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WAR RELOCATION AUTHORITY

San Francisco, California, Office
Whitcomb Hotel Building

October 16, 1942

MEMORANDUM TO: Mr. Harry L. Stafford, Project
Director
Minidoka War Relocation Project

ATTENTION: Mr. George Townsend

SUBJECT: "Suye Mura"

Enclosed is a copy of an abstract of "Suye Mura" by Dr. John Embree. The material contained in this book should be particularly interesting from the point of view of examining the kind of community life which is developing on the block level. It is highly probable that the older people, many of whom came out of the same kind of village as described in this book, are perpetuating the kind of organization that is prevalent throughout rural Japan.

There is also enclosed an abstract of "The Second Generation Japanese Problem" by Professor Edward K. Strong.

Solon T. Kimball, Chief
Community Organization

Enclosure No. 6005

Reference Material Compiled from
"Suye Mura"
by John F. Embree
University of Chicago Press, Chicago, Illinois

CHAPTER I HISTORICAL BACKGROUND

"Forever two hundred years before the Meiji era the Tokugawa feudal regime was in power. Primarily a military government carried on in times of peace, after its initial battles against previous rulers its main purpose was to preserve a feudal and military form of government rigid and unchanging.

"The Emperor, as nominal head of the state, continued to keep court in Kyoto, while the Tokugawa regime set up actual government in Tokyo (then called Yedo). The country was divided into feudal fiefs each with a lord or daimyo having absolute right of jurisdiction in his own province, including the right of taxation. The Tokugawa themselves were in reality simply the largest of such daimyo with the largest estate and hence the greatest wealth and power, while most of the lesser daimyo merely imitated them in their methods of governing the people.

"Below the nobles and lords there was a rigid series of social classes each with its own occupations, forms of dress, and types of law prescribed by the government. The highest of these were the soldiers, or samurai, who came eventually to be almost a purely parasitic class. Below them in rank came farmers and artisans, then merchants, and, lowest of all, the pariah class called eta, made up of former slaves, Korean prisoners, and workers in tanning and other industries involving killed animals.

"The government realized the importance of agriculture to the state and took great pains to improve it, but little thought was given to the well-being of the farmer as such. He was considered to be stupid and of value only as a rice-producer. 'Statesmen thought highly of agriculture, but not of agriculturalists.'

"With the government attempting to control economic forces by fiat, and with the merchants enjoying their wealth in cities while samurai and peasant alike suffered, it is clear that the most powerful single factor leading to the Meiji revolution was the change from a purely agricultural to a merchantile economy.

"The Shogunate at the beginning of its regime prohibited all foreign trade and all foreigners, except for a little colony of Dutch near Nagasaki, in a desire to keep the country as stable as possible. Thus any new ideas from

Europe were excluded. At home, however, a little freedom of research was permitted. It was through this little crack that native scholars gradually realized and spread the idea that the Emperor was the true head of the government and that the shoguns were mere usurpers of power. Native Shinto ideas were the better able to make themselves felt with the lowered prestige of Buddhism.

"The coming of the West to knock forcibly at Japan's closed doors in 1853 added one more strain to a feudal system already weakened by the growth of mercantilism and the increasing conviction of educated men that the feudal lords were usurpers of the Emperor's divine power.

"In the years 1867-68 the Tokugawa government resigned, and there was an armed conflict between the Shogunate party and the Emperor's party in which the Shogunates were defeated. Feudalism was abolished and the monarchy restored. In the succeeding years many changes took place."

CHAPTER II VILLAGE ORGANIZATION Geographical Orientation

"To reach Suze-Mura from Tokyo, one boards an express train at 3:00 p.m. for Shimonoseki. . . . From Tokyo to Shimonoseki is sixteen hours by train. Crossing the straits to Moji and thence again by rail to Yatsushiro is another eight hours. . . . Yatsushiro is a small city, here one changes trains and waits an hour for the Hitoyoshi train. . . . The rather miserable wait in Yatsushiro is more than compensated for by the gorgeous scenery on the two-hour trip to Hitoyoshi. The railroad runs along the edge of the Kuma River, which has cut a deep gorge in this region. . . . About 5:00 p.m. Hitoyoshi, the capital of Kuma County, is reached. This is a town of about 10,000 people, fifty-four miles south of Kumamoto and eight hundred and sixty miles distant from Tokyo by rail. . . . A traveler to Suze Mura has now the choice of a bus direct to the village or a train to Menda or Taragi, neighboring towns.

"Suze Mura is one of the nineteen mura of Kuma and is located in the eastern part of the county. The southern part of the mura lies in flat paddy fields by the Kuma River, the northern on the mountainous border of the next county. Similar communities border it to the east and west. . . . The population is 1,663 people, or 285 houses, the number of houses being the more important count, as nearly all civic duties are by households rather than by individuals.

"Before the Meiji Restoration there were about seventy thousand mura in Japan, whereas today there are less than ten thousand.

For administrative purposes many groups of two or three mura were consolidated.

"Suze comprises:

I. Social and Political Divisions

1 mura The rural administrative unit of the prefectural government in contrast to machi (towns) and shi (cities). Its unity comes from a common headman, administrative office, school, and Shinto shrine.

8 ku The political subdivisions of the mura, with village-office-appointed heads (kucho) whose chief function is to collect taxes. Ku contain from one to four buraku. Officially known by number but popularly called after one of their constituent buraku.

17 buraku The natural communities of about twenty households each. Historically the social and economic unit is this buraku. It is significant that it is referred to as mura by its inhabitants. It has its own head (nishidori) and takes care of its own affairs, such as funerals, festivals, roads, and bridges, on a co-operative basis.

Many Kumi Groups of three to five houses. Their role in buraku life is described at length in Chapters IV and VII.

II. Geographical

Aza Geographical units. Used as a basis of landownership. Often uninhabited, but in each many people from various buraku own land.

Shikona Small roughly defined regions with names known to the local people but not written in any official records.

"Formerly nushidori also supervised agricultural matters. During the last ten years, with the formation of the Agricultural Cooperative Association (sangro kumiai) in the mura and its branch associations (kokumiai) in each buraku, these functions of the nushidori have been greatly reduced. He is being replaced by the heads of the branch agricultural association membership is restricted to farmers.

"The village organization of today is a modification of forms already in existence in Tokugawa days. Villagers were then governed by a people's representative called nanushi or shoya. He was subject, however, to orders of a shogun's

representative (gundai or daikwan). Below the shoya, who in rural regions away from the capital had in reality much the same authority as the headman today, were the kumi heads of the village and village councilors. The shoya, like the modern headman, usually came from an old and well-to-do family in the village. Usually not a samurai, he was a true representative, just as today the soncho is usually of an old landed farming family and acts as representative of his mura to the prefectural and central governments.

