

JAPANESE CULTURAL CENTER OF HAWAII

ORAL HISTORY INTERVIEW

with

Janet Chieko Tahara Uehara (CU) and Nancy Fujino (NF)

June 9, 2019

Interviewer: Mel Inamasu (MI)

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

MI: Today is June 9, 2019 and we're at the Conference Room of the Japanese Cultural Center of Hawaii to interview the family members of Reverend Shigeo Fujio. Today we'll be interviewing Chieko Uehara and Nancy Fujino, to find out the story of this particular family. My name is Mel Inamasu, a volunteer at the Cultural Center and I'm going to begin by having our guests introduce themselves individually. We'll start with Chieko, if you could tell us your full name, month and year you were born and where you were born. We'll start there.

CU: My name is Janet Chieko Uehara. I was born in Hiroshima, Japan in 1925.

MI: Uehara is your married name?

CU: Married name, yes.

MI: What is your maiden name?

CU: My maiden name is Tahara.

MI: Tell me why your name was Tahara.

CU: Well, my mom remarried.

MI: Hold on to that. Why don't you introduce yourself?

NF: Nancy Michiko Fujino. My maiden name was Yamakawa. I was born here in Honolulu, December 28, 1940.

MI: To begin with, why don't you tell us your relationship to the Reverend Shigeo Fujino.

NF: Shigeo Fujino is my father-in-law. I married his son, Lloyd Hidenori Fujino.

MI: Let's go back. Chieko, tell us the names of your parents.

CU: My father's name is Kameo Tahara. My mother's name is Iwa Tahara.

MI: Tell us the story about how you and your parents ended up in Hawaii, very briefly.

CU: My mom, this was her second marriage. First, she was married and came to Honolulu to work as a plantation worker. And they went to Kauai to work at...

MI: Plantation?

CU: Yes, plantation but they were...

MI: Was that the Gay plantation?

CU: Yes, Gay Robinson plantation family. She worked as a maid. And I think her husband worked as a yardman or something.

MI: So, she came with her first husband here. They were immigrants.

CU: Yes.

MI: Did they come with something in mind, like to work on the plantation? Did her husband work on the sugar plantation?

CU: Yes.

MI: And she worked for the family.

CU: Well, she had two boys, Minoru and Shigeo. But then, he [husband] became ill, and he passed away.

MI: You know about how old he might have been, when her husband passed away?

CU: I think my oldest brother Minoru was ten years old.

MI: How about her husband?

CU: I don't know how old he was.

MI: Okay. And Shigeo was about how old when...

CU: About two years old. So, she took the two boys, and she went back to the province.

MI: To where?

CU: To Hiroshima.

MI: That's where the family was.

CU: Yes.

MI: The two boys were born in Hawaii, on Kauai?

CU: Yes. And, we had an aunt, my mother's sister, who was also living in Honolulu.

MI: Her name was?

CU: Takino Seo. In the meantime, my mom got remarried.

MI: In Japan? Hiroshima?

CU: Yes. And I'm the only child between the two.

MI: And the name again of her second husband?

CU: Kameo Tahara.

MI: Now, the two boys went back [to Japan] with her?

CU: Yes. But then, in the meantime, the boys came older, and they wanted to come [back] to Hawaii because they were citizens.

MI: How much difference was there between them and you? How many years?

CU: Seven. So, my brother Minoru, the older one, came first to Hawaii. Later on, my other brother [Shigeo] came, but I don't know how many years passed. The two of them already came to Hawaii. And my aunty had a friend who was a Shinto priest, Kawasaki's Hawaii Daijingu was the name of the temple. Reverent Kawasaki and my aunty was a friend. I think they come from Hiroshima, too. So, she was friends with them and she found out that there's an opening in Kauai, Lawai, Kauai. There was a church, same church.

MI: Opening for a Shinto priest?

CU: Yes, Shinto priest. I guess she wanted the sister to come, so she wrote to us, and my father was interested.

MI: He was a Shinto priest in Hiroshima?

CU: Yes. The name of the church was Hachimango [which] was the name of the church in Japan.

MI: What was the name of the church on Kauai?

CU: Kauai Daijingu. So, we came in 1935.

MI: The three of you?

CU: Yes, three of us.

MI: To live on Kauai.

CU: My brothers were already here.

MI: On Oahu?

CU: Yes. So, we landed in Honolulu and stayed a few days with my aunt, then we went to Kauai, to the church temple.

MI: This time, your mother did not work for the family?

CU: No, no, no.

MI: She worked for the church? She helped to take care of the church?

CU: Yes, she did. When she went to Kauai, she had a sewing school. It was Japanese sewing, saiho yare ((?)) or sew by hand. And she had a cooking school, over there on Kauai. So, she supported my father.

MI: How old were you when they came to Kauai?

CU: I was ten years old when I landed in Honolulu. When I went to Kauai, I just made eleven. We lived five years over there and then the war started, Pearl Harbor.

MI: Before you get to that, you came here not speaking English.

CU: Yes. [Chuckle] I had a hard time. I didn't know no English, especially in the countryside. No English.

MI: They just put you in school?

CU: Yes, school.

MI: What grade?

CU: The Principal was nice enough to get me a bigger chair, because kindergarten.

MI: They put you in kindergarten? And you were how old?

CU: I was eleven. [Chuckle] So I wouldn't fit in the small chair. He was so nice.

MI: How did you feel about that?

CU: Well, I cannot help, you know.

MI: You just accepted it?

CU: Yes, yes.

MI: You tried to learn as quickly as you could?

CU: Yes.

MI: As the school year went along, did you learn faster than the other children, did they move you up?

CU: Yes, yes. The Principal made me skip grades.

MI: Good. So that was good, for you. [Chuckle]

CU: See, that age, I wasn't really embarrassed to speak wrong English. Like, my brother, he was older, they're kinda bashful. They're ashamed to talk. They might make mistake. So, they didn't learn English, hardly. But I was lucky.

MI: But it wasn't enough. The church was all Japanese? It didn't hurt them too much.

CU: Yes. So, war started. But, the thing is, the Japanese school on Kauai, they only had tenth grade. My father wanted me to further the Japanese language, so he sent me to Honolulu [to stay] with my older brother, Minoru.

MI: What year was this? Before the war?

CU: Just about six months before the war.

MI: When he sent you here, who were you going to live with?

CU: My brother Minoru. The older brother. So, I lived with him.

MI: So, you came here to go to Japanese school. What about English school?

CU: I went to Central Intermediate School.

MI: What grade was that?

CU: I think it was seventh, going eighth.

MI: So, you came here to continue your public school but on top of that ...

CU: Yes.

MI: What Japanese school did you go to?

CU: Chuo Gakuin, the name was.

MI: Where was that?

