

JAPANESE CULTURAL CENTER OF HAWAI'I

ORAL HISTORY INTERVIEW

with

Raymond Takahashi (RT)

accompanied by:

Betty Takahashi (wife) (BT)

Todd Takahashi (son) (TT)

Woody Greenhouse (nephew) (WT)

Louise Greenhouse (nephew's wife) (LT)

September 9, 2016

Interviewed by:

Mel Inamasu (MI)

Betsy Young (BY)

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

MI: Today is September 9, 2016. We're here at the Japanese Cultural Center of Hawai'i conference room to interview Mr. Raymond Takahashi. We have a group here with us so I'll introduce everybody. My name is Mel Inamasu. I'm a volunteer at the Japanese Cultural Center, and assisting me with the interview will be...

BY: Betsy Young—and I volunteer, too.

MI: ...and with us today are a number of guests. Maybe you can say your name...

BT: I'm Betty Takahashi, I'm Raymond Takahashi's wife.

TT: Todd Takahashi, his son.

WT: Woody Greenhouse—Raymond's my uncle.

LT: Louise Greenhouse, married to Woody [laughter]. He's [Raymond] my uncle, too.

MI: So we're here today to do an oral history of Mr. Takahashi. And we'd like to find out a little bit about your life, your life history. I'm going to start today by asking you to tell us about yourself, first. Your date of birth, where and when you were born and a little about your parents, and if we can go even further, your grandparents.

RT: My name is Raymond Tadayuki Takahashi, born June 6, 1930, Hawi, Hawaii. It's on the Big Island. My parents were Zenji and Kiku Takahashi. Brother Thomas, his wife Tsuneko, and [sisters] Reverend Mother Haruko Takahashi, and Frances Shigeno Takahashi, and Gladys Yoshie Takahashi Greenhouse, all ((?)) [laughter].

MI: How many brothers and how many sisters?

RT: Previously, I had two brothers, two twins, three...

TT: Total of nine.

- RT: [They were born] before I was born, so I really don't know my family.
- MI: Do you know the nine, by chance?
- TT: So it runs from Thomas to Haruko—and in between that is Shuichi and Susumu—and then, I don't know where the twins come in, but there's a set of twins, but Shuichi and Susumu are not twins. And then there is Frances Shigeno, then your mother Gladys (Aono?) and then him [Raymond].
- MI: Okay. Does that count nine? ((?)) and... [laughter]
- MI: Okay, and again, your parents were immigrants to Hawaii?
- RT: Yes, Hawaii.
- MI: Where did they come from? Tell us...
- RT: My dad is from Kochi *ken*. Kochi prefecture. My mother, either Iwakuni or Yamaguchi area.
- TT: So mother's from Yamaguchi prefecture, the city of Iwakuni, the town of Marifu.
- MI: Okay. Very good. Do you know when and why they came to Hawaii?
- RT: I really don't know because they haven't said anything to me about it. I know—I heard—that they were living in Waimanalo first, and then they moved to Kohala, Halawa, eh?
- TT: They said there's a Halawa on the Big Island, too.
- RT: Halawa. Then they moved to Hawi.
- MI: Do you know anything about what they did, work-wise, when they came here?
- RT: My dad was a carpenter. My mom was a housewife. She did go and help my dad.
- MI: So they didn't come here as plantation workers?
- RT: No, no. They didn't come as plantation workers. He was a carpenter, a contractor. All I remember [is that] he built the Hawi Catholic Church. It's still standing and he...
- BT: Actually, the original is...
- RT: The foundation is still there.
- BT: They moved it and he did the second church. There's a Catholic church that is still there.
- MI: So he was a Catholic?
- BT: No, no. He was a well-known carpenter.
- MI: He built the church?
- TT: One of the other things he built was, I don't know which one it is, but the Shingon temple on the Kona side. I've shown pictures of it to Tsuru *Sensei* at Shingon Shu Hawaii and he thinks it's the Kona church, but he's not sure, but he knows that it looks like one of the temples on the Kona side. That's another one that we can confirm. Oh, and then he built the Hilo church. The blueprints for the Hilo church is inside of the altar itself of the church. He also built the Konko mission, the Konko church in Hilo, as well.
- MI: Okay, I'm going to kind of remind everybody—if you can, you're free to, say, contribute to the transcription.

- BT: ((?)) They also said that he built the gym, or there's a gym in Waimea that he constructed also. Which one, if it's still standing, I don't remember.
- MI: So he learned his carpentry skills in Japan and came here?
- RT: Actually, he should have been a farmer.
- MI: Why do you say that?
- RT: [Laughter] The brother had big property, rice farm, in Kochi.
- MI: I see. Why did he leave Japan?
- RT: I really don't know why he came.
- TT: I've had the chance to go back and had the chance to talk with them. So this is eldest brother's, one of the children's wives, who was alive when I got to the village. She explained that there's three siblings and my grandfather was the youngest. And he was also the adventurer in the family. So he didn't want to stay in that town. The opportunity for him to leave, to come to Hawaii, was offered. So he just came. He was just adventurous about that. That's the term they used, it was "adventurous."
- MI: He came here already married?
- TT: No, not married. He was married here, but he was single when he came. Because they're from two completely separate prefectures.
- BY: But generally, the eldest would inherit all the farm, so if he's the adventurous one...
- RT: He [Todd] has more information than I do.
- MI: We can do it together.
- RT: Because he talked the most [to them] when he stayed in Japan. All the relatives. All I know is where my mom's home town is. All I know is, near Kintai Wase ((?)). [Laughter]
- MI: So as far as your childhood, you remember was on the Big Island. Is that...
- RT: I remember the Big Island until I came to Honolulu in 1942.
- MI: Do you remember anything about the Big Island that you can tell us?
- RT: Oh, yeah. I used to go swimming a lot. I used to...
- MI: Where?
- RT: Mahukona. Play in the cane fields. Chew cane. Climb mango trees, any fruit trees I can. I can live off the land. Even today. But I cannot climb trees, no more. [Laughter] Which is true. I used to climb lot of mango trees. Ask my nephew [Woody]. I cut down his tree.
- MI: So you remember playing...
- RT: Yes, playing in the cane fields. A bunch of us playing cowboys and Indians. Other times, we used to go swimming in the ...
Flume, for sugar cane, with the toads and the small medaka [fish]. I used to ride—this I'll never forget. Climb up to the top, one of the flumes in Halawa, and we used to plug up [the] rushing water with the cane. And then it goes into the sugar mill. We were young boys. [laughter] We plugged it up, the thing all backs up,

and we jumped from on top and we pull it out. And, if we missed the—it's like a ladder, one of them, [conversation unintelligible] you had to grab and just ...