"There has been a strong centralizing tendency in the governing of the country. The kumi are giving way to the buraku, and small mura have been amalgamated into larger ones under a single headman. Several provinces have been amalgamated to form a single prefecture under a government-appointed governor. While the mura is self-governing, it is responsible to the prefectural government which appoints its school teachers, agricultural advisers, and policemen, and it is expected to raise enough money in taxes to meet all mura expenses including the school teachers' salaries. There are at present (as of 1936) in Japan 9,724 mura, 1,693 towns (machi) and 129 cities (shi). . .

"The fertile plain area of Kuma is an ideal region for rice paddies, so it is not surprising to discover that some of Japan's best rice is grown here. The broad flood plain is one big network of irrigation ditches fed by the Kuma River or its tributary mountain streams. Running the length of the south side of the basin (the Kuma River runs along the north side) is Hyskutaro Ditch, a canal dug in feudal times. . . . One crop of paddy rice is grown a year. The whole mura is sowing it in seedbeds in May, transplanting it forty days later in June, weeding in late June and July, harvesting in the October, threshing in November and December. In the fall about half the paddy area is transformed into dry fields, and a winter wheat and barley crop is sown, to be harvested in May between the planting and transplanting of rice. The remaining fields are planted with legumes or allowed to lie fallow.

"Rice being the main crop, it requires the major portion of a man's labor and a woman's also. Rice is by far the most important product of the mura and one of its chief sources of income. It is the rice of mura like Suze that feeds the nation of Japan. This is an important economic fact when considered in connection with the moneyless way in which it is produced. Thus the mura contributes rice to the nation while receiving very little money for it, and what money it does receive goes out of the mura again to purchase sugar, salt, fertilizer, and manufactured articles. Increased production in recent years through improved agricultural techniques has been more than taken up by the increased population of the nation, especially in the

non-producing cities. Rice is also, of course, the staple food within the mura.

"Rye, wheat, and barley are grown as winter crops on drained and plowed-up paddies. All three are commonly referred to as mugl. This double-crop system was begun at the suggestion of the prefectural office agricultural advisers about ten years ago. After rice and mugl, silk cocoons form the third important item in the agricultural economy of the mura. The worms are raised and cocoons sold in three crops, each taking about forty days from hatching to spinning. In early summer the first worms begin nibbling at mulberry leaves. The first cocoons are sold in early June, the second in late August, and the third in early October. No worms are reared in late June owing to the busy rice-transplanting season. The time a farmer is not busy with rice, mugl, or silk he may fill in by tending small vegetable patches, cutting grass for his horse or cow, and raising a few chickens. The chickens, incidentally, are a recent innovation in the village economy. . . . The two staple vegetables are giant radishes and sweet potatoes. Besides these, many other vegetables are raised, some of them of recent introduction to the mura. . . . A little hemp is grown, the fibers being sold for manufacture into rope and other hemp products. A large variety of trees grow in Japan, many of which are represented in Kuma.

"Horses and cows are kept, but they are used only as beasts of burden. The animals are backed into their stables, where they spend all their time when not working. Milk is considered dirty and is only drunk on doctor's prescription. . . . Because of their military value, farmers are encouraged to breed horses, and for every equine birth registered at the village office in a baski (horses' record) a farmer is given two yen. . . . A few goats are kept partly as pets and partly for their milk, which is taken as medicine. Some dogs are kept as pets. Cats serve a useful purpose in catching mice. A few rabbits are kept as pets and occasionally sold.

"Practically everyone in Guye is a farmer; there are, however, some specialists and shopkeepers. The most ancient type of specialist is probably the carpenter. There are usually two or three in each mura, each of whom has served an apprenticeship under some master-carpenter before setting up locally as an expert. . . . The stonecutter makes gravestones and foundation stones for building. . . . Another important specialist is the cakemaker. Like the carpenter, he learns his trade through apprenticeship elsewhere, then comes to Guye to do business. . . . There is no blacksmith in Guye. For the necessary work a man is hired from the next mura every spring. . . . Other visiting specialists are a tubmaker, a tinker, and a fishmonger. . . .

"There are three women specialists. One of these is the midwife of which there are two in the mura. . . . Another woman specialist is the seamstress. She has a sewing machine to mend

shirts and make working clothes for men. . . Some widows and farmers' wives, usually of the poorer families, make tofu as a means of increasing the family income. . . .

"Other specialists, such as the five or six expert roof-makers of the mura, are, however, primarily farmers. . . . The barber runs a barber shop and also does farming. . . . Similarly, the Buddhist and Shinto priests combine farming with their speciality.

"Other types and class from farmers and village specialists are the small shopkeepers. It is significant that not one single shopkeeper in Suze is a native. Shopkeepers, as a rule, do some farming on the side but do not follow many of the customs of the farmers.

"Rice and wheat need hulling, and for this purpose there are several millers, all non-natives. . . .

"Another non-farming type, and also non-native, is the schoolteacher. . . . School teachers are transferred from place to place every few years by the prefectural education bureau.

"The only other special group is that of the village officials. These men vary a great deal. Some are farmers who have become officials; many are rather like brokers by nature only more honest.

"The role of money in the household economy varies with occupation. Of an ordinary farmer's living expenses, about 50 per cent is paid out in money - other necessities are grown or made at home. The biggest single item is rice. All farmers grow their own. Shopkeepers, on the other hand, have to buy their rice with money. Of their total living expenses, about 90 per cent is paid out in money.

There are specialists who visit the mura: (1) the blacksmith in spring (2) the tubmaker in summer (3) the chizashi (horse) doctor in spring, summer, and winter (4) the tinker in summer (5) the mender of wooden footgear in summer (6) the ice-cake peddler in summer (7) the kitchenware peddler monthly and (8) the fishmonger daily.

"The most important of . . . unifying organizations are the village office, the village school, the Buddhist temple, and the village Shinto shrine. The Shinto shrine, in which resides the patron deity of Suze Mura, serves as a protection to the health and well-being of the inhabitants of the mura. . . . the Buddhist Temple services and lectures are rather infrequent, but, when they occur, people from all buraku attend. . . . In regard to both the Shinto and the Buddhist practices, the household and neighborhood deities play the predominant role in daily life.