CU: Nuuanu, someplace.

MI: You spent your whole life studying, then. No time to play.

CU: [Laughter] I studied only six months, then the war started. And I witnessed the bombing and everything because some [of the] maneuvering going on.

MI: You lived in the Nuuanu area?

CU: Yes, we lived near Natsunoya Teahouse [which] was on School Street, near [Foster] Botanical Gardens. [Wilfred] Tsukiyama's house was down on the street, by the river.

MI: Who is Tsukiyama?

CU: He was the first Japanese lawyer, I think.

MI: You mean, Wildred Tsukiyama [lawyer, state senator, chief justice of the Hawaii Supreme Court]?

CU: Yes, yes. His house was close by.

MI: Did you know him?

CU: Yes. And I was friends with his daughter. She and I used to play together. So, December 7 [1941], I was studying for a test. The school had a test, so I was studying. Somebody called from upstairs, and they said, "Hey, come up. There's a maneuver today and it's so beautiful. [Laughter] You should come and watch." So, I hurried and went up and I was watching. It was so beautiful. [Chuckle] Beautiful Sunday, nice day. And I saw the *hino maru* [Japanese flag], the Japanese planes going by and they're shooting and they're missing. All black smoke."

MI: When you say they missed, what do you mean? What were they shooting at?

CU: The *hino maru*.

MI: Oh, you mean, from the ground they were shooting up.

CU: Yes, yes, at Pearl Harbor. From Pearl Harbor.

MI: You could tell that it was coming from the ground, and they were trying to shoot down the *hino maru* planes.

CU: Yes, yes.

MI: You understood what was happening?

CU: No, we didn't know. We were just enjoying ourselves.

MI: Did they shoot down any planes? Did any planes fall down?

CU: Yes, I think so.

MI: You remember that?

CU: Yes, because some of our family friends had stores on Vineyard Street. *Okazuya* [delicatessen] like that. And they got killed. The shell fell on them.

MI: The shell from Pearl Harbor, not from the plane? Or was it from the plane?

CU: I don't know which. Anyway, they were killed, I remember.

MI: But no airplanes crashed?

CU: I didn't see that.

MI: So, how did you find out that this was war?

CU: We didn't have TV, then. So, only radio. We can depend on radio, so somebody said, "Hey, funny. Today's Sunday and they usually don't practice on Sunday. No maneuvers on Sunday." So, he put on the radio, and they said, "Take cover, because it's a war. Japan has attacked Pearl Harbor." And then, "Everybody, go down to your house, quickly" they told us. "Don't stay up high, you might get hurt." That's how I knew and we hurried back to our homes.

MI: When you say home, who is at home?

CU: My brother and my sister-in-law.

MI: He was married. So, now you know that while you're on Oahu, something's happening to your father on Kauai?

CU: Yes.

MI: Tell us what was happening.

CU: I didn't think anything of it, but then, my sister-in-law, Shigeo's wife...

MI: What was her name, Shigeo's wife?

CU: Kuniko.

MI: He was also married, already, on Oahu? [error, on Kauai]

CU: He had two children, already. But, you see, she wanted me to come home because she was scared. The husbands are gone, taken that night, December 7. They were taken away. My father was taken and my brother.

MI: Let's go back to that. What happened, how did you learn the story? What happened to your father? You are here on Oahu.

CU: Yes.

MI: Who told you the story?

CU: My sister-in-law, Kuniko, had called us and they told us that they are taken, and they're put into jail in Kapaa. And so, they are all by themselves and they're kinda scared so they wanted me to come home. But they don't speak English.

MI: Who was put in jail?

CU: My brother and my father.

MI: Not the whole family.

CU: No. Well, my mother and my father were the only ones living in that temple.

MI: Which brother was this?

CU: Shigeo.

MI: Why was he put in jail with your father? Do you know? He was not a priest.

CU: He was.

MI: He already was a priest.

CU: He had another church in Nawiliwili.

MI: Oh, so both of them came [back to Hawaii] and they were at different churches. But Shigeo was on Oahu?

CU: No, no, no. He was in Nawiliwili.

MI: So, [only] the older brother was on Oahu. He went to Kauai, as a Shinto priest.

CU: Yes, the second one went to Kauai, Shigeo.

NF: The older one stayed in Honolulu.

MI: Okay.

CU: So, she wanted me to come home. I tried to come home but I couldn't come home because I was an alien.

MI: Because you were an alien, they wouldn't let you.

CU: Yes. So, I was stuck for a while. Maybe six months [on Oahu].

MI: How did life change on Oahu, for you? What was different?

CU: Well, they told us we're going to wear gas masks. And the houses gotta be all blacked out. The windows have to be all dark. And, they have to dig trenches, for you can hide when they bombed or something.

MI: Not shelters but just trenches that you could go in to protect yourself.

CU: Yes.

MI: Where and how did you get your gas mask?

CU: Somehow they gave us the gas mask.

MI: They came and distributed it to everybody?

CU: Yes, yes.

MI: Did you ever have to wear it?

CU: Yes, we used to wear it.

MI: Wear it for practice?

CU: Yes, practice. We never really had to wear it, just for practice. All the time, you have to carry it with you. Wherever you go.

MI: Really? To school and everywhere you went?

CU: Every time. [Chuckle]

MI: How long did that go on, where you were required to carry a gas mask in the community?

CU: I stayed in Honolulu only six months.

MI: And all that six months, you had to carry it?

CU: Yes, yes.

MI: Then, you were able to go to Kauai?

CU: Yes.

MI: How and why did they let you go to Kauai at six months?

CU: They wouldn't let me go but one day, I had notice saying that I can go on an Army transport, with the soldiers. Luckily, there was another old lady from Hanapepe, Kauai. She wanted to go, too, but she couldn't. So, she and I was allowed on the ship. And the old lady tells me, "Shut the door good" because you see the soldiers all around us. [Chuckle] Scary, she tells me.

MI: On the ship.

CU: Yes. [Laughter]

MI: When you went back to Kauai, what did you find out from your mother, as far as your brother and your father?

CU: My sister-in-law was scared because, you know, Americans are curious people. The soldiers were coming up to the temple. They want to know what's there and they're asking my sister-in-law some questions, but she cannot understand English. So, she says, she was scared of the soldiers. Every day, new ones would come up and they're asking her questions. So, she was so happy when I came home.

MI: So, your sister-in-law was at one church and your mother was at another church?

CU: Yes, but since she was scared, she called my mom to come live with her, in Nawiliwili.

MI: Burt what happened to your mother's church?

CU: Was just shut down, I guess.

MI: So, it didn't matter. Your mother didn't have to stay there to guard the church? Both of the churches were shut down on December 7?

CU: Yes. And so, I went to live with them in Nawiliwili.