MI: What would that do to the [sugar mill] factory? Did you're blocking all the cane?

RT: Yeah, you're blocking all the cane. The water gushed down with the sugar...

MI: They're not waiting for the cane at the other end?

RT: It doesn't go down to the sugar mill. So you just block it up. ((?)) That's me being *kolohe* [Hawaiian for being a rascal]. Things that we shouldn't be doing.

BY: Yes, you were boys.

MI: You never got caught doing that?

RT: No, never did. [Laughter] As rascal as I was ...

MI: What else did you do like that?

RT: Oh, we used to—down by Halawa, there's a gulch around there; the river comes from the top. We used to catch fresh water opai, shrimp, and we used to eat it. So like I say, [I] can live off the land.

BY: There were lots of fresh opai, then.

RT: Yeah, those days ...

BY: And, if it rained, what happened?

RT: Rain? We don't go when it rains.

BY: On Kauai, if it rained in the mountains, all the opai would come down the river.

RT: So we used to catch them beneath the rock. We used to bring our own tin can, the kind you had for fruits and vegetables. You add water, you boil, make your own fire. Come red (the cooked shrimp), you eat, right? [laughter]

MI: So you had a big family, nine children. What was it like, I mean...

RT: All I can say is, my three sisters and my brother and I, the other—and Bert...

MI: They're spread out.

TT: So Shuichi and Susumu died very close to birth. So maybe one might have lived to a year. I don't have everything on hand. But the twins were stillborn.

MI: So he, they all...

TT: No.

RT: ((?)). His mom, the sister—the Reverend—and my older brother...

BT: He was the baby.

RT: I was the baby and still the baby. [laughter] ((?))

MI: Do you remember anything about your sister, the Reverend, as far as a child?

- RT: As a child, I never did know my sister, the Reverend. I always used to call her Haruko-san. Never did call her Reverend or *Sensei* or anything. I even asked my nephew, “How do you call aunty?”
- WT: I addressed her as Haruko Aunty. We never acknowledged the Reverend.
- MI: When she was a young girl, was she special, was she different from the other kids?
- RT: She was a—I never did know my sister. As a boy they told me that she was hit, kicked by a horse. And she had her eyesight back when she came to Honolulu.
- MI: Where was she?— I’m sorry...
- TT: The story goes, in Waimanalo—I’m not sure it was Waimanalo on the Big Island; this is the Waimanalo here on Oahu. She was kicked in the face by a horse. She received medical treatment for it but it was bad for her eyes. If you’ve seen pictures of her, her eyes are somewhat bulging out, a little bit. And she had very thick glasses. Even when the time she completed—so we just found, when I opened the—what is the *kanseki*, the chest? [The word should have been *tansu* which is the Japanese word for “chest”] So we opened the chest. We found her—so she did graduate from the eighth grade from Kohala High School or Kohala Intermediate [School], whatever you call it. But she also graduated from Japanese School, which made her very fluent in both English and Japanese, because she—it was a regular school for Japanese, at the same time. So we have those certificates both from Kohala School and the Japanese school, as well. So we know that she had an education, that she could read and write both English and Japanese. And then she came over—I don’t know when she came over. [Speaking to Raymond] Did she come over when your brother was here? So she came over at that time, as well. I don’t know how or before that, but she went to sewing school.
- BT: Yeah.
- BY: We have that part of the story.
- MI: So there was nothing special about her, except she was a good student?
- RT: Like I said, I really, really [didn’t] know my sister, who’s a Reverend, because by the time I was growing up, she came to Honolulu, then she went to Japan. So I never did grow up with her.
- BY: I see.
- RT: So I only grew up with my mom, other sister and my brother.
- MI: So where did you go to school on the Big Island?
- RT: On the Big Island, Kohala High and Elementary School.
- MI: And you went to Japanese school at...?
- RT: Yes, I went to Japanese school.
- MI: Which Japanese school?
- RT: I was *waru-bozu* [rascal]. [Laughter]
- MI: We already know that.

- RT: That's all I have to say. The teacher used to go to my house—*Sensei* used to go to my house. But even things I didn't do, the teacher would go to my house.
- MI: Go to your house for what?
- RT: Talk to my parents about what I did.
- MI: What kind of things did you do?
- RT: Well, mischievous stuff. Like, we put ((?)) in a cage because we catch centipede and pull the sting and put it in the teacher's drawer. ((?)) Somebody squealed.
- BY: That wasn't the question.
- RT: I was a good boy. I tried to study.
- MI: So how long did you live on the Big Island?
- RT: Till 1940—until 1942, I think—I came back before Thanksgiving from Japan. I came over with my mom and dad.
- MI: Wait, wait. Tell us about that [going to Japan]. When did you go, why did you go to Japan?
- RT: April 1, 1941, that I remember. I thought they were kidding me.
- MI: Why?
- RT: ((?)) My parents—I'm the youngest; I had to go to Japan with them. So I went to stay in Japan for a while. And they were talking about war. Which at that time, you don't understand, right?
- MI: Who went to Japan?
- RT: My mom, my dad and I.
- MI: Just the three of you.
- RT: The rest [of the children] were older so they stayed back.
- MI: So they just gave up all of their work here and just moved, or ...
- RT: No, no. Just to visit, but it took a while before we could come home because Japan talking about war and what not. So the first chance to come back, we made it on the last ship. The last ship was *Tatsuta Maru*, I remember the name. Why, I don't know. [Laughter] I still remember.
- MI: When was this you came back?
- RT: 1941, before Thanksgiving, I think. So that, two weeks after that, December 7, Japan bombed.
- MI: So you're back on the Big Island?
- RT: I'm back on the Big Island. My brother was in Honolulu. I stayed with my mom. Everything was blacked out.
- MI: You remember December 7?
- RT: I don't remember. All I remember is Mr. Yamamoto came running down and said, "*Takahashi no obāsan, sensō, sensō!*" [Grandmother Takahashi, war, war!] Japan, you

know—I just came back from Japan, eleven-year-old kid. [Mr. Yamamoto continued with] “Japan went bomb Pearl Harbor!” Mr. Yamamoto run on the other side, their property, they called his brother. So then when they came back, my mom made coffee for them. So they kept talking in Japanese, so I’m left out, right? All I know was [what] *sensō* means.

MI: You knew what it meant.

WT: My mom remembers Pearl Harbor. And she was living in Honolulu at that time.

BY: So your mom is...

