

War, Rosalee (Hankay)
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Rosalie Hankey Wax

NOVEMBER 1, 1944

LETTER FROM MR. TOKUNAGA

Received the following letter yesterday from my beaten up friend, Mr. Tokunaga:

dated October 28, 1944

I thank you very kindly for your letter expressing your sympathy to me. I am alright, and feel as if nothing happened to me now.

The very first word I uttered right after the attack was "Baka!" (Baka is a very strong term meaning fool.) I rather feel sorry for those who attacked me because they do not know what they were doing.

Be rest assured that your calling me was not the cause of the attack, and I welcome your coming at any time. However, it might be best for both of us to keep quiet for a while.

Thank you again for the letter.

Sincerely yours,

(I shall answer this letter and see what happens. I don't want to hold off too long in seeing Mr. Tokunaga, providing, of course, that it is safe for him. If Mr. Yoshiyama starts some violent trouble after Meiji Setsu, as he has threatened, I may have to curtail my visits.)

CURIOUS TALK WITH OPLER

Opler asked me a number of questions which I did not think it safe or proper to answer. Then he asked me if I had checked on the Sokoku Kenkyu name change and I said that I had not heard that it had been changed. (1) "I can't understand it," said he, "I've sent boys right up to the throne to ask." Opler also told me that he had been reading the

[1. In our long conversation of October 30, Mr. Tachibana told me that the adult Resegregation Group (Saikakuri Seigan) was formally going to change its name to Sokuji Kikoku Ho:shi dan (Organization for Immediate Return to the Homeland to Serve). He did not tell me that the name of the young men's organization, the Sokoku Kenkyu Seinen dan, which has been organized in August, was also to be changed. I am not sure why I did not follow Dr. Opler's lead and ask my Resegregationist respondents about this matter, for I spoke with Mr. Matsuda on November 7 and with Mr. Yoshiyama on November 10 and 20. However, on December 9, the day after I returned from the conference in Salt Lake City, I asked Mr. Matsuda about the change. He told me that the Sokoku Kenkyu Seinen dan, had recently changed its name to Ho:koku Seinen dan. Ho:koku, he explained, means: serve the mother country. He also told me that he had first used the term Ho:koku in his newspaper and that an organization in Japan was called Ho:koku. Mrs. Matsuda added: "the boys now figured that they had passed through the stage of Kenkyu (learning) and were ready to take up Ho:koku (service)." (Thomas and Nishimoto state that both organizations formally changed their names on or about November 10 (pp. 322-3), but I do not know the source of their information.)

It is interesting that those of my respondents who were not active members of the Resegregation Groups continued to use the term Sokoku until late January of 1945.]

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FBI report on the Hitomi case. It was, he said, full of lurid details about the blood brother gangs in the Manzanar district. It also tells how Tateishi, "Mr. Best's pet inu" ran flourishing gambling joints in the colony. Moreover, the statement is made that Yamatani was to have been killed on the same night Hitomi was murdered. I asked Opler whether, in his opinion, evidence indicated that the murder had been a political or personal. He said there was too much evidence on both sides, but that the FBI had certainly gotten a lot of information. "What Internal Security has here doesn't amount to a thing."

TALK WITH MR. NOYES, NEW PROJECT ATTORNEY

Mr. Noyes told me that the report referred to by Opler was not prepared by the FBI but by the Department of State. He also told me that he had given Opler the report to read --and he might also have given it to me except that it has now been returned to Alturas (perhaps there is a copy in Sacramento).

Mr. Noyes also told me about a knifing which took place Monday night (October 30) in the Manzanar section. It seems that three young men were on the way to Japanese school at about 6:45 in the evening. They passed two Issei (one was Mr. Shimada) and noticed that the men were urinating. According to the boys, one of the Issei yelled an insult at them. One of the boys turned and made for them. His friends tried to hold him back. The Issei's friend tried to restrain the man who had yelled the insult. Words were exchanged. Suddenly the Issei drew a knife, slashed the young man across the face, severing the temporal artery. He returned the knife to his pocket so fast that none of the boys saw the knife. Even the wounded boy said that at first he thought he had been scratched. The Japanese Internal Security does not seem eager to press the case. It is rumored that the Issei who knifed the young man is a friend of Mr. Tachibana. The attack took place in block 78. There is no evidence whatever that it is tied up in any political matter. The defendant was turned over for trial to the County Authorities and is being held on \$1,000 bail. The Project Attorney anticipates pressure from the block in the form of some petition extolling the man's character which will be forwarded to WRA. But the WRA no longer has any authority in the matter. Mr. Noyes said that the WRA does not like to have the matter tried by the state.

TALK WITH JIM TAKEUCHI'S WIFE, SISTER, AND SISTER-IN-LAW

Mrs. Takeuchi was depressed. She is leaving camp on the 8th of November to go to Rower,⁽¹⁾ where she will remain until she is allowed to relocate. Takeuchi himself is in Topaz. He applied to the Sioux Ordinance Depot of Sidney, Nebraska, for a job but was refused because all of his family are in Tule Lake. He plans to appeal, however.

I started out the conversation by inquiring how their block (36) was feeling about the people from Manzanar. I was told that they still didn't like them.

People around here seem to dislike the Manzanar people. They even say that the Co-op Board was being run by Manzanar, by a man named Nomura.

(Nomura, the manager, resigned several weeks ago because of pressure.)

People seem to think Nishikawa is O.K.

They say that the knifing still has some connection to the baseball fight.

[1. A Relocation Center in Arkansas.]

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Manzanar and Poston were playing. They were fighting whether a fly was caught or not. After the game the Manzanar fans piled on the fielder. They say an old man (a zealous Manzanar fan) started it.

This old man fan is of an aggressive way. A lot of people know him. They say he practically runs the team.

Renunciation of Citizenship:

The renunciation of citizenship may bring big trouble.

We then discussed the intimidation of Tambara (the alleged profiteer). I was told that everybody thought that he had it coming to him. I then remarked casually that I was noticing that there wasn't nearly so much talk about inu as there had been before Hitomi's killing. Naoko, Jim's sister, agreed. "That's right, come to think of it," said she.

Resegregation Group:

Naoko did most of the talking although Jim's wife and his brother's wife were present. She said:

I think there are two groups. One of them is really for it and the other group doesn't care. I don't think that there is any group really against it, because if they talked against it they'd go out.

The way it seems to me one or two people in a block start it (support of the Sokuji Kikoku Ho:shi-dan - The Resegregation group) and they pull the others in. In this block we couldn't even hear about it, but in some other blocks they're very strong.

Reverend Kai:

I heard a story about how Reverend Kai acted kind of yellow in the stockade.

Meiji Setsu:

Do you know if this is true? I heard that Best has announced that if the people do not go to extremes in celebrating Meiji Setsu he would not put out the American flag on that day.

Each school is going to have its own individual celebration.

If he (Best) did announce that I think it's about the smartest thing he ever said. At least he gave in and gave something in return.

All present agreed with me that the support which the Resegregation Group was getting now was far less than was given the Daihyo Sha during the incident.