MI: Who was in that family? The three women, and who else.

CU: Two children.

MI: Which two children? Shigeo's sons, Clifford and Robert?

CU: Yes.

MI: How long did that group live together on Kauai?

CU: Six months. And then, they called us, that they're going to send us to the relocation camp.

MI: When you first got there on Kauai, what did they know about your father and your [half] brother? Did they know anything about them, the family? Could the family tell you anything about what happened to them?

CU: No.

MI: Nobody knew?

CU: No.

MI: And this was already six months after December 7. They still didn't know what happened to the father and to Shigeo?

CU: No. But I was told that they were sent to the mainland, but I don't know how soon after the war.

MI: When did you first hear from your father and your brother? First of all, did they go to the same place, on the mainland.

CU: Yes, yes.

MI: They were together?

CU: Yes.

MI: When did you folks first hear from them, by letter or what?

CU: About one year later.

MI: One year later?

CU: After that, we went to the relocation camp on the mainland. We didn't see them there. We had expected the fathers to be waiting for us to come, but when we went to the camp, no fathers or brothers or whatever.

MI: Before we get to that, let's come back a bit. So, your mother was not getting any letters or anything from father or brother?

CU: Nothing.

MI: Same with your sister-in-law?

CU: So, we don't know what happened to them.

MI: So, you 're just at home, waiting, hoping that they're okay?

CU: Yes.

MI: How and what happened when you got the message, or you had the decision to make whether or not to join them? Did a letter come from the Army? Remember how your mother found out?

CU: I really don't know but my sister-in-law said. She did get one letter, saying that we have to gather everything. Only one suitcase. And then, get ready a certain day. They're going to ship us to the relocation camp.

MI: Did you have a choice whether you go or not?

CU: No. No choice.

MI: As far as you know, you folks had no choice. You just had to go. They told you. They didn't ask you whether you wanted to go or not?

CU: No. They didn't ask.

MI: How did your mother feel about that? Was she happy that she was going to see...

CU: But I think she was happy to see my father. She was worried about him. She thought she going see him right away but after we reached there, we didn't see them for one whole year.

MI: Tell us about getting there. How did you get from Kauai to wherever you went?

CU: Well, they sent us to the Immigration Center in Honolulu. We stayed there for about three or four days. And then, the funny thing, we had good service, the Lurline. That was their last trip, Lurline. They took us.

MI: How was it like, at the Immigration Center? Were there a lot of people there? Were they all going on the same ship?

CU: Yes, yes. Mostly all from different islands. Kauai...

MI: They brought them all together to get them ready to go on the Lurline.

CU: Yes.

MI: Remember any of the people on the Lurline, who went on this trip with you?

CU: Yes, I know.

MI: Other families from Kauai?

CU: Kauai only, I know. I know one family only.

MI: Which family was that?

CU: What was the name now...

MI: How from the other islands, remember any names?

CU: Yes. Takahata, from the Big Island.

MI: Was that a family with a Shinto priest also? Buddhist?

CU: No. I think he had something to do with the Japanese government.

MI: Helping the Japanese consulate?

CU: Yes, or something. In those days, when you're born, they used to report your birth to Japan, dual citizen. So, I think, those people who were taking care of that, they were taken, too. And Buddhist priests and Shinto priests and school teachers, they were taken. I found out that. Oh, there was another family from Kauai, Tashiro, Ben Tashiro's brother.

MI: Do you know what the name of the brother was?

CU: I don't know. I know his last name was Tashiro.

MI: Any other families you remember going up with you on the ship?

CU: There were some Buddhist priests, but I don't know the names.

MI: You mean, the priests were on the ship with you?

CU: No, the families.

MI: Where did you end up, San Francisco?

CU: Yes. We passed under the Golden Gate Bridge.

MI: From there, where did you go? Where did you land?

CU: In California, someplace. And we caught the train and took us three or four days to get to Jerome. It's in Arkansas.

MI: Remember the train ride?

CU: The train was all black, blacked out, so people cannot see us, so we cannot see outside.

MI: And they didn't tell you where you were going?

CU: No. They just sent us. [Chuckle]

MI: Remember arriving at Jerome?

CU: I don't know the date, but people from Manzanar, California, were already there at this camp. We had 48 blocks. So, 49 and 50 were the Hawaii group.

MI: Out of the fifty blocks, only two were from Hawaii.

CU: Yes. The rest were all from California.

MI: You talk about two blocks. How many barracks were there in the two blocks? Or how many barracks in one block?

CU: Well, you see, there was about four, I think.

MI: So, the total from Hawaii were eight barracks?

CU: Yes.

MI: Roughly, how many people in each barrack?

CU: Gee ... anyway, one barrack had eight rooms.

MI: So, roughly eight families.

CU: And there were lots of *Kibei* boys, those that were born in Hawaii, but they were brought up in Japan.

MI: Remember any names, *Kibei* boys?

CU: I know one, but I think they all passed away.

MI: What was the name?

CU: His name was Kunishige, but I don't know the first.

MI: These were classmates for you?

CU: No, but they were older. There were a lot of boys, maybe twenty of them.

MI: The family went there to Jerome, expecting to see your brother and your father.

CU: Yes.

MI: Were they there?

CU: No [chuckle]. No, one year later, they joined us.

MI: One year, you stayed there, before seeing them.

CU: Yes.

MI: Was that the same for everybody who went on that Lurline?

CU: Yes.

MI: Nobody knew anything, they just stayed there, waiting for the family member to come back?

CU: Yes.

MI: Nobody gave you any news or anything?

CU: No.

MI: In your case, from your perspective, you didn't have a choice?

CU: No, no.

MI: Do you think your mother, the family, sister-in-law, would have preferred to stay on Kauai, if they had a choice?

CU: I think so.

MI: While you were there, in Jerome, no letters from your father or anything?

CU: Nothing.

MI: Just waiting. Now, the people in Jerome, the internees, tried to create a normal life for themselves? Is that right?

CU: Well, there was not much to do in the camp. But they had mess hall, that they can work, and they had hospitals where they worked. That's the only two places they could.

MI: How about recreation, how about schools?

CU: They had schools for us, but volunteers used to come from outside to give us lessons. Mostly it was music, art. It wasn't really valuable things.

MI: You were also needing to learn the language?

CU: Yes, yes.

MI: Did they have English language classes and things like that?

CU: Yes.

MI: So, you did learn that part.

CU: I did learn. But most of the time, the Hawaii kids, they couldn't go school because it was so cold. [Chuckle] In the mess hall, we had a pot belly stove, burning. So, everybody would sit around there, and nobody wants to go to school. [Laughter]

MI: The parents knew you were not going to school?

CU: They didn't know. [Laughter]

MI: They didn't know? Whose idea was it, not to go to school?

CU: I don't know but nobody wanted to move.

MI: So, for a while, you folks were all skipping classes?

CU: Yes. Then they noticed that the Hawaii kids were playing hooky, so we had to go to school. [Laughter] Even cold or what. They chased us out.

MI: So, you didn't have the clothing for cold weather?

CU: Yes, we didn't have. [But] we had sweaters and things.

MI: What was it like, outside? We hear about how some of the camps were desert, dusty. What was your camp like?

CU: We didn't have blizzards or anything, but I know had snow and was very cold.

MI: You did have snow there.

CU: Yes, we did have snow. Then, the stove has to be burned by wood, so we have to go out and get wood in the mountains.

MI: We, means who?

CU: Everybody.

MI: You also had to? How old were you then?

CU: Fifteen.

MI: You and the other boys and girls went to gather wood.

CU: Yes. We're lucky, our camp had a lot of *Kibeis* so they helped us a lot.

MI: There was a forest around your camp?

CU: Yes.

MI: You were surrounded by barbed wires.

CU: Yes.

MI: How much space was there between your barracks and the barbed wires?

CU: Not too spacy, maybe only about five or six feet.

MI: So, the forest was outside the camp. They let you go out?

CU: Yes, just to cut wood.

MI: When you went to get the wood, was there a soldier guarding you, with the rifle?

CU: Yes. And then, MP at the top of the tower.

MI: Watching over you.

CU: Yes, all the time.

MI: Doing the work, gathering the wood?

CU: Yes.

MI: Could you have escaped?

CU: Nobody did. But one time, not my camp, but another camp, I heard that a father and the son were playing ball near the fence, but the ball rolled over to the other side of the fence and the father crawled under to get the ball.

MI: Outside of the barbed wires.

CU: And he was shot to death.

MI: So, you could actually crawl under the barbed wires. It was dangling wire?

CU: Yes. But not every place. Some places. But the MP shot him, I was told.

MI: Did that upset the people in the camp? Did they complain?

CU: They did.

MI: You remember that?

CU: I heard about it.

MI: Do you know if your family, your mother and sister-in-law, do you know if they attended meetings where they complained about it?

CU: No, we didn't have any meetings.

MI: Nothing like that, you remember. How about recreation for you? We hear about baseball and things for the boys.

CU: For the young men, they had baseball.

MI: How about the young women?

CU: Nothing for us.

MI: Really?

CU: Yes.

MI: So, what did you do in your spare time?

CU: Just talk story with the other girls. [Chuckle] We didn't have much to do.

MI: Then, all of a sudden, one day, your father and your brother arrived? They came together on the same bus?

CU: Yes.

MI: How did they tell you that they were coming? Did they say, go to the bus stop on a certain day?

CU: No, they didn't tell us anything. They just said they were coming, and they came, already. [Chuckle]

MI: They came to the room? They walked in the room?

CU: Yes.

MI: What did that feel like? How did they appear to you?

CU: Little bit haggard, but not too bad. Because, I think, they were [still] young yet.

MI: Were they happy to be together with the family?

CU: Oh, yes. Oh, yes, they were so happy.

MI: This is about when? You remember the date, roughly, when the family was reunited, at Jerome?

CU: No. I don't know.

MI: But you didn't hear about them for six months, you went to Jerome, one year maybe before you saw, so maybe a year and a half from December that you're finally united there?

CU: Yes.

MI: What did your father say to you when he saw you?

CU: Oh, he was glad to see us and that we were safe. That's the main thing, you know. We were there safely so he was happy about that.

MI: And Shigeo, how was he?

CU: Yes, he was happy to see his two children.

MI: Were they angry, as far as what had happened to them?

CU: No, they didn't show any anger.

MI: They never talked about being angry?

CU: But later on, they gave us a choice. Those that want to go back to Japan, but this is after the war ended. So those that want to go back to Japan, go to California. Tule Lake, California.

MI: But this is after the war ended?

CU: Yes.

MI: In the time before the war ended, there was no talk in the family about whether you should go back to Hawaii, go back to Japan?

CU: No, we were going to go back to Japan.

MI: That was always the plan, to go back to Japan.

CU: It was so sure, the old people, that Japan was going to win the war. [Chuckle]

MI: I see.

CU: They never thought they were going to lose the war. So, they always wanted to go back to Japan but then...no I think it was before the war [ended], they told us, if we want to go Japan, then you go California. And, others said, they can relocate if they want to.

MI: Before the war ended? But your family didn't move until after the war?

CU: Yes, but we went to California. That's the group that wants to go back to Japan. But most of the Californians, they all want to go back to Japan. I think they were more angry because they lost all their land. They had farming.

MI: It was a different story. What happened to your possessions on Kauai?

CU: We couldn't bring anything.

MI: They were at the church?

CU: Yes. Left it there. Only one suitcase.

MI: When you came back, was it still there for you?

CU: No. The GIs took over and they used the temple.

MI: GIs took over both churches?

CU: Yes.

MI: So, when you went back, nothing was there?

CU: Nothing.

MI: You remember things that you left back? Personal things?

CU: I didn't have much. Only clothes, maybe.

MI: How about your mother? Did she have...

CU: Yes, she had.

MI: What kinds of things did she have, do you remember, that were not there when they went back? What was missing? What did she lose?

CU: Well, her cooking books and stuff like that. She had to teach cooking.

MI: How about a sewing machine?

CU: No, she didn't have a sewing machine. They did all by hand, Japanese sewing. Kimono, they sewed. She didn't sew American clothes.

MI: So, she left kimonos there?

CU: Yes.

MI: And when she came back, they were gone?

CU: Nothing, nothing left.

MI: Anything else that was precious to her that was no longer there?

CU: I really don't know.

MI: How about your father, or your brother? Did they talk about things when they came back eventually, things that were missing when they came back?

CU: I think [it has] something to do with the church.

MI: Church things, only.

CU: Yes. They didn't have much, anyway. [Chuckle] Church people, they're not rich.

MI: So, after the war, the families moved to Tule Lake. Even though the war is already over?

CU: Almost over, wasn't over yet. Before the war ended, there was this group, like her [Nancy] father-in-law [Shigeo Fujino]. They called themselves Washoi Group.

MI: At Tule Lake.

CU: Yes. Early in the morning, they had this *hachi maki*, this towel with the *hino maru*, Japan flag. They tie them around [the forehead], they run around the block. They said, [?] ga Banzai [chuckle], to the Emperor. They're saying Banzai. That's really disloyal to America. [Chuckle]

MI: You didn't have that at Jerome, nothing like that?

CU: No, no, no. Only those that want to go back to Japan, go in one place. That's what they did.

MI: So, Tule Lake camp was very different to you?

CU: Yes, yes, yes.

MI: Were you scared?

CU: No. [Chuckle]

MI: Because you were on that side, you wanted to go back to Japan, also.

CU: Yes.

MI: Were you proud of them, marching like that?

CU: Not really. But, in fact, almost at the end of the war, my brother was the leader. Because every time they take a leader, the next leader is already picked.

MI: Which brother was this?

CU: Shigeo. ... they would choose a new leader. They put you [previous leaders] to detention camp [stockade?], those people that do those things. But they have another leader picked out, already. So, almost at the end, my brother was the leader, so he tells me, you have to march too. [Chuckle]

MI: So, you had to march. You had the towel and everything? Do you still have that?

CU: No, but I didn't do much. Maybe three times and then, the war ended already. But, you know, my father said, "America is a good country." He said, "Be good to America." The other countries wouldn't give you a choice, whether you want to come back to Hawaii or go back to Japan, after they lost the war. But, they were so kind to us, in that way. So, he said, "America is a good country," [Chuckle]

MI: So, he said that, but he still chose to go back to Japan?

CU: No, we didn't go back. We came back to Hawaii.

MI: Everybody came back to Hawaii?

CU: No, a few of them went. They were deported.

MI: I mean, your family?

CU: Yes, my brother, Shigeo.

MI: So, your father, his wife and you came back to Kauai. Shigeo and his family went to Japan.

CU: Yes. They were, in fact, no choice. They were sent because they were the bad ones.

MI: He was a leader.

CU: Yes. [Chuckle]

MI: Do you remember if he wanted to go back, Shigeo? He wanted to, anyway?

CU: Yes.

MI: But actually, as you say, they had no choice because he was a leader. They had to go back.

CU: Yes. But we had a choice. My father had a choice, because he wasn't the bad one, doing those things.

MI: So, there was a difference between your father and his son.

CU: Yes. Right.

MI: Did they argue at all?

CU: No.

MI: They just accepted each other.

CU: One thing he told my brother was that "You should never go back to a country that lost the war" because, my father says, he has experience and knows, so poor that they had to dig the roots from the mountain and eat. There was no food. He said he cannot forget that. So, he said, he doesn't want to go back to...

MI: Where did he have that experience?

CU: In Japan. I don't know, Hiroshima side.

MI: Previous war?

CU: Yes. I don't know which war, but he was telling me he has experience.

MI: Did your brother start thinking that maybe they shouldn't go back? He never thought like that?

CU: No. Even lose the war or whatever, he wanted to go back. [Chuckle]

MI: Did he believe that Japan lost the war? He accepted that?

CU: But he said, more so, he wants to go back and help them out or something.

MI: Help the family.

CU: You have to be useful to Japan. But many years back [later] he wrote to my father, saying, "Father, you were right. They didn't welcome us. They said, 'Why did you come home?' They have to feed extra mouths."

MI: Created hardship for the family in Japan.

CU: Yes, for Japan.

MI: But he admitted that.

CU: Yes, yes. So, he never listened to my father. But anyway, they had no choice. They were deported.

MI: Could he have gone back by himself and let the wife and the children come to Hawaii?

CU: They could have done that. But I don't know. They wanted to go back together.

MI: So, it was hardship for all of them.

CU: Yes.

MI: Now, do you remember, I guess it would be your nephews, her [Nancy's] husband... where was your husband [Lloyd Fujino] born?

NF: Jerome.

MI: He was born in the Jerome camp?

NF: 1943.

MI: Let me ask Nancy. Did they ever talk about that part of their lives, being young and in Japan, post-war, recovery period?

NF: They never shared that.

CU: Something like they were ashamed or something. They never talked about that, right?

NF: They never shared. The only stories I heard was while they lived in Japan.

CU: And the hardships.

MI: Let's talk about the hardships. Let me ask her first. What did you hear about the hardships in Japan, in that post-war period that Shigeo and his family had to go through?

CU: Well, later on...right away we didn't hear anything. But a few years later, he wrote to us saying that, you know, he never did farm, but we had a farm in Japan. So, he was trying to farm over there but it was too hard for him. He couldn't do it. So, he had to work at one *yakuba* [office], government work in an office, some kind of government work in Japan.

MI: This is in Hiroshima.

CU: Yes.

MI: Any family members perished in the Hiroshima bombing?

CU: No, because we were way in the sticks. So, we were lucky. The bomb didn't reach over there.

MI: Did he ever talk about what Hiroshima looked like, when they went back?

CU: No, he didn't say anything. Only rice patch, rice patch. They had to work so hard in the rice patch. And he couldn't do it, he said. He tried his best. And then, Shigeo's son, the oldest son ...

MI: Clifford?

CU: Clifford, he just couldn't eat brown rice. He sees the rice, he said, the tears come out. [Chuckle]

MI: In Hawaii, years later?

CU: No, no, no. In Japan. This is what happened, my brother wrote. So, they had to give him noodles, soba and udon like that. That was the only thing he could eat. He cannot eat brown rice. I don't know why. Something like that. But that's all they had, brown rice. No white rice. [Chuckle].

MI: How did that family end up coming back to Hawaii and how long...how many years later?

CU: When my nephew Clifford was...he graduated from high school, I think ... he was sixteen years old, I remember, he came to Hawaii. Because he is a citizen.

MI: He was born in Hawaii. And also, Shigeo was born in Hawaii. And Lloyd was born in America, so they were all citizens, the three boys.

CU: So, Clifford could come. So, he came. Only by himself, to work. He stayed with us all the time.

MI: Honolulu?

CU: Yes. He came and he worked hard, and he said, he's going to send for the parents to come. They couldn't do that, somehow. They cannot come on their own but if the children ask for them, they could come back, or something. He found that out, he said. So, he did. He saved for maybe two years. He saved enough money for the mother and Kunio came. My brother and your husband [Lloyd] stayed back.

NF: Oh, I didn't know that.

CU: Your husband was going to barber school. So, he could finish.

MI: Go back. Which one was Kunio?

CU: Second son.

MI: Robert? Okay. So, the oldest son, Clifford, saved money, sent it back to Japan and mother and Robert came back to Honolulu.

CU: Yes. And then, later on, they called for my brother and my brother came. But Lloyd still didn't come. He was still finishing up school. So, after he finished school, then he came.

MI: So, about how old was he when he came, Lloyd? Little boy?

CU: No, he was an adult already.

NF: He went to barber school for about a year, I think.

MI: Then, how old was he when he came back to Hawaii?

NF: Under twenty, about nineteen.

MI: So, it took that long? He was born in Jerome and he's nineteen when he finally comes back to Hawaii?

CU: Yes.

MI: He came back alone?

CU: He came back alone.

MI: Who was taking care of Lloyd [while he was alone, in Japan?]

NF: I think, when you go to Barbers' School, you live at the school. So that was where he lived, and learned barbering at the same time.

MI: Meanwhile, you folks have come back to Honolulu, or Kauai?

CU: Honolulu, because my father's church was all gone, already.

MI: The church was destroyed?

CU: Yes. The soldiers took over and I don't know what they did.

MI: And how about your father's [Shigeo's] church on Kauai?

NF: Yes, my father's church, too.

MI: Both of them? The structures were destroyed?

CU: So, no sense go back.

MI: Were those churches ever rebuilt?

CU: I don't know. I don't think so.

MI: They don't exist anymore?

CU: And, so, when we came back, my father had no job. So, I have to go out and work.

MI: So, there were these two Shinto priests on Oahu, without churches?

CU: Yes. But my brother came [back] way later than my father. So, my father went to work for another church, Daijingu in Nuuanu.

MI: How long before he was able to get that position? How many years did he have to wait?

CU: Couple of years. So, I have to go out and work. I had no education. My father and my mother had better education than me.

MI: So, what did you end up doing for yourself? What kind of work?

CU: Well, there was a Kimata Sewing School. They called that the Practical Sewing School. So [during the] daytime, I worked at Fair Department Store on Fort Street. There was one Japanese store on Fort Street. They used to call it Fair Department Store.

MI: Your mother, did she go back to her sewing school?

CU: No, no. She didn't go back.

MI: She didn't work, once she came back?

CU: Because her sewing was not the modern kind sewing. Only kimono. So, I don't think she could get any students because after the war, everything, you want to hide that you're Japanese because they used to call us Japs.

MI: Even after the war?

CU: Even then, they used to call us that. [Chuckle] War time, more worse. So, you know Pearl Harbor, all the Japanese have to get out. They couldn't work at Pearl Harbor. So, all the Chinese people took over.

NF: I didn't know that.

CU: And so, I had to go out and work and support them so that was it.

MI: So, you supported the family?

CU: Yes, for a while. Until my father got a job, then he can support himself. Until then, we stayed with my brother Minoru for a while. After, we moved out.

MI: We meaning you, your father and your mother?

CU: Yes.

MI: Where does your husband come into the story?

CU: Well, I moved to Buckle Lane, that's Vineyard Street. There's Frog Lane.

MI: By Kuakini [Hospital], then.

NF: Palama area.

CU: That time, my father got another church. Kumamoto People's Church. Kato Jinsha, they called that. They needed a priest, so we were living over there and I used to work daytime and [at] nighttime, I used to go to this sewing school, Kimata Sewing School, practical.

MI: You went there as a job?

CU: No, to learn. I'm in night class but those people, night class people, were having a fashion show, one time, and they needed to sell tickets. Benefit tickets for this fashion show. They had plenty tickets to sell so they asked me if I can sell. They told me, it was a dance, at the Armory, on Beretania Street. My husband's folks had a small grocery

store, and they had thread over there. So, they used to go buy thread all the time. They said, "There's one Japan boy over there" [chuckle] and we always buy thread from him, so, go and ask him. See if he would buy ticket for us. Maybe he won't because he's Japan guy, they told me. So, I said, "Okay, I speak Japanese so I'll go tell him." Then I went. He bought two tickets from me, but he said, "You have to give me the last dance" and then he's going to buy. He told me, "Okay?" [Chuckle] I didn't think he was going to come because I figure, Japan boy. But the day came, and he was there, and he came looking for me. In the Armory, all different nationalities, so he wouldn't speak Japanese. He was from Maui, Puunene, Maui.

MI: Uehara?

CU: No, his name was Inamine, his stepfather, but his real father was Uehara. So, when we got married, he changed his name. Anyway, to make the long story short, he was speaking English, and I was surprised. I thought he only spoke Japanese. He said, "No, I'm not a Japan boy. I'm from Maui, Puunene, Maui." But he was an interpreter, so he went to Japan. He went to Tokyo and Hokkaido.

MI: After the war, interpreter.

CU: That's why he knew how to speak Japanese. And then, in those days, dancing was so popular. Everybody used to go dancing. And I had a group of friends that I used to go out with. One day, we needed a ride, and nobody could find a ride. We were going Ewa side, someplace, dancing. Somebody told me, "Go ask that guy, maybe he will take us." I asked him and he took us to the dance. And that's the beginning. Then, we used to go dancing all the time.

NF: That's a nice story.

MI: I'm going to switch now. I'm going to ask Nancy to tell us a little bit about your husband, the youngest son, Lloyd, who was the last one to come back to Hawaii. Did he tell you anything about his time in Japan? The family has all left and he's there alone at the barber school?

NF: Yes, I remember the hardships they have to face.

MI: Like what?

NF: During the holidays, Christmas, he said, Christmas time came. The father said, you cannot have gifts because there's nothing we can buy and give [to] you. So, he had some oranges. He said fruit was somehow precious at that time.

MI: The father had oranges?

NF: The father had oranges. So, he gave each son an orange, as their Christmas gift. So, they were satisfied with that because I think they saw the hardships. And, they felt the presence of other people telling them, "Why did you come back to Japan? We're already struggling, and you come back; we struggle more, because of you."

MI: So, it was not a happy time for his childhood.

NF: It was not a happy time. So, it hurt him 'cause he felt the hardship.

MI: Unwanted.

NF: Yes. And being unwanted. So that's one thing that really affected him the most. So, that's why he feels that education would be important in the future.

MI: Did he feel abandoned by his family?

NF: No.

MI: He chose to stay there to finish his schooling?

NF: Yes. He chose to stay because he saw how important it was for the family to help each other, and he knew why Clifford was the first one that was sent over. But he told me, Robert made a decision to join the military so he could have free passage out of Japan. So, I didn't know Robert joined the military.

MI: Joined which military?

NF: Air Force.

MI: So as an American citizen in Japan, he joined the Air Force.

NF: Just to get a ticket out of Japan. So, I was surprised [today] when she [Chieko] said that he came with the mother.

CU: After that, he joined.

NF: Oh, after that.

MI: In Hawaii, he joined the Air Force. That makes more sense.

NF: Okay, I understand that part. So, then Lloyd understood why he had to stay back in Japan. He needed to find an education for himself.

MI: When the whole family went back to Japan [from Tule Lake], did they stay with family?

NF: I don't know. I don't remember.

CU: I don't...

NF: Again, nothing too much was said. I just remember...

CU: They had our house, but somebody was living in it. But they moved out, so they stayed in that house.

MI: Say that again?

CU: We had a house ...

MI: In Hiroshima? But someone had occupied it?

CU: Yes.

MI: So, they lost their house during the wartime?

CU: Somehow they moved out, they gave them back the house, again. The neighbors, I think. It was a neighbor. They were nice enough to give them back the house. They were living there.

MI: So, Shigeo's family lived with the Japan family?

CU: Yes.

MI: So, that's why they really felt like they were a burden to the family?

CU: Yes.

MI: So, Lloyd is there until he's nearly twenty, then.

NF: I think, as soon as he finishes his barbers' school.

MI: An, he came here, and he worked as a barber here?

NF: Yes. He found a job, Bethel Street, downtown. He worked as a barber until he got married and drafted.

MI: Married to you.

NF: Yes.

MI: How did that happen? What were you doing with your life?

NF: Oh, I was working. I went to technical school, and I became a licensed beautician.

MI: Let me go back. I never asked you about your parents. Your parents' names.

NF: Manabu Yamakawa is my dad. Harue Yamakawa is my mom.

MI: What's her maiden name?

NF: My mother's maiden name was Asano. So, she married Mr. Yamakawa...

MI: They immigrated to Hawaii?

NF: No, they were both born here. My dad was born ten miles out of Olaa. That's what it says on the birth certificate. So apparently his parents were plantation workers. My mom was born in Waialua, Oahu, and she was educated up until the eighth grade in Waialua. She was sent out to work as a maid for an Ikeda family in Pacific Heights.

MI: The Ikeda family was a wealthy Japanese family?

NF: Yes, they were wealthy.

MI: How were they wealthy? What business?

NF: But they were very wealthy because they had several people working for them in that house and my dad got a job there as a carpenter, a handyman. That's how she met my dad. That led to them getting married.

MI: You grew up where?

NF: I grew up in Kalihi. I was born on Young Street, by Thomas Square. That's where my parents were living then. I have an older sister. Then they moved to Kalihi to be with my grandma, my mother's mother. My dad, being a carpenter, made the house larger for our family to all live together. So, it would be my grandma, my grandpa, my dad, my mom and my sister and I. Later on, my brother was born, and we were a family living in Kalihi and when the war broke out, my dad saw all the smoke coming up from Pearl Harbor and he knew it was war. He said, "The war broke out." So right away, he gathered the family with my grandma and we went to an uncle's house in Palama cause we felt it was farther away from Pearl Harbor. We stayed there until it was all cleared for them to go back home again. I don't remember too much. I was born in 1940, so I was one year [year old]. This story was just told to me by my mom.

MI: You and your husband, how did you meet?

NF: I was working at a beauty salon with a group of young ladies. We all decided we wanted to learn dancing. At that time, the new dance was the Watusi, like a jitterbug thing. So, we all said, "Let's go to Harry Kanada's Studio." Harry Kanada had a program on TV, Televi Digest, and they would come out on Sundays. He and his partner would dance around the studio. It was beautiful. Anyway, we said, "Let's go to Harry Kanada's studio and learn how to do the Watusi" because he was teaching it then. So, we all decided to go there and that's where I met Lloyd.

MI: What was he doing there?

NF: He was learning how to dance, too. [Laughter] But he was an advanced student already. He had another Japan friend with him, Sakae Fujimoto. Two of them were just trolling around without the ladies. We said, "Wow, these guys, they can dance. They're smart." So, we decided, after we learn the Watusi, maybe we can learn how to dance like them. So, me and my girlfriend, Amy, started to stay behind and get more information how we can learn to dance like them. That's how the friendship started.

MI: What was he like when you first met him?

NF: He was a typical *bobora*. [Hawaii slang for first generation Japanese] [chuckle].

MI: He was not a local boy, was he? Jerome. Japan. Twenty years old.

NF: He wanted to learn the American ways, but because I could communicate with him with whatever Japanese I knew, we were able to, in Japanese. And, my girlfriends would teach him English, too, at the same time. We would say, this is how you say this word, and he would pick it all up from us.

MI: But, I guess, he had some English in the internment camp, before they moved to Japan. Tule Lake.

NF: Well, but he was an infant in the internment camp. He was born in Jerome. So, in Japan, he knew nothing.

MI: When he came to Hawaii, he spoke...this was how long after he came to Hawaii, that you met him?

NF: We got married in 1968, so...

MI: So, he had been in Hawaii for a while.

NF: For a while. He had learned some language, working downtown in the barber shop with all different clientele. So, he picked up English. And then, he started smoking, too. [Chuckle] He learned all the bad habits, smoking and drinking.

MI: At some point, you learned the family story. How did you come to learn, who talked about it?

NF: He would bring it up a little bit. Just slowly.

MI: There was no big event or anything on it.

NF: The story would be the hardships the parents' suffered in the camps.

MI: But it was always in terms of his parents that he felt?

NF: Yes, his parents and what they had to go through, in Japan. The upbringing.

MI: Did they ever talk about it as a group? The three brothers and the parents?

NF: Sometimes the brothers would bring it up. Sometimes they would talk about it at home. More so, when the father was trying to get the money, from the government, the \$20,000.

MI: When you say, he was trying to...was he involved...

NF: He was involved in that?

MI: Tell me about that. That's interesting.

NF: I don't know too much. He had some people that he would get to meet...

MI: To educate people on what was going on?

NF: Right.

MI: Was this for the church?

NF: He went to be a spokesman, not related to the church.

MI: He was always a leader type, then.

NF: Apparently so, yes. What they had to go through, he felt the government give something in fact, in return.

MI: So, this was in the 1970s, probably?

NF: Right, yes.

MI: In terms of how he was able to do that, was he involved in any particular organizations?

NF: That, I don't know. I know, Clifford would know more about that because Clifford was always the one to take care of the parents, the older brother. And they always lived together. Whereas Robert and Lloyd lived separately and they would get together occasionally on special occasions. That's about all.

MI: But Shigeo himself was active in working on the Apology and the Redress.

NF: Yes, right, right. He was very [active?]

MI: Do you know of any other people he worked with that initiative?

NF: I can't remember any.

MI: How about the Japanese American Citizens League, Honolulu Chapter?

NF: Maybe Taeko, my sister-in-law, Clifford's wife, because she lived with them, she probably would know more about that.

MI: There were sort of two steps, where it took many years to get the Apology. And then, two years later came the actual check. You're talking about even before the Apology that Shigeo was very active in trying to...do you know if he worked with people on the mainland?

NF: I doubt it. I think he would probably work with people here that were more knowledgeable in how to go about [getting the check].

CU: But it's because of Daniel Inouye. He was the one who helped us to get the money. We used to [have] get together at Natsunoya Tea House, once in a while, all those years.

MI: You remember some of that, also?

CU: Yes.

MI: What do you remember about working towards getting the Apology and the \$20,000?

CU: We didn't expect to get anything. They didn't talk about it but one day, they said that Inouye is going to try and get us the monies. Everybody was so happy.

MI: How were you feeling, as time went on, as far as this whole experience? Were you angry?

CU: Not really. Not really. [Chuckle] We said, "Not bad because we got the \$20,000."

MI: How about before that, though? You're living here in Hawaii after the war. You talk about it to your family or your friends?

CU: We did but not too much.

MI: Why didn't you talk about it?

CU: I don't know. People didn't feel good about it so we kinda hush hush. We don't talk too much.

MI: Who didn't feel good about it? The people you spoke to, or you didn't feel good about what you were talking about?

CU: I guess, us.

MI: Were you ashamed or did you feel guilty that your family was...like your family did something wrong? Is that what the feeling was?

CU: No, we didn't feel like that, but somehow we were taken. We didn't feel good about it, so we didn't talk too much about that.

MI: You have children?

CU: Yes, I have two [?] children.

MI: Did you at some point tell them the story?

CU: Oh, yes. We did.

MI: How did they take it, when they learned the story?

CU: They did get angry, but that's war. Cannot help. [Chuckle]

MI: They did get angry in what way? Angry at the government, America or...

CU: Yes. They got angry at the Americans. But I would always tell them, I'm grateful for America because, like my father said, that America is a good country, giving us choice. So, I say me, I kinda respect America. I said, even if we're enemy aliens then.

MI: So, he always felt that, to the end.

CU: Never felt bad about it.

MI: It's interesting that your [half] brother, Shigeo, came to the same feeling at the end. Or did he?

CU: I don't know. [Chuckle]

NF: He never really expressed his feelings.

MI: So, he never got to that point. He felt bad because he was a burden to the family in Japan.

NF: Yes.

MI: But he never got to the point where he said, “America was a good country” or anything like that? But the sons, Clifford, Robert...

NF: They were grateful, yes.

MI: They were Americans.

NF: They had the spirit, the American spirit. More so with Robert because he served in the Vietnam War.

MI: He did? Robert was in the Air Force in the post-war period.

NF: Yes.

MI: He got out and, during the Vietnam War, he volunteered? Or, got drafted?

NF: No, that’s when he volunteered.

MI: Oh, I thought the Air Force [service] was right after the war.

NF: He volunteered and he said he rode the helicopter with the machine gun during the Vietnam War.

MI: So, he served the country.

NF: Yes. And Lloyd got drafted also, right after we got married. And, he said, “How can I serve and be a soldier when my English is not good?” So, he had a lawyer friend, who cuts his hair. He talked to his friend [and] said, “you can appeal” and he would make an appointment for him to sit in front of the government and tell them why you don’t want to be drafted. So, he went and told them why, and the Army said, “You can learn your English while you’re in the Army and you can also learn a trade.” He said he wasn’t interested. He didn’t want to serve. So, he appealed two times and the second time, they told him, “You will be in the Army.” [Chuckle].

MI: So, he was forced.

NF: He was forced to, but later on, he realized it was the best thing for him.

MI: Did he get sent to Vietnam?

NF: No. He was first sent to Fort Ord for Basic Training. And then, his class was all sent to Europe, and the other class was sent to Vietnam. So, in that sense, he said, he was very fortunate. Then, they also told him, “You can get your high school diploma by going to a night class.” So, he did that. And, they also made him a cook, and he learned that trade as a cook. So, he said, everything was to his benefit. And then he realized it was important that he got drafted.

MI: What did he end up doing, as a profession?

NF: A cook. [Chuckle] So, never mind the barbering. He said, barbering is nothing. Cook was more important to him and even the mother said, "How can someone like him, who never knew how to make rice, [laughter] learn to be a cook."

MI: Was he a good cook?

NF: He was. He was really good. He worked for a while at Princess Kaiulani Hotel. A friend got him in as a dishwasher, and he worked his way up. Just before he got to be a sous chef, somebody offered him to work at another job, selling macadamia nuts to Japan--the Tanabe family, who had Tanabe Store on Keeaumoku Street.

CU: The Service Station.

NF: Mr. Tanabe talked him into going to Japan, selling macadamia nuts. "You can make more money." But anyway, it was okay, but it put me in a hardship because after a while, the company wasn't making that much money. So anyway, his trade, he realized, is cooking. So, the Tanabe family gave him a job in the supermarket, Waimalu Super Market in Aiea. So, he worked behind the deli section and he made *okazu* for the store and for the customers. And that's what he enjoyed the most. He had the satisfaction of cooking.

MI: So, for him, as far as the wartime experience for the family and for himself, at any point did he express anger, about that part of his life?

NF: No. I think he was just hurt. To feel what the parents had to suffer.

MI: And, the Japan part was another hurt, where he was hurt by the Japanese people.

NF: He could see. He understood more, what war does to people.

MI: So, he had a hard life.

NF: Yes, he really did. But I think he was just grateful he was able to come back to Hawaii and to live the life here. For the short time. It's sad that he had to get sick, to cut everything short.

MI: How old was he when he passed away?

NF: Only fifty-eight. He was in his prime.

MI: So, looking back at this whole family story, how do you feel now, about what the family had to go through? Are you the only one left at this point?

CU: Yes, I'm the only one left. It's kinda sad and yet, it was a good experience. I don't feel any grudge against America. War is war, you know. As a whole, they really treated us good. That's what I think. If any other country, we would have suffered more.

NF: That's right.

MI: And that's what your father said.

CU: Yes.

MI: How about your mother? Did she have things to say about this whole thing?

CU: Well, yes. She felt bad that we had to go, but she also said, it's war, cannot help.

MI: Just like your father.

CU: Yes.

MI: The checks that you folks got...

CU: My father folks were already dead. Only the living got it. So, they didn't get anything. But I got. But your husband's side, everybody was alive, so everybody got. Good.

MI: When your husband saw the letter, did he say anything?

NF: I don't remember. I think he was just happy that he got a check. He said, "Put that money away."

MI: How about you? How did you feel about it?

CU: I felt good about it, too. We bought a lease on our house. We had to buy the lease.

NF: Good. Good came out of it.

CU: Yes.

MI: Hard life, though. Difficult life. Do you want to add anything more, at this point?

NF: I'm just thankful that my family never had to face all of that and we were never sent overseas. We were just fortunate. My dad was a carpenter, and he was working at that time near Pearl Harbor but luckily, it never affected him. Like she said, all the Japanese workers were laid off at Pearl Harbor, but he wasn't. So, he was lucky.

CU: My older brother [Minoru], he was working at Pearl Harbor about that time, and he was a sign painter. He got hurt, the shell, I don't know where and he was missing for three days. They didn't let us know where he was. So, we were worried.

MI: He was in the hospital.

CU: Yes. He was at Tripler. Then they let him go and after [that], he lost his job.

MI: Thank you both very much, for sharing.

NF: I'm so impressed with her memory, at her age.