"The village office collects a house tax from every house in the village. From this money village expenses are paid, such as village officials' and schoolteachers' salaries, upkeep of certain public buildings, and some of the Shinto priest's salary. The central government and prefectural government both give aid in road and bridge-building, as well as some school expenses. . . . Vital

statistics and the all-valuable koseki are kept at the village office. The koseki is a man's official family record kept at the place of his official residence. In it are recorded births, marriages and deaths. When a child is born, the father goes to the clerk in charge of village records and officially registers its birth in his koseki. The child is put down as (1) child of such and such parents or (2) bastard of so and so, father known or (3) bastard of so and so, father unknown. . . .

"The agricultural adviser is partly employed by the village office, partly by the agricultural association. He is actually appointed by the prefectural office, so is not a native of the mura. It is through him that agricultural improvements come into the mura such as the use of improved fertilizer, growing of salable side crops, and increased co-operative buying and selling. The new economic reconstruction movement uses the agricultural adviser as a spearhead in each mura.

"The agricultural association is a local branch of a national organization. It is a farmers' co-operative organization working in harmony with divisions: (1) co-operative utilization (2) co-operative buying (3) co-operative selling and (4) credit.

"One of the finest buildings in the mura is the school. It consists of two large frame buildings, one of them two stories, and a large playground. There is one school for the whole mura with a schoolmaster and ten teachers, three of whom are women. Here they (the children) all receive a common education in the standard Japanese dialect, in official history and ethics as well as practical agriculture and a smattering of the sciences. Throughout the school a child becomes a citizen of the mura and the nation as well as of his own small buraku. . . .

"In every classroom is a world-map or map of Asia which shows Japan in red as a very small land indeed, compared to the mainland nations of Asia. Manchuko is colored pink, but even this pink area is not so large. In a perfectly bland manner some villager, on looking at such a map, will suggest how nice it would be to appropriate a bit more of China. These maps and charts illustrate to the farmer and his child how essentially reasonable it is for Japan to enlarge, and how unreasonable are those nations that object. . . .

"The population of Suze is 1,663 persons, or 285 households, of which 738 are male and 875 are female. . The mura as a whole is also largely exogamous, only a little over 20 percent of all the marriages tabulated being within the mura. Of the remaining 70-odd per cent, all but a fractional percentage come from within Kuma County, i.e., within fifteen miles of Suze. . While most men living in Suze are natives of the mura, nearly all the women are non-native. This situation affects the social life of a buraku in several ways. The women are not so close with one another, and they have no opportunity to form same-age associations and friendships from childhood.

"The world of an inhabitant of Suze Mura is, first of all, his own household. Here he eats and sleeps with other members of the household who share his labors and recreations. The household

as a unit co-operates in rice-growing, sericulture, and ancestor worship. The next most intimate group of which he is a member is the buraku or more especially that section of it in which he lives, and the neighbors with whom he co-operates in rice-transplanting. Everyone in the buraku knows everyone else very well, most of the male inhabitants having been born there. The buraku is united by many group activities. The next larger area of acquaintance consists of neighboring buraku which are, in some instances, in the next mura.

"All these connections and relationships are personal, face-to-face ones. The next wider acquaintance of the villager is with the neighboring towns. With the town he has an occasional rather an everyday contact, and the connection is largely economic, the farmer going there to buy tools or materials or to sell some farm produce. A common occasion for visits to neighboring towns is some festival. . . .

"The relations with the towns, on the other hand, have become much closer especially because of the new railroad line to them which has increased their importance as trade centers, and the bicycle, which has made them more readily accessible. . . .

"Through the silk industry almost every little village in Japan is tied to the world-market. Thus, while rice is the staple crop and chief means of subsistence in Suze, it is the price of silk that determines whether the village is prosperous or not. It is the cash paid for cocoons, through the big silk companies, that has much to do with the encroachment of a money economy into the countryside. The silk-company representatives are the intermediaries in silk between the village and the world, just as the grain broker is in the field of rice. . . .

"The idea of belonging to a nation and an empire is of recent date. Formerly all loyalty belonged to the local samurai, whose loyalty in turn went to the feudal lord. Today schools emphasize loyalty to Japan and the Emperor rather than to any local region, and this attitude is further encouraged through the village Shinto shrine and occasional government officials who lecture in the mura. On the whole, the villagers' range of personal contacts with and impersonal knowledge of the world outside the buraku is much greater today than it was fifty years ago."

CHAPTER III FAMILY AND HOUSING

"For many centuries in Japan the family name has been very important. . . In the event of no sons the problem of perpetuating the family name and of taking care of the ancestral tablets when one does is solved by adoption. . . If a man has several sons, he usually lets the younger ones be adopted out. . . When a man is adopted, he takes the name of and lives with his adopter and usually becomes his heir. As already stated, he is adopted because his adopter has no sons. . . There is no special ceremony of adoption, but, as a rule,

the two fathers concerned, real and adoptive, exchange cups of shochu. Legally the adoption is put in the village records. The boy leaves the koseki of his own father and enters that of his adoptive father. An adopted son retains some connection with his own family, however, by attending its weddings and funerals and by calling in case of fire or flood. This is similar to the manner in which a bride retains connections with the house in which she was born..

"The family name is always given first, then the personal name. Before Meiji ordinary farmers had no family name. . . .

"There is an emphasis on age, both in the society as a whole and in the family. This is especially true in the case of men. Boys and men of the same age are close friends, those of the same age being called donen. The age factor is so strong, indeed, that it is common occurrence for cousins to be closer friends than siblings.

"There is one advantage second sons (jinan) have,. More well to-do families will frequently give a second son more education than the first. The first son must stay in Suze to inherit the name and the property of his father, but the second son may emigrate to a town or follow some other occupation, and thus he has more choice of occupation than his elder brother.

"In Suze a farmer's house is much more than a mere shelter against the elements. Here the entire household lives together; here dwell the spirits of the ancestors in the Buddhist alcove; and here in some smoke-blackened corner of the kitchen, are the homely deities of good fortune... An ordinary farmhouse has about three rooms. The Daidokoro is the most-lived-room. It is next to the kitchen and has in or near the center a square fire pit over which hangs an adjustable hook holding an iron teapot or, at mealtimes, a bread soup tureen,... The best room of the house is the zashiki. In addition to these two rooms, there are various bedrooms and a dirt-floored kitchen. The kitchen is not an integral part of the house, its room being more of a lean-to than a part of the main house roof.

"The making of and caring for clothes is women's work. A man's mother and sisters usually weave at home his silk clothing for marriage. All mending is performed by a man's wife and female children. Some women's kimono and some work clothes are made by professional kimono makers and seamstresses. All dress is standardized. Fashion does not change rapidly in Suze. Yet with this there is a great variety in types of dress. A different costume is made for work and for parties, for young people and for old, for men and for women, for winter and for summer. Except for the newly introduced European clothes, however, all forms of clothing follow the kimono pattern.

