

12:3

Koizumi, HIROSHI

1954-1959

78/177

C

AFFIDAVIT

INSTRUCTIONS FOR THE PREPARATION OF AFFIDAVIT

This affidavit should be specifically addressed to the circumstances of your particular case and should not consist of generalities. When you are uncertain as to matters related in your affidavit write "uncertain". Where you claim that any action was taken by you as the result of fear, you should state in each instance, with the greatest possible particularity, what was feared and why. If it is claimed that the fears were caused by threats from individuals or groups of individuals, the nature of the threats, the names of the individuals making them, if known, and the time, place and occasion for the making of the threats should be given.

If more space is needed for answers to particular questions, separate sheets of plain white paper should be used. Each separate sheet so used should be plainly marked with the number of the question being answered and your name.

1. Name <i>HIROSHI KOIZUMI</i>		Date of Birth <i>JULY 1, 1919</i>	
2. If born prior to December 1, 1924	(A) Have you ever renounced Japanese nationality? <i>NO</i>	When	Where
3. If born since December 1, 1924	(A) Was your name ever registered with a Japanese Consulate for the purpose of reserving your Japanese nationality?		
If so, did you thereafter renounce your Japanese nationality? <i>NO</i>	When	Where	
4. State periods of visits to Japan and purpose of each visit:			
Date		Purpose	
From	To		
<i>1921</i>	<i>1937</i>	<i>ACCOMPANY PARENTS</i>	
<i>1945</i>	<i>TO DATE</i>		
5. Give details concerning any formal education in Japan:			
School		Period of Attendance	
		From	To
<i>HATSUKAICHI-MACHI ELEMENTARY SCHOOL, HIROSHIMA-KEN</i>		<i>1926</i>	<i>1932</i>
<i>MIYAMOTO COMMERCIAL SCHOOL, HIROSHIMA-KEN</i>		<i>1932</i>	<i>1937</i>
Specify subjects studied (attach additional sheet if necessary). <i>NOTHING BUT SUBJECTS PERTAINING TO BUSINESS</i>			
6. Have you ever made application for repatriation to Japan?.....If so, give date....., and your reasons for so applying: <i>PLEASE SEE ATTACHED SHEET.</i>			
7. (A) Have you ever expressly indicated that you would not swear unqualified allegiance to the United States? <i>YES</i>		Have you ever declined to answer when asked whether you would swear unqualified allegiance?	
Or have you ever given a qualified answer to such question asked at War Relocation Centers?.....If so, give your reasons: <i>PLEASE SEE ATTACHED SHEET.</i>			
(B) If your answer to any of the questions in (A) is affirmative, then did you ever subsequently change your mind and express your willingness to swear an unqualified allegiance or would you have been willing to do so if an opportunity had been afforded you?..... <i>YES</i>If so, state when you changed your mind and your reasons therefor: <i>PLEASE SEE ATTACHED SHEET.</i>			

(C) Did you ever indicate that you would not swear unqualified allegiance to the United States either expressly or by refusal to answer, or a qualified answer, knowing that by so doing you would be sent to the WRA Segregation Center at Tule Lake? *NO*... If so, give reasons:

AT THE TIME I DID NOT HAVE THE SLIGHTEST IDEA ABOUT BEING SENT TO TULE LAKE.

8. (A)

WERE YOU EVER AT ANY TIME A MEMBER OF ANY OF THE FOLLOWING ORGANIZATIONS:

Answer

Yes

No

Period of Membership

Black Dragon Society (Kokuryu Kai)			
Central Japanese Association (Beikoku Chuo Nipponjin Kai)			
Central Japanese Association of Southern California			
Dai Nippon Butoku Kai (Military Virtue Society of Japan or Military Art Society of Japan) (Hokubei Kai)			
Heimusha Kai, also known as Hokubei Heieki Gimusha Kai Zaibei Nihonjin, Heiyaku Gimusha Kai, and			
Zaibei Heimusha Kai (Japanese residing in American Military Conscripts Assoc.) Heimusha Kai			
Hinode Kai (Imperial Japanese Reservists)			
Hinomaru Kai (Rising Sun Flag Society—a Group of Japanese War Veterans)			
Hokubei Zaigo Shoko Dan (North American Reserve Officers Association)			
Japanese Association of America (Zaibei Nihonjin Kai)			
Japanese Overseas Central Society (Kaigai Dobo Chuo Kai)			
Japanese Overseas Convention, Tokyo, Japan, 1940			
Japanese Protective Association (Recruiting Organization)			
Jikyoku Iin Kai (Current Affairs Association)			
Kibei Seinen Kai (Association of U. S. Citizens of Japanese Ancestry who have returned to America after studying in Japan)			
Nanka Teikoku Gunyudan (Imperial Military Friends Group or Southern California War Veterans)			
Nichibei Kogyo Kaisha (The Great Fujii Theatre)			
Northwest Japanese Association			
Sakura Kai (Patriotic Society or Cherry Association—composed of Veterans of Russo-Japanese War) (Cherry Blossom Society)			
Shinto Temples			
Sokoku Kai (Fatherland Society)			
Suiko Sha (Reserve Officers Association Los Angeles)			
Hokoku Seinen-Dan			
Hokoku Joshi Seinen-Dan	✓		1944
Sokoku Kenkyu Seinen-Dan			
Sokuji Kikoku Hoshi-Dan	✓		1944

(B) Give reasons for becoming a member:

WHEN THE ORGANIZATION WAS FIRST FORMED, IT WAS SAID TO CULTIVATE MUTUAL FRIENDSHIP ORGANIZATION. I, TOO BELIEVED IT TO BE JUST THAT, AND THEREFORE I DID NOT HAVE REASONS TO ESPECIALLY REFUSE MY BECOMING A MEMBER. I JOINED BELIEVING THE WORDS OF THE ORGANIZER AND DID NOT GIVE MUCH THOUGHT TO IT.

(C) State nature of your activity and offices you held:

I WAS ON THE STAFF OF #7 WARD CULTURAL DIVISION.

(D) If you voluntarily discontinued membership in any of the aforementioned organizations, give approximate date and reasons for so doing:

WHEN I FIRST BECAME A MEMBER, ACTIVITIES WERE JUST AS WHAT I WAS ORIGINALLY TOLD BUT AS TIME PASSED ON, WHETHER THE MOB CONTROL OR THE MANAGEMENT OF THE ORGANIZATION, THE ORGANIZATION HAD THE TENDENCY TO BE POWERFUL. UNPLEASANT OCCURING TOOK PLACE ONE AFTER ANOTHER. I DIDNT LIKE ALL THIS AT ALL BUT WAS HELPLESSLY A MEMBER UNTIL DECEMBER 28, 1944 ON THE TRAIN ENROUTE TO SANTA FE INTERNMENT CAMP WHERE WE WERE TRANSFERRING, I PLACED MY RESIGNATION TO THEN PRESIDENT OF THE ORGANIZATION MR. LICHIDA, AND HE ACCEPTED.

HIROSHI KOIZUMI

#1. I HAVE IT WRITTEN DIRECTLY ON THE FORMS.

#2. " " " "

#3. " " " "

#4. " " " "

#5. " " " "

#6. AS AN AMERICAN CITIZEN, I WORKED IN THE ORCHARD EVEN AFTER THE OUTBREAK OF THE WAR. PRIOR TO THE WAR, I HAD NEVER COMMITTED ANY TYPE OF CRIME AND I HAVE RESPONDED CHEERFULLY TO THE CALL OF THE DRAFT BOARD TO EXPRESS THE DEEP LOYALTY I FELT FOR MY COUNTRY. I LED A PEACEFUL AND QUIET LIFE. THE WAR BROKE OUT AND AS TIME ELAPSED, I STARTED TO LOSE MY RIGHTS ENTITLED TO OTHER U.S. CITIZENS OF FOREIGN PARENTAGE AS LONG AS THEY WERE NOT OF JAPANESE DESCENT. FINALLY I FACED EVACUATION AND LIFE IN THE CAMP WITHOUT FREEDOM. I BECAME VERY DISGUSTED WITH THE LIFE I WAS FORCED TO LEAD, IN THE CAMP. ALSO, AT THAT TIME, I HAD ALREADY LOST BOTH OF MY PARENTS, AND I WAS RESPONSIBLE FOR THE WELFARE OF MY YOUNG SISTER AND BROTHER LIVING IN JAPAN. THEY SOUGHT MY GUIDANCE AND I, GETTING DISGUSTED WITH THE CAMP LIFE MORE AND MORE, THOUGHT FOR THE FIRST TIME ABOUT WHETHER TO GO TO JAPAN OR NOT.

#7. AS AN INFANT I WAS TAKEN TO JAPAN BY MY PARENTS AND WAS REARED THERE TILL I GRADUATED FROM THE COMMERCIAL SCHOOL. RETURNING BACK HERE IN U.S., I WAS CLASSIFIED AS "KEBEI". AFTER WE WERE PLACED IN THE CAMP, I HAD EVERY DESIRE TO GET OUTSIDE THE CAMP AT THE FIRST OPPORTUNITY I HAD AND GO BACK TO THE NORMAL LIFE AND WORK. BUT, RUMORS WERE VERY STRONG THAT "KEBEI" WOULD NOT BE ALLOWED THIS PRIVILEGE EVEN THOUGH WE HAD EVERY GOOD INTENTION. I WAS A "KEBEI" BUT IT WAS NOT OUT OF MY CHOICE.

HIROSHI KOIZUMI

(#7, CONTINUED)

SO LIKE I MENTIONED IN THE ABOVE MENTIONED #6, I THOROUGHLY WAS DISGUSTED WITH CAMP LIFE AND WITH ALL THE HAPPENINGS SINCE THE WAR. I WAS LET DOWN AND SPENT MAJORITY OF MY DAY WITH DARK GLOOMY FEELINGS. FEELING VERY MUCH LIKE AN UNWANTED PERSON, I STARTED TO FEAR DEPORTATION. I WAS IN A BIG DAZE AS TO WHAT I WAS SUPPOSED TO DO JUST BECAUSE I WAS REARED IN JAPAN AND WAS TAGGED AS "KIBEI".

#7-B. YES, IF I HAD BEEN GIVEN A CHANCE EARLIER AND HAD NOT BEEN PUT IN THE CATEGORY CALLED "KIBEI". JUST BEFORE THE WAR MANY OF MY FRIENDS JOINED THE ARMY TO FIGHT FOR THEIR COUNTRY, BUT ONLY THE FELLOW KEBEIS WERE DISCHARGED SHORTLY AFTER ~~WAR~~ AND WERE NOT GIVEN THE EQUAL PRIVILEGE LIKE THE OTHER NISEI. WHEN KEBEIS WENT INTO CAMP, THEY WERE NOT ALLOWED TO GO OUT OF CAMP TO WORK.

IT WAS RUMORED KEBEIS WILL BE DEPORTED TO JAPAN ALONG WITH THE ALIEN JAPANESE NATIONAL. ONE BY ONE OUR FEAR INCREASED AND I LOST FAITH AND HOPE IN THE FUTURE. THE INSECURENESS IN MY DAILY LIVING WAS PLANTING MORE AND MORE FEAR IN ME.

#7-C. I HAVE IT WRITTEN DIRECTLY ON THE FORME.

#8-B. " " " "

#8-C. " " " "

#8-D. " " " "

HIROSHI KOIZUMI

*8.E. IT WAS A FACT THAT I HAD FOUND AFTER MY JOINING THE ORGANIZATION THAT MAJORITY OF THE MEMBERS CLASSIFIED AS "KIBEI" HAD NOT ACQUIRED A COMPLETE HIGH-SCHOOL EDUCATION. IT SO HAPPENED THAT I WAS ONE OF THE FEW TO HAVE COMPLETED HIGH SCHOOL (COMMERCIAL) IN JAPAN IN THE BLOCK WHERE I LIVED; THEREFORE, FOR THAT VERY SIMPLE REASON I WAS FORCED TO BECOME OUR BLOCK'S REPRESENTATIVE TO BE ON THE STAFF OF CULTURAL DIVISION OF WARD #7. THUS IS HOW I EARNED MY POSITION AND TITLE, AND THE CHIEF DUTIES ASSIGNED TO ME WERE MAKING CONTACTS. I CONSTANTLY REFUSED THROUGHOUT THE LENGTH OF THE TIME I WAS A MEMBER FROM THE TIME I BECAME CULTURAL DIV. STAFF MEMBER TO THE POSITION OF DIV. HEAD BUT EVERYTIME I MADE A STRONG REFUSAL, OTHER FELLOW MEMBERS WOULD VIOLENTLY CRITICIZE ME OF BEING VERY UN-COOPERATIVE. THERE WAS NO OTHER WAY OUT FOR ME BUT BE AGREEABLE WITH OTHER OFFICERS. I NEVER TOOK MUCH INTEREST IN THE WORK THAT WAS GOING ON FOR I HAD NEVER CARED TO EVEN BECOME A MEMBER.

*8.F. IN THE CAMP THERE WAS A WIDE VARIETY OF SAYINGS ABOUT THAT ORGANIZATION, AND I, FOR ONE JOINED IT WITHOUT CORRECT UNDERSTANDING ON MY PART. AT THAT TIME, EVERYONE WAS CONSIDERED VERY UN-COOPERATIVE UNLESS ONE BECAME A MEMBER OF THE ORGANIZATION; HENCE, I JOINED. I WAS DISAPPOINTED WITH THIS ORGANIZATION WHICH WAS FOUNDED IN THE CAMP, THE COUNTLESS UNPLEASANT HUMORS AND INCIDENTS AND I HAD ASKED TO BE DISMISSED FROM THE ORGANIZATION, BUT AS I HAVE MENTIONED MANY TIMES PREVIOUSLY, EVERYONE WENT AGAINST ME AND IN ORDER TO KEEP PEACE, I WAS NOT ABLE TO MATERIALIZE MY HOPES OF EVER GETTING AWAY.

HIROSHI KOIZUMI

9.A. IF THERE NEVER WAS THAT WAR AND IF I HAD NOT BEEN EVACUATED INTO THE CAMP, I PROBABLY WOULD HAVE CONTINUED TO WORK DILIGENTLY AT THE ORCHARD FARM WHICH I LOVED. THE CAMP LIFE OF 1944 (TULE LAKE) WAS NOTHING BUT A LIFE OF FIGHTS AND ARGUMENTS, RUMORS, AND EVEN MURDER. IT WAS A LIFE THAT WAS BEYOND THE IMAGINATION IN THE NORMAL SOCIETY. IN ORDER TO GET AWAY FROM ALL THIS FILTHY MIX-UP, IT WAS SAID THAT RENUNCIATION OF THE U.S. CITIZENSHIP AND APPLYING FOR REPATRIATION WAS THE BEST METHOD. ABOUT THIS TIME MY WIFE HAD GIVEN BIRTH TO OUR ONLY SON AND TO ME I REALIZED THE IMPORTANCE OF PEACEFUL FAMILY LIFE AS I HAD NEVER EXPERIENCED BEFORE. SO IN ORDER TO GET AWAY FROM EVERY UNPLEASANT DOINGS IN AND ABOUT OUR CAMP HOME, I DECIDED TO APPLY FOR FORMS UPON WHICH TO RENOUNCE MY CITIZENSHIP. ABOUT THIS TIME, I HAD SUCH CONFUSED MIND, IT ONLY APPEARED CORRECT AND RIGHT THAT I DO THIS.

9.B. I DO NOT REMEMBER WELL WHAT I HAD SAID AT THAT TIME. I KNOW I HAVE SAID ANYTHING THAT NEVER OCCURED IN MY MIND BEFORE, OR SOMETHING THAT WASN'T QUITE SO.....BY DOING SO, I THOUGHT I WOULD BE ABLE TO RENOUNCE MY CITIZENSHIP EASILY. ALL IN ALL, MY INNER FEAR OF INSECURE FEELING, THE DEEP FEAR I HAD FOR THE CAMP ATMOSPHERE AND THE ORGANIZATION, MADE ME TAKE SUCH ACTIONS AT THE TIME.

HIROSHI KOIZUMI

*9.C. MY LIFE IN TULE LAKE WAS MUCH MORE UNPLEASANT THAN IT WAS IN THE OTHER CAMPS I HAD BEEN BEFORE I WAS TRANSFERRED. I CONSTANTLY FEARED SUBCONSCIOUSLY THE UNDERGROUND POWER OF SOME ORGANIZATION MEMBERS. JUST WHO THESE PEOPLE WERE, I NEVER FOUND OUT. AT THAT TIME, EVEN A SMALL CHANGE IN THE WAY OF DAILY LIFE, A DIFFERENT ATTITUDE TOWARD THE ORGANIZATION OR THE SLIGHT UNCOOPERATIVENESS TOWARD IT WOULD START FROM NOWHERE THE TALK ABOUT YOU NOT GOING ALL THE WAY WITH THE REST. NEXT EVERYONE POINTED YOU OUT AND EMBARRASSED YOU. SOMETIMES AN ALIEN JAPANESE WOULD CRITICIZE YOU AS THE "WHITE JAP." ALL THIS UNPLEASANTNESS WAS BROUGHT TO A BIG CLIMAX BY THE HITOMI MURDER CASE. THUS RENUNCIATION BECAME THE DAILY TOP TOPIC, AND I THOUGHT MY RENUNCIATION WOULD SPARE ME OF BEING CRITICIZED AND LAUGHED AT IN PUBLIC, AND WOULD ALSO SPARE ME FROM STAYING ON INDEFINITELY IN THIS DREAFFUL CAMP. THE FACT WAS THAT THE WORD "UNCOOPERATIVE" WAS ENOUGH TO SWELL THE GROWTH OF FEAR WITHIN ANYONE.

*9.F. IN THE "71" BLOCK WHERE I RESIDED, MR. SASAKI WAS THE BLOCK MANAGER. HE WAS PRO-JAPAN FELLOW AND GENTLE MANNERED WHATEVER HE HAD TO SAY AS BLOCK MANAGER WAS QUITE LOGICAL; THEREFORE, IN ALL THAT MIX-UP, EVERYONE LOOKED UP TO HIM AS A MAN OF SANE THOUGHTS AND IDEAS. NATURALLY EVERYONE HAS THEIR TRUST IN HIM TOO. AS THE DAYS WENT BY MR. SASAKI MENTIONED SOMETHING ABOUT ALL OF US BEING VERY FOOLISH WITH THE U.S. CITIZENSHIP WHEN WE HAD TO LEAD SUCH BARBAROUS LIFE, AND IT WOULD BE TO OUR BENEFIT IN THE FUTURE WITHOUT IT. NOW I KNOW, I WASN'T AT ALL LIKE MYSELF IN NORMAL TIMES TO EVEN THINK WHAT HE SAID WAS PROPER. (CONTINUED)

HIROSHI KOIZUMI

(9. F. CONTINUED) IT SOUNDED SO LOGICAL AT THE TIME AS HE TALKED AND PERSUADED ME TO GO AHEAD WITH THE RENUNCIATION. HE TOLD ME I WOULD BE MET WITH PREJUDICED EYES IF I WENT BACK TO JAPAN BEING AN AMERICAN CITIZEN AS I HAD A JAPAN-BORN SISTER AND A BROTHER. MR. SASAKI WENT ON AND ON EXPLAINING ABOUT MANY THINGS WHICH I HAVE FORGOTTEN WHAT THEY WERE NOW. MY TRUST IN HIM WAS A BIG INFLUENCE ON ME JUST AS IT WAS BAD. LOOKING BACK CALMLY ON THIS MATTER, I CAN NOT BUT REALIZE WHAT A BIG STUPID FOOL I HAD BEEN THEN. I, BEING SO FILLED WITH ALL TYPES OF TEARS AND HURT, WAS UNABLE TO SEE THINGS AS THEY ACTUALLY WERE. MR. SASAKI'S PERSUASION AND HIS TALKS WERE VERY APPEALING TO ME. BEING A KIBEI I FEARED DEPORTATION AND YET I WAS AFRAID HOW THE PEOPLE THERE MIGHT REACT IF I HADN'T RENOUNCED MY CITIZENSHIP. IT IS VERY DIFFICULT TO MAKE MYSELF BELIEVE NOW WHY I WAS NOT SANE ENOUGH TO CATCH MYSELF IN TIME BEFORE I COMMITTED THE GREATEST MISTAKE THAT CONCERNS MY PERSONAL LIFE.

111
10. A. THE INSANE LIFE OF TULE LAKE WAS TOO MUCH FOR ME. I NEVER KNEW WHAT WOULD HAPPEN NEXT MOMENT AS WE'VE ALREADY SEEN TOO MANY FIGHTS, MURDER, ETC. I FELT VERY UNSTABLE ABOUT MY FAMILY'S FUTURE. NO ONE KNEW JUST HOW LONG THIS WAS GOING TO CONTINUE. I WORRIED SICK ABOUT MY YOUNG SISTER AND BROTHER IN JAPAN. I WAS DOMINATED BY FEAR THAT ARISES FROM UNCERTAINTY ALL AROUND ME; THEREFORE, IN ORDER TO GET AWAY I THOUGHT ABOUT GOING TO JAPAN. THIS WAS MY REASON AND MY MOTIVE FOR THE ACTION. AT FIRST WHEN I ^{WAS} PLACED IN THE CAMP, I DID NOT LIKE THE ATMOSPHERE AND HAD GIVEN IT A THOUGHT ABOUT MAYBE I SHOULD GO TO JAPAN, BUT AS TIME GOT LONGER IN THE CAMP, NOTHING IMPROVED AND MADE ME DECIDE TO TAKE ACTIONS WHICH I HAVE DONE.

(E) If you claim that your membership in any of the aforementioned organizations, your activities therein, or your acceptance of an office was due to misunderstanding of the purpose or nature of the organization, explain fully:

PLEASE SEE ATTACHED SHEET.

(F) If you at any time wished to discontinue membership, activity, or office and were prevented from so doing, explain fully:

PLEASE SEE ATTACHED SHEET.

9. (A) When did you decide to apply for forms upon which to renounce your United States citizenship? Give reasons for so doing:

PLEASE SEE ATTACHED SHEET.

(B) If reasons given in answer to preceding question differ from reasons given to officer who held renunciation hearing, give your explanation for difference:

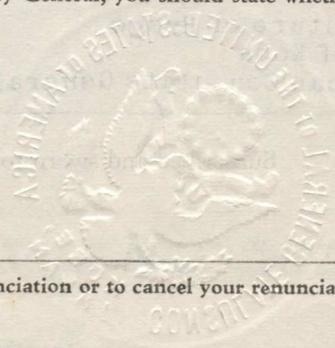
PLEASE SEE ATTACHED SHEET.

(C) If you claim that your renunciation was caused by fear, you should explain fully why such fear extended from the time of the application for renunciation papers until the date of actual renunciation:

PLEASE SEE ATTACHED SHEET.

(D) If the fear did not extend from the date of application to the date of approval by the Attorney General, you should state whether you made any effort to withdraw your application, and if not, explain fully:

(E) If, after approval, you requested the Attorney General to withdraw his approval of your renunciation or to cancel your renunciation, give the reasons for the delay in making such request:



(F) If there are any other facts which influenced your action in renouncing your United States citizenship, state them here or on a separate sheet if necessary.

PLEASE SEE ATTACHED SHEET.



10. (A) If you now are in Japan, give your reasons for having returned to Japan.

PLEASE SEE ATTACHED SHEET.

(B) If you are in Japan, have you since you returned to Japan taken any action to resume or acquire Japanese citizenship? NO

Answer Yes or No

If you have, state nature of action taken and reasons therefor.

11. (A) If you have served or are serving in the military or naval forces of the United States fill in the following:

I enlisted (or was drafted) on NONE in the _____; my Serial number is _____;
State the date State the Branch of Service

I still am in such service _____; I was released from active duty on _____ and received my Discharge on _____
Answer Yes or No

(B) If at any time while in a war relocation center or since then you volunteered for military or naval service but your offer of service was rejected state the time when and the place where you volunteered.

NONE

(C) State why your offer of such service was rejected, if the reason was made known to you.

NONE

(D) If you were rejected for military or naval service by your Local Draft Board since your release from a war relocation center state the reason for the rejection if known to you.

NONE

12. If any member of your family has served or is serving in the military or naval forces of the United States state the relationship of such person to you, the name of such person, the branch of service and serial number of such person:

Relationship

Name

Branch of Service

Serial Number

Japan)
Prefecture of Hyogo)
City of Kobe) SS
American Consulate General)

Hiroshi Kozumi
(Signature in full of applicant)

Subscribed and sworn to before me this 10th day of November, 19 54

Service No. 6421

William A. Mitchell
American Vice Consul

No Fee Prescribed

This affidavit may be executed before any person authorized to administer oaths.

AFFIDAVIT

INSTRUCTIONS FOR THE PREPARATION OF AFFIDAVIT

This affidavit should be specifically addressed to the circumstances of your particular case and should not consist of generalities. When you are uncertain as to matters related in your affidavit write "uncertain". Where you claim that any action was taken by you as the result of fear, you should state in each instance, with the greatest possible particularity, what was feared and why. If it is claimed that the fears were caused by threats from individuals or groups of individuals, the nature of the threats, the names of the individuals making them, if known, and the time, place and occasion for the making of the threats should be given.

If more space is needed for answers to particular questions, separate sheets of plain white paper should be used. Each separate sheet so used should be plainly marked with the number of the question being answered and your name.

1. Name Hiroshi Koizumi	Date of Birth July 1, 1919
-----------------------------------	--------------------------------------

2. If born prior to December 1, 1924	(A) Have you ever renounced Japanese nationality? No	When	Where
--------------------------------------	--	------	-------

3. If born since December 1, 1924	(A) Was your name ever registered with a Japanese Consulate for the purpose of reserving your Japanese nationality?
-----------------------------------	---

If so, did you thereafter renounce your Japanese nationality? No	When	Where
--	------	-------

4. State periods of visits to Japan and purpose of each visit:

Date		Purpose
From	To	
1921	1937	Accompany parents Taken by parents.
Dec. 1945	To date	

5. Give details concerning any formal education in Japan:

School	Period of Attendance	
	From	To
Hatsukaichi-machi, Elementary School Hatsukaichi-Machi, Hiroshima Ken	1926	1932
Matsumoto Commercial School, Hiroshima, Hiroshima Ken	1932	1937

Specify subjects studied (attach additional sheet if necessary).
General lower school classes + commercial courses.
~~Nothing but subjects pertaining to business~~

March 16, 1943; Jan. 22, 1945; + Sept. 27, 1945

6. Have you ever made application for repatriation to Japan? **Yes** If so, give date....., and your reasons for so applying:
Please see attached sheet

7. (A) Have you ever expressly indicated that you would not swear unqualified allegiance to the United States? **Yes** Have you ever declined to answer when asked whether you would swear unqualified allegiance?

Or have you ever given a qualified answer to such question asked at War Relocation Centers?.....If so, give your reasons:
Please see attached sheet

(B) If your answer to any of the questions in (A) is affirmative, then did you ever subsequently change your mind and express your willingness to swear an unqualified allegiance or would you have been willing to do so if an opportunity had been afforded you?.....**Yes**.....If so, state when you changed your mind and your reasons therefor:
Please see attached Sheet

*of J. R. 5 90 04 + M-40,
9812, & on in the U.S. Jan*

(C) Did you ever indicate that you would not swear unqualified allegiance to the United States either expressly or by refusal to answer, or a qualified answer, knowing that by so doing you would be sent to the WRA Segregation Center at Tule Lake?.....^{No} If so, give reasons:

At the time I did not ~~have the slightest idea~~ ^{know} about being sent to Tule Lake,

8. (A) WERE YOU EVER AT ANY TIME A MEMBER OF ANY OF THE FOLLOWING ORGANIZATIONS:	Answer		Period of Membership
	Yes	No	
Black Dragon Society (Kokuryu Kai)			
Central Japanese Association (Beikoku Chuo Nipponjin Kai)			
Central Japanese Association of Southern California			
Dai Nippon Butoku Kai (Military Virtue Society of Japan or Military Art Society of Japan) (Hokubei Kai)			
Heimuska Kai, also known as Hokubei Heieki Gimusha Kai Zaibei Nihonjin, Heiyaku Gimusha Kai, and			
Zaibei Heimusha Kai (Japanese residing in American Military Conscripts Assoc.) Heimusha Kai			
Hinode Kai (Imperial Japanese Reservists)			
Hinomaru Kai (Rising Sun Flag Society—a Group of Japanese War Veterans)			
Hokubei Zaigo Shoko Dan (North American Reserve Officers Association)			
Japanese Association of America (Zaibei Nihonjin Kai)			
Japanese Overseas Central Society (Kaigai Dobo Chuo Kai)			
Japanese Overseas Convention, Tokyo, Japan, 1940			
Japanese Protective Association (Recruiting Organization)			
Jikyoku Iin Kai (Current Affairs Association)			
Kibei Seinen Kai (Association of U. S. Citizens of Japanese Ancestry who have returned to America after studying in Japan)			
Nanka Teikoku Gunyudan (Imperial Military Friends Group or Southern California War Veterans)			
Nichibei Kogyo Kaisha (The Great Fujii Theatre)			
Northwest Japanese Association			
Sakura Kai (Patriotic Society or Cherry Association—composed of Veterans of Russo-Japanese War) (Cherry Blossom Society)			
Shinto Temples			
Sokoku Kai (Fatherland Society)			
Suiko Sha (Reserve Officers Association Los Angeles)			
Hokoku Seinen-Dan	X		1944 ^{Jan} _{mar}
Hokoku Joshi Seinen-Dan			
Sokoku Kenkyu Seinen-Dan	X		1944 "
Sokuji Kikoku Hoshi-Dan			

(B) Give reasons for becoming a member:

When the organization was first formed, it was said to cultivate mutual friendship organization. I too believed it to be just that, and therefore I did not have reasons to especially refuse my becoming a member. I joined believing the words of the organizer and did not give much thought to it.

In attached sheet

(C) State nature of your activity and offices you held:

In attached sheet
I was on the staff of #7 Ward Cultural Division,

*9-18-44 to 12-28-44
90, No. 5, 2nd Floor, 44th St. & York St.
San Francisco, Calif.*

(D) If you voluntarily discontinued membership in any of the aforementioned organizations, give approximate date and reasons for so doing:

When I first became a member, activities were just as what I was originally told but as time passed on, whether the mob control or the management of the organization, the organization had the tendency to be powerful. Unpleasant occurring took place one after another. I didnt like all this at all but was helplessly a member until December 28, 1944, on the train enroute to Santa Fe Internment Camp where we were transferring. I placed my resignation to then president of the organization, Mr. Uchida, and he accepted.

no more... Uchida

Hiroshi Koizumi

- #1 I have it written directly on the forme.
- #2 " " " " " " " "
- #3 " " " " " " " "
- #4 " " " " " " " "
- #5 " " " " " " " "
- #6 " " " " " " " "

6. As an American citizen, I worked in the orchard even after the outbreak of the war. Prior to the war, I had never committed any type of crime and I have responded cheerfully to the call of the draft board to express the deep loyalty I felt for my country. I lead a peaceful and quiet life. The war broke out as time elapsed, I started to lose my rights entitled to other U.S. citizens of foreign parentage as long as they were not of Japanese descent. Finally I faced evacuation and life in the camp without freedom. I became very disgusted with the life I was forced to lead in the camp. Also at that time, I had already lost both of my parents, and I was responsible for the welfare of my young sister and brother living in Japan. They sought my guidance and I, getting disgusted with the camp life more and more, thought for the first time about whether to go to Japan or not.

#7.

As an infant I was taken to Japan by my parents and was reared there till I graduated from the commercial school.. Returning back here in U.S. I was classified as "Kibei". After we were placed in the camp, I had every desire to get outside the camp at the first opportunity I had and go back to the normal life and work. But, rumors were very strong that "Kibei" would not be allowed this privilege even though we had every good intention.

~~I was a "kobei" but it was not out of my choice.~~

So like I mentioned in ~~the above mentioned~~ #6, I thoroughly was disgusted with camp life and with all the happenings since the war. ~~With my life and all the happenings since the war.~~

~~I was let down and spent majority of my day with dark gloomy feelings.~~

Feeling very much like an unwanted person, I started to fear deportation.

~~I was in a big daze as to what I was supposed to do just because I was reared in Japan and was tagged as "Kibei".~~

~~#7 - B~~

~~Yes, if I had been given a chance earlier and had not been put in the category called "Kibei"~~ Just before the war many of my friends

7A
 joined the army to fight for their country, but only the fellow Kibeis were discharged shortly after and were not given the equal privilege like the other Nisei. When Kibeis went into camp, they were not allowed to go out of camp to work. It was rumored Kibeis will be deported to Japan along with the alien Japanese Nationals. One by one our fear increased and I lost faith and hope in the future. The insecurity in my daily living was planting more and more fear in me.

#7 - C. I have it written directly on the forme.

#8 - B. " " " " " " " "

#8 - C. " " " " " " " "

#8 - D. " " " " " " " "

#8 - E. " " " " " " " "

8E
 It was a fact that I had found after my joining the organization that majority of the members classified as "Kibei" had not acquired a complete high-school education. It so happened that I was one of the few to have completed high school (commercial) in Japan in the block where I lived; therefore, for that very simple reason I was forced to become our block's representative" to be on the staff of Cultural Division of Ward #7. Thus is how I earned my position and title, and the chief duties assigned to me were making contacts. I constantly refused throughout the length of the time I was a member from the time I became Cultural Div. staff member to the position of Div. head but everytime I made a strong refusal, other fellow members would violently criticize me of being very un-cooperative. There was no other way out for me but be agreeable with other officers. I never took much interest in the work that was going on for I had never cared to even become a member.

#8 - F.

In the camp there was a wide variety of sayings about that organization, and I, for one joined it without correct understanding on my part. At that time, everyone was considered very un-cooperative unless one became a member of the organization; hence, I joined. I was disappointed with this organization which was founded in the camp, the countless unpleasant rumors and incidents and I had asked to be

dismissed from the organization, but as I have mentioned many times previously, everyone went against me and in order to keep peace, I was not able to materialize my hopes of ever getting away.

#9 - A

9A ~~if there never was that war and~~ **I** If I had not been evacuated into the camp, I probably would have continued to work diligently at the orchard farm which I loved. The camp life of 1944 (Tule Lake) was nothing but a life of fights and arguments, rumors, and ~~disturbances~~ ^{disturbances}. It was a life that was beyond the imagination in the normal society. In order to get away from all this ~~filthy~~ ^{terrible} mix-up, it was said that renunciation of the U.S. citizenship and applying for repatriation was the best method. About this time my wife had given birth to our only son and to me I realized the importance of peaceful family life as I had never experienced before. So in order to get away from every unpleasant doings in and about our camp home, I decided to apply for forms upon which to renounce my citizenship. About this time, I had such confused mind, it only appeared correct and right that I do this.

#9 - B

I do not remember well what I had said at that time. I know I have said anything that never occurred in my mind before, or something that wasn't quite so.....By doing so, I thought I would be able to renounce my citizenship easily. All in all, my inner fear of insecure feeling, the deep fear I had for the camp atmosphere and the organization, made me take such actions at the time.

~~9 - C~~

9A My life in Tule Lake was much more ~~unpleasant~~ ^{disturbing} than it was in the other camps I had been before I was transferred. I constantly feared subconsciously the underground power of some organization members. Just who these people were, I never found out. At that time even a small change in the way of daily life, a different attitude toward the organization or the slight uncooperativeness toward it would start from nowhere the talk about you not going all the way with the rest. Next everyone pointed you out and embarrassed you. Sometimes an alien Japanese criticize you as the

"White Jap". All this unpleasantness was brought to a big climax by the Hitomi murder case. Thus renunciation became the daily topic, and I thought my renunciation would spare me of being criticized and laughed at in public, and would also spare me from staying on indefinitely in this dreadful camp. The fact was that the word "uncooperative" was enough to swell the growth of fear within anyone.

~~#9 - F.~~

In the #71 Block where I resided, Mr. Sasaki was the Block Manager. He was pro-Japan fellow and gentle mannered; whatever he had to say as Block Manager was quite logical; therefore, in all that mix-up, everyone looked up to him as a man of sane thoughts and ideas. Naturally everyone has their trust in him too. As the days went by Mr. Sasaki mentioned something about all of us being very foolish with the U.S. citizenship when we had to lead such barbarous life, and it would be to our benefit in the future without it. Now I know, I wasn't at all like myself in normal times to even think what he said was proper.

It sounded so logical at time as he talked and persuaded me to go ahead with the renunciation. He told me I would be met with prejudiced eyes if I went back to Japan being an American citizen as I had a Japan-born sister and brother. Mr. Sasaki went on and on explain about many things which I have forgotten what they were now. My trust in him was a big influence on me just as it was bad. Looking back calmly on this matter, I can not but realize what a big stupid fool I had been then. I, being so filled with all types of fears and hurt, was unable to see things as they actually were. Mr. Sasaki's persuasion and his talks were very appealing to me. Being a Kibei I feared deportation and yet I was afraid how the people there might react if I hadn't renounced my citizenship. It is very difficult to make myself believe now why I was not sane enough to catch myself in time before I committed the greatest mistake that concerns my personal life.

#10 - A

The insane life of Tule Lake was too much for me. I never knew what would happen next moment as we've already seen too many fights, murder, etc. I felt very unstable about my family's future. No one knew

just how long this was going to continue. I worried sick about my young sister and brother in Japan. I was dominated by fear that arises from uncertainty all around me; therefore, in order to get away I thought about going to Japan. This was my reason and my motive for the action. At first when I was placed in the camp, I did not like the atmosphere and had given it a thought about maybe I should go to Japan, but as time got longer in the camp, nothing improved and made me decide to take actions which I have done.

(E) If you claim that your membership in any of the aforementioned organizations, your activities therein, or your acceptance of an office was due to misunderstanding of the purpose or nature of the organization, explain fully:

Please see attached sheet.

(F) If you at any time wished to discontinue membership, activity, or office and were prevented from so doing, explain fully:

Please see attached sheet.

9. (A) When did you decide to apply for forms upon which to renounce your United States citizenship?
Give reasons for so doing:

uncertain

Please see attached sheet

(B) If reasons given in answer to preceding question differ from reasons given to officer who held renunciation hearing, give your explanation for difference:

Please see attached sheet.

(C) If you claim that your renunciation was caused by fear, you should explain fully why such fear extended from the time of the application for renunciation papers until the date of actual renunciation:

Please see attached sheet.

*See answers to questions 9A & 9B;
4-1-58*

(D) If the fear did not extend from the date of application to the date of approval by the Attorney General, you should state whether you made any effort to withdraw your application, and if not, explain fully:

(E) If, after approval, you requested the Attorney General to withdraw his approval of your renunciation or to cancel your renunciation, give the reasons for the delay in making such request:

(F) If there are any other facts which influenced your action in renouncing your United States citizenship, state fully below or on a separate sheet if necessary.

~~_____~~
Please see attached sheet.

10. (A) If you now are in Japan, give your reasons for having returned to Japan.

Please see attached sheet.

(B) If you are in Japan, have you since you returned to Japan taken any action to resume or acquire Japanese citizenship? No
Answer Yes or No

If you have, state nature of action taken and reasons therefor. Yes & B-2-951
Kure, 106-46-

11. (A) If you have served or are serving in the military or naval forces of the United States fill in the following:

I enlisted (or was drafted) on None in the _____; my Serial number is _____;
State the date State the Branch of Service

I still am in such service _____; I was released from active duty on _____ and received my Discharge
Answer Yes or No

(B) If at any time while in a war relocation center or since then you volunteered for military or naval service but your offer of service was rejected state the time when and the place where you volunteered.
None

(C) State why your offer of such service was rejected, if the reason was made known to you.
None

(D) If you were rejected for military or naval service by your Local Draft Board since your release from a war relocation center state the reason for the rejection if known to you.
None

12. If any member of your family has served or is serving in the military or naval forces of the United States state the relationship of such person to you, the name of such person, the branch of service and serial number of such person:

Relationship	Name
Branch of Service	Serial Number

Japan) Prefecture of Hyogo) S.S. City of Kobe) American Consulate General)	/s/ Hiroshi Koizumi (Signature in full of applicant)
---	---

Subscribed and sworn to before me this 10th day of November, 19 54.

U.S. Consulate General Seal: Consulate General of the United States of America, Kobe, Japan	/s/ William A. Mitchell American Vice Consul
--	---

Service No. 6421
No Fee Prescribed

This affidavit may be executed before any person authorized to administer oaths.

Signed 3/11/59

[Handwritten signatures]

AFFIDAVIT

INSTRUCTIONS FOR THE PREPARATION OF AFFIDAVIT

This affidavit should be specifically addressed to the circumstances of your particular case and should not consist of generalities. When you are uncertain as to matters related in your affidavit write "uncertain". Where you claim that any action was taken by you as the result of fear, you should state in each instance, with the greatest possible particularity, what was feared and why. If it is claimed that the fears were caused by threats from individuals or groups of individuals, the nature of the threats, the names of the individuals making them, if known, and the time, place and occasion for the making of the threats should be given.

If more space is needed for answers to particular questions, separate sheets of plain white paper should be used. Each separate sheet so used should be plainly marked with the number of the question being answered and your name.

1. Name	Hiroshi Koizumi	Date of Birth	July 1, 1919
---------	-----------------	---------------	--------------

2. If born prior to December 1, 1924	(A) Have you ever renounced Japanese nationality?	When	Where
	No		

3. If born since December 1, 1924	(A) Was your name ever registered with a Japanese Consulate for the purpose of reserving your Japanese nationality?
-----------------------------------	---

If so, did you thereafter renounce your Japanese nationality?	When	Where
---	------	-------

4. State periods of visits to Japan and purpose of each visit:

Date		Purpose
From	To	
1921	1937	Taken by parents
Dec. 1945	To date	

5. Give details concerning any formal education in Japan:

School	Period of Attendance	
	From	To
Hatsukaichi-machi, Elementary School Hatsukaichi-Machi, Hiroshima Ken	1926	1932
Matsumoto Commercial School, Hiroshima, Hiroshima Ken	1932	1937

Specify subjects studied (attach additional sheet if necessary).

General lower school classes and commercial courses.

6. Have you ever made application for repatriation to Japan? Yes If so, give date March 16, 1943; and your reasons for so applying: Jan. 22, 1945; and Sept. 27, 1945

See attached sheet

7. (A) Have you ever expressly indicated that you would not swear unqualified allegiance to the United States?	Have you ever declined to answer when asked whether you would swear unqualified allegiance?
<u>Yes. See attached sheet</u>	

Or have you ever given a qualified answer to such question asked at War Relocation Centers?.....If so, give your reasons:

(B) If your answer to any of the questions in (A) is affirmative, then did you ever subsequently change your mind and express your willingness to swear an unqualified allegiance or would you have been willing to do so if an opportunity had been afforded you?.....Yes.....If so, state when you changed your mind and your reasons therefor:

I would have been willing to do so, just as when I registered for the draft in 1940, if I had the opportunity, with some assurance about citizenship and protection.

(C) Did you ever indicate that you would not swear unqualified allegiance to the United States either expressly or by refusal to answer, or a qualified answer, knowing that by so doing you would be sent to the WRA Segregation Center at Tule Lake?.....No.. If so, give reasons:

8. (A) WERE YOU EVER AT ANY TIME A MEMBER OF ANY OF THE FOLLOWING ORGANIZATIONS:	Answer		Period of Membership
	Yes	No	
Black Dragon Society (Kokuryu Kai)			
Central Japanese Association (Beikoku Chuo Nipponjin Kai)			
Central Japanese Association of Southern California			
Dai Nippon Butoku Kai (Military Virtue Society of Japan or Military Art Society of Japan) (Hokubei Kai)			
Heimuska Kai, also known as Hokubei Heieki Gimusha Kai Zaibei Nihonjin, Heiyaku Gimusha Kai, and Zaibei Heimusha Kai (Japanese residing in American Military Conscripts Assoc.) Heimusha Kai			
Hinode Kai (Imperial Japanese Reservists)			
Hinomaru Kai (Rising Sun Flag Society—a Group of Japanese War Veterans)			
Hokubei Zaigo Shoko Dan (North American Reserve Officers Association)			
Japanese Association of America (Zaibei Nihonjin Kai)			
Japanese Overseas Central Society (Kaigai Dobo Chuo Kai)			
Japanese Overseas Convention, Tokyo, Japan, 1940			
Japanese Protective Association (Recruiting Organization)			
Jikyoku Iin Kai (Current Affairs Association)			
Kibe Seinen Kai (Association of U. S. Citizens of Japanese Ancestry who have returned to America after studying in Japan)			
Nanka Teikoku Gunyudan (Imperial Military Friends Group or Southern California War Veterans)			
Nichibei Kogyo Kaisha (The Great Fujii Theatre)			
Northwest Japanese Association			
Sakura Kai (Patriotic Society or Cherry Association—composed of Veterans of Russo-Japanese War) (Cherry Blossom Society)			
Shinto Temples			
Sokoku Kai (Fatherland Society)			
Suiko Sha (Reserve Officers Association Los Angeles)			
Hokoku Seinen-Dan	X		1944 Few mos.
Hokoku Joshi Seinen-Dan			
Sokoku Kenkyu Seinen-Dan	X		1944 Few mos.
Sokuji Kikoku Hoshi-Dan			

(B) Give reasons for becoming a member:

See attached sheet

(C) State nature of your activity and offices you held:

See attached sheet

(D) If you voluntarily discontinued membership in any of the aforementioned organizations, give approximate date and reasons for so doing:

It was while on the train en route to Santa Fe Camp that I gave my resignation to the president, Mr. Uchida.

(E) If you claim that your membership in any of the aforementioned organizations, your activities therein, or your acceptance of an office was due to misunderstanding of the purpose or nature of the organization, explain fully:

See attached sheet

(F) If you at any time wished to discontinue membership, activity, or office and were prevented from so doing, explain fully:

See attached sheet

9. (A) When did you decide to apply for forms upon which to renounce your United States citizenship?
Give reasons for so doing:

Uncertain

See attached sheet

(B) If reasons given in answer to preceding question differ from reasons given to officer who held renunciation hearing, give your explanation for difference:

See attached sheet

(C) If you claim that your renunciation was caused by fear, you should explain fully why such fear extended from the time of the application for renunciation papers until the date of actual renunciation:

See attached sheet

(D) If the fear did not extend from the date of application to the date of approval by the Attorney General, you should state whether you made any effort to withdraw your application, and if not, explain fully:

(E) If, after approval, you requested the Attorney General to withdraw his approval of your renunciation or to cancel your renunciation, give the reasons for the delay in making such request:

(F) If there are any other facts which influenced your action in renouncing your United States citizenship, state fully below or on a separate sheet if necessary.

10. (A) If you now are in Japan, give your reasons for having returned to Japan.

See attached sheet

(B) If you are in Japan, have you since you returned to Japan taken any action to resume or acquire Japanese citizenship? No
Answer Yes or No

If you have, state nature of action taken and reasons therefor. I have worked for the U.S. Army as interpreter at Kure, for about six months in 1946. My wife *Naigoko Noizumi's* citizenship has been restored and she is in Philadelphia, Pa., and we are hoping and anxious to be reunited in the U.S.

11. (A) If you have served or are serving in the military or naval forces of the United States fill in the following:

I enlisted (or was drafted) on _____ in the _____; my Serial number is _____;
State the date State the Branch of Service

I still am in such service _____; I was released from active duty on _____ and received my Discharge on _____
Answer Yes or No

(B) If at any time while in a war relocation center or since then you volunteered for military or naval service but your offer of service was rejected state the time when and the place where you volunteered.

(C) State why your offer of such service was rejected, if the reason was made known to you.

(D) If you were rejected for military or naval service by your Local Draft Board since your release from a war relocation center state the reason for the rejection if known to you.

12. If any member of your family has served or is serving in the military or naval forces of the United States state the relationship of such person to you, the name of such person, the branch of service and serial number of such person:

<i>Brother in law</i>	<i>Hal Hattori</i>
<i>Brother in law</i>	<i>Teddy Hattori</i>
Relationship	Name
<i>U.S. Army</i>	<i>But Kraus</i>
Branch of Service	Serial Number

(Signature in full of applicant)

Subscribed and sworn to before me this _____ day of _____, 19 _____

Hiroshi Koizumi / Typed ^{for copy} _{1/11/42} _{Info}

6. Before evacuation I lived in Modesto, California where I worked in an orchard. I entered the Stockton Assembly Center in May of 1942 in accordance with the evacuation order.

At the beginning of the herded life for all West Coast Japanese, although living a fearful and very changed life, people comforted one another with "we are all on the same boat" and spent peaceful and quiet days with every faith and hope that peace and freedom was not too far off. In October of the same year, changing residence to the Rohwer Relocation Center in Arkansas took place. The war now seemed prolonged but still peaceful living prevailed without the big incidents.

1943 the questionnaire about loyalty came up and the camp atmosphere was like a punctured beehive. When the matter first came up I had every intention of swearing my loyalty to the United States and as a citizen I had registered for military service earlier at Lodi, California, in 1940. Then the threatening rumors started going around in camp, about how alien enemies and also Kibei were to be deported to Japan regardless of how they answered the questions.

And now had a criminal record.

At first many of us tried to laugh it off thinking there couldn't be much truth to deporting U.S. citizens. But as the days followed, the deportation rumor spread and soon it became a strong threat that Issei and Kibei would be deported and that the Japanese government would

easily obtain the roster of all Japanese people in the relocation camp, whether alien or American citizen, through the aid of a neutral country and if Japan found out that they had not made the "Application for Repatriation", their families and relatives remaining or living in Japan would be persecuted by the police and the military police of Japan. At that time, I had the parentless younger sister and brother in Japan and I myself felt the great fear for when I lived in Japan, I had heard of the dreadful pressure that was placed by the police department and the military police. Finally, I broke down and began to think the best way for me was to sacrifice myself and apply for repatriation for the sake of my younger sister and brother; therefore, I applied. This was my reason for my primary application for repatriation.

and that when we arrived in Japan as deportees we would be persecuted by the Japanese authorities if we had applied to repatriate. Then

6/2/43

Too there more

~~There were~~ rumors afloat in Rohwer that Kibei would not be ~~allowed~~ allowed to leave the Center. ~~Next to them~~ There was an article I read in the newspaper that Kibei would not be allowed to leave ~~from~~ the centers. Next, however, there were rumors that ~~fight responsibility for the rumors~~ Kibei might sometime be forced to leave the Center and be ~~relocated~~ relocated and then I heard from many persons that ~~the rumors were not true~~ signing for repatriation would be a guarantee that I'd be allowed to stay in the Center and would not be asked to ~~leave the center~~ during the war period ~~to~~ ~~Japanese~~ to face discrimination and possible violence in some area outside of General DeWitt's military area. Not wanting to leave the Center and without funds and without a safe place to live and being afraid that there was the danger of violence to me outside on account of my ancestry I signed for repatriation in Rohwer on March 16, 1943, to be able to stay in the Center, *and also to protect myself in case I got deported.*

and feeling that might be deported to Japan and be in my thoughts of had applied to repatriate and that my wife and child would be interned too

At the Tule Lake Center I signed another repatriation form on January 22, 1945. This was during the period of the renunciation hearings *when everybody was in fear of events and activities and rumors in camp.* There was a lot of agitation going on at the time that worried me. Mr. Obata, Issei, and other men talked about deportation for Kibei-Nisei and said it was necessary for me to sign for repatriation or I get in trouble in Japan when I was deported and also that if I didn't I could be forced to leave the Center for relocation outside of General DeWitt's military area and face discrimination and violence from Caucasians who ~~held~~ *held* hatred for Japanese. There were many stories and reports and rumors afloat about the dangerous conditions outside of the camp for Japanese and many were the reports I heard about ~~mass~~ discrimination and incidents of hostility to persons of my race. I ~~was married~~ *cases* had been married in Rohwer *the Rohwer Center, Arkansas* and I believed ~~that~~ the rumors and reports that it was necessary for husbands and wives to sign for repatriation in Tule Lake or else face the possibility of our being separated, the one not signing being in danger of being sent out to relocate. We didn't wish to be separated or to be sent outside of the camp during the war without funds and without friends and to face

That Tule Lake Center, unlike the Stockton Assembly Center and the Rohwer Relocation Center, was a Center where much more serious rumors and activity went on and which I had never experienced before

the enmity and discrimination of persons who were hostile to us. We wanted to stay in the center and be allowed by the residents to live in peace and be safe from relocation, safe from separation

residents to live in peace. We didn't wish to get deported either but most of the reports were to the effect that Issei and Kibei ~~Issei and Kibei~~ might be

relocated eventually or else deported, whichever way the Government decided. *The rumors and agitation were that applications for repatriation must be repeated; the more often the less risk of family separation and of being sent outside and of trouble for us and our families if we were sent to Japan. ~~Issei and Kibei~~ I signed the last form for repatriation on June 23, 1945, because of my fears.*

At the Santa Fe Internment Camp on September 27, 1945, I signed the last form for repatriation

The center was filled with rumors and agitation and gangs threatening and acts of violence. There wasn't anybody to trust in and there was always my fear of being attacked if I didn't sign for repatriation again and I believed I was being trailed and spied on. Among the residents in the block where I lived with my wife Kujoko whom I had married in Kalamazoo on Sept. 3, 1943, and my baby Masahiro who was born in the Tule Lake Center on July 24, 1944, the daily conversation was who had applied for repatriation and who hadn't and what was going to happen to us in case of relocation and in case of deportation and of the risks of being in such a Center. Only by signing for repatriation on June 23, 1945, could I get any peace of mind and feel that my wife, baby and I had any protection at all.

I was sent to the Alien Internment Camp at Santa Fe, New Mexico, with Dan members after I renounced my citizenship. I was separated from my wife and baby who were in the Tule Lake Center. Then the war ended. Being in the midst of Issei and Dan leaders and members who were to be repatriated and who kept up a daily agitation that the whole group of internees must repatriate, that there was no chance of our remaining in the United States, that we hadn't been accepted as citizens and that as we ~~women just~~ ^{we} ~~citizens~~ who had renounced were viewed just like alien enemies and that we would be removed to Japan by order of the Attorney General who had by authorized to remove us by a Presidential Proclamation and that there was no hope for us to escape from deportation and that there was no other way for us to be reunited ^{in the U.S.} with our family members who were in the Tule Lake Center ~~except when we arrived~~ and that the only way we would be together with them again would be when we were shipped to Japan and our family members were also sent to Japan. I believed that my deportation was inevitable and that it was ~~the~~ only through repatriation that I stood a chance of being reunited with my wife and baby. We had lost everything ~~by~~ as a result of the evacuation and I didn't see how we could ever get started again without a home or assets and believed the rumors in Santa Fe that there was no chance of my being let out of camp and that I would have to ^{be} repatriated with the group and that only this way would I be with my wife and baby son again. There were some rumors that we would be kept a long time in camp and that there was a ~~remote~~ possibility that the Government ~~might sometimes send us home again that we might be able to face~~ in the remote future might ~~send~~ let us go home again but the majority rumors were that we'd be deported. In those days the rumors were not just plain rumors but ~~were~~ ^{were} ~~like~~ ^{like} seemed

to be authoratative that we'd be deported ultimately and that only t is way would we be free again and be reunited with our families and these fears filled me with panic. So I signed for repatriation again on September 27, 1945, at Santa Fe. I do not remember if I wrote on that form that I desired repatriation unconditionally and without qualification and that I had always been loyal to J^apan and intended to ~~remain~~ remain so or whether I simply answered/ ^{Yes to} questions like that ~~the~~ which were on the printed form but I signed the form because of my fears of eventual removal to Japan and because I feared it was the only way I'd be reunited with my wife and baby son. It seemed to me that I had to do it as ~~the only~~ the only ~~method~~ method of escaping from internment and of being reunited with my family and of avoiding life as an internee for an indefinite period of time only to face eventual removal to J^apan. and that it was for protection for me and my family. It was not loyalty to J^apan that caused me to sign for repatriation/ or to renounce my citizenship. I had come back to the U.S. of my own free wish and desire in 1937 when I was 18 years of age and was proud of t e U.S. and of being a citizen. I worked hard and never had a criminal record. I registered for the draft in Lodi, California, in October of 1940 and was willing to serve in the Army if called by the Draft Board. I was classified 2-A and expected to be called into service. However, in ~~the~~ July or August of 1942 while I was in the Stockton Assembly ^{center} I was classified as an alien enemy, ~~and~~ 4-C, by my Draft Board because of my being of Japanese ancestry and I thought that this was a rejection of my citizenship just because of my ancestry. After having to enter a camp I didn't wish to volunteer for the Army in Rohwer but I would have responded if I had been drafted. I ~~didn't~~ ~~would~~ would have taken the oath of allegiance and would

6

have served faithfully as a soldier if I had been drafted.

7(A):

of 7 years ago

As an infant I was taken to Japan by my parents and was reared there till I graduated from the commercial school. Returning back here in U.S. I was classified as "Kibei". After we were placed in the camp, I had every desire to get outside the camp at the first opportunity I had and go back to the normal life and work. But, rumors were very strong that "Kibei" would not be allowed this privilege even though we had every good intention. So ~~like I mentioned in #6~~, I thoroughly was disgusted with camp life and with all the happenings since the war. Feeling very much like an unwanted person, I started to fear deportation.

Just before the war many of my friends joined the army to fight for their country, but only the fellow Kibeis were discharged shortly after and were not given the equal privilege like the other Nisei. When Kibeis went into camp, they were not allowed to go out of camp to work. It was rumored Kibeis will be deported to Japan along with the alien Japanese nationals. One by one our fears increased and I lost faith and hope in the future. The insecurity in my daily living was planting more and more fear in me.

I ^{had} registered for the draft at Lodi, California, about October, 1940, and had 2-A classification; then about July or August, 1942, I received a 4-C, alien enemy classification.

The newspaper article stated that Kibeis would not be allowed to leave the Camp

There was a lot of agitation in camp against these questions and the rumors were full of all kinds of troublesome things that beset my mind as to what would happen in the future. I was worried about what would occur when I was sent to Japan and also what would happen to my younger sister and brother living there. The talk was that all the Kibei would be deported. I was afraid of the group in camp that was pretty strong-minded against these questions and I did not want to get into trouble with them. Also I was very worried about the conditions outside of camp and the possibility of being sent outside, taking so many risks about ~~my~~ safety and livelihood.

I would have served in the US Army if I had fear, drafted but being in a WR at Camp just because of my ancestry I didn't want to volunteer to serve.

8(B):

When the organization was first formed it was said to cultivate mutual friendship, and there seemed to be no objection to this kind of group. I did not give much thought to it and it was only at a later date that the group was filled with trouble makers and agitators.

I believe it was relatively late when I had my name listed in the membership although I do not recall the date. Mr. M. Sasaki, Issei, and Mr. Keiji Obata, Issei, said that as I was a Kibei-Nisei and ~~would expect~~ to be sent to Japan, I should be a member and the way they talked, it was ~~a matter~~ of avoiding trouble upon arrival in Japan.

accusing to become a member as a way of
When I first became a member, activities were just as what I was originally told but as time passed on, whether the mob control or the management of the organization, the organization had the tendency to be powerful. Unpleasant occurrences took place one after another. I didn't like all this at all but was helplessly a member until December 28, 1944; on the train enroute to Santa Fe Internment Camp where we were transferring, I placed my resignation to the president of the organization, Mr. Uchida, and he accepted.

8(C):

I was on the staff of #7 Ward Cultural Division. I became contact man and made announcements of gatherings and I was appointed to this post at the morning exercise about October, 1944, and I believe it was Mr. Yoshinaga and Mr. Ishigaki who notified me. I went to

*at that time the group learned that any disputes should go to the court
I would put us into internment Camp
I found this might happen*

8(C) continued:

exercises for a very short time and went to several of the lectures; attended meetings in Block 72 about once a month.

8(E):

It was a fact that I had found after my joining the organization that majority of the members classified as "Kibei" had not acquired a complete high-school education. It so happened that I was one of the few to have completed high school (commerical) in Japan in the block where I lived; therefore, for that very simple reason I was forced to become our block's representative to be on the staff of Cultural Division of Ward #7. This is how I earned my position and title, and the chief duties assigned to me were making contacts. I constantly refused throughout the length of the time I was a member from the time I became Cultural Div. staff member to the position of Div. head but every time I made a strong refusal, other fellow members would violently criticize me of being very uncooperative. There was no other way out for me but be agreeable with other officers. I never took much interest in the work that was going on for I had never cared to even become a member.

8(F):

In the camp there was a wide variety of sayings about that organization, and I, for one joined it without correct understanding on my part. At that time, everyone was considered very un-cooperative unless one became a member of the organization; hence, I joined. I was disappointed with this organization which was founded in the camp, the countless unpleasant rumors and incidents and I had asked to be dismissed from the organization, but as I have mentioned many times previously, everyone went against me and in order to keep peace, I was not able to materialize my hopes of ever getting away. I said that I wanted to drop membership to Mr. Yoshinaga and Mr. Ishigaki but I could not quit and they called me a coward. I became afraid of a gang reaction against me. Also they and Mr. Inouye talked about getting into trouble in Japan if I tried to drop out. I heard rumors of a beating in Ward 3 and it was such reports, besides the other disturbing incidents in camp and propoganda that made me feel I had to cooperate some way.

9(A):

I understood later that my application for renunciation of my U.S. citizenship was done earlier than some of the others, but I didn't know of this at all. I myself accepted the various rumors quietly and I believe it would be best for me to renounce my U.S. citizenship. However, it may be, as a family man I could not bear nor tolerate any longer the frightful daily living in Tule Lake as it was nothing but fights, arguments and even at times violence, while I did not like at all the watchful attitudes of each individual as to what someone else would do next, the renunciation of citizenship seemed to me like the method for me to ~~leave the place~~ ^{leave the place} thought lots of other people had already taken steps for the application for renunciation. I recall Mr. Sasaki, our block manager at the time, mentioning about others' applications. Even now it's almost unbelievable that my application was about the earliest. If it is so, I ~~was~~ ^{am} confident everyone was doing the same thing and then too perhaps I was accepting all rumors too readily ~~but I was in a~~

to protect my wife and myself in case the Government deported me to Japan

where

I

terrible predicament and panicky, fearing that being a Kibei I'd ultimately be deported to Japan and would be put into an internment camp or prison in Japan if I didn't renounce. It was constant talk in camp that this

9

will occur, if I had not

9(A) continued:

~~If I had not~~ been evacuated into the camp, I probably would have continued to work diligently at the orchard farm which I loved. The camp life of 1944 (Tule Lake) was nothing but a life of fights and arguments, rumors, and disturbances. It was a life that was beyond the imagination in the normal society. In order to get away from all this terrible mix-up, it was said that renunciation of the U.S. citizenship and applying for repatriation was the best method. ~~About this time my wife had given birth to our only son~~ and to me I realized the importance of peaceful family life as I had never experienced before. So in order to get away from every unpleasant doings in and about our camp home, I ~~had to~~ ^{had to} apply for forms upon which to renounce my citizenship. About this time, I had such confused mind, it only appeared correct and right that I do this.

My life in Tule Lake was much more disturbing than it was in the other camps I had been before I was transferred. I constantly feared subconsciously the underground power of some organization members. Just who these people were, I never found out. At that time even a small change in the way of daily life, a different attitude toward the organization or the slight uncooperativeness toward it would start from nowhere the talk about you not going all the way with the rest. Next everyone pointed you out and embarrassed you. Sometimes an alien Japanese criticized you as the "White Jap." All this unpleasantness was brought to a big climax by the Hitomi murder case. Thus renunciation became the daily topic, and I thought my renunciation would spare me of being criticized and laughed at in public, and would also spare me from staying on indefinitely in this dreadful camp. The fact was that the word "uncooperative" was enough to swell the growth of fear within anyone.

In the #71 block where I resided, Mr. Sasaki was the block manager. He was pro-Japan fellow and gentle mannered; whatever he had to say as block manager was quite logical; therefore, in all that mix-up, everyone looked up to him as a man of sane thoughts and ideas. Naturally everyone has their trust in him too. As the days went by Mr. Sasaki mentioned something about all of us being very foolish with the U.S. citizenship when we had to lead such barbarous life, and it would be to our benefit in the future without it. Now I know, I wasn't at all like myself in normal times to even think what he said was proper.

It sounded so logical at time as he talked and persuaded me to go ahead with the renunciation. He told me I would be met with prejudiced eyes ~~when I was deported~~ to Japan being an American citizen as I had a Japan-born sister and brother. Mr. Sasaki went on and on explaining about many things which I have forgotten what they were now. My trust in him was a big influence on me just as it was bad. Looking back calmly on this matter, I cannot but realize what a big stupid fool I had been then. I, being so filled with all types of fears and hurt, was unable to see things as they actually were. Mr. Sasaki's persuasion and his talks were very appealing to me. Being a Kibei I feared deportation and ~~was~~ I was afraid how the people there might react if I hadn't renounced my citizenship. It is very difficult to make myself believe now why I was not sane enough to catch myself in time before I was led into renouncing citizenship but when I try to recall the circumstances of our camp life it was so abnormal that I could not think for myself but my mind was beset with worry and fears for the future.

safe method of getting ownership and own families from farm in Camp and from summer months of our work with paper.

*and only
and notice
we
never
would
call me
an
"inn"*

*as before
along
with
I
will
be
deported
to Japan*

*and feared being
part of
an
internat
Camp in
Japan in
Japan.*

9(A):

Besides all the other things I heard, I was worried about family separation; Mr. Obata, Issei in Block 72, and Mr. Sasaki, Issei, in Block 71 said that if I did not ahead with the forms, I would be separated from my family. They also talked about getting into trouble in Japan upon being sent there. Mr. Hagio, Issei, and many of the other men grouped in our block also talked strongly in favor of renouncing for one reason or another. At one time while I was in Tule I was called an "inu" and I believe this was at the time I was talking with a Caucasian near the post office; I don't know who started it but this name-calling kept up for about three months. There was also the continual circulation of rumors about conditions outside of camp, about the many cases of mistreatment for persons of our race, how we would never be accepted by the public to live normal lives again, how Kibei-Nisei were unwanted in this country. I felt the necessity of renouncing my citizenship more and more until I finally complied with the instructions I received from Mr. Obata and Mr. Sasaki as to how to write out the form.

9(B):

I was constantly aware of being a deportable person and to me, I wanted to forget Tule Lake where there was nothing but my feeling of insecurity in the camp life with no future; there was the continual line of rumors, propaganda and disturbing events. Now that I was told that applying for repatriation and renouncing my citizenship was the best method to relieve me of my fears and worries, I had but no choice to say I was loyal to Japan when I thought of returning or rather was deported to Japan. The chaotic atmosphere and my restless and uneasy mind together with the insecure feeling of the likelihood of deportation all led to the possibility of myself making such statements as I did at the hearing. Before I went to the hearing Mr. Obata and Mr. Sasaki talked to me about statements to be made and I tried to follow their line as well as the talk of others I heard so that my renunciation would be approved. / I believe a question came up about military matters and I do not remember how the first part went but I believe I did say that I hoped Japan would win the war, and I did so because ~~it had been~~ drummed in my head that ~~this was necessary to~~ ^{it was} ~~part of making some statement that~~ would indicate I wanted to go to Japan and that I wanted to have my renunciation approved. During the time I was in camp I heard about a blacklist for persons who did not cooperate, who might not go ahead with repatriation request or renunciation and I had uneasiness, in my mind when I thought of being deported and being reported, so that what I might have done or said in camp would be known and I would be punished upon arrival in Japan. During anytime while I was in camp when I was questioned, I was always afraid of the consequences and I did not know just what the questions meant; that is, just what they were after, but I just tried to get through with the hearing in a way that would get my renunciation approved, in the way I heard about in camp before the hearing, and in my mind was my thinking that I could get protected this way, as I was not acceptable in this country anyway. I was afraid that if I did not get approval I would have a hard time explaining myself in camp and some harsh reaction would come up against me ^{and fear} ^{to the} ^{Japanese} ^{government}

propaganda and activities in the later last years were not more and the agitation for renunciation was worse and worse and many started fighting back place and there was no safety for anyone unless he renounced. The rumors got more threatening because the WRA announced it was going to close the centers and the rumors had agitation great very

11

up against me from some of the gangs that were agitating ~~from~~ for renunciation and threatening everybody. In the meantime the rumors and propaganda ~~and~~ activities of gangs grew worse and worse and the agitation for renunciation was very threateing and many violent fights and arguments took place all over the Center because the WRA announced it was going to close the centers. Everybody got scared bec use it meant citizens who didn,t renounce could be forced out of the Center without homes or means of earning a livelihood while the war ~~was~~ was going on and the hostility of the public against Japanese was very intense and that relocating under such circumstances was too risky and dangerous. The rumors and agitation were to the effect that Issei ~~men~~ who were to be repatriated were alien enemies and would be held in camp for removal to Japan and that only the Kibei and Nisei would renounced citizenship and got classed ~~as~~ formally classed as alien enemies would be allowed to stay in camp as alien enemies for the duration of the war unless the Government deported them to Japan before the war was won but that it was the only way to guarantge families of the right to stay in the Center and avoid forced relocation to some new outside community where discrimination and hostility would be waiting for us. Also it was said constantly that husbands and wives must both renounce of else ~~be~~ be separated and that renunciation was necessary to keep families together in camp. *We were informed that the only way* ~~It was several months before~~ this time that the Attorney General had been authorized by the President to ~~keep~~ ^{keep} alien enemies ~~in camp and~~ to deport them to Japan so we were informed that the only sure way of not being forced by the WRA to leave the camp without homes and in a penniless condition to risk ourselves outside was by ~~being~~ renouncing to get classed as enemy aliens so the Attorney General would keep us in camp unless and until

12

were deported to Japan. I was ~~afraid of being deported~~
pretty well convinced that I'd be deported to Japan for being
a Kibei and also I was afraid of reprisal on me and my family
in Japan if I didn't renounce and also afraid of the gang
element in camp if I didn't. At the same time I was fearful of
being sent out ^{of camp} with my wife and baby son during the wartime
~~with~~ to some new place without assets ~~am~~ or friends to help
us out and I was fearful of discrimination and the hostility
of the public so I didn't dare risk being relocated if the
Government allowed me to or forced me to go outside. I didn't
wish to be separated from my wife and son either. It was fear of
all these things that compelled me to renounce my citizenship.

9C

9(C) See answers to questions 9(A) and 9(B). There wasn't any change in the conditions in camp during this time except that the agitation and fears got to be more intense and I was more panicky than ever before. It was still my fear of deportation to Japan and reprisal there if I didn't renounce my citizenship, fear of attack from some lawless gang members if I didn't, fear of the possibility of forced relocation without means and without funds or friends to rely on and risking discrimination and hostility to my wife, child and myself and also fear of separation from my wife and child.

When I was interviewed on April 4, 1945, in the camp at Santa Fe by the Immigration Officer I answered that my renunciation had been voluntary and that no coercion was exerted upon me to renounce and that I was loyal to Japan although each of those statements was positively untrue. I gave those answers because I then believed my situation was absolutely hopeless for me. I was separated from my wife and baby son who were in the Tule Lake Center. I had renounced my citizenship and had been sent to Santa Fe and had become designated as an alien enemy and had been told I believed and feared that I would be held there until it was removed to Japan by the authorities. I believed from all that I had heard that I would be deported to Japan and that I would never see my wife and baby son again except if they and I were all repatriated to Japan. I was led to believe by what I heard in camp and that my deportation was inevitable and that I better not have anything in my record showing any loyalty to the U.S. when I arrived in Japan

because if it did I was sure to be punished severely in Japan
 either by being put into a concentration camp or into a prison
 if not treated even worse. and that it would ~~cause my younger~~
 cause my wife and ~~children~~ son trouble too and also could cause
 trouble for my younger sister and brother who were in Japan.
 I didn't dare expose that I had been coerced into renouncing
 my citizenship or to name persons who had exerted pressure on
 me to renounce and get any of them in trouble for I would then
 be in trouble with the persons ~~right~~ in the Santa Fe camp who
 were repatriating and who would have seen ~~that I had~~
~~in fact had to~~ ~~see~~ ~~that~~ I was branded a dog and came to harm
 there and also be reported to the Japanese government for having
 caused them trouble. The situation in ~~camp was just~~
 the Santa Fe camp was just as desperate a one as Tule Lake
 had been if not ~~more~~ more so.

15

9(C):

See answers to questions 9(A) and 9(B); there was no change in my situation over this period to the hearing.

When there was an interview on April 4, 1945, ^{in the camp at Santa Fe} I said that there was no coercion on me to renounce and my renunciation had been voluntary; that my loyalty was to Japan. At this time my renunciation hearing was through and I had no idea I could do anything about my status or that there would be any assistance for us in any way. I felt very unstable about my family's future; I just aimlessly said one thing or another and I do not recall now whether I answered certain questions or just made statements but I did not even try to explain my circumstances in camp because I did not know what would follow if I did so. I had reason to believe for a long time that I was a deportable person and the subject of loyalty started in 1943 during the army questions. I had the feeling at this interview that I must go ahead with what had been started, that my status was lost, that I was like an alien and was to be treated this way, and there really was no point in saying much other than I did. I had my younger sister and brother in Japan for whom I felt responsibility and I thought that since I was a Kibei-Nisei and had lost my citizenship status, that the only place left for me to go was to Japan. At such a time because of the long period of abnormal living, it was not possible for me to think clearly for myself about the future or even consider that it was possible to live the way I had done before evacuation.

10(A):

I believed that with having lost my citizenship, and after the long period of camp life and everything I heard, I had no choice but to go ahead with repatriation to Japan. I did not think I could do anything about my status at this time. I was worried about my younger sister and brother in Japan and there had been so much uncertainty and confusion in the recent past that I merely followed through with repatriation in the belief that I really had no other choice that would mean any protection or normal way to live.

That only by being sent to Japan would I ever be reunited with my wife and my 2 year old baby son who was in the Takahashi Camp but would repatriate from there.

News came to us in the Santa Fe Camp that the Attorney General had been authorized to ~~revoke our alien status~~ by the President to send alien enemies to Japan and the residents in camp said it was now only a question of a short time before we were deported.

AFFIDAVIT

INSTRUCTIONS FOR THE PREPARATION OF AFFIDAVIT

This affidavit should be specifically addressed to the circumstances of your particular case and should not consist of generalities. When you are uncertain as to matters related in your affidavit write "uncertain". Where you claim that any action was taken by you as the result of fear, you should state in each instance, with the greatest possible particularity, what was feared and why. If it is claimed that the fears were caused by threats from individuals or groups of individuals, the nature of the threats, the names of the individuals making them, if known, and the time, place and occasion for the making of the threats should be given.

If more space is needed for answers to particular questions, separate sheets of plain white paper should be used. Each separate sheet so used should be plainly marked with the number of the question being answered and your name.

1. Name Hiroshi Koizumi	Date of Birth July 1, 1919
2. If born prior to December 1, 1924	(A) Have you ever renounced Japanese nationality? No
3. If born since December 1, 1924	(A) Was your name ever registered with a Japanese Consulate for the purpose of reserving your Japanese nationality?
If so, did you thereafter renounce your Japanese nationality?	When Where
4. State periods of visits to Japan and purpose of each visit:	
Date	Purpose
From 1921 Dec. 1945	To 1937 To date
Taken by parents	
5. Give details concerning any formal education in Japan:	
School	Period of Attendance
Hatsukaichi-machi, Elementary School	From 1926 To 1932
Hatsukaichi-machi, Hiroshima Ken	
Matsumoto Commercial School, Hiroshima, Hiroshima-ken	From 1932 To 1937
Specify subjects studied (attach additional sheet if necessary). General lower school classes and commercial courses.	
6. Have you ever made application for repatriation to Japan? YesIf so, give date..... March 16, 1943; and your reasons for so applying: Jan. 22, 1945; and Sept. 27, 1945 See attached sheet	
7. (A) Have you ever expressly indicated that you would not swear unqualified allegiance to the United States?	Have you ever declined to answer when asked whether you would swear unqualified allegiance?
Yes. See attached sheet	
Or have you ever given a qualified answer to such question asked at War Relocation Centers?.....If so, give your reasons:	
(B) If your answer to any of the questions in (A) is affirmative, then did you ever subsequently change your mind and express your willingness to swear an unqualified allegiance or would you have been willing to do so if an opportunity had been afforded you?..... YesIf so, state when you changed your mind and your reasons therefor: I would have been willing to do so, just as when I registered for the draft in 1940, if I had the opportunity, with some assurance about citizenship and protection.	

(C) Did you ever indicate that you would not swear unqualified allegiance to the United States either expressly **No** or by refusal to answer, or a qualified answer, knowing that by so doing you would be sent to the WRA Segregation Center at Tule Lake?..... If so, give reasons:

8. (A) WERE YOU EVER AT ANY TIME A MEMBER OF ANY OF THE FOLLOWING ORGANIZATIONS:	Answer		Period of Membership
	Yes	No	
Black Dragon Society (Kokuryu Kai)		X	
Central Japanese Association (Beikoku Chuo Nipponjin Kai)		X	
Central Japanese Association of Southern California		X	
Dai Nippon Butoku Kai (Military Virtue Society of Japan or Military Art Society of Japan) (Hokubei Kai)		X	
Heimuska Kai, also known as Hokubei Heieki Gimusha Kai Zaibei Nihonjin, Heiyaku Gimusha Kai, and		X	
Zaibei Heimusha Kai (Japanese residing in American Military Conscripts Assoc.) Heimusha Kai		X	
Hinode Kai (Imperial Japanese Reservists)		X	
Hinomaru Kai (Rising Sun Flag Society—a Group of Japanese War Veterans)		X	
Hokubei Zaigo Shoko Dan (North American Reserve Officers Association)		X	
Japanese Association of America (Zaibei Nihonjin Kai)		X	
Japanese Overseas Central Society (Kaigai Dobo Chuo Kai)		X	
Japanese Overseas Convention, Tokyo, Japan, 1940		X	
Japanese Protective Association (Recruiting Organization)		X	
Jikyoku Iin Kai (Current Affairs Association)		X	
Kibei Seinen Kai (Association of U. S. Citizens of Japanese Ancestry who have returned to America after studying in Japan)		X	
Nanka Teikoku Gunyudan (Imperial Military Friends Group or Southern California War Veterans)		X	
Nichibei Kogyo Kaisha (The Great Fujii Theatre)		X	
Northwest Japanese Association		X	
Sakura Kai (Patriotic Society or Cherry Association—composed of Veterans of Russo-Japanese War) (Cherry Blossom Society)		X	
Shinto Temples		X	
Sokoku Kai (Fatherland Society)		X	
Suiko Sha (Reserve Officers Association Los Angeles)		X	
Hokoku Seinen-Dan	X		1944 Few mos.
Hokoku Joshi Seinen-Dan		X	
Sokoku Kenkyu Seinen-Dan	X		1944 Few mos.
Sokuji Kikoku Hoshi-Dan		X	

(B) Give reasons for becoming a member:

See attached sheet

(C) State nature of your activity and offices you held:

See attached sheet

(D) If you voluntarily discontinued membership in any of the aforementioned organizations, give approximate date and reasons for so doing:

It was while on the train en route to Santa Fe Camp that I gave my resignation to the president, Mr. Uchida.

6:

Before evacuation I lived in Modesto, California, where I worked in an orchard. I entered the Stockton Assembly Center in May of 1942 in accordance with the evacuation order. At the beginning of the herded life for all West Coast Japanese, although living a fearful and very changed life, people comforted one another with "we are all on the same boat" and spent peaceful and quiet days with every faith and hope that freedom was not too far off. In October of the same year, changing residence to the Rohwer Relocation Center in Arkansas took place. The war now seemed prolonged but still peaceful living prevailed without the big incidents. Then in the early part of 1943 the questionnaire about loyalty came up and the camp atmosphere in Rohwer was like a punctured beehive with fear. When the matter first came up I had every intention of swearing my loyalty to the United States and as a citizen I had faithfully registered for military service earlier at Lodi, California, in 1940, and never had a criminal record. Then the threatening rumors started going around in camp, about how alien enemies, Japanese, and also Kibei were to be deported to Japan regardless of how they answered the questions. At first many of us tried to laugh it off thinking there couldn't be much truth to deporting U.S. citizens. But as the days followed, this deportation rumor expanded and soon it became a strong threat that Issei and Kibei would be deported and that the Japanese Government would easily obtain the roster of all Japanese people in the relocation camp, whether alien or American citizen, through the aid of a neutral country and if Japan found out that they had not made the "Application for Repatriation", their families and relatives remaining or living in Japan would be persecuted by the police and the military police of Japan, and that when we arrived in Japan as deportees we would be persecuted by the Japanese authorities if we hadn't applied to repatriate. Then at that time, I had the parentless younger sister and brother in Japan and I myself felt the great fear for when I lived in Japan, I had heard of the dreadful pressure that was placed by the police department and the military police. Finally, I broke down and began to think the best way for me was to sacrifice myself and apply for repatriation too. There were rumors afloat in Rohwer that Kibei would not be allowed to leave the Center. There was an article I read in the newspaper that Kibei would not be allowed to leave the Centers. Next, however, there were ~~rumors~~ ^{contrary} that Kibei might sometime be forced to leave the Center and be relocated and then I heard from many persons that signing for repatriation would be a guarantee that I'd be allowed to stay in the Center and would not be asked during the war to face discrimination and possible violence in some area outside of General DeWitt's military area. Not wanting to leave the Center without funds and without a safe place to live and being afraid that there was the danger of violence to me outside on account of my ancestry and feeling that I might be deported to Japan and be in for trouble if I hadn't applied to repatriate and that my sister and brother would be mistreated too, I signed for repatriation in Rohwer on March 16, 1943, to be able to stay in the Center and also to protect myself in case I got deported.

At the Tule Lake Center I signed another repatriation form on January 22, 1945. This was during the period of the renunciation hearings when everybody was in fear of events and activities and rumors in camp. There was a lot of agitation going on at the time worried me. That Tule Lake Center, unlike the Stockton Assembly Center and the Rohwer Relocation Center, was a Center where much

6 continued:

more severe and serious rumors and activity went on and which I had never experienced before arose. Mr. Obata, Issei, and other men talked about deportation for Kibei-Nisei and said it was necessary for me to sign for repatriation or I get in trouble in Japan when I was deported and also that if I didn't I could be forced to leave the Center for relocation outside of General DeWitt's military area and face discrimination and violence from Caucasians who hated Japanese. There were many stories and reports and rumors afloat about the dangerous conditions outside of the camp for Japanese and many were the reports I heard about public discrimination and cases of hostility to persons of my race. I had been married in the Rohwer Center, Arkansas, on Sept. 3, 1943, and I believed the rumors and reports that it was necessary for husbands and wives to sign for repatriation in Tule Lake or else face the possibility of our being separated, the one not signing being in danger of being sent out to relocate. We didn't wish to be separated or to be sent outside of the camp during the war without funds and without friends to face the enmity and discrimination of persons who were hostile to us. We wanted to stay in the Center and be allowed by the residents to live in peace. We didn't wish to get deported either but most of the reports were to the effect that Issei and Kibei might be relocated eventually or else deported, whichever way the Government decided. The rumors and agitation were that applications for repatriation must be repeated; the more often the less risk of family separation and of being sent outside and of trouble for us and our families if we were sent to Japan.

The Tule Lake Center was filled with rumors and agitation and gangs threatening and acts of violence. There wasn't anybody to trust in and there was always my fear of being attacked if I didn't sign for repatriation again and I believed I was being trailed and spied on. Among the residents in the block where I lived with my wife Kiyoko whom I had married in Rohwer on Sept. 3, 1943, and my baby Masahiro who was born in the Tule Lake Center on July 24, 1944, the daily conversation was who had applied for repatriation and who hadn't and what was going to happen to us in case of relocation and in case of deportation and of the risks of living in such a Center. Only by signing for repatriation on Jan. 22, 1945, could I get any peace of mind and feel that my wife, baby and I had any protection at all.

I was sent to the Alien Internment Camp at Santa Fe, New Mexico, with Dan members after I renounced my citizenship. I was separated from my wife and baby who were in the Tule Lake Center. Then the war ended. Being in the midst of Issei and Dan leaders and members who were to be repatriated and who kept up a daily agitation that the whole group of internees must repatriate, that there was no chance of our remaining in the United States, that we hadn't been accepted as citizens and wouldn't be accepted as citizens and that as we had renounced we were viewed just like alien enemies and that we would be removed to Japan by order of the Attorney General who had been authorized to remove us by a Presidential Proclamation and that there was no other way for us to be reunited in the U.S. with our family members who were in the Tule Lake Center and that the only way we would be together with them again would be when we were shipped to Japan and our family members were also sent to Japan. I believed that my deportation was inevitable and that it was only through repatriation that I stood a chance of being reunited with my wife and baby. We had lost everything as a result of evacuation

6 continued:

and I didn't see how we could ever get started again without a home or assets and believed the rumors in Santa Fe that there was no chance of my being let out of camp and that I would have to be repatriated with the group and that only this way would I be with my wife and baby son again. There were some rumors that we would be kept a long time in camp and that there was a possibility that the Government in the remote future might let us go home again but the majority rumors were that we'd be deported. In those days the rumors were not just plain rumors but seemed to be authoritative that we'd be deported ultimately and that only this way would we be free again and be reunited with our families and these fears filled me with panic. So I signed for repatriation again on September 27, 1945, at Santa Fe. I do not remember if I wrote on that form that I desired repatriation unconditionally and without qualification and that I had always been loyal to Japan and intended to remain so or whether I simply answered "Yes" to questions like that which were on the printed form but I signed the form because of my fears of eventual removal to Japan and because I feared it was the only way I'd be reunited with my wife and baby son. It seemed to me that I had to do it as the only method of escaping from internment and of being reunited with my family and of avoiding life as an internee for an indefinite period of time only to face eventual removal to Japan and that it was for protection for me and my family. It was not loyalty to Japan that caused me to sign for repatriation or to renounce my citizenship. I had to come back to the U.S. of my own free wish and desire in 1937 when I was 18 years of age and was proud of the U.S. and of being a citizen. I worked hard and never had a criminal record. I registered for the draft in Lodi, California, in October of 1940 and was willing to serve in the Army if called by the Draft Board. I was classified 2-A and expected to be called into service. However, in July or August of 1942 while I was in the Stockton Assembly Center I was classified as an alien enemy, 4-C, by my Draft Board because of my being of Japanese ancestry and I thought that this was a rejection of my citizenship just because of my ancestry. After having to enter a camp I didn't wish to volunteer for the Army in Rohwer but I would have responded if I had been drafted. I would have taken the oath of allegiance and would have served faithfully as a soldier if I had been drafted.

7(A):

As an infant of 2 years of age I was taken to Japan by my parents and was reared there till I graduated from the commercial school. Returning back here in U.S. I was classified as "Kibei". After we were placed in the camp, I had every desire to get outside the camp at the first opportunity I had and go back to the normal life and work. But, rumors were very strong that "Kibei" would not be allowed this privilege even though we had every good intention. So I thoroughly was disgusted with camp life and with all the happenings since the war. Feeling very much like an unwanted person, I started to fear deportation.

Just before the war many of my friends joined the army to fight for their country, but only the fellow Kibeis were discharged shortly after and were not given the equal privilege like the other Nisei. When Kibeis went into camp, they were not allowed to go out of camp to work. It was rumored Kibeis will be deported to Japan along with the alien Japanese nationals. One by one our fears increased and I lost faith and hope in the future. The insecurity in my daily living was planting more and more fear in me.

7(A) continued:

I had registered for the draft at Lodi, California, about October, 1940, and had 2-A classification; then about July or August, 1942, I received a 4-C, alien enemy classification.

There was a lot of agitation in camp against these questions and the rumors were full of all kinds of troublesome things that beset my mind as to what would happen in the future. I was worried about what would occur if I was sent to Japan and also what would happen to my younger sister and brother living there. The newspaper article stated that Kibei would not be allowed to leave the Centers. The talk was that all the Kibei would be deported, and that if the Japanese Government learned that any deportee answered "yes" to Questions 27 or 28 it would put us into internment camps or prisons and I feared this might happen. I was afraid of the group in camp that was pretty strong-minded against these two questions and I did not want to get into trouble with them. Also I was very worried about the conditions outside of camp and the possibility of being sent outside, taking so many risks about my safety and livelihood. I would have served in the U.S. Army if I had been drafted but being in a WRA Camp just because of my ancestry I didn't wish to volunteer to serve.

8(B):

When the organization was first formed it was said to cultivate mutual friendship, and there seemed to be no objection to this kind of group. I did not give much thought to it and it was only at a later date that the group was filled with trouble-makers and agitators.

I believe it was relatively late when I had my name listed in the membership although I do not recall the date. Mr. M. Sasaki, Issei, and Mr. Keiji Obata, Issei, said that as I was a Kibei-Nisei and would be sent to Japan, I should be a member and the way they talked, it was necessary to become a member as a way of avoiding trouble upon arrival in Japan.

When I first became a member, activities were just as what I was originally told but as time passed on, whether the mob control or the management of the organization, the organization had the tendency to be powerful. Unpleasant occurrences took place one after another. I didn't like all this at all but was helplessly a member until December 28, 1944; on the train enroute to Santa Fe Internment Camp where we were transferring, I placed my resignation to the president of the organization, Mr. Uchida, and he accepted.

8(C):

I was on the staff of #7 Ward Cultural Division. I became contact man and made announcements of gatherings and I was appointed to this post at the morning exercise about October, 1944, and I believe it was Mr. Yoshinaga and Mr. Ishigaki who notified me. I went to exercises for a very short time and went to several of the lectures; attended meetings in Block 72 about once a month.

8(E):

It was a fact that I had found after my joining the organization that majority of the members classified as "Kibei" had not acquired a

8(E) continued:

complete high-school education. It so happened that I was one of the few to have completed high school (commercial) in Japan in the block where I lived; therefore, for that very simple reason I was forced to become our block's representative to be on the staff of Cultural Division of Ward #7. This is how I earned my position and title, and the chief duties assigned to me were making contacts. I constantly refused throughout the length of the time I was a member from the time I became Cultural Div. staff member to the position of Div. head but every time I made a strong refusal, other fellow members would violently criticize me of being very uncooperative. There was no other way out for me but be agreeable with other officers. I never took much interest in the work that was going on for I had never cared to even become a member.

8(F):

In the camp there was a wide variety of sayings about that organization, and I, for one joined it without correct understanding on my part. At that time, everyone was considered very un-cooperative unless one became a member of the organization; hence, I joined. I was disappointed with this organization which was founded in the camp, the countless unpleasant rumors and incidents and I had asked to be dismissed from the organization, but as I have mentioned many times previously, everyone went against me and in order to keep peace, I was not able to materialize my hopes of ever getting away. I said that I wanted to drop membership to Mr. Yoshinaga and Mr. Ishigaki but I could not quit and they called me a coward. I became afraid of a gang reaction against me. Also they and Mr. Inouye talked about getting into trouble in Japan if I tried to drop out. I heard rumors of a beating in Ward 3 and it was such reports, besides the other disturbing incidents in camp and propaganda that made me feel I had to cooperate some way.

9(A):

I understood later that my application for renunciation of my U.S. citizenship was done earlier than some of the others, but I didn't know of this at all. I myself accepted the various rumors quietly and I believed it would be best for me to renounce my U.S. citizenship. However, it may be, as a family man I could not bear nor tolerate any longer the frightful daily living in Tule Lake where nothing but fights, arguments and even at times violence were occurring all the time. While I did not like at all the watchful attitudes of each individual as to what someone else would do next, the renunciation of citizenship seemed to me like the only method for me to live in peace in that Center and to protect my wife, baby and myself in case the government deported me to Japan. I thought lots of other people had already taken steps for the application for renunciation. I recall Mr. Sasaki, our block manager at the time, mentioning about others' applications. Even now it's almost unbelievable that my application was about the earliest. If it is so, I am confident everyone was doing the same thing and then too perhaps I was accepting all rumors too readily but I was in a terrible predicament and panicky, fearing that being a Kibei I'd ultimately be deported to Japan and would be put into an internment camp or prison in Japan if I didn't renounce. There was constant talk in camp that this would occur. If I had not been evacuated into the camp, I probably would have continued to work

9(A) continued:

diligently at the orchard farm which I loved. The camp life of 1944 (Tule Lake) was nothing but a life of fights and arguments, rumors, and disturbances. It was a life that was beyond the imagination in the normal society. In order to get away from all this terrible mix-up, it was said that renunciation of the U.S. citizenship and applying for repatriation was the best and only safe method of protecting ourselves and our families from harm in camp and from serious trouble if we were sent to Japan. I realized the importance of peaceful family life as I had never experienced before. So in order to get away from every unpleasant doings and violence in and about our camp home, I had to apply for forms upon which to renounce my citizenship. About this time, I had such confused mind, it only appeared correct and right that I do this.

My life in Tule Lake was much more disturbing than it was in the other camps I had been before I was transferred. I constantly feared subconsciously the underground power of some organization members. Just who these people were, I never found out. At that time even a small change in the way of daily life, a different attitude toward the organization or the slight uncooperativeness toward it would start from nowhere the talk about you not going all the way with the rest. Next everyone pointed you out and embarrassed you. Sometimes an alien Japanese criticized you as the "White Jap" or younger men would call me an "inu". All this unpleasantness was brought to a big climax by the Hitomi murder case. Thus renunciation became the daily topic, and I thought my renunciation would spare me of being criticized and laughed at in public and from gang harm and would also spare me from staying on indefinitely in this dreadful camp. The fact was that the word "uncooperative" was enough to swell the growth of fear within anyone.

In the #71 block where I resided, Mr. Sasaki was the block manager. He was pro-Japan fellow and gentle mannered; whatever he had to say as block manager was quite logical; therefore, in all that mixup, everyone looked up to him as a man of sane thoughts and ideas. Naturally everyone has their trust in him too. As the days went by Mr. Sasaki mentioned something about all of us being very foolish with the U.S. citizenship when we had to lead such barbarious life, and it would be to our benefit in the future without it as Kibei, along with Issei, would be deported to Japan. Now I know, I wasn't at all like myself in normal times to even think what he said was proper.

It sounded so logical at time as he talked and persuaded me to go ahead with the renunciation. He told me I would be met with prejudiced eyes when I was deported to Japan being an American citizen as I had a Japan-born sister and brother. Mr. Sasaki went on and on explaining about many things which I have forgotten what they were now. My trust in him was a big influence on me just as it was bad. Looking back calmly on this matter, I cannot but realize what a big stupid fool I had been then. I, being so filled with all types of fears and hurt, was unable to see things as they actually were. Mr. Sasaki's persuasion and his talks were very appealing to me. Being a Kibei I feared deportation and I was afraid how the Japanese people there might react if I hadn't renounced my citizenship and feared being put in an internment camp or prison in Japan. It is very difficult to make myself believe now why I was not sane enough to catch myself in time before I was led into renouncing citizenship but when I try to recall the circumstances of our camp life it was so abnormal that I could not think for myself but my mind was beset with worry and fears for the future.

9(A) continued:

Besides all the other things I heard, I was worried about family separation; Mr. Obata, Issei in Block 72, and Mr. Sasaki, Issei, in Block 71 said that if I did not go ahead with the forms, I would be separated from my family. They also talked about getting into trouble in Japan upon being sent there. Mr. Hagio, Issei, and many of the other men grouped in our block also talked strongly in favor of renouncing for one reason or another. At one time while I was in Tule I was called an "inu" and I believe this was at the time I was talking with a Caucasian near the post office; I don't know who started it but this name-calling kept up for about three months. There was also the continual circulation of rumors about conditions outside of camp, about the many cases of mistreatment for persons of our race, how we would never be accepted by the public to live normal lives again, how Kibei-Nisei were unwanted in this country. I felt the necessity of renouncing my citizenship more and more until I finally complied with the instructions I received from Mr. Obata and Mr. Sasaki as to how to write out the form.

9(B):

I was constantly aware of being a deportable person and to me, I wanted to forget Tule Lake where there was nothing but my feeling of insecurity in the camp life with no future; there was the continual line of rumors, propoganda and disturbing events. Now that I was told that applying for repatriation and renouncing my citizenship was the best method to relieve me of my fears and worries, I had no choice but to say I was loyal to Japan when I thought of returning or rather was deported to Japan. The chaotic atmosphere and my restless and uneasy mind together with the insecure feeling of the likelihood of deportation all led to the possibility of myself making such statements as I did at the hearing. Before I went to the hearing Mr. Obata and Mr. Sasaki talked to me about statements to be made and I tried to follow their line as well as the talk of others I heard so that my renunciation would be approved. I believe a question came up about military matters and I do not remember how the first part went but I believe I did say that I hoped Japan would win the war, and I did so because it had been drummed in my head that it was necessary to say this as a statement that would indicate I wanted to go to Japan and that I wanted to have my renunciation approved. During the time I was in camp I heard about a blacklist for persons who did not cooperate, who might not go ahead with repatriation request or renunciation and I had uneasiness and fear in my mind when I thought of being deported and being reported to the Japanese government so that what I might have done or said in camp would be known and I would be punished upon arrival in Japan. During anytime while I was in camp when I was questioned, I was always afraid of the consequences and I did not know just what the questions meant; that is, just what they were after, but I just tried to get through with the hearing in a way that would get my renunciation approved, in the way I heard about in camp before the hearing, and in my mind was my thinking that I could get protected this way, as I was not acceptable in this country anyway. I was afraid that if I did not get approval I would have a hard time explaining myself in camp and some harsh reaction would come up against me from some of the gangs that were agitating for renunciation and threatening everybody. In the meantime the rumors and propoganda and activities

9(B) continued:

of gangs grew worse and worse and the agitation for renunciation was very threatening and many violent fights and arguments took place all over the Center because the WRA announced it was going to close the centers. Everybody got scared because it meant citizens who didn't renounce could be forced out of the Center without homes or means of earning a livelihood while the war was going on and the hostility of the public against Japanese was very intense and that relocating under such circumstances was too risky and dangerous. The rumors and agitation were to the effect that Issei who were to be repatriated were alien enemies and would be held in camp for removal to Japan and that only the Kibei and Nisei who had renounced citizenship and got classed formally as alien enemies would be allowed to stay in camp as alien enemies for the duration of the war unless the Government deported them to Japan before the war was won but that it was the only way to guarantee families of the right to stay in the Center and avoid forced relocation to some new outside community where discrimination and hostility would be waiting for us. Also it was said constantly that husbands and wives must both renounce or else be separated and that renunciation was necessary to keep families together in camp. We were informed that the only sure way of not being forced by the WRA to leave the camp without homes and in a penniless condition to risk ourselves outside was by renouncing to get classed as enemy aliens so the Attorney General would keep us in camp unless and until we were deported to Japan. I was pretty well convinced that I'd be deported to Japan for being a Kibei and also I was afraid of reprisal on me and my family in Japan if I didn't renounce and also afraid of the gang element in camp if I didn't. At the same time I was fearful of being sent out of camp with my wife and baby son during the wartime to some new place without assets or friends to help us out and I was fearful of discrimination and the hostility of the public so I didn't dare risk being relocated if the Government allowed me to or forced me to go outside. I didn't wish to be separated from my wife and son either. It was fear of all these things that compelled me to renounce my citizenship.

9(C):

See answers to questions 9(A) and 9(B). There wasn't any change in the conditions in camp during this time except that the agitation and fears got to be more intense and I was more panicky than ever before. It was still my fear of deportation to Japan and reprisal there if I didn't renounce my citizenship, fear of attack from some lawless gang members if I didn't, fear of the possibility of forced relocation without means and without funds or friends to rely on and risking discrimination and hostility to my wife, child and myself and also fear of separation from my wife and child.

When I was interviewed on April 4, 1945, in the camp at Santa Fe by the Immigration Officer I answered that my renunciation had been voluntary and that no coercion was exerted upon me to renounce and that I was loyal to Japan although each of those statements was positively untrue. I gave those answers to questions because I then believed my situation was absolutely hopeless for me. I was separated from my wife and baby son who were in the Tule Lake Center. I had renounced my citizenship and had been sent to Santa Fe and become designated as an alien enemy and believed from all that I had heard that I would be deported to Japan and that I would never see my wife and baby son again except if they and I were all repatriated to Japan. I was led to believe by what I heard in camp that my

9(C) continued:

deportation was inevitable and that I better not have anything in my record showing any loyalty to the U.S. when I arrived in Japan because if it did I was sure to be punished severely in Japan either by being put into a concentration camp or into a prison if not treated even worse and that it would cause my wife and son trouble too and also could cause trouble for my younger sister and brother who were in Japan. I didn't dare expose that I had been coerced into renouncing my citizenship or to name persons who had exerted pressure on me to renounce and get any of them in trouble for I would then be in trouble with the persons right in the Santa Fe camp who were repatriating and who would have seen that I was branded a dog and came to harm there and also be reported to the Japanese government for having caused them trouble. The situation in the Santa Fe camp was just as desperate a one as Tule Lake had been if not more so.

10(A):

I believed that with having lost my citizenship, and after the long period of camp life and everything I heard, I had no choice but to be repatriated to Japan. News came to us in the Santa Fe Camp that the Attorney General had been authorized by the President to send alien enemies to Japan and the residents in camp said it was now only a question of a short time before we were deported. I did not think I could do anything about my status at this time. I was worried about my younger sister and brother in Japan and there had been so much uncertainty and confusion in the recent past that I merely followed through with repatriation in the belief that I really had no other choice that would mean any protection or normal way to live and that only by being sent to Japan would I ever be reunited with my wife and my 2 year old baby son who were in the Tule Lake Center but would repatriate from there.

(E) If you claim that your membership in any of the aforementioned organizations, your activities therein, or your acceptance of an office was due to misunderstanding of the purpose or nature of the organization, explain fully:

See attached sheet

(F) If you at any time wished to discontinue membership, activity, or office and were prevented from so doing, explain fully:

See attached sheet

9. (A) When did you decide to apply for forms upon which to renounce your United States citizenship?
Give reasons for so doing:

Uncertain

See attached sheet

(B) If reasons given in answer to preceding question differ from reasons given to officer who held renunciation hearing, give your explanation for difference:

See attached sheet

(C) If you claim that your renunciation was caused by fear, you should explain fully why such fear extended from the time of the application for renunciation papers until the date of actual renunciation:

See attached sheet

(D) If the fear did not extend from the date of application to the date of approval by the Attorney General, you should state whether you made any effort to withdraw your application, and if not, explain fully:

(E) If, after approval, you requested the Attorney General to withdraw his approval of your renunciation or to cancel your renunciation, give the reasons for the delay in making such request:

(F) If there are any other facts which influenced your action in renouncing your United States citizenship, state fully below or on a separate sheet if necessary.

10. (A) If you now are in Japan, give your reasons for having returned to Japan.

See attached sheet

(B) If you are in Japan, have you since you returned to Japan taken any action to resume or acquire Japanese citizenship? **No** Answer Yes or No

If you have, state nature of action taken and reasons therefor. **I have worked for the U.S. Army as interpreter at Kure, for about 6 months in 1946. My wife, Kiyoko Koizumi's citizenship has been restored and she is in Philadelphia, Pa., and we are hoping and anxious to be reunited in the U.S. St. Louis, Mo.**

11. (A) If you have served or are serving in the military or naval forces of the United States fill in the following:

I enlisted (or was drafted) on in the; my Serial number is.....
State the date State the Branch of Service

I still am in such service.....; I was released from active duty on..... and received my Discharge on.....
Answer Yes or No

(B) If at any time while in a war relocation center or since then you volunteered for military or naval service but your offer of service was rejected state the time when and the place where you volunteered.

(C) State why your offer of such service was rejected, if the reason was made known to you.

(D) If you were rejected for military or naval service by your Local Draft Board since your release from a war relocation center state the reason for the rejection if known to you.

12. If any member of your family has served or is serving in the military or naval forces of the United States state the relationship of such person to you, the name of such person, the branch of service and serial number of such person:

Brother-in-law	Hal Hattori
Brother-in-law	Teddy Hattori
Relationship	Name
U.S. Army	Not known
Branch of Service	Serial Number

JAPAN
 PREFECTURE OF HYOGO
 CITY OF KOBE
 CONSULATE GENERAL OF THE
 UNITED STATES OF AMERICA

SS: /s/ Hiroshi Koizumi
 (Signature in full of applicant)

Subscribed and sworn to before me this 22nd day of May, 1959.

Seal: Consulate General of the U.S.A. Kobe-Osaka, Japan

/s/ Howard B. Croftinger Vice Consul of the United States of America

Tariff No. 58(a)
Fee Paid: Nil

This affidavit may be executed before any person authorized to administer oaths.

#6 As an American citizen, I worked in the orchards even after the outbreak of the war. Prior to the war, I had never committed any type of crime and I have responded cheerfully to the call of the Draft Board to express the deep loyalty I felt for my country. I led a peaceful and quiet life. The war broke out and as time elapsed, I started to lose my rights entitled to other U. S. citizens of foreign parentage as long as they were not of Japanese descent. Finally I faced evacuation and life in the camps without freedom. I became very disgusted with the life I was forced to lead, in the camp. Also, at that time, I had already lost both of my parents, and I was responsible for the welfare of my young sister and brother living in Japan. They sought my guidance and I, getting disgusted with the camp life more and more, thought for the first time about whether to go to Japan or not.

#7 As an infant I was taken to Japan by my parents and was reared there till I graduated from the commercial high school. Returning back here in U. S., I was classified as "Kibei". After we were placed in the camp, I had every desire to get outside the camp at the first opportunity I had and go back to the normal life and work. But, rumors were very strong that "Kibei" would not be allowed this privilege even though we had every good intentions. I was a "Kibei" but it was not out of my choice. So like I mentioned in the ~~text~~ above mentioned #6, I thoroughly was disgusted with camp life and with all the happenings since the war. I was let down and spent majority of my day with dark gloomy feelings. Feeling very much like an unwanted person, I started to fear deportation. I was in a big daze as to what I was supposed to do just because I was reared in Japan and was tagged as "Kibei".

#7-B Yes, if I had been given a chance earlier and had not been put in the category called "Kibei". Just before the war many of my friends joined the army to fight for their country, but only the fellow Kibeis were discharged shortly after and were not given the equal privilege like the other Nisei. When Kibeis went into camp, they were not allowed to go out of camps to work. It was rumored Kibeis will be deported to Japan along with the alien Japanese national. One by one our fear increased and I lost faith and hope in the future. The insecurity in my daily living was planting more and more fear in me.

#7-C I have it written directly on the form.

#8-B " " " "

#8-C " " " "

#8-D When I first became a member, activities were just as what I was originally told but as time passed on, whether the mon control or the management of the organization, the organization had the tendency to be powerful. Unpleasant occurrences took place one after another. I didn't like all this at all but was helplessly a member until December 28, 1944 on the train enroute to Santa Fe Internment Camp where we were transferring, I placed my resignation to then President of the organization, Mr. Uchida, and he accepted.

- 8-E It was a fact that I had found after my joining the organization that majority of the members classified as "Kibei" had not acquired a complete high-school education. It so happened that I was one of the few to have completed high school (commercial) in Japan in the block where I lived; therefore, for that very simple reason I was forced to become our block's representative to be on the staff of Cultural Division of Ward #7. Thus is how I earned my position and title, and the chief duties assigned to me were making contacts. I constantly refused throughout the length of the time I was a member from the time I became Cultural Div. staff member to the position of Div. head but everytime I made a strong refusal, other fellow members would violently criticize me of being very un-cooperative. There was no other way out for me but be agreeable with other officers. I never took much interest in the work that was going on for I had never cared to even become a member.
- #8-F In the camp there was a wide variety of sayings about that organization, and I, for one joined it without correct understanding on my part. At that time, everyone was considered very un-cooperative unless one became a member of the organization; hence, I joined. I was disappointed with this organization which was founded in the camp, the countless unpleasant rumors and incidents and I had asked to be dismissed from the organization, but as I have mentioned many times previously, everyone went against me and in order to keep peace, I was not able to materialize my hopes of ever getting away.
- #9-A If there never was that war and if I had not been evacuated into the camp, I probably would have continued to work diligently at the orchard farm which I loved. The camp life of 1944 (Tule Lake) was nothing but a life of fights and arguments, rumors, and even murder. It was a life that was beyond the imagination in the normal society. In order to get away from all this filthy mix-up, it was said that renunciation of the U.S. citizenship and applying for repatriation was the best method. About this time my wife had given birth to our only son and to me I realized the importance of peaceful family life as I had never experienced before. So in order to get away from every unpleasant doings in and about our camp home, I decided to apply for forms upon which to renounce my citizenship. About this time, I had such confused mind, it only appeared correct and right that I do this.
- #9-B I do not remember well what I had said at that time. I know I have said anything that never occurred in my mind before, or something that wasn't quite so----- by doing so, I thought I would be able to renounce my citizenship easily. All in all, my inner fear of insecure feeling, the deep fear I had for the camp atmosphere and the organization, made me take such actions at the time.
- #9-C My life in Tule Lake was much more unpleasant than it was in the other camps I had been before I was transferred. I constantly feared subconsciously the underground power of some organization members. Just who these people were, I never found out. At that time, even a small change in the way of daily life, a different attitude toward the organization or the slight uncooperativeness toward it would start from nowhere ~~she~~ talk about you not going all the way with the rest. Next everyone pointed you out and embarrassed you. Sometimes an alien Japanese would criticize you as the "White Jap". All this unpleasantness was brought to a big climax by the Hitomi murder case. Thus renunciation became the daily top topic, and I thought my renunciation would spare me of being criticized and laughed at in public, and would also spare me from staying on indefinitely in this dreadful camp. The fact was that the word "uncooperative" was enough to swell the growth of fear within anyone.
- #9-F In the #71 Block where I resided, Mr. Sasaki was the Block Manager. He was pro-Japan fellow and gentle mannered.....whatever he had to say as Block Manager was quite logical; therefore, in all that mix-up, everyone looked up to him as a man of sane thoughts and ideas. Naturally everyone has their trust in him too. As the days went by Mr. Sasaki mentioned something about all of us being very foolish with the U.S. citizenship when we had to lead such barbarous life, and it would be to our benefit in the future without it. Now I know, I wasn't at all like myself in normal times to even think what he said was proper. It sounded so logical at the time as he talked

and persuaded me to go ahead with the renunciation. He told me I would be met with prejudiced eyes if I went back to Japan being an American citizen as I had a Japan-born sister and a brother. Mr. Sasaki went on and on to explain ~~the~~ about many things which I have forgotten what they were now. My trust in him was a big influence on me just as it was bad. Looking back calmly on this matter, I cannot but realize what a big stupid fool I had been then. I, being so filled with all types of fear and hurt, was unable to see things as they actually were. Mr. Sasaki's persuasion and his talks were very appealing to me. Being a Kibei I feared deportation and yet I was afraid how the people there might react if I hadn't renounced my citizenship. It is very difficult to make myself believe now why I was not sane enough to catch myself in time before I committed the greatest mistake that concerns my personal life.

10-A The insane life of Tile Lake was too much for me. I never knew what would happen next moment as we've already seen too many fights, murder, etc. I felt very unstable about my family's future. No one knew just how long this was going to continue. I worried sick about my young sister and brother in Japan. I was dominated by fear that arises from uncertainty all around me; therefore, in order to get away I thought about going to Japan. This was my reason and my motive for the action. At first when I placed in the camp, I did not like the atmosphere and had given it a thought about ~~if~~ maybe I should go to Japan, but as time got longer in the camp, nothing improved and made me decide to take actions which I have done.

Payment \$100
Reject - reprocessed 4/9/57 - Rejected 7/29/57 (21)

PERSONAL QUESTIONNAIRE

Please read this questionnaire carefully and then print, type or write your answers legibly to the following questions.

- a. State your full name. HIROSHI KOIZUMI
- b. Male? Female? Maiden Name? _____
- c. Birth place? Brawley, Calif Birth date? July 1, 1919
- d. Have you ever renounced Japanese Nationality? No When? _____
Where? _____

Have you ever visited Japan? Yes When? 1921-1937
 Did you attend school in Japan? Yes When? Dec, 1945 to present
 How long? 11 years What Schools? Grammar, Commercial, High School
 Period of attendance: Grammar - 1926-1932
Commercial - 1932-1937

PRELIMINARY QUESTIONS

1. Where did you live before evacuation? Modesto, Calif
2. What was your occupation before evacuation? working in orchard as foreman
3. Who, if anyone, was wholly or partially dependent upon you for support at the time you were evacuated? none
4. Where did your father and mother reside at the time of evacuation? Japa both were deceased
 Were they aliens? _____
 What were their ages at the time of evacuation? _____
 Were your parents both evacuated also? _____ Was either of them in ill health while in a WRA Center? _____ Was either of them hospitalized while in a WRA Center? _____ If so, when and in what Center? _____

 Were you or any other members of your family in ill health while in a WRA Center? Yes. If so, state who was, and, if hospitalized, state when, for what period of time, and in what Center? rupture & had an operation at Fule Lake
5. When and where were you married? 1943 at Rahner
 What is the name of your spouse? Kiyoko

Is your spouse (wife or husband) a U. S. citizen, a renunciant or an alien? renunciant - uncleared U.S. citizen

6. What are the names, birthdates and birthplaces of your children? _____

Masahiro - Aug 27, 1945 at Fule

7. What members of your family were evacuated with you? (Wife, husband, children, father, mother, brothers, sisters, father-in-law, mother-in-law) _____

none

8. State what members of your family (spouse, mother, father, brothers, sisters, children, father-in-law or mother-in-law) were in Japan during the war? _____

1 Brother & 1 sister

9. Who of them, if any, were U. S. citizens? _____

none

10. Did any of them serve in the Japanese armed forces? _____

11. State what members, if any, of your spouse's family (your father-in-law, mother-in-law, sisters-in-law, brothers-in-law, or step-children) were in Japan during the war and whether they are U. S. citizens or Japanese aliens? _____

12. Did you suffer any property losses by reason of your evacuation? Yes Did you file a claim to recover losses you suffered by reason of your evacuation? no For what amount did you file your claim? _____ What amount did you receive in settlement of your claims? _____ Did your parents suffer any property losses by reason of evacuation? _____ If so, for what amount did they file claims? _____ What amount did they receive in settlement of their claims? _____

13. State whether your husband, father or any other member of your family was interned as an alien enemy after the outbreak of war in an Alien Enemy Internment Camp, for removal to Japan, and, if so, in what camp? _____

none

When and where were you reunited with such member of your family? _____

14. Did you apply for "short term", "seasonal work", "indefinite leave", "student's leave" or "relocation" while you were in a WRA Center? no
 I did not apply as I read an article in the
 When did you make that application? newspaper saying Kibei
 In what camp were you at that time? cannot leave the duties

Were you denied leave? _____ By whom? _____

What reasons were given to you for denying your application? _____

15. Did you go out for seasonal work or on any leave clearance? none when and
 where did you go and for what period of time? _____

What type of work did you do? _____

Did you experience any discrimination or persecution while on leave? _____

If so, state the experience. _____

To what Center did you return? _____

16. State the names of any members of your family or any of your friends who
 went out on leave or relocation and experienced discrimination or perse-
 cution. none

What happened to them? _____

When did the occurrences take place? _____ Year _____ Month _____

Where did they happen? _____

From whom or what sources did you hear or learn those things? _____

Did you know or learn of any other persons on leave having been subjected to discrimination or persecution? _____ What were their names? _____

What happened to them? _____

When and where did the occurrences take place? _____

Re: APPLICATIONS FOR REPATRIATION

17. To what Assembly Center were you evacuated? Stockton
May 12, 1942
18. To what WRA Center were you next transferred? Kohuen - Sept, 1942; Tule Lake Center Sept, 1943
19. In what Block did you live there? Kohuen Blk 34; July - 7/1
With whom did you share quarters there? Kohuen - Bob Arakawa & his family; Tule wife
20. In what Camp were you when you applied for repatriation to Japan? Kohuen Relocation
21. Did you make that application before or after you answered the Army Questionnaire in February or March, 1943? about this time
When did you make that application? March 16, 1943
Did you personally make that application? yes. If not, who did? _____
at Blk Mgr's office
- Did any of the following persons also make applications for repatriation to Japan? Your husband? _____ Wife? yes, father? _____ mother? _____ brothers? _____ sisters? _____ father-in-law? _____ mother-in-law? _____ brothers-in-law? _____ sisters-in-law? _____ When and in what Center were they at the time they did this? she made the request at a later date
- Did they then fear that the government intended to deport all aliens to Japan? _____; that it intended to deport all Kibei to Japan? yes, that it intended to deport all Nisei to Japan? _____.
22. Did you make more than one application for repatriation to Japan, and, if so, when and where did you do so? Jan 22, 1945 at Tule
Sept 27, 1945 at #8pe

23. What members of your family pressured you into applying for repatriation to Japan? none

What did they say to you to get you to apply for repatriation? _____

24. Did anyone else, not a member of your family, pressure you into applying for repatriation to Japan? yes. Name the persons who did and state whether they were Issei, Kibei, or Nisei, and blocks where they lived.

at Roshomon Archie Kurachi - Kibei Block 34 - member of Roshomon
Semen dau.

Tate Saki - Keiji Obata - Issei and Sarahi - Issei repatriate
If these persons were leaders or members of any organization state the name of the organization. (Kurachi)
He said all the Kibei will be deported

so I might as well make a request. He went back on an

What did those persons tell you to get you to apply for repatriation? exchange ship, & he said he will report this to the Japanese
govt.

25. What did you then believe would happen to you if you did not make an application for repatriation to Japan? I felt I might be harassed if

deported to Japan & reprisals taken upon my
brothers & sister in Japan

Were you fearful that if you did not apply for repatriation you would be separated from your husband? _____ wife? children? _____ mother? _____ father? _____ brothers? _____ sisters? _____ or other persons? _____

Were those persons in the same Center with you at the time you applied for repatriation? yes If any of them were not, state who was not and where they were at the time. _____

26. Did you believe that if you didn't apply for repatriation to Japan that sooner or later you would be forced to relocate in the U. S.? ?; in an area hostile to Japanese? _____; that you might be drafted into the armed forces? no; that you would be separated from alien members of your family you believed would be deported to Japan? _____

27. Did you make application for repatriation because you believed the Government had no use for you and intended to deport you to Japan because you were Kibei? yes; of that it intended to deport you to Japan because your parents were there? _____; or because your parents were aliens here and that it intended to deport them on an exchange ship to Japan simply because they were aliens? _____; and that they wanted you to be with them and not

be separated from them? _____.

Re: QUESTIONS 27 AND 28

28. In what WRA Center were you at the time you answered the Army Questionnaire containing Questions Nos. 27 and 28? Kohaku
 In what Block were you living in that Center at that time? 34
 Was the Questionnaire you answered the Army Questionnaire or the WRA Application for Leave Clearance, if you remember? WRA Form
-
29. Did you give a negative answer to Question No. 27? Yes, to Question No. 28? Yes. Did you refuse to answer Question No. 27? _____; Question No. 28? _____
30. Did any members of your family pressure you or threaten you into giving a "No" answer to Questions Nos. 27 and 28 or into refusing to answer those questions? none Who were the family members who did this? _____

 What did they say to you to get you to answer "No" to those questions or to refuse to answer those questions? _____

- Did you give a "No" answer to those questions or refuse to answer them because your father? _____ mother? _____ brothers? Yes sisters? Yes or other family members? _____ were in Japan at the time and you feared they might get in trouble with the Japanese government if you were willing to serve in the U. S. Army? Yes or were willing to swear allegiance to the U. S.? Yes Did you give "No" answers to those questions or refuse to answer them because your father? _____ mother? _____ brothers? _____ sisters? _____ or other family members? _____ were in the U. S. but you believed they were to be deported to Japan and that they would get in trouble with the Japanese Government when they arrived there if you had answered "Yes" to those questions? _____. Did you give a "No" answer to those questions because you believed that eventually you would be deported to Japan and you feared that if you gave a "Yes" answer to those questions you would get in trouble with the Japanese Government when you arrived in Japan?
Yes.
31. Did any other persons pressure or threaten you into giving "No" answers

to those questions or into refusing to answer those questions? Yes. What are the names of those persons and state whether they were Issei, Kibei, or Nisei and the Blocks in which they lived and the organization, if any, of which they were members? Kusachi-Kiber & his group in

Rohrer Senior dau - Blk 34 -

What did those persons say to you to get you to give "No" answers to those questions or to refuse to answer those questions? all the Kibei will be deported, and I would be called "white Jap" -

32. What did you fear would happen to you if you didn't give "No" answers to those questions or you didn't refuse to answer them? I was afraid of

the group, and I did not join the group. They were led by Naoto

33. What did you fear would happen to other members of your family if you didn't give "No" answers to those questions or you did not refuse to answer them? none I feared my wife might be

ostracized at the later date

34. Did you refuse to answer those questions because you already had applied for repatriation to Japan and you understood that if you already had applied for repatriation you did not have to answer those questions? no

35. Did you give "No" answers to those questions or refuse to answer them because you resented being evacuated, confined to a WRA Center and treated like an alien? Yes

36. Did you give "No" answers to those questions or refuse to answer them because you already had applied for repatriation and believed that if you gave "Yes" answers your application for repatriation would be cancelled and you might be drafted into the armed forces? _____; or be forcibly relocated in the U. S. while the war still was going on? _____. Did you fear that if you were to be drafted you would be discriminated against and be persecuted in the armed forces? _____. Did you fear that if you were drafted? _____ or relocated? _____ you would be permanently separated from members of your family who were to be repatriated to Japan? _____; from what family members did you fear to be separated? _____

37. Did anyone else, not a member of your family, pressure or threaten you into giving "No" answers to those questions? Yes What were their names and state whether they were Issei, Kibei or Nisei and the names of the

organizations to which they belonged?

Naito and his group in
Nakamura

38. Did you fear that if you gave "Yes" answers to those questions that you would have to stay in camp and be separated from your parents or other family members who were to be deported to Japan because they were aliens or because they had asked to be sent to Japan and you did not want to be separated from them? Yes From what parent or family members did you fear separation?

39. Did you fear that if you gave "Yes" answers to those questions you eventually would have to relocate in this country during the war and would be in danger from hostile Caucasians? Yes
Who told you that this might happen to you? Reimus

40. Did you fear that if you gave "Yes" answers to those questions that it would mean you might be drafted into military service where you would be discriminated against or be persecuted by fellow soldiers or that you might be used as cannon fodder just because you had Japanese ancestry? Yes
Who told you that this might happen to you? General Reimus

41. Did you fear that if you gave "Yes" answers to those questions that you might be attacked and harmed by groups of Issei, Kibei or Nisei in camp?
No Name the group and its leaders or members from whom you feared this danger?

Did you give "No" answers to those questions as a protest against the mistreatment of evacuation and confinement to a camp? Yes

42. Were you, or any member of your family, or any friend or anyone else attacked by members of the pressure groups in that Center for showing loyalty to the U. S.? No or opposition to the pressure groups? _____ or for giving "Yes" answers to Questions Nos. 27 and 28? _____ If so, state the names of the persons who were attacked.

When were they attacked? _____ By whom were they attacked? _____

43. Did you then believe that if you gave a "No" answer to those questions that you would be allowed to stay in the Center for the duration of the war and in this way you and your family would be free from danger of persecution by Caucasians? yes. Who told you this? Rahmu Senou dan group
44. Did you give "No" answers to Question Nos. 27 and 28 or refuse to answer those questions because you had been informed by the WRA or understood that because you already had applied for repatriation to Japan that you did not have to answer those questions? no. Who told you this? _____
45. Did you ever give a "Yes" answer to Question No. 27? no; to Question No. 28? no; Did you change your answer to Question No. 27 or 28 to "No" at any time? _____. Did you change your answer to Questions Nos. 27 and 28 to "No" or refuse to give "Yes" answers to those questions by July 31, 1943 because you knew that "No" answers or a refusal to answer those questions would mean that you would be sent to Tule Lake or be segregated there with alien members of your family from whom you did not want to be separated? no. found out later
46. When and where did you first register for the draft? Lodi, Calif
Oct., 1940.
- What classification did you first receive? 2-A Did you ever receive a 4-C (alien enemy) classification? yes. When did you receive that 4-C classification? July or Aug, 1942
- In what Center were you when you received it? Stockton Center
- Did you receive that 4-C classification before you answered the Army Questionnaire in February or March of 1943 while you were in a WRA Center or did you receive it afterward? before
47. While you were in any WRA Center did you sign a petition addressed to the Attorney General, the President, the Army, the WRA or other governmental agency or agent stating in substance that if you were freed and returned to your home you would fight for the U. S. and give your life if necessary for this country? no. In what Center were you at the time? _____
- Did you sign such a petition before you answered the Army Questionnaire in February or March, 1943 or afterward? _____ Did you sign such a

petition before you made a request for repatriation to Japan or afterward?

When were your parents first placed on the free list or notified that they could be relocated? _____

Were any other members of your family placed on the WRA free list for relocation purposes and, if so, who were they and when were they placed on the free list? _____

48. Would you have been willing to swear unqualified allegiance to the U. S. while you were in a WRA Center if the Government had allowed you to return to your home as a free citizen? yes Would you have been willing to return to your home alone? yes; without the citizen members of your family likewise being freed from detention? yes; without the alien members of your family also being freed? yes. Would you have been willing only if the Government would assure you that you would be relocated safe from harm from Caucasians? _____; that the citizen members of your family would be relocated safe from harm? _____; and that the alien members of your family willing to return to their homes during the war if the Government would allow them? _____ Were they willing to be relocated elsewhere in the U. S.? _____.

49. Did you keep in touch with your Local Draft Board while you were in a WRA Center? yes. Did you report to your Draft Board after you were released from camp? no. To what Draft Board? _____
When? _____ After your release from camp did you volunteer for service in our armed forces? _____. Did you ever served armed forces? _____. When _____; into what branch? _____; what period of time did you serve? _____; where did you serve? _____; what was your social number? _____. Have you received an Honorable discharge from such service? _____; what is the date of that Discharge? _____

Re: MEMBERSHIP IN ORGANIZATIONS

50. (a) Did you ever sign a petition for resegregation (Saikakuri Seigan) while in Tule Lake? yes. When? 1944
- (b) Were you at any time a member of (1) Sokoku Kenkyukai? _____
(2) Sokoku Kenkyo Seinen Dan? _____ (3) Sokuji Kikoku Hoshi Dan? _____

yes (4) Hokoku Seinen Dan? yes (5) Hokoku Joshi Seinen Dan? _____.

When did you become a member? September, 1944

How long were you a member? until (reassigned to Jpe 12/27/1944)

When did you stop being a member? I put my resignation in with me

In what Block did you live at the time you became a member? 7/

What was the name of your Block Manager? Mr. M. Suzuki

With whom did you share living quarters at the Tule Lake Center? _____

What organizations were active in that Block? with wife

What was the full name of the organization you joined? Nishi dan & Hokoku Seinen dan

What were the names of the leaders of the organizations in your Block? Hagio - ; Masamune Suzuki - Issei

51. Were your father? _____ or mother? _____ or brothers? _____ or sisters? _____ or father-in-law? _____ or mother-in-law? _____ a member of any organization? _____ Did they persuade you to become a member? _____ What did they say to you to persuade you to become a member? _____

What other members of your family were members of the Hoshi Dan? _____

Joshi Dan? wife -

Seinen Dan? _____

Why did they become members? she was in automatically as a family unit

In what Blocks were they living? 7/

52. What are the names of the persons other than members of your family who persuaded or threatened you into becoming a member and state whether such persons were Issei, Kibei or Nisei and state the Blocks in which they lived? M. Suzuki - Issei, Mr. Keiji Obata - Issei

53. What did they tell you to persuade you to become a member? All the people expecting to repatriate must join - also it will

What did they say would happen to you if you did not become a member?

be handy if I go to Japan. Also my mother & sister in

54. What did you believe would happen to you if you did not become a member?

Japan will get into trouble. I since you are a Kibei you ought to know what will happen.

55. What office, if any, did you hold in the organization? _____

*Culture Department as was only
one who had graduated high school in Japan*

What duties did you perform? _____

I became contact man made announcement of gathering

How did you become an officer? _____

*I was appointed to this
post at the morning exercise.*

When did you become an officer? _____

Oct, 1944

From whom did you receive notice that you were an officer? _____

Yoshinaga & Ishiyoshi at the morning exercise

What duties did you perform as an officer? _____

*master of ceremony
made announcements of assembly*

As a member did you attend any morning calisthenic exercises? *Yes* Approxi-

mately how often did you join in the calisthenics? *about monthly*

Did you attend any of the organization's lectures? *Yes* Approximately how

many lectures did you attend? *4 or 5* What was the nature of those lectures?

about Japanese spirit

Did you participate in any of their marching demonstrations? *Yes* If so,

how many? *after the morning exercises*

Did you attend any other meetings of the organization? *Yes* Where and how

often? *Block 72 - about once a month*

56. Did you tell anyone you wanted to drop membership? *Yes* State the names

of the persons you told you wanted to drop membership. *Yoshinaga*

and Ishiyoshi - but I could not quit saying

Did anybody warn you that you could not withdraw from membership? *Yes*

Who gave you such a warning? (State their names, blocks, where they lived

and whether Issei, Kibei or Nisei) *Yoshinaga & Ishiyoshi*

They were leading dance

What did they tell you would happen if you dropped your membership or

tried to drop membership? *You are coward & I feel*

the pressure -

Had you learned that anyone who tried to drop membership had been

threatened or had been beaten up for trying to drop membership? *No* Who,

if you know, was beaten for trying to do it? _____

What group did you hear was responsible for beating persons who tried to

withdraw from membership? _____

57. Were you in fear that you would be attacked and beaten up by members if you tried to drop membership? yes. What groups did you fear might do this? Yoshinaga, Maurye, & Ishizaki
-
58. Were you told that if you tried to drop membership the organization would report this matter to the Japanese Government and that when you were deported to Japan you would get in trouble with the Japanese Government? yes Who told you this? Yoshinaga, Maurye and Ishizaki Did you fear that if you dropped membership you would get in trouble with the Japanese Government when you were deported to Japan? yes.
59. Were you told that if you tried to drop membership the organization leaders would report this matter to the Japanese Government and that your alien parents would get in trouble with the Japanese Government when they were sent to Japan for not being able to control your actions? no Who told you this? (State the names, blocks where they lived and whether Issei, Kibei or Nisei) _____
-
- Did you fear that if you dropped membership your parents who were to be sent to Japan would get in trouble there? no.
60. Did you have your hair cut short or shaved? yes. When? Oct. 1944 Who did it? dad people Did you wear any insignia of the organization and, if so, what insignia? none
-
61. If you or any member of your family was placed in the "Stockade" at Tule Lake Center state who was, for what period of time and for what reason none
-
62. What was the nature of your employment and where did you work while you were in Tule Lake? cabinet shop worked till 11/1943
-
- What were your working hours? 8-4 Were you working while you were a member of any organization at Tule? no In what block? _____ What were the names of some of your fellow workers? _____
-

63. Were you, or any member of your family, or any friend attacked by any members of any of the pressure groups at Tule Lake? _____ Who was? _____

When? I heard numerous beatings in Ward IV.
I saw Jimmy Nestate walking with a stick.

Obata & Sasaki instructed me how to write to Justice Dept, and I complied. 15

Re: REQUESTS FOR FORMS UPON WHICH
TO RENOUNCE CITIZENSHIP

64. (a) In what Block did you live in the Tule Lake Center? 7/

64. (b) When did you send a letter to the Attorney General or the Justice Department asking for forms upon which to renounce your citizenship?

September 18, 1944

64. (c) Where did you get the forms? I received an invitation to renounce

64. (d) In what Center were you at that time? _____ Block

Number: _____

(Note: On December 19, 1944, General Pratt removed the ban on the return of Japanese to the West Coast. On December 21, 1944, the Newell Star, the Tule Lake Center newspaper, announced that all the WRA camps would be closed in about one year. Notices of this also may have been posted in the block manager's offices, the mess halls and other places in camp.)

Therefore, if you sent a letter to the Attorney General or the Justice Department before December 21, 1944, asking for forms upon which to renounce citizenship you probably were not then in fear of the camp being closed and of being forced to relocate in a hostile area without funds or a home to which you could go. If you sent such a letter between December 21, 1944 and January 29, 1945, you probably were in fear of being relocated in such circumstances. On January 29, 1945, the WRA announced that Tule Lake would be kept open and that there would not be any forced relocations. If you sent your letter after January 29, 1945, the Justice Department will be inclined to believe you were not then in actual fear of being forcibly relocated in a hostile area without funds or a home to which you could go unless you convince it that you did not believe the January 29, 1945, announcement that the Tule Lake Center would be kept open and that no one would be forced to relocate.)

65. Did you send that letter to the Attorney General or to the Justice Department before that December 21, 1944 announcement that all the WRA Centers would be closed within a year? yes. Did you send it between December 21, 1944 and January 29, 1945? _____

66. Did you send it after the announcement of January 29, 1945, that the Tule Lake Center would be kept open? _____

If you sent in your letter to the Justice Department after the WRA's announcement of January 29, 1945, that the Tule Lake Center would be kept open and that there would not be any forcible relocations you probably did not send that letter requesting forms upon which to renounce your citizenship by reason of fear that the Tule Lake Center would be closed and that you and your family would be forced to relocate and therefore, you should answer the following questions:

(a) From what source did you learn about that announcement of January 29,

1945: In the Newell Star? _____; from a notice on a bulletin board? _____; from the Block Manager? _____; from what other persons? _____

(b) Did you believe the announcement? _____. If not, state why you did not believe the announcement. _____

(c) Did anyone tell you that you could not trust that announcement? _____ If so, state who told you not to rely on that announcement and what they said to you to make you disbelieve it. _____

67. If the announcement of December 21, 1944, that all Centers would be closed within a year and the announcement of January 29, 1945, that Tule Lake Center would be kept open and there would not be any forcible relocations did not have anything to do with your decision to renounce your citizenship did you send the letter to the Justice Department asking for forms upon which to renounce citizenship because of any of the following fears, namely: (a) fear of separation from alien members of your family, such as father? _____ mother? _____ father-in-law? _____ mother-in-law? _____ step-father? _____ step-mother? _____ other aliens? _____ who you believed were to be deported to Japan? _____; (b) fear of being separated from citizen members of your family, such as your wife? _____ husband? _____ children? _____ who you believed would have to relocate in the U. S.? _____ or who you believed would be deported to Japan? _____; (c) fear of being deported yourself because you had given negative answers to Questions Nos. 27 or 28 and were considered a disloyal person? yes; (d) fear of treat or harm to yourself? yes or your wife? yes or husband? _____ or children? _____ or mother? _____ or father? _____ or other members? _____ of your family from gangs in the Center? yes; (e) fear of mistreatment or physical harm from the Government or its agents? _____

68. Did the announcement of December 21, 1944, that all the WRA Centers would be closed within a year cause you to send that letter to the Justice Department? _____ Did you read that announcement in the Newell Star? _____; from a bulletin board? _____; or learn about it from the Block Manager? _____; or from other persons and, if so, name the persons: _____

69. Did you send the letter to the Justice Department asking for forms upon which to renounce your citizenship because you feared that December 21, 1944, announcement meant that you and the citizen members of your family would be forcibly relocated without money, a home or job in an area where people were hostile to Japanese while the war still was going on unless you renounced your citizenship? _____ Were you afraid of being relocated because you had heard that jobs were scarce? _____; that employers did not wish to hire Japanese and that you might not get work to support yourself and your family? _____; that the public was hostile to Japanese and you feared mob violence? _____. If you had been forcibly relocated what members of your family would you then have had to support? _____

Had you heard of any relocated persons being discriminated against? _____; refused work? _____; being insulted? _____; being attacked? _____; being shot at? _____; being persecuted? _____; whose homes had been burned? _____. When and where had these incidents taken place? _____

What were the names of the persons who had been mistreated and state what it was that happened to them. _____

70. Did you send that letter because you believed that if you sent for the forms and renounced your citizenship that you would be interned by the Justice Department and could stay in camp until the war ended and then be safely relocated when public hostility to Japanese died down? _____. Who told you that this could be done? _____

71. Did any members of your family fear or tell you that you would be forcibly relocated and run the risk of danger from hostile Caucasians unless you sent that letter and renounced your citizenship and, if so, what members of your family told you this? _____

72. (a) State what members of your family were in fear of what might happen to you or to them if you did not send such a letter and, if so, state of what or of whom they were in fear? _____

72. (b) In *what* Blocks were each of your family members living at that time?

73. Did you fear that if you did not send the letter and request forms upon which to renounce your citizenship, that you would be separated from alien members of your family? _____; and, if so, from what alien members? _____

or from citizen members? yes and if so, from what citizen members of your family? wife.

74. Name the members of your family who told you that you would be separated from your family if you did not send for the forms and renounce your citizenship? none

75. Name other persons, not members of your family, who told you that you would be separated from your family if you did not send for the forms and renounce your citizenship and state whether they were Issei, Kibei or Nisei and the Blocks where they lived. Obata - Issei +

Sacaki - Issei - Blk 71

76. What members of your family (wife, husband, children, father, mother, brother, sisters, father-in-law, mother-in-law) were in the Tule Lake Center at the time you sent that letter to the Justice Department? _____

wife and child.

What members of your family pressured, threatened or persuaded you to send that letter? none

What did they fear or say to you to get you to send that letter? _____

77. Did your husband? _____ wife? _____ father? _____ mother? _____ brothers? _____ sisters? _____ in-laws? _____ force you to send a letter requesting forms on which to renounce your citizenship so that you wouldn't be separated from them by being forced to relocate while they remained in camp or finally were deported to Japan? If such person or persons were

citizens of the U. S. state whether they already had sent for forms upon which to renounce their citizenship? _____

What did such person or persons say to you to force you to renounce your citizenship? _____

78. Did you send that letter requesting forms upon which to renounce citizenship because you heard that alien members of your family who had requested repatriation to Japan would have to stay in the Center until they could be exchanged or removed to Japan and that you ultimately would have to be relocated in this country and thus be separated from them unless you applied for renunciation? _____ Name the persons who told you this might happen if you didn't renounce your citizenship and state whether they were Issei, Kibei or Nisei and the Blocks where they lived _____

What alien members of your family already had asked for repatriation to Japan at the time you sent that letter? _____

Were the alien members of your family on the WRA free list and eligible to relocate at the time you sent your letter to the Justice Department asking for forms upon which to renounce your citizenship? _____

79. Did you fear that if you didn't send for the forms and didn't renounce your citizenship that you, nevertheless, would be deported to Japan along with the alien members of your family because you had asked for repatriation to Japan and that you would get in trouble with the Japanese government when you arrived there? _____ Name the persons who told you this and state whether they were Issei, Kibei, Nisei, the Blocks where they lived and the organizations of which they were members. _____

80. Did you decide to apply for forms upon which to renounce your citizenship because you believed your life was being frittered away uselessly in camp?

yes, that you feared that you might be confined to camp until the war ended? yes, which might take many years? yes or that if the war did not come to an end you would be kept in camp forever? yes or that when and

if the war ended the Government might deport you to Japan? Yes and that you wanted to get away from camp life? Yes and feared that you had to go or be sent somewhere or anywhere, even to Japan, just so long as you were made a free man? Yes

81. Did you send a letter to the Justice Department asking for the forms upon which to renounce because you were afraid that the Government had no use for you and didn't care what happened to you and that you were afraid this was true because it had deprived you of citizenship rights by evacuating you and putting you into a WRA Center behind barbed wires and then had armed troops guard you? Yes; and then didn't give you any protection in the Tule Lake Center from the threats and violence of gangs? Yes; and because the police didn't give any protection to the residents? Yes; and you were scared by the soldiers moving in and driving the residents around and searching their quarters? Yes; and no protection was given against such things as the murder of Mr. Hitomi, the knifing of Mr. Terasawa and others, and the clubbing and beatings of many persons; and that the Government didn't punish the soldier who shot Mr. Okamoto? Yes and that you thought these things clearly meant the Government had no use for you and didn't want to give you any protection and that, to avoid all this violence and trouble, you had to renounce citizenship to insure your own safety? Yes and the safety of your wife? Yes, husband? _____, father? _____, mother? _____, children? Yes, brothers? _____, sisters? _____, other members of your family? _____.

82. Did you decide to send the letter asking for forms upon which to renounce your citizenship because you feared that you were going to be deported to Japan because you had given "No" answers to Questions Nos. 27 and 28 or had refused to answer those questions and were considered disloyal to the U. S. and that it was necessary for you to send that letter to the Justice Department and renounce your citizenship otherwise you would get in trouble when you arrived in Japan? Yes. What trouble did you think you would get into in Japan if you didn't renounce U. S. citizenship? _____

would be put into prison.
State what members of your family told you this. _____

Name the Issei, Kibei and Nisei who told you this and state in what Blocks

deported to Japan? yes. Name the persons who told you these things, the Blocks where they lived and the organizations to which they belonged, and whether they were Issei, Kibei or Nisei. same group

87. Name the other members of your family whom you believed would get in trouble there if you didn't renounce your citizenship and state whether they were in the Center with you. same children

88. If any members of your family were in Japan at the time, did you fear that they might be punished by the Japanese government if it learned that you did not renounce your U. S. citizenship? yes. What members of your family there did you fear might get in such trouble? brother & sister

89. With what agents of Japan did you think you or your family members would get in trouble if you did not renounce your citizenship? _____

(The Japanese police? ; Kempeitai? ; Army? ; Neighborhood Associations? ; other agencies? _____.)

What did you fear would happen to you or to them? _____

Did you believe that you or they would be put in prison? ; internment camp? ; be forced to work as slave laborers? ; or what else did you fear would happen to you or to them? _____

90. If anyone else told you to send that letter, name the persons who did and state whether they were Issei, Kibei or Nisei and the Blocks in which they lived or where they worked at Tule Lake Center, and state the names of the organizations of which they were members. Nagid Issei

& many old man group in our block
What did they tell you would happen to you if you didn't send that letter?

It is best to renounce. they congregated near the boiler rooms in our block

Were those persons leaders or members of any of the organizations in Tule Lake, and, if so, state the names of the organizations. _____

Who were the Issei leaders of those organizations and in what Blocks did they live? _____

The Kibei leaders and Blocks where they lived? _____

The Nisei leaders and Blocks where they lived? _____

91. Were any groups of leaders or members of the Seinen Dan or Hoshi Dan moved away to Santa Fe before you sent in that letter? no If so, what groups? _____

Were any groups of leaders or members of the Seinen Dan or Hoshi Dan removed to Santa Fe before you sent in that letter? no. If so, what groups? _____

(Note. The first group of 70 Issei and citizens belonging to the Hokoku Seinen Dan were taken away to Santa Fe on December 27, 1944. Renunciation hearings started on January 11, 1945. The next group of 144 citizens and 27 aliens, including 50 officers of the Hokoku Seinen Dan, was taken to Santa Fe on January 26, 1945. The next group of about 650 members of the Hokoku Seinen Dan was removed to Bismarck on February 11, 1945. The next group of 125 persons was taken to Santa Fe on March 12, 1945. About June, 1945, some 400 more were removed to Santa Fe and in July, 1945, a few more were taken to Bismarck. Therefore, if you had your hearing after these groups had been removed you were not in fear of them at that time.)

92. Were you in fear that if you didn't send for the forms and renounce your citizenship that your name would be put on the organization's black-list and would be reported to the Japanese government and you would get in trouble with the Japanese government when you arrived in Japan? yes. Who

told you this would happen? Kurochi at Rahura - Naito group.

- Shun Zulu - Akushi & his group.

State whether they were Issei, Kibei or Nisei, the Blocks where they then were living and the organization to which belonged. _____

Were you in fear of the leaders of any of the organizations at Tule? no

Were you in fear of the members of any of the organizations? no. OF what organizations were you in fear? Jerome gang

of what leaders were you in fear? (State the blocks where they lived)

of what members were you in fear? (State the Blocks where they lived)

Why were you in fear? They were rowdy & were like a hoodlum gang.

Were any other members of your family in fear of them or their organizations and, if so, state the names of your family members who were in fear of them? wife

93. If you or any member of your family or any friends were attacked by any of the leaders or members of any of the pressure groups for not doing what the pressure group leaders wanted state the names of the persons who were attacked, the time and place where attacked and by whom.

none

94. Were you in fear of being attacked and beaten up by them or their organizations if you did not send for the forms and renounce your citizenship?

no Had any of them threatened you? no If so, what were their names and state what they said to you.

95. Were you in fear that members of your family might be attacked and physically harmed if you did not send that letter, and, if so, state what members of your family you feared might be harmed by them.

wife & children

96. Were you in fear that if you did not send that letter that you might be harmed by the leaders or members of any of the following organizations, namely: Hoshi Dan? ; Seinen Dan? ; Joshi Dan? ; Manzanar gang? ; the Poston gang? ; Jerome gang? ; San Pedro gang? ; the Tiger gang? ; The Black Dragon Society gang? or other

gangs? _____; or strong arm groups? _____. Name the leaders, members, groups or gangs of which you were in fear. _____

97. While you were in Tule were you ever called an inu? yes, a spy? _____; a stooge? _____; an informer? _____; a White Jap? _____; a traitor? _____; kokuzoku? _____; or other names? _____, for not doing what the organizations wanted you to do? _____.

What names were you called? Issei talking with a Caucasian near the post office

Were you in fear of being called such names? _____. What were the names of the persons who called you such names? Didn't know who started it.

Issei called this for 3 months

98. How many persons called on you or spoke to you and asked you if you had sent for the forms upon which to renounce your citizenship? many What were their names? all the Polish people's friends

Did anyone check up on your mail in the block manager's office to see whether or not you had sent such a letter or had received an answering letter from the Justice Department? ? State the names of the persons who checked up on you in this manner. _____

Did anyone take down your name as being a person who did not send such a form or was late in sending for such a form? yes State the names of the persons who did this and whether they were Issei, Kibei or Nisei: _____

Sarahi - Polk representative

99. Were any members of your family or friends attacked, beaten or threatened for not sending for the forms? no Name the persons who were attacked or beaten. _____

Were you ostracized for not sending in such a letter promptly? no. Did friends shun or avoid you or refuse to talk to you because you had not sent for the forms? no. Was your spouse? _____; your children? _____; or other members of your family? _____ mistreated for your delay in sending such a letter? _____. What mistreatment did they suffer and from whom? _____

103. Did the hearing officer tell you that you did not have to renounce your citizenship in order to go to Japan? no. Did you believe this? _____.
 Were you in fear of the hearing officer? yes. Why? I did not like him
as he was investigating me
 Did you fear to tell the hearing officer the real reasons why you were renouncing your citizenship? yes. What did you think would happen if you had told him the real reasons? Was a part of Anbu dan
group I did not like the officer also
104. Did you fear that if you did and your renunciation was not accepted that you would get in trouble with your parents? ____; other family members? yes; who were in Tule Lake? yes; or in some other internment camp? _____
 Were you then in fear of being forcibly relocated in a dangerous area? yes (If your hearing took place after the January 29, 1945, announcement were you still in fear of eventual relocation in a hostile area? _____) Were you then in fear of being drafted? yes. Were you in fear of separation from members of your family? yes. From what members? of my children
- _____
- _____
- Were they in Tule Lake? yes or in what other Center? _____
 Were they on the WRA "free list" and eligible for relocation at the time? no. Had they applied for relocation before the day you had your renunciation hearing? no Were they still expecting to be sent to Japan? yes. Did they still want to go to Japan? yes. Had they cancelled their applications to go to Japan? no.
105. Were you in fear that if your renunciation was not accepted you would be in danger of harm from any of the leaders or members of any of the pressure groups at the time you had your renunciation hearing? yes Had the leaders or members been removed to other camps at the time you had your hearing? no. Were some leaders and members still in camp at the time you had your hearing? yes What were the names of those who were still in camp? M. Sasaki, Nagio, Mrs. Uyemura
- _____
- _____ ; in your Block? yes
- _____ Were you in fear of them? yes.
106. Were you removed from Tule Lake Center to Bismarck? _____; Santa Fe? yes.

1944⁽²⁾

When? Dec 27, 1945; with what groups: the 1st, 2nd, 3rd or 4th groups? 18 groups. What members of your family remained at Tule Lake? Wife & child

What other members of your family were removed from Tule Lake Center to Bismarck? _____;

to Santa Fe? _____ When? _____

Were they removed from Tule Lake before you had your renunciation hearing? _____ or after you had your hearing at Tule Lake? _____.

State when and where you were re-united with them. _____

Name the other members of your family who renounced citizenship. _____

107. Did you give such answers because other members of your family had been removed from Tule Lake and you thought that by so doing you would be re-united with them? _____. Did you fear that those family members would be deported to Japan and that if you gave such answers you would be re-united with them and be deported along with them? _____.

108. (a) If you applied for relocation in the U. S. after your renunciation state when you did so. none.

108. (b) Did you write a letter to the Attorney General or Justice Department asking to cancel your renunciation? none When? _____ In what Center were you living when you wrote that letter? _____

Re: MITIGATION HEARING

109. Did you have a "mitigation hearing" between December, 1945, and April, 1946? yes In what Center did you have this hearing? _____ . Was your hearing officer a man? _____; a woman? _____.

At this hearing did you tell the hearing officer that you were loyal to Japan or disloyal to the U. S. or words to such an effect? _____. If you did, state why you did this. _____

What members of your family were with you in the same Center at the time of this hearing? (spouse, father, mother, children, brothers, sisters, father in law, mother in law) _____

From what members of your family were you then separated? _____

Where were those members of your family at the time of your mitigation hearing? _____

Were they then on the WRA or Justice Department free list and eligible for relocation? _____. Had they relocated? _____. If they had, state when.

Did you then fear that members of your family in other camps were to be deported to Japan? _____. Was it because of your fear that those members were to be deported to Japan that you gave such answers to the mitigation hearing officer so that you would be allowed to rejoin those members and not be separated any longer from them? _____

What members of your family, if any, were removed to other internment camps after you had your renunciation hearing? _____

When and where were you re-united with them? _____

When were you released from detention? _____. In what camp were you when you were released from detention? _____

If any of your family members were sent to Japan, state when they sailed for Japan. _____ From what port did they sail? _____. What other members of your family went to Japan? _____

When were you placed on the "free list"? _____ . If

your parents, spouse or other family members were placed on the free list, state when they were placed on that list and the camp from which they relocated.

State the name of any person in your family who has served or is serving in the Armed Forces of the United States and the branch of service.

Nal Nallou } US Army
Teddy Nallori }

State the relationship of such person to you *Brother in law*

State the Serial Number of such person

Has such person received an Honorable Discharge? *yes only Teddy*

If, before evacuation, or while you were in an Assembly Center or War Relocation Center any person (Caucasian or other) threatened, warned or advised you against returning to your home or against relocating, state the names of such persons and their addresses? *none*

When were such threats, warnings or advice made or given to you?

Year _____ Month _____

Where were you at the time?

Were the threats, warnings or advice verbal or in letters?

Were any members of your family threatened, warned or advised against leaving camp, relocating to their homes?

Name the family members and specify their relationship to you.

Have you ever served in the armed forces of the U. S.? *none*

In what branch? _____ When? _____ Period of service _____

Where did you serve? _____ Date you received an Honorable Discharge? _____

Serial No. _____

What other members of your family (father, children, brothers or sisters) served in the armed forces of the U. S.

State their names, relationship and branch of the armed forces in which they served or are serving.

Since returning to Japan in 1946 have you voted in any elections? none

Where? _____ Years you

voted? _____ What elections? _____

Why did you vote in those elections? _____

What Allied military officers told you to vote? _____

What were you told would happen to you if you didn't vote? _____

What Japanese officials told you to vote? _____

What neighborhood association told you to vote? _____

State the names and addresses of the neighbors who told you to vote? _____

What were you told would happen to you if you didn't vote? _____

What did you believe or fear would happen to you if you didn't vote? _____

Since returning to Japan in 1946 has your name been registered in any family Koseki? none When (what year) _____

Where? _____

Did you personally apply to be registered in a Koseki? _____

Where did you go to be registered? _____ When? _____

Why did you go to be registered? _____

If someone other than you personally registered your name in a Koseki state who it was who registered you. _____

What relation is that person to you? _____

Why were you registered in a Koseki since returning to Japan in 1946? _____

What caused you to be registered in a Koseki since 1946? _____

Were you registered in a Koseki since returning to Japan in 1946 because if you were not registered you would not have been given a ration card?

_____ or would not have been given an address to

receive mail? _____ or would have been
punished, and, if so, by whom? _____ and why? _____

Were you registered because of fear that if you weren't you would suffer
in some form? _____ such as would not be issued a ration card?
_____ or for what other reasons? _____

Have you, since returning to Japan in 1946 been naturalized as a Japanese
citizen? none. If so, what steps did you take to become natu-
ralized as a Japanese citizen? _____

Have you, since returning to Japan been employed by the Japanese Govern-
ment or any agency of the Japanese Government? none

If so, name the office by which you were employed and the dates of your
employment? _____

Have you worked for the United States Government or Allied military auth-
orities while in Japan? yes For what service? 1st Lt Army

In what capacity? interpreter Where did you perform your
work? Kure Dates of your employment? _____

1946 — for 1 year
What is your occupation now? farming Where? Bataupachi

What property do you own in Japan? farming land Nurukuru

Nature of property? _____

Estimated valuation of that property? 300,000

Name of your nearest relative in the U. S. and address. _____

Keijoko wife
To what address do you intend to return to in the U. S. _____

2419 1900 Temple Ave, St Louis 12, Mo.
(Attach all the documents and letters you have relating to your renuncia-
tion of U. S. citizenship.)

Have you filed an application with a U. S. Consul in Japan for a U. S.
Passport? yes. When did you file it? 10/21/1950

(Attach a copy of the affidavit you filed with the U. S. Consul which
explained why you renounced U. S. citizenship.)

What reasons did the U. S. Consul give you for refusing to issue you a passport? none disapproved

(Attach the letter of refusal the U. S. Consul sent to you.)

Have you registered as on aliens in Japan? none When? _____

Where? _____

Date: June 12, 1957

Hiroshi Tsuzumi

Signature

92-1 BANCHI, HATSUKAICHI-
MACHI, SAIKI GUN,
Address
HIROSHIMA-KEN, Japan

none

Telephone Number

same

Then in the spring of 1943 the questionnaire of whether one was "loyal" or "dis-loyal" was made public to the center residents, and from then on the camp atmosphere was like the punctured beehive. When this problem was naturally considered most important, and was at its height of discussion among everyone, frankly speaking, I honestly had no consideration nor interest in it and I had every intention of swearing my loyalty to the U. S. for as one of the U. S. citizens, I had faithfully registered for the Armed Forces and never had any criminal record. Then, I do not know the source, but threatening rumor that all the enemy-alien Japanese and Kibei Niseis were to be deported to Japan regardless of whether the person expressed his loyalty or disloyalty started flowing through the center. At first, many laughed it off saying there cannot be much truth to such a nonsense.

Hiroshi Koizumi

*Make copies of
All to forward to
his wife*

Page 1

6:

Before evacuation I lived in Modesto, California, where I worked in an orchard. I was sent to the Stockton Assembly Center, and it was a very changed life, filled with fears and worries, for all of us: later I was sent to Rohwer Center.

in May 1942

9 - At the Tule Lake Center the camp atmosphere became worse and there were more serious rumors going around and it was very much the same kind of talk, about the problems we faced and about how the application should be made again, for adequate protection, and the stories continued about the likely deportation and about the trouble in Japan. All this kind of talk about repatriation was like the same thing about renouncing citizenship, to avoid trouble and harm especially since we had no status left except being treated like aliens. (See answer to question 9(A)).

3. What caused him to apply for repatriation on September 27, 1945 after the cessation of hostilities?

Tule Lake, about this time, was filled with various rumors. Even I felt as though I was being trailed and spied upon for my daily living and doings. Among the residents of my own block, the daily conversation was who had applied for repatriation and who hadn't. Actually there was someone who spied around and knew all the answers. With the situations getting more restless, I believed the saying that repeated application

James
Mc
G
W
W

that the Japanese Government would be able to get a list of persons in camp and would find out if they had ~~made~~ application for repatriation and other things about them and their families and there would be trouble later on and also hardships caused to family members living in Japan. ~~My parents were~~ ~~and my~~ ~~family in Japan consisted of my younger sister and brother.~~

Had it
made
an

Mr. Ohta Issai

2. What caused him to apply for repatriation on January 22, 1945?

As I had mentioned in the first question, I inwardly feared the foregoing vicious rumor which resulted in my stating "disloyalty" to the U. S. even though against my wishes. Because of the foregoing two reasons I was ~~to~~ transferred to the Tule Lake Relocation Center in Calif. Tule Lake Center, unlike Stockton Assembly Center and Rohwer Relocation Center, was a Center where much more severe and serious rumors which I have never experienced before was to arise. The contents of the rumors were about the same on the whole. The addition was that it was better that application for repatriation be repeated; the more often the less harm on the family members and relatives in Japan. Thus it was a common belief and I too, made my second application for repatriation.

1. What caused him to apply for repatriation on March 16, 1953?

With the unfortunate war starting in 1941, we entered the Stockton Assembly Center in Calif. on the following May, 1942 in accordance with the evacu-

7. Why, at his renunciation hearing, did he state that his loyalty was to Japan?

~~As I have already related about my statement of loyalty to Japan,~~ I was constantly aware of being deported and to me, I wanted to forget Tule Lake where it was nothing but my feeling of insecurity in the camp life with no future. There was the constant violence and even murder. It really was ~~#~~ almost an insane life there. Now, that when I was told that applying for repatriation and renouncing my citizenship was the best method to relieve me of my fears and worries, I had but no choice but to say I was loyal to Japan when I thought of returning or rather was deported back to Japan. All in all, even now, living in Japan, I think to myself that if back in 1943 there had never been a "loyal" or "disloyal" registration, I would have remained in the U. S. being a loyal American citizen making a peaceful living. The chaotic atmosphere and restless and uneasy mind together with the insecure feeling of the possibilities of deportation all led to the possibility of myself making a statement of "disloyal" to the U. S.

This, too, was the question then. I do not know anything about the military affairs and I recall mentioning this for I am not a professionally military man. I had replied it was my desire to have Japan win the war for as I have mentioned time and again, I had the uneasiness of being deported and the fear I possessed when I thought about what would happen after I was sent back to Japan. This constant feeling within me made me reply in this manner. At the time I must have thought this was the only way to relieve myself from my unpleasant surroundings.

8. Why, at his renunciation hearing, did he also state that he hoped Japan would win the war?

for repatriation would be the best method in order to give a bit of peace to my mind. Thus, the third application for repatriation became a reality.

4. Why did he state on his application of September 27, 1945 that he desired repatriation unconditionally and without qualification?

To me it seemed like it was the only logical thing to do to get away from this insecure daily life. I knew that others had expressed the repatriation unconditionally and without qualifications was the only method for myself, of course, and my wife and son to escape this very uncertain conditions fo the camp.

5. Why did he state in that application for repatriation of September 27, 1945 that he had always been loyal to Japan and intended so to remain?

About this time, it was already rumored and hinted that it was best to write on the application for repatriation the statement of being loyal to Japan and to me it seemed like a popular method. So like the others, I, without much thought, borrowed the words "always had been loyal to Japan and intended so to remain". In those days, the rumors were not just plain rumors, but filled with panic.

6. Why did he on September 18, 1944 apply for a form upon which to renounce U. S. citizenship at that comparatively early date?

9A
I understood later that my application for renunciation of my U. S. citizenship was done ~~much~~ earlier than some of the others, but I didn't know of this at all. I myself accepted the various rumors quietly and I believed ~~the suggestion~~ it would be best for me to renounce my U. S. citizenship. However it may be, as a family man I could not bear nor tolerate any longer the frightful daily living in Tule Lake as it was nothing but fights, arguments and even at times, ~~murder~~ ^{VIOLENCE}. While I did not like at all the watchful attitudes of each individual as to what someone else would do next, the renunciation of ~~the~~ citizenship seemed to me like the method for me to get to another society. I thought lots of other people had already taken steps for the application for renunciation. I recall, Mr. Sasake, our block manager at the time, mentioning about others' applications. Even now it's almost unbelievable that my application was about the earliest. If it is so, I was confident everyone was doing the same thing and then too perhaps I was accepting all rumors too readily.

When I made the last request for repatriation it was still a very restless situation in camp, with hopeless talk about our status and daily conversation about who had applied for repatriation and who hadn't. It was too late for me to turn back now and I did not see that I could really do anything about my status anyway, with renunciation hearing over with and with uncertain and confusing talk about the public not really wanting us in their communities and talk of hardships whichever way we turned. I do not recall exactly the statements I may have made at the time of the last application and I guess I didn't think much about the words used as it seemed they were the same pretty much as others had done. The words "unconditionally and without qualification" did not mean much to me except being part of my request, the way others had made the request. The rumors that circulated were not just plain rumors but were filled with panic and part of what I heard was that in this application there should be statement about loyalty to Japan and so I said this and that it would remain so. Without too much thought and simply reacting to the panic I was in and so repeating what I heard, I made the statements I did. I still felt very uneasy about my status and only thought that I had to go through with this procedure as the others were doing and that it still meant some protection for me because there was nothing I could do about altering the way things had gone. I had no way to know that there was any real opportunity to make a normal adjustment in this country and everything I heard around me impressed my mind with the need to finish this request the way I did.

9. Why, in a subsequent interview with an officer of the Immigration and Naturalization Service on APRIL 4, 1945, did he state that his renunciation had been voluntary and that no coercion was exerted upon him to renounce?

N | At that time, I had already reconciled to sacrifice myself for the sake of my sister and brother. Therefore, I only gave an affirmative answer. With all the changes coming about, I just aimlessly replied. I had already given up when asked about the renunciation of the citizenship, application for repatriation and also about my behavior in believing the various rumors.

10. Why, at this interview of April 4, 1945, did he state to the hearing officer that his loyalty was to Japan?

N | It all began in the spring of 1943 with the "loyal" or "disloyal" registration. The rumors brought forth the insecure feeling of deportation and upon believing this, I thought about myself after being deported. So when questioned about my loyalty to Japan, the only answer I had within me was to say in the positive, nothing else. In those days, I only had the reconciliation with myself that I was going to sacrifice myself for my sister and brother. Therefore, I have never held any hostile feelings toward the U. S. at any time. Even though I had said about my loyalty to Japan, I have never stressed any hostile feelings toward the U. S.

Haroshi Koyumi

1/16/59 A 11/10/54 his
Q 6/12/57 rex

(R/stated Dept. A51)

R 7/13/55

R 7/29/57 - Same