister.

MI: Everyone else was at work.

SI: Or here. [On Oahu]

MI: Oh, I see. They had come here for schooling.

SI: Yeah. They were at UH or at Mid-Pac.

MI: How did your father react? He was at home, I'm assuming, when they came.

SI: I don't know. You know, by the time I came along, I was like the bumper crop because I was the last. I am four years apart from the... [brother].

MI: The one above you.

SI: But I used to tease my mother, you know, that I was a "mistake!" Because they're all like two years apart. And I was the seventh and the last one.

MI: Okay. Do you remember your mother's reaction to all of this intrusion?

SI: My mother's reaction was shock, I think.

MI: Shock.

SI: Yeah. With the burden, you know, that she felt, I think. And it's very interesting because before my father was ... you know, during those days, I remember they were very loyal to the place where that they came from, like Fukuoka. Not only Fukuoka but which village and what were their relationships there. And there was a family ... I don't know whether your, aah, in your memory ... do you know Kauai at all?

MI: Very little.

SI: Okay. There was a Wahiawa plantation on Kauai, a small plantation. It closed right during, at the beginning of World War II. And, my father's good friend from the same place in Japan had a son and the son had three children. And they had to leave the Wahiawa plantation, so my parents took them in.

MI: Shortly after the war started.

SI: Yeah. So they would depend upon us, you know. And to this day, we are close. Not too

many of them are left anymore, but this one family. And...

MI: What was the name of the family?

SI: Sasaki.

MI: Sasaki.

SI: And so my dad left that for my mom to take care [of] because he was going to go but the family was dependent on, dependent, they were very helpful also, and they were good company for my mom, but she had the responsibility of taking care of [them] in this camp of a hundred people.

MI: Were there other people in the camp, as far as you know, other fathers who were taken?

SI: No.

MI: He was the only one, as far as you know?

SI: At a camp of a hundred people.

MI: So he was taken from the home to some...

SI: Kalaheo.

MI: Kalaheo Stockade.

SI: Yeah, Kalaheo and I think, Sand Island.

MI: Okay, do you know...did you get to visit him there?

SI: The last day, we were called to the camp in Kalaheo...

MI: When you say the last day, how long after he was picked up?

SI: Oh God, I don't know. But it was the last day before he was shipped.

MI: Shipped to Oahu?

SI: To Oahu.

MI: Do you know where the Kalaheo Stockade [was located]? If you were to go back to Kauai?

SI: I don't know.

MI: You don't know. That's one of the issues we're trying to...

SI: Yeah.

MI: Identify.

SI: I remember it was a dirt road going to like a compound, you know. I do not remember. And there is a, let me see...

MI: So the family knew that he was there but was not allowed to visit him until the last day?

SI: Until the last day.

MI: Last day. And working at home, how long was that, from the time he was picked up until he was until...

SI: I don't remember.

MI: Shipped to Oahu?

SI: I don't remember.

MI: Now, once he was shipped to Oahu, then remaining family [on Kauai], you're there but you have no ...

SI: No contact.

MI: Father's income.

SI: No.

MI: What happens to the family?

SI: So my sister...

MI: On Oahu?

SI: On Oahu ... one of them had just finished her practice teaching from UH Teacher's College. She had completed practice teaching so she came home and began teaching on Kauai. And she—with a hired help, a Filipino man [named Felix]—ran the store.

MI: She taught and she ran the store. And your mother continued with her usual...

SI: Sewing.

MI: Other activities, income producing activities?

SI: So one of the things that I still marvel to this day is how they afforded to send all of us to Mid-Pac. And I think, the only way I can solve, figure that out, *tanomoshi*. You know what *tanomoshi* is?

MI: Yes. But [with] *tanomoshi*, you take but you have to ...

SI: Of course, of course, but somehow, you know, you have a few dollars, you know, circulated.

MI: Let me add, not directly, so within the family, the children ... can you just go down the line, tell me the level of education?

SI: Okay. Grace Hitoe, Mid-Pac grad.

MI: I mean, college and whatever.

SI: Didn't go to college.

MI: Okay. High school.

SI: Okay, that time, high school was that... you're talking about ... she's dead now, died couple of years ago, six years ago, at age one hundred. So my next sister, Jane—and they all adopted haole names. So the first one, was Grace, the second one was Jane. The third, the schoolteacher, was Thelma. Jane is still living. She's 104. She was the secretary at Washington Intermediate for forty years. So she went through seven principals and, you know... which high school did you go to?

MI: Baldwin High School.

SI: On Maui. During those days, the secretaries ran the schools, right?

MI: Okay, so the first two high school education.

SI: The first went to high school, right? Second went to college. Yeah, and the third is my brother. He went to college. And he majored, was “Aggie” [Agriculture]. At that time, sugar technology. And then, a sister who went to college, went as far as getting a Masters. And then, my brother went in to the military and came back and joined National Cash Register [NCR]. You know, that’s no longer, but he became a manager, locally. And then, me.

MI: How did your parents afford to send all the children to college?

SI: I like I’m saying, *tanomoshi* and borrowing.

MI: And borrowing. Remarkable.