"Many home industries are being replaced by dependence on shops for manufactured goods. Whereas formerly practically all clothes were home woven, today many housewives go to Menda drapers for their fabrics. Whereas formerly many items such as footgear and tools were made at home by men, most of these are now purchased with money.

"Most parties occur in the winter when there is no work on hand.

Others come after periods of intensive work such as rice-transplanting. While today there are many banquets, villagers all speak of the years gone by when there were more and bigger feasts. Of recent years undue expenditure for such purposes has been discouraged by the government through the agricultural association and the headman.

"Except for these parties and excursions to various shrine and temple festivals, there is practically no recreation. The periodic festivals which occur in near-by towns and mura afford opportunities for good times. Young people especially make a point of dressing up to walk the few miles to such festivals. . . . Formal entertainment whereby people sit passive while someone amuses them is rare. The two forms of it occasionally met with in Suze are then naniwabushi and the movies. . . .

CHAPTER IV FORMS OF CO-OPERATION

"Two outstanding features of buraku life are co-operation and exchange. Co-operation is the voluntary working together of a group of people. . . . The five most important forms of co-operation in Suze, in addition to the household, are; (1) rotating responsibility by groups (kumi) (2) civic co-operation (3) helping co-operation (4) exchange labor (kattari) and (5) co-operative credit clubs (ko).

Outline of Kumi and Bancho*

Religious	Economic	Bancho Only
Autumn Higan (33 Kwannon to in 7 days)	Bridge-building	Boat (Imamura only)
Kwannon matsuri	Irrigation	Funeral
Yakushi matsuri	Chizashi	
Amida matsuri	Fishpond watch	
Jizo matsuri	Night watch	
Ise Ko	Hair oil	
	Ropemaking (defunct)	

*Manycelebrations are managed by small groups of three to five households called kumi. A board (bancho) is kept on which are listed the names of all buraku members, in groups of twos and threes or fours and fives. These are the kumi (the term kumi simply means "group" in Japanese) on the back of the bancho is written the business with which these kumi are concerned.

"In a small rural community some sort of paths are necessary. In Suze, except for the prefectural road which runs through it, all paths are primarily for foot travel. If not cared for, these paths become overgrown with weeds, uneven, clogged up by a flood, or in various ways troublesome to the people who are using them daily. In spring and fall a day is set for cleaning the buraku paths. Some time in April and September every year the nushidori and other house-

holders consult on a good day---a day when people will not be too busy with other work - for cleaning the paths. The arrangements is always for each household to send out one person.

"Helping Co-operation (tetsudai) Formerly every buraku had a house building and roof-making co-operative association. Today, however, most buraku no longer have roofmaking ko. When a roof is to be made or repaired, roofmaking are hired and paid in rice, food, and a celebration party.

"Housebuilding is still co-operative. When a man decides to build a house the first thing he does is to invite a praying priest to purify the land. . . . Next a carpenter is hired. . . . Then, after timber has been bought from a nearby town and trimmed, the nishidori is informed. A day is set for erecting the frame work. . . . The morning of that day a man and woman from each house come to assist. .

"In the course of village life many calamities and emergencies are liable to occur. . . . In case of fire everyone, but more especially the firemen come to the rescue. They do their best to quench the fire. The family is expected to give food and shochu to the firemen. Then, after the whole thing is over, buraku people will call, bringing gifts of food and offering sympathy.

"If there is a flood and a man's house is damaged, the same things occur. . . .

"Similarly in case of a death in the buraku the nishidori is informed. He lets other buraku people know of the sad event. A woman from each house comes over and sets to work helping in the kitchen. They serve tea and beans to people who make visits of consolation to the family. A man from each house in the buraku will, pays his respects, then goes out in the yard to help prepare funeral things.

"Exchange Labor (kattari) The most outstanding forms of economic co-operation in rural communities of Japan is exchange of labor for rice-transplanting and, in most regions, various other jobs involving group labor.

"In each buraku there are several houses on good terms with one another, often related, usually of about the same economic and social level. This group of houses co-operates at rice-transplanting time. They agree to all work first on one's field, then all on the next man's, etc., until all fields have been transplanted. Each year the fields of a different member of the group are done first.

"The principal of exchange is people and days. . . . The person whose fields are being transplanted on a given day supplies food and shochu for that day.

"At the end of the transplanting period the kattari group holds a party at the house of one of the members.

"Co-operative Credit Clubs (ko) One of the most widespread and important forms of economic co-operation is the co-operative credit club called ko or kake....If a man is in need of money, due most often to debt or sickness, he is like to form a ko to raise the desired sum...

Classification of Ko

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|------------------------------------|---------------------------------|
| I. Social and economic varieties | II. Territorial varieties of KO |
| A. Primarily economic | A. Buraku |
| Rice | Umbrella |
| Money | Shoe |
| House | Isa |
| Roof | House |
| B. Partly economic, partly social | Roof |
| Livestock | B. Mura |
| Umbrella | Kwannon |
| Bedding | Livestock |
| Shoe | Same age |
| Silk | Itsuki |
| C. Purely social | Women's |
| Same age | Rice |
| Same religious | Money |
| Women's | C. County |
| D. Partly social, partly religious | Tera |
| Kwannon | Big Money and rice |
| Isa | |
| Tera | |

"Exchange. In small peasant communities one very important method of maintaining social relationships is through gift and is taken to all ko and kumi gatherings, to memorial service, to funerals, to all buraku parties - to all affairs when food is expected.... Every gift must be acknowledged by a return gift. If it is a party or a memorial service where food is served, the uneaten food is taken home.....

CHAPTER V SOCIAL CLASSES AND ASSOCIATIONS

"The inhabitants of Suze Mura fall into a wide range of social classes though not so wide and varied as in the towns. It is convenient to divide them into six groups, though, of course, it is realized that such sorting is to a degree arbitrary.....

1. The upper upper. This class includes not more than three people in any one buraku. The village headman and village schoolmaster are included in this group. All members are old families, natives of the mura....People of this class have social status in the towns for any one or more of four reasons (a) as parents of children in the agricultural school for boys or the girls' high school (b) as members of the Taragi co-operative hospital (c) as rich men with economic interests in the town and (d) through relatives which they may have there.....

2. The lower upper....Includes lesser officials such as kusho and some village councilors. Members are all landed farmers. It includes people who are leaders in their buraku but not of the mura as a whole....

3. The upper middle. This class includes some of the more well-to-do shopkeepers, though through their occupation they are often included among the upper groups; this is especially true of the schoolmaster....

4. The lower middle. The small shopkeepers and tofu makers belong to this class. The farmers in this class are less well to but do grow silk.

