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YAMAMOTO, Tatsumi

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TO TYPE

Mail or take to:
IMMIGRATION AND NATURALIZATION SERVICE

ALIEN REGISTRATION

(Show the exact spelling of your name as it appears on your alien registration receipt card, and the number of your card. If you did not register, so state.)

Name Tatsumi Claude Yamamoto
No. 61589891

APPLICATION TO FILE PETITION FOR NATURALIZATION

(See INSTRUCTIONS, page 5. BE SURE YOU UNDERSTAND EACH QUESTION BEFORE YOU ANSWER IT.)

I desire to file a petition for naturalization in the—

Date: May 1952

US District Court Court at San Francisco California
(Name of Court) (City) (State)

Tatsumi Claude Yamamoto
(Print or type your present name)

738 Topaz St.
(Print or type apartment number, street address, and if appropriate "in care of")
Redwood City San Mateo Calif.
(City) (County) (State)

(1a) Was your father or mother ever a citizen of the United States? Yes No. If "Yes" give full information

(1b) Can you read and write English? Yes No. Speak English? Yes No. Sign your name in English? Yes No.

(2) In what places in the United States have you lived during the last 5 years? List present address first.

FROM—	TO—	STREET ADDRESS	CITY AND STATE
(a) <u>Oct.</u> , 19 <u>59</u>	PRESENT TIME	<u>738 Topaz St.</u>	<u>Redwood City, Calif.</u>
(b) <u>Mar.</u> , 19 <u>54</u>	<u>Oct.</u> , 19 <u>59</u>	<u>101 Oak Ave.</u>	<u>Redwood City, Calif.</u>
(c) _____, 19____	_____, 19____	_____	_____
(d) _____, 19____	_____, 19____	_____	_____
(e) _____, 19____	_____, 19____	_____	_____

(3) What were the names, addresses, and occupations (or types of business) of your employers during the last 5 years? (If none, write "None.") List present employment first.

FROM—	TO—	EMPLOYER'S NAME	ADDRESS	OCCUPATION OR TYPE OF BUSINESS
(a) <u>Oct.</u> , 19 <u>55</u>	PRESENT TIME	<u>Self-employed</u>	<u>738 Topaz St.</u>	<u>Gardener</u>
(b) <u>Mar.</u> , 19 <u>54</u>	<u>Oct.</u> , 19 <u>59</u>	<u>Self-employed</u>	<u>101 Oak St., Redwood City</u>	<u>Gardener</u>
(c) _____, 19____	_____, 19____	_____	_____	_____
(d) _____, 19____	_____, 19____	_____	_____	_____
(e) _____, 19____	_____, 19____	_____	_____	_____

(4) Have you been out of the United States since you first arrived? Yes No. If "Yes" fill in the following information for every absence of less than 6 months.

DATE DEPARTED	DATE RETURNED	NAME OF SHIP, OR OF AIRLINE, RAILROAD COMPANY, BUS COMPANY, OR OTHER MEANS USED TO RETURN TO THE UNITED STATES	PLACE OR PORT OF ENTRY THROUGH WHICH YOU RETURNED TO THE UNITED STATES
<u>1924</u>	<u>1931</u>	<u>Chichibu Maru</u>	<u>San Francisco, California</u>
_____	_____	_____	_____
_____	_____	_____	_____

(5) How many times have you been married? One How many times has your husband or wife been married? One
If either of you has been married more than once, fill in the following information for each previous marriage.

DATE MARRIED	DATE MARRIAGE ENDED	NAME OF PERSON TO WHOM MARRIED	SEX	(Check one)		HOW MARRIAGE ENDED
				PERSON MARRIED WAS CITIZEN <input type="checkbox"/>	ALIEN <input type="checkbox"/>	
(a) _____	_____	_____	_____	<input type="checkbox"/>	<input type="checkbox"/>	_____
(b) _____	_____	_____	_____	<input type="checkbox"/>	<input type="checkbox"/>	_____
(c) _____	_____	_____	_____	<input type="checkbox"/>	<input type="checkbox"/>	_____
(d) _____	_____	_____	_____	<input type="checkbox"/>	<input type="checkbox"/>	_____

(6) Have you ever, in the United States or in any other country, broken any public law or ordinance; or been arrested, charged with violation of any law or ordinance, summoned into court as a defendant, convicted, fined, imprisoned, or placed on probation or parole; or forfeited collateral for any act involving a crime, misdemeanor, or breach of any law or ordinance? Yes No. If "Yes" give the following information for every case.

WHEN	WHERE (City)	(State)	(Country)	OFFENSE INVOLVED	OUTCOME OF CASE
(a) -----	-----	-----	-----	-----	-----
(b) -----	-----	-----	-----	-----	-----
(c) -----	-----	-----	-----	-----	-----
(d) -----	-----	-----	-----	-----	-----
(e) -----	-----	-----	-----	-----	-----

(7) List each organization, club, or society in the United States or in any other country that you have been a member of at any time, and the dates of membership in each. (If none, write "None.")

(a) <i>None</i> -----, 19..... to 19.....
(b) -----, 19..... to 19.....
(c) -----, 19..... to 19.....
(d) -----, 19..... to 19.....
(e) -----, 19..... to 19.....
(f) -----, 19..... to 19.....
(g) -----, 19..... to 19.....

(8) Have you at any time been a member of the Communist Party in the United States or any other country? Yes No. If "Yes" give name of country and dates of membership: -----

(9) If you have ever filed a declaration of intention, state when -----

(10) Have you borne any hereditary title or have you been of any order of nobility in any foreign state? Yes No.

(11) Have you ever been a patient in a mental institution, or have you ever been treated for a mental illness? Yes No.

(12) Are deportation proceedings pending against you, or have you ever been deported or ordered deported, or have you ever applied for suspension of deportation or for preexamination? Yes No.

(13) Do you owe any Federal taxes? Yes No. State last year for which you filed a Federal income tax return *1961*

(14) Have you ever represented yourself to be a United States citizen? Yes No.

(15) If male, did you ever register under United States Selective Service laws or draft laws? Yes No. If "Yes" give date you registered *Sept 1941*. Were you ever exempted from service because of conscientious objections, alienage, or other reasons? Yes No. If "Yes," state reasons *Classified as 1B after physical examination*

(16) If you ever served in the Armed Forces of the United States, state branch ----- (Army, Navy, etc.)

from -----, 19....., to -----, 19.....; Service No. -----; type of separation -----; reason for separation: alienage conscientious objections (Honorable, Dishonorable, etc.)

other ----- (If "other" state details)

(17) If the law requires it, are you willing (a) to bear arms on behalf of the United States? Yes No; (b) to perform noncombatant services in the Armed Forces of the United States? Yes No; (c) to perform work of national importance under civilian direction? Yes No.

(18) Have you ever deserted from the military, air, or naval forces of the United States while this country was at war? Yes No. Have you ever left the United States or the jurisdiction of the district where you registered for the draft to avoid being drafted into the military, air, or naval forces of the United States? Yes No.

(19) The law provides that an applicant for naturalization shall not be regarded as a person of good moral character who, at any time during the period of residence required for naturalization, got his or her income principally from illegal gambling activities; has committed adultery; has been a prostitute; has procured any person for the purposes of prostitution; has been a narcotic drug addict; or has dealt in narcotic drugs illegally in any way. Have you at any time, either within or outside the United States, ever been such a person or ever committed any of these acts? Yes No.

(20) List here every name by which you have ever been known except your present name. Include maiden name, if married woman.

SECTION OF LAW _____
 STATEMENT OF FACTS FOR PREPARATION OF PETITION

ALIEN REGISTRATION	
Name	<u>Tatsumi Claude Yamamoto</u>
No.	<u>6158989</u>

(1) My full, true, and correct name is Tatsumi YAMAMOTO
(Full, true name, without abbreviation)

(2) My present place of residence is 738 Topaz St. Redwood City, San Mateo, Calif.
(Number and street) (City or town) (County) (State)

(3) My present occupation is Gardener

(4) I was born on April 2, 1917 in Agrow, Santa Clara County, (Alameda)
(Month) (Day) (Year) (City or town) (County, district, province, or State) (Country)

(5) My personal description is as follows: Sex Male; complexion Yellow; color of eyes Brown; color of hair Black; height 5 feet 7 inches; weight 150 pounds; visible distinctive marks _____; country of which I am a citizen, subject, or national U.S.

(6) I (am, ~~am not~~) married; the name of my wife or husband is Tacko; we were married on June 5, 1955 at Redwood City, Calif., U.S.A.; he or she was born at Menlo Park, San Mateo Calif., U.S.A.
(Month) (Day) (Year) (City or town) (County, district, province, or State) (Country)

on May 8, 1929; entered the United States at San Francisco, Calif.
(Month) (Day) (Year) (City or town) (State)

now resides with me; at _____
(Show full address if not living with you)

and was naturalized on _____ at _____
(Month) (Day) (Year) (City or town) (State)

Certificate No. _____ or became a citizen by _____

(7) I have 2 living children, as follows. (Complete all columns as to each child. If child lives with you, state "with me" in last column; otherwise, give child's full address.)

NAME	SEX	PLACE BORN	DATE BORN	Now Living At—
<u>Kenneth Manabu</u>	<u>M</u>	<u>Redwood City</u>	<u>4/16/56</u>	<u>with me</u>
<u>Kathryn Megumi</u>	<u>F</u>	<u>Redwood City</u>	<u>4/6/59</u>	<u>with me</u>

(8) My lawful admission for permanent residence in the United States was at San Francisco, Calif.
(City or town) (State) under the name of Tatsumi YAMAMOTO on APRIL 2, 1917
(Month) (Day) (Year) on the Chichibu Maru
(Name of vessel or other means of conveyance)

(9) Since such lawful admission, I have not been absent from the United States for a period or periods of 6 months or longer except as follows (if none, state "None"): None

DEPARTED FROM THE UNITED STATES			RETURNED TO THE UNITED STATES		
PORT	DATE (Month, day, year)	VESSEL OR OTHER MEANS OF CONVEYANCE	PORT	DATE (Month, day, year)	VESSEL OR OTHER MEANS OF CONVEYANCE
<u>57</u>	<u>1924</u>	<u>Pres. Toka?</u>	<u>57</u>	<u>1931</u>	<u>Chichibu Maru</u>

(10a) I have resided continuously in the United States of America since 1931 and continuously in the State of California where I now live since 1955 and during the past 5 years I have been physically present in the United States for an aggregate period of 60 months. (OVER)

(10b) Do you intend to reside permanently in the United States? Yes No.
 If "No," explain: _____

(11) I (~~have~~, have not) heretofore made petition for naturalization No. _____ on _____ (Month) (Day) (Year) at _____ (City) _____ (State) in the _____ Court, which was denied because _____

(12) I wish the naturalization court to change my name to (Takumi Yamamoto) same blank (Give full name desired)

(13) My last place of foreign residence was Fukuoka (City) Japan (Country)

(14) My father's full name is Wataro Yamamoto

(15) My mother's maiden name was Saya Ito

(16) I migrated to the United States from the port of Yokohama (City) Japan (Country)

(17) The person in the United States to whom I was coming was Wataro Yamamoto, My Father

(18) The place in the United States to which I was going was San Jose, Calif.

(19) The names of some of the passengers or other persons I traveled with, including members of my own family and their relationship to me, if any, are I donot remember.

Takumi Yamamoto (Signature of applicant) 738 Topaz St. Redwood City, Calif. (Address at which applicant receives mail)

TO APPLICANT: DO NOT FILL IN BLANKS BELOW THIS LINE.
NOTE CAREFULLY.—This application must be sworn to before an officer of the Immigration and Naturalization Service at the time you appear before such officer for examination on this application.

AFFIDAVIT

I do swear that I know the contents of this application comprising pages 1 to 4, inclusive, and the supplemental forms thereto, No(s) _____, subscribed to by me; that the same are true to the best of my knowledge and belief; that corrections numbered () to () were made by me or at my request; and that this application was signed by me with my full, true, and correct name, SO HELP ME GOD.

Subscribed and sworn to before me by applicant at the preliminary investigation () at _____ this _____ day of _____, 19____ I certify that before verification the above applicant stated in my presence that he had (heard) read the foregoing application and supplemental form(s) and understood the contents thereof.

(Complete and true signature of applicant) (Naturalization examiner)

(For demonstration of applicant's ability to write)

(1st witness) _____ Occupation _____
residing at _____ (Street address, city or town, and State)

(2d witness) _____ Occupation _____
residing at _____ (Street address, city or town, and State)

U.S. _____ State _____ Physical presence _____ mos. _____ (Naturalization examiner)

ARRIVAL RECORD FOUND

ARRIVAL RECORDS EXAMINED

Place _____
Name _____
Age _____
Date _____ Marital status _____
Manner _____

Card index _____
Index books _____
Manifests _____
(Signature of person making search)

Nonfiled _____ (Dates, reasons, and examiner's initials)

Mail or take to:
IMMIGRATION AND NATURALIZATION SERVICE

ALIEN REGISTRATION	
(Show the exact spelling of your name as it appears on your alien registration receipt card, and the number of your card. If you did not register, so state.)	
Name	Tatsumi Claude Yamamoto
No.	6158989

APPLICATION TO FILE PETITION FOR NATURALIZATION

(See INSTRUCTIONS, page 5. BE SURE YOU UNDERSTAND EACH QUESTION BEFORE YOU ANSWER IT.)

I desire to file a petition for naturalization in the—

Date: _____

U. S. District Court Court at **San Francisco** **California**
(Name of Court) (City) (State)

Tatsumi Claude Yamamoto
(Print or type here your present full name only)

738 Topaz Street

(Print or type present apartment number, street address, and if appropriate "in care of")

Redwood City **San Mateo** **California**
(City) (County) (State)

(Print or type here any other name you have ever used, including maiden name)

- (1a) Was your father or mother ever a United States citizen? Yes No. If "Yes" explain fully separately.
 (1b) Can you read and write English? Yes No. Speak English? Yes No. Sign your name in English? Yes No.
 (2) In what places in the United States have you lived during the last 5 years? List present address first.

FROM—	To—	STREET ADDRESS	CITY AND STATE
(a) Oct. 59	PRESENT TIME	738 Topaz St.	Redwood City, Calif.
(b) Mar. 54	Oct. 59	101 Oak Ave.	Redwood City, Calif.
(c) _____, 19____	_____, 19____	_____	_____
(d) _____, 19____	_____, 19____	_____	_____
(e) _____, 19____	_____, 19____	_____	_____

- (3) What were the names, addresses, and occupations (or types of business) of your employers during the last 5 years? (If none, write "None.") List present employment first.

FROM—	To—	EMPLOYER'S NAME	ADDRESS	OCCUPATION OR TYPE OF BUSINESS
(a) Oct. 59	PRESENT TIME	Self-employed, 738 Topaz St.	Redwood City, Calif.	Gardener
(b) _____, 19____	_____, 19____	_____	_____	_____
(c) Mar 54	Oct. 59	Self-employed, 101 Oak St.	Redwood City, Calif.	Gardner
(d) _____, 19____	_____, 19____	_____	_____	_____
(e) _____, 19____	_____, 19____	_____	_____	_____

- (4) Have you been out of the United States since you first arrived? Yes No. If "Yes" fill in the following information for every absence of less than 6 months.

DATE DEPARTED	DATE RETURNED	NAME OF SHIP, OR OF AIRLINE, RAILROAD COMPANY, BUS COMPANY, OR OTHER MEANS USED TO RETURN TO THE UNITED STATES	PLACE OR PORT OF ENTRY THROUGH WHICH YOU RETURNED TO THE UNITED STATES
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

- (5) How many times have you been married? once How many times has your husband or wife been married? once
If either of you has been married more than once, fill in the following information for each previous marriage.

DATE MARRIED	DATE MARRIAGE ENDED	NAME OF PERSON TO WHOM MARRIED	SEX	(Check one)		HOW MARRIAGE ENDED
				PERSON MARRIED WAS CITIZEN <input type="checkbox"/>	ALIEN <input type="checkbox"/>	
(a) _____	_____	_____	_____	<input type="checkbox"/>	<input type="checkbox"/>	_____
(b) _____	_____	_____	_____	<input type="checkbox"/>	<input type="checkbox"/>	_____
(c) _____	_____	_____	_____	<input type="checkbox"/>	<input type="checkbox"/>	_____
(d) _____	_____	_____	_____	<input type="checkbox"/>	<input type="checkbox"/>	_____

(6) Have you ever, in the United States or in any other place, (a) knowingly committed any crime or broken any law for which you have not been arrested? Yes No; (b) been arrested, charged, indicted, convicted, fined or imprisoned for breaking or violating any law or ordinance? Yes No. If you answer "Yes" to (a) or (b), give the following information as to each incident:

WHEN	WHERE (City)	(State)	(Country)	NATURE OF OFFENSE	OUTCOME OF CASE
(a) -----	-----	-----	-----	-----	-----
(b) -----	-----	-----	-----	-----	-----
(c) -----	-----	-----	-----	-----	-----
(d) -----	-----	-----	-----	-----	-----
(e) -----	-----	-----	-----	-----	-----

(7) List your membership in every organization, association, fund, foundation, party, club, society, or similar group in the United States and in any other place, and your foreign military service. (If none, write "None.")

(a) <u>None</u> -----	19.....	to 19.....
(b) -----	19.....	to 19.....
(c) -----	19.....	to 19.....
(d) -----	19.....	to 19.....
(e) -----	19.....	to 19.....
(f) -----	19.....	to 19.....
(g) -----	19.....	to 19.....

(8) (a) Are you now, or have you ever, in the United States or in any other place, been a member of, or in any other way connected or associated with, the Communist Party? Yes No; (b) Have you ever knowingly aided or supported the Communist Party directly, or indirectly through another organization, group, or person? Yes No; (c) Do you now or have you ever advocated, taught, believed in or knowingly supported or furthered the interests of, Communism? Yes No.

(9) Do you believe in the U.S. Constitution and form of Government of the United States? Yes No.

(10) Are you willing to take an unqualified oath of allegiance to the United States? Yes No.

(11) Have you ever been a patient in a mental institution, or have you ever been treated for a mental illness? Yes No.

(12) Are deportation proceedings pending against you, or have you ever been deported or ordered deported, or have you ever applied for suspension of deportation or for preexamination? Yes No.

(13) Do you owe any Federal taxes? Yes No. State last year for which you filed a Federal income tax return 1961

(14) Have you ever represented yourself to be a United States citizen? Yes No.

(15) If male, did you ever register under United States Selective Service laws or draft laws? Yes No. If "Yes" give date you registered Sept. 1941. Were you ever exempted from service because of conscientious objections, alienage, or other reasons? Yes No. If "Yes," state reasons Classified as 1B after physical examination

(16) If you ever served in the Armed Forces of the United States, state branch -----; from -----, 19....., to -----, 19.....; Service No. -----; type of separation -----; reason for separation: alienage conscientious objections other ----- (Honorable, Dishonorable, etc.)

(If "other" state details)

(17) If the law requires it, are you willing (a) to bear arms on behalf of the United States? Yes No; (b) to perform noncombatant services in the Armed Forces of the United States? Yes No; (c) to perform work of national importance under civilian direction? Yes No.

(18) Have you ever deserted from the military, air, or naval forces of the United States while this country was at war? Yes No. Have you ever left the United States or the jurisdiction of the district where you registered for the draft to avoid being drafted into the military, air, or naval forces of the United States? Yes No.

(19) The law provides that an applicant for naturalization shall not be regarded as a person of good moral character who, at any time during the period of residence required for naturalization, advocated or practiced polygamy; got his or her income principally from illegal gambling activities; has committed adultery; has been a prostitute; has procured any person for the purposes of prostitution; has been a narcotic drug addict; or has dealt in narcotic drugs illegally in any way. Have you at any time, either within or outside the United States, ever been such a person or ever committed any of these acts? Yes No.

ALIEN REGISTRATION

Name Tatsumi Claude Yamamoto
No. 6158989

STATEMENT OF FACTS FOR PREPARATION OF PETITION
SECTION OF LAW

(1) My full, true, and correct name is Tatsumi Yamamoto
(Full, true name, without abbreviation)

(2) My present place of residence is 738 Topaz St. Redwood City San Mateo, Calif.
(Number and street) (City or town) (County) (State)

(3) My present occupation is Gardener

(4) I was born on April 2 1917 in Agnew, Santa Clara County, California
(Month) (Day) (Year) (City or town) (County, district, province, or State) (Country)

(5) My personal description is as follows: Sex Male; complexion Yellow; color of eyes Brown; color of hair Black; height 5 feet 7 inches; weight 150 pounds; visible distinctive marks _____; country of which I am a citizen, subject, or national U.S.

(6) I am married; the name of my ~~husband~~ or wife is ~~xxxx~~ Taeko
(Single; married; divorced; widowed)

we were married on June 5 1955 at Redwood City, Calif. U.S.A.
(Month) (Day) (Year) (City or town) (State or country)

~~she~~ or she was born at Menlo Park, San Mateo, Calif. U.S.A.
(City or town) (County, district, province, or State) (Country)

on May 8 1929; entered the United States at _____
(Month) (Day) (Year) (City or town)

_____ on _____ for permanent residence in the United States and
(State) (Month) (Day) (Year)

now resides with me; apart from me
 at _____
(Show full address if not living with you)

and was naturalized on _____ at _____
(Month) (Day) (Year) (City or town) (State)

Certificate No. _____ or became a citizen by _____

(7) I have 2 living children, as follows. (Complete all columns as to each child. If child lives with you, state "with me" in last column; otherwise, give child's full address.)

NAME	SEX	PLACE BORN	DATE BORN	NOW LIVING AT—
<u>Kenneth Manabu Yamamoto</u>	<u>M</u>	<u>Redwood City, Calif.</u>	<u>4/16/56</u>	<u>With me</u>
<u>Kathryn Megumi Yamamoto</u>	<u>F</u>	<u>Redwood City, Calif.</u>	<u>4/6/59</u>	<u>With me</u>
_____	_____	_____	_____	_____
_____	_____	_____	_____	_____

(8) My lawful admission for permanent residence in the United States was at birth at San Francisco, Calif.
(City or town) (State)

under the name of Tatsumi Yamamoto on April 2 1917
(Month) (Day) (Year)

on the _____
(Name of vessel or other means of conveyance)

(9) Since such lawful admission, I have not been absent from the United States for a period or periods of 6 months or longer except as follows (if none, state "None"):

DEPARTED FROM THE UNITED STATES			RETURNED TO THE UNITED STATES		
PORT	DATE (Month, day, year)	VESSEL OR OTHER MEANS OF CONVEYANCE	PORT	DATE (Month, day, year)	VESSEL OR OTHER MEANS OF CONVEYANCE
<u>S.F.</u>	<u>1924</u>	<u>Pres. Taft ?</u>	<u>S.F.</u>	<u>1931</u>	<u>Chichibu Maru</u>
_____	_____	_____	_____	_____	_____
_____	_____	_____	_____	_____	_____

(10a) I have resided continuously in the United States of America since 1931 and continuously in the State of California where I now live since 1955 and during the past 5 years I have been physically present in the United States for an aggregate period of 60 months. (OVER)

(10b) Do you intend to reside permanently in the United States? Yes No.

If "No," explain: _____

(11) I ~~have~~ have not) heretofore made petition for naturalization No. _____ on _____ (Month) (Day) (Year) at _____ (City) _____ (State) in the _____ Court, which was denied because _____

(12) I wish the naturalization court to change my name to _____ (Give full name desired)

(13) My last place of foreign residence was _____ Fukuoka _____ Japan _____ (City) _____ (Country)

(14) My father's full name is _____ Wataro Yamamoto _____

(15) My mother's maiden name was _____ Sayo Ito _____

(16) I migrated to the United States from the port of _____ Yokohama _____ Japan _____ (City) _____ (Country)

(17) The person in the United States to whom I was coming was _____ Wataro Yamamoto, my father _____

(18) The place in the United States to which I was going was _____ San Jose, Calif. _____

(19) The names of some of the passengers or other persons I traveled with, including members of my own family and their relationship to me, if any, are _____ I do not remember _____

(Signature of applicant) _____ 738 Topaz St., Redwood City, Calif. _____ (Address at which applicant receives mail)

TO APPLICANT: DO NOT FILL IN BLANKS BELOW THIS LINE.

NOTE CAREFULLY.—This application must be sworn to before an officer of the Immigration and Naturalization Service at the time you appear before such officer for examination on this application.

AFFIDAVIT

I do swear that I know the contents of this application comprising pages 1 to 4, inclusive, and the supplemental forms thereto, No(s) _____, subscribed to by me; that the same are true to the best of my knowledge and belief; that corrections numbered () to () were made by me or at my request; and that this application was signed by me with my full, true, and correct name, SO HELP ME GOD.

Subscribed and sworn to before me by applicant at the preliminary investigation () at _____ this _____ day of _____, 19____ I certify that before verification the above applicant stated in my presence that he had (heard) read the foregoing application and supplemental form(s) and understood the contents thereof.

(Complete and true signature of applicant) _____ (Naturalization examiner)

(For demonstration of applicant's ability to write)

(1st witness) _____ Occupation _____ residing at _____ (Street address, city or town, and State)

(2d witness) _____ Occupation _____ residing at _____ (Street address, city or town, and State)

U.S. _____ State _____ Physical presence _____ mos. _____ (Naturalization examiner)

ARRIVAL RECORD FOUND

ARRIVAL RECORDS EXAMINED

Place _____ Name _____ Date _____ Manner _____ Age _____ Marital status _____

Card index _____ Index books _____ Manifests _____

(Signature of person making search)

Nonfiled _____ (Dates, reasons, and examiner's initials)

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 <u>Tatsumi Yamamoto</u>		Date of Birth <u>April 2, 1917</u>	
2. If born prior to December 1, 1924	(A) Have you ever renounced Japanese nationality? <u>No</u>	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?	When	Where	
4. State periods of visits to Japan and purpose of each visit:			
Date		Purpose	
From	<u>1923 or '22</u>	To	<u>1931 or '32</u>
<u>I was only six or seven years old when my mother took me to Japan with her, and, therefore I had no purpose of my ^{own} own but to follow as told my parents. The reason my mother went</u>			
5. Give details concerning any formal education in Japan:			
School		Period of Attendance	
<u>Maebaru Elementary School</u>		From <u>1924</u>	To <u>1929</u>
<u>Itoshima Middle School</u>		<u>1930</u>	<u>1931</u>
Specify subjects studied (attach additional sheet if necessary).			
<u>All the subjects (all were compulsory) that were taught both in elementary and middle school in Japan.</u>			
<u>Elementary school subjects: Japanese language, Arithmetic, General science, History, Music, Drawing, Physical Ed.</u>			
6. Have you ever made application for repatriation to Japan? <u>Yes</u>If so, give date....., and your reasons for so applying:			
<u>Sometime between May and Sept, 1942.</u>			
<u>I believe I ^{my father applied} did ^{on} apply for repatriation to Japan while we ^{he} were in Tanforan Assembly Center. The reason I did so, as I recall, was that I was so disgusted with the way I was treated by the then administration--herded into a concentration camp without due process of law--and the anxiety I had about my future. At Tanforan Assembly Center some of us had to live in stables and the ones who were fortunate enough to live in</u>			
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?	
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?.....If so, state when you changed your mind and your reasons therefor:			

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

(B) Give reasons for becoming a member:

I do not remember^{to} which one of those organizations I was compelled to give my name as a member, but I do recall that one day (while I was in Tule Lake Center) an Issei who lived in the same barrack called on me and urged me to become a member of one of those organizations. Actually I did not want to become a member because the way they behaved seemed quite silly to me, but nevertheless I told him that I would become a member because I feared the consequence of declining his urging. Because I told this man that I would become a member, I believe my name is included in the membership list of one of those organizations, but actually I never did take any part in their activities. Not even once did I attend their meeting or shaved my hair and joined them in their morning exercise.

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

As stated above I was a member in name only and never took any part of their activities.

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

As I never did^{really} agree with their idea or action and as I never did become a member voluntarily but merely gave my name as a member in order to avoid their suspicion and possible physical violence, I never considered myself to be a member and never bothered about discontinuing membership either.

(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:

As I mentioned repeatedly the only reason I gave my name as a member to Hokoku Seinendan in Tule Lake Center was that nearly all people in that Center seemed to belong to one of the organizations and I was afraid that if I refused to give my name as a member people would look at me with suspicious eyes and would make my life intolerably uncomfortable.

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

From the beginning I never wished my name included in the organization, but their pressure existed until all the radical elements of the organization went back to Japan just before the Center was closed.

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

I do not remember the exact date of my application. I was very much annoyed when people started talking about this and when I was faced with the problem of which way to decide with my own citizenship. I, however, decided not to renounce my citizenship because I felt that some people were doing such a thing almost hysterically after being forced to live abnormal life in the camp for many years. But I could not hold on to my own decision very long because more and more people were compelled to renounce their citizenship by pressure group (leaders of pro-Japanese organizations) and when nearly all people in the camp seemed to have renounced their citizenship I was compelled to follow their suit.

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

(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:

(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.

(B) If you are in Japan, have you since you returned to Japan taken any action to resume or acquire Japanese citizenship?.....
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..... 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
on.....

(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:

..... Relationship Name
..... Branch of Service Serial Number

.....
(Signature in full of applicant)

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

AFFIDAVIT (Attached Sheet)--Tatsumi Yamamoto

4. to Japan was that her health was declining rapidly after suffering from a chronic stomach ailment for a number of years and ~~feeling~~^{realizing} that she was not going to live very long she wanted to see her mother and other family members in Japan before she died. Two years after my mother went back to Japan she died, and my father, who remained in this country, was unable to call me back to this country until 1931 because he had financial difficulty after my mother's long illness.

5. Middle school subjects: Arithmetic (Advanced), Algebra, Geometry, Botany, Zoology, History, Geography, Japanese language, English, Kanbun (Study of Chinese compositions), Physical education, Fencing, Military training, and Art.

The above list shows that I took military training in middle school, but I would like to stress the fact that all the subjects were compulsory in Japan then and I had no choice but to take it (whether I liked it or not) or to give up my ~~desire to get further~~ education entirely.

6. camp were such that no normal, decent person would be able to tolerate them very long. Regardless of whether there were both male and female members in a family or regardless of whether there were both adults and children in a family, each family was given one single small room to live in together where there was no partition whatsoever and where there was no ceiling and no wall at one side of the room. I was also concerned about my future and the thought of being confined in such a place ^{and merely wasting my time} for the duration which no one could tell at that time how long it was going to last, and I came to the conclusion that I must get hold of this first opportunity to get out from the camp.

7. person if I were let go outside the Center. Besides the questioning was held while I was confined within a barbed wire fences and while I was guarded by sentries carrying guns, and this indeed was a great mental torture to me because I felt that as if I were slapped in the face and bounded by ropes and then being asked whether I liked him or be loyal to him. What made thing worse was that at that time I was unable to explain exactly how I felt because of the difficulty I had in speaking and understanding English. I was able to understand rather vaguely those questions asked by FBI agent, ~~and~~ and was completely unable to see how harshly those wording and phrasing of the questionnaire sounded. In fact, all I ~~said~~ uttered at this hearing were in monosyllables of either "yes" or "no" with the exception of my saying that I thought it convenient to keep my dual citizenship. Without being made go through such a mental torture the camp life was bad enough for me and I wanted to get it over with as quick as possible, and thus gave my answers to those questions with that thought foremost in my mind.

AFFIDAVIT

INSTRUCTIONS FOR THE PREPARATION OF AFFIDAVIT

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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	Date of Birth	
<i>Tatsumi Yamamoto</i>	<i>April 2, 1917</i>	
2. If born prior to December 1, 1924	(A) Have you ever renounced Japanese nationality?	When
	<i>No</i>	
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 <i>1923</i>	To <i>1931</i>	<i>parent mother took me to Japan & parents supported me</i>
5. Give details concerning any formal education in Japan:		
School		Period of Attendance
<i>Grammar School</i> <i>High School</i>		From <i>6 years</i>
		To <i>2 years</i>
Specify subjects studied (attach additional sheet if necessary).		
6. Have you ever made application for repatriation to Japan?.....If so, give date....., and your reasons for so applying:		
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?	
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?.....If so, state when you changed your mind and your reasons therefor:		

(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?..... If so, give reasons:

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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			
Hokoku Joshi Seinen-Dan			
Sokoku Kenkyu Seinen-Dan			
Sokuji Kikoku Hoshi-Dan			

(B) Give reasons for becoming a member:

Blank space for providing reasons for becoming a member.

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

Blank space for stating nature of activity and offices held.

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

Blank space for providing date and reasons for discontinuing membership.

(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:

INSTRUCTIONS FOR THE PREPARATION OF AFFIDAVIT

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

Name: *William Yonamoto* Date of Birth: *April 23, 1917*

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

I have since December 1, 1944. (A) If you are now in Japan, give your reasons for having returned to Japan. (B) If you are in Japan, have you since you returned to Japan taken any action to renounce or acquire Japanese citizenship? Answer Yes or No. If you have, state nature of action taken and reasons therefor.

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

I applied for war service (or was drafted) on... in the... Branch of Service... I was released from active duty on... and received my Discharge...

(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:

(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. 11. 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.

(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:

Subscribed and sworn to before me this... day of... 19...

(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.

Organization	Yes	No	Period of Membership
Central American Association			
Central American Association of Southern California			
The Young Men's Christian Association of Japan or Military Air Society of Japan (Y.M.C.A.)			
Other			

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

(B) If you are in Japan, have you since you returned to Japan taken any action to resume or acquire Japanese citizenship? 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 ; I still am in such service ; I was released from active duty on and received my Discharge on.

(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: none Relationship Name Branch of Service Serial Number

(Signature in full of applicant)

Subscribed and sworn to before me this day of , 19

AFFIDAVIT

INSTRUCTIONS FOR THE PREPARATION OF AFFIDAVIT

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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>Tatsumi Yamamoto</i>	Date of Birth <i>April 2, 1917</i>
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2. If born prior to December 1, 1924	(A) Have you ever renounced Japanese nationality? <i>No</i>	When	Where
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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?
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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	
<i>1924</i>	<i>1931</i>	<i>I had no purpose of my own as I was only seven years old when my mother took me to Japan with her. The reason my mother went back to Japan was suffering from a chronic stomach ailment for several years and, realizing that she was not going to live very long, she wanted to see her mother in Japan before she died. Two years after returning to Japan my mother died, and my father, who remained in this country, was unable to call me back to this country until 1931 because he had financial difficulty after my mother's long illness.</i>
	<i>1929</i>	<i>1930</i>
	<i>Itoshima Middle School</i>	

Specify subjects studied (attach additional sheet if necessary).

All the subjects -- and all of them were compulsory -- which were taught then in the elementary school and in the seventh and eighth grades:
 Elementary school subjects: Arithmetic, Algebra, Geometry, Botany, Zoology, Geography, History, English, Kanbun (Study of Chinese compositions), Japanese language, Art, fencing, Military training, and physical education.
 The above list shows that I took military training in seventh and eighth grades, but I would like to call your attention to the fact that all the subjects were compulsory in Japan then and that therefore I had no choice but to take all the subjects, including military training, or to give up my desire to get further education entirely. evacuate without any hearing, where it was surrounded by barbed wire fences and guarded by sentries carry-

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? <i>NO</i>
--	--

Or have you ever given a qualified answer to such question asked at War Relocation Centers? *Yes*..... If so, give your reasons:
I am not certain whether I gave such an answer to War Relocation Authority in Topaz Center or not because the hearing probably was held while I was out of that Center. I, however, recall giving similar answers to an FBI agent in who asked me several questions concerning my loyalty to the United States and to Japan. I was very much confused by this hearing because the FBI agent never stated the purpose why he was conducting such a hearing, and by the

(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?..... If so, state when you changed your mind and your reasons therefor:
Yes

I certainly would have done so if an opportunity had been given me.

AFFIDAVIT

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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 <u>Tatsumi Yamamoto</u>	Date of Birth <u>April 2, 1917</u>
2. If born prior to December 1, 1924	(A) Have you ever renounced Japanese nationality? <u>No</u>
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 <u>1924</u> To <u>1931</u>	I had no purpose of my own as I was only seven years old when my mother took me to Japan with her. The reason my mother went back to Japan was that her health was declining rapidly after
5. Give details concerning any formal education in Japan:	
School	Period of Attendance
<u>Maebaru Elementary School</u>	From <u>1925</u> To <u>1929</u>
<u>Itoshima Middle School</u>	<u>1929</u> <u>1930</u>
Specify subjects studied (attach additional sheet if necessary).	
All the subjects -- and all of them were compulsory -- which were taught then in the elementary school and in the seventh and eighth grades: Elementary school subjects: Arithmetic, Japanese language, Geography, History General science, Music, Drawing, and Physical education.	
6. Have you ever made application for repatriation to Japan? <u>Yes</u> ... If so, give date... <u>About July, 1942</u> , and your reasons for so applying: I believe I applied for repatriation soon after I was forced to evacuate and to be confined in Tanforan Assembly Center by military orders. At that time, as I recall, I strongly resented the fact that my right as an American citizen was entirely disregarded by being forced to evacuate without any hearing, and I also felt very miserable when I was confined in Tanforan Assembly Center where it was surrounded by barbed wire fences and guarded by sentries carry-	
7. (A) Have you ever expressly indicated that you would not swear unqualified allegiance to the United States? <u>Yes</u>	Have you ever declined to answer when asked whether you would swear unqualified allegiance? <u>No</u>
Or have you ever given a qualified answer to such question asked at War Relocation Centers? <u>Yes</u> ... If so, give your reasons: I am not certain whether I gave such an answer to War Relocation Authority in Topaz Center or not because the hearing probably was held while I was out of that Center. I, however, recall giving similar answers to an FBI agent in <u>Topaz</u> who asked me several questions <u>concerning</u> my loyalty to the United States and to Japan. I was very much confused by this hearing because the FBI agent never stated the purpose why he was conducting such a hearing, and by the	
(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? <u>Yes</u> ... If so, state when you changed your mind and your reasons therefor: I certainly would have done so if an opportunity had been given me.	

(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?..... If so, give reasons:

AS I did not stay in Topaz Relocation Center very long--I volunteered for sugar beets work in Idaho and soon after returning to Topaz Center I was sent to Arizona--I am not certain whether the questioning took place while I was in Topaz.
I went to Tule Lake Center from Arizona to join my family. *about Dec 1943.*

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

(B) Give reasons for becoming a member:

I am not certain as to which one of those organizations in Tule Lake Center I gave my name to as a member, but it was either Hokoku Seinen-Dan or Sokuji Kikoku Hoshi-Dan. I avoided becoming a member of the organization as long as I could because I did not agree with their idea and activities. But one day an Issei named Doi who lived in the same barrack called on me and urged me to become a member. I really did not wish to become a member, but since nearly all the people in my block seemed to have joined one of those organizations I was afraid of the consequence if I refused him to become a member. It was certain that I would be called "inu", an informer, by them and be threatened and beaten if I did not give my name as a member. I, however, can swear that, even though my name be included in the membership list, I never took any part in their activities. I did not attend their meeting even once and never joined them in their morning exercises or drills. *never attended any meetings, never had my name on list, never wore head band or any emblems.*

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

As stated above, I was compelled to give my name as a member but I never took any part in their activities. *I worked 8 to 5 teaching arithmetic to children in the Kohseimen Gakko (School) in block 5*

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

As my real purpose of giving my name as a member was merely to avoid their suspicion and physical violence, I did not consider myself to be a member and for that reason did not bother about discontinuing membership.

- (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:

As I repeatedly stated I was a member in name only and never joined in their activities.

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

Threat and pressure existed until all the radical members of the organization went back to Japan just before the camp was closed, and therefore, I did not attempt to discontinue membership *for fear of being harmed*

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

Give reasons for so doing:

I do not remember the exact time, but when most people seemed to have applied I was again compelled to follow their suit as in the case of giving my name to the organization. I was able to hold on to my own decision not to renounce my citizenship for a while, but soon so many people around me started to ask ^{me} the question, "I've applied for renunciation, what about you?", and I could no longer hold on to my own decision. It seemed to me that the only way I could keep my citizenship was either to keep on pretending that I had done so or to tell the truth and take the risk of being suspected as "inu" and possibly being attacked and beaten by pressure groups. It was extremely tormenting to me while I held on to my own decision not to renounce my citizenship, and constantly harassed by what-about-you? question I finally went almost mad and decided to apply for renunciation and get it over with for once and all.

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

Actual 9(B). normal circumstances which existed at that time in the camp, I could not help but take the same action as other people did even if I had to conceal my true thought. I was convinced that I was making a very serious mistake when I finally had to sign my renunciation paper, but under such an ab-

- (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:

The fear of being suspected as an informer by people around me and of being threatened and attacked by gangs and mobsters existed until all the radical members of pro-Japanese organizations went back to Japan just before the camp was closed. War Relocation Authority did not care much about protecting us from the pressure groups, and, thus, the only way to assure one's safety in that camp was to pretend that one was in complete agreement with what those pressure groups thought or did.

- (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:

I did not make any effort to withdraw my application before it was approved by the Attorney General because I did not feel completely safe until all the pro-Japanese groups went back to Japan.

- (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: After prolonged confinement in the camp all of us were in no way in normal mental state and we looked upon each other with suspicion. Pressure groups still seemed to have existed, and I had to make the request very carefully so that it would not be known to pro-Japanese groups.

- (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:

AS I repeatedly stated I was a member in name only and never joined in their activities.

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

Threat and pressure existed until all the radical members of the organization went back to Japan just before the camp was closed, and therefore, I did not attempt to discontinue membership *for fear of being harmed*

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

Give reasons for so doing:

I do not remember the exact time, but when most people seemed to have applied I was again compelled to follow their suit as in the case of giving my name to the organization. I was able to hold on to my own decision not to renounce my citizenship for a while, but soon so many people around me started to ask ^{me} the question, "I've applied for renunciation, what about you?", and I could no longer hold on to my own decision. It seemed to me that the only way I could keep my citizenship was either to keep on pretending that I had done so or to tell the truth and take the risk of being suspected as "inu" and possibly being attacked and beaten by pressure groups. It was extremely tormenting to me while I held on to my own decision not to renounce my citizenship, and constantly harassed by what-about-you? question I finally went almost mad and decided to apply for renunciation and get it over with for once and all.

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

If I had not been under such heavy mental pressure, I would not have renounced my citizenship in the first place, and I greatly hesitated and deep in my heart I was convinced that I was making a very serious mistake when I finally had to sign my renunciation paper. But under such an ab-

- (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:

The fear of being suspected as an informer by people around me and of being threatened and attacked by gangs and mobsters existed until all the radical members of pro-Japanese organizations went back to Japan just before the camp was closed. War Relocation Authority did not care much about protecting us from the pressure groups, and, thus, the only way to assure one's safety in that camp was to pretend that one was in complete agreement with what those pressure groups thought or did.

- (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:

I did not make any effort to withdraw my application before it was approved by the Attorney General because I did not feel completely safe until all the pro-Japanese groups went back to Japan.

- (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:

After prolonged confinement in the camp all of us were in no way in normal mental state and we looked upon each other with suspicion. Pressure groups still seemed to have existed, and I had to make the request very carefully so that it would not be known to pro-Japanese groups.

(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.

Another reason why I renounced my United States citizenship was that I not only feared being threatened by pro-Japanese groups in the camp but also feared being reported to the Japanese authority by them upon my arrival in Japan and thus being severely punished by the Japanese government for not having renounced my United States citizenship. Since I had applied for repatriation and since I had expressed my disloyalty to this country, I believed that I would be sent to Japan when the time came. These fears together with strong resentment I felt toward being discriminated and mistreated by the United States government have driven me to take such an action. And the strongest factor which led me to take such an action was that at that time after being forced to live in confinement ~~under~~ and having suffered both mentally and physically under adverse living conditions, for many years, I became abnormal in my mental state *because of fears of the Japs and family*

Signature

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

(B) If you are in Japan, have you since you returned to Japan taken any action to resume or acquire Japanese citizenship? 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 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.

Was over age limit after leaving camp

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

(Signature in full of applicant)

Subscribed and sworn to before me this day of, 19

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 Tatsumi Yamamoto	Date of Birth April 2, 1917		
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?	When	Where	
4. State periods of visits to Japan and purpose of each visit:			
Date		Purpose	
From 1924	To 1931	SEE ATTACHED SHEET	
5. Give details concerning any formal education in Japan:			
School		Period of Attendance	
Maebaru Elementary School		From 1925	To 1929
Itoshima Middle School		1929	1930
Specify subjects studied (attach additional sheet if necessary).			
SEE ATTACHED SHEET			
6. Have you ever made application for repatriation to Japan? Yes If so, give date 1942 and 1944 , and your reasons for so applying:			
SEE ATTACHED SHEET			
7. (A) Have you ever expressly indicated that you would not swear unqualified allegiance to the United States? YES. SEE ATTACHED SHEET		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:			
(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?.....If so, state when you changed your mind and your reasons therefor:			
SEE ATTACHED SHEET			

(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? If so, give reasons:

~~As I did not stay in Topaz Relocation Center very long--I volunteered for sugar beets work in Idaho and soon after returning to Topaz Center I was sent to Arizona--I am not certain whether the questioning took place while I was in Topaz. I went to Tule Lake Center from Arizona to join my family about Dec., 1943.~~

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)		No	
Central Japanese Association (Beikoku Chuo Nipponjin Kai)		No	
Central Japanese Association of Southern California		No	
Dai Nippon Butoku Kai (Military Virtue Society of Japan or Military Art Society of Japan) (Hokubei Kai)		No	
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		No	
Hinode Kai (Imperial Japanese Reservists)		No	
Hinomaru Kai (Rising Sun Flag Society—a Group of Japanese War Veterans)		No	
Hokubei Zaigo Shoko Dan (North American Reserve Officers Association)		No	
Japanese Association of America (Zaibei Nihonjin Kai)		No	
Japanese Overseas Central Society (Kaigai Dobo Chuo Kai)		No	
Japanese Overseas Convention, Tokyo, Japan, 1940		No	
Japanese Protective Association (Recruiting Organization)		No	
Jikyoku Iin Kai (Current Affairs Association)		No	
Kibei Seinen Kai (Association of U. S. Citizens of Japanese Ancestry who have returned to America after studying in Japan)		No	
Nanka Teikoku Gunyudan (Imperial Military Friends Group or Southern California War Veterans)		No	
Nichibei Kogyo Kaisha (The Great Fujii Theatre)		No	
Northwest Japanese Association		No	
Sakura Kai (Patriotic Society or Cherry Association—composed of Veterans of Russo-Japanese War) (Cherry Blossom Society)		No	
Shinto Temples		No	
Sokoku Kai (Fatherland Society)		No	
Suiko Sha (Reserve Officers Association Los Angeles)		No	
Hokoku Seinen-Dan		No	
Hokoku Joshi Seinen-Dan		Uncertain	
Sokoku Kenkyu Seinen-Dan		No	
Sokuji Kikoku Hoshi-Dan		No	

(B) Give reasons for becoming a member: ~~I am not certain as to which one of these organizations in Tule Lake Center I gave my name to as a member, but it was either Hokoku Seinen-Dan or Sokuji Kikoku Hoshi-Dan.~~ I avoided becoming a member of the organization as long as I could because I did not agree with their idea and activities. But one day an Issei named Doi who lived in the same barrack called on me and urged me to become a member. I really did not wish to become a member, but since nearly all the people in my block seemed to have joined one of those organizations I was afraid of the consequence if I refused him to become a member. It was certain that I would be called "inu", an informer, by them and be threatened and beaten if I did not give my name as a member. I, however, can swear that, even though my name be included in the membership list, I never took any part in their activities. I did not attend their meeting even once and never joined them in their morning exercises or drills, never had my hair cut, never wore head band or any emblem.

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

As stated above, I was compelled to give my name as a member but I never took any part in their activities. I worked 8 to 5 teaching arithmetic to children in the Kokumin Gakko (School) in block 5.

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

As my real purpose of giving my name as a member was merely to avoid their suspicion and physical violence, I did not consider myself to be a member and for that reason did not bother about discontinuing membership.

4:

I had no purpose of my own as I was only seven years old when my mother took me to Japan with her. The reason my mother went back to Japan was that her health was declining rapidly after suffering from a chronic stomach ailment for several years and, realizing that she was not going to live very long, she wanted to see her mother in Japan before she died. Two years after returning to Japan my mother died, and my father, who remained in this country, was unable to call me back to this country until 1931 because he had financial difficulty after my mother's long illness.

5:

All the subjects -- and all of them were compulsory -- which were taught then in the elementary school and in the seventh and eighth grades:

Elementary school subjects: Arithmetic, Japanese language, Geography, History, General Science, Music, Drawing, and Physical Education.

Seventh and eighth grade subjects: Arithmetic, Algebra, Geometry, Botany, Zoology, Geography, History, English, Kanbun (Study of Chinese compositions), Japanese language, Art, Fencing, Military Training, and Physical Education.

The above list shows that I took military training in seventh and eighth grades, but I would like to call your attention to the fact that all the subjects were compulsory in Japan then and that therefore I had no choice but to take all the subjects, including military training, or to give up my education entirely.

6:

I believe my father applied for our repatriation while we were in Tanforan Assembly Center about July, 1942. My father was an Issei and I was a Kibei. He believed and so did I, like most of the evacuees, that Issei were sure to be kept interned until they could be sent to Japan and that Kibei might be sent also. My father did not wish me to be separated from him and I did not wish separation from him. He was 62 or 63 years old. My mother had died.

About March, 1944, at Tule Lake, I signed a request too under the urging of my father because of the rumors and camp pressure that it was necessary to do so to avoid being resegregated and avoid relocating either of which would separate me permanently from my father who was old and dependent on me. There was much talk at the time about the dangers of relocating and also that deportation for aliens and probably for Kibei might be inevitable and we were fearful of being separated. We understood that an application for repatriation would allow us to stay together in camp until and unless we were deported.

7(A):

At the Tanforan Assembly Center I applied to leave and go to school soon after we arrived there but the WCCA denied me leave because I was a Kibei. In the fall of 1942 I was allowed to leave camp and go to work in Idaho where for about two months I did sugar beet topping and then went to Topaz.

7(A) continued:

In Topaz my father put pressure on me that we must do everything to prevent our being separated. He wanted me and my sisters to stay with him. The camp had been divided into factions over the registration and trouble had arisen between them and all sorts of rumors spread over the camp causing fear that the government had wanted to divide families by getting volunteers for the Army and of forcing citizens to relocate while aliens would be detained for deportation.

Soon after I returned to Topaz from Idaho I was questioned by an FBI agent about loyalty to the United States and to Japan. I was troubled and confused by this hearing as he never told me the purpose why he was questioning me, and by the fact that I was at that time still unable to speak or understand English very well. I thought the FBI agent was either playing a joke upon me by asking such questions since this hearing was held soon after I had returned from my voluntary work outside (sugar beets topping job in Idaho) and had proved that I was not only a harmless person but quite helpful to this country's war effort, or otherwise he is trying to inflict upon me a very cruel mental torture (which it was) by asking me such questions while I was confined within barbed wire fences, guarded by armed sentries. To me it was like being slapped upon the face, being tied with a rope and surrounded by men with guns, and then being asked whether I liked the man who slapped me in the face. Under such circumstances it was impossible for me to keep my mental balance and to give reasonable answers. If I gave such answers under normal circumstances I will not even try to explain about it, but I did so only because I was forced into confinement despite my being an American citizen and only because I was at that time under severe mental strain which resulted from the abnormal circumstances which I was forced into. I was also unable to realize at that time how harshly those words and phrases in my answers sounded because I still had much difficulty in speaking and understanding English, and the fact is that all I said in that hearing were either "yes" or "no", rather vaguely understanding what was asked me, and those answers were written and composed entirely by the FBI agent who did the questioning. I would like to stress here the fact that despite how I answered to those questions that by volunteering for work outside the camp during war time and by remaining in this country after the war was over I have proved I love this country and am loyal to the country of my birth.

Being unable to express myself in English the Agent prepared the statement and I signed it.

7(B):

I certainly would have done so if an opportunity had been given to me.

I had been willing when I registered for the draft in 1940 in San Francisco and had been placed in Class 1-B. I kept in touch with my Local Board while in camp and afterward and my final classification was 4-A.

9(A):

I do not remember the exact time, but when most people seemed to have applied I was again compelled to follow their suit as in the case of giving my name to the organization. I was able to hold on to my own decision not to renounce my citizenship for a while, but soon so many people around me started to ask me the question, "I've applied for renunciation, what about you?", and I could no longer hold on to my own decision. It seemed to me that the only way I could keep my

9(A) continued:

citizenship was either to keep on pretending that I had done so or to tell the truth and take the risk of being suspected as "inu" and possibly being attacked and beaten by pressure groups. It was extremely tormenting to me while I held on to my own decision not to renounce my citizenship, and constantly harassed by what-about-you? question I finally went almost mad and decided to apply for renunciation and get it over with for once and all.

The pressure was put on me constantly to do it by my father who did not want me to be separated from him. He, Mr. Doi (Issei), Mr. Kadowaki (Kibei) and practically all the Dan people in our block by their talk, propaganda and threats compelled me to believe I'd be separated from my father and be forced to relocate alone without money, home or a job and would never see my father again and I'd be discriminated against and maybe harmed by Caucasians who were hostile to persons of Japanese ancestry. Being called an inu by ~~so~~ many members and not actually having anything to do with the Dan and not joining in their activities, not having my hair cut short, I was viewed with suspicion and hatred by co-workers and the block residents I was afraid of being physically harmed if I didn't renounce.

9(B) continued:

the same action as other people did even if I had to conceal my true thought.

(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:

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

Threat and pressure existed until all the radical members of the organization went back to Japan just before the camp was closed, and, therefore, I did not attempt to discontinue membership for fear of being harmed.

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

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: If I had not been under such heavy mental pressure, I would not have renounced my citizenship in the first place, and I greatly hesitated and deep in my heart I was convinced that I was making a very serious mistake when I finally had to sign my renunciation paper. But under such an abnormal circumstances which existed at that time in the camp, I could not help but take

(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: ~~XXXXX~~ (Cont'd on attached sheet)

The fear of being suspected as an informer by people around me and of being threatened and attacked by gangs and mobsters existed until all the radical members of pro-Japanese organizations went back to Japan just before the camp was closed. War Relocation Authority did not care much about protecting us from the pressure groups, and, thus, the only way to assure one's safety in that camp was to pretend that one was in complete agreement with what those pressure groups thought or did.

(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:

I did not make any effort to withdraw my application before it was approved by the Attorney General because I did not feel completely safe until all the pro-Japanese groups went back to Japan.

(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:

After prolonged confinement in the camp all of us were in no way in normal mental state and we looked upon each other with suspicion. Pressure groups still seemed to have existed, and I had to make the request very carefully so that it would not be known to pro-Japanese groups.

(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.

Another reason why I renounced my United States citizenship was that I not only feared being threatened by pro-Japanese groups in the camp but also feared being reported to the Japanese authority by them upon my arrival in Japan and thus being severely punished by the Japanese government for not having renounced my United States citizenship. Since I had applied for repatriation and I believed that I would be sent to Japan when the time came. These fears together with strong resentment I felt toward being discriminated and mistreated by the United States government have driven me to take such an action. And the strongest factor which led me to take such an action was that at that time after being forced to live in confinement and having suffered both mentally and physically under adverse living conditions for many years, I became abnormal in my mental state because of fears of the Dan and family separation.

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

(B) If you are in Japan, have you since you returned to Japan taken any action to resume or acquire Japanese citizenship?..... 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..... 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 on.....

(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.

Was over age limit after leaving camp.

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

/s/ Tatsumi Yamamoto

(Signature in full of applicant)

Subscribed and sworn to before me this 21st day of June, 1957.

(Notary seal)

/s/ Millie H. McIntosh
Notary Public in and for the
County of San Mateo, State of California
My Commission Expires June 24, 1960

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

146-1381
Apr. Class II
Joined
3-11-46

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 Tatsumi Yamamoto	Date of Birth April 2, 1917 ✓
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?
	When
	Where
4. State periods of visits to Japan and purpose of each visit:	
Date	Purpose
From	To
1924	1931
See attached sheet	
5. Give details concerning any formal education in Japan:	
School	Period of Attendance
Maebaru Elementary School	From 1925 To 1929
Itoshima Middle School	1929 1930
Specify subjects studied (attach additional sheet if necessary).	
See attached sheet	
6. Have you ever made application for repatriation to Japan? Yes . If so, give date 1942 & 1944 , and your reasons for so applying:	
See attached sheet	
7. (A) Have you ever expressly indicated that you would not swear unqualified allegiance to the United States? Yes, see attached sheet	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:	
(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?.....If so, state when you changed your mind and your reasons therefor:	
See attached sheet	

(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?..... If so, give reasons:

Uncertain

See attached sheet

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	
Kibe 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	
Hokoku Joshi Seinen-Dan		X	
Sokoku Kenkyu Seinen-Dan		X	
Sokuji Kikoku Hoshi-Dan	Yes		

(B) Give reasons for becoming a member:

See attached sheet

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

As stated above, I was compelled to give my name as a member but I never took any part in their activities. I worked 8 to 5 teaching arithmetic to children in the Kokumin Gakko (School) in block 5.

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

As my real purpose of giving my name as a member was merely to avoid their suspicion and physical violence, I did not consider myself to be a member and for that reason did not bother about discontinuing membership.

4:

I had no purpose of my own as I was only seven years old when my mother took me to Japan with her. The reason my mother went back to Japan was that her health was declining rapidly after suffering from a chronic stomach ailment for several years and, realizing that she was not going to live very long, she wanted to see her mother in Japan before she died. Two years after returning to Japan my mother died, and my father, who remained in this country, was unable to call me back to this country until 1931 because he had financial difficulty after my mother's long illness.

5:

All the subjects -- and all of them were compulsory -- which were taught then in the elementary school and in the seventh and eighth grades:

Elementary school subjects: Arithmetic, Japanese language, Geography, History, General Science, Music, Drawing, and Physical Education.

Seventh and eighth grade subjects: Arithmetic, Algebra, Geometry, Botany, Zoology, Geography, History, English, Kanbun (Study of Chinese compositions), Japanese language, Art, Fencing, Military Training, and Physical Education.

The above list shows that I took military training in seventh and eighth grades, but I would like to call your attention to the fact that all the subjects were compulsory in Japan then and that therefore I had no choice but to take all the subjects, including military training, or to give up my education entirely.

6:

I believe my father applied for our repatriation while we were in Tanforan Assembly Center about July, 1942. My father was an Issei and I was a Kibei. He believed and so did I, like most of the evacuees, that Issei were sure to be kept interned until they could be sent to Japan and that Kibei might be sent also. My father did not wish me to be separated from him and I did not wish separation from him. He was 62 or 63 years old. My mother had died.

The living conditions in Tanforan Assembly Center were so miserable that by all means I wished to get out from there as soon as possible. It is almost unbelievable that such thing happened in the civilized country like ours, but, in the excitement of war hysteria, many of us, including women and children were forced to live in horse stables, and the thought of having to stay in such a place and to merely waste my time for the duration became more and more intolerable as days went by. One day a friend of mine who was able to speak English much better than I did went to the administration office and asked for the permission to leave the camp in order to continue his study outside, but was rejected for the reason of his being a Kibei. From this incident I concluded that it was the policy of the WRA to confine us Kibeis in a concentration camp till the end of the war, and when I heard of Red Cross accepting our application to repatriate I thought that was the only way for us Kibeis to get out from the camp.

7(A):

At the Tanforan Assembly Center I applied to leave and go to school soon after we arrived there but the WCCA denied me leave because I was a Kibei. In the fall of 1942 I was allowed to leave camp and go to work in Idaho where for about two months I did sugar beet topping and then went to Topaz.

In Topaz my father put pressure on me that we must do everything to prevent our being separated. He wanted me and my sisters to stay with him. The camp had been divided into factions over the registration and trouble had arisen between them and all sorts of rumors spread over the camp causing fear that the government had wanted to divide families by getting volunteers for the Army and of forcing citizens to relocate while aliens would be detained for deportation.

Soon after I returned to Topaz from Idaho I was questioned by an FBI agent about loyalty to the United States and to Japan. I was troubled and confused by this hearing as he never told me the purpose why he was questioning me, and by the fact that I was at that time still unable to speak or understand English very well. I thought the FBI agent was either playing a joke upon me by asking such questions since this hearing was held soon after I had returned from my voluntary work outside (sugar beets topping job in Idaho) and had proved that I was not only a harmless person but quite helpful to this country's war effort, or otherwise he is trying to inflict upon me a very cruel mental torture (which it was) by asking me such questions while I was confined within barbed wire fences, guarded by armed sentries. To me it was like being slapped upon the face, being tied with a rope and surrounded by men with guns, and then being asked whether I liked the man who slapped me in the face. Under such circumstances it was impossible for me to keep my mental balance and to give reasonable answers. If I gave such answers under normal circumstances I will not even try to explain about it, but I did so only because I was forced into confinement despite my being an American citizen and only because I was at that time under severe mental strain which resulted from the abnormal circumstances which I was forced into. I was also unable to realize at that time how harshly those words and phrases in my answers sounded because I still had much difficulty in speaking and understanding English, and the fact is that all I said in that hearing were either "yes" or "no", rather vaguely understanding what was asked me, and those answers were written and composed entirely by the FBI agent who did the questioning. I would like to stress here the fact that despite how I answered to those questions that by volunteering for work outside the camp during wartime and by remaining in this country after the war was over I have proved I love this country and am loyal to the country of my birth.

Being unable to express myself in English the Agent prepared the statement and I signed it.

Now I deeply regret that I did not answer these questions with the help of an interpreter because, as I stated before, my ability to understand and, specially, to speak American language at that time was quite inadequate to answer accurately and in proper manner such important questions as these under such complicated situation I was in at that time. Fact being as it was, what I actually said in that interview were several "Yes's" and "No's", except saying, in my broken English, that I thought it was impossible for me to commit sabotage when I was

7(A) continued:

confined in the concentration camp and so heavily guarded by armed soldiers. Since I could not understand why the FBI agent was conducting such a questioning, I hoped to imply by replying that this question as well as some others made no sense because they were based on supposition. It was absolutely impossible for any one of us confined in the concentration camp surrounded by barbed wire fences and guarded by armed soldiers to commit sabotage or to enter the Japanese Army, but this FBI agent who questioned me seemed determined to make a saboteur out of me and he further asked me, menacingly, if I would commit sabotage if I were allowed to stay out of the concentration camp. By this time I got so completely sick of this sort of questioning that my only wish at that time was to get it over with as quickly as possible regardless of its consequence. I believe anyone can immediately understand what a difficult situation I was in and how I felt to undergo such questioning if he imagine himself to be in a Japanese concentration camp and had to answer this sort of questions in Japanese language. To be confined in the concentration camp and completely deprived of freedom despite my being an American citizen was bad enough to me, and I could not help feeling strong anger when I had to undergo and further tortured by such questioning which was based entirely on suspicion.

I also regret that because of my youthfulness and immaturity at that time I lacked courage and wisdom to refuse to sign those statements. But at the end of this hearing I was so completely exhausted that I had no will power left to resist when I was asked to sign them. In this concentration camp where I was in one was instantly shot to death by an armed guard merely approaching too close to the fence, and under such confinement I could not express freely what I wanted to say even if I were able to speak English fluently. My fear to speak and my inability to understand the purpose of that questioning and also my inability to answer those questions accurately and in proper manner made a saboteur out of me, but the fact that there had not been a single case of sabotage found among people of Japanese descent proves that this was merely an imaginary thing and never could have happened actually. It is my deep regret now that I was not at that time able to explain the fact that just before this questioning took place I worked for Mr. Rice in Clifton, Idaho, for over a month without any incident which I believe made such a questioning quite unnecessary.

7(B):

I certainly would have done so if an opportunity had been given to me.

I had been willing when I registered for the draft in 1940 in San Francisco and had been placed in Class 1-B. I kept in touch with my Local Board while in camp and afterward and my final classification was 4-A.

7(C):

The main reason why I gave negative answers to those questions was that at that time I had very little understanding of American language and of American way of thinking as I received most of my education in Japan. Therefore, I had to depend largely on rumors to understand what those questions were and why those questions were asked us at that time. I was especially influenced by those speeches given by

7(C) continued:

Nakayama and others in which they pointed out the unjustness of the Army and the WRA to ask us such questions after they had forced us to evacuate from the West Coast unconstitutionally and after confining us in the concentration camp surrounded by barbed wire fences, guarded by armed soldiers, and completely depriving us of our freedom.

There also was a rumor in the camp that if we answered those questions affirmatively then we would be forced to relocate as we had previously been forced to evacuate from the West Coast, and I was afraid of relocating to a new, unfamiliar place because I had no confidence of finding a job with my inadequate ability to speak English.

Besides, prior to answering those questions, my father had, in my name, applied for expatriation to Japan, and I thought that it was almost imperative for me to give negative answers to those questions if I were to expect to be allowed to enter Japan which was then dominated by militarists.

8(B):

I never became a member voluntarily but was forced to do so quite reluctantly by Doi in order to avoid being considered as an informer by him and other members of Hoshi Dan. He was one of the leaders of Hoshi Dan in my block, and I did not want to make my life in the camp more miserable and uncomfortable by refusing to become a member and thus being suspected as an informer by him and other members of Hoshi Dan. It was quite possible that I could have been attacked by some of the radical members of Hoshi Dan if I could not give the reason which satisfied him, and I wished to avoid taking the risk of receiving such bodily harm by all means.

The reason why I did not resign was that I did not put much importance to the existence of Hoshi Dan and its activities except my passive interest to avoid being considered as an informer and being attacked by them. Since that was the only reason I gave my name as a member, I did not even bother to withdraw my name from it until Tule Lake Camp was closed.

I avoided becoming a member of the organization as long as I could because I did not agree with their idea and activities. But one day an Issei named Doi who lived in the same barrack called on me and urged me to become a member. I really did not wish to become a member, but since nearly all the people in my block seemed to have joined one of those organizations I was afraid of the consequence if I refused him to become a member. It was certain that I would be called "inu", an informer, by them and be threatenēd and beaten if I did not give my name as a member. I, however, can swear that, even though my name be included in the membership list, I never took any part in their activities. I did not attend their meeting even once and never joined them in their morning exercises or drills, never had my hair cut, never wore head band or any emblem.

9(A):

I do not remember the exact time, but when most people seemed to have applied I was again compelled to follow their suit as in the case of giving my name to the organization. I was able to hold on to my own

9(A) continued:

decision not to renounce my citizenship for a while, but soon so many people around me started to ask me the question, "I've applied for renunciation, what about you?", and I could no longer hold on to my own decision. It seemed to me that the only way I could keep my citizenship was either to keep on pretending that I had done so or to tell the truth and take the risk of being suspected as "inu" and possibly being attacked and beaten by pressure groups. It was extremely tormenting to me while I held on to my own decision not to renounce my citizenship, and constantly harassed by what-about-you? question I finally went almost mad and decided to apply for renunciation and get it over with for once and all.

The pressure was put on me constantly to do it by my father who did not want me to be separated from him. He, Mr. Doi (Issei), Mr. Kadowaki (Kibei) and practically all the Dan people in our block by their talk, propaganda and threats compelled me to believe I'd be separated from my father and be forced to relocate alone without money, home or a job and would never see my father again and I'd be discriminated against and maybe harmed by Caucasians who were hostile to persons of Japanese ancestry. Being called an inu by many members and not actually having anything to do with the Dan and not joining in their activities, not having my hair cut short, I was viewed with suspicion and hated by co-workers and the block residents. I was afraid of being physically harmed if I didn't renounce.

9(B):

If I had not been under such heavy mental pressure, I would not have renounced my citizenship in the first place, and I greatly hesitated and deep in my heart I was convinced that I was making a very serious mistake when I finally had to sign my renunciation paper. But under such an abnormal circumstance which existed at that time in the camp, I could not help but take the same action as other people did even if I had to conceal my true thought.

One of the reasons why I was forced to renounce my U.S. citizenship was that I was afraid of being considered as an informer by Hoshi Dan members. And in order to renounce my citizenship, I thought it was necessary for me to say that I was loyal to Japan and that I wished to return to that country for permanent residence.

9(C):

The fear of being suspected as an informer by people around me and of being threatened and attacked by gangs and mobsters existed until all the radical members of pro-Japanese organizations went back to Japan just before the camp was closed. War Relocation Authority did not care much about protecting us from the pressure groups, and, thus, the only way to assure one's safety in that camp was to pretend that one was in complete agreement with what those pressure groups thought or did.

9(F):

Another reason why I renounced my United States citizenship was that I not only feared being threatened by pro-Japanese groups in the camp

9(F) continued:

but also feared being reported to the Japanese authority by them upon my arrival in Japan and thus being severely punished by the Japanese government for not having renounced my United States citizenship. Since I had applied for repatriation I believed that I would be sent to Japan when the time came. These fears together with strong resentment I felt toward being discriminated and mistreated by the United States government have driven me to take such an action. And the strongest factor which led me to take such an action was that at that time after being forced to live in confinement and having suffered both mentally and physically under adverse living conditions for many years, I became abnormal in my mental state because of fears of the Dan and family separation.

When people in Tule Lake Camp started talking about renouncing U.S. citizenship, I thought it was very foolish thing to do and I decided not to renounce my citizenship. But as days went by more and more people were forced to renounce their citizenship by Hoshi Dan leaders and they in turn urged their friends to do likewise. Doi, Kadowaki in my block and Kawasaki, Inouye, where I worked, were some of the Hoshi Dan leaders who finally forced me to renounce my U.S. citizenship despite my great reluctance to do so. I tried as long as possible to keep my U.S. citizenship by avoiding to talk about renunciation and even by pretending that I had already done so, but in the end when majority of the camp residents had done so the pressure was so great that it was no longer possible for me to keep on just pretending. I was afraid to be considered as an informer by Hoshi Dan members because I thought it was possible that I would be sent to Japan with them on the same boat since I had applied for expatriation.

Now I'm married to an American citizen, Taeko, and am father of American citizen, Kenneth, which gives me no other desire but to give my best effort in making this country strong in time of peace and to fight against the enemy in time of war.

(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:

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

Threat and pressure existed until all the radical members of the organization went back to Japan just before the camp was closed, and, therefore, I did not attempt to discontinue membership for fear of being harmed.

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

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:

I did not make any effort to withdraw my application before it was approved by the Attorney General because I did not feel completely safe until all the pro-Japanese groups went back to Japan.

(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: After prolonged confinement in the camp all of us were in no way in normal mental state and we looked upon each other with suspicion. Pressure groups still seemed to have existed, and I had to make the request very carefully so that it would not be known to pro-Japanese groups.

(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.

See attached sheet.

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

(B) If you are in Japan, have you since you returned to Japan taken any action to resume or acquire Japanese citizenship?..... 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..... 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 on.....

(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.
Was over age limit after leaving camp.

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
.....

Tatsumi Yamamoto
(Signature in full of applicant)

Subscribed and sworn to before me this 7TH day of JULY, 1958.

NOTARY PUBLIC STATE OF CALIFORNIA, SAN MATEO COUNTY.

Leonard W. Leve

My Commission Expires April 12, 1960.
My Commission Expires April 12, 1960.



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

Domestic

Step. U.S.A. Billard
2-18-60

146-54-1381

abo-class Eleven

J.S. 3-4-46

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	Tatsumi Yamamoto	Date of Birth	April 2, 1917
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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
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4. State periods of visits to Japan and purpose of each visit:

Date		Purpose
From 1924	To 1931	See attached sheet

5. Give details concerning any formal education in Japan:

School	Period of Attendance	
	From	To
Maebaru Elementary School	1925	1929
Itoshima Middle School	1929	1930

Specify subjects studied (attach additional sheet if necessary).

Regular School Subjects

6. Have you ever made application for repatriation to Japan? **Yes** If so, give date **July, 1943;** **March, 1944.**, and your reasons for so applying:

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?.....If so, state when you changed your mind and your reasons therefor:

See attached sheet

(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?..... If so, give reasons:

See attached sheet

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	
Hokoku Joshi Seinen-Dan		X	
Sokoku Kenkyu Seinen-Dan		X	
Sokuji Kikoku Hoshi-Dan	Yes		

(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:
I was not a real member but only a nominal member and I did not once join in any of their activities and did not wear any insignia or have my hair cut short and I was not sent to Bismarck or Santa Fe like the real members were.

4:

I had no purpose of my own as I was only seven years old when my mother took me to Japan with her. The reason my mother went back to Japan was that her health was declining rapidly after suffering from a chronic stomach ailment for several years and, realizing that she was not going to live very long, she wanted to see her mother in Japan before she died. Two years after returning to Japan my mother died, and my father, who remained in this country, was unable to call me back to his country until 1931 because he had financial difficulty after my mother's long illness.

6:

I believe my father applied for our repatriation when we were in the Tanforan Assembly Center about July 1942. My father was an Issei. He was insistent at the time that the Government would surely deport Issei and Kibei to Japan. He did not want me to be separated from him. He was about 62 or 63 years of age and was not in good health and he was dependent on me and he did not want me to be separated from him. He believed too that as I was a Kibei that I most likely would be deported ultimately because the WCCA authorities refused to let me leave the camp when I applied to leave camp to attend school. The WCCA said that I couldn't leave because I was a Kibei. So father applied to the Red Cross for us to be repatriated. I did not wish to be repatriated but father was insistent that I had to accompany him or else we would be separated and that I'd be deported eventually anyway because of being a Kibei, and his Issei friend, Mr. Doi and others, told him that Issei were sure to be deported and that father should apply to have me and my sisters repatriated with him or else we'd be separated and might never see him again.

After we were sent to the Topaz Relocation Center in Utah I volunteered to go outside and do farm work to help the defense effort and was allowed to go out to Clifton, Idaho, where I worked in sugar beets for about two months and then returned to Topaz. I do not recall signing for repatriation at Topaz on July 23, 1943 but I may have done so at the insistence of my father. I do remember that there were lots of rumors in camp that children of Issei who were going to be repatriated had to request repatriation or else face separation from their parents and that my father and I were worried about our being separated. So I may have signed there on July 23, 1943, for repatriation or else my father may have and if either of us did it was because of the belief that my father and I would be separated if the request wasn't made. Father wanted to be repatriated because we had lost everything and he figured he wouldn't be allowed to stay in the U.S. so he wanted to make sure that I was sent to Japan with him.

I think that I filled out a repatriation form at the WRA Social Welfare Office in the Tule Lake Center about March, 1944. At that time my father was insistent that I should do so because of all the rumors that it was necessary to do it to avoid our separation because the rumors were that the Issei would be deported first and that their children should apply for repatriation so that they would be sent with their parents and not be left behind to face deportation at a later time. Mr. Doi and Mr. Yabu who were Issei friends of my father constantly told my father he'd be separated from me unless I signed for repatriation. Father was elderly and dependent on me and

6 continued:

it was my duty to take care of him and he being afraid of our separation and I was afraid of our being separated too.

After the end of the war when I heard that there was a chance I wouldn't be deported and that my father would not have to be repatriated I went and cancelled my request for repatriation in the Tule Lake Center on September 25, 1945, as I learned that my father would not have to repatriate to Japan and he decided to stay in the U.S.

7(A):

At the Tanforan Assembly Center I applied to leave and go to school soon after we arrived there but the WCCA denied me leave because I was a Kibei. In the fall of 1942 I was allowed to leave camp and go to work in Idaho where for about two months I did sugar beet topping and then went to Topaz.

In Topaz my father put pressure on me that we must do everything to prevent our being separated. He wanted me and my sisters to stay with him. The camp had been divided into factions over the registration and trouble had arisen between them and all sorts of rumors spread over the camp causing fear that the government wanted to divide families by getting volunteers for the Army and of forcing citizens to relocate while aliens would be detained for deportation.

I had registered for the draft at San Francisco, California, in October of 1940, and was willing to serve in the U.S. Army. I was given the classification of 1-B. My mother had died and my father who was about 63 at the evacuation time was dependent on me. He became convinced when we were in the Tanforan Assembly Center that he would be deported to Japan because he was an Issei and he was genuinely frightened all along that he would be separated from me and my sisters unless all of us were repatriated with him. At the time we had to answer the Army-WRA Questionnaire at the Topaz Relocation Center father was very adamant that I must answer No to questions 27 and 28 or else it would result in my being permanently separated from him. All sorts of rumors of family separation spread around camp at that time, the Issei saying that they were to be deported and that Kibei would most likely be deported eventually too and that to prevent families from being permanently separated it was necessary for citizen children to answer No to those questions. Even though I had registered for the draft and hadn't been called but had been evacuated I didn't really want to answer No to those questions hoping that somehow the Government wouldn't separate me from my father. I had been denied the request to leave Tanforan Assembly Center and leave and go finish my schooling because of my being a Kibei and from that time on I thought that maybe I would be deported eventually even though I didn't wish to be sent to Japan. At the time of the questionnaire at Topaz my father was frightened that if I didn't answer No to those questions I would be forced to relocate by myself to face discrimination in a new area where Caucasians would make life impossible for me because I was a Kibei and couldn't speak but only a little English and that it would mean permanent separation from him. He said I had to stay in camp with him and that if he was repatriated I had to go with him. Also he said that the way the people in camp were divided over what to do there was danger that I would be attacked if I didn't answer No to those questions. A Mr. Nakayama and others made speeches that the questions were unfair and that we should answer No to questions 27 and 28 or else we'd be relocated in new States and face public hostility and be separated permanently from Issei parents

7(A) continued:

who would be sent to Japan on the exchange ship. Also there was violence going on in Topaz at the time Mr. Chiura Obata who was an artist and Rev. Kawamoto were advising people to answer Yes to the questions and some gangs attacked them and father and many of his friends said it was too dangerous for children to answer Yes to those questions and risk being attacked and too dangerous to do so because it was sure to result in separation of children from alien parents. Father was dead opposed to my leaving the camp and trying for relocation because of his fear that it would mean permanent separation from him and that he wouldn't see me and my sisters again because he would be sent to Japan. I was afraid that if I relocated from Topaz that I wouldn't be able to hold on to a job because of my lack of understanding of the English language and because Caucasians would discriminate against me. I hadn't received much schooling in English, only from the 7th to 9th grades in the Peter Burnett Junior High School in San Jose, which was the only schooling I had in the U.S. so I knew that if I relocated I would have a difficult time making a living and that if I left camp it would mean permanent separation from my father. As my father was opposed to my leaving camp and as he was dependent on me he said I had to answer No to the questions. He and many of his friends said that if I answered Yes to either of those questions and still was sent to Japan with my father that the Japanese government would be supplied with a record of my answers and would treat me as an enemy of Japan and would punish me by putting me in a jail or a concentration camp and then I'd be separated from him anyway and wouldn't be able to support him. With all those rumors going around camp and the pressure my father put on me I had to answer No to those questions to avoid family separation.

When I was interviewed by the agent of the FBI in Topaz on March 20, 1943, I was torn by emotion and fear of being separated from my father and of what would happen to him if we were separated and what would happen to me if I had to face being relocated from camp to face discrimination in a new community all by myself and of what would happen to me if I was sent to Japan with my father and of what would happen to him if I was placed in jail or a concentration camp there. There wasn't any interpreter there and I had difficulty in understanding the agent's questions because I didn't know much English. As I remember it he asked me questions and I gave Yes answers I think to every question he asked me. My father had told me I must make sure that the answers I was to give to the questions must be that I was disloyal to the U.S. or else it would mean that I would be facing relocation all by myself and that it would mean permanent separation from him because he would be kept in camp to repatriation time and then I'd never see him again. The agent didn't speak Japanese and I didn't understand or speak much English as I had only a little instruction in English. He said I mustn't give any answers that would get me in trouble in Japan if the Government sent us both to Japan sometime. I don't remember just what the questions were that the agent asked me but if he asked me if I was loyal to Japan, that I wanted to return to Japan and would enter the Japanese army and would fight against this country, and that I would commit sabotage against this country if ordered to do so by the Japanese emperor and similar questions I must have answered Yes to all of them. I wasn't disloyal to the United States and didn't have any feeling of loyalty to Japan. All I wanted to do was to make sure I wouldn't be separated from my father and wasn't sent out to relocate by myself and in case I was going to be sent to Japan I didn't want to be punished there for making statements that would

7(A) continued:

result in my being put in a jail or a concentration camp. If it hadn't been for my fears that I had to answer Yes to such questions to avoid being relocated all alone and separated from my elderly father who needed me to look after him I wouldn't have answered Yes to those questions.

7(B):

If it hadn't been for my father's pressure and my fear of being separated from him and of being sent out to relocate all alone I would have been willing. I had registered for the draft in Oct. 1940, and had been willing to serve if called into service by my draft board. I didn't want to volunteer for the Army while I was held in camp as if I was an alien and I didn't want to be permanently separated from my father who was old and infirm and needed me to look after him. When the camp authorities told us we could volunteer to leave camp and work on farms to help out the national defense effort I volunteered and went out to Clifton, Idaho, and I thought that would prove I was loyal to the U.S. but still, because I was a Kibei my application to leave Tanforan Assembly Center to attend school to learn English had been refused. I kept in touch with my draft board and finally was reclassified 4-A and after my release I reported to my local draft board in San Francisco but was not called because of changes in the draft age limit.

7(C):

I do not remember hearing that I'd be sent to another camp. But I do remember that if I didn't give the answer No to questions 27 and 28 that I would be sent out to relocate to a new area where I wouldn't be able to make a living because of my poor understanding of the English language and the public anti-Japanese sentiment against us and I was afraid of being permanently separated from my father who was old and who constantly told me I must do everything possible to avoid being separated from him as I had to look out for him in his old age.

8(B):

I avoided becoming a member as long as I could because I did not agree with their ideas and activities. But one day Mr. Doi who was an Issei leader of the Hoshi Dan in our block 45 in the same barracks came and told me that I should become a member as I was to be repatriated to Japan and the Dan was to give instruction to members about Japanese culture to prepare us for living in Japan. I told him I wasn't interested in the Dan. But he said that nearly everyone in the block was a member and that if I didn't become one I would be regarded and treated as an inu (informer and dog) and that I was sure to get beat up and that if I was sent to Japan with my father my name would be reported to the Japanese police and military authorities and would be in serious trouble and my father would be questioned about me and that I probably would be put in jail or a concentration camp. He said the only way I could live safely in the block was by agreeing to become a member and that if I knew what was good for me I wouldn't run the risk of being beaten as an inu. Then my father told me that as nearly everyone was a member that I better

8(B) continued:

agree to become a member for my own safety, that I better not be stubborn about joining or else I'd be called an inu and be attacked by one of the gangs and that I'd be reported by the Dan leaders to the Japanese authorities if I didn't and that would make trouble for him in Japan and that I'd be in serious trouble with the Thought Control Police and military authorities in Japan. Other persons in the block repeated these same warnings and because of repeated urgings from my father that I must join for my own safety I told him that I would so when Mr. Doi approached him again and again he told him that I agreed to become a member. That is how I came to be a member. It was not of my own choosing but because of the pressure put on me by my father and by Mr. Doi and others in the block.

8(C):

I never once took part in any of the Dan's activities. I didn't participate in their early morning calisthenic exercises or attend any of their meetings. I never wore a sweater or the insignia of the Dan and I never had my hair cut short like they did and I never took part in any of their demonstrations. The WRA gave me a certificate to teach in the Kokumin Gakko (School) in Block 5 and I worked there from 8 A.M. to 5 P.M. teaching arithmetic in Japanese to children.

9(A):

The pressure was put on me constantly to do it by my father who did not want me to be separated from him. Mr. Doi (Issei), Mr. Kadowaki (Kibei) and practically all the Dan people in our block by their talk, propaganda and threats compelled me to believe I'd be separated from my father and be forced to relocate alone without money, home or a job and would never see my father again and I'd be discriminated against and maybe harmed by Caucasians who were hostile to persons of Japanese ancestry. Being called an inu by many members and not actually having anything to do with the Dan and not joining in their activities, not having my hair cut short, I was viewed with suspicion and hated by co-workers and the block residents. I was afraid of being physically harmed if I didn't renounce.

I do not remember the exact time, but when most people seemed to have applied I was again compelled to follow their suit as in the case of giving my name to the organization. I was able to hold on to my own decision not to renounce my citizenship for a while, but soon so many people around me started to ask me the question, "I've applied for renunciation, what about you?", and I could no longer hold on to my own decision. It seemed to me that the only way I could keep my citizenship was either to keep on pretending that I had done so or to tell the truth and take the risk of being suspected as "inu" and being attacked and beaten by pressure groups. It was extremely tormenting to me while I held on to my own decision not to renounce my citizenship, and constantly harassed by what-about-you? question I finally went almost mad and decided to apply for renunciation and get it over with for once and all. Mr. Inouye and Mr. Kawasaki who also were teachers in the Kokumin Gakko also told me that I better renounce my citizenship or else I'd be beaten by gangs and then the WRA would see that I was sent out of camp alone to face discrimination

9(A) continued:

and persecution in a new area by anti-Japanese Caucasians and that if I was separated from my father I'd never see him again and that if I knew what was good for my own safety and to avoid separation from my father and trouble in Japan I better do it. They said Japanese military and police authorities would mistreat me and also our family if I arrived in Japan as an American citizen. They said the Dan would treat me as an inu and informer in camp and I'd get beaten by some gang members. I had to make up my mind to renounce because of all the pressure put on me. My father constantly said I must do it to make sure of my safety and so that we wouldn't be separated. I held off long as I could but as so many people came and asked me if I had signed for the forms I got more afraid every day that I'd be harmed if I didn't and that I'd be separated from my father.

9(B):

I answered the officer who questioned me as best as I could. He spoke English and I didn't have a good knowledge of English and there wasn't anyone to interpret for me. I believe he asked me if I wanted to go to Japan to live and I answered Yes and he asked if I was loyal to Japan and I said Yes. I didn't want to answer Yes to questions like that but I was scared that if I didn't that my renunciation would be rejected and then it wouldn't be long before the WRA made me relocate all by myself during the war while people discriminated against us and I wouldn't be able to earn a living or live in peace. I was afraid my father would be kept in camp until he was sent to Japan and I'd not be able to take care of him and we might be separated forever if I didn't renounce. Father wanted to make sure my sisters and I didn't leave camp and that if he was repatriated that we must go with him. During this time the Dan leaders were conducting big demonstrations and drilling and blowing bugles and keeping everyone in fear of harm unless they renounced. Mr. Doi, Mr. Kadowaki, Mr. Kubo and Mr. Yabu who were leaders were spreading around the word that everyone had to give disloyal answers to the hearing officers' questions or else renunciations would be rejected and those who were rejected sooner or later would be forced out to relocate by the WRA and be separated from alien parents who would be kept in camp until repatriation time. Also they spread word that if citizens wanted to stay with alien parents they had to renounce and be classed as aliens so the Justice Department would keep them in camp with alien parents. Those leaders were in camp at the time of my hearing and they checked up on everyone to see who renounced and who didn't and they said they would see that inu informers got what was coming to them. Worrying about these things each day and as the pressure they put on us I got into such a poor mental condition with fear that I was on the verge of a nervous breakdown. I had asked one of the persons in the Social Welfare Department if I could be sent out of the Tule Lake Center to another camp without anyone except my father and sisters learning about it but was told that I couldn't get transferred to another camp. So I had to go through with my hearing and renounce even though I didn't want to do it. Only by doing this could I get any relief from my fears and worries.

9(C):

It was during this period of time that the Dan leaders put the most pressure on everybody and the leaders in my block were very active.

9(C) continued:

As I had never attended any Dan meetings or taken morning exercises with them or had my hair cut short like the members did I was called an informer and an inu and been told that I had to renounce if I knew what was good for me. Mr. Doi said that if I didn't I'd be beaten by some of the gangs and that I'd be separated from my father and be sent out to relocate without a chance to earn a living or live in peace because of public hostility to Japanese and that if I didn't want to be separated from my father I had to renounce and that I better do it for my own good or else I'd be treated in Japan as an enemy of Japan and wind up in jail or a concentration camp. My father insisted that I must renounce so that I would be sure of not being separated from him and so that I could stay in camp with him and my sisters and not have to leave the camp and settle outside during the wartime and risk not being employed and risk being left behind when he was sent to Japan. Father steadily kept at me to renounce to avoid family separation and to make sure of my own safety in camp and avoid trouble when we were sent to Japan. I believed that only by renouncing could I live in peace in camp and no longer be called an inu and informer and wouldn't be in any more danger from the Dan groups and that I wouldn't be separated from the family and I hoped that somehow the war would come to an end and that maybe the Government then would let all of us go home and start life over again. Mr. Doi, Mr. Kadowaki, Mr. Yabu and Mr. Kubo checked on me to see if I was renouncing and everytime any of them questioned me I grew more afraid to refuse as I feared for my safety.

9(E):

I did not know what I could do until we were given legal advice by Mr. Collins in the camp. On September 17, 1945, I wrote a letter to Mr. Edward J. Ennis asking to regain my citizenship and telling that I was not in a normal state of mind at the time I renounced and asked to retract the statements I made at my renunciation hearing. Until we received Mr. Collins' advice I thought there was nothing I could do about cancelling my renunciation as I had heard that a number of persons had written the Justice Department asking to cancel their renunciations but that they had received letters they couldn't.

(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:

Mr. Doi and his followers said everybody in the block should join to prepare for life in Japan and that if I didn't I'd be treated as an inu and an informer.

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

I never took part in any of their affairs at all. I didn't have enough courage to go and openly state I wanted to resign because I was afraid of the threats that I'd be treated as an inu and informer.

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

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:

See attached sheet

(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.

(B) If you are in Japan, have you since you returned to Japan taken any action to resume or acquire Japanese citizenship?
If you have, state nature of action taken and reasons therefor. Answer Yes or No

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
Answer Yes or No
on.....

(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. **I reported to my Local Draft Board on being released from detention and was not called afterward because I was over the age limit.**

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

/s/ Tatsumi Yamamoto

(Signature in full of applicant)

Subscribed and sworn to before me this 5th day of February, 19 60

(NOTARY SEAL)

/s/ C.L. White, Notary Public for
County of San Mateo, State of
California

My Commission Expires Oct. 6, 1963

CONFIDENTIAL

Committee No. 2276

(For Use Only of My Attorney)

Atty. No. _____

Name (type or print) YAMAMOTO, TATSUMI

Block No. 4514-A

Sex: Male X Female _____

Age: 28 years Date of Birth: Month: April Day: 2, Year: 1917

Place of Birth: (City) Agnew (County) SANTA CLARA State) CALIF.

Permanent residence address at time of evacuation: 65 WILMOT ST. SAN FRANCISCO, CALIF.

Occupation at time of evacuation: GARDENER

Have you "dual citizenship"? YES.

Did you ever have "dual citizenship"? _____

If you have or have had dual citizenship, who registered you as a dual citizen: PARENT When: AT BIRTH.

Where: AGNEW, SANTA CLARA COUNTY, CALIF.

Did you ever take any steps to cancel dual citizenship? NO.

When: _____ Where: _____

What steps were taken to cancel it? _____

On what date did you sign a form renouncing your U. S. citizenship:

Month: ABOUT JAN. Day: _____ Year: 1945

Were you under 21 years of age at the time you signed that renunciation form? NO.

Was there a hearing officer present when you signed? YES.

What was his name? DO NOT KNOW.

Did you have a hearing on the matter at that time? YES.

Did anyone represent you at that appearance or hearing? NO.

If so, who? _____

Did you attend that hearing alone? YES. If not, who went with you? _____

Have you received a letter approving your renunciation? YES.

If you have, what date does it bear? MARCH 22, 1945

On what date did you receive the letter of approval? APRIL, 1945

Who signed that letter of approval? HERBERT WECHSLER, ASSISTANT ATTORNEY GENERAL. (Attach the letter of approval and the envelope.)

Did you write a letter revoking your renunciation before you received a letter approving your renunciation? NO. YES.

If you did, what date did you send that letter in the U. S. mail? SEPT. 17, 1945.

Have you a copy of that letter? YES.

(If you have, annex it to this form)

Since receiving a letter from the Attorney General's office approving your renunciation, have you sent a letter to that office or to the Attorney General revoking your renunciation? NO.

What date did you send that letter revoking your renunciation of U. S. citizenship? WILL SEND FORM LETTER FEB. 20TH.

(If you have a copy of that letter revoking your renunciation, annex it to this form.)

Have you served in our military forces? NO.

If so, what date did you enroll? _____ When were you discharged or released from military service? _____

What type of discharge did you receive? _____

What was your last draft classification? 4A

Did you refuse to be drafted? NO.

Are you or have you ever been a member of the Hoshi Dan, the Hokoku Dan, Seinen Dan or similar organizations while in camp, either becoming such by intimidation, coercion, or otherwise? YES.

Are your parents U. S. citizens? NO.

What are their names: WATARO YAMAMOTO (FATHER)

Have they been released from detention? YES

Have they been relocated? YES.

What members of your family, if any, are serving or have served in the military forces of the U. S.? NONE.

Have you registered as an "alien" under the Alien Registration Act of 1940? YES. When: OCT. 8, 1945

Where: TULE LAKE CENTER. Who was present with you at that time, if anyone? NONE. Were you represented by

anyone at that time? NO.

Was any hearing given to you at that time? NO.

Who registered you, if you know? DO NOT KNOW.

Did you protest registering as an alien? NO.

Did you write your protest on the form? NO.

Did you file a letter of protest with the registering officer?

NO. (If so, annex a copy of the letter to this form.)

Have you signed non-repatriation form asking to stay in U.S.? YES.

Have you filled out a Department of Justice Repatriation form asking to be sent to Japan? NO. If you did, when? _____

Where: _____ Before whom did you appear to sign that repatriation form? _____

Did anyone represent you at that time or were you alone? _____

Were you given a hearing by anyone on the question of signing the repatriation form? _____

If so, by whom? _____

Did you protest signing that Repatriation form? _____

Did you write the protest on the form? _____

Did you file a letter of protest with the registering officer at the time you signed it? _____

What was the name of the officer present when you signed, if you know? _____

When, if ever, did you fill out a repatriation form for W. R. A.

Social Welfare? MARCH, 1944

When did you send a letter cancelling that request? SEPT. 1945.

Do you own any agricultural land, a home, or commercial property in the U. S.? NO If so, where? _____

The following space is for any remarks you care to write:

(FATHER)

WATARO YAMAMOTO AGE 65 RELOCATED TO
SAN JOSE, CALIF.

MRS. FUJIKO MURATA AGE 30 (SISTER) RELOCATED
TO PHILADELPHIA, PA.

(SISTER)

MASAKO YAMAMOTO AGE 23 RELOCATED TO
NEW YORK CITY, N. Y.

Date: FEB. 19, 1946

TATSUMI YAMAMOTO

4514-A

(Name)

jd XI-2-A July 4245
PM 45
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. Tatsuomi Yamamoto
- b. Male? Female? Maiden Name? _____
- c. Birth place? Agnew, Calif. Birth date? April 2, 1917
- d. Present address: 101 Oak Avenue
Redwood City, Calif.

PRELIMINARY QUESTIONS

- 1. Where did you live before evacuation? San Francisco, Calif.
- 2. What was your occupation before evacuation? gardner
- 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? mother deceased - father in San Francisco
Were they aliens? yes
What were their ages at the time of evacuation? father 62 or 63
Were your parents both evacuated also? yes Was either of them in ill health while in a WRA Center? yes Was either of them hospitalized while in a WRA Center? no
If so, when and in what Center? he had mite trouble
Were you or any other members of your family in ill health while in a WRA Center? no
If so, state who was, and, if hospitalized, state when, for what period of time, and in what Center? _____
- 5. When and where were you married? June, 1955 at Redwood City
What is the name of your spouse? Yayuko.
Is your spouse (wife or husband) a U. S. citizen, a renunciant or an alien? U.S. citizen
- 6. What are the names, birthdates and birthplaces of your children? Kenneth - April 16, 1956 at Redwood City
- 7. What members of your family were evacuated with you? father, 3 sisters
& myself
- 8. State what members of your family (spouse, mother, father, brothers, sisters or children), were in Japan during the war? step-mother & 1 brother

9. Who of them, if any, were U. S. citizens? some
10. Did any of them serve in the Japanese armed forces? (Tokiko Manned Lt is now a W. 1st Lt J. A. H.)
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? some What amount did you receive in settlement of your claims? _____ Did your parents suffer any property losses by reason of evacuation? yes If so, for what amount did they file claims? some 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? _____

Re: LEAVES

14. Did you apply for "short term", "seasonal work", "indefinite leave", "student's leave" or "relocation" while you were in a WRA Center? at assembly center
When did you make that application? went to apply to go to school
In what camp were you at that time? about 2000 after in Japan
- Were you denied leave? yes By whom? WCCA - said so
refused as I was Kibei
- What reasons were given to you for denying your application? _____
15. Did you go out for seasonal work or on any leave clearance? yes When and where did you go and for what period of time? Idaho - Pleyton
fall of 1942 - for about 2 months
- What type of work did you do? sugar beet tapping
- Did you experience any discrimination or persecution while on leave? no If so, state the experience. _____
- To what Center did you return? Japan

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 persecution.

none - it is my vague

What happened to them?

When and where did the occurrences take place?

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?

Sanjoran

18. To what WRA Center were you next transferred?

Japan Relocation; to Sapporo Shusho Lake Center - Dec, 1943

19. In what Block did you live there?

Block 45 - July 45

With whom did you share quarters there?

*Japan - with family -
Sule - father + 2 sisters*

20. In what Camp were you when you applied for repatriation to Japan?

Sanjoran Assembly Center

21. Did you make that application *before* or *after* you answered the Army Questionnaire in February or March, 1943?

When did you make that application?

July, 1942

Did you personally make that application? *no* If not, who did?

father

Did any of the following persons also make applications for repatriation to Japan?

Your husband? wife? 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?

at Sanjoran Assembly Center

Did they then fear that the government intended to deport all aliens to Japan? *yes*, 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? March, 1944 at Tule Lake

23. What members of your family pressured you into applying for repatriation to Japan?

father
What did they say to you to get you to apply for repatriation? Since we are in camp - we cannot live like a human being and our time are wasted

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. Langham - they were members of Tule Lake Center. Mr. Dai-Issei, Mr. Yabu Issei

If those persons were leaders or members of any organization state the name of the organization. were Kibei club leaders

What did those persons tell you to get you to apply for repatriation? at Tule was told that I might be segregated

25. What did you then believe would happen to you if you did not make an application for repatriation to Japan? I was worried of camp life, and I felt I had to do what others were doing

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.? Yes; in an area hostile to Japanese? Yes; that you might be drafted into the armed forces? Yes; that you would be separated from alien members of your family you believed would be deported to Japan? Yes

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 a Kibei? Yes; or that it intended to deport you to Japan because your parents were there? Yes; 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? Yes; and that they wanted you to be with them and not be separated from them? Yes

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? Japan

Was the Questionnaire you answered the Army Questionnaire or the WRA Application for Leave Clearance, if you remember? Army

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? yes. Who were the family members who did this? father

What did they say to you to get you to answer "No" to those questions or to refuse to answer those questions? since we had applied for repatriation this had been the only way to go - also I have not been treated like a

Did you give a "No" answer to those questions or refuse to answer them because your father? mother? brothers? sisters? or other family members?

yes 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? yes mother? brothers? sisters? yes 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? yes

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? 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? many people

urged me - I cannot recall - 2 factories where present in Tokyo

What did those persons say to you to get you to give "No" answers to those questions or to refuse to answer those questions? disloyal people - said all the Kibei must be the main reason for evacuation were pointed out to me

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 feared I might be harmed

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? family be mistreated

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? yes

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? yes; or be forcibly relocated in the U. S. while the war still was going on? yes Did you fear that if you were to be drafted you would be discriminated against and be persecuted in the armed forces? yes Did you fear that if you were drafted? yes or relocated? yes you would be permanently separated from members of your family who were to be repatriated to Japan? yes; from what family members did you fear to be separated? father & 3 sisters

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

all the Kibei & Issei and so.

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? father

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? Remons

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?

Remons

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? yes Name the group and its leaders or members from whom you feared this danger? Kibei group

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.? yes or opposition to the pressure groups? yes or for giving "Yes" answers to Questions Nos. 27 and 28? yes If so, state the names of the persons who were attacked.

Chun Ohta & Rev Kawamura

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? Parents

44. Did you give "No" answers to Questions 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? I do not know 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? I do not recall

46. When and where did you first register for the draft? San Francisco
Oct. 1940.
What classification did you first receive? 1-B Did you ever receive a 4-C (alien enemy) classification? no When did you receive that 4-C classification? _____

In what Center were you when you received it? _____
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? _____

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 would be relocated safely? Were 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? yes
To what Draft Board? San Francisco
What draft classification did you finally receive? 4-A - 11/45
After your release from camp did you volunteer for service in our armed forces? no
Were you drafted into the armed forces? no. When; into what branch?; what period of time did you serve?; where did you serve?; what was your Serial Number? Have you received an Honorable Discharge from such service?; what is the date of that Discharge?

Re: MEMBERSHIP IN ORGANIZATIONS

50. Were you at any time a member of the Hoshi Dan? yes; Seinen Dan?; or Joshi Dan?; at the Tule Lake Center? yes When did you become a member? How long were you a member? lived in only in name only When did you stop being a member? I quit left alone In what Block did you live at the time you became a member? 45 What was the name of your Block Manager? Ono With whom did you share living quarters at the Tule Lake Center? my family What organizations were active in that Block? Hoshi Dan, Seinen Dan

What were the names of the leaders of the organizations in your Block? Mr. Dai-Issui, K. Kubo-Issui, S. Kadowaki-Kibei, G. Yabe-Issui, C. Tomemoto-Kibei, Kideuchi Dai-Kibei

51. Was your father? no or mother? no a member of any organizations? Did they persuade you to become a member? yes What did they say to you to persuade you to become a member? he said I would be best to get in merely in name - as I would not be beaten and called "ame"

What other members of your family were members of the Hoshi Dan?; Joshi Dan? none; Seinen Dan? Why did they become members?

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? Mr. Dai-Issui

53. What did they tell you to persuade you to become a member? I could register earlier, & I will be accepted as a Japanese
What did they say would happen to you if you did not become a member? would be called "uncle" & be beaten.

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

55. What office, if any, did you hold in the organization? none

What duties did you perform? _____

How did you become an officer? _____

When did you become an officer? _____

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

What duties did you perform as an officer? _____

As a member did you attend any morning calisthenic exercises? none Approximately how often did you join in the calisthenics? _____

Did you attend any of the organization's lectures? none Approximately how many lectures did you attend? _____ What was the nature of those lectures? _____

Did you participate in any of their marching demonstrations? none If so, how many? _____

Did you attend any other meetings of the organization? none Where and how often? _____

56. Did you tell anyone you wanted to drop membership? no - I just left it State the names of the persons you told you wanted to drop membership. alone

Did anybody warn you that you could not withdraw from membership? yes Who gave you such a warning? Mr. Dai-ssai

What did they tell you would happen if you dropped your membership or tried to drop membership? would be at q. quarters

Had you learned that anyone who tried to drop membership had been threatened or had been beaten up for trying to drop membership? yes Who, if you know, was beaten for trying to do it? I do not recall their names.

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? Nishi-dan people

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? members.

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? yes Who told you this? members.

Did you fear that if you dropped membership your parents who were to be sent to Japan would get in trouble there? yes.

60. Did you have your hair cut short or shaved? no Did you wear any insignia of the organization and, if so, what insignia?

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 was in Stockade 2 or 3 days when I came to Tule from Leupp, Arizona

62. What was the nature of your employment and where did you work while you were in Tule Lake? laughed out loud at Kohunin Gakko at Bldg 5

What were your working hours? 8-5 Were you working while you were a member of any organization at Tule? yes What were the names of some of your fellow workers? Ueno - principal; Nanguwa, Kawasaki, Inouye,

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? yes Who was? Netomi
murdered - also Pai was beaten in Stockade
When? By whom? - this was during the hunger strike

Why was he in Leupp?

Re: REQUESTS FOR FORMS UPON WHICH
TO RENOUNCE CITIZENSHIP

64. When did you send a letter to the Attorney General or the Justice Department asking for forms upon which to renounce your citizenship? cannot recall when

(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 will be closed within a year?

no. Did you send it *between* December 21, 1944 and January 29, 1945? no

66. Did you send it *after* the announcement of January 29, 1945, that the Tule Lake Center would be kept open? no

I think I made the request by this time.
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?; (d) fear of threat or harm to yourself? or your wife? or husband? or children? or mother? or father? or other members? of your family from gangs in the Center?; (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? yes Did you read that announcement in the Newell Star? yes; 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? yes Were you afraid of being relocated because you had heard that jobs were scarce? yes, that employers did not wish to hire Japanese and you might not get work to support yourself and your family? yes; that the public was hostile to Japanese and you feared mob violence? yes. If you had been forcibly relocated what members of your family would you then have had to support? father, & 2 sisters

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? never

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? yes. Who told you that this could be done? never

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? father & 2 sisters

72. Were any members of your family 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? father was in fear for my personal safety

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? yes and, if so, from what alien members? father

or from citizen members? yes, and if so, from what citizen members of your family? 2 sisters

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? father

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. Das Issei Kadowaki-Kibei Protestant Samuel Komami

76. What members of your family were in the Tule Lake Center at the time you sent that letter to the Justice Department? father, 2 sisters

What members of your family pressured, threatened or persuaded you to send that letter? father

What did they fear or say to you to get you to send that letter? I would be mistreated by the Japanese any official if I did not renounce my US citizen

77. Did your husband? no wife? no father? yes mother? no brothers? no sisters? no in-laws? no 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? alien

What did such person or persons say to you to force you to renounce your citizenship? same as above

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? yes Who told you this might happen if you didn't renounce your citizenship? father

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

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? none

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? yes Name the persons who told you this. several
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?, husband?, father? yes, mother?, children?, brothers?, sisters? yes, 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? Somebody might be put me in jail or be beaten or repatriated
State what members of your family told you this. father

name

Name the Issei, Kibei and Nisei who told you this and state in what Blocks they lived at Tule Lake and the name of any organizations to which they belonged?

Dai - Issei

83. Did you fear that if you didn't send for the forms and renounce your citizenship that you eventually might be drafted into our armed forces while you were in the Center and thus be separated from your citizen wife?; citizen children?; or other citizen members of your family? *yes* who were in the Center? *yes*. Did you fear that if you didn't send for the forms and renounce citizenship that you eventually would be relocated and then might be drafted into our armed forces and then be separated from your wife?, your children?, other family members? *yes* who would have relocated with you? Who told you these things might happen if you didn't renounce your citizenship?

Remus

84. Did you fear that if you didn't send for the forms and renounce your citizenship that you eventually might be drafted into the army while you were in the Center or after you were forcibly relocated which would result in separating you from alien members of your family who were to be sent to Japan because they had asked for repatriation to Japan and wanted to go there? *yes* or because they believed they would be deported to Japan after the war ended because they feared the Government intended to deport all alien Japanese to Japan? *yes*. Who told you this would happen?

Dai & others

85. Did your alien parents fear that if you didn't send for the forms and renounce your citizenship that you eventually might be drafted into the army and be separated from them when they were sent to Japan? *yes*. Did they tell you this? *yes*. Name other persons who told you this.

Dai & Kadawaki

Did your parents fear that if you served in the armed forces that they would get in trouble with the Japanese Government when they arrived in Japan? *yes*. Did they tell you this? *yes*. Name other persons who told you this.

86. Did any person or persons or group of persons tell you or spread the rumor that if you didn't send for the form and renounce your citizenship you would get into trouble with the Japanese government when you were deported to Japan? *yes*. Name the persons who told you these things, the Blocks where they lived and the organizations to which they belonged.

Who saw people listed above

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.

Father, + 2 sisters

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?

step-mother, + brother

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? *yes*; Kempeitai? *yes*; Army? *yes*; Neighborhood Associations? *yes*; 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? *yes*; internment camp? *yes*; be forced to work as slave laborers? *yes*; 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. *Kawasaki, George Kibei & coworkers.*

What did they tell you would happen to you if you didn't send that letter?

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

Who were the Issei leaders of those organizations?

The Kibei leaders?

The Nisei leaders?

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?

Were you in fear of the leaders of any of the organizations at Tule? yes Were you in fear of the members of any of the organizations? no. Of what organizations were you in fear? Hoshi dan & Seinen dan

of what leaders were you in fear? Dai

of what members were you in fear? none

Why were you in fear? I was afraid as they called "eme" if I opposed them I would be beaten

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? father & sister

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. I forgot -

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? yes Had any of them threatened you? no If so, what were their names and state what they said to you. but to being forced to join the dan was enough threat

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. father & sister

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? no; a spy? no; a stooge? no; an informer? no; a White Jap? no; a traitor? no; kokuzoku? no; or other names? no, for not doing what the organizations wanted you to do? no. What names were you called? but I did not cut my hair so I was viewed with suspicion by eo & waku

Were you in fear of being called such names? yes. What were the names of the persons who called you such names?

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? 10. What were their names?

coworkers & dau people

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? do

State the names of the persons who checked up on you in this manner. not recall

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? do not know. State the names of the persons who did this and whether they were Issei, Kibei or Nisei:

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? yes. Did friends shun or avoid you or refuse to talk to you because you had not sent for the forms? yes. 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?

100. While you were in a WRA Center did the U. S. Immigration Service commence any deportation proceeding against your husband?; wife?; father? no; mother?, for a violation of any immigration law? Did you fear that the member of your family against whom deportation proceedings had been started would be deported from the U. S. to Japan because such person was illegally in the U. S.? Did you fear separation from such person and did the fear that such person would be deported cause you to apply for the forms upon which to renounce citizenship so that you would not be separated from such person?

Re: RENUNCIATION HEARING

101. Name the members of your family besides you who had a hearing on an application for renunciation of citizenship. Husband?; wife?; brothers?; sisters?; other family members?

Did you have your hearing *before* the renunciation of your wife?; husband?; brothers?; or sisters? same time. Did you have it on the same day as your wife?; husband? On what date did you have your renunciation hearing?

Was your hearing officer a man? yes; a woman? Did you have an interpreter at your hearing? no. Did you need one? yes.

102. At your renunciation hearing did you tell the hearing officer that you wanted to renounce because you were loyal to Japan, or that you wanted Japan to win the war, or that you were against the U. S. or make other statements indicating loyalty to Japan or disloyalty to the

U. S.? [?]..... What, in substance, did you tell the hearing officer as reasons why you wanted to renounce your citizenship? Learned nothing

Name the persons who coached you and told you what you were to say at your hearing to make certain your renunciation would be approved and state whether they were Issei, Kibei or Nisei. heard rumors - father heard rumor

unless renounce it he had guns.

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? as I could not understand my own - I did not actually want to renounce

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?

I felt always fearful & dangerous.

104. Did you fear that if you did and your renunciation was not accepted that you would get in trouble with your parents? yes; other family members?; 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 then in fear of separation from members of your family? yes. From what members?

father & sister

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? Rai, Kadokawa, Kuro, Yaku, etc

.....; in your Block? yes

Were you in fear of them? yes

106. Were you removed from Tule Lake Center to Bismarck? no; Santa Fe? no; When?

.....; with what groups: the 1st, 2nd, 3rd or 4th groups?

What members of your family remained at Tule Lake?

.....; to Santa Fe? none 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.

Toshiko Miyamura nee Yamamoto

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. If you applied for relocation in the U. S. after your renunciation state when you did so.

after the war at Crystal

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? *Tule Lake* Was your hearing officer a man? *yes*; 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? *no*. If you did, state why you did this.

Convincing evidence that I was loyal to Japan

Were the members of your family with you in the same Center at the time of this hearing? *yes*. From what members of your family were you then separated?

father

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

San Jose

Were they then on the WRA or Justice Department free list and eligible for relocation? *yes*. Had they relocated? *yes*. If they had, state when. *Dec 1945*

Did you then fear that members of your family in other camps were to be deported to Japan? *no*. 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? Quailed to Collins
Sept 1947 In what camp
 were you when you were released from detention? Seaboard If any
 of your family members were sent to Japan, state when they sailed for Japan? Dec 1945
 From what port did they sail? Portland What other members
 of the family accompanied them to Japan? Toshiko Miyamura

When were you placed on the "free list"? 1952 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.

Date: April 4, 1957

Totsumi Yamamoto
 Signature

101 Oak Avenue
Redwood City, Calif.
 Address

Area 8-1568
 Telephone Number

AFFIDAVIT (Attached Sheet)--Tatsumi Yamamoto

4. suffering from a chronic stomach ailment for several years and sensing that she was not going to live very long she wanted to see her mother in Japan before she died. Two years after returning to Japan my mother died, and my father, who remained in this country, was unable to call me back to this country until 1931 because he had financial difficulty after my mother's long illness.
5. Music, Drawing, and Physical education.
Seventh and eighth grades subjects then taught:
Arithmetic, Algebra, Geometry, Botany, Zoology, History, English, Kanbun (Study of Chinese compositions), Japanese language, Art, Fencing, Military training, and Physical education.
The above list shows that I took military training in seventh and eighth grades, but I would like to call your attention to the fact that all the subjects were compulsory in Japan then and for that reason I had no choice but to take it or else to give up my desire to get further education entirely.
6. sentries carrying guns. The living conditions there was such that no normal, decent person would be able to tolerate it very long without becoming more or less abnormal in his mind. Regardless of whether there were both male and female members in a family or regardless of whether there were both adults and children, each family was given just one single small room which had no partitions at all and not even a ceiling or a proper wall at one side of the room. I was also concerned about my future and the thought of being confined in such a place and merely wasting my time for the duration, which no one at that time was able to tell how long it was going to last, was simply unbearable to me. I, thus, decided that I must take the first opportunity given me to get out of the camp and applied for the repatriation.
7. that the FBI agent was either trying to kid me or trying to inflict upon me a very cruel mental torture (which it was) by asking me such questions since this questioning was done after my right as an American citizen was disregarded by the forced evacuation and while I was confined in the camp which was guarded by sentries. To me it was like being slapped upon the face, tied down with a rope and surrounded by men with guns, and then being asked whether I liked the man who slapped me in the face. Under such circumstances it was very difficult for me to keep my mental balance and to give reasonable answers. Furthermore, I was at that time still unable to speak or understand English very well, and for that reason I could not ask why such a hearing was being held and make its purpose clear. For the same reason I could not realize how harsh those words and phrases sounded, but the fact is that all I uttered in that hearing were either simple "yes" or "no" as I was unable to express it in English exactly how I felt about those questions. If I gave such answers under normal circumstances I would not even try to explain about it, but I still firmly believe that I have done such a thing only because I was forced into abnormal circumstances and was under severe mental strain. To prove that I was not, and still am not, disloyal to this country or harmful to American people, I would like to mention the fact that I volunteered to do sugar beet topping job in Idaho to relieve the man power shortage and quite peacefully and harmoniously worked with Caucasian people for about three months between September and November in 1942.

because of the abnormal conditions that existed in the Center

At Tokyo I had an ~~initial~~ interview with the FBI. This interview was held soon after I returned from sugar beet contract; it was on or about May or June, 1943

① FBI asked me whether I prefer Japanese or American victory? I said Japan

② Q If the Emperor order to sabotage or kill woman & children would I do it?

A. When I am confined in a camp I cannot do such a thing.

③ Q If outside I was outside would I do it?

A. Yes

④ Asked about dual citizenship?

Q Why I did not renounce?

A. I said it was convenient to have it.

I explained these things as I was quite perturbed by the interview. I had been out for 3 months, and have not done anything to disrupt the war effort and was very discouraged by this type of answer.

I wanted to say I assisted the US war effort by harvesting sugar beet, but I was unable to express myself.

The FBI prepared a statement & I signed.

All my answers were in Ypn No.

I was sent to Leupp, Arizona on or about May or June, 1943 - & spent 7 months

Then transferred to Tule Lake, where
my family ~~had~~ was segregated.
It was ~~there~~ ~~early~~ ~~part~~ about Dec, 1943
or after the Nov, 1943 incident.

6. ing guns. The living conditions there were such that no normal , decent person would be able to tolerate them very long without soon becoming frantic in finding ~~the~~^{the} way to be freed from that sort of confinement. Regardless of whether there were both male and female members in a family or regardless of whether there were both adults and children, each family was given just one single small room which had no partitions at all and which did not even have a ceiling or a proper wall at one side of the room. I was also concerned about my future and the thought of being confined in such a place and merely wasting my time for the duration, which no one at that time was able to tell how long it was going to last, was simply unbearable to me. I thought by applying for repatriation I was given the first and the only opportunity to get out of the camp, and, thus, decided to apply for it.

Tatsumi Yamamoto

Atth

Письмо № 1

In your proposed answer to question 6 you state that you made application for repatriation to Japan ~~about~~ *about* July 1942. However, ~~the questionnaire~~ the questionnaire you filled out for me on Feb. 19, 1946, states that you made such an application in March, 1944, and the notice you sent to the State Department also shows that you made such an application for repatriation in March, 1944, at Tule Lake. Therefore, if you also made such an application in March, 1944, I believe you should state this also in your answer to question 6, and you can state that you cancelled it on September 25, 1945. (I have a copy of the cancellation notice you sent to the Swiss Legation). Further, if your father was with you in camp and ~~proposed~~ he had requested repatriation to Japan and wanted you to do the same thing so that you would not be separated from him you should state this fact also as being a ^{those} cause for your having made applications for repatriation. If you were in ~~for~~ *for* fear of being separated from your father who was about ~~60-62~~ 62-64 years of age you should state so.

In your answer to question 8(B) you mention the Issei named Doi who pressured ~~by~~ you to become a member. Did anyone else pressure you to become a member? [?] If so you should state the name of such person or persons. Further, if your father was with you in Tule Lake at the time and advised you to let your name be listed as a member because ~~he~~ he believed it would protect you from harm you should state so.

In your answer to question 9 (A) I believe you should

~~state what it was that Doi said to you that caused you to~~

~~state what it was that Doi said to you that caused you to~~
state what it was that Doi said to you that caused you to fear that you would get in trouble and might be harmed if you didn't send a letter to the Justice Department and ask for the forms upon which to renounce citizenship. You should also give the names of other persons, Issei and Kibei, who said things ~~to you~~ or did things to cause you to fear that you would get in trouble with the organization and might be physically harmed in camp if you didn't send such a letter. If your father pleaded with you to do it to ~~save~~ save you from harm, say so. Further, if you at that time feared that your father was going to be sent to Japan because he was an alien who had requested to be sent to Japan and that if you didn't renounce you would be kept here and thereby be separated from him you should state this was one of your fears. If your father pleaded with you to do it so you would not be separated from him you should state this also was one of your fears.

Tatsumi Yamamoto

Typed 3/15/57
read in

4
5

6. Yes. ~~Between~~ 1942 and 1944.

I believe my father applied for my repatriation while we were in Tanpaan Assembly Center ~~about July 1942~~. My father was an Issai and I was a Kisei. He believed and so did I, like most of the evacuees, that Issai were sure to be kept interned until they could be sent to Japan and that Kisei might be sent also. My father did not wish me to be separated from him and I did not wish separation from him. He was 62 or 63 years old. My mother had died.

About March 1944 at Tanpaan ~~with my father~~ I signed a request too under the urging of my father. ~~The~~ ~~reason~~ ~~was~~ ~~the~~ ~~cause~~ of the removal and camp purchase that it was necessary to do so to avoid being segregated and avoid relocating either of which would separate me permanently from my father who was old and dependent on me. There was much talk at the time about the dangers of relocating and ~~that~~ ~~the~~ ~~separation~~ ~~for~~ ~~aliens~~ ~~and~~ ~~probably~~ ~~Kisei~~ ~~for~~ ~~Kisei~~ might be inevitable and we were fearful of being separated. We understood that an application for repatriation would allow us to stay together in camp until and unless we were deported.

7(A) Yes _____

At the Tanforan Assembly Center I applied to leave and go to school soon after we moved there but the WCCA denied we leave because I was a Kibei. In the fall of 1942 I was allowed to leave camp and go to work in Idaho where for about two months I did sugar beet topping and then went to Topaz.

~~The registration had been done in Topaz while I was outside working in Idaho.~~ In Topaz my father put pressure on me that we must do everything to ~~get out of the parent~~ parent we being separated. He wanted me and my sisters to stay with him. The camp had been divided into factions over the registration, and trouble had arisen between them and all sorts of rumors spread over the camp causing fear that the Government had wanted to divide families by getting volunteers for the Army and of forcing citizens to relocate with aliens would be detained for deportation.

Soon after I returned to Topaz from Idaho I was questioned by an FBI agent about loyalty to the United States and to Japan. I was troubled and confused by this hearing as he never told me the purpose why he was questioning me, and by the

7. ~~Content~~ fact that

4. ~~fact that I was unable to make clear the purpose of the hearing as I was~~
at that time still unable to speak or understand English very well. ~~I had~~
~~a very distorted idea about this hearing.~~ I thought the FBI agent was
either playing a joke upon me by asking such questions since this hearing
was held soon after I had returned from my voluntary work outside (sugar
beets topping job in Idaho) and had proved that I was not only a harmless
person but quite helpful to this country's war effort, or otherwise he is
trying to inflict upon me a very cruel mental torture (which it was) by
asking me such questions while I was confined within barbed wire fences,
guarded by armed sentries, ~~and completely lost my freedom.~~ To me it was
like ~~like~~ being slapped upon the face, being tied with a rope and surrounded
by men with guns, and then being asked whether I liked the man who slapped
me in the face. Under such circumstances it was impossible for me to keep
my mental balance and to give reasonable answers. If I gave such answers
under normal circumstances I will not even try to explain about it, but I ~~do~~
~~still firmly believe that I have done so only because I was forced into~~
confinement despite my being an American citizen and only because I was
at that time under severe mental strain which resulted from the abnormal
circumstances which I was forced into. I was also unable to realize at that
time how harshly those words and phrases in my answers sounded because I
still had much difficulty in speaking and understanding English, and the
fact is that all I said in that hearing were either "yes" or "no", rather
vaguely understanding what was asked me, and those answers were written
and composed entirely by the FBI agent who did the questioning. I would
like to stress here the fact that despite how I answered to those questions
that by volunteering for work outside the camp during war time and by
remaining in this country after the war was over I have proved I love
this country and am loyal to the country of my birth.

Being unable to express myself in English the Agent
prepared the statement and I signed it.

7(B) I certainly would have done so if an
opportunity had been given to me.

I had been in line when I registered for the
draft in 1940 in San Francisco and had been placed
in Class 1-B. I kept in touch with my Local
Board while in camp ~~at the~~ and afterward and
my final classification was 4-A.

~~7(C) Copy Off~~

~~8(A) ✓ ✓~~

~~8(B) ✓ ✓~~

~~8(C) ✓ ✓~~

~~8(D) ✓ -~~

~~8(E) ✓ ✓~~

9(A) Copy Off + Had the following 91

The pressure was put on me constantly to do it by my father who did not want me to be separated from him. He, Mr. Dori (Losei), Mr. Radonaki (Kiki) and practically all the Deer people in our flock by their talks, propaganda and threats compelled me to be let be separated from my father and be forced to relocate alone without money, home or a job and would never see my father again and I'd be discriminated against and maybe harmed by Caucasians who were hostile to persons of Japanese ancestry. Being called an ~~enemy~~ alien by so many workers and not actually having anything to do with the Deer and not joining in their activities, not having my hair cut short I was viewed with suspicion and hatred by co-workers

~~and the local residents I was afraid of being
physically harmed if I didn't renounce.~~

9(B) Copy Aff ~~continued~~

~~9(C) ✓✓~~

~~9(D) ✓✓~~

~~9(E) ✓✓~~

~~9(F) ✓✓~~

~~11(D) ✓✓~~

Typed 2/1/60

Tatsumi Yamamoto

1 to 4 inclusive : copy affidavit.

~~Regular school subjects~~

5. Regular school subjects.

6. Yes. ~~1943~~ July 1943; March 1944.

I believe my father applied for our repatriation when we were in the Tanfarand Assembly Center about July 1942. My father was an Issei. He was insistent at the time that the Government would surely deport Issei and Kibei to Japan. He did not want me to be separated from him. He was ~~dependent~~

~~about~~ about 62 or 63 years of age and was not in good health and he was dependent on ~~me~~ me and he did not want me to be separated from him. He believed too that as I was a Kibei that I most likely would be deported ultimately because the ~~camp~~

authorities refused to let ~~some of the Kibei leave camp after they requested to be allowed to leave camp to continue their schooling~~ ^{we leave the camp when I applied to leave} ~~so~~ ^{camp to attend school. The WCCA said they could not leave because I was a Kibei.} ~~so~~ father applied to the Red Cross ~~for~~

for us to be repatriated. I did not wish ~~to be deported~~ and I ~~didn't~~ ^{didn't} wish to be repatriated but father was insistent that I had to ~~do as he ordered~~ ^{accompany him} or else we would be separated ~~and~~ ^{and that} ~~I'd~~ be deported eventually anyway ^{because of being a Kibei}

Handwritten notes:
I believe my father applied for our repatriation when we were in the Tanfarand Assembly Center about July 1942. My father was an Issei. He was insistent at the time that the Government would surely deport Issei and Kibei to Japan. He did not want me to be separated from him. He was dependent on me and he did not want me to be separated from him. He believed too that as I was a Kibei that I most likely would be deported ultimately because the camp authorities refused to let some of the Kibei leave camp after they requested to be allowed to leave camp to continue their schooling so father applied to the Red Cross for us to be repatriated. I did not wish to be deported and I didn't wish to be repatriated but father was insistent that I had to do as he ordered or else we would be separated and I'd be deported eventually anyway because of being a Kibei.

and his Issei friend, Mr. Doi, and others, told him that Issei
were sure to be deported and that father should apply to have me
and my sisters repatriated with him or else we'd be
separated and might never see him again.

After ~~we~~^{me} were sent to the Topaz Relocation Center in Utah
I volunteered to go outside and do farm work to help the defense
effort and was allowed to go out ~~for two months~~ to Clifton,
Idaho, where I worked in sugar beets for about two months and
then returned to Topaz. I do not recall signing for repatriation
at Topaz on July 23, 1943 but I may have done so at the insistence
of my father. I do remember that there were lots of rumors
in camp that children of Issei who were going to be repatriated
had to request repatriation or else face separation from their
parents and that my father and I were worried about our being
separated. So I may have signed there on July 23, 1943, for
repatriation or else my father may have and if either of us did
it was because of the belief that my father and I would be
separated if the request wasn't made. Father wanted to be
repatriated because we had lost everything and he figured he ~~was~~
wouldn't be allowed to stay in the U.S. so he wanted to make sure
that I was sent to Japan with him. ~~He had applied to the~~
~~War Relocation Authority~~
~~to attend school outside but the War Relocation Authority~~

[Handwritten scribbles and illegible notes in the left margin.]

I think that I filled out a repatriation form at the WRA
Social Welfare office in the Tule Lake Center about March, 1944.
At that time my father was insistent that I should do so because
of all the rumors that it was necessary to do it to avoid
our separation because the ~~Issei~~ rumors were that the Issei
would be deported ~~by themselves~~ first and that their children
should apply for repatriation so that they would be sent with
their parents and not be left behind to face deportation at ~~that~~
a later time. Father was elderly and dependent on me and it was
my duty to take care of him and he being afraid of our separation
I was afraid of our being separated too.

After the end of the war when I heard that there was a chance
I wouldn't be deported and that my father would not have to be
repatriated I went and cancelled my request for repatriation

[Handwritten notes in a circle on the left margin:]
Mr. Doi
and Mr. Yabu
who were
Issei friends
of my father
insisted
that my
father had
to separate
from me
I signed in
repatriation

in the Tule Lake Center

on September 25, 1945
as I learned that my father would
not have the opportunity to return and he decided to stay in the U.S.

7(A) Yes. -----

Copy first two paragraphs of his answer. Then add the following paragraphs.

I had registered for the draft at San Francisco, California, in October of 1940, and was willing to serve in the U.S. Army. I was given the classification of 1-B. My mother had died and my father who was about 63 at the evacuation time was dependent on me. He became convinced when we were in the Tanforan Assembly Center that he would be deported to Japan because he was an Issei and he was genuinely frightened all along that he would be separated from me and my sisters unless all of us were repatriated with him. At the time we had to answer the Army-WRA Questionnaire at the Topaz Relocation Center father was very adamant that I must answer No to questions 27 ~~mm~~ and 28 or else it would result in my being permanently separated from him. All sorts of rumors of family separation spread around camp at that time, the Issei saying that they were to be deported and that Kibei would most likely be deported eventually too and that to prevent families from being permanently separated it was necessary for citizen children to answer No to those questions. Even though I had registered for the draft and hadn't been called but had been evacuated I didn't really want to answer No to those questions hoping that somehow the Government wouldn't separate me from my father. I had ~~not~~ been denied the request to leave Tanforan Assembly Center and leave and go finish my schooling because of my being a K_ibei and from that time on I thought that maybe I would be deported eventually even though I didn't wish to be

sent to Japan. At the time of the questionnaire at Topaz a
my father was frightened that if I didn't answer No to those
~~questions which would take me into the U.S. Army~~
questions I would be forced to relocate by myself to face
discrimination in a new area where Caucasians would make life
impossible for me because I was a Kibei and couldn't speak
but only a little English and that it would mean permanent
separation from him. He said I had to stay in camp with him
and that if he was repatriated I had to go with him. Also he
said that the way the people in camp were divided over what
to do there was danger that I would be attacked if I didn't
answer No to those questions. Mr. Chiura Obata who was an
artist and Rev. Kawamoto ~~who~~ were advising people to answer
Yes to the questions and ~~ga~~ some gangs attacked them and father
and many of his friends said it was too dangerous for children
to answer Yes to those questions and risk being attacked and
too dangerous to do so because it was sure to result in
separation of children from alien parents. Father was dead
opposed to my leaving the camp and trying for relocation because
of his fear that it would mean permanent separation from him
and that he wouldn't see me and my sisters again because he would
be sent to Japan. I ~~wouldn't~~ was afraid that if I relocated
from Topaz that I ~~wouldn't~~ wouldn't be able to hold on to a job
because of my lack of understanding of the English language
and because Caucasians would discriminate against me. I hadn't
received much schooling in English, only from the 7th to 9th
grades in the Peter Burnett Junior High School in San Jose,
which was the only schooling I had in the U.S. so I knew that
if I relocated I would have a difficult time making a living
and that if I left camp it would mean permanent separation
from my father. As my father was opposed to my leaving camp

A Mr. Nakamura
and others
made
speeches
that the
questions were
unfair and
that we should
answer No to
questions 27 and
28 or else
we'd be
relocated
in new
States and
face pulled
brutality and
be separated
permanently from
loved parents
who would
be sent to
Japan or
the exchange
ship. Mr
Nakamura
was
more
than
anyone
at the
time

and as he was dependent on me he said I had to answer No to the questions. He and many of his friends said that if I answered Yes to either of those questions ~~that meant I was a traitor~~ and still was sent to Japan with my father that the Japanese government would be supplied with a record of my answers ~~from~~ and would treat me as an enemy of Japan and would ~~me~~ punish me by putting me in a jail or a concentration camp and then I'd be separated from him anyway and wouldn't be able to support him. With all those rumors going around camp and the pressure my father put on me I had to answer No to those questions to avoid family separation.

When I was interviewed by the agent of the FBI in Topaz on March 20, 1943, I was torn by emotion and fear of being separated from my father and of what would happen to him if we were separated and what would happen to me if I had to face being relocated from camp to face ~~the same kind of work~~ discrimination in a new community all by myself and of what would happen to me if I was sent to Japan with my father and of what would happen to him if I was placed in jail or a concentration camp there. There wasn't any interpreter there and I had difficulty in ~~answering the~~ ^{understanding the} ~~agent's~~ ^{agent's} questions because I ~~couldn't~~ ^{didn't know} speak much English. As I remember it he asked me questions and I gave Yes answers I think to every questions he asked me. My father had told me I must make sure that ~~what~~ the answers I ~~gave~~ was to give to the questions must be that I was disloyal to the U.S. or else it would mean that I would be facing relocation all by myself and that it would mean permanent separation from him because he would be kept in camp to repatriation time and then I'd never see him again. ~~I~~ ^{He said I must give my answers that} I don't remember just what the questions were that the agent asked me but if he asked me if I was loyal to Japan, that I wanted to return to Japan

The agent didn't speak Japanese and I didn't understand or speak much English as I had only a little understanding of English.

He would get me in trouble or prevent me from seeing my father sometime.

and would enter the Japanese army and would fight against this country, and that I would commit sabotage against this country if ordered to do so by the Japanese emperor and similar questions I must have answered Yes to all of them. ~~These questions~~
~~didn't mean I was disloyal to the United States and didn't have any feeling of loyalty to Japan.~~
~~much in English.~~

I wasn't disloyal to the United States and didn't have any feeling of loyalty to Japan. ~~At that time~~ All I wanted to do was to make sure I wouldn't be separated from my father and wasn't sent out to relocate by myself and in ~~any~~ case I was going to be sent to Japan I didn't want to ~~have~~ be punished there for making statements that would result in my being put in a jail or a concentration camp. If it hadn't been for my fears that I had to answer Yes to such questions to avoid being relocated all alone and separated from my elderly father who needed me to look after him I wouldn't have answered Yes to those questions.

7(B) ~~Yes~~ Yes.

If it hadn't been for my father's pressure and my fear of being separated from him ~~in any way~~ and of being sent out to relocate all alone I would have been willing. I had registered for the draft in Oct. 1940, and had been willing to serve if called into service by my draft board. I didn't want to volunteer for the Army while I was held in camp as if I was an alien and I didn't want to be permanently separated from my father who was old and infirm and needed me to look after him. When the camp authorities told us we could volunteer to leave camp and work ~~in~~ on farms to help out the national defense effort I volunteered and went out to Clifton, Idaho, and I thought that would prove I was loyal to the U.S. but still, because I was a Kibei my application to leave Tanforan Assembly Center to attend school to learn English had been refused. 

~~I was released I reported to my ~~man~~ local draft board in San Francisco and was reclassified 4-A~~

~~I was rel~~

I kept in touch with my draft board and finally was reclassified 4-A and after my release I reported to my local draft board in San Francisco but was not called because of changes in the draft age limit.

7(C) I do not remember hearing that I'd be sent to another camp. But I do remember that if I didn't give the answer No to questions 27 and 28 that I would be sent out to relocate to a new area where I wouldn't be able to make a living because of my poor understanding of the English language and the public anti Japanese sentiment against us and I was afraid of being ~~permanently~~ permanently separated from my father who was old and who constantly told me I must do everything possible to avoid being separated from him as I had to look out for him in his old age.

~~8(A) Copy affidavit.~~

8(B) I avoided becoming a member as long as I could because I did not agree with their ideas and activities. But one day Mr. Doi who was an Issei leader of the Hoshi Dan in our block 45 in the same barracks came and told me that I should become a member. *as I was to be reported to Japan and the Dan was to send information to members that* I told him I wasn't interested in the Dan. But he said that nearly everyone in the block ~~was~~ was a member and that if I didn't become one I would be regarded and treated as an inu (informer and dog) and that I was sure to get beat up and that if I was sent to Japan with my father my name would be reported to the Japanese police ~~authorities~~ and military authorities and would be ~~caused serious trouble~~ in serious

as I was to be reported to Japan and the Dan was to send information to members that

trouble and my father would be questioned about me and that I probably would be put in jail or a concentration camp. He said the only way I could live safely in the block was by agreeing to become a member and that if I knew what was good for me I wouldn't run the risk of being beaten as an inu. Then my father ~~was~~ told me that as nearly everyone was a member that I better agree to become a member for my own safety, that I better not be stubborn about ~~the~~ joining or else I'd be called an inu and be attacked by one of the gangs and that I'd be reported by the Dan leaders to the Japanese authorities if I didn't and that would make trouble for him in Japan and that I'd

~~most likely be put in jail or a concentration camp~~

be in serious trouble with the Thought Control Police and military authorities in Japan. Other persons in the block repeated these same warnings and because ~~of~~ of repeated urgings from my father that I must join for my own safety I told him that I would so ~~he told Mr. Doi that~~ when Mr. Doi approached him again and again he told him that I agreed to become a member. That is how I came to be a member. It was not of my own choosing but because of the pressure put on me by my father and by Mr. Doi and others in the block.

8(C) I never once took part in any of the Dan's activities. I didn't participate in their early morning calisthenic exercises or attend any of their meetings. I never wore ~~the~~ a sweater or the insignia of the Dan and I never had my hair cut short like they did and I never took part in any of their demonstrations. ~~I was given a WPA certificate to teach in the WPA garage~~

~~I was given a certificate to teach in the WPA garage~~
me a Certificate to teach in
~~the Kokumin Gakko (School) in Block 5 and I worked there from 8 A.M. to 5 P.M. teaching arithmetic in Japanese to children.~~
at that time

8(D) I was not a real member but only a nominal member and I did not once join in any of their activities and did not wear any insignia or have my hair cut short and I was not ~~removed to an internment camp~~

sent to Bismarck or Santa Fe *like the real members were.* ~~for being a member.~~

8(E) Mr. Doi and his followers said everybody in the block shall join the program for life in Japan and that if I didn't I'd be treated as an inner and an informer

8(F) I never took part in any of their affairs at all. I didn't have enough courage to go and openly state I wanted to resign because I was afraid of the threats that I'd be treated as an inner and informer.

Handwritten scribbles and initials in the top left corner.

9(A) Copy 2nd paragraph of his ~~an~~ answer in the affidavit.

Then copy the 1st paragraph in his answer in the affidavit. and add to this paragraph the following:

Mr. Inouye and Mr. Kawasaki who also were teachers in the Kōkumin Gakko also told me that I better renounce my citizenship or else I'd be beaten by gangs and then the WRA would see that I was sent out of camp alone to face discrimination and persecution in a new area by anti-Japanese Caucasians and that if I was separated from my father I'd never see him again and that if I knew what was good for my own safety and to avoid separation from my father and trouble in Japan ~~in~~ I better ~~to~~ do it. They said Japanese military and ~~the~~ police authorities would mistreat me and also our family if I arrived in Japan as an American citizen. They said ~~I would be mistreated in camp and the Dan would~~ treat me as an inu and informer in camp and the Dan would ~~be~~ I'd get ~~be~~ beaten by some gang members. I had to make up my mind to renounce because of all the pressure put on me. ~~and~~

My father constantly said I must do ~~an~~ it to make sure of my safety and so that we wouldn't be separated. I held off long as I could but as so many people came and asked me if I had signed for the forms I got more afraid every day that I'd be ~~beaten~~ ~~beaten~~ if I didn't out that I'd be separated from my father.

9(B) ~~XXXXXXXXXXXXXXXXXXXX~~

I answered the officer who questioned me as best as I could. He spoke English and I didn't have a good knowledge of English and there wasn't anyone to interpret for me. I believe he asked me if I wanted to go to Japan ^{to live} and I answered Yes and he asked if I was loyal to Japan and I said Yes. I didn't want to answer Yes to questions like that but I was scared that ~~if~~ if I didn't that my renunciation would be rejected and then it wouldn't be long before the WRA made me relocate all by myself during the war while people discriminated against us and I wouldn't be able to earn a living or live in peace ^{and} ^{my} father would be kept in camp until he was sent to Japan and I'd not be able to take care of him and we might be separated forever. ^{My father wanted to} Father wanted to make sure my sisters and I didn't leave camp and that if he was repatriated that we must go with him. During this time the Dan leaders were conducting big demonstrations and drilling and blowing bugles and keeping everyone in fear of harm unless they renounced. Mr. Doi, Mr. Kadowaki, Mr. Kubo and Mr. Yabu who were leaders were spreading around the ~~word~~ word that everyone had to give disloyal answers to the hearing officers' questions or else renunciations would be rejected and ~~those~~ those who were rejected sooner or later would be forced out to relocate by the WRA and be separated from alien parents who would be kept in camp until repatriation time. Also they spread word that if citizens wanted to stay with alien parents they had to renounce and be classed as aliens so the Justice Department would keep them in camp with alien parents. Those leaders were in camp at the time of my hearing and they checked up on everyone to see who renounced and who didn't ~~and they said they would see~~ ~~XXXXXXXXXXXXXXXXXXXX~~ ~~XXXXXXXXXXXXXXXXXXXX~~ that inu informers got what was coming to them.

Worrying about these things each day and as the pressure they put on us I got into such a poor mental condition with fear that I was on the verge of a nervous breakdown. I ^{had} asked one of the persons in the Social Welfare Department if I could be sent out of the Tule Lake Center to another camp without anyone except my father and sisters learning about it but was told that I couldn't get transferred to another camp. So I had to go through with my hearing and renounce even though I didn't want to do it. Only by doing this could I get any relief from my fears and worries.

9(C) It was during this period of time that the Dan leaders put the most pressure on everybody and the leaders in my block were very active. As I had never attended any Dan meetings or taken morning exercises with them or had my hair cut short like the members did I was called an informer and an inu and been told that I had to renounce if I knew what was good for me. *Mr. Gov said that* ~~and that~~ if I didn't I'd be beaten by some of the gangs and that I'd be separated from my father and be sent out to relocate without ~~an~~ a chance to earn a living or live in peace because of public hostility to Japanese and that if I didn't want to be separated from my father I had to renounce and that I better do it for my own good or else I'd be treated in Japan as an enemy of Japan and wind up in jail or a concentration camp. My father insisted that I must renounce so that I would be sure of not being separated from him and so that I could stay in camp with him and my sisters and not have to leave the camp and settle outside during the wartime and risk not being employed and risk being left behind when he was sent to Japan. Father steadily kept at me to renounce to avoid family separation and to make sure of my own safety in camp and avoid trouble when we were sent to Japan. *Believed that only by renouncing* ~~I hoped that somehow if I renounced~~

I could live in peace in camp and no longer be called an inu and informer and wouldn't be in any more danger from the Dan groups and that I wouldn't be separated from the family and I hoped that somehow the war would come to an end and that maybe the Government then would let all of us go home and start life over again.

9(D) leave blank

Mr. Doi, Mr. Kadonaki, Mr. Gabe and Mr. Kato, advised me to see if I was signing and signing any of those questions and I guess none of them were signed.

9(E) I did not know what I could do until we were given legal advice by Mr. Collins in the camp. On September 17, 1945, I wrote a letter to Mr. Edward J. Ennis asking ~~that~~ to regain my citizenship and telling that I was not in a normal state of mind at the time I renounced and asked to retract the statements I made at my renunciation hearing. Until we received Mr. Collins advice I thought there was nothing I could do about cancelling my renunciation as I had heard that a number of persons had written the Justice Department asking to cancel their renunciations but that they had received letters they couldn't.

11(D) I reported to my Local Draft Board on being released from detention and was not called afterward because ~~my~~ I was over the age limit.

Typed 4/28/58 JJ

TATSUMI YAMAMOTO

1 - 5 Copy aff.

(4) ^{reattached}
_{sheet}

6.

Copy aff.

just #

Insert # from his ltr as marked

copy aff. 3rd #

~~7(A)~~

~~Copy aff.~~

~~and add Insert as marked in his ltr.~~

~~7(B) Copy aff~~

~~7(C)~~

~~Omit aff. answer.~~

uncertain

~~Copy Insert 7(C) from his ltr.~~

~~8(A)~~

~~Type No in column~~

~~— except~~

~~Sokuzo Kiboku Hoshi Dan~~

~~Yes~~

~~8(B)~~

~~Copy paragraph from his ltr~~

~~Copy aff answer~~

~~8 & 9 & 10~~

~~Same as aff~~

wml
notes
he
mentions
name of
Kadwaski -
this name
has been
questioned
by Justice

9(A) ~~Copy aff~~

9(B) ~~Copy aff~~
+ add ~~insert~~ insert from his ltr

9(C) - Same

9(D) _____

9(E) ..

9(F) Copy aff + add insert
from his ltr.

10, 11, 12] Same

Feb. 9, 1959

Memorandum to: Mr. Collins

Subject: Affidavit of Tatsumi Yamamoto
Reject - Second, U.S.

The first affidavit of June, 1957, was prepared by you, and after the rejection, another affidavit of July 7, 1958, was prepared by DP, using additional information furnished by Mr. Yamamoto, and answering Justice Dept. objections.

The Justice Dept. rejected the affidavit for the second time on Oct. 13, 1958.

Your pencil notes, dated Jan. 30, 1959, do not add any new information.

The affidavit is complete and answers the Justice Dept. objections. Although it does not make a direct reference to the hearing of Jan. 17, 1946, where he stated he renounced because he would have been called an informer, there are several references in his affidavit to his fear of being considered an informer, the camp pressure, etc.

From the information now available, there is nothing further to add to the affidavit.

DP

Mr. Yamamoto called
today regarding his
status. (Redwood City)

6/8/59

SS.

6/11/59 - WMC talked to him when he called
again - ew

R-2

5/5/58 Tatsumi Yamamoto R

aff. 6/57 WMC
Q 4/57 (Tex)

New: his ltr 7/58
replies to objections

J. 7/57
Rep. 7/23/42
Interview
statement
Member
R-hq
statement
etc.

2/9/59 A 7/7/58 DP
(his)

J 10/13/58 R-2

~~Re 7-
6
Interview 3/20/48 ✓
8 ✓
9B ✓
by 1/7/48~~

2/9/59 Tatsumi Yamamoto

Aff. of 7/7/58

No. 6. 1942 & 1944

Father; camp life, deportation.

J: app. July, 1942

No. 7: Father; camp trouble; at Japan, FBI questioning -
no inter., gave yes^s & no^s ⁱⁿ ans. & signed statement, etc.

J: inter. FBI - 3/20/43 statements

No. 8: Hoshi dan; camp pressure; took no part.

J: Hoshi dan member

No. 9: camp pressure; father; separation, relocation.

J: —

9B: pressure; necessary to make statements re loyalty

J: statements at hq.

9C: camp pressure

this not
referred to
in Aff.

— J: hq. 1/17/46: re statement of informer

9F: camp pressure; punishment in J;
afraid to be considered informer

wm's notes of 1/30/59 - gone over

1/24/59 Tatsumi Yasumoto

2/9/59:
Aff already
refers to
this
in 8(B).

Didn't see him cut it anywhere.
✓ go to dolls or any letters or
decorations at any time. ✓

Aff.
says taught
arithmetic
8(C).

He taught Teaching in Doi Seiji Yokoyama Sakko
school - WPA continued to teach there.
I taught arithmetic in Japanese
*(Dore teachers
in San
Francisco +
Kamawaki)*

School in U.S.

1931-1934 to Peter Bennett Jr. High School

in San Jose - Sunday. 7th & 9th grades
for 1 1/2 years. Didn't learn much English ✓

Aff refers
to language
difficulty

of language difficulty. This is why probably I did in U.S.

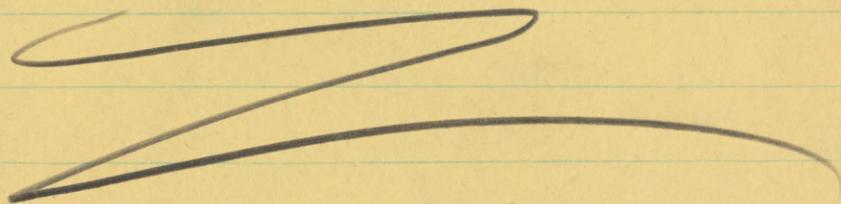
Aff.
names
Doi +
Kadowaki
in 9(A).
+ names
Suzuge
in 9(F)

School in George (Kika) & Shigeo (Kika) Kamawaki (teachers)
pursued in the universe. They lived in San Jose
with mother in Japan.

I stayed in Tokyo. But before the report
I was sent to Capital City

6/29/59 - Yunnan
Tolson's appointment phd.

That Lewis on verge of nervous
breakdown in camp.



4/16/62 Satsumi Claude Yamamoto
Redwood City

p. 1 re 3 clarify

> OK by his
etc

p. 2 (2) why question mark in margin > OK

p. 3, (8) clarify with WMC

> OK

p. 3 (9) clarify

> OK

6/4/64 - Tatum's memo to J.H. Hill has
filed app for naturalization. Will

Keep me informed of progress of case
w/ re examination, etc

3/25/65 - Tatsumi Yamamoto, gold the
filed copy in S.F. to App. of Interrogated

5/14/64
5/15/64

Emp he hasn't heard from
that office yet

2/16/67 Tatsumi
Yamamoto reported that he
will be interrogated in court
on 7/19/67
Bo

Pack said 2/1st