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'Gut-Wrenching' Testimony of Twenty as Heard by the CWRIC

Following are excerpts from the address given by William Marutani at the Washington, D.C. JACL installation dinner, Jan. 21, at Fort Myer, Arlington, Va. Since his "speech" was quite different from any heard by JACLers on the subject, the Judge was asked to reconstruct his talk from notes for the Pacific Citizen.—Ed. Note.

In 1980, the Congress and the President of the United States established the Commission on Wartime Relocation and Internment of Civilians.

Commencing in mid-1981, the nine commission members started out with hearings in Washington, D.C. There followed hearings in Los Angeles, San Francisco, Seattle, three places in Alaska, then back to Chicago, New York, Boston, and closing in Washington, D.C., for the final hearings. In many cities, hearings were held over several days. The Commission received testimonies from some 750 witnesses.

For those Issei and Nisei who were subjected to the sudden uprooting, exclusion and incarceration—as well as their offsprings—the Commission heard gut-wrenching testimony. As one who had gone through the camp incarceration experience as a teenager myself, I thought I was aware of the depths of the pathos and suffering experienced. I quickly learned otherwise.

I should like to share with you some of the testimonies received, in the words of those who experienced those events in December 1942 and the months and years that followed.

Let us go back some four decades, and in the words of those who were there and who were affected, examine the circumstances. We shall do so chronologically.

The FBI Sweeps

- "The beginning of my emotional damage came in the early

part of 1942, when I could not come to terms with the shock of seeing my father, a peace-loving clergyman, summarily taken into custody by two FBI agents and shipped off to the Dakotas which I, age 26 at the time, equated to Siberia.

"I remember watching in helpless anger, as one of them humiliated him, pushing him around, and then knocking over his shrine, his place of worship, looking for God only knows what. How could my country do this to my father? Treating him like a common criminal, with no respect for a man of the cloth? —Sr. Master Sergeant, Tom Hayase, San Francisco

- "My father was 71 years old, and a severe diabetic, and like many of the older generation, did not speak much English. He was in this country continuously for 38 years and committed no crime.

"Now, where was he? How was he [being] treated? We finally found out through sources that he

was detained in San Francisco, so we immediately made a trip to visit him. We were ordered to speak to him in English only, and we were watched as if we were criminals. It was an agonizing experience, not being able to comfort him in a language he could understand and to offer any explanation for this strange confinement.

"Three long years of helpless anxiety and worry over this Gestapo-like action of our government was something we shall never forget." —Dr. Kikuo Taira, San Francisco

- (By a teenage girl whose father had been suddenly taken away): "That was the last time I saw my father until the middle of 1946. I used to dream of his coming through the gates of Santa Anita, but ... it was just a dream. Sometimes, far ahead of me as I walked, I would see a fellow walking, and I would think it was daddy who had returned without my

knowledge."

—Yayoi Arikawa Ono, Los Angeles

- (His father was Japanese; mother, Aleut, who had died): "On December 7, 1941, we were the only Japanese American family in Kodiak, Alaska. In short time, my father [a fisherman] and two uncles were arrested and put in concentration camps in the United States. We were not told where they were sent. I have never seen my father since. I was [then] eleven years old. I have missed my father very much and I wonder ... if he is alive today." —Owan Yoshida, Los Angeles

- (From a Nisei teenage girl): "My father was a gentle man but a man of incredible fortitude. He arrived in the United

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More gut-wrenching testimonies than expected recalled by the Nisei CWRIC commissioner.

WAR RELOCATION AUTHORITY

Community Analysis Section

Lexicon of WW2 'Center' Terms

Community Analysis Notes No. 15

July 18, 1945

Introductory Note

Many words and phrases result from the evacuee's effort to express himself most tellingly. The Issei adopted those English words which expressed their thoughts more compactly than the Japanese equivalents, while the Nisei choose those expressive Japanese terms which struck their fancy, when not drawing directly on an ability to use or develop American slang. The result was words and phrases part English and part Japanese.

A knowledge of both languages is necessary to appreciate completely the richness and succinctness of the words and phrases so compounded.

The whole tendency in language at the Tule Lake Center seems to be toward a shorter, more expressive speech which is neither good English nor good Japanese, but is certainly good "talk." The trend is similar to that which occurred in Hawaii. However, at Tule the trend is held in check by the more solidly-built English of the Nisei. The gradual disuse of English by the Issei in the center increases the development of Japanized English.

The merging of the two language styles may fill the need for a special center language. The center is an abnormal community with distinctive characteristics; it is not a corner of Japan, nor is it in the mainstream of American life. Such a separate community develops its own vocabulary, assimilating into it the type of humor, sarcasm, and attitudes which reflect the daily life of the center.

Pronunciation Guide—fāther: ēgg; pīt; ōak; fūll. The macron (dash over the vowel) denotes the "long" Japanese sound of the vowel. When the macron is not used, the vowel is printed twice. gāden; ē=tāken; ī=chēese; rōping; ū=nōon.

Terms Used by Issei and Kibei

These terms are more common at Tule Lake with its higher percentage of Issei and Kibei than elsewhere. Yet most Nisei would "catch" the meaning.

bon hēdo Used like "bone-head" or "lunk-head" but has slightly different meaning. The "bon" comes from *bon-kura* which means a shiftless or indolent fellow. *Bonyari* means in a daze.

dēdō bōnū Used for "dead ball". It means hit by a pitched ball instead of the proper meaning of a ball which goes into the plate off the bat.

gēmū sētto Means end of a game, in baseball. Comes from term used in tennis.

bakkū nētto Means back-stop.

gōrō Means ground-ball. *Goro-goro* is an onomatopoeic word describing the sound of something rolling; also "thunder". [Also for "carpet sweeper"—Ed.]

tōnnērū [Tunnel], refers to the error in which a ball passes through player's legs.

dōron gēmū Means "game called off because of rain; possibly from the Japanese for "drowned out", although it is sometimes used also for games called on account of darkness.

yāngū Describes a young person unversed in anything practical. The term is used in addressing such. Like "bub" in English.

ponkin Used like "pumpkin head".

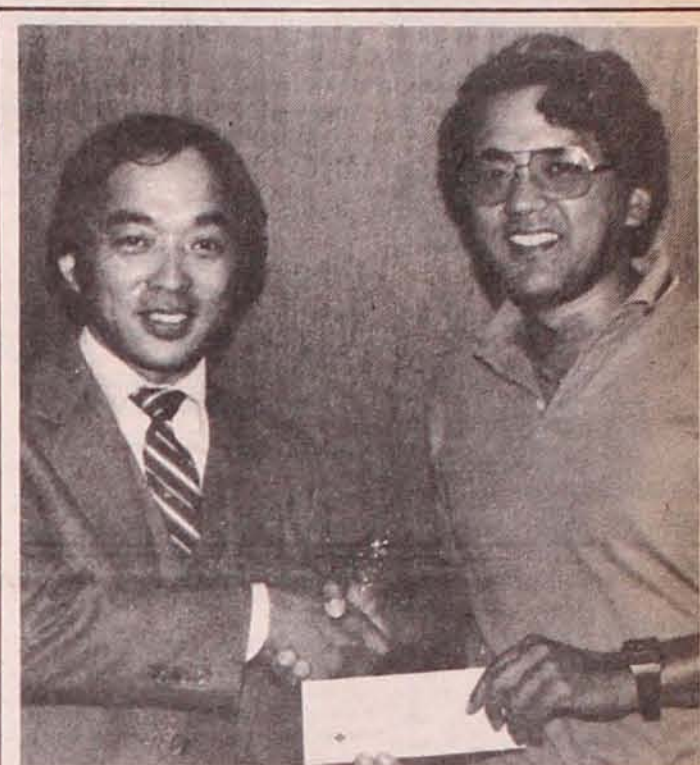
sūro pokū "Slow poke". However, Issei think of *poku* as referring to pork. Pigs are slow animals, of course.

chon Means bachelor. Comes from Korean. As such, almost a term of disapproval.

chōkkūrū To cheat. Comes from *chokku chee* (Chinese).

chōkkū chee kind Means "something underhanded". Used by Nisei as well.

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REDDRESS COMMITMENT—San Mateo JACL president David Hayashi (right) presents John Tateishi, National JACL Redress Director, a check for \$3,200, the chapter's total commitment for 1983.

Japanese Canadian redress strategy planned in two parts

WINNIPEG, Manitoba—Delegates to the National Assn. of Japanese Canadians agreed over the Jan. 20-22 weekend to seek an apology from the Canadian government and compensation for their expulsion, internment and exile during and after WW2.

The apology is to be sought immediately. Compensation provisions are to be discussed within the various centres (communities), preparatory to forging a national consensus on the issue. The New Canadian reported that about 16 compensation proposals were presented at the conference, mainly focusing on individual and group payment options.

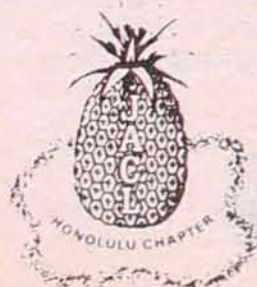
In meetings held with representatives of the Nikkei community in 1983, government officials of both political parties have agreed that the Canadian internment was unjust. However, officials have also stated that until there is consensus within the community, no compensation measures will be addressed.

New Redress Committee

Conference delegates also disbanded the National Redress Council, formed at a Sept. 3-4 conference in Toronto, as well as the redress committee of the NAJC. The latter body was then re-constituted with guidelines for its responsibility to the parent body.

Tamio Wakayama, delegate from Vancouver, B.C., told the Pacific Citizen that membership in the redress committee was expanded to about four times its pre-conference size. "The present structure allows for regional representation (which had been previously missing)," he explained.

Art Miki of Winnipeg was elected as new president of the NAJC, succeeding Gordon Kadota of Vancouver. George Imai was re-elected chair of the redress committee.



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WCC leader Smith succumbs

Ex-Japan Missionary Supported Redress

PHILADELPHIA—Dr. John Coventry Smith, who once headed the World Council of Churches for seven years, died on Jan. 15 an apparent heart attack victim, at Abington Presbyterian Church while defending the council's work. He was 80 years old.

Smith, a long-time friend of the Nikkei community after his release from Japanese wartime imprisonment, had an illustrious career with the Presbyterian Church, USA; the World Council of Churches; and the National Council of Churches.

During World War II, Dr. Smith worked for the release of Japanese American families from concentration camps and helped to establish a hostel in Pittsburgh, despite much community opposition. Dr. Smith also found the Japan International Christian University.

On the morning of his death at the church's Malachi Jones Room, Smith and a handful of other leaders had gathered to discuss a segment critical of the council that aired on CBS-TV's "60 Minutes" program several months ago. After a brief commentary that followed the showing, Smith fell. "He just collapsed all of a sudden," said one of the members at the program. "It was a shock because he appeared perfectly all right," she said.

Among the many Japanese Americans mourning the sudden death of Smith was Grayce K. Uyehara, EDC redress chairperson. "Dr. Smith presented one of the strongest testimony in support of Americans of Japanese ancestry and their legitimate claim for redress at the New York hearing of the Commission on Wartime Relocation and Internment of Civilians on Nov. 23, 1981," Uyehara said. His testimony was given full support by the National Council of Churches and the United Presbyterian Church.

The Stamford, Ontario-born Smith was the son of a United Presbyterian manse, or rector. The graduate of Pittsburgh-Xenai Seminary in 1928, he served a year as pastor of two rural churches near Beaver, Penn. Then the Presbyterian Church USA assigned him to Japan as a missionary when World War II forced his imprisonment for six months.

Smith was awarded many honorary doctoral degrees, most notably one from the Japan International Christian University.

Mr. and Mrs. Ben Ohama and Hiroshi Uyehara, members of the Philadelphia JACL redress committee represented the chapter at the funeral service held on Jan. 19 at the First Presbyterian Church in Willow Grove. The chapter will send a remembrance to the Japan International Christian University Foundation in New York.

Dr. Smith is survived by his son John C. Jr., daughter Louise Adelle Woodruff, five grandchildren and one great-grandchild.

Sansei cadet delegate to Pentagon meeting

WHITTIER, Ca. — Cadet Richard T. Imon, AROTC, at Calif. State Univ., Fullerton, has been named as one of the 10 state delegates to attend the 1984 DOD/ROA Mid-Winter Conference and Pentagon Seminar in Washington, D.C., on Feb. 19-22.

The 19-year-old son of Mr. and Mrs. Frank M. Imon is sponsored by Maj. Howard Graber, Jr., AUS-Ret., of Santa Monica. Imon, the youngest delegate, will be one of the select cadets asked to be at the National Guest

reception.

The history major last summer authored a documentary entitled "80 YEARS IN AMERICA: A Pictorial Essay of The Imon Family (1903-1983)." #

Dry farming, pheasant club keep Yukio Isaki family busy

HANSEL VALLEY, Utah—Yukio Isaki family's backyard takes in 15,000 acres of sagebrush and fields of winter wheat. It is an open land, hedged with rolling hills. And dotting the area are sheds for 30,000 pheasants.

Isaki operates Gamebirds Unlimited, a pheasant club. He, his wife Hiroko and daughter Ellen, 11, are the sole full-time residents of North Promontory Valley. Two other families live over the hill.

The Isakis live in solitary independence and are the only Japanese household in the world, Isaki tells his friends, who dry farm—without irrigation—and operate their particular type of pheasant club.

Isaki and Ellen, her hair pushed up into a baseball cap, greet club members and supervise the pheasants. Their year-round routine revolves around the birds. In the winter, a brood stock of 5,000 are tended. At least that many are kept after the hunting season because half can be lost in winter storms.

In the spring, Ellen and her mother collect the eggs and put them in an incubator. When chicks hatch, thousands are transported to the sheds. "You also have to improvise with whatever you have," Isaki said during a December interview with Anne Mathews, staffer for The Salt Lake Tribune. Mechanically inclined, Isaki can fix cars, tractors, well pumps and clean latrines.

Life in the valley isn't easy. Hiroko Isaki, who is from Japan, takes Ellen every school day 11 miles down the road to a neighbor who drives her two daughters and Ellen to Interstate 84. The school bus picks them up and journeys 30 miles to Bear River Middle School. The daily trip takes 90 minutes.

Ellen confides that there are only two other Japanese students in her school but being a minority has not been a problem. Although she lives too far from friends to invite them home, she has many friends at school.

The farm/pheasant club venture is a joint effort of Yuki and his brother, Ted, who is in charge of the dry farm. Isaki said they bought the acreage in 1966. They first dry-farmed but found it wasn't profitable enough. So, they established the game club after talking with their land appraiser.

Although living can be uncertain—what with no close neighbors, no corner grocery store or sushi bar, the Isakis like to live by themselves. Yuki admits the family doesn't even have a telephone. "I don't want people calling me all day to ask how the road is or what the weather is like," he said. —From Mitsugi M. Kasai, Salt Lake City. #

People in the News

Courts

Retired Honolulu District Judge Russell K. Kono was one of six honored with meritorious service awards issued by Chief Justice Herman Lum at the state judiciary's annual employee recognition ceremony, Jan. 18. He served 24 years with the judiciary, having the longest tenure of all district judges. Also honored were Hanae Yasuda, asst. mgr. of violations bureau; Satoru Tamura, deputy superintendent of juvenile detention operations; and Roy Murayama, penal summons/bench warrant section.

Government

Serving a second term on a 10-member Chicago Mayor's Council on Aging is Arthur T. Morimitsu, active JACLer, American Legionnaire and English editor of the Chicago Shimpo. The council advises the mayor and his office of senior citizens and handicapped.

Health

Dr. Michael C. Hosokawa, professor of health education at the Univ. of Missouri, was keynote speaker and workshop leader at a conference of health educators held at the Univ. of New South Wales in Sidney, Australia. Health educators from throughout Australia, New Zealand and Tasmania attended. #

Military

Monte M. Fujita of Los Angeles assumed the presidency of the 100th/442nd Veterans Association, succeeding Jack Wakamatsu of Venice, at the Jan. 28 dinner at New Otani Hotel. Special awards were given to retired Justice John Aiso, May Fujita, Kay Okitsu and Emi Takasugawa.

Medicine

A symposium on the relationship between psychiatry and the business world will be held Mar. 15-16 at Torrance's Del Amo Hospital. Moderating the Mar. 15 afternoon panel will be Ted J. Takagi, M.D., past president of the Del Amo Hospital medical staff and presently the physician-member of the hospital board of governors.

Religion

Ryo Imamura, Berkeley psychotherapist/priest, was elected to the Buddhist Peace Fellowship presidency, at its January meeting. Details on the BPF activities may be obtained by writing to PO Box 4650, Berkeley, CA 94704.

Sports

Tennis pro and Wimbledon doubles champ in '75 Ann Kiyomura of San Mateo and San Mateo dentist David Masaaki Hayashi were married Jan. 21 at United Presbyterian Church, Portola Valley. She is the youngest child of Harry and Hisayo Kiyomuras. Groom is the son of Eiko H. Fujimoto and the late Hideo Hayashi. Ann continues to be one of the top doubles players on the Virginia Slims professional tennis circuit. She has won the doubles title at Boston with Jo Durie. #

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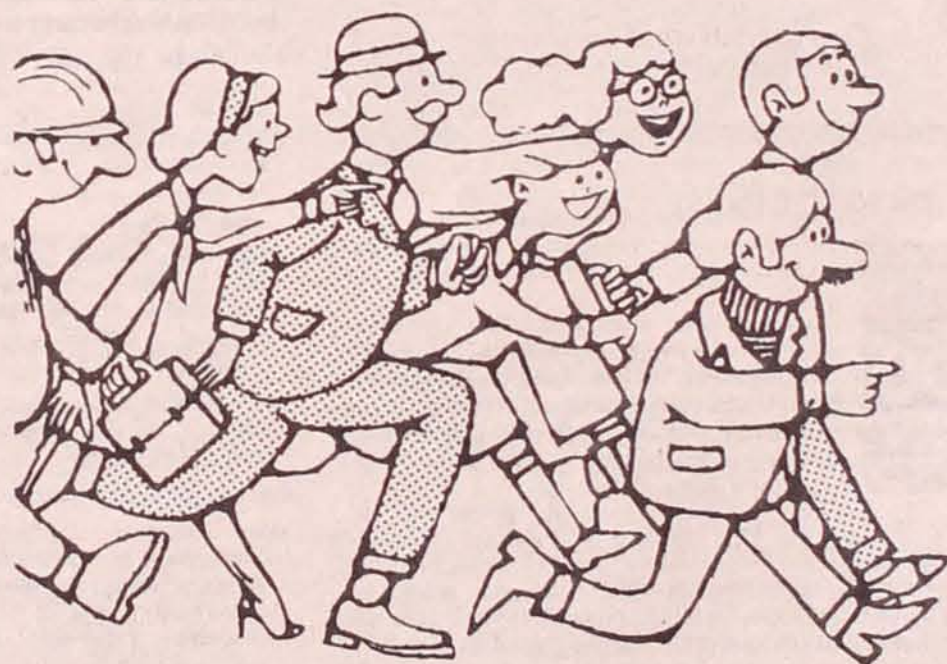
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Go For Broke, Inc., set for national campaign

SAN FRANCISCO—The Go For Broke, Inc., a national Nisei veterans association formed last year "to preserve, perpetuate and disseminate" the story of the 100th-442nd and Military Intelligence Service throughout the nation is planning on a big direct mail campaign

Matsui to address Denver's testimonial for Min Yasui

DENVER, Colo.—Rep. Robert Matsui (D-Cal.) was named principal speaker at the community testimonial dinner for Min Yasui being held Saturday, Mar. 3, at the Regency Hotel. Proceeds are going to the Min Yasui Coram Nobis Fund-JACL.

Yasui had served as director of the Denver commission on community relations since its inception in 1967, laying the foundation for numerous ethnic, religious and neighborhood communities to understand each other. He previously was a member of the commission since 1959.

Among the Nikkei co-sponsors are the Mile-Hi JACL, Ft. Lupton JACL, Community Graduates Program Committee, Colorado Japanese Assn., Denver Buddhist Church, Denver School of Judo, Brighton Japanese American Assn., Denver Central Optimists, Nisei Post 185, Tri-State Buddhist Church,

shortly.

K. Tom Kawaguchi of Richmond, executive director for the group, said appeals would be made to Nisei veterans to join and help in their fundraising drive.

He said that his group now has 170 members with many veterans in Northern and

Simpson Methodist Church, Bando School of Dance.

Among the community groups participating in the testimonial are City-County Commission on Community Relations, the Roman Catholic Archdiocese of Denver, Colorado Council of Churches, Anti-Defamation League of the B'nai B'rith, Allied Jewish Federation, NAACP of Denver, Latin American Educational Foundation, Latin Chamber of Commerce, Latin American Research and Service Agency, Inc., National Conference of Christians and Jews, and KMGH-TV.

Dinner will be served from 7:30 p.m. Gus Amole will be emcee. Tickets are obtainable from Min Yasui Coram Nobis Fund-JACL, treasurer Dale Arnold, 705 Agate St., Broomfield, CO 80020 at \$40 per person or George M. Kaneko, 3333 N. Federal Blvd., Denver 80211. Contributions of \$250 patron or \$100 sponsor are tax deductible. #

Torii head of Chamber of Commerce

LOS ANGELES—Koshiro Torii, president of Marukyo, USA, Inc., was re-elected to another year as head of the Japanese Chamber of Commerce of So. Calif., during an election held Jan. 26 at New Otani Hotel.

"It will be a busy year with some 330 Japanese Olympic Games delegates visiting Southern California," noted Torii. On the 1984 agenda will be the Los Angeles-Nagoya Sister City's 25th anniversary celebration, Little Tokyo centennial program, and Nisei Week Festival.

Fred I. Wada, an International Olympic Organization committee member, was named board chair. He will be in charge of hosting the Japanese athletes.

On the cabinet are Noritoshi Kanai, Hiroshi Kawabe, Henry Onodera, Tatsuo Miyatake, Robert Takeuchi and Yukuo Takenaka.

A certificate of commendation was presented to the organization by Linda Kawakami, aide to County Supervisor Mike Antonovich. #

Southern California and Hawaii.

\$200,000 Goal

A goal of at least \$200,000 had been set for its current fund drive and over \$20,000 has already been received, he said.

Leaders of the group have supported and helped to organize the U.S. Army's Go For Broke/Yankee Samurai exhibit which has been successfully shown at the Army museum in the Presidio of San Francisco, at the Los Angeles County museum and several other places.

The exhibit is scheduled to open this spring at the Pearl Harbor U.S.S. Arizona Memorial.

Plans are being made to show at the Citadel in South Carolina (West Point of the South) and the Smithsonian Institution in Washington, D.C.

Other Program Efforts

The group is working to have a U.S. commemorative stamp issued honoring the Nisei soldiers in World War II.

Membership in Go For Broke, Inc., is open to all, veterans and non-veterans, Kawaguchi pointed out.

Kawaguchi also revealed that his group has been occupying space at 1855 Fulton St. in San Francisco since last September.

"We had to have a place to store our exhibit, artifacts and other things we had collected, he said, adding that the sizable rent for the space is now a part of the group's expenses.

The non-profit, public edu-

cation group has been approved as a tax-exempt organization by both federal and state authorities. Kawaguchi also stated.

Campaign Committee

Gen. Mark W. Clark, retired, commander of the U.S. 5th Army which the 442nd was attached for much of the time in Europe during World War II and now president of Citadel, is chairman for Go For Broke, Inc.'s honorary committee.

Other members of the honorary committee are:

Brig. Gen. John Weckerling, retired (MIS); Col. Kai Rasmussen, ret. (MIS); Sen. Daniel K. Inouye (442nd); Sen. Spark M. Matsunaga (100th, 442nd, MIS); Rep. Norman Y. Mineta; Rep. Robert T. Matsui; Gov. George R. Ariyoshi, Hawaii governor (MIS); Hershey Miyamura, medal of honor winner (442nd); Orville Shirley (442nd); and Mike Masaoka (442nd).

Rudy Tokiwa is president of the group's board of directors with William Nakatani as secretary. Other directors are:

Henry H. Goshio, James M. Hanley, Shigeo Kihara, Wilson Makabe, Shig Miyamoto, Arthur Morimitsu, Harold Riebesell, Ron Wakabayashi, Jack Wakamatsu and Sam Y. Yada.

Kawaguchi's deputy director is Hiro Takusagawa and Chet Tanaka is the group's executive secretary.

Other officers are Tom Machida, finance officer; Robert Katayama, legal officer; Harry Kawaguchi, administrative officer; Richard Hayashi, archivist; Wally Nunotani, property officer; Daisy Satoda and Tad Hirota, public affairs officers; Paul Hara, video communications officer; and Brian Buhl, librarian. #

'Invisible Citizens' due Feb. 26 on PBS-TV

BROOKLYN—"Invisible Citizens—Japanese Americans", an hour TV documentary due on Public Broadcast Stations on Sunday, Feb. 26, 10 p.m. (EST/PST) focuses on the WW2 Evacuation experience, interviews with six survivors, a bit of the CWRIC hearing, according to Robert Motoki, executive director of Long Island Consulation Center, who assisted producer Keiko Tsuno of Downtown Community TV Center and the WNET/13 TV Laboratory in the project.

Local JACL chapters have been encouraged to call on local PBS stations and suggest panel discussions immediately after the nation-wide showing. #

Mathematics study gap between U.S., Japan widens; educators frustrated

CHICAGO—The average Japanese high school student is better at mathematics than 99 out of 100 typical American high school students, according to a recently completed study that tested a large sample of teen-agers from both countries.

The highly publicized comparisons between the two groups, including those cited by the National Commission on Excellence in Education, were based on international tests given in 1965.

"It has really gotten much worse since then," said Herbert Walberg, a professor of urban education at the Univ. of Illinois at Chicago. "The Japanese have improved since the 1960s, and our students have gone downhill."

The findings were based on a national mathematics exam developed by the Educational Testing Service of Princeton, N.J., and given to a random sample of 9,582 Illinois high school students in 1981. The same was given to 1,700 Japanese students of same level.

Walberg noted that Illinois students tend to score at or slightly above the national average, and thus could be considered a representative sample of American students.

About 90% of Japanese graduate from high school, compared with about 75% in the United States. By contrast, in many Western European nations, fewer than half of the high school-age students graduate.

In the last 12-nation study of mathematics, published in 1967, Japanese teen-agers ranked first while Americans were ninth. A 1970 study of science in 13 countries also found the Japanese first, while U.S. students were seventh.

The researchers say that many factors contribute to a huge achievement advantage for Japanese students. They go to school longer than American students, 240 days per year versus about 180 in the United States.

Walberg pointed out that at the urging of U.S. advisers after World War II, the Japanese developed a "mass education" system based on the American education model, which attempts to get as many students as possible to finish high school.

"But here, too, Japan has surpassed the United States," he added. "By the 10th grade, even our best kids could not cope with the level of math taught in the Japanese schools."

Educators said highly competitive national entrance exams for aspiring university students create an "intensity" in Japanese schools that is virtually unheard of in the U.S.

"They have a great advantage with a national curriculum and nationally approved textbooks. They can be assured that all children are learning the same material," Walberg said, noting that the U.S. is "about the only industrialized country that has no national education standards."

"Math is clearly their (Japan's) strong suit, but I do think the evidence shows we're falling further and further behind," said Stanford Univ. education professor Michael Kirst, who has studied Japanese schools.

Thomas Rohlen, a former Univ. of California professor who spent seven years studying Japanese schools and business, urges the federal government to help set national standards for American schools.

But in his book, "Japan's High Schools," Rohlen finds much to criticize about Japanese education. Students there, he wrote, become "virtual information junkies," memorizing facts but rarely learning to think about or debate ideas. He called the university exams the "dark engine driving the high school culture." #

LITTLE TOKYO LIFE (No. 5):



This is a pause in the search to determine when "Little Tokyo" first made print and relate those interesting facets from the U.S. Immigration Commission Reports (ICR) about the heydays of Issei in Los Angeles in the 1900s. I can hear my

late dad spin similar stories of those years as he had come in 1904. He was 20 years old then and remembered those days well while we went sightseeing on Sundays.

Driving in San Fernando Valley from downtown L.A., he often recalled the acres of berries being grown between the railroad tracks and San Fernando Rd. The area where the P.E. red cars (interurban trains) crossed San Fernando Rd. at Glendale Blvd. was called Tropico and known for its concentration of Japanese berry farms.

According to the ICR, immigrant Japanese farmhands of Los Angeles county first settled in the Tropico-Glendale area in 1898—helping to convert hay ranches to strawberry farms. That first colony of 50 Japanese was hired to work 50 acres at \$1.35 a day.

So it was, by 1902, other agricultural communities within a radius of 20 miles from 1st and San Pedro Sts. burst with Issei growing berries and vegetables. Japanese in Moneta (15 miles S near Western Ave. and 166th), Perry, Strawberry Park and Gardena ranked No. 2 (behind Tropico-Glendale) in berry and truck crops. Then followed the areas of Monrovia (18 miles

The Heydays of the 1900s

By HARRY HONDA

NE), Arcadia, Santa Anita, and El Monte; the Montebello area (8 miles E) with Newmark, Laguna, East Los Angeles, and Fruitland; West Adams (3 miles W) and Burnett (unable to pinpoint but south of L.A. since its mail was addressed RFD, Long Beach, CA). The West Adam farms (my dad said) were smaller and existed in the flat areas west of Normandie to about Crenshaw Blvd. As a youngster, I remember visiting the Yasunagas on Eighth Ave. near Montclair in the 1920s and the acres westward were practically open field... The Chinese and Italians farmers, of course, preceded the Issei in the Southland. The ICR also notes Burnett was the center of Japanese flower growers... The P.E. red cars attracted workers to the farms around the county.

A 1905 'Little Tokyo Mystery' Colony

We are tracking down the story of a Yamato Colony-type project which was started in 1905. A former member of the Japanese Diet led 10 families, each with 30 farmhands, to settle about 14 miles north of L.A., each owning from 5 to 50 acres to grow hemp and berries. But the land was poor and there was not enough water. Then the price of berries fell in 1907, the colony broke up and by 1908 the village was deserted. Anyone know the name of this village and where it was?

Here's a unique perception. The ICR agents observed, "Japanese farmers were anxious to succeed... (and) had the best chance to profit because of the advantage they had in getting labor. The Japanese workers got the same pay as the

white workers but still less than what the white farmer paid for his white help." Plus the Japanese farmer had another advantage, the ICR noted, hiring the "cream of the crop" among the Japanese. The pay was \$1.25 a day to start plus lodging to pick berries—10 hours a day, six days a week. It went up to \$1.60 a day.

During the 1900s, the Japanese required very little capital to become an independent farmer, the ICR agents added. Leasing hay ranches from landowners was simple as they paid rent in advance in cash or equal installments. The tracts were small and growing berries and vegetables needed little or no tools—most of the work was by hand. The Japanese banks were also liberal with loans in those days.

Such being the situation, most Japanese farmers "want to remain", the ICR agents were told in 1908. A survey of about 90 in L.A. county showed 57 wanting to stay, 21 in doubt; 44 were married, 35 single; of the 44 married, 34 had wives in the U.S., the other 10 were either in Japan or Hawaii; 18 had been in the U.S. over 10 years, 40 between 5 and 9 years, and 22 under 5 years. You can blame the grandeur and charm of California (finer weather, easier living, etc.) for most Issei wanting to remain once here, though overwhelmingly the young Japanese had emigrated to the U.S. to work several years, accumulate savings and return in triumph to their native village homes. Incidentally, that charm was working when the first Indians arrived eons ago and it still beckons. #

CWRIC

Continued from Front Page

States in 1901 and resided here until his death 50 years later ... In 1906, he started an employment agency.

"With Pearl Harbor, my father's world came crashing down. Not long after December 7, the FBI in one of their ruthless sweeps, routed us out of bed in a dawn raid, searching our house recklessly, then handcuffed my father and led him away. We were not to know where, for how long, or why he was being taken away ...

"That moment when I watched in wretched helplessness as my father was being led away in shackles, I was inflicted with a deep wound which has never healed. Were we so undesirable? Were we so expendable? Was I Japanese? Was I American, or wasn't I? My confused teenage mind was reeling. Left behind with myself were my invalidated mother, two brothers, and a ruined business, once successful ...

"We were not to learn until our arrival at our second detention camp that my father had been moved from prison camp to prison camp, along with German and Italian prisoners of war. He was finally in two years, after his fifth move ... allowed to join us in yet another barbed-wire enclosed compound in the desert of Wyoming ...

"Finally and briefly, I have an exhibit. For those who would deny the reality of internment of prisoners, I have a piece of evidence [holds up blue denim jacket with white number]. I assure [you] this was not picked up at the war surplus store. It is a prison uniform worn by my father. These are his serial numbers on the back. It is about four sizes too large. He was a slight man. He brought this home as a souvenir for his children as he had from other trips, for history's sake, he said.

"He told me that the trousers of the uniform was of the same denim, but on that one the seat of the pants were stenciled in white paint, two large letters: 'P.W.'—prisoner of war."

—Kiku Hori Funabiki, San Francisco

Testimony of Some Swept Up by the FBI

- (By a Terminal Island fisherman, born 1900; owned three sets of nets worth \$22,000 at the time): "One morning ... the FBI came and began to arrest every male who had a fisherman's license. When they came for me, I ... begged them to at least give me a chance to put on my shoes and socks, but they ignored me and I went out with slippers, no socks. They said I would be coming right back. Instead, I was taken to the Immigration Building in San Pedro and on that very same night, shipped to Fort Lincoln, North Dakota, with the blinds drawn. I learned how cold North Dakota, at Bismarck is ... I still didn't have my shoes and socks and the weather was 30 degrees below zero. I begged the guards to please let me use shoes; they just ignored me. I was forced to wrap clothing around my feet in order to stand in line to get into the messhall to eat. I went to the messhall standing in line (with) no shoes, no socks, and the third day I had frost bite—I couldn't go ..."

—Henry Murakami, Temple City

- (From an Issei captain of 200-ton tuna boat, started in 1917 on Terminal Island): "I want to emphasize ... that prior to the war, I was a tuna clipper captain, a rather significant position at that time ... But after the war, not being able to resume [this] lucrative occupation, I was forced to accept a very low position as a [live-in] servant. It is a source of bitter memories to recall how my oldest son, a commissioned officer in the U.S. Army, had to come through the back door, the servants' entrance, to visit us when he returned from overseas. *** Surely, in fairness and justice, we should receive some ... restitution for all that we lost, particularly for our offsprings whose entire life was disrupted."

—Kiyoo Yamashita, Los Angeles

- (And the son of Kiyoo Yamashita, 30-year career Regular Army officer, served in Pacific): "He [father] had been picked up by the FBI ... on unspecified charges and shipped to an internment center in North Dakota. Without the head of the family, how does a mother, with three children, move out of a house where they have lived for years? Bitter memories of trying to dispose of furniture, a fairly new car, my father's precious sextant and chronometers, and the forced sale of accumulation of years of living to grubby, calculating and profit-seeking scavengers are still vivid."

—Kansi Yamashita, U.S. Army, ret.

Travel Restrictions

- (From a 16-year-old Nisei orphan girl; her mother and father haddied in 1934 and 1937, leaving two younger brothers; she also had a 20-year-old sister who had just been released from a tuberculosis sanitarium when news was received on

pacific citizen

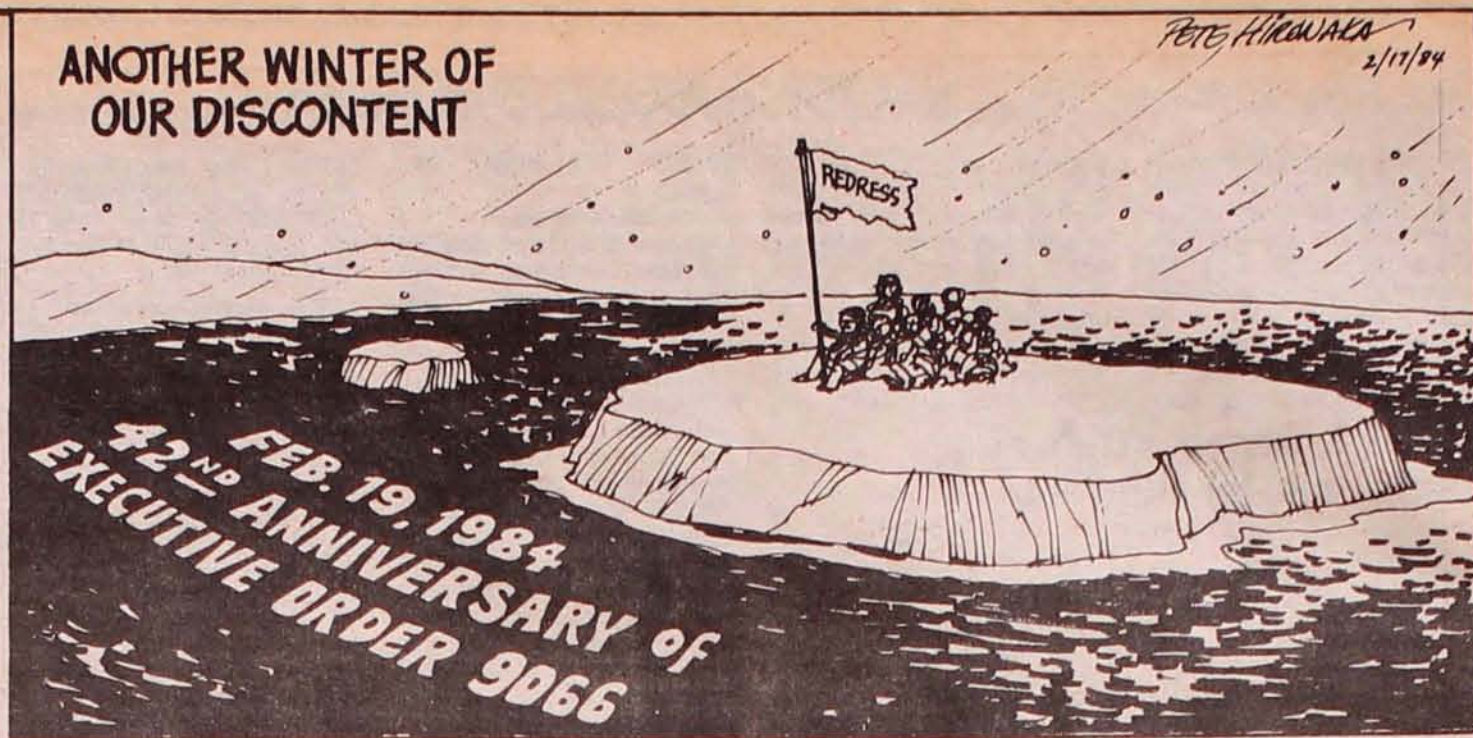
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ANOTHER WINTER OF OUR DISCONTENT



April 14, 1942, that her sister's condition had suddenly turned critical): "I went ... to the Western Defense Command to obtain permission for my two brothers ... and me, to travel to Salem [Oregon] immediately. The authorities called the hospital to verify the need for our travel ... and they were likewise apprised of the critical emergency nature of the trip.

"The frustration and the agony of the four-hour wait for permission to leave Portland is still very vivid in my mind ... When we arrived at the hospital in Salem, some two hours later, my sister had died, the body had been removed, and no one could be found to give me details ... The callous manner in which we were treated and the insensitivity of everyone we encountered have left an indelible memory.

"I evacuated with my two brothers ten days later. The decision was made by me then, and I assumed the role as head of the family though we were all minors. We were offered no counselling or guidance by any group or agency when we were processed at the detention center, though it was evident that we were three very young and unsupervised children."

—Mrs. Helen Matsue Yamahiro Murao, Chicago

Family Breakdown

- "I am an American-born citizen, and at the time of the evacuation had two young children, and was pregnant with a third, later born at a stable in [the] Fresno Assembly Center. "We lost our home, our business, and all our possessions ... My husband ... was separated from the family and sent to

'Mr. Chairman and Members of the Commission, would you have any answers for my children?'

Santa Fe Justice Department Camp ... later he was [sent] to Japan. My father-in-law and brother were also sent to Japan ... and I alone and destitute had to work for \$16 a month to support my children and care for my mother-in-law who was chronically ill, and soon afterward died of cancer.

"Those final days at Tule Lake, I felt so lonely and abandoned that I readily burst into tears, and whenever the children saw me cry, they would ask me: 'Mommie, why cry, why cry, why here?'

"Today I visualize those things that took place in that empty room at Tule Lake, after most of the detainees had left, and we were left alone to shift for ourselves. How frightening it must have been for my children, and yet I had no word of consolation or answers for their questions. They were so young, and they were so little.

"Mr. Chairman and Members of the Commission, would you have had any answers for my children?"

—Violet Kazue de Cristoforo, Salinas

Inside the Barbed-Wire Camps

- (By a Nisei dentist who had volunteered for military service but had been rejected; later inducted and served with the 442nd Regimental Combat Team):

"One day, when I had been at Gila for awhile, a train arrived from Tulare Assembly Center after some 20 hours of sweltering heat. Among its passengers was a small infant and by the time he arrived, he was suffering from exposure. I was holding the child as the physician administered fluids to the desperately dehydrated child. Suddenly, I felt his leg twitch and his body went limp as he died in my arms. I will always vividly recall this incident. I don't even think I cried at my dad's funeral, but this I [will] always remember."

—Dr. Kiyoshi Sonoda, Los Angeles

Degradation

- "The degradation the young girls who never even knew what a physical examination was, were told to stand in line, take off their clothes and subjected to vaginal examination

Continued on Page 7

MUSUBI: by Ron Wakabayashi



Redress: Who Pays?

San Francisco

We have JACL chapters located in 25 states, the District of Columbia and one in Japan. We have members in 36 states. The distribution of the membership reflects the Japanese American population, meaning that the concentration is on the West Coast. The correlation of our population with Congressional votes translates into a situation where we have our smallest population, in areas with the greatest number of Congressional votes.

In this situation, how is the JACL and the Nikkei community to impact the Congress of the United States and achieve passage of any redress legislation? With a further complication that the federal budget deficit looming as the major issue in the upcoming presidential campaign, our mission is further complicated, since the Matsunaga and Wright bills have a price tag around 1.2 billion dollars.

I've been told that the campaign for Issei naturalization cost over a million dollars and took over six years of work. A million dollars in the 1950s is a great deal more than it would be today. The cumulative total of JACL expenditures for redress since 1978 would not be half the naturalization total. Bear in mind, that the naturalization bill did not have a budget impact, nor was the national economy in the condition that we confront today.

The Nikkei community is clearly an underdog in this legislative campaign in view of the practical matters that confront us. There is no question that we are right. An independent Federal Commission has already acknowledged the correctness of our position, an understanding long held in the Nikkei community.

Rights exist to protect a minority from the tyranny of a majority. Rights are a protection against might. What this campaign represents is the extent to which America adheres to the stated doctrine of our Constitution. In this aspect, the campaign belongs to the American people, not 114 JACL chapters.

#

CAREER OPPORTUNITY

PC Editorial Assistant

The Pacific Citizen is seeking a full-time editorial assistant. Duties will include newsgathering and news writing, copy editing and proof reading. Familiarity with cold-type operation and camera-ready paste procedures. Preferred candidates should have a BA/BS degree in journalism, English, related field or comparable work experience. Typing skills of at least 35-40 wpm. Prior newspaper experience is preferred. Photography skills and knowledge of 35mm camera helpful but not required. Some evenings and weekend hours required.

Candidate should be familiar with the Japanese American community at large and/or Japanese American Citizens League.

Salary range: \$900 to \$1,300, depending on qualifications and experience.

Persons interested should submit resume and samples of prior work to the Pacific Citizen, Box 33, 244 S. San Pedro St. #506, Los Angeles, CA 90012. Deadline for submission of resumes/work samples is March 3, 1984.

FROM THE FRYING PAN: by Bill Hosokawa

Unexpected Things About Japan



Things I didn't know about Japan until recently:

- While the Democrats tells us large numbers of Americans are going hungry and Republicans say they have no idea how many there are, 89% of Japanese in a recent poll said they were in the middle class. "At what level would you put your standard of living," they were asked, and 55% said middle, 27% said lower middle, and 7% said upper middle.

(What would the results be of a similar poll among Japanese Americans?)

- Another Japanese poll showed that fewer companies are granting automatic pay raises. Annual pay increases are becoming smaller for workers reaching their late 40s, and more firms are adopting a wage system based on position or ability.

- Oddly enough, the Japanese Communist Party has a somewhat larger annual income than the governing Liberal Democratic Party. The LDP depends primarily on donations from big business, but the Communists, Socialists and Komeito have substantial income from business activities such as the sale of party newspapers.

- In another survey only 2.3% of Japanese men but 4.1% of Japanese women said they would never marry. Perhaps there is a hint as to the reason for the difference in another poll that found 70% of men wish their parents to live with them after marriage; 50% of women said they would accept this conditionally, and 33% said unconditionally.

- The five leading leisure activities among Japanese, considered by many to be workaholics, were found to be: dining out, taking domestic sightseeing trips, driving (presumably what we used to call joyriding), playing card games, and drinking at bars and pubs. A casual visit to Tokyo raises the suspicion that if male pollees had been honest, drinking as a pastime would have climbed a notch or two.

When pollsters asked what leisure activities were engaged most often, listening to music (tapes, records, FM radio) led with 72.1 times a year. Gymnastics (60.4) and playing Western musical instruments (54) followed. Jogging and Japanese dancing were well down the list.

The most expensive leisure activities were overseas travel, sky diving and flying hang gliders, golf, yachting and skin diving, and skiing.

- Foreign beer accounts for only 0.4% of Japan's beer consumption, but imports have arisen by about 30% a year for the last five years. Japanese brewers rather than trading companies are active in the import business. Kirin Beer, with 61% of the domestic market, is tied up with Heineken. Sapporo, with 20% of the market, is associated with Miller's. Asahi with 10% has links with Loewenbrau. Suntory Beer, with 8% of the market, imports Budweiser and, says JETRO's Focus Japanese magazine, the competition is fierce.

- Hajime Karatsu, managing director of Matsushita Communications Industrial Co., has an interesting approach to the U.S.-Japan trade imbalance issue. He writes: "According to 1982 figures, Japan's exports to the U.S. totaled \$36.3 billion, while U.S. exports to Japan amounted to \$24.1 billion. This translates to a yearly per capita Japanese purchase of \$204 worth of U.S. goods, while each American bought only \$156 worth of our products. To correct this imbalance, Americans should purchase more from Japan. It is foolishly illogical to insist that both nations import the same amounts when the U.S. has twice our population."

Can anyone find a flaw in his logic? #

● Vietnam Memorial

Two articles in the Feb. 3 PC are of particular interest to me. I thank Akiji Yoshimura for identifying the individuals being sworn into the Army as I subsequently met so many of these fine men during World War II. As for the Nikkei names on the Vietnam Memorial provided by Sachio Saito of Washington, D.C., I'd like to add the name of Army CWO James H. Ishihara of Honolulu, Hawaii, born 17 July 1922 and deceased 10 March 1963. His name is in Panel 1E, Line 19.

In 1967, I was given lunch at an intelligence unit on the outskirts of Saigon. The doorway to the structure had a sign that identified it as the Ishihara Hall. I was informed that it was to honor CWO Ishihara. He probably is the first Nikkei to give his life in Vietnam.

SPADY A. KOYAMA
Col, AUS-Retired
Spokane, WA

Please add the name of PFC Bryan Mukai, U.S. Army, killed 10 Apr 1968. He served with the 101st Airborne Division.

I'm sure there must be more than the 56 names listed. I hope others will respond so that we can have a complete list of Nikkei killed in action of that unpopular war.

MAS AKIYAMA
Spokane JACL

It was highly unusual to hear from two readers from the same chapter on the same subject the same week. Our thanks to them.—Ed.

● Sansei view

I am a 27-year-old Sansei, and I am writing to express my anger and disgust at the arrogant pronouncements

made by Toyoko Yamasaki in her dialogue with Masayo Duus. Her views, her pulp novel, and the subsequent exploitation film produced for NHK-TV are full of lies and distortions.

First, Yamasaki misrepresents the Issei when she refers to the "Issei grandfathers who built Japanese society." Yamasaki is confusing her own rabid Japanese nationalism with the understandable pride that the Issei had in their cultural heritage. What was actually built here in the U.S. by the Issei (including grandmothers) was something that Yamasaki cannot comprehend: Japanese American society—which is neither Japanese nor white American, nor is it half-Japanese and half-American.

Yamasaki slanders the Nisei, whom she describes as "caught between two fatherlands." Yamasaki should be advised that the Nisei were born and raised in the U.S. and that there is no gene for Japanese nationalism. For Yamasaki to represent the WWII conflicts of the Nisei as split loyalties is absurd. The conflicts imposed upon the Nisei by racist government policies consisted largely of the conflict between loyalty to the democratic ideals of the U.S. and the reality of their actual status as second-class citizens. Those Nisei and Kibei who fought in the 442nd/100th and the Military Intelligence Service did so because they opposed the racism of Nazi Germany and Imperial Japan.

Yamasaki confidently characterizes the Sansei as being

Letters

"ashamed of our fathers who were led off to the detention camps quietly like sheep."

Yamasaki then takes it upon herself to try to correct this situation by telling Sansei the "truth" about the Nisei generation! Yamasaki has no credibility on this topic, and no insights into relationships within the Nikkei community. It's apparently not relevant to her that Sansei are the sons and daughters of Nisei, and that this relationship between parents and children, while not universally ideal, has its basis love and respect.

These distorted views and the fact that they are being promoted by NHK-TV are more than just irritating. Since I began working on the redress/reparations campaign four years ago, I have realized that views like Yamasaki's have been used repeatedly to justify opposition to the Japanese American campaign for equality and justice.

Yamasaki states that she wrote "Futatsu no Sokoku" to fulfill her "social mission" of "passing on historical facts to the Sansei, to tell them about it." She need not bother to camouflage her motivations with such hypocritical and self-righteous twaddle. It's clear that Yamasaki has no "social mission." She and NHK-TV are just doing their job: making a buck off of her warped perspective and her distortions of the history of my people.

SUSAN HAYASE
San Jose, CA.

● National Identity

James Araki's "Sanga Moyu: The American Reaction" (PC 1983 Holiday Issue) was puzzling. Mr. Araki may be well-versed in matters of literature, but he seems to be misinformed about Japanese popular culture. He also appears to misunderstand what it means to be an American.

Unfortunately, PC readers will have to disregard most of the first two paragraphs of Mr. Araki's article. The Sanga Moyu series has nothing to do with the Japanese fiscal year which begins in

April: NHK's Taiga drama starts in January and ends in December. Nor are the episodes shown on Saturday night; the first runs are on Sunday night, and reruns are shown the following Saturday afternoon.

Mr. Araki's views of the meaning of national identity are particularly disturbing. He states "I believe that one has to be born an American to fully understand what it means to be an American." Tell this to Tokie Slocum (died circa 1973) — an Issei who served in the U.S. Army in Europe during World War I, and then valiantly fought on the home front to regain the U.S. citizenship he was given for his distinguished military service but then deprived of by a racist law which forbid Asian immigrants to naturalize. [Slocum did regain his citizenship in 1936.—Ed.] Also tell this to the thousands of other pre-war Issei who would probably have naturalized if not for the Asian exclusion laws; yet as "enemy aliens" in relocation camps displayed the emblems of sons killed in battle as proudly as any "born" American — and arguably with much more reason for grief.

My daughter and son, who were born in Japan, think that they are Japanese. The only reason they are not Japanese is that Japan's patrilineal right-of-blood law grants citizenship through birth only to children whose father is Japanese (which leaves me out), or whose Japanese mother is unmarried (which leaves out my wife), or whose parents are unknown or have no nationality (which leaves out both of us).

If both of Mr. Araki's parents were unnaturalized Issei, then he was "born" an American only because the U.S. happens to have a place-of-birth nationality law. But surely being an American or Japanese or anything else for that matter, and knowing what it means to be whatever you are or think you are or would like to be if others would let you, is more than a matter of legal luck or lack of it.

WILLIAM WETHERALL
Chiba-ken, Japan

REDRESS PHASE FIVE: Minoru Yasui

HELP! HELP! HELP!

We need contacts in 24 states. Although JACL has chapters in 26 states, there are large regions of the United States where we do not have organized groups of JACLers or Nikkei to lobby for redress. Constituent contacts with representatives in Congress, especially with a national election coming in 1984, are important.

Broadly, there are areas with no JACL influence in the Deep South, in the New England states, and in parts of the Great Plains areas. The 24 states where there are no JACL chapters are listed alphabetically as follows:

ALABAMA	LOUISIANA	RHODE ISLAND
CONNECTICUT	MAINE	SO. CAROLINA
DELAWARE	MISSISSIPPI	SO. DAKOTA
FLORIDA	MONTANA	TENNESSEE
GEORGIA	NEW HAMPSHIRE	VERMONT
IOWA	NO. CAROLINA	VIRGINIA
KANSAS	NO. DAKOTA	W. VIRGINIA
KENTUCKY	OKLAHOMA	WYOMING

From some of these states come nationally important political figures. Some can be persuaded to vastly assist our redress efforts. Others can drastically hurt our chances. We need to establish contact and communications with any Nikkei, other individuals or organizations who will help our cause.

You can help. We beg of you, if you know individuals in any of the states listed above, please send us their names, addresses and telephone numbers. It would be helpful if you would personally ask such individuals to assist in the redress campaign. Your out-of-state friend or relative, or whoever, can write, telephone, or personally meet with their U.S. Senator or U.S. Representative to give them information concerning redress.

Informational booklets and other materials will be furnished by the National JACL HQ, 1765 Sutter St., San Francisco, CA 94115 (Tel. 415/921-5225).

If the response is sympathetic, such member of Congress or U.S. Senator might be asked to become a co-sponsor of the House bill, HR 4110, or the Senate bill S 2116. At a minimum, they should be requested to support redress.

Let us hear from you. We need help on the Atlantic seaboard, in the Deep South, and in the broad reaches of the Great Plains region. #

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Fashion Show — a Knockout



DRESSING (OTHERS) FOR SUCCESS—Marin JACL's recent Holiday fashion show at Dominic's raised over \$2,000, enabling the chapter to meet its Redress pledge and other obligations. Over 200 from around the San Francisco Bay Area enjoyed the attraction emceed by KPIX's Diane Fukami. On the committee (from left): seated—Rose Nieda, designer Masae Crossler, Yuri Hanamoto, Cynthia Yamoto; standing—Phyllis Yasumoto, Nel Noguchi, David Nakagawa, chairperson Toyoko Doi, Dennis Sato, Mary Tomita and Jean Abey; camera-shy—Mae Gotanda, Sharon Kuwatani, Beverly Matsuishi, Ellen Noguchi, Eleanor Osumi, Susie Sato, Carol Tateishi.

1000 Club Roll

(Year of Membership Indicated)
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Active (previous total) 260
Total this report 294
Current total 354

JAN 23-FEB 3, 1984 (94)

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Chicago: 4-Alice Higashiuchi, 21-Frank Kaz Kawamoto, 27-Hiro Mayeda, 15-Al K Nakamoto, 1-Harry Onishi, 24-Hiroshi Tanaka, 28-Chiye Tomihoro.
Cleveland: 1-Asae Honda, 1-May Ichida, 1-Tom Nakao, Jr., 1-Dr Craig Shimizu.
Detroit: 27-Arthur A Matsumura, 31-Minoru Togasaki.
Downtown Los Angeles: 16-Yoneo Narumi.
Fremont: 2-Keiko Okubo.
French Camp: 9-Hito Murata, 13-Hatsuo Henry Nonaka.
Fresno: 24-Paul N Takahashi.
Gardena Valley: 21-John K Endo, 12-Dr Ernest Terao.
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Oakland: 3-Sam Okimoto, 28-Jim S Okuda*.
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San Jose: 5-Teiji Okuda, 10-Travel Planners*, 16-Roy T Yamada.
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TOTAL TO DATE: 121 \$6,125
*—non-participant donor

PC Calendar of Events

● FEB. 17 (Friday)
West Valley—New Memb potluck, JACL Clubhouse, 6pm.

● FEB. 17-18
Las Vegas—Cultural booth, So Nev Multicultural Conf, Holiday Inn Ctr Strip; info 736-1716.

Sacramento — Camellia Festival River City Revue, McClatchy HS, 3066 Freeport Blvd, 8pm Fri/Sat, 1pm Sat, 486-9598.

● FEB. 17-19
San Francisco—Nisei VFW state re-union, Holiday Inn on Van Ness & Pine.

● FEB. 18 (Saturday)
Nat'l JACL Credit Union—Annual mtg, dnr-dance; Ramada Inn, 999 S. Main, Salt Lake City, 6:30pm.

Berkeley—Dnr mtg, Maiko Res't, 1629 Sn Pablo, 6pm; Min Yasui, spkr.

Las Vegas—Valentine dnr-dance, Convention Ctr Gold Rm, 7pm.

Monterey Peninsula—Lecture: Why Redress?, Mont Penin College, Rm 201, Judge William Marutani, spkr, 7pm.

San Francisco — Day of Remem-brance, Christ United Presby Ch, 1pm; Dr Peter Irons, spkr.

New York—Film: 'Nisei Soldier'/Day of Remembrance, JA United Ch, 255-7th Ave, 2pm.

● FEB. 19 (Sunday)
Salinas Valley—Remembrance, Salinas Ass'y Ctr, Sal Comm Ctr, 2pm; Judge William Marutani, spkr, 2pm.

San Jose—Redress Campaign candlelight parade, Buddhist Betsuin, 5:30 pm, Rep. Norman Mineta, spkr, at 7pm rptn at Wesley United Meth Ch.

Los Angeles—Day of Remembrance program, Noguchi Plaza, JACC, 244 S San Pedro, 1pm; Reps M Dymally, Ed Roybal, spkrs; Kinnara Taiko perf, 680-3729.

San Francisco—Film: 'Nisei Sol-diers', Palace of Fine Arts, 6pm; rptn, 7pm.

Chicago—Redressing EO 9066, Hei-wa Terrace, 920 W Lawrence, 2pm; Peter Irons, spkr.

● FEB. 21 (Tuesday)
Berkeley—Day of Remembrance program, Friends Ch, 1600 Sacramen-to, 7:30pm; Fred Korematsu, spkr.

● FEB. 25 (Saturday)
Florin—Inst dnr, Buddhist Hall, 5-8pm; Judge William Marutani, spkr.

Gardena Vly / Gtr LA Singles—Joint inst dnr-dance, Proud Bird Res't, 11022 Aviation Blvd, 7pm.

Sacramento—Crab feed, entrmt, Sac'to Buddhist Ch, 6pm; \$15 or \$6 for children under 12; proceeds to Nat'l Redress.

● FEB. 26 (Sunday)
New York—PBS-TV's 'Invisible Cit-izens: Japanese Americans', 10pm on most PBS stations (also WNET/13, New York, Mar. 2, 10pm).

San Gabriel—City View Hosp's Family Health: Parenting Your Adoles-cents, Mission Valley Free Meth Ch, 1201 S San Gabriel, 7pm; Dr Ed Hi-meno, spkr.

● FEB. 27 (Monday)
San Diego—Ann'l mtg, Ocean View UCC, 3525 Ocean View Blvd, 7-9pm; info 461-2010.

● MAR. 3 (Saturday)
Denver—Comm testimonial dnr for Min Yasui, Hyatt Regency Hotel, 6pm; Rep. Robert T Matsui, spkr.

● MAR. 4 (Sunday)
Los Angeles—Premiere of Buddhist art: Light of Asia, LA County Mus of Art (to May 20).

● MAR. 7 (Wednesday)
West Los Angeles—City View Hosp's Family Health: Heart/Hypertension, Nora Sterry Comm Lighted School, 1730 Corinth, 7:30pm; Gen Niwayama, MD; Thomas Kanegae, MD, spkrs.

● MAR. 9 (Friday)
Philadelphia—Ed mtg, Jack Ozawa res.

● MAR. 10 (Saturday)
San Francisco—Night at the Races, Tanforan Turf Club (Schol Fd bnft).

Mountain View — Shinnen Kai, Bud-dhist Ch, 575 Stierlin Rd, 10:30am-3pm.

● MAR. 17 (Saturday)
Carson—Steak dnr and Las Vegas nite, Gardena Buddhist Ch, 1517 W 166th.

Nat'l JACL Board meeting Feb. 24-26

SAN FRANCISCO—Four ses-sions, interspersed with breaks for lunch or dinner, are scheduled for the National JACL board / staff meet-ing over the Feb. 24-26 week-end at JACL Headquarters.

National President Floyd Shimomura is calling the ses-sion to order at 7 p.m. Friday and adjourn by Sunday noon. Agenda covers reports from the 28 national committees, national officers and staff. Much is expedited through consent calendar action (if there is no issue involved, the report is accepted unani-mously).

Except in executive ses-sion, JACL board meetings are open to members, but permission is required to ad-dress the body.

JACL IDC to meet at Jackpot Mar. 10

JACKPOT, Nev. —The Inter-mountain District Council will have its spring district meeting on Saturday, Mar. 10, at the Cactus Pete Con-vention Center here, it was announced by Hid Hasega-wa, district governor. The one-day session will com-mence at 10 a.m. Reports of

the National Board meeting will be presented.

Pocatello JACL are hosts for the meeting.

Hasegawa, who is serving his second term, is being as-sisted by Seichi Hayashida, 1st v.g.; Jay Inouye, 2nd v.g.; Saige Aramaki, treas.; and Alice Kasai, sec.-hist.

From PACIFIC SOUTHWEST: by John Saito



Hidden Trauma

Last week we attended the Riverside JACL installation. I installed the new of-ficers and used the short version installa-tion oath because the evening program appeared long.

The guest speaker was Dr. Ed Himeno, a practicing psychiatrist and a member of the mental health panel which presented testimony on the psychological impact of the internment before the Commission on Wartime Reloca-tion and Internment of Civilians in August, 1981 in Los Angeles.

Since then, Dr. Himeno and Dr. Ford Kuramoto have con-ducted workshops dealing with the mental health of those people affected by the internment. Unfortunately, I have not attended any of the workshops, but after listening to Dr. Hi-meno I will make every effort to attend those mental health workshops.

Dr. Himeno talked about a family which is currently under-going therapy. This particular family had moved to the Los Angeles area because of the husband's better paying position. The family had "relocated" from Mississippi, where the chil-dren, ages 3, 6 and 9 had their own bedroom and the mother had the services of a maid. In Los Angeles, where costs are higher, the family could afford only a 3 bedroom house without maid service. The wife and the children are complaining about the "relocation".

Our own "relocation" experience of over 40 years ago, al-though much more drastic and traumatic than the family just described needs further looking into. Those of us now in our 40s and 50s who were pre-teen and young teenagers in camp need to examine that period in our life, which might appear vague since we make statements such as "camp wasn't all that bad" or "all I can remember is the fun I had in camp" or "I was so young I don't remember."

If we are suppressing our real feelings then, according to Dr. Himeno, those feelings could surface in our children.

What I have written is surely an oversimplification of the problem for human feelings and attitudes are very complex and therefore I want to attend future workshops to unravel what might be mysteries of the past manifested in present day behavior.

BY THE BOARD:

Hospitality, Houston Style

By RONALD SHIBATA

Houston, Tex.

The Mountain Plains District Council meeting held in Houston, Texas, on November 10-12, 1983, completed my swing through the Mountain Plains District. I can now say that I have visited every chapter in the district and have gotten to meet many JACLers from throughout the area and make some new friends. One of the nice things about traveling to the different chapters is learning about the JACL membership from other parts of the country. The visit to Houston proved to be a real treat for somebody from Albuquerque.

My arrival in Houston at first seemed to be like any other arrival in another city in that I claimed my bags at the airport and caught a shuttle to the downtown airlines terminal. That is where all the similarity stopped. Once I arrived at the down-town terminal, I was greeted in a First Class manner by a chauffeur-driven luxury limousine which took me to the Four Seasons Hotel. This was only the beginning of the first class treatment, which all of us received from not only the hotel but the Houston Chapter. The Four Seasons is one of the finer establishments in downtown Houston. Akiko Watanabe, wife of chapter president Daniel Watanabe, is one of the sales managers for the hotel. She saw to it that our rooms were quite comfortable and that all aspects of our stay were most enjoy-able. If any of the readers of this article are planning a trip to Houston and want to be pampered in every way possible, I suggest that you give Akiko Watanabe a call. I do not think you will be disappointed.

* * *

As to the other aspects of our weekend, I found the member-ship of the Houston Chapter to be most gracious hosts. They showed us the meaning of "Hospitality, Houston Style" and made sure that we had a chance to partake in the Texas lifestyle, if only for a brief period. All of us sampled fresh, not frozen, gulf shrimp, went sight-seeing at the Johnson Space Center, and were provided directions to find a reasonable source of the local seafood delicacies so that those who chose to, could take some home. The Houston Chapter membership whom I met, are without exception some of the nicest, friend-liest people in JACL. I look forward to my next trip so that old acquaintances can be renewed.

Is 'Redress' Money a Sort of Haji?

With the Day of Remembrance programs scheduled throughout the country this weekend, especially this Sunday, Feb. 19, the day in 1942 when President Roosevelt promulgated Executive Order 9066, the Pacific Citizen takes an unprecedented step to reprint a previously published column (Dec. 2, 1983, PC) as a special feature this week to re-emphasize the importance of JACL's legislative efforts and of the continuing need for financial support from friends and members.

National JACL Headquarters and JACL chapters throughout the nation are accepting contributions and pledges for redress legislation. There are two bills in Congress, HR 4110 and S2116. To help in this campaign, readers may send their contributions for "JACL-Redress" to the Pacific Citizen, 244 S. San Pedro St., Los Angeles, Calif. 90012. Thank you!

EAST WIND: by Bill Marutani



Philadelphia
THERE ARE MANY Nikkei who are opposed to redress so long as it involves payment of money. Among their reasons are that receipt of money is "degrading," that it "cheapens" what happened, that it will cause a backlash. There is an element of haji, particularly perhaps for those Nikkei who've "made it" (or believe that they have) and to be the recipient of a pittance from the government would be "stirring up the waters" and may be a source of haji among our fellow Americans.

AND SO SOME of these Nikkei, while unable to dismiss the gravity and enormity of all that was heaped against the Issei and Nisei from 1942, are willing to let it all pass with an apology from our government. Sounds magnanimous and noble enough. Based upon the cultural ethics passed along to us from our Issei parents, we can comprehend this viewpoint and even have sympathy with it.

THE DIFFICULTY, HOWEVER, is that in the cultural milieu in which we operate, to make amends for a wrong committed, an apology—even a sincere one—is considered worthless. Indeed, in many instances, it would be considered a laughable joke. If you have any doubts about this, the next time you receive a traffic ticket, try an apology, a sincere apology, down at the traffic court. Or if you're unlucky enough to be involved in an auto accident; or fail to live up to your contract; or false imprisonment, defamatory statements of another, and so on. When a major corporation is charged with anti-trust violation or price-fixing, does the U. S. Government accept an apology?

Don't be foolish; of course, not.

AND SO WHAT about the ignominious uprooting, exclusion and incarceration of thousands upon thousands of innocent, helpless, law-abiding Americans and their parents whose only common trait was sharing a particular ethnicity? Do we now permit compounding of the indignities of 1942 by a new indignity of special "remedies" today for those victims—namely, merely an apology? When everyone else is provided with a meaningful remedy—that is, one that involves money?

THE MONEY IN and of itself is unimportant; what is important as to the money is that it gives meaning, under our cultural values, to that apology. Without money, the apology is empty. Again, we remind you, if you persist in dreaming, try merely an apology down at the traffic court next time. Or in any other situation where you are called upon to make amends. Or where you seek amends.

SO NOW IT is a matter of honor; the vindication of the memory of thousands of Issei who have left us without ever having received an apology, a meaningful apology, from our government. It is a matter of honor for the future of all Nikkei in the United States. It is, most importantly, a matter of honor for this, our proud nation.

FOR THOSE NIKKEI who harbor some of the reservations we've touched upon in the opening of this column: we understand. But please reciprocate that understanding by your understanding of what "the rules of the game" are under which we function. The money itself is not important; but it is an integral part of a meaningful apology. Without it, it will be empty, a fraud. #

CWRIC

Continued from Page 4

and abuse. I was one of them. I will never forget that."

—Lillian Kiyota, San Francisco

Those Outside the Camp

• (The father pulled out of wedding party on Dec. 7, by the FBI; sent to Missoula. "Days passed and we had no idea of what had happened to him. Inquiries produced no new information, and we were becoming frantic with no knowledge of his whereabouts. We finally received word that he was sent to Fort Missoula, Montana." Mother was ill with tuberculosis, at the Olive View Sanitarium in La Crescenta, Calif. Left Amache to go to Chicago. Witness was accompanied by his wife and two daughters to the hearing.)

"It was late June in 1944 when I received a telegram that my mother was gravely ill. I left Chicago immediately and returned to Amache to get clearance papers so that I could visit my mother in California. I was forced to wait days to obtain clearance to enter the Western Defense Command Area, and during that waiting period, my mother passed away on July 4. Excuse me.

"I know that I was on my way to see her, I proceeded on to California anyway so that I could bring her remains back to Amache, thanks to the help of the Rev. Herbert Nicholson. At Needles, Calif., which was the Western Defense Command border, an FBI agent was assigned to me for constant surveillance while I was in California.

"When [I] arrived at Los Angeles, I was shocked when we were met by military MP and SP and I was marched between them through the Union Station in full view of hundreds of station passengers. I was called Jap and other derogatory names by the hostile and curious crowd. I was frightened and humiliated. How ironic that within one month I was to be inducted into the U.S. Army." —Peter K. Ohta, La Mirada

The Impact of What Happened

• "In Tanforan ... I sat down on the army cot [and] I began to think: Why in the world are we here in Tanforan? Then I started to recall how my mother went to grammar school in San Francisco, and I had gone through grammar, junior high and high school. We had both pledged allegiance to the flag of the United States with our classmates of different nationalities. The Pledge of Allegiance ends with the phrase 'with liberty and justice for all.' Then, in scouting ... the oath

U.S. confinement of innocent people in WW2 was 'solely because of ... ancestry'.—Justice Owen Roberts (1944).

begins with 'On my honor, I will do my best to do my duty, to God and my country' and so forth. With those instilled in my mind, tears began to roll down my cheeks."

—Hiroshi Kajiwara, San Francisco

Psychological Impact

• (From a clinical social worker for 23 years; last 12 in private practice, specialty working with Japanese Americans. Was in Heart Mountain for three years): "As a clinician in the field of mental health, I tried to understand why so many Americans, Japanese and otherwise, were able to justify, rationalize, and deny the injustice and destructiveness of the whole event. I have come to the realization that we lulled ourselves into believing the propaganda of the 1940s so that we could maintain our idealized image of a benevolent, protective Uncle Sam. We were told that we were being put away for our own safety ... The pain, trauma and stress of the incarceration experience was so overwhelming [that] we used the psychological defense mechanism[s] of repression, denial and rationalization to keep us from facing the truth ... Rather than facing the truth that America was being racist and unfair, we wanted to believe that America did not hate and reject us ... Like the abused child who still wants his parents to love him and hopes that by acting right he will be accepted, the Japanese Americans chose [to be] the cooperative, obedient and quiet American [in order] to cope with an overtly hostile, racist America." —Amy Iwasaki Mass, Whittier College

The Purpose of the Hearings

• (A Nisei college student from Yakima, Wash.): "I feel that this hearing has been long overdue for I equate the evacuation with rape. A rape victim finds it very difficult to talk about it and suffers from shock, and I think we have been through that period where it had been difficult to talk about the internment experience, but just as a rape victim must talk about the event to have a healing, so we really need [ed] this, to have a healing and go on with all the other kinds of things that must be done to bring about the healing of our community."

—Marjorie Matsushita

How could these events, with their devastating impact upon the entire lives of communities, families and individuals, have ever occurred in America? Why? Perhaps some of the answer resides in the report by Lt. Gen. John L. DeWitt, Commander of the Western Defense Command, to Secretary of War Stim-

son. This report is dated Feb. 14, 1942, five days before the issuance of Executive Order 9066:

"In the war in which we are now engaged, racial affinities are not severed by migration. The Japanese race is an enemy race, and while many second and third generation Japanese born on United States soil, possessed of United States citizenship, have become 'Americanized,' the racial strains are undiluted ... That Japan is allied with Germany and Italy in this struggle is no ground for assuming that any Japanese, barred from assimilation by convention as he is, though born and raised in the United States, will not turn against this nation when the final test of loyalty comes ... The very fact that no sabotage has taken place to date is disturbing and confirming indication that such action will take place."

Mr. Justice Owen Roberts, in the case of Korematsu v. United States, in 1944, gave the answer to the question "why": "... it is the case of convicting a citizen as a punishment for not submitting to imprisonment in a concentration camp, based on his ancestry, and solely because of his ancestry, without evidence or inquiry concerning his loyalty and good disposition toward the United States."

The Remedy

• (From an Issei, now age 79, had farm with two tractors, horses, equipment and supplies; left camp for Seabrook where he started out at 55 cents an hour; there 21 years): "When ... Executive Order 9066 ordered us to evacuate ... I had a lot of difficulty in selling the farm, equipment, and all my belongings. No one would buy it for what it was really worth. We were forced to give up everything for almost nothing. Two hundred fifty dollars for everything. It was worth more than \$7,000 back in 1942.

"I feel that monetary reparation is definitely needed ... for the suffering and the losses that I and my family endured because of Executive Order 9066."

—Mamoru Ogata, Gardena

• (Born in 1899, in Hawaii; age 82 years; picked up by FBI; operated a bakery producing 80-85,000 loaves of bread daily in Honolulu. Incarcerated, even though U.S. citizen, at Sand Island, then to Jerome and then Heart Mountain): "My brothers did their best to keep the business going, but the ... situation was very difficult and business came to a standstill and started to go down very rapidly ... So finally we ... decided to sell the bakery ... We sold the bakery [at] a low price ... \$20,000. Before the war we had an offer to sell it for \$250,000 ... The people we sold it to, later went bankrupt so, even that amount [\$20,000] was never paid to us ...

"My entire life saving and business went completely down ... the drain. I was never able to pick up my life after the camp. The loss of my livelihood, property, mental health and inability to provide my children a good education or a financial life savings affected us deeply. So, I am not ashamed to [state] that \$100,000 is a proper redress due ..."

—Saburo Sugita, Gardena

• (Eighty-one-year-old Issei widow from Boyle Heights, who had sold all her property for \$300 to a Caucasian's offer): "I returned to Boyle Heights area where I presently still reside. There is no longer a Japanese community where I live as the community never recovered after its dispersal and destruction at the time of evacuation.

"The monetary compensation, which I feel is rightfully due us, will never repay ... for all the property losses, or the physical and mental hardship we experienced. However, I feel very strongly that compensation is necessary in order for the U.S. government to fulfill its responsibility to make restitution with the ... people who endured evacuation."

—Mrs. Tetsu Saito, Los Angeles

• (Testimony of one former inhabitant of the camps): "The money asked for is symbolic. How can we be repaid fully for the properties lost, the health destroyed, the education denied, the employment opportunities lost, the suffering inflicted on the 120,000 victims and thousands born to them since, cannot be calculated in dollars. But we are talking about a tangible gesture that can be seen and says to us that a genuine act of contrition has taken place in the heart of this great country. Then we shall know that we have become, in fact, Americans to all Americans."

—Miya Okawara, San Francisco
(No. Calif. Conference of the United Church of Christ)

The First Amendment

Our founding fathers enshrined into the First Amendment to the U.S. Constitution, certain rights that they deemed particularly important for the citizenry and the strength of this republic. Thus, it was no accident that the rights of freedom of religion, freedom of speech and press, and freedom of assembly are contained in the First Amendment. There is, however, a fourth freedom that is not as well known but which the framers of the Constitution deemed so important that they included it in that very first amendment: it is "the right of the people ... to petition the government for redress of grievances."

But like all laws, it is not self-executing; someone has to get behind it and breathe life into it. People who care about the Constitution and what this great Nation stands for, must join together to meet a great debt of honor that we owe. The task will not be easy; it will call upon a common, joint effort.

It will call you, each of you. It will be up to you to help redeem the honor, which remains tarnished, so that those many thousands who suffered, shall not have suffered in vain. #

BOOKSHELF

The Nikkei of Canada

"Nikkei Legacy" as described by its author Toyo Takata in the Canada Times New Year's issue, contains specific incidents of "haiseki"—a Japanese word which means "rejection" or "racial discrimination" to the Japanese Canadian, as well as Japanese Americans.

It was a common Japanese term that was constantly heard in the communities before and during the evacuation in both Canada and the U.S. Even "the Nisei with only the barest knowledge of Japanese knew what that word meant," Takata points out.

Some of the incidents mentioned in "Nikkei Legacy" are Takata's own or his family's experiences. He remembers his brother as a Boy Scout attending church with his troop. Following the service, the minister shook hands with each scout except his brother. He never went to that church again. His sister, when 10, accompanied her class to downtown Victoria (the Takatas lived prewar in adjoining Esquimalt—the only Nikkei family in town) for a swim at Crystal Gardens. She had changed into her swimsuit when a woman ordered her "to get dressed". As an Oriental, she wasn't allowed in the pool. And until Toyo was 12 or 13, he had been invited to local birthday parties. "Then it stopped. Because we were now getting into the early stages of the boy-girl relationships. And I was no longer invited."

Other Taunts Recalled

Takata recalls other forms of racial taunts, abuses and indignities, such as having apples thrown at him, being called "a bloody Jap", avoid biking or walking alone through all-white neighbor-

hoods for fear of being intimidated, and being shouted at by a drunk while riding a tram until the conductor and others intervened—though realizing later the drunk was ordered off the car because he was annoying others.

The "haiseki" the Takatas experienced prewar was "social and economic," he writes, the "social aspect" hurting him the most. For instance, in his final year at high school (class of '38), one girl turned to him and asked, "Why don't you get a job as a butler?" That really cut, he adds.

However, the military folks at Esquimalt, where both the Army and Navy had installations and the largest drydock on the West Coast were within walking distance from home, Takata says, "No one ever complained about our presence as a threat to security." The Navy, in fact, remembered Japanese cruisers protecting Canada's Pacific coast against possible attacks by German warships in 1914-18.

High School Reunion

Perhaps it's not in his book, but Takata's article ends with what may be an epilogue. "All is forgiven. All these hurts and slurs are remembered only as experiences of my youth. And in turn I may have offended others with some snide remark or foolish act..."

Last June he attended what was the final reunion before the old high school was torn down. Eight of the 12 in his class were there; the girl who suggested he become a butler was there as was his English teacher, now 92. "It was a happy gathering."

And the teacher who took her sister's class to Crystal Garden was also remem-

A Tribute to Alma: 1925-1983

By HARRY MIZUNO
(Special to the Pacific Citizen)
Chicago

Alma has been the greatest joy in my life. Even though she was not fortunate enough to have lived to a normal age, both of us were very grateful that we had the quality of life that we were happy with. She was mentally alert up to 2



IN A HAPPIER TIME—The Harry Mizunos of Chicago (circa 1974). Alma is remembered for her longtime association with the Chicago JACL newsletter and as PC correspondent.

bered. He, the well-known West Coast painter Max Maynard, 80, had died after a long illness. He had remembered the unpleasant incident which occurred 50 years ago and told his daughter about it. Takata discovered the fact just before attending the final reunion when a school friend shared with him the story of Maynard's passing and the recollection by his daughter who saw some old class photos of her father. "Where is the little Japanese girl?", not realizing "she was your sister."

That he remembered and told his daughters about it and she remembered shows "they must have felt badly about that happening."

Takata said "That was a happy ending to an unhappy event."

—H.H.
NIKKEI LEGACY: The Story of Japanese Canadians from Settlement to Today, by Toyo Takata (1983, NC Press Ltd., Box 4010, Sta. A, Toronto, Ont. M5W 1H8), 176pp. (Orders accepted by Canada Times, 291 Dundas St. W., #206, Toronto, Ont. M5T 1G1, US \$22.24 postpaid.)

days before the end, and she passed away at peace with herself and with me, and with great dignity, and very little pain, on January 17, 1983.

She was stricken with cancer in 1975 and over the next 7½ years, she had 5 major operations; over this period of time she spent over a year in the hospital, in addition to radiation treatments and chemotherapy over a year.

She was truly a Super Woman. It always pleased her when I called her Tiger or Super Woman. When she was not feeling well, and I would call her Tiger, she would say with sadness, "I don't feel like Tiger tonight, more like a kitten."

'We'd Both Laugh...'

When she was so ill in 1976, at one of her lowest moments, she told me, "If it weren't for you, and my worrying so much about you being able to take care of yourself, I would give up now." When she had recovered a bit, I would remind her of what she said, and she would always respond "I was so sick I don't know what I said, so it doesn't count." And then we would both laugh.

When she would find fault with me, I would always tell her, "I must have been pretty smart, for I married you." She would always say "Well, that's about the only smart thing you did." And then we would both laugh. I miss her sense of humor.

Over the long years of fighting cancer, she always became a favorite of the doctors and hospital staff, for she never complained, and almost to a self-defeating point. When I was taking her to the hospital for radiation, and she saw girls 3 and 4 years old taking radiation, she would always say, with sadness "I really feel sorry for them, for they haven't had a chance to live—at least I have lived and have been happy." This was always her attitude and philosophy, and this is only one of many reasons why I really miss her.

Others Counseled

I am so proud of Alma. She

Continued on Page 12

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1946: 209pp (1983 Reprint)
List: \$8.95 (soft)

The book has captured all the bumbling and fumbling of the early evacuation days, all the pats and much of the humor that arose from the paradox of citizens interned. (—MOT, Pacific Citizen.)

Yoshiko Uchida
Desert Exile

1982: 160pp
List: \$12.95

The Uprooting of a Japanese American Family

A personal account of the Berkeley family who lived through the sad years of World War II internment in the Utah desert.

John Okada
No-No Boy

1980: 176pp
List: \$6.95 (soft)

First published in 1957, it received little attention and its author died thirteen years later believing Asian Americans had rejected his works: a story of Ichiro Yamada who chose to go to federal prison rather than serve in the U.S. army during WW2. His struggles and conflicts upon his return to his family and to the realities of postwar America are revealed in this angry and intense novel.

C. Harvey Gardiner

1981: 248pp

Pawns in a Triangle of Hate

List: \$25.00

The Peruvian Japanese and the United States

The full account of a little-known chapter of WW2 history—the evacuation of nearly 1,800 Japanese from Peru to the U.S. Some were exchanged for U.S. prisoners of war in Japan, fewer than 100 returned to Peru. Gardiner (who testified on this phase before the Committee on Wartime Relocation and Internment of Civilians) relates the policies of the U.S. and Peruvian governments that resulted in U.S. internment.

Takeo Ujo Nakano with Leatrice Nakano

1981: 136pp

Within the Barbed Wire Fence

List: \$11.50

A Japanese Man's Account of His Internment in Canada

Even in this period of anxiety and sadness, Nakano, an accomplished poet, turned to writing poetry (tanka) for sustenance.

Monica Sone

1979: 256pp

Nisei Daughter

\$7.95 (soft)

With humor, charm and deep understanding, a Japanese American woman tells how it was to grow up on Seattle's waterfront in the 1930s, then be subjected to "relocation" during WW2. First published in 1952.

Bienvenido N. Santos

1979: 200pp

Scent of Apples: A Collection of Stories

List: \$7.95

Sixteen stories dealing with the lives of Filipinos in America—the barbers, cooks, munitions workers, clerks, students and aging Pinoy—comprise the first collection of his works to appear in the U.S.

Two Plays by Frank Chin

1981: 171pp

The Chickencoop Chinaman

List: \$22.50 and

and The Year of the Dragon

\$8.95 (soft)

As a portrait of an Asian American's furious struggle for identity, 'The Year of the Dragon' is a searing statement, a powerful cry—The New York Times.

Louis Chu

1979: 250pp

Eat a Bowl of Tea

List: \$7.95 (soft)

A landmark in Chinese American literature when it was first published in 1961, it is the first novel to capture the tone and sensibility of everyday life in an American Chinatown.

James Morton

1980: 294pp

In the Sea of Sterile Mountains

List: \$7.95

Since the gold rush days of 1858, the Chinese have made important contributions to British Columbia, despite being subjected to racism, bigotry and the rough edges of a pioneer society.

Ronald T. Takaki

1982: 379pp

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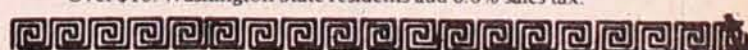
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Toyoko Yamasaki addresses JACL

UTB is about to initiate "Sanga Moyu" Feb. 25, over KDOC (Ch. 56) and perhaps on other local channels where UTB programs are aired in Honolulu, San Francisco, Sacramento-Fresno and New York, the JACL Japan Chapter newsletter late last year carried story written by Sen Nishiyama of a dinner meeting with author Toyoko Yamasaki. The story follows:

Tokyo

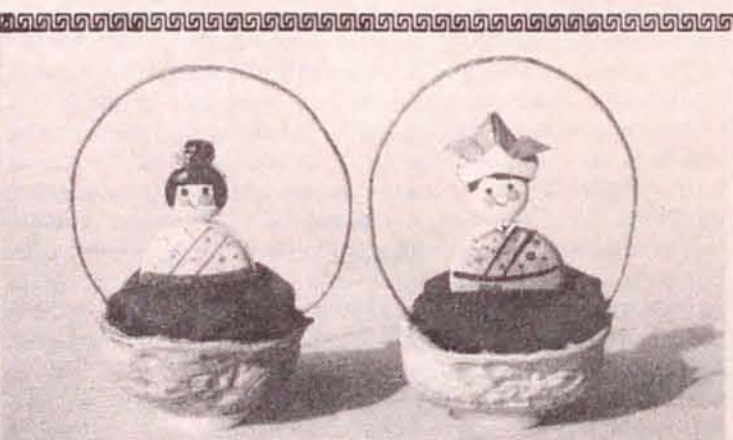
Ms. Toyoko Yamasaki, famous Japanese novelist, spoke to a packed hall of Japanese Americans and their friends on the evening of Aug. 5, on her recent best seller, "Futatsu no Sokoku (Two Homelands)." The dinner-meeting was sponsored by the Japan Chapter of JACL. Some of the chapter members were resource persons for the novelist when she was writing the book in serial form for the weekly Shukan Shincho magazine.

The meeting, which was arranged by chapter president Barry Saiki, was an exceptional opportunity, since Ms. Yamasaki normally does not speak before large audiences. The subject of her novel, the story of a Kibei Nisei, his family and friends, and the trials through which they endured in the relocation camps, military service, and the Tokyo Tribunal, prompted Ms. Yamasaki to agree to speak to the Japan Chapter, which personified in a number of ways the characters in her novel.

She said that the young generation in Japan seemed to take the nation so much for granted that they did not have a clear sense of national identity. This trend in attitude disturbed her. When she was invited to the University of Hawaii as a visiting professor of Naniwa literature, she was impressed by real-life stories of the Nisei who had a strong sense of national identity as Americans and who had fought through World War II to prove their identity.

This moved her to study the experience of the Nisei, and the more she studied the subject, the deeper was her conviction that here was the material for a saga that could impress the Japanese reader with the value of nationhood, love of country and home. In three years of research, she poured over the records in the National Archives, the UCLA data of the Japanese American History Project, and records in Japan. She also interviewed more than 200 persons in the United States.

("Naniwa" literature or Naniwa-bushi consists of embellished narratives of actual historical events and traditional tales performed by a solo chanter to the accompaniment of a single shamisen player. An early form of street entertainment in the 13th-14th centuries, it was developed during the Edo period in the theater and fostered by phonograph records during the Meiji Era.—Excerpt from Kodansha Encyclopedia of Japan.)



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Continued from Front Page

tékkiyā Means job. Comes from gardeners of Southern California who "took care" of so many gardens. To lose one's *tekkiya* means to lose one's job.

tékushi de yuku Means "to walk". *Tekushi* means taxi; *de* means with; *yuku* means to go. Since there are no such

things as taxis in camp, such a statement isn't taken at face value. It is a term expressing attitude toward center life.

sécō hān Means "second hand". Used in derogatory fashion about girls of questionable character.

tōtē shān *Totemo* means "very". *Shan* comes from

schön, in German.

dēmo From "demonstration".
pūro From program, professional, or proletariat.

sēnchī From sentimentalism.

āgi From agitator.

ēro From eroticism.

būru From Bourgeoise.

Others:

mappu Mop
baketsu Bucket
tabu Tub
doa Door
windo Window
kyampu Camp
stobu Stove
kyantiin Canteen
banku Bank
ofisu Office
ramba Lumber
penta Paint
bottoru Bottle
burashi Brush
hoosu Horse (carpenter's "horse") as well.
kaaten Curtain
buraku Block
wāado Ward

Terms Often Used by Issei

These terms reflect the Issei interest in sports, in food, and in the common objects of camp life.

Sports:

bas'ketto bōru Basketball
besu bōru Baseball
pitcha Pitcher
fas'to besu First base
saado besu Third base
fauru bōru Foul ball
s'to-raiku tsu Strike two
auto (aotō) Out
sofuto bōru Softball
hitto Hit
ketcha Catcher
sekendo besu Second base
homu besu Home plate
s'to-raiku wan Strike one
s'to-raiku s'tee Strike three
auto firuda Outfielder

Food:

mesu horu Mess hall
beru Bell
miruku Milk
raisu Rice
bureddo Bread
bata Butter
sūppu Soup
baroni Bologna
weini Weiners
egisu Eggs
fishi Fish
keiki Cake
pai Pie
rōosu bifu Roast beef

Expressions Used by the High School Nisei

These terms reflect the usual bobby-sox interests. Some terms reflect the war period, and at least one, "Pearl-harbored", reflects attitudes close to center psychology.

a boy who's fast: b.t.o. (big time operator), wolf on a scooter, active duty, educated fox.

boy crazy: slack-happy, klunk-wacky.

to be in love: twitter-pated, moon-bit.

to be jilted: robot-bombed, blow a fuse, shot down in flames, defrosted.

grinder: brain box, book bug, book beater.

teacher's pet: gone-quisling, palm-greaser, p.c. (privileged character).

strict parents: crab-patch, curfew-keeper, picayunic.

terrible: sub-zero, salty, sklonk-ish (from "skunkish").

grades in high school: 90—"you're in the groove", 80—"you're in the solid", 70—"you're in the passive", 60—"you're off the beam", 50—"you're horrific".

good food: lush-mush

favorite word: fuzzbuttons (for something good)

an easy course in school: gravy train

"Pearl-harbored": for anything "sudden, unexpected and unpleasant". A favorite term for evacuation or for exams sprung in English school.

attractive girl: slick chick, whistle bait, sharp, rare dish, dilly, dream puss.

not attractive girl: sad sack, goon, rusty hen, spook, dog biscuit, seaweed.

girl with sex appeal: drape

shape, frame dame, black out girl, ready Hedy (from Hedy Lamarr).

prude: touch-me-not, moth-ball, mona lizard.

attractive boy: heaven-sent, drooly, swoony, mellow man, hunk of heart break.

not attractive boy: dog face, void-coupon, too safe, stupor-man, sad sam.

boy with sex appeal: yea man, groovy, twangy boy, go-giver.

good dancer: pepper-shaker, rhythm-rocker, cloud-walker, jive-bomber.

girl who necks with anyone: *toujour la clinch*, goo ball, smooch date, sausage (everybody's meat), mug bug, share-crop, necker-chief.

girl crazy: skirt-nerts, dolly-dizzy, skirty-flirty, dame dazed, witch-wacky.

Terms Applied to Social and Political Life of Center

"Dog license" Gate pass to Ad. area (from colony to Ad. area). Also for I.D. tag to be worn at all times.

Inu Literally Japanese translation of "dog". Expression applied to so-called stool pigeon of administration.

Kyan-Kyan Japanese expression for a bark of small dogs. Applied to small "inus" or dogs.

Dogs are barking again Expression used when supposedly secret information intended only for the colony is acted on by the Administration.

Mug Picture Identification badge issued by the Army. Also dog license—see above.

Waste time Expression meaning the dislike of some activity.

Lose fight Expression of disgust or hopelessness. Not worth it. (Often applied to Japanese School by some Nisei.)

Have you got a roll? Cigarettes?

Let's go to the shack Club house.

Did you went? Instead of using correct tense. (go)

Shall we went? Instead of using correct tense. (go)

ing correct tense. (go)

"The mean!" Same as "you don't say!"

"Borrow" To steal lumber or take some necessity.

Yogore Self-derogatory term used by certain rough elements. Also used as an epithet by some. *Yogoreru* means to get dirty. Applied to certain gangs.

Red Kamaboko U.S. Kamaboko Kamaboko is a fish cake semi-cylindrical in shape; hence, sliced bologna cut in half.

Words and Phrases Coined by Nisei

nanchu say? What did you say? Derived from a mixture of Japanese and English. *Nani* (nan) which means "what"; *chu* (sound produced in combining "nani" and "you") and *say*. Used humorously, as: "Go jump in the lake!" "Nanchu say?"

Abura hamu Lincoln Abraham Lincoln. (Boiru hamu Lincoln) caused by difficulty in saying "Abraham." ("Abura" meaning "oil" or "grease"; "Hamu" meaning "ham"). Thus humorously "Boiru Hamu Lincoln" derived from the fact that Tule Lake residents get to eat a great quantity of "oily boiled hams", because of the presence of a local hog farm.

naki naki korru Forced to call a bluff or a bet in a poker game. Derives from a combination of a Japanese expression and an English word. *Naki naki* coming from the word "naku" to cry, thus the Japanese expression "naki naki" which is the emphasized statement of "to cry" or in this case "forced to". Added to this expression, the English word "call", expressed in a tongue twister for Japanese who cannot say "call", but say "korru".

Usage: In playing draw poker the first bettor stands pat, and the second player draws two cards and gets a hand too good to lay down to a possible bluff. The second bettor is forced to call his bet. The first bettor says, "Two dollars". The second player says "This is naki naki korru", and lays down the two dollars to call his hand.

My wallet is pēchankō I'm flat broke. *Pechanko* is popular term in Japan. Used in same meaning, viz. "flat".

My stomach is pēkō pēkō I'm hungry. *Peko peko* means "empty".

Going after bāfun? Going after manure? *Bafun* means manure. Heard often in recent days with residents permitted to go out to farm to get manure for gardens. Possible chance of being adopted to another usage, if sardonic humor is intended. e.g. "Going to mess hall for dinner?"

Kētō Hairy person. Used with connotation of "hairy ape" when *hakujin* seems too mild. Similar to "Jap" as a term of disapproval.

Kuichi Means "Jew". Brought in from southern California. Compounded of *ku* meaning "nine" and *ichi* meaning "one". Ten in Japanese is *ju*.

Yabō Used in self-derogatory manner to indicate Japanese. Means vulgar or boorish. Possibly similar history to "yank".

They're a bunch of rumpen

They're tramps. *Rumpen* means "vagrant laborers".

S'kibēl Used to indicate person whose actions are not above board. Means lecherous. (Since *kibei* is the root of this word, it would not be used in their presence. Shows Nisei attitude. Another coined word of Nisei after segregation was *Ibei-kibeis*, meaning "Japanesey". Not heard so frequently these days. *Sukibei* means "Wolf" and is used like our bobby-sox slang for "Wolf".)

No yākē up Don't get your dander up. Don't get desperate. *Yake* means "desperation". *Yakeru* means "to burn". Either one could be the root term.

A rā mā Indeed! *Ma* is a Japanese expression meaning "Wait a bit", "indeed", "dear me", "well", or "I should say".

Dāmē "It's no good". (Disparagement is common in the center, so everyone knows this Japanese phrase.)

Slop suey Chop suey, but served in one dish with rice, salad, etc.

No isogu Take your time. *Iso-gu* means to hurry.

No shimpai Don't worry.

Are you still māttering? Are you still waiting? *Mattoru* means "to be waiting", in Japanese; many Japanese verbs, because of their greater expressiveness or onomatopoeia, are simply incorporated into their speech by the addition of English verb endings. This is a good example of the Nisei assimilation of Japanese.

Nāni tsūkūttōring? What are you making? *Nani* means "what". *Tsukuttōring* means "to be making".

Issei Terms Peculiar to the Center

Go home o kuu Means "to be fired". "O" corresponds to objective particle. *Kuu* means to eat.

Pānku suru "Puncture a tire." *Punku* from "puncture" and *suru* means "to do."

Orri All right.

Okāi Okay.

Makuro Mercurochrome.

Risurin Glycerine.

Sufu From staple fibre. First two syllables in each word are compounded, as *sutaple fuai-ba*. More common in Japan. Used by Issei when talking about Japan.

Hisuteriē Hysteria.

Pattē Putty.

Hawaiian Slang Used in the Center

The wide use of these terms reflects the large number of Hawaiians here at Tule Lake.

Takes it easy
Gots to go Said with humorous, or "baby talk" inflexion.

Daikon legs *Daikon* is the fat, shapeless radish used in pickling. Hence, girl with short, fat legs.

Dōnchū sōdān me? "Why didn't you ask me?" "Why don't you confer with me?" (Usually after mistake has been made.) *Donchu* from "don't you". *Sodan* means "To consult".

It's jān jān now It's no good now. Probably *jan* comes from *ja* meaning "bad" or "evil".

Nāni doing, saying, making, etc. *Nani* used very often in place of what.

They're a bunch of kūzū They're a lot of scum. Used in referring to persons considered worthless.

He's a kōshinukē He has no backbone. *Koshinuke* means "a dislocated hip", literally.

They're bākā They're fools. *Baka* means fool.

Chochin mochi Refers to person who accompanies timid suitor and helps his courtship. Literally, a person who holds a lantern. *Chochin* means lantern. *Mochi* means holder.

Kābān mochi Refers to anyone who accompanies person of importance and attends to small details. Common in Japan. Not a valet but more a secretary. *Kaban* means briefcase.

Shinsān Originally used by Issei in referring to or addressing Chinese. Taken by Chinese as compliment for a literal translation is "honorable teacher". Nisei use in a more derogatory manner. However it is often heard in greetings, among Nisei themselves, which are simply meant to be friendly with an undercurrent of sly innuendo.

Pēnki Paint.

Pinsētto Tweezers, pin set.

Takushi Taken from taxi. Used by Issei in referring to transportation of persons who have "an in" with drivers.

Pinto o āwāsēru Focus. Heard among former photographers when discussing past accomplishments. *Pinto* from point. *Awaseru* means to adjust.

Posuto Post-office.

Doru Dollars.

Sābuisu Service.

Sābotāji Sabotage.

Sāberu Sword, shovel.

Koppu Glass or cup.

Nikochin Nicotine.

General Center Terms

Aliases for block managers:

block heads ... all centers
stooge ... (esp. Poston)
messenger boy ... Tule Lake
taisho ... (esp. Rohwer)

Divisions, sections, groups:

G-men ... garbage crew
Moving and Hauling Co. ... Relocation office or division
Tule Lake GI's ... Hokoku Seinen
Dan boys in *hachimaki* and sweatshirts
Tule Lake WACS ... Joshidan girls in pigtailed middies

Terms for Grooming

Bo-chuk From *bozu*, or priest's style of close cut. "Shave-head" is the English variant.

Mop heads Long hair cut (boy).

Powder factory Lots of make-up—especially powder (for girl).

Wolfing glasses Dark glasses.

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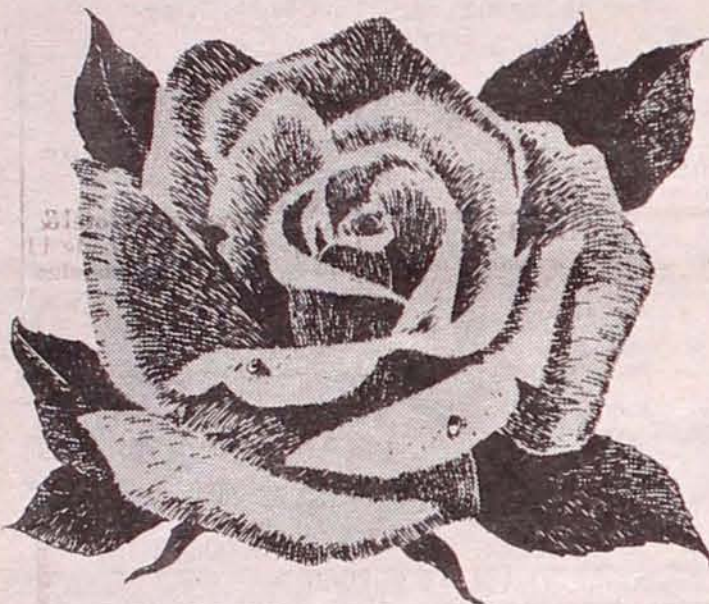
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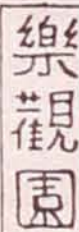
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Mystery hakuin with Joseph Heco identified

TOKYO—A bearded foreigner, third from left in a photo with leaders of the Meiji Era, has long been a subject of conjecture. It is a famous photograph reprinted in many textbooks on Japanese history.

Recently a retired profes-

Heco who was born in Hyogo, who drifted to the U.S. at the age of 13 and returned to Japan with U.S. citizenship.

Joseph Heco (1837-1897) reportedly taught U.S. history and politics to Ito and Kido, young soldiers of the Choshu Clan when they went to Naga-

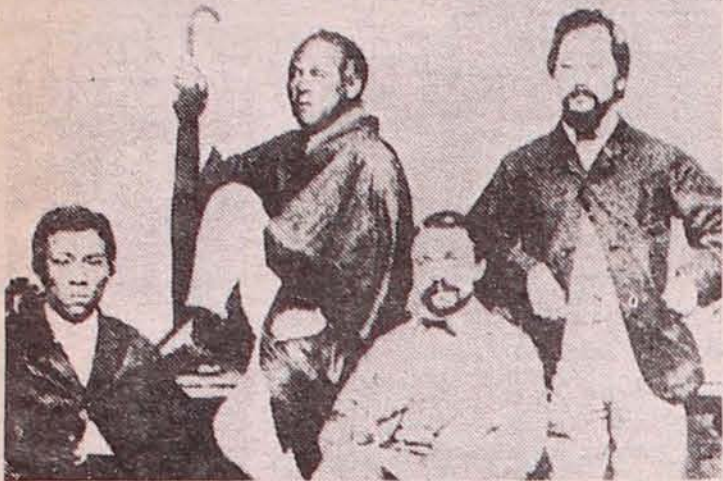
question, after reading an article Prof. Chikamori wrote in a journal about the unknown foreigner in the photo.

After close examination, Prof. Chikamori concluded that the man in question was Dr. Vedder who was invited by Ito to become director of Kobe Hospital when Ito was the governor of Hyogo.

—Mainichi Daily News

Small dogs enter drug-sniffing corps

NARITA, Chiba-ken—Terriers and cocker spaniels are the first small dogs in the world being trained to work with customs at Narita Airport next spring to sniff out illegal drugs. Retrievers, German shepherds and pointers are currently being used—and are too heavy to lift to work baggage stacked in the upper tiers of shelves eight meters high.



The famous Meiji Era photo showing a bearded foreigner whose identity has long been a question. (Joseph Heco's two-volume diary, "The Narrative of a Japanese", mentions all three men in his Vol. 2 chapters, covering the decade after his return to Japan in 1862.—Ed.)

sor of Tezukayama Gakuin Junior College in Nara identified him as Dr. Alexander Vedder, director of Kobe Hospital that was founded by Hirobumi Ito, the first governor of Hyogo Prefecture.

At the extreme left in the photo is Hirobumi Ito (1841-1909) who organized the first cabinet of the Meiji government in 1885. Next to him with an umbrella, a symbol of Westernization in the Meiji Era is Takayoshi Kido (1833-77), leader of the Meiji Restoration and the Meiji government. At right is Joseph

saki at the end of the Edo Period.

A clue to his identity was received recently by Haruyoshi Chikamori, 73, former professor of Tezukayama Gakuin Junior College. The clue came from the family of a professor of Tokyo University Medical Department, Hiizu Miyake, who studied under Dr. Vedder.

Dr. Miyake's family wrote to Prof. Chikamori telling him that they had a photograph of a foreigner who looked like the person in

ALMA

Continued from Page 8

was a superb representative of the Cancer Association to see patients, who were not able to cope with their problems as well as Alma. As a cancer case herself, she had an understanding of how these individuals felt, and I know her attitude and philosophy helped many of these people who were unable to adjust to their handicap like Alma. When she was slowly and steadily deteriorating in early 1982, she was still seeing these patients, and being chauffeured by a very close friend because she was not able to cope with public transportation or driving herself. After many years of doing this, she was hospitalized again in September, 1982, for the last time.

Before she entered the hospital for the last time, she was more concerned about the quality of life, than the length of life, and she instructed her doctor not to use extreme life-sustaining means to keep her alive. She was realistic to know it would not only mean more pain and suffering for her, but it would be more difficult for myself, her family, my family, and friends. Even to the very end, her concerns were for others, and not for herself. Her decision made it so much easier for the medical staff of the

hospital, for they did not have to agonize over very difficult decisions in prolonging life for a terminal case. She was able to die with dignity and a clear mind almost to the very end.

No one ever heard Alma complain about her misfortune. In private life, it was the same. Occasionally, she would wistfully say, "I wish I could feel as well as I did years ago, only for a month", but never as a complaint. I feel very fortunate to have been married to such a rare woman, so unselfish, very strong-willed, very independent, a great sense of humor! I will miss her and love her forever, but the good memories of her will last for my lifetime. #

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