5. The upper lower. People of this class are included in buraku co-operative affairs but are not included in lesser social affairs, such as women's ke....They are often not native.

6. The lower lower. Members of this class are not included in any buraku affairs. They often work out at odd jobs. Children often work out as servants. They own no land and are not natives of Suze.

"An association group is a group of people united by some common interest. Among the most important associations in Suze are those formed by the same-age....temple membership....Buddhist women's societies....women's ke....archery club for older men....flower arrangement....music club....horse-riding club....Such clubs....mostly new in the mura....It is notable that only the upper groups and schoolteacher groups....are members of these clubs.

"In addition to these authentic associations, there are several government and school-sponsored "societies." 1. Reservists' Associations. All men who have been to the barracks are automatically members of the Reservist's Association on their return. 2. Women's Patriotic Association. All women of the mura nominally belong to the Women's Patriotic Association. This is also a government-sponsored Organization with a mura head and buraku sub-heads....3. Young People's Association. Young men and young women after graduation from grammar school form a Young People's Association. Most buraku have a firemen's association and a fire pump run by hand. One man between twenty-five and forty from each house is a member. Their duty is to extinguish fires and to help in time of flood or crime...

CHAPTER VII RELIGION

"The beliefs and ritual observances of the people of Suze Mura may be roughly divided into seven classes and will be so described:

- | | |
|---|---------------------|
| I. Shrine Shinto | II. Temple Buddhism |
| III. Gods and sacred objects of the household | |
| a. Butsudan and Hotoke (the Amida or Buddha in the Buddhist alcove) | |
| b. Kamidana and taima (talismen from Ise Shrine, Shinto) | |
| c. Daikoku, Ebisu, Inari (Shinto) | |
| d. Nichirin (flowers to the sun, Shinto) | |
| e. Kitchen and well-gods (Shinto) | |

- f. Kojin or Jinushi (property-god, Shinto)
 - g. Jizo (Buddhist)
 - h. Ofuda and omamori (charms and talismans Shinto and Buddhist)
 - i. Nanten tree
 - j. Hoshimatsuri (good-luck ceremonies for the household, Shinto and Buddhist)
- IV. Gods of the wayside
- a. Deities in do
 - b. Wayside, stones, and images
 - c. Deities of the water, mountain, etc.
- V. Bewitchment and faith healing
- a. Kitoshi
 - b. Sorcery
 - c. Foxes
- VI. Beliefs concerning the three crises of life
- a. Birth (Buddhist and Shinto)
 - b. Marriage (not formally connected with either Buddhism or Shinto, though the butsudan is open for the occasion, and the tokonoma decorated)
 - c. Death (Buddhist)
- VII. Yearly festivals (Shinto and Buddhist)

"While Buddhism is more important to the individual, Shinto is more important to the mura. In every mura in Japan there is a Shinto shrine and a Shinto priest....The Shinto priest is a village man, technically appointed by the prefectural office.....

"Buddhism in Japan is a special form of the religion originally imported from China....As it is now practiced in rural districts such as Suze, Buddhism is concerned chiefly with funerals and memorial services for the dead. Popular Buddhist beliefs and practices are not distinguishable in function from those of Shinto.

CHAPTER VIII CHANGES OBSERVABLE IN THE SOCIAL ORGANIZATION OF SUZE MURA

"In Japan....there is the unusual situation of controlled structural change. The government, carrying on the paternalistic attitude characteristic of the pre-Meiji period, has made a point of carefully controlling the changes and Western influences as they affect rural Japan. The farmers, used to orders from above, continue to this day to accept at face value whatever comes from government sources....Today, as a powerful tool of social control, nationalism is stressed in education, in conscription, in public talks in the school auditorium, and in the encouragement of societies such as the Women's Patriotic Society. The Emperor is used as the symbol of the nation and represented as the father of his people in all such propaganda....

"Farming production has been stepped up through the government agricultural advisers, by the new methods of using paddy fields to grow wheat in the winter, and by the encouragement of chicken-raising and other secondary farming activities....

"The essential nature of the change brought about by the increased use of money is the change from regarding money as a handy tool for buying and selling, i.e., exchange, to regarding money as a desirable thing in itself. The shopkeepers all have this latter attitude and are characterized by stinginess....

"The changes taking place in the social structural form of Suze are, then, of two kinds: those affecting the internal relations of household, kumi, and buraku and those affecting the external relations of the mura and people in it to the environment, i.e., near-by towns, Hitoyoshi, the county as a whole, and the nation. These changes in turn take two forms: those directed by the government and those not so directed. Directed changes are such things as the school, conscription, the agricultural association, and various national societies. The outstanding uncontrolled factors are the change from the rice to a money economy and the related phenomenon of an increased use of machines.

"One problem remains unanswered, How far are the changes not observable in Suze Mura the result of Western influence controlled and uncontrolled, and how far the results of the natural evolution of the native society? We have already seen that money was beginning to make itself felt before Meiji. The introduction of machinery, the abolition of samurai, and other changes may have only accelerated native tendencies of development rather than changed the course of that development. The very fact that so many aspects of Western civilization have been so successfully controlled by the government as they came into the country is evidence in favor of the theory of acceleration rather than of drastic change. Indeed, it is probably impossible for a given type of society to be drastically changed by contact with another, in this case Western civilization, and still survive. Evidence from Polynesia would seem to indicate that this true. In order to survive, it would seem, there are two courses open: either to reject the new order as much as possible, admitting it only in pieces as China is doing (not always successfully), or to adopt Western culture in controlled form. Japan as a nation has deliberately chosen to introduce the new civilization under careful official control. On the whole, and in spite of such uncontrolled factors as money and machines, Japan has succeeded in this policy, especially in the countryside, as demonstrated in Suze Mura."

Note: In preparing the above abstract from "Suze Mura" by John F. Embree, the chapter treating The Life History of the Individual has been omitted and the material on Religion has been greatly abbreviated. Paul, DeLuca
10/2/42

WAR RELOCATION AUTHORITY
MINIDOKA PROJECT
Hunt, Idaho

Wash Copy

26-11-F
Hunt, Idaho
January 11, 1943

Miss Alice W. S. Brimson
152 Madison Avenue
New York, New York

Dear Miss Brimson:

Christmas at the Minidoka War Relocation Project was a day full of true significance, because of friends like you who so generously gave with that spirit of love.

As you probably know already almost ten thousand colonists left their homes, schools, businesses and churches in the Pacific Northwest and Alaska to settle in a new community in the midst of sagebrush country in Southern Idaho. As Christmas season approached nearer and nearer many began wondering, "Will we be able to get gifts for the children?" We've left all our Christmas tree trimmings behind, for we were told only to bring the bare necessities of life. "Do you suppose Santa Claus can get a pass to come within our project?"

