

8:10 FUMOTO, TAKASHI

1947-1961.

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# 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 Takashi Fumoto		Date of Birth March 5, 1918	
2. If born prior to December 1, 1924	(A) Have you ever renounced Japanese nationality? My parents registered it right after my birth and when I found I had dual citizenship, I did not think it necessary to	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?	renounce it	
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 1919	To 1937	Accompanied parents.	
1946	1954	See answer to 10(A).	
5. Give details concerning any formal education in Japan:			
School		Period of Attendance	
Ochiai Grammar School		From 1924	To 1932
Matsumoto Commercial School		1932	1936
Specify subjects studied (attach additional sheet if necessary). Business course			
6. Have you ever made application for repatriation to Japan? Yes. If so, give date. March 1, 1943, and your reasons for so applying: January 30, 1944, Oct. 3, 1945 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? Yes. If so, state when you changed your mind and your reasons therefor: I would have been willing to do so if my family and I could have relocated in the United States without fear, or have some assurance that this could be done eventually, and have protection about our citizenship status.			



(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 answer to question 7(A).

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	
Heimusha 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		4-5 mos.
Hokoku Joshi Seinen-Dan		X	
Sokoku Kenkyu Seinen-Dan		X	
Sokuji Kikoku Hoshi-Dan	X		4-5 mos.

(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:



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

See attached sheet

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

See attached sheet

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

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:

I did not know I could make a request for cancellation until after I came to Japan. I wrote to Mr. Collins and asked to be included in the mass suit.



(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.

I was not disloyal to the U.S. I registered with the draft board and also served in the U.S. Army but the government classified me as an alien enemy so I thought that my citizenship was taken away and cannot be considered as citizen and will be deported to Japan finally.

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

Being under the pressure of the groups at Santa Fe I did not have a chance to think straight as I wish and had to follow them. Matsuda, Seiki, Urokogata and Yamada kept their eyes on me to see I went along.

(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.

I have returned to the U.S. on a Certificate of Identity.

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 March 13, 1941 in the Army; my Serial number is 39004687;  
State the date State the Branch of Service

I still am in such service No; I was released from active duty on Feb. 12, 1942 and received my Discharge  
Answer Yes or No  
on Dec. 31, 1942.

(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.....

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



6:

At the Topaz Relocation Center a number of Issei group were agitating for repatriation. They attacked many people for speaking out against them and for not obeying their wishes. Mr. Obata and Reverend Goto and others were beaten by these gangs for refusing to apply for repatriation. The W.R.A. took Mr. Obata to a hospital outside the camp because of fear he might be attacked and killed while in bed if he was put in the camp hospital. I think Reverend Goto also was removed from the camp for his safety.

I was living in bachelor's quarters in Block 77-C. My roommates were the two Suehiro brothers and Akira Tamura. The younger Suehiro's first name was Yoneo. I do not remember the elder brother's first name. Akira Tamura was an army veteran as I was. While all the agitation was going on my roommates and I spoke against the agitators. One day while I was taking a shower in the public shower room in the block the older Suehiro brother was beaten with clubs by a gang of 5 or 6 Issei and Nisei for expressing loyalty to the United States and opposition to the gangs' agitation in favor of repatriation and for refusing to apply for repatriation. A Kibei who lived in the next apartment found him lying unconscious under the bed and bleeding and had him taken to the camp hospital. When I got to the apartment I saw the blood stains on the floor. I visited him in the hospital. He had been badly beaten and stayed several days in the hospital and later was given living quarters in another section of the camp. He told me the gang had turned off the lights and then attacked and beat him with clubs - that a neighbor next door heard the commotion and opened the door to see what was going on and then the attackers jumped out the window and escaped. During this time the small internal security police force was not able to protect us. After Suehiro was attacked some armed soldiers were called in to guard the block but left in a few hours.

In the messhall in Block 7, Barracks 7, my roommates and I were refused adequate coal supplies for our room in the barracks by the Block Manager because we wouldn't apply for repatriation. I was working in the WRA commissary warehouse and usually got off work late in the evening and then the Issei chief cook in the messhall would refuse to give me any meals for the same reasons and the only place I could get anything to eat was in Block 35 where the man who became my father-in-law would get me some food. Akira Tamura was in the same fix. Frequently he and I would go to Dr. Murata who would get us some food. Even after I gave "no" answers to questions 27 and 28 I was treated the same way because I was suspected of being a spy against them because I was a veteran and had made statements against them. I got the same treatment until I was married on August 31, 1943, and moved with my wife to Apt. 7-B in Block 33. I had to quit several jobs I had in the messhall working as a janitor, because of the way I was treated and finally got a job in the warehouse.

The group calling themselves the "Kokuryukai" (Black Dragon Society) led by a big Issei sumotori wrestler had many members in Topaz and other pressure groups were agitating in Topaz for repatriation. Another group from Hawaii was in control in Block 1, commissary warehouse. As we returned from our jobs in the evening people in our block and Block 1 could call us inu (dogs) and kokuzoku (traitors) and government spies. I was in constant danger from the Issei pressure gangs because I was a veteran and had spoken against them and expressed loyalty to the U.S. The small internal security police force was unable to prevent these threats and attacks. After Suehiro was beaten things got to be dangerous and I knew what would happen to me if I didn't apply for expatriation so I signed the form.



6 continued:

After Suehiro was beaten I received a letter from my parents, my father actually doing the writing, through the Red Cross, saying that my eldest brother had been forced to become an interpreter by the Japanese Army and my younger brother had been conscripted into the Japanese Air Force and he was afraid they would lose their lives in the war. So there was nobody to look after my parents. So I was afraid my brothers would be killed in the war and my parents would be left alone with no one to care for them in their old age. If I was to be kept in camp for the duration unless I was deported to Japan before the war ended I thought I better be sent to Japan where I could take care of them instead of rotting in camp.

Although I was a U.S. citizen and had served in the Army and was let out because I was a Japanese-American and got an honorable discharge and was in the reserve corps, nevertheless I still was treated just like an enemy and was put in a relocation center because I was a Kibei with parents and brothers in Japan. So I thought, like everybody said, I would be deported to Japan because no Kibei was allowed to leave camp and even if I could get permission to leave I was afraid that I would be worse off as people would get to know my brothers were in the Japanese Army and Air Force. It was the general talk at Topaz that if we were to be relocated we wouldn't get any police protection from attacks by white Americans. I was of the belief I probably would be beaten or killed like I heard happened to others if I ever got let out of camp.

A fellow named Takesan whom I became acquainted with in the Assembly Center in Tanforan, California, although we were not in the same barracks in Topaz, would goad me day and night whenever I happen to come across him that I should make application for repatriation and repeatedly asked me if I had done it and chided me that even though I had served in the U.S. Army I was being treated like an enemy and that since I was to be deported anyway the Japanese authorities would surely punish me because I had served in the U.S. Army. He got more belligerent as time went on. So I got to fear this might happen to me too.

After I was taken away from Tule Lake and interned at Santa Fe I was forced by the pressure group there to sign up for repatriation again. Masuda, Waki, Urogata, Yamada were the persons. This meant that I would be repatriated faster so I said on the application that I wanted to see my parents in Japan. When I was sent to Santa Fe, my wife and child remained in Tule Lake. I wanted to be reunited with my family and I believed that the only way I could do so, with safety for all of us, was to go through with the repatriation request. My renunciation hearing was over with and I believed I had no status at all and was not wanted in this country. I believed that since I could only expect to go to Japan, together with my wife and child, that it was a matter of protection for all of us that I make the request so that there would be no risk of reprisals taken against us when we arrived in Japan. When I made the application I said that I wanted to be repatriated, that my loyalty was to Japan and I wanted to join my parents there. I thought it was necessary to make these statements at this time. I had no opportunity to think for myself during this period or even to realize what steps I was then taking, as I felt driven in this direction because of the circumstances I had been living under and the pressure from the group at Santa Fe.



7(A):

I registered for the draft at San Carlos, California, and was drafted in March, 1941, into the Army; I served in California from March, 1941, until February, 1942, and was in the Reserve Corps until I received an honorable discharge.

At first I refused to answer the questions because I had already served in the U.S. Army and swore my allegiance which proved my loyalty. I was called in by the F.B.I. in Topaz five or six times to make an answer. I finally reluctantly answered "no" because I feared that if I answer "yes" that I would be branded as a spy for the Government against the Japanese in camp and my life would be in danger. This suspicion was all the more keen because of the fact that people in camp knew that I had served in the U.S. Army and therefore didn't trust me and hated me. They had their eyes on me, namely, Takesan, the Issei from San Mateo who had been at Topaz, Masami Chikasue (a Kibei, I believe) from Hawaii, and Yamamoto (a Kibei) who used to live in San Francisco. They said my father and two brothers in Japan would be taken care of by the Kempeitai and I would be deported and get what was coming to me if I gave "yes" answers to the questions. They said if I answered "yes" I might get thrown out of camp and as I had no safe place to go and it would become known my brothers were in service in Japan I would get attacked and probably killed as the public feeling against Japanese with relatives in Japan was high. When one of the agents asked me to comment on Pearl Harbor I said I would rather not. I gave that answer because I had my father and two brothers in Japan. I told him I proved my loyalty by swearing allegiance and serving in the Army. He said I couldn't refuse to answer Questions 27 and 28 but that I had to answer "yes" or "no". I know I was alarmed that if I made a comment against Japanese attack on Pearl Harbor and this news leaked out to the pro-Japanese gangs that I would be in for trouble in camp and that my brothers and father might get in trouble in Japan. I believed that I had no choice about being deported sooner or later and that it was a matter of safety all around to write "no" since I had to answer this question.

8(B):

Through the influence of the pressure groups, including the "Tiger Gang" and at that time it was impossible to be in the right state of mind to realize and think clear and straight, I was forced to become a member. I did not know that my name was listed as anything but a member until Mr. Masuda, the heavy-bearded Japanese language teacher, who was the Hoshi-Dan leader, wrote to someone in camp and appointed me chief of Ward 6, because that officer had been sent with him to Santa Fe. Not many more members were left by then because of all being removed to Bismarck or Santa Fe and mostly all was named as an officer by this time. I was never consulted and I never consented or performed any duties. I think this was done by Mr. Masuda just to try to convince people in Tule Lake that the organization was powerful and active even if the leaders had been removed from camp for being trouble-makers.

In our ward there were only about 6 listed members left and we were sent to Santa Fe in the last group in June, 1945. I wanted to have nothing to do with the organization after it got to making so much trouble and drilling and marching all over camp. It seemed ridiculous but it was dangerous to try to drop membership. When I spoke to Masuda about it he said to just try and go ahead and when you get sent to Japan they will take you for an American spy because you were in the American Army and get shot, but if you keep your membership that will prove you were not against Japan. When I learned I was to be removed to Santa Fe I dared not say I wanted to drop because my safety depended upon when I went there among the leaders.



8(C):

I did not perform any duties but I was appointed through Mr. Masuda as chief of Ward 6 after that officer had been sent with him to Santa Fe; see answer to question 8(B).

I never took part in any of the drills or marching demonstrations. I did attend a few lecture meetings but none after the first group of leaders were taken out of camp to Santa Fe right after Christmas of 1944. Before Masuda was removed I told him I wanted to drop membership but he said I better not try it.

8(E):

All the left over members were named officers just by being named by the leaders who were taken away. We could do nothing about it. I did not consent to being named an officer, did not perform any duties and never agreed to accept being an officer. But I heard that Masuda had written to someone in camp and said my name should be put down as an officer in ward 6. In our ward there were only about 6 listed members left when I heard about it and we were sent to Santa Fe in the last group in June, 1945.

8(F):

I wanted to have nothing to do with the organization after it got to making so much trouble and it drilled and marched all over the camp. But it was dangerous to try to drop membership. When I spoke to Masuda about it he said go ahead and try it and when you get sent to Japan they will take you for an American spy because you were in the American Army and you will get shot but if you keep your membership that will be proof that you were not against Japan.

There was no way for me to cancel my name from being listed as an officer by Masuda while he was in Santa Fe as all the leaders and members had been taken away. When I learned I was to be sent to Santa Fe and be deported from there I did not dare to tell anyone I did not want to have anything to do with the organization or have my name dropped from being listed as an officer because when I was sent to Santa Fe I would be back among them and my safety depended upon doing nothing but remain silent because of what they might do to me and because they would report me to the Japanese government if I did.

9(A):

Around the last part of 1944. The Tiger Gang forced me to send application for renunciation. Masuda, one of the top leaders of the Hoshi-Dan, the block manager of Block 53, (name ?) who was a Hoshi-Dan leader, the leader from Seattle named Kimura and a number of the members told me I had to send for the forms. When I did not do so immediately they told me I better do it if I knew what was good for me. Masuda, the block manager, and Kimura and other men such as Nakanishi, of Block 53, who is in Japan, Tanaka of Block 53, and Hashikuni, all Hoshi-Dan members, all looked into it, checking mail, keeping after me, and passing word around so that I was sure to get the form. I was living in Block 53 with my wife, Emiko, and my baby daughter, Reiko, who was born at Tule Lake on August 9, 1944. (We were married at Topaz Center on August 31, 1943.)



9(A) continued:

There was a man at Tule Lake named Torao, I don't remember his last name. I think he was a Kibei and I heard he was an ex-convict. He was the leader of the Tiger Gang which was named after him because that Japanese word for tiger is "Tora". This Torao held meetings right in the messhall. He and his gang would barge in and take down the names of all those who refused to join the Hoshi-Dan and to renounce citizenship. He said he would take care of anybody who refused and besides that their names would be given to the Kempeitai and they would get what was coming to them in Japan. The Tiger Gang was made up of strong-arm boys and was a branch of the Hoshi-Dan. They tried to keep the identity of their members secret. We heard they were the ones most responsible for beating up people who refused to join the Hoshi-Dan and obey their orders to renounce citizenship. They were worse than the Manzanar, Hawaii and San Pedro groups. Torao announced that broadcasts from Japan said that all of us would be deported to Japan and we had to take the consequences if we arrived in Japan with U.S. citizenship. He quoted what he said were in the broadcasts. He said deportees keeping their U.S. citizenship would get what was coming to them from the Kempeitai. This sounded authentic so I was afraid what would happen to me and maybe to my parents and brothers in Japan if I got sent there.

Block 53 where I lived in Tule Lake was a stronghold of Hoshi-Dan leaders. They were very active in goading persons to renounce, threatening we would have to take the consequences, and threatening our names would be given to the Japanese Government by the Hoshi-Dan and we'd get in trouble there. And they meant that they would harm me and the family physically. Everybody in camp knew that those who opposed any of the Dan leaders were beaten and their families threatened with similar doings. I knew of the Hitomi murder by some fanatics. His murder was never solved. The Tiger Gang members would point out that unless one complied with their demands, one's fate would be the same as Hitomi's. I had my wife and baby to think about and the danger of opposing the movement kept me worried and scared.

A man named Kagawa was one of the chief leaders of the Hoshi-Dan in my block. He talked just like Torao. He was a kendo expert and gave lessons in kendo in the laundry room. I think he was an ex-Japanese soldier. He was a fanatic and by his overbearing and threatening talk scared all the people in the block. Fighting and beatings of people who opposed the renunciation movement took place right in front of Block 49 next to us.

Living a confined, restricted life full of uncertainties and doubts and rumors of the hostility of the Caucasian community against the Japanese people in places where they relocated I was not only scared but mentally confused as to what was the right course to take and could not distinguish rumor from truth. Different Tiger Gang members repeatedly asked me at the messhall in Block 53 why I did not join the Hoshi-Dan and why I did not make application for renunciation. They gave every conceivable reasons for doing so, that is to say, about my treatment at the hands of the U.S. government in spite of my service in the Army, the general hostility of the Caucasian people against people of Japanese ancestry and the impossibility of making a living in such a community. They said they will report me to the Japanese government officials unless I complied with their wishes and I would get killed there for having been a U.S. soldier. They argued I was going to be deported to Japan anyway and I better do it if I had any sense. These reasons at the time I was in Tule Lake seemed valid to me since the general trend of thinking was all one sided as repeatedly emphasized by the propaganda of the Hoshi-Dan. As far as I know, there



9(A) continued:

was no authentic news from outside the camp and even if they were related to us, I was not able to distinguish whether or not the news items were valid or something which the Dan leaders thought up to back up their activities for renouncing.

Although I had served in the U.S. Army I had been treated like an enemy and put into concentration camp with no rights of a citizen, therefore, I was convinced that finally I would be deported to Japan. I was afraid that if I did not take steps to renounce my U.S. citizenship, I would be looked upon as an enemy of Japan who had served against Japan as an American soldier, and would be treated as such by the Kempeitai. I feared not only for my life but I feared that my parents and brothers in Japan likewise would be in trouble from the Kempeitai. Having been in Japan, I knew as a matter of course, just what the Kempeitai would do to me for having borne arms against Japan and what they could do to make life miserable for my father and brothers in Japan if they were still alive. And therefore I feared all the more what would happen to me and my family should I be deported to Japan without having first renounced U.S. citizenship.

9(B):

A lady conducted my hearing. I asked for an interpreter because my English was not good; she asked my name and address and said that if I could answer that much I didn't need an interpreter. I had been warned by the block manager and the Hoshi-Dan leaders that I should say I was a Japanese and I had loyalty to Japan and so was renouncing. The block manager was one of the first to have a hearing so he knew what would be asked and he and other Dan men gave out their instructions. I said that I was a Japanese person, with real Japanese spirits and that I was loyal to Japan. I had been impressed with the conviction that I had to get approval for my renunciation, for the reasons I have explained in my answer to question 9(A), and I believed it was necessary to speak as I did for the protection and safety of my family and myself, no matter which way things turned out because we still had to stay in camp and had to account to the Dan leaders.

9(C):

I was fearing I would be deported because I was let out of the Army and treated like an enemy alien and so expected all of us would be deported; also because I had said "no,no" and heard all the "no,no" persons would be deported and that all the "yes,yes" people would be relocated by force. I was in fear of the possibility of relocation without money, friends or job and because of hatred against Japanese. I feared if we had to relocate, my wife and child and I would not be accepted and with no jobs who would take care of them. I feared relocation from time I was in Topaz because the general talk was that if we were attacked on the outside the government would not protect us. My situation, as explained in answer to Question 9(A), was the same right up to the time of my hearing.

I was sent to the Santa Fe Camp and my wife and child remained at Tule Lake. I was anxious for us to be together again and at the same time I was under the pressure and influence of the group at Santa Fe. My renunciation hearing was over with and I believed that I had no status at all in this country; that I had to be very careful because since I would likely be sent to Japan and with my record of service in the U.S. Army, I believed I had to be cautious about my



9(C) continued:

conduct for there was such a good chance that I would be reported later to the Japanese authorities. I was impressed with the need to go through with the repatriation request and when there was an interview on July 5, 1945, with a Parole Inspector I believed I had to be convincing about wanting to return to Japan. I said that I thought I would be repatriated sooner from the internment camp, be able to serve my country in the future and that I would even be separated from my wife, if this was necessary, to go to Japan. At this period I was scared to even indicate any doubt about what I must do because I believed that I was being watched by the groups from Tule Lake and I had to follow their instructions as I went along and it was their instructions to make certain of the repatriation request and to follow through at every chance in bringing this about. I was told to be very positive about my wishes and that such statements as I made would show that I did not hesitate and was willing to go under any circumstances.

I never had any wish of my own to go to Japan and I had been very satisfied to stay in this country, to serve in the U.S. Army and I was willing to continue my service. But after the events that occurred to me, all of which convinced me that I was more like an alien than a citizen in the eyes of the government, and after the long camp period of pressure, influence and brutality and the mental strain over the years, I came to believe that I had no choice to make about my future but instead it was decided for me. So I did what I could, under the circumstances, for the protection and safety of my family.



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Bk 11/3/8/55 copy 2235  
Afo - J 8-25-47  
CE 13 FBI 5-7-43

AFFIDAVIT

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1. Name <b>Takashi Fumoto</b>		Date of Birth <b>March 5, 1918</b>	
2. If born prior to December 1, 1924	(A) Have you ever renounced Japanese nationality?	When	Where
<b>My parents registered it right after my birth and when I found I had dual citizenship, I did not think it necessary to renounce it.</b>			
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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<b>Ochiai Grammar School</b>		From <b>1924</b>	To <b>1932</b>
<b>Matsumoto Commercial School</b>		<b>1932</b>	<b>1936</b>
Specify subjects studied (attach additional sheet if necessary).			
<b>Business course</b>			
6. Have you ever made application for repatriation to Japan?.....If so, give date....., and your reasons for so applying:			
<b>See separate sheet</b>			
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?	
<b>See separate sheet</b>			
Or have you ever given a qualified answer to such question asked at War Relocation Centers?.....If so, give your reasons:			
<b>See separate sheet</b>			
(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:			
<b>I would have been willing to do so if I was certain that my family and I could have relocated in the U. S. without fear and have equal rights as other citizens.</b>			



- (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:

I was made to believe final deportation and I did so because I wanted my family to be together.

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	XX		4-5 Mos.
Hokoku Joshi Seinen-Dan		X	
Sokoku Kenkyu Seinen-Dan		X	
Sokuji Kikoku Hoshi-Dan		X	

- (B) Give reasons for becoming a member:

I was led into becoming a member and did not know or hear at the time that it was a bad organization.

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

See separate sheet

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

I never took part in any of the drills or marching demonstrations. I did attend a few lecture meetings but none after the first group of leaders were taken out of camp to Santa Fe right after Christmas of 1944. Before Masuda was removed I told him I wanted to drop membership but he said I better not try it.



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

See separate sheet

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

See separate sheet

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

See separate 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 separate 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:

I was fearing I would be deported because I was let out of the Army and treated like an enemy alien and so expected all of us would be deported also because I had said No-No and heard all the No-No persons would be deported and that all the Yes-Yes people would be relocated vby force. I was in some fear of the possibility of relocation without money, friend or job and because of hatred against Japanese. I feared if we had to relocate, my wife and child and I would not be accepted and with no jobs who would take care of them. I feared relocation from time I was in Topaz because the general talk was that if we were attacked on the outside the government would not protect us.

- (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:

I did not know I could make a request for cancellation until after I came to Japan. I wrote to Mr. Collins and asked to be include in the mass suit.



6. Yes. At Topaz Santa Fe.

At the Topaz Relocation Center a number of Issei group were agitating for repatriation. They attacked many people for speaking out against them and for not obeying their wishes. Mr. Obata and Reverend Goto and others were beaten by these gangs for refusing to apply for repatriation. The W.R.A. took Mr. Obata to a hospital outside the camp because of fear he might be attacked and killed while in bed if he was put in the camp hospital. I think Reverend Goto also was removed from the camp for his safety.

I was living in bachelor's quarters in Block 77-C. My roommates were the two Suehiro brothers and Akira Tamura. The younger Suehiro's first name was Yoneo. I do remember the elder brother's first name. Akira Tamura was an army veteran as I was. While all the agitation was going on my roommates and I spoke against the agitators. One day while I was taking a shower in the public shower room in the block the older Suehiro brother was beaten with clubs by a gang of 5 or 6 Issei and Nisei for expressing loyalty to the United States and opposition to the gangs' agitation in favor of repatriation and for refusing to apply for repatriation. A Kibei who lived in the next apartment found him lying unconscious under the bed and bleeding and had him taken to the camp hospital. When I got to the apartment I saw the blood stains on the floor. I visited him in the hospital. He had been badly beaten and stayed several days in the hospital and later was given living quarters in another section of the camp. He told me the gang had turned off the lights and then attacked and beat him with clubs- that a neighbor next door heard the commotion and opened the door to see what was going on and then the attackers jumped out the window and escaped. During this time the small internal security police force was not able to protect us. After Suehiro was attacked some armed soldiers were called in to guard the Block but left in a few hours.

In the messhall in Block 7, Barracks 7, my roommates and I were refused adequate coal supplies for our room in the barracks by the Block Manager because we wouldn't apply for repatriation. I was working in the WRA commissary warehouse and usually got off work late in the evening and then the Issei chief cook in the messhall would refuse to give me any meals for the same reasons and the only place I could get anything to eat was in Block 35 where the man who became my father in law would get me some food. Akira Tamura was in the same fix. Frequently he and I would go to Dr. Murata who would get us some food. Even after I gave No answers to questions 27 and 28 I was treated the same way because I was suspected of being a spy against them because I was a veteran and had made statements against them. I got the same treatment until I was married on August 31, 1943, and moved with my wife to Apt. 7-B in Block 33. I had to quit several jobs I had in the messhall working as a janitor. because of the way I was treated and finally got a job in the warehouse.

The group calling themselves the "Kokuryukai" (Black Dragon Society) led by a big Issei sumotori wrestler had many members in Topaz and other pressure groups were agitation in Topaz for repatriation. Another group from Hawaii was in control in Block 1, commissary warehouse. As we returned from our jobs in the evening people in our block and Block 1 could call us inu (dogs) and kokuzoku (traitors) and government spies. I was in constant danger from these Issei pressure gangs because I was a veteran and had spoken against them and expressed loyalty to the U.S. The small internal security police force was unable to prevent these threats and attacks. After Suehiro was beaten things got to be dangerous and I knew what would happen to me if I didn't apply for expatriation so I signed the form.

After Suehiro was beaten I received a letter from my parents, my father actually doing the writing, through the Red Cross, saying that my eldest brother had been forced to become an interpreter by the Japanese army and my younger brother had been conscripted into the Japanese air force and he



was afraid they would lose their lives in the war. So there was nobody to look after my parents. So I was afraid my brothers would be killed in the war and my parents would be left alone with no one to care for them in their old age. If I was to be kept in camp for the duration unless I was deported to Japan before the war ended I thought I better be sent to Japan where I could take care of them instead of rotting in camp.

Although I was a U.S. citizen and had served in the Army and was let out because I was a Japanese-American and got an honorable discharge and was in the reserve corps, nevertheless I still was treated just like an enemy and was put in a relocation center because I was a Kibei with parents and brothers in Japan. So I thought, like everybody said, I would be deported to Japan because no Kibei was allowed to leave camp and even if I could get permission to leave I was afraid that I would be beaten or killed in camp or cast outside from the Center where I would be worse off as people would get to know my brothers were in the Japanese army and air force. It was the general talk at Topaz that if we were to be relocated we wouldn't get any police protection from attacks by white Americans. I was of the belief I probably would be beaten or killed like I heard happened to others if I ever got let out of camp.

A fellow named Takesan who I became acquainted with in the Assembly Center in Tanforan, California, although we were not in the same barracks in Topaz, would goad me day and night whenever I happen to come across him that I should make application for repatriation and repeatedly asked me if I had done it and chided me that even though I had served in the U.S. Army I was being treated like an enemy and that since I was to be deported anyway the Japanese authorities would surely punish me because I had served in the U.S. Army. He got more belligerent as time went on. So I got to fear this might happen to me too.

After I was taken away from Tule Lake and interned at Santa Fe I was forced by the pressure group there to sign up for repatriation again. Masuda, Waki, Urogata, Yamada were the persons. This meant that I would be repatriated faster so I think I said on the application that I wanted to see my parents in Japan. When I heard that my wife had telephoned me from Tule Lake and wanted to be relocated in the U.S. I wanted to cancel it but I was so frightened I could not do anything about it because of this group.



7 (A) Yes.

At first I refused to answer the question because I had already served in the U. S. Army and swore my allegiance which proved my loyalty. I was called in by the F.B.I. in Topaz five or six times to make an answer. I finally reluctantly answered "No" because I feared that if I answer "Yes" that I would be branded as a spy for the Government against the Japanese in camp and my life would be in danger. This suspicion was all the more keen because of the fact that people in camp knew that I had served in the U.S. Army and therefore didn't trust me and hated me. They had their eyes on me, namely, Takesan, the Issei from San Mateo who had been at Topaz, Masami Chikasue ( a Kibei, I believe) from Hawaii, and Yamamoto ( a Kibei) who used to live in San Francisco. They said my father and two brothers in Japan would be taken care of by the Kempeitai and I would be deported and get what was coming to me if I gave Yes answers to the questions. They said if I answered Yes I might get thrown out of camp and as I had no safe place to go and it would become known my brothers were in service in Japan I would get attacked and probably killed as the public feeling against Japanese with relatives in Japan was high. When one of the agents asked me to comment on Pearl Harbor I said I said I would rather not. I gave that answer because I had my father and two brothers in Japan. I told him I proved my loyalty by swearing allegiance and serving in the Army. He said I couldn't refuse to answer Questions 27 and 28 but that I had to answer Yes or No. I know I was alarmed that if I made a comment against Japanese attack on Pearl Harbor and this news leaked out to the Pro-Japanese gangs that I would be in for trouble in camp and that my brothers and father might get in trouble in Japan.



8 (C)

I did not know that my name was listed as anything but a member until Mr. Masuda, the heavy bearded Japanese language teacher who was a Hoshi Dan leader, wrote to someone in camp and tried to appoint me chief of ward 6 because that officer had been sent with him to Santa Fe. This was done without consulting me and I never consented to accept the job and never performed any duties. I think this was done by Masuda just to try to convince people in Tule Lake that the organization was powerful and active even though the leaders had been removed from camp for being trouble makers.

8 (E)

All the left over members were named officers just by being named by the leaders who were taken away. We could do nothing about it. I did not consent to being named an officer, did not perform any duties and never agreed to accept being an officer. But I heard that Masuda had written to someone in camp and said my name should be put down as an officer in ward 6. In our ward there were only about 6 listed members left when I heard about it and we were sent to Santa Fe in the last group in June 1945.

8 (F)

I wanted to have nothing to do with the organization after it got to making so much trouble and it drilled and marched all over the camp. But it was dangerous to try to drop membership. When I spoke to Masuda about it he said go ahead and try it and when you get sent to Japan they will take you for an American spy because you were in the American Army and you will get shot but if you keep your membership that will be proof that you were not against Japan.

There was no way for me to cancel my name from being listed as an officer by Masuda while he was in Santa Fe as all the leaders and members had been taken away. When I learned I was to be sent to Santa Fe and be deported from there I did not dare to tell anyone I did not want to have anything to do with the organization or have my name dropped from being listed as an officer because when I was sent to Santa Fe I would be back among them and my safety depended upon doing nothing but remain silent because of what they might do to me and because they would report me to the Japanese government if I did.

I did not know  
(C) 8



9 (A) Around the last part of 1944.

The Tiger Gang forced me to send application for renunciation. I tried to avoid it as I didn't want to do it. Masuda, one of the top leaders of the Hoshi Dan, the Block Manager of Block 53, (name?) who was a hoshi dan leader, the leader from Seattle named Kimura and a number of the members told me I had to send for the form. I said No but they told me I better do it if I knew what was good for me. I stalled and said later that I had done it but Masuda, the Block Manager and Kimura and others such as Nakanishi of Block 53 who is in Japan, Tanaka of Block 53, and Hashikuni, all Hoshi Dan members, said I was lying as I didn't receive any mail from the Justice Department through the Block Manager's office. I was living in Block 53 with my wife, Emiko, and my baby daughter, Reiko, who was born at Tule Lake on August 9, 1944. (We were married at Topaz Center on August 31, 1943.)

There was a man at Tule Lake Named Torao, I don't remember his last name. I think he was a Kibei and I heard he was an ex-convict. He was the leader of the Tiger Gang which was named after him because that Japanese word for tiger is "Tora". This Torao held meetings right in the messhall. He and his gang would barge in and take down the names of all those who refused to join the Hoshi Dan and to renounce citizenship. He said he would take care of anybody who refused and besides that their names would be given to the Kempeitai and they would get what was coming to them in Japan. The Tiger Gang was made up of strong arm boys and was a branch of the Hoshi Dan. They tried to keep the identity of their members secret. We heard they were the ones most responsible for beating up people who refused to join the Hoshi Dan and obey their orders to renounce citizenship. They were worse than the Manzanar, Hawaii and San Pedro groups. Torao announced that broadcasts from Japan said that all of us would be deported to Japan and we had to take the consequences if we arrived in Japan with U.S. citizenship. He quoted what he said were the broadcasts. He said deportees keeping their U.S. citizenship would get what was coming to them from the Kempeitai. This sounded authentic so I was afraid what would happen to me and maybe to my parents and brothers in Japan if I got sent there.

Block 53 where I lived in Tule Lake was a stronghold of Hoshi Dan leaders. They were very active in goading persons to renounce, threatening us who had not made application to renounce to hurry up and do so or else we would have to take the consequences, and threatening our names would be given to the Japanese Government by the Hoshi Dan and we'd get in trouble there. And they meant that they would harm me and the family physically. Everybody in camp knew that those who opposed any of the Dan leaders were beaten and their families threatened with similar doings. I knew of the Hitomi murder by some fanatics. His murder was never solved. The Tiger gang members would point out that unless one complied with their demands, one's fate would be the same as Hitomi's. I had my wife and baby to think about and the danger of opposing the movement kept me worried and scared.

A man named Kagawa was one of the chief leaders of the Hoshi Dan in my Block. He talked just like Torao. He was a kendo expert and gave lessons in kendo in the laundry room. I think he was an ex-Japanese soldier. He was a fanatic and by his overbearing and threatening talk scared all the people in the block. Fighting and beatings of people who opposed the renunciation movement took place right in front of Block 49 next to us.



Living a confined, restricted life full of uncertainties and doubts and rumors of the hostility of the Caucasian Community against the Japanese people in places where they relocated I was not only scared but mentally confused as to what was the right course to take and could not distinguish rumor from truth. Different Tiger gang members repeatedly asked me at the messhall in Block 53 why I did not join the Hoshi Dan and why I did not make application for renunciation. They gave every conceivable reasons for doing so, that is to say, about my treatment at the hands of the U.S. government in spite of my service in the Army, the general hostility of the Caucasian people against people of Japanese ancestry and the impossibility of making a living in such a community. They said they will report me to the Japanese government officials unless I complied with their wishes and I would get killed there for having been a U.S. soldier. They argued I was going to be deported to Japan anyway and I better do it if I had any sense. These reasons at the time I was in Tule Lake seemed valid to me since the general trend of thinking was all one sided as repeatedly emphasized by the propaganda of the Hoshi Dan. As far as I know, there was no authentic news from outside the camp and even if they were related to us, I was not able to distinguish whether or not the news items were valid or something which the Dan leaders thought up to back up their activities for renouncing.

Although I had served in the U.S. Army I had been treated like an enemy and put into concentration camp with no rights of a citizen, therefore, I was convinced that finally I would be deported to Japan. I was afraid that if I did not taken steps to renounce my U.S. citizenship, I would be looked upon as an enemy of Japan who had served against Japan as an American soldier, and would be treated as such by the Kempeitai. I feared not only for my life but I feared that my parents and brothers in Japan likewise would be in trouble from the Kempeitai. Having been in Japan, I knew as a matter of course, just what the Kempeitai would do to me for having borne arms against Japan and what they could do to make life miserable for my father and brothers in Japan if they were still alive. And therefore I feared all the more what would happen to me and my family should I be deported to Japan without having first renounced U.S. citizenship.



9 (B)

A lady conducted my hearing. I asked for an interpreter because my English was not good. She asked my name and address and said that if I could answer that much I didn't need an interpreter. I had been warned by the Block Manager James Kimura I think he is Kimura what I must say. He had been one of the first to have a hearing and so he knew what we would be asked. He said that I must say that no one pressured me and that I was a renouncing of my own free will. My hearing was brief I was asked my name, residence and why I was renouncing, and I said I am a Japanese and renouncing.



Copy

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 <b>Takashi Fumoto</b>		Date of Birth <b>March 5, 1918</b>	
2. If born prior to December 1, 1924	(A) Have you ever renounced Japanese nationality?	When	Where
<b>My parents registered it right after my birth and when I found I had dual citizenship, I did not think it necessary to renounce it.</b>			
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 <b>1919</b>	To <b>1937</b>	<b>Accompanied parents</b>	
<b>1946</b>	<b>1954</b>	<b>See answer to 10(A).</b>	
5. Give details concerning any formal education in Japan:			
School		Period of Attendance	
<b>Ochiai Grammar School</b>		From <b>1924</b>	To <b>1932</b>
<b>Matsumoto Commercial School</b>		<b>1932</b>	<b>1936</b>
Specify subjects studied (attach additional sheet if necessary).			
<b>Business course</b>			
6. Have you ever made application for repatriation to Japan? <b>Yes</b> If so, give date <b>March 1, 1943, Jan 30, 1944, Oct. 3, 1945</b> , and your reasons for so applying:			
<b>See separate sheet</b>			
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?	
<b>Yes, See separate sheet</b>			
Or have you ever given a qualified answer to such question asked at War Relocation Centers?.....If so, give your reasons:			
<b>See separate sheet</b>			
(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?..... <b>Yes</b> If so, state when you changed your mind and your reasons therefor:			
<b>I would have been willing to do so if I was certain that my family and I could have relocated in the U. S. without fear, and have equal rights as other citizens.</b>			
<b>See notebook</b>			



(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:

I was made to believe final deportation and I did so because I wanted my family to be together.

200177A

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	X	
Hokoku Joshi Seinen-Dan		X	4-5 Mos.
Sokoku Kenkyu Seinen-Dan		X	
Sokuji Kikoku Hoshi-Dan	X	X	11

(B) Give reasons for becoming a member:

I was led into becoming a member and did not know or hear at the time that it was a bad organization.

2008

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

See separate sheet

200177A

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

I never took part in any of the drills or marching demonstrations. I did attend a few lecture meetings but none after the first group of leaders were taken out of camp to Santa Fe right after Christmas of 1944. Before Masuda was removed I told him I wanted to drop membership but he said I better not try it.

200177A



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

See separate sheet

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

See separate sheet

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

See separate 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 separate 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:

I was fearing I would be deported because I was let out of the Army and treated like an enemy alien and so expected all of us would be deported; also because I had said NO-No and heard all the No-No persons would be deported and that all the Yes-Yes people would be relocated by force. I was in ~~some~~ fear of the possibility of relocation without money, friend S or job and because of hatred against Japanese. I feared if we had to relocate, my wife and child and I would not be accepted and with no jobs who would take care of them. I feared relocation from time I was in Topaz because the general talk was that if we were attacked on the outside the government would not protect us.

- (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:

I did not know I could make a request for cancellation until after I came to Japan. I wrote to Mr. Collins and asked to be included in the mass suit.



(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.

I was not disloyal to the U.S. I registered with the draft board and also served in the U.S. Army but the Gov't Classified me as an alien enemy so I thought that my citizenship was taken away and can not be considered as citizens and will be deported to Japan finally.

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

Being under the pressure of the groups at Santa Fe I did not have A chance to think straight as I wish and had to follow them. Matsuda, Seki, Urokogata and Yamada kept their eyes on me to see I went along.

(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.

I have returned to the U. S. on a Certificate of Identity.

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 Mar. 13, 1941 in the Army; my Serial number is 39004687;  
State the date State the Branch of Service

I still am in such service. No; I was released from active duty on Feb. 12, 1942 and received my Discharge  
Answer Yes or No  
 on Dec. 31, 1942

(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

*Detarshi Tsumoto*

(Signature in full of applicant)

Subscribed and sworn to before me this 23rd day of February, 19 55.

Notary Seal

/s/ Shizuo Namba  
 Notary Public in and for the  
 City and County of San Francisco  
 State of California

My Commission Expires June 25, 1955.

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



At the Topaz Relocation Center a number of Issei group were agitating for repatriation. They attacked many people for speaking out against them and for not obeying their wishes. Mr. Obata and Reverend Goto and others were beaten by these gangs for refusing to apply for repatriation. The W.R.A. took Mr. Obata to a hospital outside the camp because of fear he might be attacked and killed while in bed if he was put in the camp hospital. I think Reverend Goto also was removed from the camp for his safety.

I was living in bachelor's quarters in Block 77-C. My roommates were the two Suehiro brothers and Akira Tamura. The younger Suehiro's first name was Yoneo. I do remember the elder brother's first name. Akira Tamura was an army veteran as I was. While all the agitation was going on my roommates and I spoke against the agitators. One day while I was taking a shower in the public shower room in the block the older Suehiro brother was beaten with clubs by a gang of 5 or 6 Issei and Nisei for expressing loyalty to the United States and opposition to the gangs' agitation in favor of repatriation and for refusing to apply for repatriation. A Kibei who lived in the next apartment found him lying unconscious under the bed and bleeding and had him taken to the camp hospital. When I got to the apartment I saw the blood stains on the floor. I visited him in the hospital. He had been badly beaten and stayed several days in the hospital and later was given living quarters in another section of the camp. He told me the gang had turned off the lights and then attacked and beat him with clubs- that a neighbor next door heard the commotion and opened the door to see what was going on and then the attackers jumped out the window and escaped. During this time the small internal security police force was not able to protect us. After Suehiro was attacked some armed soldiers were called in to guard the Block but left in a few hours.

In the messhall in Block 7, Barracks 7, my roommates and I were refused adequate coal supplies for our room in the barracks by the Block Manager because we wouldn't apply for repatriation. I was working in the WRA commissary warehouse and usually got off work late in the evening and then the Issei chief cook in the messhall would refuse to give me any meals for the same reasons and the only place I could get anything to eat was in Block 35 where the man who became my father in law would get me some food. Akira Tamura was in the same fix. Frequently he and I would go to Dr. Murata who would get us some food. Even after I gave No answers to questions 27 and 28 I was treated the same way because I was suspected of being a spy against them because I was a veteran and had made statements against them. I got the same treatment until I was married on August 31, 1943, and moved with my wife to Apt. 7-B in Block 33. I had to quit several jobs I had in the messhall working as a janitor. because of the way I was treated and finally got a job in the warehouse.

The group calling themselves the "Kokuryukai" (Black Dragon Society) led by a big Issei sumotori wrestler had many members in Topaz and other pressure groups were agitation in Topaz for repatriation. Another group from Hawaii was in control in Block I, commissary warehouse. As we returned from our jobs in the evening people in our block and Block 1 could call us inu (dogs) and kokuzoku (traitors) and government spies. I was in constant danger from these Issei pressure gangs because I was a veteran and had spoken against them and expressed loyalty to the U.S.. The small internal security police force was unable to prevent these threats and attacks. After Suehiro was beaten things got to be dangerous and I knew what would happen to me if I didn't apply for expatriation so I signed the form.

After Suehiro was beaten I received a letter from my parents, my father actually doing the writing, through the Red Cross, saying that my eldest brother had been forced to become an interpreter by the Japanese army and my younger brother had been conscripted into the Japanese air force and he was



was afraid they would lose their lives in the war. So there was nobody to look after my parents. So I was afraid my brothers would be killed in the war and my parents would be left alone with no one to care for them in their old age. If I was to be kept in camp for the duration unless I was deported to Japan before the war ended I thought I better be sent to Japan where I could take care of them instead of rotting in camp.

Although I was a U.S. citizen and had served in the Army and was let out because I was a Japanese-American and got an honorable discharge and was in the reserve corps, nevertheless I still was treated just like an enemy and was put in a relocation center because I was a Kibei with parents and brothers in Japan. So I thought, like everybody said, I would be deported to Japan because no Kibei was allowed to leave camp and even if I could get permission to leave I was afraid that I would be beaten or killed in camp or cast outside from the Center where I would be worse off as people would get to know my brothers were in the Japanese army and air force. It was the general talk at Topaz that if we were to be relocated we wouldn't get any police protection from attacks by white Americans. I was of the belief I probably would be beaten or killed like I heard happened to others if I ever got let out of camp.

A fellow named Takesan who I became acquainted with in the Assembly Center in Tanforan, California, although we were not in the same barracks in Topaz, would goad me day and night whenever I happen to come across him that I should make application for repatriation and repeatedly asked me if I had done it and chided me that even though I had served in the U.S. Army I was being treated like an enemy and that since I was to be deported anyway the Japanese authorities would surely punish me because I had served in the U.S. Army. He got more belligerent as time went on. So I got to fear this might happen to me too.

After I was taken away from Tule Lake and interned at Santa Fe I was forced by the pressure group there to sign up for repatriation again. Masuda, Waki, Urogata, Yamada were the persons. This meant that I would be repatriated faster so ~~I said~~ I said on the application that I wanted to see my parents in Japan. When I heard that my wife had telephoned me from Tule Lake and wanted to be relocated in the U.S. I wanted to cancel it but I was so frightened I could not do anything about it because of this group.

dictation



7 (A) Yes.

At first I refused to answer the questions because I had already served in the U. S. Army and swore my allegiance which proved my loyalty. I was called in by the F.B.I. in Topaz five or six times to make an answer. I finally reluctantly answered "No" because I feared that if I answer "Yes" that I would be branded as a spy for the Government against the Japanese in camp and my life would be in danger. This suspicion was all the more keen because of the fact that people in camp knew that I had served in the U.S. Army and therefore didn't trust me and hated me. They had their eyes on me, namely, Takesan, the Issei from San Mateo who had been at Topaz, Masami Chikasue ( a Kibei, I believe) from Hawaii, and Yamamoto ( a Kibei) who used to live in San Francisco. They said my father and two brothers in Japan would be taken care of by the Kempeitai and I would be deported and get what was coming to me if I gave "Yes" answers to the questions. They said if I answered "Yes" I might get thrown out of camp and as I had no safe place to go and it would become known my brothers were in service in Japan I would get attacked and probably killed as the public feeling against Japanese with relatives in Japan was high. When one of the agents asked me to comment on Pearl Harbor I said I said I would rather not. I gave that answer because I had my father and two brothers in Japan. I told him I proved my loyalty by swearing allegiance and serving in the Army. He said I couldn't refuse to answer Questions 27 and 28 but that I had to answer Yes or No. I know I was alarmed that if I made a comment against Japanese attack on Pearl Harbor and this news leaked out to the P ro-Japanese gangs that I would be in for trouble in camp and that my brothers and father might get in trouble in Japan.



8 (C)

I did not know that my name was listed as anything but a member until Mr. Masuda, the heavy bearded Japanese language teacher who was a Hoshi Dan leader, wrote to someone in camp and tried to appoint me chief of ward 6 because that officer had been sent with him to Santa Fe. This was done without consulting me and I never consented to accept the job and never performed any duties. I think this was done by Masuda just to try to convince people in Tule Lake that the organization was powerful and active even though the leaders had been removed from camp for being trouble makers.

8 (E)

All the left over members were named officers just by being named by the leaders who were taken away. We could do nothing about it. I did not consent to being named an officer, did not perform any duties and never agreed to accept being an officer. But I heard that Masuda had written to someone in camp and said my name should be put down as an officer in ward 6. In our ward there were only about 6 listed members left when I heard about it and we were sent to Santa Fe in the last group in June 1945.

8 (F)

I wanted to have nothing to do with the organization after it got to making so much trouble and it drilled and marched all over the camp. But it was dangerous to try to drop membership. When I spoke to Masuda about it he said go ahead and try it and when you get sent to Japan they will take you for an American spy because you were in the American Army and you will get shot but if you keep your membership that will be proof that you were not against Japan.

There was no way for me to cancel my name from being listed as an officer by Masuda while he was in Santa Fe as all the leaders and members had been taken away. When I learned I was to be sent to Santa Fe and be deported from there I did not dare to tell anyone I did not want to have anything to do with the organization or have my name dropped from being listed as an officer because when I was sent to Santa Fe I would be back among them and my safety depended upon doing nothing but remain silent because of what they might do to me and because they would report me to the Japanese government if I did.

I did not know

(C) 8



9 (A) Around the last part of 1944.

*dictated*  
The Tiger Gang forced me to send application for renunciation. I tried to avoid it as I didn't want to do it. Masuda, one of the top leaders of the Hoshi Dan, the Block Manager of Block 53, (name?) who was a hoshi dan leader, the leader from Seattle named Kimura and a number of the members told me I had to send for the form. I said No but they told me I better do it if I knew what was good for me. I stalled and said later that I had done it but Masuda, the Block Manager and Kimura and others such as Nakanishi of Block 53 who is in Japan, Tanaka of Block 53, and Hashikuni, all Hoshi Dan members, said I was lying as I didn't receive any mail from the Justice Department through the Block Manager's office. I was living in Block 53 with my wife, Emiko, and my baby daughter, Reiko, who was born at Tule Lake on August 9, 1944. (We were married at Topaz Center on August 31, 1943.)

There was a man at Tule Lake Named Torao, I don't remember his last name. I think he was a Kibei and I heard he was an ex-convict. He was the leader of the Tiger Gang which was named after him because that Japanese word for tiger is "Tora". This Torao held meetings right in the messhall. He and his gang would barge in and take down the names of all those who refused to join the Hoshi Dan and to renounce citizenship. He said he would take care of anybody who refused and besides that their names would be given to the Kempeitai and they would get what was coming to them in Japan. The Tiger Gang was made up of strong arm boys and was a branch of the Hoshi Dan. They tried to keep the identity of their members secret. We heard they were the ones most responsible for beating up people who refused to join the Hoshi Dan and obey their orders to renounce citizenship. They were worse than the Manzanar, Hawaii and San Pedro groups. Torao announced that broadcasts from Japan said that all of us would be deported to Japan and we had to take the consequences if we arrived in Japan with U.S. citizenship. He quoted what he said were the broadcasts. He said deportees keeping their U.S. citizenship would get what was coming to them from the Kempeitai. This sounded authentic so I was afraid what would happen to me and maybe to my parents and brothers in Japan if I got sent there.

Block 53 where I lived in Tule Lake was a stronghold of Hoshi Dan leaders. They were very active in goading persons to renounce, threatening us who had not made application to renounce to hurry up and do so or else we would have to take the consequences, and threatening our names would be given to the Japanese Government by the Hoshi Dan and we'd get in trouble there. And they meant that they would harm me and the family physically. Everybody in camp knew that those who opposed any of the Dan leaders were beaten and their families threatened with similar doings. I knew of the Hitomi murder by some fanatics. His murder was never solved. The Tiger gang members would point out that unless one complied with their demands, one's fate would be the same as Hitomi's. I had my wife and baby to think about and the danger of opposing the movement kept me worried and scared.

A man named Kagawa was one of the chief leaders of the Hoshi Dan in my Block. He talked just like Torao. He was a kendo expert and gave lessons in kendo in the laundry room. I think he was an ex-Japanese soldier. He was a fanatic and by his overbearing and threatening talk scared all the people in the block. Fighting and beatings of people who opposed the renunciation movement took place right in front of Block 49 next to us.



Living a confined, restricted life full of uncertainties and doubts and rumors of the hostility of the Caucasian Community against the Japanese people in places where they relocated I was not only scared but mentally confused as to what was the right course to take and could not distinguish rumor from truth. Different Tiger gang members repeatedly asked me at the messhall in Block 53 why I did not join the Hoshi Dan and why I did not make application for renunciation. They gave every conceivable reasons for doing so, that is to say, about my treatment at the hands of the U.S. government in spite of my service in the Army, the general hostility of the Caucasian people against people of Japanese ancestry and the impossibility of making a living in such a community. They said they will report me to the Japanese government officials unless I complied with their wishes and I would get killed there for having been a U.S. soldier. They argued I was going to be deported to Japan anyway and I better do it if I had any sense. These reasons at the time I was in Tule Lake seemed valid to me since the general trend of thinking was all one sided as repeatedly emphasized by the propaganda of the Hoshi Dan. As far as I know, there was no authentic news from outside the camp and even if they were related to us, I was not able to distinguish whether or not the news items were valid or something which the Dan leaders thought up to back up their activities for renouncing.

Although I had served in the U.S. Army I had been treated like an enemy and put into concentration camp with no rights of a citizen, therefore, I was convinced that finally I would be deported to Japan. I was afraid that if I did not taken steps to renounce my U.S. citizenship, I would be looked upon as an enemy of Japan who had served against Japan as an American soldier, and would be treated as such by the Kempeitai. I feared not only for my life but I feared that my parents and brothers in Japan likewise would be in trouble from the Kempeitai. Having been in Japan, I knew as a matter of course, just what the Kempeitai would do to me for having borne arms against Japan and what they could do to make life miserable for my father and brothers in Japan if they were still alive. And therefore I feared all the more what would happen to me and my family should I be deported to Japan without having first renounced U.S. citizenship.



9 (B)

A lady conducted my hearing. I asked for an interpreter because my English was not good. She asked my name and address and said that if I could answer that much I didn't need an interpreter. I had been warned by the Block Manager James Kimura I think he is Kimura what I must say. He had been one of the first to have a hearing and so he knew what we would be asked. He said that I must say that no one pressured me and that I was renouncing of my own free will. My hearing was brief I was asked my name, residence and why I was renouncing, and I said I am a Japanese and renouncing.



# 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. Takashi Fumoto
  - b. Male? X Female? \_\_\_\_\_ Maiden Name? \_\_\_\_\_
  - c. Birth place? San Francisco, Calif. Birth date? March 5, 1918
  - d. Have you ever renounced Japanese Nationality? NO When? \_\_\_\_\_  
Where? \_\_\_\_\_
- Have you ever visited Japan? Yes When? 1919-37 and 1946-54
- Did you attend school in Japan? Yes When? 1924-36
- How long? 12 yrs. What Schools? Elementary and Commercial
- Period of attendance: 1924-32 1932-36

## PRELIMINARY QUESTIONS

1. Where did you live before evacuation? I was discharged from the army on Feb. Then stayed at AKI Hotel 15 Post St. S.F. then placed in camp.
2. What was your occupation before evacuation? Before being drafted I was a nursery worker
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? Hiroshima, Japan  
Were they aliens? Yes  
What were their ages at the time of evacuation? Mother 48 (in Japan) Father 60  
Were your parents both evacuated also? NO Was either of them in ill health while in a WRA Center? No Was either of them hospitalized while in a WRA Center? No If so, when and in what Center? \_\_\_\_\_  
Were you or any other members of your family in ill health while in a WRA Center? \_\_\_\_\_ 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? Aug. 31, 1943 Fillmore, Utah  
What is the name of your spouse? Emiko (Kato) Fumoto



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? Reiko Fumoto Aug. 9, 1944 Newell, Calif  
Jiro Michael Fumoto July 20, 1950 Hiroshima, Japan
7. What members of your family were evacuated with you? (Wife, husband, children, father, mother, brothers, sisters, father-in-law, mother-in-law) I was single at the time of evacuation
8. State what members of your family (spouse, mother, father, brothers, sisters, children, father-in-law or mother-in-law) were in Japan during the war? father mother and brothers
9. Who of them, if any, were U. S. citizens? older brother
10. Did any of them serve in the Japanese armed forces? Yes  
brothers
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 stop-children) were in Japan during the war and whether they are U. S. citizens or Japanese aliens? none
12. Did you suffer any property losses by reason of your evacuation? No Did you file a claim to recover losses you suffered by reason of your evacuation? Yes For what amount did you file your claim? indefinite What amount did you receive in settlement of your claims? None Did your parents suffer any property losses by reason of evacuation? No If so, for what amount did they file claims? \_\_\_\_\_ What amount did they receive in settlement of their claims? \_\_\_\_\_
13. State whether your husband, father or any other member of your family was interned as an alien enemy after the outbreak of war in an Alien Enemy Internment Camp, for removal to Japan, and, if so, in what camp? Myself  
From Tule to Santa Fe.



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

14. Did you apply for "short term", "seasonal work", "indefinite leave", "student's leave" or "relocation" while you were in a WRA Center? No

When did you make that application? \_\_\_\_\_

In what camp were you at that time? \_\_\_\_\_

Were you denied leave? \_\_\_\_\_ By whom? \_\_\_\_\_

What reasons were given to you for denying your application? \_\_\_\_\_

15. Did you go out for seasonal work or on any leave clearance? No When and where did you go and for what period of time? \_\_\_\_\_

What type of work did you do? \_\_\_\_\_

Did you experience any discrimination or persecution while on leave? \_\_\_\_\_

If so, state the experience. \_\_\_\_\_

To what Center did you return? \_\_\_\_\_

16. State the names of any members of your family or any of your friends who went out on leave or relocation and experienced discrimination or persecution. \_\_\_\_\_

What happened to them? \_\_\_\_\_

When did the occurrences take place? \_\_\_\_\_ Year \_\_\_\_\_ Month \_\_\_\_\_

Where did they happen? \_\_\_\_\_

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



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

Mr. Mori Kawa, I think his name was shig? He had a brother named Hank. At one time back

What happened to them? When he went out for seasonal sugarcane work they did not give him food

When and where did the occurrences take place? I don't know where but he always used to mention this incident

Re: APPLICATIONS FOR REPATRIATION

17. To what Assembly Center were you evacuated? Tanforan, San Bruno, Calif.

18. To what WRA Center were you next transferred? Topaz, Utah

19. In what Block did you live there? BIK 7-7-C

With whom did you share quarters there? Suchino brothers and Akira Tamura.

20. In what Camp were you when you applied for repatriation to Japan? Topaz and Tule Lake

21. Did you make that application before or after you answered the Army Questionnaire in February or March, 1943? I do not remember

When did you make that application? Topaz & Tule

Did you personally make that application? Yes If not, who did? \_\_\_\_\_

under the influence of pressure groups

Did any of the following persons also make applications for repatriation to Japan? Your husband? \_\_\_\_\_ Wife? Yes father? \_\_\_\_\_ mother? \_\_\_\_\_

brothers? \_\_\_\_\_ sisters? \_\_\_\_\_ father-in-law? Yes mother-in-law? Yes

brothers-in-law? \_\_\_\_\_ sisters-in-law? \_\_\_\_\_ When and in what Center were they at the time they did this? \_\_\_\_\_

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? Yes.

22. Did you make more than one application for repatriation to Japan, and, if so, when and where did you do so? Topaz and Tule Lake

I do not remember the dates



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

What did they say to you to get you to apply for repatriation? \_\_\_\_\_

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

A person named "Take san" (Issei). I do not remember his last name

If those persons were leaders or members of any organization state the name of the organization. \_\_\_\_\_

What did those persons tell you to get you to apply for repatriation? We

would be deported and eventually whereas I was accused of "iny" on account of I was  
a army veteran.

25. What did you then believe would happen to you if you did not make an application for repatriation to Japan? was influenced and believed

I would be deported because I was Kibei

Were you fearful that if you did not apply for repatriation you would be separated from your husband? \_\_\_\_\_ wife? Yes <sup>(after marriage)</sup> children? Y mother? \_\_\_\_\_ father? \_\_\_\_\_ brothers? \_\_\_\_\_ sisters? \_\_\_\_\_ or other persons? \_\_\_\_\_

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

26. Did you believe that if you didn't apply for repatriation to Japan that sooner or later you would be forced to relocate in the U. S.? \_\_\_\_\_; in an area hostile to Japanese? \_\_\_\_\_; that you might be drafted into the armed forces? \_\_\_\_\_; that you would be separated from alien members of your family you believed would be deported to Japan? \_\_\_\_\_

27. Did you make application for repatriation because you believed the Government had no use for you and intended to deport you to Japan because you were Kibei? Yes; of that it intended to deport you to Japan because your parents were there? 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? \_\_\_\_\_; and that they wanted you to be with them and not



be separated from them? \_\_\_\_\_.

Re: QUESTIONS 27 AND 28

28. In what WRA Center were you at the time you answered the Army Questionnaire containing Questions Nos. 27 and 28? IN TOPAZ  
In what Block were you living in that Center at that time? 7-7-C  
Was the Questionnaire you answered the Army Questionnaire or the WRA Application for Leave Clearance, if you remember? I do not remember
- 
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? Yes; Question No. 28? Yes
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? No Who were the family members who did this? \_\_\_\_\_  
What did they say to you to get you to answer "No" to those questions or to refuse to answer those questions? \_\_\_\_\_
- 
- See attached paper for Re: Quest 27+28  
Did you give a "No" answer to those questions or refuse to answer them because your father? \_\_\_\_\_ mother? \_\_\_\_\_ brothers? \_\_\_\_\_ sisters? \_\_\_\_\_ or other family members? \_\_\_\_\_ were in Japan at the time and you feared they might get in trouble with the Japanese government if you were willing to serve in the U. S. Army? \_\_\_\_\_ or were willing to swear allegiance to the U. S.? \_\_\_\_\_ Did you give "No" answers to those questions or refuse to answer them because your father? \_\_\_\_\_ mother? \_\_\_\_\_ brothers? \_\_\_\_\_ sisters? \_\_\_\_\_ or other family members? \_\_\_\_\_ were in the U. S. but you believed they were to be deported to Japan and that they would get in trouble with the Japanese Government when they arrived there if you had answered "Yes" to those questions? \_\_\_\_\_. Did you give a "No" answer to those questions because you believed that eventually you would be deported to Japan and you feared that if you gave a "Yes" answer to those questions you would get in trouble with the Japanese Government when you arrived in Japan?  
Yes.
31. Did any other persons pressure or threaten you into giving "No" answers



to those questions or into refusing to answer those questions? \_\_\_\_\_ 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? \_\_\_\_\_

What did those persons say to you to get you to give "No" answers to those questions or to refuse to answer those questions? \_\_\_\_\_

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? \_\_\_\_\_

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? \_\_\_\_\_

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? \_\_\_\_\_.

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? \_\_\_\_\_.

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

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



organizations to which they belonged? \_\_\_\_\_

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? \_\_\_\_\_ From what parent or family members did you fear separation? \_\_\_\_\_
39. Did you fear that if you gave "Yes" answers to those questions you eventually would have to relocate in this country during the war and would be in danger from hostile Caucasians? \_\_\_\_\_ Who told you that this might happen to you? \_\_\_\_\_
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? \_\_\_\_\_ Who told you that this might happen to you? \_\_\_\_\_
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? \_\_\_\_\_ Name the group and its leaders or members from whom you feared this danger? \_\_\_\_\_
- Did you give "No" answers to those questions as a protest against the mistreatment of evacuation and confinement to a camp? \_\_\_\_\_.
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.? \_\_\_\_\_ or opposition to the pressure groups? \_\_\_\_\_ or for giving "Yes" answers to Questions Nos. 27 and 28? \_\_\_\_\_ If so, state the names of the persons who were attacked. \_\_\_\_\_
- When were they attacked? \_\_\_\_\_ By whom were they attacked? \_\_\_\_\_



43. Did you then believe that if you gave a "No" answer to those questions that you would be allowed to stay in the Center for the duration of the war and in this way you and your family would be free from danger of persecution by Caucasians? \_\_\_\_ Who told you this? \_\_\_\_\_
44. Did you give "No" answers to Question Nos. 27 and 28 or refuse to answer those questions because you had been informed by the WRA or understood that because you already had applied for repatriation to Japan that you did not have to answer those questions? \_\_\_\_ Who told you this? \_\_\_\_\_
45. Did you ever give a "Yes" answer to Question No. 27? \_\_\_\_; to Question No. 28? \_\_\_\_; 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? \_\_\_\_.
46. When and where did you first register for the draft? AT SAN CARLOS  
and was then drafted on ~~Feb~~ March 1941  
What classification did you first receive? don't remember 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? Yes. In what Center were you at the time? I don't know. Maybe if they were taken care by the citizens league I may have signed it.  
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 *was single at the time when they had the Questioning*; without the citizen members of your family likewise being freed from detention? \_\_\_\_\_; without the alien members of your family also being freed? \_\_\_\_\_. Would you have been willing only if the Government would assure you that you would be relocated safe from harm from Caucasians? \_\_\_\_\_; that the citizen members of your family would be relocated safe from harm? \_\_\_\_\_; and that the alien members of your family willing to return to their homes during the war if the Government would allow them? \_\_\_\_\_ Were they willing to be relocated elsewhere in the U. S.? \_\_\_\_\_.
49. Did you keep in touch with your Local Draft Board while you were in a WRA Center? \_\_\_\_\_. Did you report to your Draft Board after you were released from camp? \_\_\_\_\_. To what Draft Board? until I received honorable discharge I was in the Reserve Corps so I didn't think necessary to report so I didn't do anything When? \_\_\_\_\_ After your release from camp did you volunteer for service in our armed forces? \_\_\_\_\_. Did you ever served armed forces? Yes. When Mar. 13, 1944 - Feb. 12, 1945 into what branch? Army; what period of time did you serve? Active duty - 11 mos. 1 yr. 9 mos.; where did you serve? California; what was your social number? 3900 4687. Have you received an Honorable discharge from such service? Yes; what is the date of that Discharge? Dec. 31, 1942

Re: MEMBERSHIP IN ORGANIZATIONS

50. (a) Did you ever sign a petition for resegregation (Saikakuri Seigan) while in Tule Lake? Yes, at that time *was made to believe to be deported* When? \_\_\_\_\_
- (b) Were you at any time a member of (1) Sokoku Kenkyukai? \_\_\_\_\_
- (2) Sokoku Kenkyo Seinen Dan? \_\_\_\_\_ (3) Sokuji Kikoku Hoshi Dan? \_\_\_\_\_



Yes (4) Hokoku Seinen Dan? Yes (5) Hokoku Joshi Seinen Dan? \_\_\_\_\_.

When did you become a member? I do not remember

How long were you a member? " (later part)

When did you stop being a member? \_\_\_\_\_

In what Block did you live at the time you became a member? BK. 53

What was the name of your Block Manager? Jimmy (I do not remember) not sure of last name Kimura Inoue?

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

Wife and child

What organizations were active in that Block? Hoshi Dan

What was the full name of the organization you joined? Hokoku Seinen Dan

What were the names of the leaders of the organizations in your Block?

no leaders in our block

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

What other members of your family were members of the Hoshi Dan? \_\_\_\_\_

Joshi Dan? \_\_\_\_\_

Seinen Dan? \_\_\_\_\_

Why did they become members? \_\_\_\_\_

In what Blocks were they living? \_\_\_\_\_

52. What are the names of the persons other than members of your family who persuaded or threatened you into becoming a member and state whether such persons were Issei, Kibei or Nisei and state the Blocks in which they lived? Gang called "Tiger Gang". don't know what blk.

53. What did they tell you to persuade you to become a member? \_\_\_\_\_

Re:

member of organization

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

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



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

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? none

As a member did you attend any morning calisthenic exercises? Approximately how often did you join in the calisthenics? \_\_\_\_\_

Did you attend any of the organization's lectures? \_\_\_\_\_ Approximately how many lectures did you attend? \_\_\_\_\_ What was the nature of those lectures? \_\_\_\_\_

Did you participate in any of their marching demonstrations? \_\_\_\_\_ If so, how many? \_\_\_\_\_

Did you attend any other meetings of the organization? \_\_\_\_\_ Where and how often? \_\_\_\_\_

56. Did you tell anyone you wanted to drop membership? Yes State the names of the persons you told you wanted to drop membership. MR. Masuda

Did anybody warn you that you could not withdraw from membership? \_\_\_\_\_

Who gave you such a warning? (State their names, blocks, where they lived and whether Issei, Kibei or Nisei) MR. Masuda a Hashi Dan leader

(heavy bearded)

What did they tell you would happen if you dropped your membership or tried to drop membership? \_\_\_\_\_

Had you learned that anyone who tried to drop membership had been threatened or had been beaten up for trying to drop membership? \_\_\_\_\_ Who, if you know, was beaten for trying to do it? \_\_\_\_\_

What group did you hear was responsible for beating persons who tried to withdraw from membership? \_\_\_\_\_



57. Were you in fear that you would be attacked and beaten up by members if you tried to drop membership? Yes What groups did you fear might do this? \_\_\_\_\_

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? Mr. Masuda

Did you fear that if you dropped membership you would get in trouble with the Japanese Government when you were deported to Japan? \_\_\_\_\_.

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? \_\_\_\_\_ Who told you this? (State the names, blocks where they lived and whether Issei, Kibei or Nisei) \_\_\_\_\_

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

60. Did you have your hair cut short or shaved? Yes When? (towards the last part when they forced) just before going to Santa Fe Who did it? \_\_\_\_\_ Did you wear any insignia of the organization and, if so, what insignia? No

61. If you or any member of your family was placed in the "Stockade" at Tule Lake Center state who was, for what period of time and for what reason None

62. What was the nature of your employment and where did you work while you were in Tule Lake? warehouse, then time-clerk at mess hall 53 then to farm.

What were your working hours? 8-4:30 Were you working while you were a member of any organization at Tule? 1/Thinks In what block? 53 What were the names of some of your fellow workers? \_\_\_\_\_

Sam Naito



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

When? \_\_\_\_\_ By whom? \_\_\_\_\_



## Re: REQUESTS FOR FORMS UPON WHICH

## TO RENOUNCE CITIZENSHIP

64. (a) In what Block did you live in the Tule Lake Center? B/K. 53
64. (b) When did you send a letter to the Attorney General or the Justice Department asking for forms upon which to renounce your citizenship?  
I do not remember but think the latter part of 1944
64. (c) Where did you get the forms? <sup>copied a form of letter to Attorney General asking for forms</sup> When? latter part 1944
64. (d) In what Center were you at that time? Tule Lake Block

Number: 53

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

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

65. Did you send that letter to the Attorney General or to the Justice Department before that December 21, 1944 announcement that all the WRA Centers would be closed within a year? I do not remember. Did you send it between December 21, 1944 and January 29, 1945?       .

66. Did you send it after the announcement of January 29, 1945, that the Tule Lake Center would be kept open? do not remember

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 treat 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? \_\_\_\_\_ Did you read that announcement in the Newell Star? \_\_\_\_\_; from a bulletin board? \_\_\_\_\_; or learn about it from the Block Manager? \_\_\_\_\_; or from other persons and, if so, name the persons: \_\_\_\_\_



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

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

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

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

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

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



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

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

or from citizen members? \_\_\_\_\_, and if so, from what citizen members of your family? \_\_\_\_\_

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? \_\_\_\_\_

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

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

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

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

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



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

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

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

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

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

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

80. Did you decide to apply for forms upon which to renounce your citizenship because you believed your life was being frittered away uselessly in camp? \_\_\_\_\_; that you feared that you might be confined to camp until the war ended? \_\_\_\_\_; which might take many years? \_\_\_\_\_ or that if the war did not come to an end you would be kept in camp forever? \_\_\_\_\_ or that when and



if the war ended the Government might deport you to Japan? \_\_\_\_\_ and that you wanted to get away from camp life? \_\_\_\_\_ 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? \_\_\_\_\_

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? \_\_\_\_\_; and then didn't give you any protection in the Tule Lake Center from the threats and violence of gangs? \_\_\_\_\_; and because the police didn't give any protection to the residents? \_\_\_\_\_; and you were scared by the soldiers moving in and driving the residents around and searching their quarters? \_\_\_\_\_; 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? \_\_\_\_\_ 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? \_\_\_\_\_ and the safety of your wife? \_\_\_\_\_, husband? \_\_\_\_\_, father? \_\_\_\_\_, mother? \_\_\_\_\_, children? \_\_\_\_\_, brothers? \_\_\_\_\_, sisters? \_\_\_\_\_, other members of your family? \_\_\_\_\_.
82. Did you decide to send the letter asking for forms upon which to renounce your citizenship because you feared that you were going to be deported to Japan because you had given "No" answers to Questions Nos. 27 and 28 or had refused to answer those questions and were considered disloyal to the U. S. and that it was necessary for you to send that letter to the Justice Department and renounce your citizenship otherwise you would get in trouble when you arrived in Japan? Yes. What trouble did you think you would get into in Japan if you didn't renounce U. S. citizenship? I was told that since serving in the armed forces I may be misjudged and punished  
State what members of your family told you this. \_\_\_\_\_

\_\_\_\_\_  
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 \_\_\_\_\_

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? \_\_\_\_\_ who were in the Center? \_\_\_\_\_. Did you fear that if you didn't send for the forms and renounce citizenship that you eventually would be re-located and then might be drafted into our armed forces and then be separated from your wife? \_\_\_\_\_, children? \_\_\_\_\_, other family members? \_\_\_\_\_ who would have relocated with you? Who told you these things might happen if you didn't renounce your citizenship? \_\_\_\_\_

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? \_\_\_\_\_ 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? \_\_\_\_\_ Who told you this would happen? \_\_\_\_\_

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? \_\_\_\_\_. Did they tell you this? \_\_\_\_\_ Name other persons who told you this. \_\_\_\_\_

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? \_\_\_\_\_. Did they tell you this? \_\_\_\_\_. 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? \_\_\_\_\_. Name the persons who told you these things, the Blocks where they lived and the organizations to which they belonged, and whether they were Issei, Kibei or Nisei. \_\_\_\_\_

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. \_\_\_\_\_

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? \_\_\_\_\_. What members of your family there did you fear might get in such trouble? \_\_\_\_\_

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

(The Japanese police? \_\_\_\_; Kempeitai? \_\_\_\_; Army? \_\_\_\_; Neighborhood Associations? \_\_\_\_; other agencies? \_\_\_\_\_.)  
What did you fear would happen to you or to them? \_\_\_\_\_

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

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

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. \_\_\_\_\_



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

The Kibei leaders and Blocks where they lived? \_\_\_\_\_

The Nisei leaders and Blocks where they lived? \_\_\_\_\_

91. Were any groups of leaders or members of the Seinen Dan or Hoshi Dan moved away to Santa Fe before you sent in that letter? I do not remember 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? \_\_\_\_\_. 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? \_\_\_\_\_. Who told you this would happen? \_\_\_\_\_

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



Were you in fear of the leaders of any of the organizations at Tule? \_\_\_\_\_

Were you in fear of the members of any of the organizations? \_\_\_\_\_. OF  
what organizations were you in fear? \_\_\_\_\_

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

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

Why were you in fear? \_\_\_\_\_

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? \_\_\_\_\_

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. \_\_\_\_\_

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? \_\_\_\_\_ Had any of them threatened you? \_\_\_\_\_. If so, what were their names and state what they said to you. \_\_\_\_\_

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

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? \_\_\_\_; a spy? \_\_\_\_; a stooge? \_\_\_\_; an informer? \_\_\_\_; a White Jap? \_\_\_\_; a traitor? \_\_\_\_; kokuzoku? \_\_\_\_; or other names? \_\_\_\_, for not doing what the organizations wanted you to do? \_\_\_\_\_. What names were you called? \_\_\_\_\_

Were you in fear of being called such names? \_\_\_\_\_. 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? \_\_\_\_\_. What were their names? \_\_\_\_\_

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

Did anyone take down your name as being a person who did not send such a form or was late in sending for such a form? \_\_\_\_\_. 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? \_\_\_\_\_. Name the persons who were attacked or beaten. \_\_\_\_\_

Were you ostracized for not sending in such a letter promptly? \_\_\_\_\_. Did friends shun or avoid you or refuse to talk to you because you had not sent for the forms? \_\_\_\_\_. 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? \_\_\_\_; mother? \_\_\_\_, for 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? Yes; brothers? \_\_\_\_; sisters? \_\_\_\_; other family members? \_\_\_\_\_

Did you have your hearing before the renunciation of your wife? \_\_\_\_; husband? \_\_\_\_; brothers? \_\_\_\_ or sisters? \_\_\_\_\_. Did you have it on the same day as your wife? Yes; husband? \_\_\_\_\_. On what date did you have your renunciation hearing? Do not remember. Was your hearing officer a man? \_\_\_\_; a woman? Yes. Did you have an interpreter at your hearing? No. Did you need one? Yes. Because I can understand but couldn't express myself clearly.

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.? I might have What, in substance, did you tell the hearing officer as reasons why you wanted to renounce your citizenship? All around the camp we were told that we have to say these things we won't be able to renounce and otherwise we'll be in trouble.

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 and the blocks where they lived.



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? \_\_\_\_\_. Why? \_\_\_\_\_

Re:

renunciation

Did you fear to tell the hearing officer the real reasons why you were renouncing your citizenship? \_\_\_\_\_. What did you think would happen if

you had told him the real reasons? \_\_\_\_\_

104. Did you fear that if you did and your renunciation was not accepted that you would get in trouble with your parents? \_\_\_\_; other family members?

\_\_\_\_; who were in Tule Lake? \_\_\_\_; or in some other internment camp?

\_\_\_\_ Were you then in fear of being forcibly relocated in a dangerous area? \_\_\_\_ (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? \_\_\_\_.

Were you in fear of separation from members of your family? \_\_\_\_.

From what members? \_\_\_\_\_

\_\_\_\_ Were they in Tule Lake? \_\_\_\_; or in what other Center? \_\_\_\_\_

Were they on the WRA "free list" and eligible for relocation at the time?

\_\_\_\_. Had they applied for relocation before the day you had your re-

nunciation hearing? \_\_\_\_.

Were they still expecting to be sent to Japan? \_\_\_\_.

Did they still want to go to Japan? \_\_\_\_.

Had they cancelled their applications to go to Japan? \_\_\_\_.

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? \_\_\_\_.

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? \_\_\_\_\_

\_\_\_\_; in your Block? \_\_\_\_\_

Were you in fear of them? \_\_\_\_\_.

106. Were you removed from Tule Lake Center to Bismarck? \_\_\_\_; Santa Fe? Yes;



When? About the summer of 1945 second to the last group with what groups: the 1st, 2nd, 3rd or 4th groups? 3rd. What members of your family remained at Tule Lake? wife and child.

What other members of your family were removed from Tule Lake Center to Bismarck? none

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. \_\_\_\_\_

107. Did you give such answers because other members of your family had been removed from Tule Lake and you thought that by so doing you would be re-united with them? \_\_\_\_\_. Did you fear that those family members would be deported to Japan and that if you gave such answers you would be re-united with them and be deported along with them? \_\_\_\_\_.
108. (a) If you applied for relocation in the U. S. after your renunciation state when you did so. \_\_\_\_\_.
108. (b) Did you write a letter to the Attorney General or Justice Department asking to cancel your renunciation? \_\_\_\_\_ When? \_\_\_\_\_ In what Center were you living when you wrote that letter? \_\_\_\_\_

I don't remember having Mitigation Hearing

Re: MITIGATION HEARING

109. Did you have a "mitigation hearing" between December, 1945, and April, 1946? \_\_\_\_\_. In what Center did you have this hearing? \_\_\_\_\_.
- \_\_\_\_\_. Was your hearing officer a man? \_\_\_\_\_; a woman? \_\_\_\_\_. At this hearing did you tell the hearing officer that you were loyal to Japan or disloyal to the U. S. or words to such an effect? \_\_\_\_\_. If you did, state why you did this. \_\_\_\_\_



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

From what members of your family were you then separated? \_\_\_\_\_

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

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

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

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

When and where were you re-united with them? \_\_\_\_\_

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

If any of your family members were sent to Japan, state when they sailed for Japan. Dec. 29, 1945 From what port did they sail? Portland Oregon. What other members of your family went to Japan? wife & child

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



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

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

I had served in the U.S. Army

State the relationship of such person to you \_\_\_\_\_

State the Serial Number of such person \_\_\_\_\_

Has such person received an Honorable Discharge? Yes

If, before evacuation, or while you were in an Assembly Center or War Relocation Center any person (Caucasian or other) threatened, warned or advised you against returning to your home or against relocating, state the names of such persons and their addresses? \_\_\_\_\_

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

Year \_\_\_\_\_ Month \_\_\_\_\_.

Where were you at the time? \_\_\_\_\_

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

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

Name the family members and specify their relationship to you. \_\_\_\_\_

Have you ever served in the armed forces of the U. S.? Yes

In what branch? Army. When? 1941-1942 Period of service Active 11 mos, 1 yr. 2 mos.

Where did you serve? California Date you received an Honorable Discharge? Dec. 31, 1942 Serial No. 3900487

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

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



Since returning to Japan in 1946 have you voted in any elections? No

Where? \_\_\_\_\_ Years you  
voted? \_\_\_\_\_ What elections? \_\_\_\_\_

Why did you vote in those elections? \_\_\_\_\_

What Allied military officers told you to vote? \_\_\_\_\_

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

What Japanese officials told you to vote? \_\_\_\_\_

What neighborhood association told you to vote? \_\_\_\_\_

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

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

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

Since returning to Japan in 1946 has your name been registered in any  
family Koseki? No When (what year) \_\_\_\_\_

Where? \_\_\_\_\_

Did you personally apply to be registered in a Koseki? \_\_\_\_\_

Where did you go to be registered? \_\_\_\_\_ When? \_\_\_\_\_

Why did you go to be registered? \_\_\_\_\_

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

What relation is that person to you? parent

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

No  
What caused you to be registered in a Koseki since 1946? \_\_\_\_\_

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

\_\_\_\_\_ or would not have been given an address to



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

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

Have you, since returning to Japan in 1946 been naturalized as a Japanese  
citizen? No . If so, what steps did you take to become natu-  
ralized as a Japanese citizen? \_\_\_\_\_

Have you, since returning to Japan been employed by the Japanese Govern-  
ment or any agency of the Japanese Government? No

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

Have you worked for the United States Government or Allied military auth-  
orities while in Japan? No For what service? \_\_\_\_\_

In what capacity? \_\_\_\_\_ Where did you perform your  
work? \_\_\_\_\_ Dates of your employment? \_\_\_\_\_

What is your occupation now? Nursery worker Where? Palo Alto, Calif

What property do you own in Japan? None

Nature of property? \_\_\_\_\_

Estimated valuation of that property? \_\_\_\_\_

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

To what address do you intend to return to in the U. S. \_\_\_\_\_

(Attach all the documents and letters you have relating to your renuncia-  
tion of U. S. citizenship.)

Have you filed an application with a U. S. Consul in Japan for a U. S.  
Passport? \_\_\_\_\_ . When did you file it? \_\_\_\_\_

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



What reasons did the U. S. Consul give you for refusing to issue you a passport? \_\_\_\_\_

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

Have you registered as on aliens in Japan? \_\_\_\_\_ When? \_\_\_\_\_

Where? \_\_\_\_\_

*No*

Date: \_\_\_\_\_

\_\_\_\_\_  
Signature

\_\_\_\_\_  
Address

\_\_\_\_\_  
Telephone Number



Tamoto, Takashi

## REASON FOR REPATRIATION

AT the Topaz Relocation Center a number of Issei group were agitating for repatriation. They attacked many people for speaking out against them and for not obeying their wishes. Mr. Obata and Reverend Goto and others werw beaten by these gangs for refusing to apply for repatriation. The W.R.A. took Mr. Obata to a hospital outside the camp because of fear he might be attacked and killed while in bed if he was put in the camp hospital. I was living in bachelor's quarters in Block 7-7-6. My roommates were the two Suehiro brothers and Akira Tamura. The younger Suehiro's first name was Yoneo. I do not remember the elder brother's first name. Akira Tamura was an army veteran as I was. While all the agitation was going on my roommates and I spoke against the agitators. One day while I was ~~going on~~<sup>taking</sup> a shower in the public shower room in the block the older Suehiro brother was beaten with clubs by a gang of 5 or 6 Issei and Nisei for expressing loyalty to the United States and opposition to the gang's agitation in favor of repatriation and for refusing to apply for repatriation. A Kibei who lived in the next apartment found him lying unconscious under the bed and bleeding and had him taken to the camp hospital. When I got to the apartment I saw the blood stains on the floor. I visited him in the hospital. He had been badly beaten and stayed several days in the hospital and later was given living quarters in another section of the camp. He told me the gang had turned off the lights and then attacked and beat him with clubs, that a neighbor next door heard the commotion and opened the door to see what was going on and then the attackers jumped out the window and escaped. During this time the small internal security police force was not able to protect us. After Suehiro was attacked some armed soldiers were called in to guard the Block but left in a few hours.

In the messhall in Block 7, Barracks 7, my roommates and I were refused adequate coal supplies for our room in the barracks by the Block Manager because we wouldn't apply for repatriation. I was working in the WRA commissary warehouse and usually got off work late in the evening and then the Issei chief cook in the messhall would refuse to give me any meals for the same reasons and the only place I could get anything to eat was in Block 35 where the man who became my father-in-law would get me some food. Akira Tamura was in the same fix. Frequently he and I would go to Dr. Murata who would get us some food. Even after I gave No answers to questions 27 and 28 I was treated the same way because I was suspected of being a spy against them because I was a veteran and had made statements against them. I got the same treatment until I was married on August 31, 1943 and



*Tomoto, Takashi*

moved with my wife to apt. 7B in Block 33. ~~I had to quit several jobs I had in the mess hall working as time clerk because of the~~

They group calling themselves the "Kokuryukai" (Black Dragon Society) led by a big Issei sumotori wrestler had many members in Topaz and other pressure groups were gaititing in Topaz for repatriation. Another group from Hawaii was in control in Block 1, commissary warehouse. Also we returned from our fobs in the evening people in our block and Block 1 could call us inu and Kokuzoku (traitors) and government spies. I was in constant danger from these Issei pressure gangs because I was a veteran and had spoken against them and expressed loyalty to the United States. The small internal security police force was unable to prevent these threats and attacks. After Suehiro was beaten things got to be dangerous and I knew what would happen to me if I didn't apply for expatriation so I signed the form.

After Suehiro was beaten I received a letter from my parents, my father actually doing the writing, through the Red Cross, saying that my eldest brother had been forced to become an interpreter by the Japanese army and my younger brother had been conscripted into the Japanese air force and he was afraid they would lose their lives in the war. So there was nobody to look after my parents. So I was afraid my brothers would be killed in the war and my parents would be left alone with no one to care for them in their old age. If I was to be kept in camp for the duration unless I was deported to Japan before the war ended I thought I better be sent to Japan ~~be~~ where I could take care of them instead of rotting in camp.

Although I was a U.S. citizen and had served in the Army and was let out because I was a Japanese-American and got an honorable discharge and was in the reserve corps, nevertheless I still was treated just like an enemy and was put in a relocation center because I was a Kibei with parents and brothers in Japan. So I thought, like everybody said, I would be deported to Japan because no Kibei was allowed to leave camp and even if I could get permission to leave I was afraid that I would be beaten or killed in camp or cast outside from the center where I would be worse off as people could get to know my brothers were in the Japanese army and air force. It was the general talk at Topaz that if we were to be relocated we wouldn't get any police protection from attacks by white Americans. I was of the belief I probably would be beaten or killed like I heard happened to others if I ever got let out of camp.



Tamoto, Takeshi

A fellow named "Takesan" who I became acquainted with in the Assembly Center in Tanforan, Calif. although we were not in the same barracks in Toyaz, would goad me day and night whenever I happened to come across him that I should make application for repatriation and repeatedly asked me if I had done it and chided me that even though I had served in the U.S. Army I was being treated like an enemy and that since I was to be deported anyway, the Japanese authority would surely punish me because I had served in the U.S. Army. He got more belligerent as time went on so I got to fear this might happen to me too.

After I was taken away from Tule Lake and interned at Santa Fe I was forced by the pressure group there to sign up for repatriation again. Masuda, Waki, Hirokagata, Yamada were the persons. This meant that I would be repatriated faster so I think I said on the application that I wanted to see my parents in Japan. When I heard that my wife had telephoned me from Tule Lake and wanted to be relocated in the U.S. I wanted to cancel it but I was so frightened I could not do anything about it because of this. I did not have any chance to cancel.

Takeshi Tamoto



Fumoto, Takeshi

Re: Questions no. 27 + 28

At first I refused to answer the question because I had already served in the U.S. Army and swore my allegiance which proved my loyalty. I was called in <sup>by</sup> the F.B.I. in Topaz five or six times to make answer. I finally reluctantly answered "NO" because I feared that if I answered "Yes" that I would be branded as a spy for the Government against the Japanese in camp and my life would be in danger. This suspicion was all the more keen because of the fact that people in camp knew that I had served in the U.S. Army and therefore did not trust me and hated me. They had their eyes on me, namely, TAKESON, ISSEI from San Mateo who had been at Topaz, Masami Chikane (a KIBEI, I believe) from Hawaii, and Yamamoto (a KIBEI) who used to live in San Francisco. They said my father and two brothers in Japan would be taken care of by the KEISEITAI and would be deported and get what was coming to me if I gave Yes answer the question. They said if I answered question yes I might get thrown out of camp and I had no safe place to go and it would become known my brothers were in served in Japan I would get attacked and probably killed as the public feeling against Japanese with relatives in Japan was high. When one of the agents asked me to comment on Pearl Harbor I said would rather not. I gave that answer because I had my father and two brothers in Japan I told him I proved my loyalty by swearing allegiance and served in the Army. He said I could not refuse to answer question 27 and 28 but that I had to answer yes or NO. I know I was forced to believe that we had no choice but be deported and if so it would be better to write "NO" if had to answer this question.



Re: Memberships in Organization

through the influence of the pressure groups and at that time it was impossible to be in the right state of mind to realize and think clear and straight I was forced to become a member. I did not know that my name was listed as anything but a member until Mr. Masuda, the heavy bearded Japanese language teacher, who was the Hoshi Dan leader, wrote to someone in camp and appointed me chief of Ward 6. Because that officer had been sent with him to Santa Fe. Not many more members were left by then because of all being removed to Bismarck or Santa Fe and mostly all was named as an officer by this time. I was never consulted, and I never consented or performed any duties. I think this was done by Mr. Masuda just to try to convince people in Inle Lake that the organization was powerful and active even if the leaders had been removed from camp for being trouble makers. In our ward there were only about 6 listed members left and we were sent to Santa Fe in the last group in June, 1945. I wanted to have nothing to do with the organization after it got to making so much trouble and drilling and marching all over camp. It seems ridiculous but it was dangerous to try to drop membership. When I spoke to Masuda about it he said: "Just try and go ahead and when you get sent to Japan they will take you for an American spy because you were in the American army and got shot, but if you keep your membership that will prove you were not against Japan." When I learned I was to be removed to Santa Fe I dared not say I wanted to drop because my safety depended



upon whom I went there among the leaders.  
Sakurichi Tsumoto



# Renunciations + Renunciation Hearing

The "Tiger Gang" forced me to send an application for renunciation. The Hoshi Dan leader Mr. Masuda told me I had to send for the form if I knew what was good for me. Many other active members such as Nakamichi Tanaka, Hashikuni in our block and Kusunagi all looked into that I was sure to receive the form.

There was a man at Dule Lake named Dorao which I don't know his last name. I think he was a Kibei and heard he was an ex-convict. He was the leader of the "Tiger gang" named after his first name "Doro" which means tiger in Japanese. He and his gang would barge and take down noses of all who refused to join the Hoshi Dan and to renounce citizenship. He said he would take care of anybody who refused and their names would be given to the Japanese authority and would get what was coming to them in Japan. The Tiger gang was made up of strong arm boys and brats of Hoshi Dan. I heard they were the ones most responsible for hunting up people who refused to join the Dan and obey to renounce. He announced that broadcasts from Japan said that all of us would be deported to Japan and we had to take the consequences if we arrived with U.S. citizenship. This sounded authentic so I was afraid what would happen to me and maybe to my parents and brothers in Japan.

Blk. 53 and ward 6 where I lived were the stronghold of Hoshi Dan leaders. They were active in persuading, threatening us in all ways. Especially I being in the U.S. Army service made them watch me closely and for the protection and safety of the family I was



purely misled. Fighting and beatings of people who opposed the reunification took place in front of Bk. 19 next to us. A man named Kagawa was one of the chief leaders of Hoshi Don in my block. He was a kendo expert and gave lessons in kendo in the laundry room. He was an ex-Japanese soldier. I think his threatening talk scared all the people to living a confined, restricted life full of uncertainties and doubts and rumors of the hostility of the Caucasian community against the Japanese people in places where they relocated. I was not only scared but mentally confused as to what was the right course to take and could not distinguish rumors from truth. Different Tiger gang members repeatedly pressured me and gave every conceivable reasons for doing so that is to say about my treatment at the hands of U.S. government in spite of my services in the army. The general hostility of the Caucasian people against people of Japanese ancestry and the impossibility of making a living in such a community. These reasons at the time seemed true to me since the general trend of thinking was all one-sided as repeatedly emphasized by the propaganda of the Hoshi Don. Although I had served in the U.S. army I had been treated like an enemy and put into concentration camp with no rights of citizen therefore I was convinced that finally I would be deported with no right to stay and relocate as free citizen.



Tsumoto, Takashi

A woman conducted my hearing. I asked for an interpreter because my English was poor. She asked my name and address and said that if I could answer that much I don't need an interpreter. I had been warned by the blk. marriage and Hoshi San leaders that we should say we are Japanese and so we are renouncing. It has been a long time ago and I don't remember exactly. But at that time I was impressed on the thought that I have to get an approval that I was renouncing on my own free will. For sure I did not say much to the hearing officer. They did not ask me much.

Takashi Tsumoto

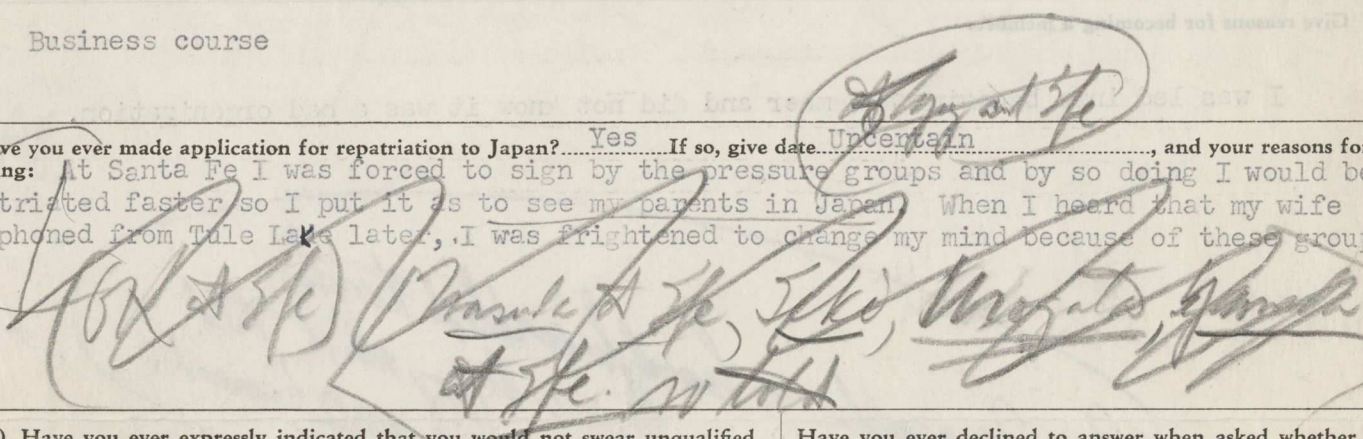
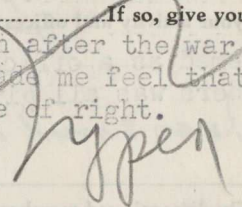


# AFFIDAVIT

## 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 <div style="text-align: center;">Takashi Fumoto</div>		Date of Birth <div style="text-align: center;">March 5, 1918</div>	
2. If born prior to December 1, 1924 My parents Registered it right after my birth to renounce.	(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 1919	To 1937	Accompanied parents	
1946	1954	See answer to 10 (A)	
5. Give details concerning any formal education in Japan:			
School		Period of Attendance	
Ochiai Grammer School		From 1924	To 1932
Matsumoto Commercial School		1932	1936
Specify subjects studied (attach additional sheet if necessary).			
Business course			
6. Have you ever made application for repatriation to Japan? Yes If so, give date. Uncertain applying: At Santa Fe I was forced to sign by the pressure groups and by so doing I would be repatriated faster so I put it as to see my parents in Japan. When I heard that my wife telephoned from Tule Lake later, I was frightened to change my mind because of these group.			
<div style="text-align: center;">  </div>			
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			
Or have you ever given a qualified answer to such question asked at War Relocation Centers? Yes If so, give your reasons: I swore allegiance to U.S. and served in U.S. Army but soon after the war started I was transferred to reserve corps and was evacuated to camp. This made me feel that just because of my ancestry I was rejected of my American citizen and no hope of right.			
<div style="text-align: center;">  </div>			
(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: I would have been willing to do so if I was certain that my family and I could have relocated in U.S. without fear and have equal rights as other citizens.			



(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? *Yes* If so, give reasons:

Made to believe final deportation I did so because I wanted my family to be together

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

(B) Give reasons for becoming a member:

I was led into becoming a member and did not know it was a bad organization *upper*

*Mr. Masuda, a hardbearded teacher in a large school, told me I was named.*

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

*without my consent or knowledge*  
I was named as a officer after all the head officers was removed from Tule. The left over members was all given some officer name because there were only few left.  
*I should I was named chief of ward & didn't perform any duties*

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

*I never attended any meetings except after the removal of all Japanese from the camp. I should I better become all members near the end of the camp. I should I better become all members near the end of the camp. I should I better become all members near the end of the camp.*



(E) If you claim that your membership in one 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:

All the left over papers were placed in a box and sent to it. In one ward there were only about 4 left and the rest were sent to the group in 1945.

7. I declined to answer the question because I had sworn allegiance to the U.S. and have served in the U.S. Army and expected so, but was called in to the office several times to write a "Yes" or "No" answer.

I did not answer this but since I was in the U.S. Army once, I was being forced by the surrounding and they had their eyes on me so in order to be on the safe side I finally wrote "No".

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

Believing that if we can not be released and when deported we could not return naturally.

*Issued*  
*Takesan at Tokyo - from La Rota*  
*Masami Chikashige* ✓ ✓ *from Hawaii*  
*Yamamoto* ✓ ✓ *from 52*  
*(Kishi)*

(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 was taught to say that I'm Japanese so I am renouncing and that was all.

(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:

Thinking that I will be deported I feared I had to renounce in order to have family security having a wife and child I felt uncertain to make a living with no assets.

(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:

I did not know I could make a request for cancellation until after I came to Japan. I wrote to Mr. Collins and asked to be included in the mass suit



(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:

All the left over members were elected as officers and had to accept it. In our ward there were only about 6 left and we were sent to Santa Fe in last group in June 1945.

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

I was forced to continue membership and to insure safety I could not discontinue.

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

At Tule Lake

Believing that if we can not be accepted as citizen I feared danger to our family upon relocating and when deported, by the constant frightness of the pressure groups, and could not think normally.

(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 was taught to say that I'm Japanese so I am renouncing and that was all.

(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:

Thinking that I will be deported I feared I have to renounce in order to have family security having a wife and child I felt uncertain to make a living with no assets.

(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:

I did not know I could make a request for cancellation until after I came to Japan. I wrote to Mr. Collins and asked to be included in the mass suit



(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.

I was not disclosed to the U.S. I registered with the draft board and also served in the U.S. Army but the Gov't classified me as alien enemy so I thought that my citizenship was taken away and I can not be considered as citizens and will be deported to Japan finally.

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

Being under the pressure of the groups at Santa Fe I did not have a chance to think straight as I wished I had to follow them.

*Matsuda, Seki, Wozata, and Yamada kept their eyes on me to see I went along.*

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

*Outprints of citizenship*

*I have returned to the U.S. on a passport*

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) 13 1941 in the U.S. Army; my Serial number is 39004687;  
State the date State the Branch of Service

I still am in such service. No; I was released from active duty on Feb 12 1942 and received my Discharge  
on Dec 31 1942

(B) If at any time while in a 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 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 is serving or is serving in the military or naval forces of the United States state the relationship of such person to you, the name of such person, the branch of service and serial number of such person:

Relationship

Name

Branch of Service

Serial Number

Japan  
Prefecture of Fukuoka  
City of Fukuoka  
Consulate of the United States of America

ss:

Takashi Fumoto

(Signature in full of applicant)

Subscribed and sworn to before me this 21st day of May, 19 54



*Matthew D. Smith, Jr.*  
Matthew D. Smith, Jr.  
American Vice Consul

Service No. 5812

It may be executed before any person authorized to administer oaths.



# AFFIDAVIT

## INSTRUCTIONS FOR THE PREPARATION OF AFFIDAVIT

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

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

1. Name <b>Takashi Funoto</b>		Date of Birth <b>March 5, 1918</b>	
2. If born prior to December 1, 1924 <b>My parents Registered it right after my birth and when I found I had dual citizen ship I did not think it necessary to renounce.</b>	(A) Have you ever renounced Japanese nationality? <b>No</b>	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 <b>1919</b>	To <b>1937</b>	<b>Accompanied parents</b>	
<b>1946</b>	<b>Present</b>		
5. Give details concerning any formal education in Japan:			
School		Period of Attendance	
<b>Ochiai Grammar School</b>		From <b>1924</b>	To <b>1932</b>
<b>Matsumoto Commercial School</b>		<b>1932</b>	<b>1936</b>
Specify subjects studied (attach additional sheet if necessary).			
<b>Business course</b>			
6. Have you ever made application for repatriation to Japan? <b>Yes</b> .....If so, give date. <b>Uncertain</b> ....., and your reasons for so applying: <b>At Santa Fe I was forced to sign by the pressure groups and by so doing I would be repatriated faster so I put it as to see my parents in Japan. When I heard that my wife telephoned from Tule Lake later, I was frightened to change my mind because of these group.</b>			
7. (A) Have you ever expressly indicated that you would not swear unqualified allegiance to the United States? <b>Yes</b>		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? <b>Yes</b> .....If so, give your reasons: <b>I swore allegiance to U.S. and served in U.S. Army but soon after the war started I was transferred to reserve cords and was evacuated to camp. This made me feel that just because of my ancestry I was rejected of my American citizen and no hope of right.</b>			
(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: <b>I would have been willing to do so if I was certain that my family and I could have relocated in U.S. without fear and have equal rights as other citizens.</b>			



- (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? **Yes** If so, give reasons:

Made to believe final deportation I did so because I wanted my family to be together

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

(B) Give reasons for becoming a member:

I was led into becoming a member and did not know it was a bad organization.

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

I was named as a officer after all the head officers was removed from Tule. The left over members was all given some officer name because there were only few left.

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



7. I declined to answer the question because I had sweared allegiance to the U.S. and have served in the U.S. Army and expected so, but was called in to the office several times to write a "Yes" or "No" answer.

I did not answer this but since I was in the U.S. Army once, I was being forced by the surrounding and they had their eyes on me so in order to be on the safe side I finally wrote "No".



- (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:

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I was forced to continue membership and to insure safety I could not discontinue.

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

At Tule Lake

Believing that if we can not be accepted as citizen I feared danger to our family upon relocating and when deported. By the constant frightness of the pressure groups, and could not think normally.

- (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 was taught to say that I'm Japanese so I am renouncing and that was all.

- (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:

Thinking that I will be deported I feared I have to renounce in order to have family security having a wife and child I felt uncertain to make a living with no assets.

- (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:

I did not know I could make a request for cancellation until after I came to Japan. I wrote to Mr. Collins and asked to be included in the mass suit



(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.

I was not disloyal to the U.S. I registered with the draft board and also served in the U.S. Army but the Gov't classified me as alien enemy so I thought that my citizenship was taken away and can not be considered as citizens and will be deported to Japan finally.

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

Being under the pressure of the groups at Santa Fe I did not have a chance to think straight as I wish and had to follow them.

(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 Mar 12 1942 in the State the date; my Serial number is 3970447; State the Branch of Service

I still am in such service Yes; I was released from active duty on Feb 12 1946 and received my Discharge Answer Yes or No

on Dec 31 1942

(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             .

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