SI: And the banks wouldn’t lend [money], right?

MI: To Japanese?

SI: Yeah, to immigrants. So, *tanomoshi* was an answer.

MI: But you have to pay it back, I mean...

SI: Of course, with interest.

MI: It’s remarkable to me.

SI: Yeah, when I think about it. You know, and my father used to tell us stories where ... so we asked him, “How did you get the idea that your eldest daughter should go to high school?” Because the high school... are you familiar with Kauai?

MI: Not really.

SI: Okay. The only high school was Kauai High School, which was in Lihue. We lived forty miles from there. But for a child to get out of elementary school to want to go to high school, they had to go forty miles every day commute. How do you commute forty miles?

MI: That helps me understand because I know a number of Kauai people who sent their children to Oahu for high school. Warren Ishida, for one. He also went to Mid-Pac.

SI: Who?

MI: Ishida, Warren.

SI: I don’t know...

MI: He was a neuro-surgeon.

SI: And so my father...

MI: But, I mean, I’ve heard stories, a number of...

SO: And so my father, it seemed that forty miles is a challenge, tells about walking seven miles west. You know where Kokee is? Kokee is the mountain and then you have Kekaha and then you have Waimea and then Makaweli. He walked from Makaweli to Kekaha or Mana on the west side to look for a man who had sent his daughter to Mid-Pac. And so

he found this man and he said, “When, how did you send your daughter to Mid-Pac?” Because how would an immigrant know that there is a Mid-Pac in Honolulu. So that’s how he found out [about Mid-Pac] and sent Grace, the oldest one. And from then [the siblings] arranged for each other.

MI: But your brother who was in the 442nd [Regimental Combat Team], did he take advantage of the GI Bill?

SI: Yes, he went to the technical school to be trained for NCR.

MI: I see.

SI: I think he did.

MI: Okay.

SI: Now, I took advantage of the GI Bill also because I was in the Korean War. I’m an ROTC Commission. And so when I got out of UH, 1950, I was a Commissioned Second Lieutenant. So while we’re going to more detail.

MI: We’ll get to your stories later, but...

SI: But when I came back, I was called to active duty, the Korean War, and the obligation for ROTC is two years of active duty, six years of Reserve in peacetime. So I went for two years during the Korean War, and then came out and stayed in the active Reserve for thirty years.

MI: What units were you in?

SI: Here, the...

MI: In the Army Reserve.

SI: Army Reserve, it was, you know, in Fort DeRussey. Yeah.

MI: In fact, you were in the Reserve.

SI: IXth Corps.

MI: Okay. So, you were not activated during the Viet Nam War?

SI: No. But during that period of Viet Nam, I worked for UH and I had a program with Thailand for a year. I lived in Thailand to [help] develop a health delivery system.

MI: We’ll get to that in part 2. Okay, but let’s stick with your family and your father.

SI: Okay. What else?

MI: So, he [father] ends up in a number of these interment camps, including...

SI: Well, he was in only two, the Sand Island and...

MI: Santa Fe.

SI: Santa Fe. Kalaheo, Santa Fe, Sand Island.

MI: Okay. Were you in communication with him while, not you but the family?

SI: I was. And I was trying to find some letters, you know, that he wrote to me in English.

MI: Does your brother know when he was in Camp Shelby [442 training]?

SI: Right.

MI: So, somehow there was communication.

SI: Yeah. It's interesting that I've tried to find those letters and I can't find it. They were censored, you know. There's a cut-out block.

MI: Words there.

SI: But he wrote in English because by that time...

MI: He used English.

SI: Yeah. Although I went to the [Japanese School in] sixth grade and I think, when I was maybe up to about age fourteen, I could read and write hiragana and some kanji. But I've lost it all.

MI: Okay. Some of the families who had fathers who were sent to mainland internment camps, the families were given the opportunity or option to join the father in camp. Did that happen to your family?

SI: I don't remember. But then, I don't think my mother would have gone. Because all, you know, the kids were away.

MI: Economically, they were sort of independent. They had enough income with your sister's help and everything.

SI: Yeah.

MI: It was mainly those families where the mother didn't have a skill or source of income.

SI: So my mother was exceptional, I think. She had the skills of a seamstress. So she made a lot of the plantation workers' work clothes, stuff like that.

MI: Let me ask you, little bit separate, did she by any chance know Mrs. [Irene Umeno] Harada? Are you familiar with the Niihau Story? December 7.

SI: Yeah.

MI: Mrs. Harada was a seamstress also, yeah, so I was just wondering.

SI: Niihau?

MI: Yeah. The Harada family...

SI: Japanese family on Niihau?

MI: The Harada family, umm, yeah. Is this the one where the Japanese pilot...

SI: Pilot.

MI: Yeah. On the island befriended him, befriended him and the Japanese on the island was trying to get his papers and everything which the natives on Niihau had taken. And ended up getting killed and he was killed. Harada killed himself. Mr. Harada.

SI: You know...

MI: Mrs. Harada was then arrested, put in internment camp because of being friendly to the Japanese pilot.

SI: So what happened to her?

MI: Well, she was separated from her children. The children went back to Kauai to live with family. She was put in Honouliuli and eventually, you know, was freed and went back to Kauai, but led a very reclusive life because she didn't feel that she was never treated like traitors or something like befriending this Japanese pilot. It's a very complicated story, thought no one really knows what happened. If you ever have time and interest, maybe you may want to read about it. Jack Mizuha was involved with that because he was the military head on Kauai. So he went to Niihau to investigate what happened, you know, and it's a fascinating story.

SI: I should.

MI: Yeah. I can give you some references, if you're ever interested. But it's never been resolved but some people have claimed—historians on the mainland—that the reason for internment on the West Coast, the Japanese helped the enemy. This is the only case like this, the commission who studied the internment, they never made any comment, they made the statement that no Japanese Americans ever were accused or convicted of spying or, you know, sabotage. They didn't specifically mention this Niihau story but some people who want to justify Japanese internment used the Harada story as evidence that Japanese when, you know, you can't trust them. They will help the enemy. If you're interested now, I like to find some stuff. Yeah, but anyway, there isn't that Mrs. Harada, her skill was a seamstress, that was all she could do. She went back to Kauai after she was released from internment camp in Hawaii. Okay. So your mother is able to keep the family, whatever family was there on Kauai. Rest of the family here. The family, during the war years, from your child, early teenager, what do you remember, how hard was life for you and your family? Were you're here? You were not yet here?

SI: I was at home.

MI: That's right.

SI: My sister...

MI: You, your sister and your mother. How was life on Kauai without your father?

SI: It wasn't ... I didn't see any difference that...

MI: No financial stress or..?

SI: No. The plantation people were...

MI: They treated you like before the war?

SI: No difference.

MI: No discrimination or..?

SI: And especially being from the family of the plantation store, you know...

MI: So you had a role...

SI: Yeah, I guess. And my sister was a school teacher. So, there was no...

MI: You were part of the community.

SI: Yeah, so I don't, no I hadn't, there was no...It didn't change too much except that...

MI: You didn't have a father.

SI: Yeah.

MI: Okay, tell me about your brother, now. This is the brother that joined the military.

SI: He's four years above me. Four and a half...

MI: Was he on Kauai, on December 7th?

SI: December 7th he was in high school.

MI: He was on Oahu?

SI: Senior.

MI: With...

SI: No, oh, he didn't go to Mid-Pac. He's the only one that didn't go to Mid-Pac.

MI: Okay.

SI: No, who else didn't go to Mid-Pac? No, he... two didn't go to Mid-Pac. One went to... Thelma was the teacher, [she] went to McKinley. And the reason why she went to McKinley is that my father wanted her to be able to handle Japanese and by going to McKinley, she boarded at Honpa Hongwanji and went to Japanese school there. The rest of us, I went up to the sixth grade, the others went up to the eighth grade, but, you know, Japanese school. I don't know how familiar you are with the Japanese school system. It was two hours after regular school.

MI: And you went for a few years.

SI: Yeah, so, we never learned, you know.

MI: So, let's talk about that brother, what, whatever you can tell us, about the one who joined the military.

SI: Military.

MI: This was in 1943 now...

SI: Yeah.

MI: When the call came.

SI: And he was a senior in high school and that time, seniors who volunteered for the 442, were given automatic diplomas because...

MI: Before the end of the school year.

SI: Before the end of the school year, whatever. And so, that's what he did. And it's interesting to me, as I look back, being the last, the seventh and he being the sixth child, he was, for a long time, the youngest child, right... With all the doting...

MI: Four years.

SI: Yeah, before I came. Then when I came, I really took his place, in a sense. So we were close, but we were not that close. I was always a nuisance. He didn't want me to play around him and, you know, stuff like that.

- MI: But you don't know much about that decision to join the military?
- SI: No, I do not. I think that it was, you know, with friends who joined. My older brother also volunteered, but he was 4F [medically not qualified for military service] because of his eyes. He didn't pass the eye exam.
- MI: Okay. Any recollections about your mother's reaction to his joining the military when your father...
- SI: No.
- MI: Was the country had taken your father away and put him in a prison.
- SI: No, I think my mother was very stoic, in that. So, when we get to my mother, later on in our conversation...
- MI: Why don't you get to your mother now?
- SI: Okay. And, this is the message that she left for the grandchildren.

[Reading message written by his mother] *"I was born the third child of Kaichiro and Taka Yamashita on September 6, 1889 in the Yukuni village in Rikitake in Mii Province of Fukuoka Prefecture, Japan. My parents were farmers with a samurai background. My great grandfather, Kaimo, was a samurai. But because of the political conditions in Japan, during the waning years of the Tokugawa Shogunate, many samurai gave up their samurai position and turned to farming the land which they received from their lords. Kaimo was one of them. My grandfather was Kasuke, the fourth child of Kaimo, born on January 11, 1837. My grandfather was...he eventually became the first head of the Yamashita line."*—You know, after leaving the samurai lineage. —*"In 1854, December 29, he married Teruyo Watanabe, a daughter of the high ranking samurai family associated with the Akizuke class in Fukuoka. Representing the powerful Kuroda clan, she was born on January 17, 1837."*—*"This is the great, great, great grandmother whose legend we grew up with because she was a daughter of a high ranking counselor in the Kuroda clan. The Kuroda clan was over Kyushu. It was the big clan. —"My father, Kaichiro, was the first son of Katsuke and Teruyo and was born on August 10, 1857. My grandmother, Teruyo,"*—so this is the woman—*"That having come from a strict samurai family, tried to adhere to the same strict upbringing she had as a child in raising her own children and grandchildren."* That was my mother's background on how she was trained. So, when I think about a woman trying to be self sufficient, supporting a family and stuff like that, I think it came from here.