At this point perhaps questions are beginning to arise in your mind about such things as "sagebrush country", "Project", etc.; so it may be well to tell you a little about our new home. To reach the Minidoka Project you must travel many miles through desolate desert country covered only by sagebrush and greasewood. From a distance of several miles you can see our water towers looking like two sentinels at either end of the community, and in the middle the smoke-stack of our hospital which employs seven resident doctors and a corps of nurses and is capable of accommodating two hundred patients. As you draw nearer the project you round a bend and suddenly see stretching out before you endlessly, row upon row of low lying dun-colored barracks. Each barrack is divided into six rooms of various sizes equipped with electricity and a coal heating stove but no water. One family lives in a single room. If you look closely you will note that the barracks themselves form a pattern known as a "block". There are thirty-six of these and each block consists of twelve barracks lined up in rows of six on either side of the block dining hall, laundry and toilet facilities, and a recreation hall. This is our home.

As you go down through the project you pass by many buildings with signs on them reading "Community Store", "Beauty Salon", "Legal Aid", "Barber Shop", "Shoe Repair", "Jewelry and Watch Repair", "Flower Shop", and "Laundry and Dry Cleaning Shop". These enterprises are owned and operated by the residents on a cooperative basis in accordance with the Rochdale principles. Further on you will see four buildings used for library purposes and approximately twenty-four barracks set aside for elementary and high schools. This is our community and under the supervision of a small Caucasian staff we make it run. We teach in the schools, haul the coal, clean the buildings, pastor the churches, lead the recreational activities, cook the food, etc. Soon we hope to set up our own community government and advise with the Caucasian staff in the actual administration of all project activities. However, although we are naturally interested

in improving project conditions, our primary concern is not in staying here and building up this community but rather in getting out of here and taking our places once again in the life of normal American communities. Before we can do this we must obtain definite employment offers at security wage-levels from groups and individuals away from the west coast. Perhaps you may be able to help us toward this end.

Returning to the subject of Christmas, about two weeks before the great event packages began coming. We set up Santa's Workshop and, as box after box came in and the contents were displayed, it was a wonderful sight to see. When the final count was taken there were 17,000 gifts from over 860 persons and organizations located in practically every state in the Union. Those who helped in the distribution of gifts were amazed at the fact that there were total strangers as well as friends who had love and concern for persons of Japanese ancestry in such times as these. One person said, "Seeing all these gifts coming in from religious groups has made me think more seriously of spiritual matters than I've ever done before."

While Santa's Workshop was busy with the gifts each of the thirty-six blocks was preparing for the best dining hall decoration contest. Secrecy and an air of mystery prevailed as the three-hundred residents in each block planned and made the decorations. On Christmas Eve the decorations were revealed to the judges and the public. Egg-shells had been converted into Santa Claus faces and reindeer heads and orange peelings and cup-cake covers into tree ornaments. Wood shavings were painted green and made into wreaths. Sagebrush branches were drafted into wreaths and trimmed with curled tin cans. Popcorn was strung across the ceiling. Flour sacks were trimmed with bits of bright cotton yardage and made into window curtains. Life-size angels made of cardboard and sugar sacks covered the bare posts.

We wish you could have been to our Christmas worship program on the Sunday before Christmas. Over eighty-five young men and women of the Mass Choir in choir robes came down the aisle singing "O Come All Ye Faithful". They sat in front of an improvised altar, beautiful because of a cross that hung between the folds of a draped velvet background. On the piano was a tumbleweed potted in a crepe-paper covered tin can. It was decorated with red stars. As we heard the familiar scripture reading of the First Christmas and the lovely strains by the Choir from Handel's "Messiah", our faith in the Prince of Peace was strengthened.

Before Christmas, we had been dragging our feet through mud and puddles but when we woke up on Christmas morning the ground was covered with snow. It was truly a beautiful White Christmas. Santa Claus visited each block dining hall and distributed the gifts. Happy "oh's" and "ah's" echoed as each child received a large package. For most of them that was the only gift they received for the parents had no way of shopping.

We can never express adequately the appreciation and gratitude of the parents here for your share in making Christmas a day of joy and happiness for the youngsters.

That peace on earth and good will between men prevail soon is our sincere desire for the new year.

Sincerely,

Shigeko Sese Uno (Mrs. M)
Shigeko Sese Uno (Mrs. M.)

WAR RELOCATION AUTHORITY
COMMUNITY ANALYSIS SECTION

Date: April 15, 1943

MEMORANDUM TO: Mr. George L. Townsend, Chief, Community
Service

Reference is made to your memorandum, dated April 13, 1943 and relative to books to the number of 2,000 now in storage in Government warehouse in Seattle, Washington.

We believe that you have the authority to request such shipment to the Project at any time you deem it advisable. We are therefore transmitting herewith, Form WRA-156, request for transportation of property which should be signed, it would seem after reading the correspondence submitted, by Rev. Nao Kodaira, inasmuch as these books are apparently stored under his name.

This shipment will, it is believed, come under a provision contained in Administrative Instructions which provides that merchandise or property which upon reaching its destination on the Project is for the benefit of all the people on the Project.

Please have these forms completed and signed in quadruplicate and send back to this office the original and two copies. A transmittal letter will then be prepared for Mr. Stafford's signature requesting shipment.

/s/ C.W. Linville
Evacuee Property Supervisor

Attachments

c
o
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y

WAR RELOCATION AUTHORITY
MINIDOKA PROJECT
Hunt, Idaho

Memorandum

April 13, 1943

TO: Mr. C.W. Linville, Evacuee Property Supervisor
23-6-A

Attached is my file on books now in Seattle which we would like to have shipped here. You will note these are of two classes.

1. About 2,000 books stored in cases which have been moved from Trinity Parish Church to the Government Warehouse.
2. Those books confiscated at Puyallup which were turned over to WRA by WCCA.

What is your advise on the matter in which these books can be shipped? Kindly return all of this to my office as I am charged with some of it from Mails and Files.

George L. Townsend
Chief, Community Service

Attachment

copy

Community Services

MINIDOKA PROJECT
Hunt, Idaho

April 2, 1943

TO:
Mr. J.C. Fitzhenry
Traffic Manager
Pacific Coast Region
War Relocation Authority
Whitcomb Hotel Building
San Francisco, California

Dear Mr. Fitzhenry:

There is not a day goes by but what this office receives an inquiry about the books confiscated from the residents of this project when they were in Puyallup. According to the last information from your office these books are stored in a Government Warehouse in Seattle. The situation is becoming serious primarily because the residents at the North Portland Assembly Center have received their books. Would it be possible to expedite shipment of these books even though they have to be sent separately and not wait for a full carload shipment?