WT: My mom is ten years older.

RT: Yeah.

WT: So she was born in 1919. He’s 1930.

BY: So your mom’s name was what?

WT: Yoshie Takahashi.

MI: So at that time it was you, your mom and your dad on the Big Island.

RT: No. Dad was here. My dad was picked up [by military authorities after the Pearl Harbor bombing].

MI: No, before that.

RT: Oh, yeah, yeah.

MI: Who was living in...

RT: The three of us, when we came back. December 7. ((?)) I went to some matinee and I sat down, you know, watching to see a movie. So Mrs. Sugiyama, who owned the theater, [from] the box where you buy the ticket, she could look down the road where I lived, but my house is further down in the gulch. She came running on the inside—she knows where I sat down. She said, “Policeman your house. Policeman your house,” she said.

MI: Oh.

RT: So then I ran out. I had to run down the hill. Instead of going straight to where the police car was, I ran down the gulch, all the way to my house, and my mom was crying. And she said, “They took dad.” So I run up the hill again from the gulch, where the bus supposed to be; the bus just left. So I didn’t see my dad until he came back.

MI: Okay, I’m getting a little mixed up again. So, first your neighbor came—you were at home—to tell you folks about the war.

RT: Yes.

MI: When were you in the movie theater? The same day?

RT: The same day.

MI: So after the neighbor talked to you about the war, you went to see a movie?

RT: No, I went because I don’t understand Japanese. I just went out. Do whatever I want to do. Like a young kid.

MI: So you were not in the movie theater?

RT: Not yet. This was afterwards, maybe a couple of weeks later, and they came to pick up my dad. But it was a couple of weeks later. I wasn't at home. Why I went to see the movie, I don't know. But Mrs. Sugiyama, the owner of the theater...

MI: Okay, now I understand.

RT: She found out and she called me and she said, "You'd better go home, the policeman [at] your house."

MI: Now, your father—your parents—were they expecting that the police or FBI were going to come for him?

RT: No, nobody.

MI: But they had heard about other people being picked up.

RT: Yes, but dad being basically a contractor, right?—and most of the people, small town, who are [in] business, was picked up.

BY: He was a prominent member of his community, I think.

RT: The only part I really don't understand was, why my dad?

MI: That's the question I was going to ask you.

RT: Then I found out. I think he did serve in the Japanese army when he was a young boy. Maybe, but nobody said too much about that. But again, he was a contractor.

MI: How about—in addition to being a contractor, was he active in the community?

RT: Yes.

MI: Do you remember any kinds of community activities he did?

RT: No. They all talk story. Shiro Takata's father and Yamamoto man. They all had businesses. ((?)) Kobayashi was a Buddhist priest. So Kitajima was a priest, Buddhist priest too.

MI: So as far as you know, your father wasn't a leader of a business association or anything like that.

RT: No, no, no. He would help.

MI: He was a busy carpenter, contractor.

RT: He always helped people, my dad.

MI: So the family thought that maybe because he had served in the Japanese army.

RT: ((?)) that part, I heard later on. When I was growing up, nobody talked about what they did in Japan. All I knew was that my dad's family had a big rice farm in Japan, in Kochi.

MI: So in your house on the Big Island, did you have Japanese things in the house, [like a] *butsudan*, [Japanese religious altar] Shinto—flag?

RT: No. Yeah, there were small flags.

MI: [Didn't have] Japanese flag.

RT: No. No Japanese flag.

- MI: So on December 7th, did the family talk about, we have to burn these books...
- RT: No.
- MI: Or anything? There was nothing like that?
- RT: No. Nothing like that was talked about.
- MI: Japanese things.
- RT: Only my mom, my dad and I. So the older ones all Honolulu, already.
- MI: You were how old then?
- RT: I was eleven years old.
- MI: So you would understand this.
- RT: I wouldn't understand too much.
- MI: You don't recall anything being buried or burned.
- RT: No.
- BT: According to my late sister-in-law, Frances, she said that she did bury money. At those times, you had silver dollars. And it's in a jar. At that time, they used the Ponds, you know the Ponds [facial] cream. She said she put the big Ponds [jar] and she buried it and it was under a tree. This I remember her talking about. Now, what tree it was, I don't know, but somebody finds it, they got collectibles.
- MI: But, okay, I'm going to ask her a question. Did she say why she would bury American money?
- BT: I don't know why. She never explained why.
- MI: Because we think in terms of Japanese artifacts, people destroyed...
- BT: She said it was silver dollars.
- MI: Silver dollars?
- BT: Why American money—I don't know how she got it. I don't know—or maybe she could have ((?)) but she does say [that] she buried it in that Ponds jar. It's one of the trees; which tree I can't tell you.
- RT: We had a lot of trees. I know somebody said they buried something but I didn't know what they buried.
- BY: Good idea to bury silver dollars. Those are lasting. I know people who buried money and they said by the time they dug it up, it was all disintegrated. You know, they buried currency.
- MI: Okay, so a few weeks after December 7, they come and they take your dad away. You were not there but your mom was there. Did she see anything; did she ever describe what happened?
- RT: No, she just said, "They took your dad away."
- MI: Did she say in Japanese?

- RT: Policemen. At that time, they don't know if it's FBI or [police] detective. So she said "policeman." Being a small community, everybody knows the policeman.
- MI: Did she say anything about they gave him a chance to prepare?
- RT: No.
- MI: A suitcase or anything?
- RT: No. [Take] whatever he had.
- MI: Okay. And your mom had no idea where they were taking him.
- RT: No.
- MI: Or how long they were taking him?
- RT: No. But we found out later that he was up at Volcano [district on the Big Island of Hawaii]. From there, we still didn't see my dad. When we came to Honolulu, we still didn't see him. But then he went to New Mexico [to an internment camp] —but he was in Sand Island first, I think.
- MI: Sand island.
- RT: Then Honouliuli. I forget what they called that place. The people...
- BT: Honouliuli?
- RT: Yeah, yeah, I know Honouliuli, but they [called] something *jigoku* ...
- MI: *Jigoku dani* ["Hell valley"].
- RT: Something like that. You know who...
- MI: Where did you hear that? Who told you that?
- RT: George Watanabe.
- BT: Oh, yeah.
- RT: Ewa boy, younger than I am.
- MI: Was he in the camp?
- RT: He said, "My dad did not go—was supposed to go because he went to Japan," right?—because he's a sugar plantation worker, so they needed sugar, so he stayed. They didn't take him.
- MI: ((?))
- RT: This guy George Watanabe.
- BY: Our neighbor is from Ewa Beach, Watanabe.
- RT: I know he said something about *jigoku* or something like that. And then, another one I heard is Tetsuo Okata. He said that he lived in town. That he was a relative, Hono... in Ewa, said he was going to work [on the] plantation, so he no go in the army. That's what he told me. [Laughter]
- MI: Let's go back. So you and your mom are there [Hawi], your dad is taken away—what happens to you and your mom? You had no idea where your father was.