Before we finished, Jim's five year old son came in. He sat himself down, surveyed us solemnly and remarked calmly in Japanese, "I want to go to Japan." The women laughed in embarrassment, and told me that he talks like that because he picks it up from the other children. With his father asking for work in a defense plant, little Ichi will have to change his mind again.

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NOVEMBER 2, 1944TALK WITH SALLY AND GEORGE YAMASHIRO

Called on the Yamashiros today. I wished to find out how the matter of Tsuha insulting the ward VII teachers had come out and also, if possible, whether there had been any friction over various groups desiring to use the outdoor stage for their own Meiji Setsu celebration.

Sally was home alone for the first half hour and told me that Tsuha had apologized for making the statement so the matter had been dropped. But she told me that many people still held it against him and that he was quite unpopular in ward VII.

When George came in he came fresh from making arrangements to assist in the celebration being planned by the Kokumin Gakkoo(1) (the chief Japanese Language School). He remarked that the school was going to hold its celebration at the open stage at 9:30. "That's strange," said I, "I've been asked to come in and see the Sokuji Kikoku (Resegregation Group) hold their ceremony there at 10:00." "That can't be," said George. "We won't be through for two hours!" "What's going to happen" asked Sally, "with everybody wanting to celebrate there?" I said nothing more, but I suspect that the Kokumin Gakkoo will give way.

We went on to discuss the pressure groups. Said George, "Heck, I could get a big following too if I went around saying, 'I'm Japanese, I'm Japanese.'" I told George that I had been told that Reverend Kai had not formed a counter-group, the Dai Nippon Seinen dan. George said that he had heard that such a group was forming but that he didn't think Kai and Kuratomi had anything to do with it. Moreover, he thought that such a group would form inevitably:

I knew psychologically that when a group of Japanese people start to push one way, some other group is going to form to push the other way. I think the Dai-Nippon group (or a counter Sokoku Kenkyu group) might form some day. I just heard about it anyway. When they do form they'll fight. . . .This camp is in a mess.

Those who came from Hawaii are naturally very upset. Because they were just put in a camp without a suitcase or anything.

(Just what significance this remark has, I'm not sure. It may be that George has been impressed by the number of bitter Hawaiians in camp. Possibly, he may be hinting that the Hawaiian born people are numerically strong in the pressure groups.)

I introduced the subject of the Co-op. George asked me whether they were going to close the Caucasian canteen. If they are, he wants to hurry and spend the points he has accumulated, probably from Caucasian friends. He did not commit himself on the issue.

I heard from a block manager that some of the people are getting mad. They announced that the gross sales in July were something like 130,000 dollars and in August they were \$120,000. In July they had a \$20,000 profit and in August \$10,000. The point is that there was only a \$10,000 dollar difference in the month in gross sales. The people can't figure out why there is only \$10,000 net profit. Something is goofy.

[1. Literally, "peoples' school" or "school to which all are welcome".]

NOVEMBER 3, 1944

MEIJI SETSU CEREMONY

Went in to camp alone today to see the ceremony at the fire-break stage on which so much preparation has been lavished by the Sokuji Kokoku Ho:shi dan (Resegregation Group) and the Sokoku Kenkyu Seinen-dan (Young Men's Association to Study the Homeland). My friend, Mr. Currie, head of the Co-op, drove me to the sentry guarded gate. He seemed somewhat concerned about my going in on this day, but as I walked toward the gate he smiled and called, "Well, goodbye Hankey, Queens die bravely!"

I did not know what to expect, because I had heard that the Kokumin Gakkoo, the chief Japanese School and perhaps the Ward VI Independent Japanese School and the Civic Organizations also desired to use this stage for their ceremonial observances. Up to yesterday afternoon, Yamashiro still thought the Kokumin Gakkoo, in whose program he, as a teacher, is taking a prominent part, was going to use the stage. However, as I passed the high school auditorium I saw a large crowd of people and I assumed that the Kokumin Gakkoo had decided not to push the issue and was using the auditorium. This struck me as wise, for the day was extremely cold, windy, and laced with occasional stinging rain.

On approaching the outdoor stage I saw that the assemblage was smaller than I had expected it to be. The Sokoku boys were marching to the scene (and they marched quite well), where they took up their places in ordered ranks in the firebreak a full block removed from the stage. Meanwhile, older men and women, some with children, were marching (not nearly so well) to take their places in rank in that section of the firebreak directly before but to the left of the stage. This left a large vacant area. When this group was settled except for stragglers who joined those at the rear, the Sokoku boys, following the orders of their leaders (who wore white bands on their left arms) marched forward, group by group, to stand in the space directly in front of the stage. This gave me an excellent opportunity to count them. There were not more than 600 on the outside. The spectators to the left numbered from 1,500 to 2,000. This, I believe, provides us with a good estimate of the genuine membership of the Sokoku Kenkyu and the Resegregation Group.

The stage was decorated by large bouquets of yellow and white chrysanthemums. White sheeting had been hung over the outer wings. Two altar like tables of box-like form were covered with white and on the rear wall hung a white cloth with a painting of what I interpreted to be the throne. Over the arch was a large sign with four kanji (characters) painted in red and white, and on the left wing a large white sign with characters written in ink.

I felt a little apprehensive as I joined a cluster of about 100 people who appeared to be casual onlookers and were standing in the lee of the barracks. But no one treated me in any way as if I were not Japanese. Once I made room for an elderly man, but he indicated that it was not necessary and squeezed in right next to me. No other Caucasians except Internal Security made an appearance. When the ceremony began, an Internal Security car drove up and parked in the adjoining block, but after about 20 minutes it moved on. Other police cars passed at intervals but did not stop.

The ceremony was opened by a gentleman whom I recognized as Mr. Tachibana. First everyone bowed to the stage. Then Mr. Tachibana spoke briefly (in Japanese) and gave place to a younger man who reverently opened a box, removed a scroll, bowed to the scroll, bowed to the symbol of the Emperor and then chanted from the scroll. Next everyone faced the sun, which was glowering dimly from behind rain swollen clouds. The Sokoku buglers bugled inexpertly and all bowed to the sun, remaining in a bowed position for about three minutes while the buglers played several selections. Some of the casual spectators bowed

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also. A group of Nisei girls to my right, were very slow about catching on, but eventually most of them also bowed.

When the bugling ended, all faced the stage in unison and sang two anthems. Some of the casual spectators joined, especially the Issei man, who stood next to me.

I should have mentioned that some of the Sokoku boys and many of the Sokuji people carried overcoats. The Sokoku boys laid their overcoats on the ground and left them there during the entire ceremony -- more than an hour. Meanwhile, the cold grew ever more bitter and we were struck by occasional gusts of wind blown rain. But no one opened an umbrella during the ceremony except one woman who had brought her baby with her in a baby carriage. She put the umbrella over the baby, but it blew off several times.

When the anthems were finished, Mr. Tachibana introduced Mr. Uchida as speaker for the Sokoku.(1) Uchida made a short speech, bowed, and laid his paper before the symbol of the Emperor.

Next the speaker for the Sokuji Kikoku Ho:shi dan was introduced. I could not be sure of the name from that distance. He bowed with a finesse which Uchida lacked and launched into a long speech which was delivered in fine style and with great fervor.(2) During this speech no one in the Sokoku group made an unnecessary move, no one so much as moved his head. The Sokuji people (of whom about a fourth were women, were more restless, but none stepped out of place. I did not move.) The speech went on and on; it got colder and colder. The overcoats lay on the ground. Occasionally one of the Sokuji people would put on his overcoat --but not one Sokoku youth. When the speech was about half finished, it lasted somewhat over a half hour, one of the Sokoku boys became ill and had to be half carried off the field by one of his comrades. When he was taken from my direct view I don't know what happened, because only a few Issei among the spectators with me stepped forward to look after him. I felt that if I craned my neck or moved it would be discourteous. About a dozen of the Sokuji people left before [Reverend Matsumoto] finished his speech. Perhaps they did not like the speech or perhaps they could no longer endure the cold.

When the speech was over Mr. Tachibana told everybody to put on their overcoats. Then all drew papers from their pockets on which was written the words of a song. When this song had been sung, Tachibana made a short closing address, everybody bowed deeply and then shouted, with raised arms, "Dai Nippon Teikoku Banzai!, Banzai!, Banzai!"(3) Thereupon the Sokuji people broke up and the Sokoku boys marched away.

I found myself so cold and numb that it was several blocks before I could walk normally. So long as I live I will not forget the pathos of this 2,000 strong pledge of loyalty to the Emperor. Nor will I forget the motionless young men, some of whom clutched the bottoms of their sleeves to keep the icy blasts out while others scorned to do even this. Most moving, however, was the fact that I never once was made to feel an outsider or an interloper by so much as an overcurious glance.

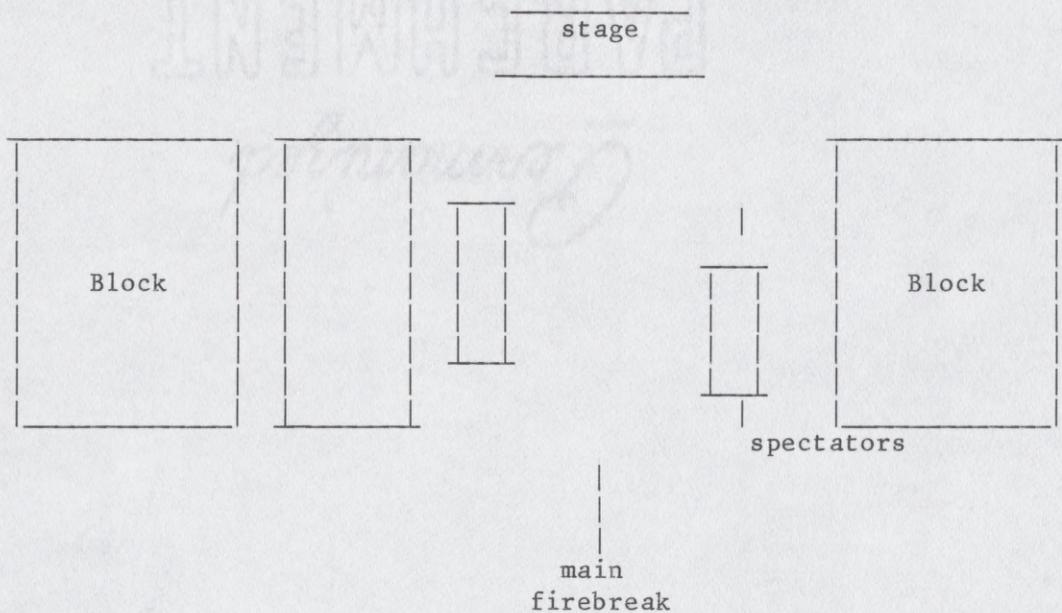
After I returned from the ceremony, I found that the Administration had forbidden Caucasians to enter the camp today. The teachers had even been told to keep away from the school. I suspect this suggestion was wise, because I doubt that a group of hakuji, even if sympathetically minded, could have viewed the strangely pathetic worship of the Emperor without talking or moving which would have fitted ill with the solemnity of the occasion. Incidentally, the order to keep out was intended, I am told, to place the whole responsibility for order upon the Japanese residents, so that no "incident" could be blamed on the presence of Caucasians.

1. I have been told that Mr. Uchida is now head of the Sokoku's judo organization. He has the black belt.
- [2. Later I learned that this speaker was Reverend Matsumoto.]
- [3. To the great Japanese Empire -- Ten thousand years!]

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NOVEMBER 6, 1944TALK WITH KURIHARA

Called on Mr. Kurihara today for our weekly chat. He was still hale and hearty. I reported on the number of people at the Sokuji Meiji Setsu ceremony. He agreed with me that this was a pretty good criterion of the actual strength of both organizations, saying that they had forbidden non-members to attend the ceremony. He added that they were claiming a strength of 12,000. Every mess hall, he told me, had their own ceremony. On the Meiji Ceremony he said:

Whoever does not take part in it is looked upon as not loyal. He is really not a Japanese. It is a good thing that WRA permitted it.

(Kurihara meant this appreciatively and not threateningly.)

He also said that he had been wrong about the prediction that he made last week when he predicted trouble before the 10th. His informants had predicted that two or three people would have their heads beaten in.

But in consideration of the Emperor's birthday, they didn't do it. Still, the threat may be carried out sooner or later.

He agreed that the pressure group may devote its efforts to getting Best out, but on the other hand they may confine themselves to beating up their fellow Japanese.

They are not leading the residents on the right path or the right way.

I contrasted the present pressure group with the Daihyo Sha Kai; Kurihara agreed that to him there was a considerable difference in methods:

This one (group) calculate things very carefully before they start it. I wouldn't say that if I didn't know the facts. If you were Japanese, you would notice it right away. They are always saying, 'When we get there.' Whom do they mean? They think they are going to be rewarded. If they think they're going to fool the Japanese officials in Japan, they're going to make a mistake.

(Though not Japanese, I have noted this obsession with future status in Japan on several occasions. I've even got it in verbatim statements.)

They have carried things too far. Knocking in the heads of people who are not for them.

Just because I don't join their organization, they say I'm not loyal. How could they measure my loyalty that way?

Discussion of Inu Beatings:

[I was at this time very anxious over the possibility that more opponents of the Resegregation Group would be called inu and would be assaulted. I was particularly worried about Mr. Kurihara, because he had been so open in his criticism. Since I knew that Mr. Kurihara had arrived at Tule Lake in December of 1943 and that he had witnessed the depressing and desperate strike situation at that time I asked him to compare how people had felt about inu in December with how they had felt in June. I did not, of course, remind him that in June he himself had said: "The people are enjoying the beatings."]

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Of course, (in June) quite a number of people were suspected as inu. Then the camp was still undergoing transition. The people were not fully settled. Manzanar came in in March. At that time the Co-op was also under criticism. The Coordinating Committee were considered inu too. This developed for several months and was bound to come to a point where feelings would reach a climax.

Beatings like that were rare in camp before May. I believe a bunch of boys ganging up on somebody is due to agitators who arrived here with the Manzanar group.

(I then asked Kurihara about the report that there were now many organized gangs in the Manzanar section.)

There are not many gangs in Manzanar. Probably the original bunch who came in in October and moved to block 75 were considered rough. To me they are nothing but a bunch of bullies. They can say things but they cannot carry them out.

But this other bunch which this person (Wakayama) has organized as his gang, to carry out his orders - they have done some of the beatings. To my personal knowledge there are only two bunches of roughnecks in Manzanar.

The common people of Manzanar don't want anything to happen. Many have expressed the desire to remain as peacefully as they can in camp until the day of deportation. They never forgot the painful incident of Manzanar. They came here with the true intent to remain as peaceful as they can.

Wakayama said in Manzanar that he had nothing to do with the riot -- as much as he agitated! Such deliberate lies he told, just to get out of it.

Knifing in Block 78:

In respect to that I wonder what Mr. Wakayama is feeling today. He definitely told the people in the messhall that he'd assume any responsibility. "The little bugs must die so that the big bugs may live."

That's a very agitating statement to make in Japanese. (Evidently this remark may be interpreted in many ways.)

He just told the people to go ahead and do anything they want. "I'll stand responsible," he said. This man did it and he's in jail now.

When he was arrested by the colonial police, I was told that Wakayama and Tachibana and another person went and asked for his release stating that he was a very nice person. But instead the police imprisoned him.

Wakayama was not able to effect his release. I wonder how he feels today. Probably the people feel that what he tells you and what he could do are two different things.

Having the Project Attorney's account of the preliminary hearing in mind, I said, "Are you telling me that this knifing was of political significance?"

"I certainly am," said Kurihara.

If the man lived in block 75 or 82 (Tachibana's and Wakayama's blocks respectively) then Tachibana or Wakayama could go - but they don't live in the same block. There is a definite connection.

The Japanese Internal Security is afraid it will be beaten up. If there were no organization, they might have spoken their mind. The man (the attacker) is a fanatical supporter of the Sokuji Kikoku. Now if he's released, Tachibana and Wakayama will feel so proud that doubtless they will do something really serious.

(Must remember to ask the Project Attorney about the role Tachibana and Wakayama played at the hearing.)

WALKOUT IN STATISTICS OFFICE

The informant on this story is a rather hysterical and biased young woman. The story, however, is interesting. As I may have remarked before, the presence of evacuee workers in the statistics section has been viewed with strong disapproval by some of the higher ranking members of the appointed personnel - Mr. Schmidt, in particular. (They can get their hands on too much data.) This factor may have some influence in the treatment given the evacuee staff, though I, for one, don't see why it would not be possible to transfer them all rather than treat them so rough that they quit. So until I have more data, I prefer to regard Miss S's view that this desire to get rid of the Japanese workers is the prime factor behind it all with reservation.

Mrs. Bagley took over Statistics several months ago after Misses Waldron and Lefkowitz left. I know Mrs. Bagley quite well, and while she is a pleasant individual, she is undubitably dumb. She plays an unbelievably stupid game of poker - so I reason unscientifically - how the hell can she run the statistics section? According to Miss S., she was not only dumb and balled up all the works but also antagonized the evacuee workers by her patronizing attitude and her untactful criticism. About a month ago, a Mr. Prim came in to take over the position of actual head. He, too, is very very dumb as far as social consciousness is concerned, but he may know his statistics. Miss S. has a subordinate position in the section where she has worked for about a year.

The story of the walkout is this: Two evacuee boys who were working in the colony statistics office were ordered to work in the Administration building to complete a specific job. They did not like this because of (1) the walk, and (2) the stigma of inu which every worker in the Administration section has to contend with. They were given to understand that they could return to the colony office when the job was completed. However, when it was done, Mrs. Bagley refused to let them return and turned over more work to them. They got mad and refused to continue to work at the Administration building and were terminated. The entire evacuee staff working in the colony office walked out the same afternoon. They returned to work promptly the next morning. It was more in the nature of a demonstration. The Caucasian staff, Prim, Bagley, and the personnel man whose name I've forgotten, met with Black and discussed the situation. Miss S. was in a position to eavesdrop and did so. According to Miss S. it was decided that the workers would behave -or else. Two girls had asked for transfers but were refused. No one will be allowed to transfer. Moreover, Black is supposed to have given his O.K. that if any of the staff quit they will not be allowed to take any other employment. This is supposed to be contrary to WRA regulations.

Opler got this story from S. and told her to take it to Best. She didn't feel she could do any good. However, Opler told her he would take it to Best. I'll try to check on it with Opler and with Shallet of Social Welfare and see how much truth there is in it.

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NOVEMBER 7, 1944

TALK WITH MR. ODA, CONSERVATIVE BLOCK MANAGER

Oda and I had a long discussion on his plans to enter the University of California Extension School and work for his B.S. in Electrical Engineering. I found out, for the first time, that he was not a graduate of Cal Tech., (It's the first time I asked for specific information.) but had completed a two-year course in Mechanical Technology at the Pasadena Junior College and a special 14 weeks course in engineering for War Industries at Cal Tech. He appears very serious in his resolution to begin to improve himself while at Tule Lake and I advised him as capably as I could. I'm going to see the advisor when I come to Berkeley and get a course mapped out for him. Meanwhile, I told him to write for his credits immediately.

He was grateful for my interest and talked more freely than he ever did before. His sentiments about the state of camp do not differ greatly from those of Mr. Kurihara, although he has no idea of the inner workings of the big shots or, at any rate, will not admit that he has.

As we began to discuss camp affairs, he asked me if I had heard the rumor going around camp that Best and Black will resign next month.

Oda's Change of Attitude Toward Sokoku Kenkyu:

I asked if he had attended the Sokoku Meiji Setsu exercises. (As you may remember, Mr. Oda joined this organization some time ago and was rather eloquent in its defense at that time.) He said he had not attended, but had gone instead to the Kokumin Gakkoo ceremony. I then asked why he had not gone to the Sokoku exercises, since he's a member.

I try to avoid anything. I haven't been going to the meetings. I told them, "If I stay in your club I have to quit my job." It's not only that, I have to avoid any other crowd. I just put down my name, but I don't go to the meetings.

I'm afraid if that organization goes on as it is, it will get involved in more politics. That's why I'm afraid. They should consider every step.

I don't understand why those people want to start big organizations. The old Issei, maybe they want name and titles (when they get to Japan).

The organization is breaking up from inside because of individual relations and differences among the members. There is so much friction.

Most of the people in this center have decided to go back to Japan anyway.

Sentiments Toward Manzanar:

Feeling of the people might be changed a little, but some of the boys are so stiff and tough and hard too. Frankly, I myself am being awful careful of those boys. They do something very extreme, so I just kind of take more careful step. I watch my language.

(He then asked me if the leaders of the Daihyo Sha Kai were the leaders of the Resegregation Group. I said I did not think so.)

Fear of Caucasian Visit in February and March:

I did my very best to get Mr. Oda to tell me his opinion on the comparative popular attitudes toward the Daihyo Sha and toward the Resegregation Group, but I could not get him to make a statement. He did, however, say that when I first came to visit him he had been very frightened. (He gave no indication of this at the time.) He had even taken the trouble to explain that I was just an old friend to several of the people in his block. Evidently, he has not been criticized for my visits which have not been overfrequent. He remarked again, that he lived in a very tough block.

TALK WITH PROJECT ATTORNEY ON KNIFING TRIAL

(Since Kurihara had considered this attack so significant, I asked the Project Attorney to tell me what occurred at the trial.)

On the 5th I got word that the District Attorney was going to give him (the defendant) a chance. He said his friends could meet with the prisoner and also meet with the District Attorney and have a discussion so that the man would feel he was given a fair trial and that his Civil Rights had been protected. My only position on the whole deal had been one of a neutral observer to see that the man was told he could employ counsel and that a fair discussion of the probabilities of the case was held with him -- what the probabilities were if he pleaded innocent or guilty.

My policy was to keep out of being in the middle. Therefore, in holding the meeting at the District Attorney's office before the trial I insisted on these points: that any decision to be made on the plea had to be the prisoner's own plea after his own consideration.

The fact that the District Attorney stated that he was not going to press for a penitentiary sentence -

(Here I asked what had caused the District Attorney to come to this decision.)

1 - the nature of the evidence, 2 - the age of the defendant, 3 - the fact that his past record was clear.

Mr. Tachibana, with two other friends of the defendant, went along to the trial at Alturas. He was very gracious and polite. He addressed the District Attorney as your honor. In the discussion which was held in the District Attorney's office in the presence of the prisoner, he asked the District Attorney what he would advise they should do. The District Attorney said, 'If the man, after consulting his own conscience honestly believes he did not commit the assault with the knife, he should plead not guilty. If, after consulting his own conscience, he felt he did commit the crime, he may as well plead guilty and take some medicine.' He, the District Attorney, said he would then make a recommendation to the court and would personally plead for mercy - for a county jail sentence.

Tachibana explained this to the defendant. The defendant stated that he realized that what he did was wrong and that he would plead guilty. After the conference I asked Tachibana whether he felt that the conference was handled in a fair manner, and whether the defendant was happy that he had his friends there. He said it was handled fairly.

When Tachibana and his friends came in, the District Attorney got up and shook hands with them and welcomed them in a very friendly manner.

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During the entire proceedings, Tachibana tried to make it sound as if he weren't a personal friend of the defendant, that he was not one of the delegates - that he was just an intermediary.

It was also explained to the defendant and his friends, that the District Attorney's recommendations were in no way binding on the court - that they were advisory, but that they were usually given considerable weight.

(I then asked if Tachibana had contacted the Project Attorney at all, previous to this trial. He said he had, that he came in after the man was taken to prison, with the two delegates. He was sentenced to 90 days in the county jail. The man's name is Kiyo Shimida.)

The complaining witness at the conclusion of his testimony on the stand - and all during his testimony at the trial, he did not testify as strongly as he had before. He said, 'I will appreciate your giving this man as light a sentence as possible. The Internal Security officer (Japanese) concurred too.

Tachibana and the defendant made a pledge in open court that what the defendant did was bad, that he would not drink anymore and that he would not do this act again.

The Project Attorney also told me that in the drive to Alturas, Mr. Ross and Mr. Tachibana got along very well together.⁽¹⁾ The three Japanese delegates had also said that they would raise two or three hundred dollars for the man's defense. The Project Attorney said he was disappointed in Mr. Tachibana. 'Why?' I asked.

I've heard that now he and the others are going around beating their chests and saying, 'I did it all.'

(The Project Attorney had hoped that Mr. Tachibana and the delegates would show some gratitude for the fairness and mercy shown the defendant. The fact that the Resegregationists were willing and able to raise that much money is interesting.)

TALK WITH THE MATSUDAS

Mrs. Matsuda told me that there is a big rumor in camp that Mr. Robertson was sent away while Black and Best saw to it that "the books were all fixed up" before the Justice Department took over. (Robertson is due back here tomorrow.) I expressed my appreciation for being allowed to attend the Meiji Setsu. Mr. Matsuda said apologetically that he didn't understand why some of their members had not chosen to stand in the firebreak but had remained on the outskirts next to the barracks. (It is with these folks that I stood.) Perhaps they were afraid, said he. I asked what the writing on the wings and the image at the extreme rear of the stage were. I was told that both were the Kimigayo (the Japanese national anthem.) Evidently I was so far away that the writing to which everyone bowed had appeared like a picture to me.

[1. I recall that Mr. Tachibana told me that he thought that Mr. Ross was a spy.]

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SOKOKU KENKYU MONTHLY CEREMONY

Arose at quarter to six this morning and went into camp to see the Sokoku boys special drill which they hold on the eighth of every month. (Mrs. Matsuda told me that it is on the 8th of the month that all Japan now holds a ceremony to pray for victory.) Unfortunately it was pitch dark when I went in and still pitch dark when the ceremony was over so I was able to see next to nothing. The group present was large and may have been as large as that which attended the Meiji Setsu ceremony. It was bitterly cold, the coldest day we have had this year. All the puddles were frozen over.

The boys from each ward marched to the firebreak followed by the block residents who are members of the Sokuji Kikoku Ho:shi dan who marched behind them. Again the boys took up their stand in the firebreak a block removed from the open stage. Then at a military sounding command they marched forward in unison, goose-stepping with vigor. Most of the people were warmly dressed. It was so cold, however, that standing for a half hour was painful even if warmly dressed. The marching made a lot of noise but still did not shake the earth as I've been told it did. It also was marred by a dog who took this opportunity to snap at the marchers and was reproved by an entirely un-Japanese, "Get away, you son-of-a-bitch." This reproof echoed strangely through the darkness.

Next followed bowing to the unrisen sun to the accompaniment of bugles. Then everyone knelt and prayed silently for victory while the bugles continued. A speech was delivered by Mr. Matsuda, who I know very well and whose voice I recognized. The Kimigayo was also sung. The boys marched home, and then ran part of the way. I was so frozen, however, that I outdistanced them even when they ran. An hour and a half later the sun came up. Some, as they ran, kept up the constant repetition of "Washo, washo," in time to their steps. Half the young men yelled "Washo" on the first two steps and the other half on the second two steps. In this way, a youth could draw breath while his fellows bellowed. Most of these observations were made by ear alone. But I saw how they were dressed as they marched home.

NOVEMBER 9, 1944TALK WITH MR. TOKUNAGA

Received an invitation from Mr. Tokunaga today to call on him. I found him looking as chipper as ever with his four stitch scar beautifully healed up.

Story of Beating:

I never thought I had any enemies in camp. For a few days I thought it was a case of mistaken identity.

I was coming home from a religious meeting at block 54 - I heard noisy footsteps. One of my friends was at my side and the other was 15 feet ahead. The first man who was attacked yelled. I turned around and saw that big stick. I can still see the club like a frozen picture but I don't know anything after that.

When I got up I didn't even know I was hit. I felt something dripping. I noticed the blood. I thought I was clubbed.

From the start until today I never felt any pain. I walked right home and the blood stopped bleeding on the way. I went to the shower room and washed myself. I saw that the cut was spread open. The ambulance came and we went to the hospital. They put in four stitches. The most pain I felt was when they put in the four stitches.

After that, for a few days, everybody asked me why and how. I said I think it's mistaken identity. Then one man who hasn't signed for resegregation and very antagonistic to the segregation group, he spied all over camp why I was hit. He told me the reason I was attacked. I and one other, Mr. Aritaka, both of us, didn't sign. The resegregation headquarters said that on account of us the people didn't sign.

I didn't speak against it. Whenever they asked me I just said that I didn't sign it for this reason or that. There are six families in my barrack and only one family signed.

Another thing he spied out for me, about a month before that date I made a lecture at a religious meeting. I said that this camp is no place for young men to make any trouble. They should study. I talked about 45 minutes. What I said there was reported to (Resegregationist) headquarters.

One week after I was attacked the resegregants of Ward VIII had a meeting and Tachibana and Wakayama made speeches. And Wakayama spoke first and very aggressively. He said, 'For the greater cause it can't be helped to sacrifice the small cause.(1) Young men, go ahead and do it. I'll take care of you.'

Then Tachibana stood up next and said, 'Our group is not for violence. Our idea is not to do any harm to the non-segregants. This group (the boys Wakayama referred to) is not a member of our group.' He said, 'I'm very sorry that the resegregants are taking to violent actions.'

Mr. Tokunaga then told me:

Among the resegregants there is one group already against violence, a modest group and then Wakayama's violent side.

[1. See fieldnotes, October 30.]

Knifing in Block 78:

This boy's father signed the petition but he's very much against Wakayama. That's why we think he was knifed.

Sentiment Toward War:

(In the letter I had written him I had asked Mr. Tokunaga if he would care to tell me how the people in camp felt about the war. In answer to this question, he said.)

Every Issei Japanese all blindly believe that Japan will win. So it's out of the question how they feel. Of course the Issei Japanese in other camps might have doubts about the outcome of the war. But the Issei in this camp all believe final victory is theirs.

So, what you call fence sitters, the Nisei all don't know why the Japanese war started and how the war future would be. So they might change their mind as the situation changes. But the Issei, I don't think.

Some Issei still have property outside. So they want to dispose of that after the war is over and then go back to Japan. That's why they say they don't want to go back on the first exchange boat.

Those Issei who leave camp for the outside are disgusted at the conditions in camp (Tule Lake).

Even among the segregants there are many who want to live in peace.

Return to Trouble:

When we came from Manzanar last February everybody said we don't want trouble. But when Wakayama started making trouble, the whole ward VIII got stirred up.

Kurihara says, 'Give him plenty of rope and he'll hang himself up.'

Speaking of Mr. Tachibana, Mr. Tokunaga said: He's like Wakayama too, but he's not so extreme.

I heard a rumor that the Japanese government said that some Issei in this camp is good for nothing. In the first place, when the Japanese government heard of the trouble the WRA Administration was torturing them.(1) But the officials thought that soon the Japs would be beaten, so we can treat them as we wish.

Of course, my feeling, when we were chased into this camp, the Federal government didn't mean to harm us. But the WRA officials thought that soon the Japs would be beaten, so we can beat them as we wish.

And they treated us that way. In Manzanar, Mr. Nash was so bad that one day he was nearly beaten. We thought, 'This isn't the policy of the Federal government toward us.'(2)

[1. Mr. Tokunaga may be referring to the rumors of mistreatment of segregants confined in the stockade.]

[2. Many segregants tended to blame seemingly unjust or cruel policies or decisions on the local administrators rather than on the federal government. Indeed, I shared this view for most of the period that I lived in the camps. See "Doing Fieldwork," p. 116.]

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When we came to this camp from Manzanar, the food was so terrible for two months. (The food at this time according to many old residents had greatly improved.) We found out that was a trick. They didn't want to send people here. The food in Manzanar was so good while our food here was so poor.

Now when they want the camp residents in Manzanar to leave for the outside, they give them the poorest food. They said, 'If you want better food, you go outside.'

War Situation:

Do you think that the American public believes the news they are given about the fighting in the Philippines and on Formosa? We hear the opposite things from Japan.

The Japanese strategy was actually the same as I guessed. In June the Japanese Salt Lake City newspaper said, 'What's the matter with the Japanese navy?' Then I wrote four pages on the subject of the Japanese Pacific strategy as I see it. I said that the big naval battle will be around Formosa and the Philippines.

What I would like to know is that if the American Navy won the battle as they claim, why are they sending more American forces to Leyte island?

Another thing, the recall of Stillwell and the resignation of the ambassador. The papers say it is only ? . My guess is that Stillwell and the American government advised Chiang Kai Shek to wait until the Navy battle. If they win, America will send its fleet and aid Chiang Kai Shek. After the battle Chiang Kai Shek's expectations were all upset. Then I believe Chiang Kai Shek told Stillwell, 'What's the matter with you? What's your position?'

Election:

I'm very sorry that Roosevelt was reelected. I'll never believe they can beat Japan. With Germany still fighting and not by any means beaten they are already talking about what they will do with Germany. And Churchill and Stalin and Roosevelt all have different ideas.

Newspaper Expose of Hitomi Killing:

I asked how this matter was coming along. Mr. Tokunaga said that he suspected that the Japanese newspapers probably thought the story too hot to handle. I then asked that since the author did not mind publishing it, would he mind giving me a copy for the study. Mr. Tokunaga said he would write and ask him, only he doesn't know his address or his first name. He told me that you can know a man very well in Japanese society and not know his first name.

RECEPTION OF NEW CO-OP SUPERVISOR

Mr. Perkins, who has replaced Currie seems like a pretty capable man. He told me however, that he's pretty griped at the attitude Gunderson, new head of Community Management, is taking toward the Co-op. Perkins believes in working according to the WRA manual and sees no reason why the Co-op should not have the photographic studio it desires. However, when he broached the matter to Gunderson, Gunderson said, 'They aren't going to get it until they settle the canteen 4 (Caucasian canteen) matter.' From both Currie and Perkins I gather that Best, Black and Gunderson consider the Co-op board as agitators and view every request they make as pressure. Perkins said that after examining the memos carefully, he cannot see that any of the requests they have made could be interpreted as pressure. Perkins doesn't want to stay here more than six weeks - the poor Co-op.

NOVEMBER 10, 1944TALK WITH YOSHIYAMA

Went to Yoshiyama's today, with a copy of the first meeting of the Daihyo Sha Kai to see if I could get him to explain the confusing sections. Before we got to work he told me that he wasn't going to be able to show me some real trouble as he had hoped. He told me that he had gone to see Mr. Tachibana and put before him a plan to circulate a petition throughout the camp asking for the removal of Mr. Best. Simultaneously, in one night twelve inu were to be beaten up. Mr. Tachibana, it seems, had not approved of this plan and prefers to wait and see if the Department of Justice will take over the camp. According to Yoshiyama, Mr. Tachibana had said that Best would send him (Tachibana) to Santa Fe immediately if such violence broke out. Yoshiyama was disgusted at Tachibana's caution. He said he doesn't care where they send him. He said he was going over to see Mr. Wakayama tomorrow morning.

Yoshiyama also said that he had gone to see Mr. Best about his renunciation of citizenship. He's sending for a form. If he renounces his citizenship, he feels sure that Best will ship him immediately to Santa Fe (the internment camp for non-citizens). Yoshiyama also told me that the inu living in his block had a meeting the other day and talked about making a petition to get him out of the block. He told me that he had told Mr. Best that if they did that he'd bring his boys and beat up the whole block. He has two hundred boys, he said, and also a special group of ten boys who have sworn to die for him. These ten have even given him their wills in case they die or go to the electric chair. "Only five other people in camp -- and you -- know about this," he said. (Ye Gods! If somebody inus I will probably be blamed.)

Yoshiyama then obligingly cleared up many of the confused or obscure sections I had found in the copy of the Daihyo Sha Kai meeting given me by Mr. Akitsuki, consulting his own notes which he had taken in English. This will not make much sense to you since it is coded into the paraphrase of the copy I sent you, but it certainly cleared up many questions for me.

1. Non-Daihyo Sha Kai persons present were members of the Motor Pool, the Agricultural Department and the Hog Farm.
2. They didn't leave the floor. The non-representatives sat in the back of the room. The Daihyo Sha was seated in front.
3. They were elected by applause (the secretaries). They were looking for the people who would be the most capable secretaries. Komiya was experienced as a secretary on the newspaper staff in San Francisco. Some of the non-Daihyo Sha people had just come as visitors. Anyone who was capable of being a secretary was selected. About six men were nominated and these three were selected by applause.

Additional Information on the Farm Meeting:

Kai, Takahashi, and I were present at the farm meeting on the 14th of October. There had been a meeting before this (as I see it, the farm group held two meetings on the 14th) and Hatano was the chairman there. But because the incident was too large for the farm group to take care of, they wished to bring it before the rest of the colonists.

At the meeting I went to (2nd meeting) Hatano said he wished to resign and they elected Mori as Temporary Chairman. I was invited because I belonged to the Planning Board. The farmers' resolution was already made at the first meeting.

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They were all puzzled, so they called on us. It was decided definitely at that meeting that we should present the facts to the residents and ask for their support. We asked all the block managers to gather and find out their opinion. At that block managers' meeting it was decided to have two representatives from each block elected.

4. The representatives of the Motor Pool were really scared to death. They apologized and gave condolence.

5. In Poston, where they had a similar case all the accidents had to be reported within 48 hours. Uchida asked if Sato had reported it. Sato stated that he hadn't because if he did go to the Administration, the people would brand him as an inu. Uchida stated that they must make a committee as soon as possible and see if the Administration had made a proper report to Washington, and to the U.S. Employment Compensation.

That's why I went to Mr. Zimmer's place at once and asked if it had been reported. (Here Yoshiyama gave me a copy of the letter Zimmer had written him.)

6. Before Mori spoke, Reverend Kai suggested a committee of five or six, because this center compared to other centers needed many improvements. He suggested a group of committees, motor pool, food, etc.

7. Mr. Izumi from Heart Mountain, a visitor, stated that at Heart Mountain \$125 monthly was given to the immediate family of the deceased in a case like this.

8. These were more or less complaints raised by various Daihyo Sha, comparing Tule Lake with the center from which they came. In Jerome food was like this, housing was like this, etc.

9. This was not getting anywhere. We must select a committee to negotiate with the Administration and close the meeting. Kuratomi said we must set up different committees because one committee cannot handle everything. He suggested various committees such as fire and sanitation, etc.

Method of Selecting Committees by Wards:

There are seven wards. In each ward there would be six representatives, so in each ward representatives should get together in the block manager's office and should elect one man to take care of the accident, one for housing, one for sanitation, one for food, one for the Negotiating Committee, etc. There were to be seven men on each committee. This plan was followed.

Explanation of Insertions and Gaps in Minutes:

Mr. Komiya was working for Mr. Takahashi and we had a suspicion that they had changed many things (in the minutes) to save Mr. Yamatani's and Mr. Takahashi's face. While we were in the stockade the boys wanted to beat him (Komiya) up for cooperating with Mr. Takahashi. But he said he realized Mr. Takahashi's actions were wrong. From December 29 he said he was completely through with Mr. Takahashi and didn't go to Mr. Takahashi's place anymore.

But before he was picked up he changed many things in the minutes to save Takahashi and Yamatani. Mr. Mori told us many places which were erased.

(We now came upon a page of the minutes which made no sense at all. After consulting Yoshiyama's minutes it appeared that the sequence of events had been shifted, and that several of Kuratomi's speeches were attributed to an anonymous person while incorrect speeches were given to Kuratomi. I suggested that Yoshiyama read me the entire section

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of his minutes. He promised to give me a complete copy of his English minutes when he gets them typed. They are far more orderly than our copies, though not quite so detailed. Evidently he took notes at the meetings, translating the Japanese into English.)

Mr. Wada asked about working or not working and said that they were willing to cooperate with the Daihyo Sha majority. Mr. Kubota of Block 17 also stated, "Yes, we should like to know whether to work."

Mr. Kodani of Block 67 said, "The hogs and pigs are living things, so we should act according to common sense. Mr. Takahashi of 68 gave an example of Topaz where he came from. He stated we should just feed them and come home.

After that the business of the hogs was forgotten.

Mr. Hatano, the farm chairman, stated that many were unemployed so we should try to get Unemployment Compensation. Uchida of 37 stated that the most important problem at the moment is the people involved in the accident and the accident itself. We should clarify the problem first.

It was decided that the representatives should assemble in the following blocks to select the committees.

Mr. Kuratomi suggested some central body to assemble all the various divisions. The central body could bring things up to the Administration and iron out the grievances. He also stated that in order to unify the body it was urgent that they elect a kind of Coordinating Committee.

Here Yoshiyama told me:

The Daihyo Sha, no one gave them that name. It means Representative Body - Daihyo - to represent - Sha - one who represents.

It was also decided that the Negotiating Committee would be named (selected) when the time to negotiate arrives.

Remarks on Tone of Meeting:

This meeting was really very confused. Every one was burned up. They didn't decide what to do before going into a new subject. They didn't really achieve anything except to have the Daihyo Sha meet and decide to elect committees for the accident, hospital, food, sanitation, etc.

Powers of the Negotiating Committee:

The Negotiating Committee was more or less given the power to appoint any person as a member of the Negotiating Committee. As secretary I was on it more or less. I nominated Reverend Kai to the Negotiating Committee and the people gathered - we didn't have any vote - there were only a very few, six or seven people, just agreed that he would be the best.

However, I will state frankly that the incident was too early. It was spontaneous. Mr. Yosumura said, they couldn't help electing many people who were not capable.

I know among the Daihyo Sha there were many people not qualified. Really, I'm not qualified to undertake such a tremendous responsibility. I refused when I was elected. They said I'll be all right.

The incident was a thing that nobody could stop. We couldn't help it. It went that way.

Additional Information on Funeral:

It was the farm group that went independently at first. They wanted a center wide funeral.

I don't know how Takahashi got the chairmanship of his committee. Mr. Kashima was from Topaz and Takahashi was very influential there. Mrs. Kashima put everything into his hands. He informed me that I should be one of the committee. He and I didn't know the farm group had gone.

(Yoshiyama told me that Reverend Matsumoto had been the chief speaker at the Meiji Setsu. Uchida is the Dancho or head of the Sokoku Kenkyu.)

He also told me that it won't be long before the Matsudas are out. It seems that they, for some unknown reason, have fallen from grace with Wakayama or Tachibana. Yoshiyama has been offered the position of manager of the Resegregation Office in Block 54.

He also showed me a letter from Mr. Okamoto, who has been sentenced to four years. He also showed me a letter from an older man who had been interned in Santa Fe. The letter strongly reproved Yoshiyama for his activities in the center and for posing as a representative of the stockade detainees who had been sent to Santa Fe. Yoshiyama was very angry about this letter. He told me that he had replied with a letter telling the Issei to go to hell.

TALK WITH MR. ROBERTSON

[My talk with Mr. Yoshiyama had made me very anxious. If he "went to Mr. Kira with his plan" there might well be another series of beatings. I could not stand by and see this happen. In consequence, for the first time in my experience as a fieldworker, I became an inu. I called on Mr. Robertson and told him about some of Mr. Yoshiyama's threats. Mr. Robertson, however, looked sad and helpless and responded almost as if he had not heard my statement.]

Robertson told me that the Administration is now convinced that things in the colony are in a state of exceptional peace. The factions are fighting among themselves, but all else is serene. Nothing in the way of trouble is anticipated at all. Moreover, at the last staff meeting Best read a letter from Dillon Myer in which Myer stated that Tule Lake was in the most peaceful state he had ever seen it. Moreover, Best had told Robertson that he had had a talk with Yoshiyama and that he was convinced that Yoshiyama was being very quiet and had decided to behave himself.

[I did not understand what, if anything, Mr. Robertson was trying to tell me. Up to this time he had always been able to help me and I knew that he was a good man. I knew that Mr. Yoshiyama was not "being very quiet" and I strongly suspected that he and his boys were on the verge of some spectacular violence. So I decided to talk to Mr. Kurihara.]

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Rosalie Hankey Wax

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NOVEMBER 13, 1944

Called on Mr. Kurihara today. He opened the conversation by saying that he knew very little because he had purposely stayed at home. [His tone implied that he was staying home because going out put him in danger, but I did not think it wise to put this in my notes. I then told him that I, too, had heard rumors that people might be beaten up. He nodded, but said nothing.] I then asked him whether his written denunciation of Wakayama is in capable hands. In other words, if the "gang" attacked him, would the people to whom he has entrusted the papers, really have the guts to give the papers to the authorities. He seems to think they will; in fact, one copy is with a friend in Manzanar.

Kurihara told me that Wakayama knows that Kurihara is opposing him tooth and nail. If he murders Kurihara or beats him up --he's exposed. But if Wakayama leaves Kurihara alone, he [Wakayama] must "sit and shiver constantly". [This state of affairs did not sound promising to me, but I did not say this to Mr. Kurihara.] I did my best to talk Mr. Kurihara into taking some kind of action, pointing out that it would be better to put Wakayama in jail right now if it could be done than to wait until some innocent people are beaten or killed. But Kurihara did not seem to think much of my suggestion. He told me not to worry about him. He's laying a trap for Wakayama. He's told one of Wakayama's spies, he says, that he goes out two nights a week to a class on Japanese military singing. If they lay for him, they're going to die too. Then he opened a drawer of his desk and showed me a curious weapon, a stout club, about six inches long, to which a pipe joint was attached by a leather thong.

[I left, still feeling very apprehensive.]

[For the next week I stayed in my room working very hard on a paper which was to be delivered at a conference of the members of the Evacuation and Resettlement Study to be held at Salt Lake City. However, just before I left Tule Lake, I called on Mr. Kurihara and on Mr. Yoshiyama.]

Permanized

NOVEMBER 20, 1944

TALK WITH KURIHARA

Yoshio Nakazawa is the name of the man who wrote the article exposing the Resegregationists and the Hitomi murder. He is at the Granada Center, family no. 128.(1)

Kurihara was in much better spirits today. It seems that one of the chief counselors of the Sekuji Kenkyu had called on him and had a long talk with him. Kurihara is now sure he has Wakayama shivering in his shoes. This man informed Kurihara that a few weeks ago Wakayama was responsible for several beatings.

They even talk about each other. You see how they are.

They figure I'm not bluffing. They don't want to be dragged out. They tell me it wasn't them, but it was this guy (Wakayama).

A friend of mine spread the truth to the people of Manzanar those boys have such confidence in me that they will not tolerate any nonsense. Even that bunch of boys in Manzanar -- Wakayama has about 30 boys under him -- they will definitely refuse to support him if he ever counsels any violence on me. He will be very much surprised to hear that.

I hold the respect of those boys because I was in San Pedro along with them.

We hear that when Mrs. Wakayama had a baby recently the chief surgeon in the hospital coddled her. He greeted her every morning and treated her like she was a princess. I don't know why she should get special treatment. We think Mr. Best gave them special orders to be nice to her so that Wakayama wouldn't get mad.

Kurihara also asked me how the new stockade (or jail) was getting along.

TALK WITH YOSHIYAMA

Yoshiyama was discouraged and saddened today. He said he was sick of the people in camp. The first cause of his sadness was that 13 people were leaving for Crystal City tonight to join the heads of their families who were moved from the stockade here to Santa Fe. Yoshiyama's efforts to stop this had been a dismal failure. The second reason for his depression was "That there isn't going to be any trouble for some time."

(Indubitably, the "wise old heads" of the Ho:shi-dan have decided, at least temporarily on non-violence.) In fact, Yoshiyama said, "there wasn't going to be any trouble for a long time."

He also showed me another letter from Mr. Hayashi in Santa Fe, apologizing for the harshness in his last letter. Hayashi said he had been influenced by the majority of the group in Santa Fe and had lost sight of the higher aims of the Negotiating Committee. He thanked Yoshiyama for all his efforts in his behalf. Hayashi is not being sent to Crystal City; nor is his family.

There are three groups now. One group is our group, the Resegregation Group or the Sokuji Kikoku, and its subsidiary, the Sokoku Kenkyu-dan. The other group is trying to hold back our group because they've made a mistake before. Kai and Kuratomi, we were waiting for them to come out and have Reverend Kai be one of the advisors and Kuratomi

[1. I wrote to Mr. Nakazawa, asking if he would care to send the study his article, but he did not respond.]

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one of the dansho or big shots of the young men's association. They forgot how much we had done for them.

There's nothing we can do for quite some time.

I'm fed up with this camp. They don't want to bow their heads and come under us. So to save their faces when they return to Japan, they must do something.

The third group just does nothing. They don't give a damn what happens. They don't bother us.

Most of us realize that we've been playing too much of a gentleman act. We should have done something before they started.

(Yoshiyama added that his group knew that many of their plans were being reported to the Administration and he knew who was doing it, Kai and Kuratomi.)

He also asked about the completion of the new stockade adding, "If Best wants to pick us up and confine us again, it's O.K."

He also showed me a letter from Mr. Okamoto, who advised him against renouncing his citizenship rashly.

INTERNEES' FAMILIES LEAVE FOR SANTA FE

A noisy demonstration with songs and Banzais was held tonight as the families left the camp.