Sincerely

H.L. Stafford
Project Director

GLTownsend/rs

c
o
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MINIDOKA PROJECT
Hunt, Idaho

Community Services

March 1, 1943

Mr. J. G. Fitzhenry
Traffic Manager
War Relocation Authority
Whitcomb Hotel Building
San Francisco, California

Dear Mr. Fitzhenry:

Some time ago we had 20 cases of books moved from Trinity Parish Church, Seattle, into the warehouse there preparatory to shipment to this project. This is a request, that if possible, you include this shipment of books in the first car to leave Seattle for this project. Would appreciate word from you as to whether you think this is possible and if so the approximate date the shipment will be made. If undue delay is expected, then we want to try to work out some other method of shipping as these books are badly needed.

The books referred to above, of course, are in addition to those confiscated at the Puyallup Center by the W.C.C.A. as contraband which I understand are also stored at the Lyon Storage Company. These books, too, are needed badly.

Sincerely

H.L. Stafford
Project Director

cc/Mr. C.W. Linville

COPY

MINIDOKA PROJECT
Hunt, Idaho

Community Service

March 1, 1943

MEMORANDUM TO: Mr. Harvey M. Coverley, Project Director
Tulelake Project

ATTENTION: Planning Board

SUBJECT: Your Letter, February 16th, Regarding
Japanese Books for Project Library

After much investigation I found that the books to which you referred were stored in the Trinity Parish Church, Seattle, and about two months ago at the request of Rev. Nao Kodaira, they were moved to the Lyon Storage Company warehouse awaiting the first car of evacuee property to be shipped from Seattle to this project. In talking the matter over with Rev. Kodaira I understand that there is \$100 due him for these books. It seems that there was approximately \$250 raised to purchase books from a store in Seattle that was closing at the time of evacuation. This amount was insufficient to pay the entire cost so Rev. Kodaira put up \$100 of his own money. He is writing to Rev. Kitagawa of your project to determine if some method can be worked out whereby he can be reimbursed for one-half or that portion of the books which he will send to Tulelake from here after we have received them and censored them. You might wish to talk the matter over with Rev. Kitagawa and determine if there is some method by which Rev. Kodaira can be reimbursed for the share of the books that would be sent to Tulelake. We are proposing to the Protestant Federated Church of this project that they raise the necessary funds to reimburse Rev. Kodaira for the books which will be retained here.

H.L. Stafford
Project Director

GLTownsend/rs

COPY

WAR RELOCATION AUTHORITY
MINIDOKA PROJECT
Hunt, Idaho

In reply, please refer to:
Chief, Com. Serv.

Dec. 21, 1942

Mr. R.B. Cozzens
Field Assistant Director
War Relocation Authority
Whitcomb Hotel Building
San Francisco, California

Dear Mr. Cozzens:

In a memorandum dated November 29, from Mr. Coverley, it was indicated that Japanese phonograph records previously held as contraband might be released to their owners after appropriate censoring.

This raises the whole question of books and phonograph records in the Japanese language which were taken from evacuees when they were at the Puyallup Center. We have had numerous requests from the residents that these items be returned. We have received one shipment of knives, axes, and similar articles seized as contraband at Puyallup but we have never received the books and phonograph records. Anything that you can do to have these items returned will be appreciated greatly.

Sincerely yours,

H.L. Stafford
Project Director

GLT/rs

COPY

WAR RELOCATION AUTHORITY
MINIDOKA PROJECT
Hunt, Idaho

In reply, please refer to:
Com. Serv. Div.

Oct. 24, 1942

Mr. Elmer M. Rowalt
Acting Regional Director
War Relocation Authority
Whitcomb Hotel Building
San Francisco, California

Dear Mr. Rowalt:

In the list of contraband articles shipped from Puyallup, Bibles, religious books, hymns, and other religious articles were not included. The ministers have asked repeatedly for these. Since most of the articles seized as contraband have been shipped, we would appreciate knowing whether the above named will be shipped and when.

I am particularly interested in articles belonging to Rev. Kanjitsu Iijima, Identification No. 11665.

Very truly yours,

Harry L. Stafford
Project Director

GLTownsend/rs

C
O
P
Y

22-10-E
October 24, 1942

Mr. George Townsend
Chief, Community Services,
Ad. Building

Dear Sir:

The following articles were taken away from me as contrabands in Puyallup, Washington, but were promised to be returned to me immediately upon my arrival in Minidoka:

- | | |
|--|-------------|
| 1. Service Bible | 100 (about) |
| 2. Religious books | about 50 |
| 3. Decoration Bible
(In immediate need) | 1 |
| 4. Service instrument made of wood | |
| 5. Hymn books | about 100 |

I have asked for these in person for about eight times already but still they have not been returned to me. It is impossible to hold services without these. Will you please see to it immediately?

Thank you.

Yours truly,

/s/
Rev. Kanjitsu Iijima

the ART dept.

art. Dept. file P3.51

HUNT

COMMUNITY SERVICE DIVISION

IDAHO

**** ADMINISTRATION RECREATION HALL **** **Date**

July 12, 1943

Dear Mr. Stafford;

With the notice of your decision to close the Art Department, we are "forced" to discontinue our work. However, with all the work that is pending, we feel that the Art Department should be continued.

We feel that this department is essential to the betterment of the community as a means of morale in the form of attractive advertisements and decorations for various community activities, included among which were the Volunteers Banquet, the "Funtasia", nearly all dances, the Fourth of July celebration and on numerous other occasions. And in the future we feel there will be more requisitions coming in.

At present we are very well equipped to make essential poster works such as with the silk screen process and mimeograph, and we think it will be a shame to have idle all the material and art implements on hand.

The boys of this department are learning many things in the line of commercial art. Although you may feel that this is "non-essential", the boys have a future in working here - acquiring much experience.

In the past we have relocated from our department first-class commercial artists among whom are Hishashi Hirai to Cincinnati, Shozo Kaneko to Chicago, and Keith Oka to Spokane, to mention a few.

Therefore, we hope you will realize that this department should be regarded as "essential" and educationally beneficial. We have at this time, 5 competent artists all well trained in this line and are more than doing their share of work, besides

the ART dept.

HUNT

COMMUNITY SERVICE DIVISION

IDAHO

★ ADMINISTRATION RECREATION HALL ★ Date

the extra hours on Saturday afternoons and other holidays when we have some all camp activities going on.