- MI: Did she ever talk about being a picture bride and..?
- SI: No.
- MI: They never talked about those kinds of things?
- SI: She talked a lot about this great grandmother, I mean this grandmother.
- MI: Do you, by any chance, have those pictures that they exchanged?
- SI: No. I don't.

"At age twenty-one, I left my brothers to become a picture bride" —That's to my father, right? —*"to Ryozo Izutsu who was already in Hawaii as an immigrant worker on the*

sugar plantation. Our families knew each other slightly, I was told. But I had not met my future husband previous to going to Hawaii. After a sad farewell to my family and friends, I left Dejima, Nagasaki by boat on February 17, 1911, aboard the SS Mongolia and arrived in Honolulu on March 3, 1911. Boat travel was not very easy in those days.” Which is interesting. She always referred back to her lineage being from the samurai clan and her great, her grandmother being of noble lineage and so forth. So it’s very interesting. *“We were married by proxy in Japan on May 24, 1910. This ceremony was necessary for me to go to Hawaii as “a wife of an immigrant”. I did not have the slightest idea of the life ahead as well as the days of sea sickness on the ship before meeting my husband. Life on the sugar plantation was not easy. Living conditions were poor. The men had to work such long hours. Having lived in Japan under feudal conditions and experiencing poverty also, life should have been better for us in the land of opportunity.”*

MI: So at the beginning they were both working on the plantation.

SI: Right.

MI: Before he goes in to the store.

SI: Right.

“However, conditions were not much better. Fortunately for me, your grandfather, Ryozo, did not have to work in the fields” —That’s my father—“Too long, as compared with the rest of the immigrants. So he was able to provide us with a better standard of living compared with other immigrant families. I loved working with my hands and I loved to do sewing and handicrafts. I learned to sew more clothes than were worn by the laborers and took in sewing to supplement our income. This was far better than working in the field that so many of my contemporaries had to do, often with the babies on their backs. To the start instilled in you, the cultural traditions” —She’s talking to the grandchildren, you know—“That were so important to us in Japan. Your grandfather and I tried in every way to perpetuate these customs that are so much a part of our great heritage. In the latter years, I had much enjoyment going to Tachikawa Sensei’s to do chanoyu and ikebana.” Are you familiar with Tachikawa? This was a pioneer woman who felt that daughters, especially women, should have a good education. So she established the Tachikawa School for Girls on Rycroft and Pensacola [streets]. It’s still there. And she was in Japan and she created this school and she had flower arranging, tea ceremony, and stuff like that.

MI: Cultural kinds of stuff.

SI: Yeah.

“My wish is that some of you will continue with these fine arts.” — Talking to my mother, talking to the kids. —“There are so many precious utensils for these arts as well as other objects I have collected and enjoyed. I hope there they will be used to remember us and appreciate and perpetuate your fine heritage, which is both rich and beautiful.”

MI: This is the origin of your interest in the tea ceremony?

SI: Yes, I grew up ... my mother always had tea and stuff like that.

MI: I didn’t, I know very little about this but men and tea ceremony? I guess, in my mind, it was a female thing.

SI: Well, it [was] originally men because the tea ceremony is something that Sen no Rikyu, who was a tea teacher during the time of Nobunaga. You know, there's a writing that says, one time, one moment, one event, that when samurais, before they go to battle, they would have a tea ceremony with each other. And this is the last time and it would never repeat again. And that was one of the origins. And tea ceremony is based on Zen, the Zen religion.

MI: She wanted the children to perpetuate some of these cultural ...

SI: And so my sister, Satsuki, got a second Fulbright at Kyoto, where she studied flower arranging.

MI: This educational priority, that is a part of the Meiji philosophy, but philosophy...

SI: Not only philosophy, but especially for those immigrants who never had it.

MI: Public education.

SI: Well, public or private. Just education. They just didn't have it. You know, this was a dream, I think, that the more sophisticated immigrants had. That they were not given a chance to participate because they had to be immigrants for a better economic life. You know, to really enjoy some of the arts, you've gotta be wealthy.

MI: Okay. Okay, so let's get back to your brother and your father because in the interview with Ted Tsukiyama, he talks about them. What do you recall about what either one of them might have told you about the time that they met at the Santa Fe camp?

SI: They didn't tell me anything. You have to realize ...

MI: Did your father ever talk to you about his internment?

SI: Yeah, bits and pieces.

MI: What kinds of things did he tell you?

SI: Very little bits and pieces. Only thing is that life wasn't that easy. It was long hours of doing nothing. So they began, you know, having things like that.

MI: Now, what kinds of hobbies did he, before being interned, you know, before being interned? What kinds of hobbies did he have?

SI: He tinkered.

MI: He tinkered.

SI: Like for example ...

MI: Art, wood carving?

SI: Yeah, not woodcarving but building things. Fixing things.

MI: That seems to be very common in that generation. They could fix things. They could build things.

SI: And they always had a box of tools; hammers and pliers. I always grew up with them.

MI: Since we're talking about that, can you tell us, just briefly about these two items [that you're donating]?

SI: These, I do [can] not. Apparently this, you know, this root is very popular in the deserts of Santa Fe. And I don't think that my father was the only one that did that. But a lot of the men did, I know, the chest of drawers, to put their personal belongings in.

MI: Did he ever talk to you about it, like...

SI: No.

MI: Where the wood came from?

SI: No.

MI: It looks like abalone shells or something.

SI: Yeah, on the handle, yeah, yeah.

MI: Okay. They were something that he brought back from Santa Fe.

SI: He brought back other things but they're gone. I don't know what happened to them.

MI: You remember what kinds of other things he...

SI: Like pebbles, you know, with, embedded in cement as ash trays. You know, stuff like that.

MI: Carvings of birds or...?

SI: No.

MI: That was popular.

SI: Not those. I've seen those bird carvings. They're professional. They're really beautiful.

MI: They're really beautiful, yeah. What else did he tell you about camp life and the hardships there?

SI: Not much.

MI: Other people. He mentioned names, friends he made there?

SI: You know, it's very interesting to me. He never mentioned other people.

MI: So once he came back, he never associated with anybody he met [there]? How about the Buddhist priests or the Shinto priests?

SI: How about the what?

MI: Buddhist priests, Shinto priests. I think that there were many of them there. But he never, ah....

SI: Never.

MI: He didn't go to church?

SI: However, at his funeral, my father's funeral. I looked in the back of Hosoi [Mortuary] the big room that they have. There were about four or six men in suits that I've never seen in my life. And I think they were from Santa Fe.

MI: How old was he when he passed away? What year was this?

SI: He would be in his late seventies, I think, or early eighties. He died of Lou Gehrig's

Disease, ALS [amyotrophic lateral sclerosis].

MI: Was he a different man when he came back?

SI: For me, no. Same.

MI: Not bitter.

SI: He was never bitter. Mental health-wise, he was very strong. Very strong.

MI: Did he ever talk politics? Japan, United States...

SI: He was so far removed by the time he came back, anything Japanese ... the power struggle in Japan. And I went with him to Japan one year. We went together.

MI: How long after the war?

SI: That must have been in the sixties, early sixties. We went to Fukuoka to see the family.

MI: What was it like for you?

SI: It was interesting. Because I can still ... one interesting part was there was still a feud between my mother's family and his family in very subtle ways. For example, I was with my father so I stayed with his brother, his family. My mother's brother came two days later and said, "You guys have had enough of him." He (?) ...

MI: Now, your mother didn't go back with you?

SI: Yeah, my mother, no. Just my dad and I. Interesting, yeah? So I had to go.

MI: Ah huh. Just you or you and your father?

SI: No, only me, of course.

MI: Or they didn't want your father?

SI: My father's another family, right.

MI: I see. But apparently they had known each other only a little bit before they got married?

SI: Oh, yes. Because they're next to each other, the village is next to each other.

MI: But at that time, I mean, no talk of the wartime or anything like that. Hardships and ...

SI: And I had a cousin who I had corresponded with in rough Japanese, you know, my sixth grade Japanese, all before the war. And he became a physician. Same age and so he was an orthopedic surgeon in Fukuoka. And I spent a lot of time with him on vacations. I stayed with him.

MI: How about your brother? He comes back a different man. Or, he comes back a man.

SI: No, he didn't come back a different man.

MI: No?

SI: I know that he ... you know, after his ... the battle with the Lost Battalion and stuff like that, I'm sure ... he never expressed it but I'm sure he had a tough [time] reconciling and, you know, living with it. I don't know whether he had PTSD [post-traumatic stress disorder]. I would suspect if he had it, even mild, but I'm sure that they all had it. To see somebody killed.

MI: He talks a little about it in his interview. Not about PTSD but about someone being killed and he wasn't sure whether he was the one who fired the shot that killed...

SI: Interesting.

MI: So how about his life? How did, what did he do after the war?

SI: Who?

MI: That brother.

SI: That brother, so he went to, you know, maintenance training.

MI: Was that the one who worked for NCR? He worked for NCR?

SI: NCR, NCR. That's National Cash Register. He became manager. After a few years, that went defunct. You no longer have NCR. That building is still around, though. You know, it's that building on Kaheka [Street] and Beretania, and Kapiolani [Boulevard].

MI: Okay.

SI: You know where the Pan Am Building is?

MI: Yes.

SI: Across it. That's still there.

MI: After he came back, was he involved in any way with the veterans' groups or anything...

SI: Very minimal.

MI: Minimal, eh?

SI: Very minimal. Because I don't know. You know, it's was very interesting. Being a younger brother who was four and a half years apart, in years, we were like different families. I was, you know, a bumper crop child, right?

MI: And more so because, oh no, he stayed on Kauai. This one was not separated to go to Mid-Pac.

SI: No, he stayed on Kauai. He stayed until ... and the reason why he was at Waimea High School because and didn't go anywhere because he wanted to play football.

MI: I see.

SI: That's the only reason that I can figure out why he didn't go away.

MI: Interesting.

MI: So you father comes back and life just resumes for the family?

SI: It resumes. While by that time...

MI: Your sister goes back to her teaching and..?

SI: Yeah and we're all in our respective jobs, right? Because when he came back, that would be the mid 1940s. So, I was at Mid-Pac, finishing up. And then went to college here. They stayed, he and my mother stayed back on Kauai and then they moved out in the late forties. I mean "left", you know, there was nothing [no family] there anymore. So...

MI: And the store belonged to the plantation?

SI: Oh, yeah. And one of the things that he did was very interesting, when I look back at it. He had a very, very good friend who was the postmaster on, for the Makaweli area. They were very good friends. And he, that postmaster was Portuguese, Carvalho. They somehow struck up this ... and my father was the store manager so he used to work at the main store with the Post Office there. And they got together and apparently forged a very close bond and decided to buy a plot of property together.

MI: Together.

SI: Together. So they pooled their money and bought this 10,000 square feet property in Poipu.

MI: To do what?

SI: To build a house. To build, you know, a weekend home. Beach house. So my father had half and Carvalho had the other half. My father somehow scraped up enough money to build a house. It's still there, right in Poipu. It's right behind Brennecke's Beach. And so a lot of my childhood, after the, during the war and after the war, I spent in Poipu.

MI: And that...

SI: Body surf all day.

MI: And the other guy Carvalho.

SI: Carvalho, he never built.

MI: Oh, he never built.

SI: He never built; retired and he passed away.

MI: I see.

SI: And I have very good memories of that beach house.

MI: That is interesting because of the relationships, Portuguese and Japanese, because in some other stories, you know...

SI: That's right.

MI: There was not that kind of ...

SI: And then, you know, friends from Lihue on the east side and friends from the west side, we would invite them. They'd come for the weekend and sleep all over the place and, you know, have a great time.

MI: Now, for you, did you know of any other internees from Kauai? Did this bother you that your father was taken away? Was it something you were ashamed of...

SI: No.

MI: Or the family was ashamed of?

SI: And no one ever teased me or talked about it. Which I thought, when I think about it, it is interesting, isn't it? And I think it's partly because of the status we had in our community, you know, as the store owners.

MI: Did you know the Osumi family there? Reverend [Paul] Osumi?

SI: I heard of them but I didn't know them.

MI: Do you have any more of those details in your binder?

SI: What? What else?

MI: It's kind of interesting, I guess, even though your father was taken away, the family survived quite well, actually.

SI: Yeah. And so, my sister who was the school teacher, writes about my father so you can read that.

MI: Okay, okay.

SI: *"Our father Ryoza, if he didn't come to Hawaii, he probably would have become a teacher."*— This is my sister who was a teacher.— *"Until his death, he was a scholar. Always reading and writing English. He started to go to school here in Honolulu. After World War II, he was studying to become a citizen. On New Year's morning, after taking a furo to clean out our old "dirt" he would put on clean kimono and were made to study and we put on clean kimonos and made to study for a while so we would be good students all year around. He was so intent in education. Every year, he was always of the speaker at the Japanese School graduation ceremony with his "Ganbare" motto. He took care of the..."*

MI: His what?

SI: *Ganbare.*

MI: Yeah.

SI: Which was...

MI: Oh, his motto.

SI: Yeah. *He took care of the ...*

MI: Let me stop you. Did they, your parents, try to instill Japanese values in to you as a child?

SI: Oh, yes. The *kachikan* was very ...

MI: How did they do that, I mean...

SI: Well, when they, you did something, and they'd want to lecture you on it, they can use the *ganbare*.

MI: *Ganbare*. What else did you learn? What values come to your mind?

SI: *Oya koko*. Filial piety, which is a big one. *Enryo* was a big one. You know always...

MI: That was a value?

SI: You have to be...

MI: Modest.

SI: You don't have to be the head of everything, you know. You have to pull back and let others do it.

MI: Okay.

SI: Even if you feel you can do it better.

MI: I know the expression, but I didn't realize it was a value.

SI: Yeah, it's a *kachikan*. But filial piety was the big one.

MI: Okay, you've seen the exhibit we have here [Okage Sama De].

SI: Oh, yeah, yeah. And that's a good book, you know, there's that book with all these *kachikan*.

MI: Oh yeah, yeah.

SI: It's very good. "*He was interested in education. Every year, he was one of the speakers at the Japanese School graduation ceremony with his Ganbare motto. He took care of the health aspects of the children. He took us to Dr. Honl to, to remove our tonsils and to patch up bruises and cuts.*"

MI: Doctor who?

SI: Doctor Honl. He was a plantation doctor.

MI: How do you spell his name?

SI: H-O-N-L.

MI: Okay.

SI: "*My legs were infected with impetigo and so he would take me to the office to get jabs of iodine. All the sores. To this day, I still feel the dread the pain has brought. What does (?) to associate with childhood? The smell of wood burning, then coal, and later kerosene. The smell of charcoal in the charcoal iron. Linseed oil which was used to waterproof muslin raincoat mother made for the laborers. The smell of urine in the corners of the vegetable garden, used as fertilizer.*"

MI: Is that right?

SI: Yeah. "*The smell of the outhouse. The freshly filled mattresses with rice straws and pillows filled with rice husks. Some fears instilled in that us while growing up in Camp 4.*"—This was another camp, before we came to camp 6—"*Fireballs over the cemetery, especially after a funeral, called hino tama. The old Chinaman living in the single men's quarters and smoking the bamboo opium pipes. Fire that appeared from the ground*"—you know, that's the graveyard's gas—"*There was a complete eclipse while we were at Camp 4. I may have been around eight or nine years old. We were standing on the pomegranate tree and the world became dark and cold. No one explained this phenomenon to us.*"—That's what she remembers, as a child—"Camp 6 experience"—this is where I was born. I was the only one born in Camp 6. All the others were born in Camp 4. —"*It may have been 1927 or early 1928 when we moved to Camp 6. Father was promoted to manage the Camp 6 store by the plantation. We were already in Camp 6 when Satoru was born.*"—Where I was born. So, I'm in no picture before then and one day I said, "How come there're only six of you. They said, "Well, you weren't born yet."—"Camp 6 was about a mile mauka from the government road. The makeup of the camp was different from Camp 4. The majority of the people were Filipinos. The Ilocanos and Visayas were separated. They never did get along. At the top of the camp, which was

situated both sides of the gully, lived the luna, Portuguese man named Peter Ornellas. He had the privilege of doing his work on horseback. At the entrance of the camp was a stable. The few Japanese families lived scattered on both sides of the gully. The Masakis, Murakamis and the Kayas lived near Peter's house. At the bottom of the gully lived the Nishi family. The store and our house which was attached to the store was the top of the gully. Next to us lived the Horis and the Hironakas. The Toshio Sasaki family came to live in Camp 6 during the war. They remained our best family friends. ”—This was the family that moved because the plantation closed.—“Next to the store on the left was the baseball field and the roofless outdoor theater. Community pigpens were at the bottom of the gully, next to the Iwamoto family. In a few years we Japanese had a common furo house at the bottom of the gully, next to the Nishi's. We later had our own outside furo for our family and an inside flush toilet. School. It was a short walk from Camp 4 to Makaweli school. Now we kids had to walk three miles each way at dawn, barefooted through cane fields, and down the gulch to the government road. We were always afraid to go by a house there at the point because it was claimed to be haunted. After school, around three p.m. we walked to Camp 1 to the Japanese school. At about 5 p.m. we started to walk home on the hot tar and graveled road. We didn't take the shortcut near the haunted house. We were always told that someone would give us a ride. We would run from one shaded tree to another tree along the road near the irrigation ditch, put our hot calloused feet into the cold water. If we were lucky, the honey man would pick us up. He worked for Gay and Robinson as all the honeys were in Pokala. At times, the old jalopy truck would have honeycombs dripping with honey. We filled our bento cans with a cup of wax comb and ate as much as we could. The man never stopped us. We were tired and hungry walking home at that hour. We would break off a stalk of sugar cane and even with bare teeth, peel the hard shell of the chew, and chew the stalk.”— And talks about mother's...

MI: Whose idea was it to have people write these things?

SI: I'm sorry.

MI: Whose idea was it to have people write all these things?

SI: My sister, Satsuki. And she and...

MI: I'm sorry. What year was this? You didn't have a year on that.

SI: This...

MI: Everybody wrote the same time?

SI: Yeah, same time.

MI: And you have a contribution?

SI: I haven't. And they bugged me to write, but...

MI: You didn't contribute?

SI: I never did. I should do it.

MI: Yeah. When you look back on your childhood, how would you describe it? Easy? Fun?

SI: It was fun.

MI: No hardships?

SI: It's interesting. I think it was because I was the youngest. I was four and a half years from my brother.

MI: But you still lived through the war and everything.

SI: Yeah, but I think they always considered themselves another family, with this kid who is running around, you know. "Who's the baby?"

MI: So you were like an only child.

SI: Yeah because I was the only child, for many, many years, really. Everyone was gone.

MI: Yeah.

SI: *"Father and war. He was picked in July, 1942. No advanced notice was given. The soldiers just came and raided the house, looking for Japanese records, flags, letters and so forth. From the time he was picked up and returned by troop ship, before the war ended, for the rest of his life, father showed no signs of anger, remorse or revenge."*

MI: So this thing about objects, do you remember if the family burying or burning... [any Japan-related items].

SI: No, we didn't.

MI: Did you have any in your house? No picture of the Emperor or anything like that?

SI: Nothing. We didn't have any valuables anyway.

MI: Kimonos?

SI: Well, there were kimonos but because my mother, again, from her lineage, had brought ...

MI: But she kept them? She didn't burn them?

SI: No, she kept them. I don't think she would burn them. Because that was the only connection which she really had, right? I wish I could have talked to him about his feelings. He wrote letters from Lordsburg, New Mexico. Finding joy in little things ...

MI: So, he was at Lordsburg, not only Santa Fe.

SI: Yeah.

MI: Lordsburg first and then Santa Fe.

SI: Yeah. *"Finding joy in little things like watching the birds and nothing's going on in the camp. He showed the akirameru, the "giving up spirit" and made the best of his stay there. How happy he must have been when Tadami and Harry went to see him."*

MI: Who's...

SI: Harry is my brother-in-law.

MI: Why was Harry there?

SI: He was in the military also.

MI: Together, from the 442, they went?

SI: I think they went separately.

MI: Oh.

SI: He was in the interpreter group.

MI: And Harry's last name?

SI: Nakabayashi. But he and my sister has divorced since. Long ago.

MI: I see.

SI: And they have two children. *“Even after leaving Kauai to live in Honolulu he continued to study and write in his notebook. English sentences with perfect penmanship. He was also going to night school to eventually apply to be a natural citizen. He was a student till death. A believer in education. After the war ended, he decided that he would pull up roots and live in Honolulu. Every child was, by then, was living there. There is (?) the story, recent ones.”*

MI: So this internment story, for you, is personally ...when did you understood internment through this or something? Sounds like, you know, for you, it was, everything was kinda vague.

SI: Yeah.

MI: When did you become aware of things, you know, like constitutional rights and that kind of thing and did ever think of it in terms of your father?

SI: I never did.

MI: Never did?

SI: Never did.

MI: When did you learn the mainland internment story? Or, did you, I mean?

SI: I learned about the mainland internment story after the war.

MI: When you went up there for school and things? Did that trigger anything in you? Any anger or...

SI: No, not really.

MI: For your father.

SI: I was never a political buff or ...

MI: You just focused on your academics or your...

SI: Not only that but I think, being a child, the seventh child, I was protected from a lot of stuff, I think, by my siblings.

MI: But, your career, I mean, a lot of, to me [your professional] initiatives [were] regarding the underprivileged or you know, Imi Hoola [John A. Burns School of Medicine program], Okinawa [Chubu Hospital medical student exchange program].

SI: For example, you know, I spent, gosh how many years? Seven years at Waimanu [institution for mentally disabled] ... You know.

MI: Do you think that did something to you, for you? Having to work with the for...

SI: Yes, I felt that I was well trained and I knew what I was doing. But, you know, running an institution at age thirty-two, I don't know how I did it. (Laughter)

MI: Let me ask you. Something that struck me is, there was a comment somewhere about when you were at college, and Hawaii achieved statehood, there was some kind of initiative to get Hawaii students to come back.

SI: Oh, yeah, yeah, yeah.

MI: Was that Governor [William] Quinn?

SI: No, that was Edna Taaufasau, who, Edna Taaufasau who was the Head of Human Services. Personnel.

MI: Who was the Governor, at that time? What year would you guess this was? The first Governor was Quinn, huh?

SI: Yeah, that would be, that would be...

MI: '59 was statehood.

SI: Yeah, 1959, 1960.

MI: William Quinn.

SI: Was that Quinn? And so, Edna had made it very clear to ... do you know Richard Suehiro?

MI: I don't know him personally but I know who he is or was.

SI: Richard was a social worker and he worked for the Health Department. And he was like a big brother in many ways.

MI: He was active at Kuakini [Hospital]?

SI: Yes, after that. And he was the one that wrote to me, said, "You know, Hawaii just became a state and we really need people back here, especially those..."

MI: So in what capacity was he reaching out to you?

SI: He was with the Health Department, as a social worker.

MI: That's interesting

SI: Richard's wife is Maude is Ernest Hara, the architect's niece. They're all related. And Bea Yamasaki. I don't know if you know her. The Yamasaki family used to own the Melim Service Station in downtown. You know, one of the few owners at that time. But Richard was in the military and when he got out, he went to school, social work, graduated, and became a social worker in the Department of Health. And this is when...I knew him in college.

MI: I think we're going to have to vacate this place.

SI: It's 3 o'clock.

MI: 3 o'clock, we'll take a break. But if you're willing to sit down again...

SI: Yeah.

MI: We can move forward. I don't know if you have more you want to share, but also we can move on professional. There's so much that you did in your career that should contribute part of this story.

SI: It is very interesting. When I think about it, I don't know how I did all of that.

MI: That's what I think when I look at, you know, I mean, so many things you committed to for long term.

SI: Yeah.

MI: To me, it's a, you know, that you were, what you achieved...

SI: By the way, are you a Jepson grad?

MI: Yep.

SI: What year?

MI: '76, before you came in...

SI: I came...

MI: I always thought that you were always there but...

SI: I was there from '89, John Francis's time, but I was involved with Terry Rogers in another project.

MI: I see.

SI: Yuh, because I was sent to Kuakini by Terry to help start the geriatric program.

MI: I see.

SI: But Pat was...

MI: I remember you at Kuakini. Okay, I'm going to turn this off.