- RT: No, no idea. So we just do the normal things there, you know, like Japanese families do, whatever you gotta do.
- BY: What was that?
- RT: For me, I make my own vegetable garden.
- MI: You were growing vegetables at eleven years old?
- RT: Yeah. It's a big place with a lot of trees. Lot of avocado trees, banana trees, mango trees. You name it, what Hawaii has. So fruit-wise, you can just—sort of make small vegetable garden. Corn, carrots, string beans or peas. Simple kind.
- MI: But there's no income for...?
- RT: No, no. No need for that. No income.
- MI: No, no, but I was wondering, okay, so what happens? There's no money coming in?
- RT: My brother—football player in Honolulu. I don't see any money. Always sent to my mom, right?
- MI: Which brother is this?
- RT: Thomas, my only brother.
- MI: So from Honolulu Thomas would send money back to help...
- RT: And my two sisters were in Honolulu also.
- TT: Wasn't Auntie Frances with you?
- RT: No. I...
- TT: You sure?
- RT: I think so. Maybe only for a while and we came to Honolulu.
- TT: You all came to Honolulu together, right, staying at Miyamotos side?
- RT: Miyamoto side would be...
- TT: No, no you came over and you stayed over at the Miyamotos, right?
- RT: Yes.
- TT: Originally.
- MI: Okay, so you and your mother are living together; you're getting help from your brother; you don't know where your father is...
- RT: No, don't know where he is.
- MI: Two separate things: Did you find out where your father was? When did you move to Honolulu?
- RT: Nineteen—I came to Honolulu 1942, maybe; I going be eighth grade at Washington Intermediate when I came here. So twelves years old, thirteen—intermediate.
- MI: When you came to Honolulu, is it after you found out where your father was? Or you didn't know where he was?

- RT: Yes. I didn't know until I came to Honolulu.
- MI: That's why your mother...
- RT: We had—my family said [to] come to Honolulu.
- MI: You had no idea where your father was, on the Big Island?
- RT: Until we as a family got together and all that. "Dad is in New Mexico." And then she said, "Oh, your sister [is] in Honouliuli."
- MI: Wait, wait. So they are alone. Your father, they don't know where he is. They're getting help from the brother, but then they moved because...
- TT: So they moved over...
- MI: Without knowing the father was still on the Big Island, right?
- TT: So in my mind...
- RT: '42—I don't even know when he left Volcano House.
- TT: '42, February 2, is when he was taken and he was sent to Kilauea [Military Camp].
- MI: Wait, say that again.
- TT: In February 2, 1942.
- MI: '42, is that what you said? Oh, okay, it wasn't fourteen days later [after December 7, 1941].
- TT: No, no, no. I think he might be mistaken for his sister, who was almost immediate. She has a December 14 date.
- MI: She was already a Shinto priest.
- TT: Reverend Haruko was February 14, 1941. [Actually 1942]
- MI: Okay.
- TT: And so, because I would like—unfortunately, I don't know where that tape is; I interviewed his sister about it. I don't know where the tape is, but from what I recall, his sister was very proactive because people were trying to move off the Big Island to be with their family here on Oahu, so she was trying to help them get on to boats. And then, according to his sister, his mom had said, "Let's go live with ...". Because the Miyamoto family had moved on to this side [island]. Was it uncle Stanley who was there?
- RT: Uncle Stanley...
- BT: No, no, it was Kapahulu.
- Unknown: Is it James?
- TT: So one of the brothers was already here and so she wanted to live here with them. Of course, she wanted to be with family. There was no support system. And that's why they moved here together. And his sister arranged all of that for them to move over here. When that move happened, I would assume was in 1942, because he keeps bringing up 1942. When in 1942, I don't know. [laughter]

- MI: We'll do the best we can. So—but when they moved here, they were not aware that the father was still at Kilauea?
- TT: I don't know. That I don't—do you?
- RT: I didn't know when he moved.
- TT: [To Woody] Would your mom know what year?
- RT: Maybe grandma would know because she is older than I am.
- BY: He mentioned New Mexico, which means he was at Santa Fe [internment camp].
- TT: Yes.
- BY: Okay. There's a ship he was on, Group Four [many internees from Hawaii were sent in groups to mainland camps], from our records. Shipped out, which we could find the date on that.
- MI: Okay.
- BY: Is that right?—he was shipped out to New Mexico from Sand Island—I mean, to Santa Fe?
- MI: Probably did.
- RT: Never talked to me about any of that.
- MI: Okay, if you don't know, that's okay. Don't worry about that.
- TT: [Looking at document he's holding] I don't know that this is the information. There's an apprehension date.
- BY: Yeah.
- MI: When did you find out that your father was in the Kilauea camp? Or, did you find out?
- RT: The people, the community in Hawi, visit there.
- MI: They saw him there? While you were still living on the Big Island, before you moved to Honolulu, you knew that?
- RT: I didn't know where my dad was. All I knew, we had to come to Honolulu.
- MI: After you came to Honolulu, then you found out [he was at Kilauea]?
- RT: Then we found out.
- MI: Did you folks go visit him there [on the Big Island]?
- RT: No.
- MI: Did not go visit him at the camp. Now, you're here; he's over here. Then he gets transferred, probably, to Sand Island.
- RT: From Sand Island. From there he...
- MI: So you were here. Did you go to visit him at Sand Island?
- RT: I never did see him at Sand Island. My mom used to go.
- MI: She used to go and see him at Sand Island?

- RT: Yes. My aunty used to go there, Millie said.
- TT: That's why I was trying to contact her, to get her here.
- RT: My cousin, who was 19 years old—she was pretty close to my mom.
- MI: She wasn't a child?
- RT: She said, oh, my aunty used to go and visit...
- MI: At Sand Island.
- RT: At Sand Island.
- BT: Which aunty?
- RT: Millie's mom.
- BT: Uncle James ...
- RT: We call [him] Kapahulu uncle.
- MI: Do you remember your mom saying anything about your dad, when she first saw him, or...?
- RT: My mom would not say anything. Typical Japanese. I don't know why.
- MI: Okay, then, your father gets transferred from Sand Island to Santa Fe. You folks knew that? Your mom knew that?
- RT: Yes, she knew. I know they all knew. They all went.
- TT: [Apparently showing a document] This is the date that he went to New Mexico.
- MI: Okay, okay. We can get that...
- RT: *Bum-bye* [Hawaiian pidgin for "later"]
- MI: Can you can read the dates...
- TT: He left Hawaii on June 21, 1942. And he arrived in New Mexico 7/5/42, in Lordsburg. In between, he went to Santa Fe, the holding center. So ((?)) says Santa Fe, for June 16—no, that's his release date. I can only have two days of...
- MI: That's okay. We can get it from the document. Okay, so your dad is now in New Mexico, you folks are in Honolulu. When do you hear or when did your mother say, "We're going to move. We're going to join your father." Do you remember when that happened?
- RT: No. My sister wouldn't even talk.
- MI: Didn't you folks go to join your father?
- RT: No, never went. We never left this island.
- MI: Okay.
- RT: To visit or...
- MI: So as far as he [Raymond] knows, they never had an opportunity—they were never offered the opportunity to join the father.
- RT: Yes.

- TT: There's no record.
- RT: Otherwise, my brother would say something. But he won't say anything. I guess, [by my] being the youngest, he won't say nothing [to me].
- MI: I assumed that...
- RT: That's typical Japanese style, I think. I don't know.
- MI: So, throughout the whole war, you just stayed in Honolulu.
- RT: I just stayed in Honolulu, after that.
- MI: Okay. So would your mother tell you where your father was, because I am assuming...?
- RT: Yes. "He's okay." But you know, when they write letters, all in Japanese.
- MI: Your father was writing back to you.
- RT: Yes. So, "Daddy's okay. He's healthy."
- MI: Do you have any of those letters that he wrote?
- RT: I don't know.
- BT: I do have a postcard that his father sent to his sister Shigeno, or Frances. It's just that I have to go look for it. And I laminated it. But there's some parts of it have been black—censored. But I laminated it because it's an old postcard. I don't care what anybody says.
- MI: Was it cut out?
- BT: No, blackened out. I do have that, and...
- MI: Remember where that one came from? Which...
- BT: I would have to dig for it.
- MI: Okay, so your father was writing back to your mom along the way.
- RT: Everything in Japanese. My mom cannot write English.
- MI: Oh, it was in Japanese.
- RT: My dad cannot. Everything was in Japanese.
- MI: So what was your mom telling you, around this period, about your dad?
- RT: She tells me, "He's okay, good health." To me that [was] more important than—but later on, I said, "You know, how are they really treating him?"
- MI: What would she say?
- RT: You know what I found out. My dad said, "Oh, they treat me good." He did something at the camp—I don't know what he did, but he did something...
- BY: He built something?
- RT: I don't know. [Laughter] He must have done something for the commanding officer or somebody, to do something, [so] they took care of him. He wasn't treated rough, like some of these mainland Japanese people, [from] what I hear.

- MI: Do you remember any names, as far as different camps that he may have gone to that your mother might have mentioned?
- RT: No. Always he talked about New Mexico.
- MI: That's the only state he mentioned?
- RT: Yeah.
- BT: We do have a photo album. Todd is going to try to get both—two photo albums—and in that photo album, there are eight by ten [8"x10" photos] and each picture has his father but [with] a different group of men. And I can't remember...
- MI: Does it say [anything] on the back?
- BT: I can't remember, but—you know who Paul Tsukiyama, the father was Ted Tsukiyama?
- MI: Ted Tsukiyama.
- BT: The wife [of Paul?] borrowed the book, and if I remember correctly, she is the one who identified every single person in there. So if somehow we can get the photo album back—there's two of them—and then get a hold of my nephew, who can see what his mother did with it. But as far as where was that, I don't know because this was so many years ago that...
- MI: So where are the albums?
- BT: Unfortunately, they're at somebody's house and we're trying to get them back.
- TT: We do know that letters weren't just sent to my grandfather from his wife. But it's really badly written, broken down, but it's very short and it seems to have stopped at a certain point. But this is kinda like the journal that he kept. And so he shows that money was given—I'm really bad at math. I think there's two hundred, three hundred dollars—probably more—that were sent over a period of time to him, and he documents it.
- MI: You mean, the wife sent [money] to him?
- TT: No. Not just my grandmother, but his [Raymond's] sisters, his sister-in-law, Tsuneko. I'm going to assume it's because she doesn't mind writing. My uncle, I don't know. [laughter] But they would be sending him money, sending him letters, and he responds [in writing] by also saying "Oh, I also sent a letter to Shigeno. Oh, I sent a letter to Tsuneko. I sent a letter to my wife." And then, he'll document, like, "Oh, today was a rainy day. Oh, I got a cold from this person. Oh, today was a very snowy day." So it's very short—I mean, I'm not sure if there's supposed to be more, but this is all that we [have].
- MI: So I don't know if this is an appropriate question. What would he be using the money for?
- TT: You know, I don't know.
- MI: He had very limited supplies.
- TT: I'm sure.
- MI: Access to things.
- TT: He doesn't really say anything about that. I can only assume that due to the extreme weather, he probably was asking for some kind of—probably clothes to keep him warm or a drink to cool off. I know, though, that he did participate. Maybe he used it to help with the cultural

groups that he was in. He did ((?)) as well. So, I'm not sure if that's where the money went to.

RT: Do we know who sent money to him? I thought the government would take care of everything. [Laughter]

BY: Not enough.

MI: So meanwhile, you're living here, now on Oahu, with your mother and who else?

RT: My brother and his wife.

MI: Which brother is this?

RT: Thomas and his wife Tsuneko and his two children, my mom and I. So we were in a two-bedroom house in McCully.

MI: McCully. Okay, so how long before your father came back?

RT: 1945, I think it was 1945. Three years, I think.

MI: Three years, okay.

RT: 1945, yeah, I think he came home. He has the records.

MI: Did you have much warning, from him or someone else, that he was coming home?

RT: No. Just my mom said, "Dad coming home." What day or time, we don't know.

MI: How long after she said that did he actually come home?

RT: Maybe about how long the ship [takes to] come in. Those days, long time.

MI: So did you folks go to the ship?

RT: No, I stayed at home.

MI: She went to greet him.

RT: I watched my mom and my brother [go to see the arrival of the ship].

MI: To bring him home.

RT: I was in McCully.

MI: What did he look like when you first saw him?

RT: Heh, more gray hair, little bit older. Like, I guess, little bit older. Two or three years. I thought my dad was a big man but he's shorter than I. [laughter] You know, when you're a kid, your dad, he's a hard worker, how they build up, right? I thought, Oh my God, because I mean—was as big as my dad. That's how time goes by [when] you don't see him. But it was nice to see my dad come home again. He looked real good. So when he said that they took care of him, I believed. Not all ((?)), right? There's always the good and the bad. I said he must have done real something good because he's [looked] good.

MI: You remember anything he might have said to you that first day when he came home?

RT: Only that he hugged me and I said, "Welcome home." I cannot say [it] in Japanese. That's it. I always bring back Japanese-style history, I guess from samurai days. My dad was a samurai, anyway. They act different. Real "to themselves"—so I don't ask questions.

- MI: Was he very different from when you last saw him?
- RT: No. To me, I think he mellowed a little bit because people that I talked to, some people that used to work for my dad, said, “Hey, you know that your dad was a strict old man—boy, I learned a good lesson.”
- MI: People who worked with him?
- RT: Yes. And, they stayed at our house in Hawi.
- TT: He had a craft. He was able to make tables and things without the nails.
- MI: Within the camp.
- TT: No, this was his profession. So he had *o-deshi-san* [an apprentice] under him; he had disciples under him, so it made sense that they would live at the house. Typically, when you have the *o-deshi* system, with whatever craft it is, typically the *o-deshi* would live with you so they could learn from you and it becomes your responsibility to care for them.
- MI: This was on the Big Island.
- TT: This would have been on the Big Island. So it made sense why his father was taken away, because he had these disciples under him.
- MI: Mentor. Did he bring back anything with him from the camp?
- BT: Yes.
- RT: He had one...
- BT: He built this gorgeous table out of pieces of wood. Woody has seen it. We have it. I won't give it to anybody.
- RT: He has it?
- BT: No, we have it. We have the table, Raymond.
- MI: How big is it?
- BT: It's about like this.
- MI: About two or three feet.
- BT: And, if you look at it, it's got the Takahashi *mon* [family crest].
- MI: Oh, really.
- BT: But he made it with pieces of wood, in camp, when he was in camp.
- RT: You have that?
- WT: I've seen it.
- BT: We have it.
- RT: We have it?
- BT: No, we have it. I have it. I won't expose it or anything and he asked permission. “Aunty, can I take picture?” “Yeah, but you only take picture cuz you ain't going to get it.”
- MI: Fortunately, he brought it back.

- BT: He brought it back with him.
- BT: Yes. Because all this time, it was in his sister's apartment until she moved out and then it came to us. So I have it.
- RT: Did he bring home a cactus plant?—not plant, but what do you call that, the cane-like stick? Right?
- BT: Oh, yes. It's out of a tree branch-like. And he made a cane.
- MI: Carved. You have that?
- BT: We're supposed to have it.
- RT: We're supposed to have it. [laughter]
- BT: Yeah, we do have it. Because he was trying to finish it.
- MI: Oh, it wasn't finished?
- BT: It's not completely done. Actually, it's so old it looks like it had little worms but I guess that's the way the wood is. But we have that also. We also have all of his father's carpentry tools, from those days.
- MI: Tools that he took to camp with him?
- BT: That he worked with. We have all that.
- TT: No, no, in the camp.
- MI: He came back with them?
- TT: No, no. He didn't take it to camp.
- MI: Oh, I see.
- BT: And we have his original tool box. I think there's two of them. He went through all the tools and on each tool, if there's a wooden handle or something, he put Zengi Takahashi, in Japanese characters, [so] you know that's his.
- MI: Did he talk about how he made things in camp?
- RT: No.
- MI: He didn't bring any tools back with him from camp?
- BY: But he had the skills, yeah?
- RT: I guess they can only bring back so much things, you know.
- MI: Any other things you remember him bringing back?
- BT: Yeah, well I don't know. You guys have to correct me if I right or wrong, but we did find—maybe he didn't bring—he used to have these little boxes. And in the box, on the top lid, there was a game. And little blocks, and you had to figure out how to put it together.
- MI: You'd slide the pieces.
- BT: Yes.
- RT: Like a puzzle.

- BT: We have two. I think one he made for Haruko and I can't remember who the second one was for. So I can't tell you if he made it there—or he might have made it when he was there, but again, a lot of it is stuff that we have that might have come back with him. But I do know one thing—that table, he did bring that back with him. But as far—he'd made little boxes, we have that. If I keep thinking here, I'll bring ((?)). That's all I can remember.
- RT: She goes through most of the stuff; I don't.
- MI: Can you think of anything else he might have brought back with him?
- RT: No, those are the only things I really saw back then. That, I think for cane, to use for a cane...
- BT: Walking stick.
- RT: And that block that you were talking about. I've seen that block, it has a lid on it.
- MI: Okay, he comes back. What does he do after he comes back? Now he's on a different island, again, does he have friends here?—does he get back to work? What happens to him?
- RT: He didn't do anything. He used to go next door and drink *sake* with Mr. Okata. [laughter]
- MI: Who was Mr. Okata?
- RT: Lived next door.
- MI: Old friend?
- RT: No, my brother's friends. We became good friends. But every now and then, we see him next door, and they had the only *furo* [Japanese wooden bathtub]. So my dad used to go there and take *furo*. He didn't do anything.
- MI: He never got back to his business?
- RT: No.
- BT: Didn't he help build the Wahiawa Church?
- RT: Oh, he did go and help Wahiawa Church, with Mr. Monji. To build it up.
- MI: Was he in charge or did he just helped them, somebody else.
- RT: Mr. Monji is a church member from Honolulu but he was...
- MI: He was a carpenter, a contractor.
- RT: They all used to work together.
- BY: Is that...
- RT: Yes, in Wahiawa.
- BY: The Konko Mission.
- MI: So, he helped to build that?
- RT: Yes.
- BY: So this is Reverend Haruko's Mission.
- RT: My brother used to go. I used to go every now and then, to go help.
- MI: Oh, you did too?

RT: Dig.

MI: Okay, I'm going to take a detour. We're going over to your sister, now. Tell us a little about your sister Haruko, because she has a story also—a different story, but maybe we want to...

RT: As far as knowing my sister, we just [had normal] conversations, but like, I don't know if she had respect or not ((?)). Knowing she's a reverend, I would say "Haruko-san, Haruko-san." I don't think any of us ever called her Reverend or *Sensei* or what.

MI: What do you remember about her, being your sister and then eventually becoming a reverend?

RT: She became a reverend before...

BT: What do you remember about her?

RT: All I know is she came to Honolulu with Kodama Sensei. Because then she went to Japan. I didn't even know when she went to Japan. But, Amagi Church. That's where she ...

TT: So when she moved over there, that's when she discovered Konko-kyo; it was introduced to her.

MI: She was about how old?

TT: I have the records; I have the story. But that's when she was introduced to it. And it was when she left the church grounds when her glasses fell. She—almost as if her eyes had been restored. So her glasses went from being super thick to not being as thick as it was supposed to be. And then she was asked to become a minister. She did send us—at that time, the family was still living in Hawi—she did send a request. She didn't want to become a minister until her parents gave their blessings—to which both had said "no" originally.

MI: Oh, really.

TT: So she actually did go on a boat back to Hawi, to talk to her parents, and then it's my grandfather who just happened to look—just looked at her face and knew that whatever she had—I wish I had that letter, it was in a letter—whatever she had written in that letter was true, because her face said it all for him. And they gave their consent to her ((?)) minister. And so it has to be in the 1930s that she got to Japan to become a minister. She did get stuck in there; there was some kind of a war or something that took place where our seminary in Okayama prefecture had to close down. So she did stay in Fukuoka, at what we call the parent church, which is the Konko at Amagi. That's where she stayed until our seminary opened back up again and she went through the seminary program. It was a six-month program that she was in, and then she was sent back to Hawaii.

MI: And roughly when was this that she was sent back to Hawaii?

TT: This would have to be just before 1940. It has to be before 1940 because she started her mission in 1940 or probably just before that.

MI: I know that we have some documents and things, and then that's sort of how we have a sense of her story. Does the family have any first-hand stories that they might be able to share with us about her December 7 story and her internment?

TT: We know that she was taken on December 14. I think Dr. [Amy] Nishimura covers her story pretty well and when she makes the case study.

MI: Where is this? I'm sorry...

TT: Dr. Nishimura, from West Oahu, in her book. I think...

MI: Oh, *Breaking the Silence*.

TT: Yeah, the only thing, she did apologize for it, because it sounds like she was...

TT: It did sound like she [Rev. Haruko] was ELL [English language learner], ESL [English as a second language], but she's not, according to everyone I keep talking too.

BY: Right.

TT: Because even though she asks for an interpreter in her transcripts—but when my dad [Raymond] saw this—because he's read through these before, but he hasn't read through his father's one—but I think the funniest story is that while going through her testimony, I mean her trial, they say she pretends to not know English and she asks for a translator. [Laughter] And when he reads this and he starts laughing, and I go, "What are you laughing at? It's not a laughing matter." He goes "My darn sister, she's so smart. She wants a translator here because she knows she's going to be in, so she wants to hear what everybody else is saying." Most likely, because from my understanding, ((?)) she needed ((?)).

BY: Yes, yes.

TT: They all said she's perfectly bilingual. She never needed that.

BY: No. In that Nishimura article, there's a poem.

TT: A poem, yes.

BY: From my understanding, it was written in English. Okay now, to me, somewhere she was exposed to good literature; somewhere she was exposed to, like, imagery and similes and metaphors, because they're all in that poem.

TT: And the one reason that I have a feeling that it's her who [wrote it]—because Dr. Nishimura's questioning that at the moment—but the reason why I think it's her is because his mother, all of his siblings, the common word they have in common, is the word "stupid." They love that word "stupid." And the word "stupid" is in the poem, which makes you realize, "Oh, my gosh, this has to be my aunt." That's kinda like their common favorite word when they get mad. So it's the reason why I think that poem is really written by her, because she used that word. I really thought she purposely used that word "stupid."

BY: I think it's very crafted, as I read it and interpret it.

TT: Right.

BY: Very crafted.

TT: And the other thing we know, and I've spoken about this before as well, is that we know that the camp must have broken her to some point. Even though she's a religious person, it must have broken her, because—and I don't know how she did this—there is a communication from her. I don't have the communication she sent to her spiritual leader at that time—a preacher at that time—but she sent something over to him. The response back from him was "The choice to repatriate is up to you."

MI: Now, who is this spiritual leader?

- TT: So, his name would have been Reverend Setsutani Konko.
- MI: Here?
- TT: No, this was in Japan.
- BY: In Japan.
- TT: So how she got that message to him, I don't know. But the response from Japan—and it was translated, because, I guess, they had the translator—was, “The choice to repatriate is up to you.” So I mean, that alone tells me that something must have happened where it broke her to where she was actually thinking about going back. I mean, she had dual citizenship, so she could easily have gone back, repatriated, maybe. But I'm going to assume that that probably gave her the confidence to say “I'm going to stay here.”
- MI: Now, she went to school on the Big Island or...
- RT: Yes. Kohala.
- TT: So graduated at that time. I think, I don't know...
- MI: We don't know who her teachers were or anything?
- TT: You have to—you really want me to go to the trunk. (laughter) She [BT] knows what trouble I went through to—because I have all my stuff in a trunk, but I have to take everything out to look through...
- MI: So there is material that hasn't been sifted through?
- RT: No.
- BY: Are there other things like that?
- TT: No, the only other thing is the diary. But this is only during her parole. I only know it's her parole because if it wasn't for that guy who was on the tour, who explained that it was parole, and if it wasn't for Bishop Matsumoto and Blaine Higa, I wouldn't have known that this was all about parole.
- BY: I see.
- MI: This was after she's released from Honouliuli.
- BY: Right.
- TT: So they—who's the guy on the tour?
- BY: Which one?
- TT: The tall guy.
- BY: Is that Les [Goto]?
- TT: Les. Les explained that because it was before a certain time period, and they most likely purposely did this for her because they wanted to keep track of her, so that's why they put her on parole and they let her out earlier. It was after a certain date that—it's like maxing out, they can't control you, they can't keep tabs on you. So he explained that—I said, “Oh, that must be what it is.” She does write she's on parole in here. I didn't understand [what] that

was all about. Les explained that.. I didn't know why she had to go to Iolani Palace once a week.

BY: That was for parole.

TT: I didn't know why she had to go to the ((?)) Immigration Office once a week. What the hell did she have to go to Immigration for, but...?

BY: It was a way of keeping control.

MI: She was released before some of the other women.

TT: Right, July 7, 1944.

WT: We're going to have to excuse ourselves. I was really enjoying it, because I learned something about my aunty, too. [Laughter]

LT: And grandpa, too.

TT: And her English was really good, too. [laughter]

BY: I could tell because some place or another, she learned these things, because her writing is so good.

[Woody and Louise depart]

MI: Are you folks okay with continuing this?

RT: Yeah. [Break]

Like I said from before, I never did know my sister, Reverend Haruko. We just talked like ordinary, "How do you doing" and whatnot.

MI: So you never talked really...

RT: We were so far apart right—distance apart, not only by age—that we don't see each other.

MI: You live on the same island.

RT: Yeah, she live in...

MI: She had her church...

RT: ...in Wahiawa; we lived in McCully, right? We go over to her church, that's the only thing, but so many other members, right?

MI: So you did go to her church?

RT: Not all the time, but I used to go to the Honolulu church. When there's some kind of festivities, we used to go to the Wahiawa church. So it is hard to talk to your own sister, whenever...

MI: Sure.

RT: To me, the other people, the members, come first. ((?)) instead of just the family. Main thing is, I see her and she's okay. It makes me happy.

MI: Okay, your sister gets picked up maybe a week or two after December 7, and you folks are here on the island. I know that your mom is worried about your father, but was she also trying

to find out about your sister, what's happening. Or your sister, is she in fact trying, you know...

RT: I think I went two or three times to Honouliuli.

MI: You did?

RT: I did, two or three times. I remember the building. I went with my mom and my brother, I think, yeah.

MI: What do you remember about going to Honouliuli? Where would—how did you get there? Would somebody pick you up at home, or how did you get...

RT: I think we drove. My brother drove to so far and then, when he drove inside that camp place...

MI: So you're about twelve, twelve years old.

RT: Yeah.

MI: Do you remember taking a train or a bus or anything?

RT: I think we took—no, I think my brother took us, but he had to drive.

MI: You were able to drive out there?

RT: We didn't go every day or every month. Every so often went to go and visit her. She's so calm and cool and collected, my sister. Nothing happened, you know. I guess being a reverend, she [was] strong over there. I know there were three other ladies, two or three other ladies inside there.

MI: Did you meet them?

RT: We never—oh, I met and talked to them.

MI: Do you remember a Mrs. Harada?

RT: No, I don't. That's the sad part. I don't remember all these people who were there. But I know my brother said the guy, the security up in the tower, is the back neighbor.

MI: Oh, really. You remember the name?

RT: [Laughter] I forget what the name of the person was. My back neighbor, back of the apartment. Portuguese man.

MI: Oh, Portuguese man. He was the guard at Honouliuli?

RT: Yes, on the tower. [To] my brother [the guard said], "How come you're here? [My brother responded] "Oh, my sister in here." "No worry." [uncertain which of them said this] This was my brother telling me, being a kid.

MI: Did the guard know that she was your sister?

RT: No, my brother told him. Cause he asked my brother, "What you doing here?"

[Betsy and Todd returned to the interview]

MI: [To returning Betsy and Todd] He apparently went out with his mother to Honouliuli two or three times.

- RT: The back neighbor man. But he passed away earlier.
- MI: [To Betsy] One of his neighbors, a Portuguese guy, was one of the guards [at Honouliuli].
- RT: The father was the guard. I cannot think of it, think of the man's name.
- MI: What do you remember about going out there and seeing the camp? RT: It's like, just like bushy-looking place, outside. You see like army camp, you know, tents.
- MI: [To Betsy] Do you have any pictures [we can show him]? [Showing a photo] Was it like that? Is that what you saw?
- RT: Yes.
- BY: Barracks?
- RT: It was something like that. But theirs was little bit small.
- MI: So there wasn't that bush. That was cleared, huh?
- RT: Yeah. Four people in—I think four ladies, four in a room. Where's the mess hall?
- MI: Over here.
- BY: This is where we were told the women were.
- RT: Yeah, is that close to the mess hall?
- BY: That's where you would have visited.
- RT: Yes, I think so.
- MI: Do you remember seeing this big building [Board of Water Supply treatment facility]?
- RT: No, I never did see this physically.
- MI: So they didn't go this far?
- RT: No, we just stayed around their building.
- MI: So you didn't meet her in the mess hall?
- RT: No, no. They just took us to their barracks.
- MI: The women were different.
- RT: They didn't take us any kind place. The tower, I don't know where the tower is [in the photo].
- BY: There were five towers.
- RT: One of them, ((?)) which I said, the Portuguese man, the back neighbor of my brother, asked my brother, "What are you doing here?" You know. [Laughter] That's what my brother telling me. [Laughter] He's a security guard up there. So my sister said, "Too bad it was a Portuguese man."
- TT: So I just want to make a comment that before all of this, my dad always said that he never, never went. It's almost as if it got blocked out. But it wasn't until the first time he went to Honouliuli [in recent years, on a tour of the former Honouliuli camp site] that and he stepped on that—I think it was a dining area...
- BY: Mess hall.

TT: Yeah, mess hall, and they had that LCC [Leeward Community College] student there who's telling, the women were on this side, and he [Raymond] started interrupting with her that he finally said, for the first time, "Oh, I've been here." It's just like that block just disappeared and it was the first time that it started to come back for him, you know, and that's the story I tell. For that student, meeting my father has a huge impact. She was shocked. Like, "Oh, my gosh"—that was a big deal for her. But it had that impact, where whatever this block was, he couldn't remember—it just went away. It was almost like a cathartic healing-type thing to go there.

MI: Now when was this, which Day of Remembrance? Do you remember?

TT: You had, like, an open house, and Elsie ((Siu?)) was there and their students were there.

BY: We used their [LCC] students. It was early. One of the first tours, in fact. Early tours.

MI: How did you happened to get invited to that tour?

TT: I called Derrick [Iwata]. [laughter] We put our name—Derrick had called me about it. When Derrick found out my family's history, he told me really early and he said, "I'm saving the two of you slots and if there're any other people who want to come, let me know." So, it was because of Derrick that I was able to get my father and myself to go again.

MI: So, when you went there, that time, did you start bringing things back?

RT: Yes, I had to be—like where the mess hall was. I said, "If I find a landmark or you talked about it, wasn't too far from the barrack where my sister was."

MI: How about the rock wall, on the side? Do you remember the rock wall?

RT: I see the rock wall. The one I saw. The wall is still standing, I don't know how many years already.

[Break]

RT: I just, like a good boy, stick around, watching, see your sister, and that's it.

MI: How was your sister when you saw her there? What was she like?

RT: She seemed to be little cool...

MI: Like her old self?

RT: Calm person. She would not say too much.

MI: She wasn't angry or anything?

RT: No, no, she had no anger at all. I've never seen her get angry. Maybe inside, but outside, you know, people...

MI: Did she ask you to bring something for her?

RT: No. She never did.

[End of recording]