In closing we hope that you may reconsider your decision. We feel that the art department should be continued for an indefinite period as yet. We will appreciate any action you may take on our request. We hope we may meet with you to discuss this further.

Sincerely yours,

Harry C. Zukersa

A NORMAL WEEK IN A SECTION IN THE MINIDOKA PROJECT

Boy Scouts--Ages 12 to 16 -- Meet weekly -- 15 to 20
Cub Scouts--Ages 12 and under--Meet weekly--15 to 20
Girl Scouts--Ages up to 15--meet Weekly--15 to 20
Girl Reserves--Ages up to 17--meet Weekly--15 to 20
Brownie Club--Ages 11 and under--meet weekly--15 to 20
Older Girls Block Group--Meets twice a month--Ages up to 24
Attendance-- 35 to 35

~~ATHLETIC~~ Program During the Summer

Kitty Ball League made up of four boys team 15 and under
Each Team takes care of 15 to 20 members

An "A" League that takes care of men 15 to 30

An Old Timers' League that takes care of men 38 and up.

Both the "A" League and Old Timers' League play almost every evening and have about 200 to 250 spectators at every game.

Once a month they have a "Shibai" or a Talent Revue with 20 or 25 persons participating and about 500 spectators.

Once a week they have entertainment and weekly record concerts with about 200 to 250 spectators.

HEADLINES FROM PUBLICITY SCRAPBOOK

Camping in Store for Hunt Scouts
Shivering But Enthusiastic Crowd Enjoys Outdoor Show "Funtasia"
Hunt Hi Wolverines Tamed 19-2 by Cadets: Sato Hurls 3-Hit Ball
Fail to Click--Hunt Wolverines (2), Olympiad Cadets (19)
14 Walks, 12 Errors Hurt Prep Chances
Dr. Uchida Wins First Golf Event
Plans for Semi-Pro Team Viewed
Fujinaka, Abe New Scoutmasters

IDAHO FALLS TOURNEY

Evacuees Put MP Team Out--Time News
Evacuees Lose in Tournament--Times News
Pocatello Gets Baseball Final--Times News
Wednesday Set for Semi-Pro Final--Times News
Bombers Win State Crown--Times News
Jerome-Filer, American Legion Teams Eliminated From Tourney
Two Pocatello Ball Clubs Win

THE MINIDOKA IRRIGATOR

Saturday, August 14, 1943

Club Headquarters established at Blk. 22-3-F
Gala Bon Odori Slated for Obon
Old Timers' Tourney Set
Swim Pool to Be Ready Next Week
Soldiers Invited to Rec. 15 by U.S.O.
Class "A" Softball Meet Starts August 23; Teams Urged to
sign up WEDNESDAY
Hunt Gains Eighth Win; Burley Team Victim, 13-9
Scouts go Camping
YWCA Secretary Plans Visit Soon
Community Activity Releases Revised Rules for Hall Renting

Hunt, Idaho

In reply please refer to:
Community Activities

July 20, 1943

Mr. Edward B. Marks, Jr.
Community Activities Advisor
Washington, D.C.

Dear Mr. Marks:

I am sorry that this information has been delayed. Our chief of Community Services had left the Project and our new Community Activities official who had just arrived at the Center was not yet prepared to handle such a request. Most of the key evacuee leaders of the Community Activities Division have relocated which further held up the compilation of the report.

Enclosed you will find some of the answers you have requested.

1. Has the Community Activities adequately met the community's recreation needs?

Answer: The C.A. has met the recreational needs of the community. The facilities and funds were rather limited.

What has been most outstanding accomplishments to date?

Answer: A few of the outstanding accounts have been: Mass choir, drums and bugle corps, social halls, Japanese entertainment, handicraft classes, and piano practices.

What has been the most glaring deficiency?

Answer: The glaring deficiency would be the recreational care of the middle aged and proper play facilities for smaller children. Various things were planned but due to the lack of funds and facilities, nothing definite has been accomplished.

2. What in general has been the history of the C.A. in your project?

(continued)

Answer: Dating from the arrival of the advance contingent, the C.A.'s first meeting was held Sept. 4, 1942.

What organized first?

Answer: The Mass choir and Japanese entertainment.

What proportion of your program had pre-evacuation and assembly center organization?

Answer: Generally speaking, most of the activities names originated in the assembly centers and were carried on in the relocation center. In the relocation center, the idea of permanency prevailed, consequently, various activities were more organized and enlarged.

3. Would you say that interest in Japanese-style activities (shibai, judo, sumo, goh, etc.) has increased or decreased since the inception of the program?

Answer: The interest in the Japanese-style activities have been generally steady. In addition, the regular shibai program has been once a month. Judo was originally scheduled to be conducted in 4 Rec. Halls after the beams were raised, but only 2 Rec. Hall were actually used. After March 1943, lack of interest brought about the discontinuance of Judo practice.

4. Has the size and composition of the C.A. staff changed materially since the project's inception?

Answer: According to the last questionnaire, 114 were on the C.A. staff. This had decreased to 89 and just recently, was cut to 16 on July 15, 1943. At the first, the C.A. supervisors were entirely Nisei, later Kibei and Issei were added.

5. What criteria were used in selection of C.A. staff?

Answer: All of the staff were selected on the ability shown during pre-evacuation period.

(continued)

Has in-service training been afforded to the C.A. staff?

Answer: Yes, the in-service training has consisted of weekly staff meetings and during the first couple of months, additional in-service training course was given.

6. Which of the national organization have been most active at your project?

Answer: Each of the following: Red Cross, Boy Scouts, Y.W.'s, U.S.O.

Which have been most helpful in rendering field service?

Answer: All of these national organizations have been valuable in rendering field service.

7. To what extent have the residents financed their own community activities?

Answer: Generally speaking the all-original purchases were financed by the WRA, with the exception of the Japanese entertainments. Miscellaneous expenses for this type of entertainment has been taken care of by voluntary donations and collections at the shibai. Stage sets and costumes are borrowed from professional shibai companies. From now on the residents will have to finance all their own activities.

8. To what extent have individual blocks, clubs, teams, or other groups developed their own recreational program outside of the C.A. framework?

Answer: There has been nothing outside the C.A. framework.

9. What has been the most outstanding contracts developed with nearby communities through home-and-home athletic contests?

Answer: The baseball team have scheduled home-and-home games with Rupert, Jerome, Eden and Burley. The choir has gone to Twin Falls, Jerome and Rupert, and the Male Quartet have been invited

(continued)

by Kiwanis Club, Revelry Club, Chamber of Commerce and other local church organizations. All of these contracts have been made with the intention of furthering public relations.

Further enclosure are attached.

Very sincerely yours,

H. L. Stafford
Project Director

Enclosures: