

A Piece of Wood

Since we have been evacuated, we are all realizing the importance of a piece of wood. Right after we arrived at the Tulare Camp, the first thing we did was to search for nails and some odds and ends of scrap lumber which carpenters left in some of the vacant barracks. The most inconvenience we felt was the lack of chairs to sit on and tables or shelves to put on those small things of our daily use.

We almost grabbed any piece of wood for that purpose and managed to make whatever necessary for our daily life even though in a very rustic way. At the Tulare Camp there was a race for getting any kind of wood available to meet our needs.

In Gila Camp here, we find that much more scrap lumber is available for our use and those who ~~were~~ used to be quite satisfied with any small dirty piece of lumber at Tulare are now craving for better and better pieces of lumber. This seems to be a human psychology and specially Japanese people have always a certain tendency of competing each other to show their skill, looking for their satisfaction with their superior accomplishment. This has created almost fantastic craving for better lumber.

Now a days, there are a few lumber thieves near our block #61, as a factory is being constructed near by and there are some new lumbers piled up. The other day we had our block meeting to discuss about checking such bad habit of stealing lumber, because it will give a very bad effect specially on younger people. All the representatives from each barrack heard the reports of such stealing by the eye witnesses and felt very ashamed of having such incontinent people among our evacuees and decided that each one of us will do our best to check such conducts, though we found that most of such stealing was being done by the people of other blocks.

Though I am not sure how much we can do in this matter as an individual, I felt very happy to know that all present at the meeting were so eager to stop such a shameful conduct whatever reasons there may be. Also, we decided to report the matter to the police department which we did and after that we found that the number of the guards at the factory was considerably increased.

The Lack of Privacy.

The lack of p r i v a c y is most keenly felt by the evacuees in the camp first time in their life. We have faced to the simple fact that human beings have so many secrets to hide from each other. I mean those secrets which are not immoral at all, but which we have to hide rather according to our human manners or chastity.

In ordinary times, we are not so aware of those things, but in the camp where two or more families must live in an apartment without any partitions, the need for p r i v a c y is so badly felt that so-me of the weak minded people may go crazy if we have to go on this way for a long time. I know of a few cases of que-rrels between families the matter of which came up to the Social Welfare Dept. in Tulare, but I think there are many more cases which did not become public.

On my part, how I long for a quiet family life in which Daddy and Mamma sit across the dinner table with my daughter and her uncle on the other sides. In our city life my wife and daughter rather wanted to dine in public places once in a while, but now we have to dine always in public. When we (all my fa mily) go to the mess hall, we want to sit to-gether as much as possi-ble, but not always we can do so, because the waitresses urge us to go on and fill any vacant seats left before us and very often we have to sit down at far separated seats.

In the Tulare Camp where we had barrack apartments the partitions of which were open on the top, we may say that five or six families lived in one big room, as we could hear whatever talk or noise in the other apartments.

Daddies can not stop snoring and babies can not stop crying--we can not help those things in our life --and it is qui-te natural that we have to face the difficult problems here which are not so difficult in our ordinary life. life.

RUMOURS.

Just like hustling Autumn leaves we don't know where the rumours come from, but there are rumours and rumours in the camp.

In the Gila Camp here, the first rumour we heard of was that the place is so hot in the summer time that even the Indians can not stand it and will move out to somewhere else in the summer time and that those Indians said "by the end of the next summer the half of the Japs will be gone by the excessive heat." Though we do not believe entirely in such a rumour, naturally we are all concerned about the heat here in the next summer, because we arrived here at the end of August this year and found it much hotter than at Tulare where it was pretty hot for us. What will be the heat of June and July here ?

We had some other rumours such as " a boy was killed by a scorpion" or "another was killed by a rattle snake" etc. How much truth there is in such rumours. I don't know, ^{but} it may be a good warning to the people not to stroll far away in the desert in the night time. Specially, such rumour as " a man who was trying to steal lumber was bitten by a rattle snake which was hiding i-tself under the lumber" was good, because it may somewhat discourage the stealing of lumber, as I am much disgusted of this lumber situation.

I know that this stealing was started by necessity at first, as we had no chairs nor tables furnished in our barracks and we felt much inconveniences without those necessities of our life. However, I am much afraid if such experiences may develop into the habit of stealing things by younger people for the sake of mere excitement or thrill and thus may creat some cases of habitual stealing---the interest in the stealing itself and not in the goods stolen.

Walter Tsukemoto killed at Tule Lake

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Issei VS. Nisei.
(First Generation Vs. Second Generation)

Since we were evacuated to the Tulare Camp, the demarcation between Issei and Nisei has been distinctly felt. The Fathers and Sons in our ordinary time have to face each other as citizens vs. enemy aliens. One group, One group, mostly educated in Japan, who have devoted almost half of their lives in establishing their homes as immigrants in this country and bringing up their American born children, are mostly old now and some of them are fast approaching to their decrepitude. The other group, ~~scarcely~~ born and educated in U. S. A. who are young and ambitious, are just approaching to their age which urges them to enter into various enterprises at their own discretion.

It is quite natural that there is a certain discrepancy between those two groups. There is a natural tendency of the older people to try to educate younger people in the same way as they were educated, while the young people are always alive to the new system of education which is developed in the modern schools. On top of that, there is a distinct difference between the two groups of one being the citizens of the United States and the other being aliens.

Under such circumstance, we found many complaints from the Issei people in Tulare Camp, especially about the elective services carried out exclusively by the Nisei. The main trouble seems to come from those older people who think that the most of the Nisei are still too young to trust with such important services which will control the whole community. On the other hand, the Nisei people think that some of the Issei people have not right understanding of the Nisei as U.S. Citizens.

There is certain underlying feeling among the Issei people that in the camp there should not be any distinction of citizens and aliens so long as the U.S. Government has disregarded the citizenship of the Nisei and placed them in the same camp with the enemy aliens.

However, the Nisei people who have been educated in the American way are determined to be loyal to their own country, fully understanding their situation in this war time, and are striving to create a democratic community here according to their American idea of the Government.

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Y. Okuno #4

Issei Vs. Nisei (co ntinued)

In the Gila Camp, at first we saw that those different ideas were underlying among the two groups and at some time things looked pretty serious, as such dissension was aggravated psychologically by all the unsettled conditions of the camp. When we first arrived here, there was no light, no hot water and no water in each barrack, excepting the toilet and shower boom, and all our barracks were surrounded with deep ditches for pipes. Under such condition, everybody has certain discontented feeling always and this will reflect generally on the underlying dissension between the said two groups.

However, it seems to me that it is only a question of time that such a discrepancy will be forgotten, because the Issei and the Nisei are the fathers and sons after all and in the course of time the older people will have to follow the younger people gradually without the least knowledge of their own change.

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Haiku Poems
(Japanese Short Poems)

Haiku (or Hokku) is a kind of a very short poem, only one line or two, consisting of only seventeen words (or characters) in it--which is peculiar to Japanese people. This kind of poem was developed in Japan in a several hundred years and was very popular during the Tokugawa dynasty. But about thirty years ago, there was a revolution in the form and idea of the Haiku poem.

During the long years of tradition the real spirits of the Haiku was very often forgotten and all the poets in this group confined themselves in the pre-determined forms and rather toyed with the poems, no body trying to break the shell of such a tradition. However, about thirty years ago the two poets, Hekigodo and Seisensui, have started the new style of Haiku poem entirely free from the old forms. The main difference is that the old Haiku sticks to the predetermined form--the limitation in the numbers of words etc., while the new style does not emphasize such a form, but put a stress on the spiritual side of the poem and it is much more in free style. I myself belong to the group of this new style Haiku poets.

In my mind, the Haiku is a nature's poem. We poets, are only agents to translate the poems which exist in nature into our own language. You can find out the essence of Haiku everywhere in nature and in human life. What you have to do is always open your mind's eye to whatever the nature will provide you and whenever anything will appeal to your poetical sense, you just honestly take it and translate into your words--there will be your Haiku poem. Therefore, all of the Haiku poets are nature loving or nature worshipping men.

One of the most famous old Haiku is composed by Basho, the father of Haiku poem, who lived about two hundred years ago, will be translated as follows:

Oh! Deserted Pond ! Listen there !
Only a sound of a Frog,
Jumping into the Water.
(Original- Furuikeya Kawazu Tobikomu Mizu no oto.)

In this poem your imagination will visualize an old pond around which some tall grasses and weeds are grown and a very quiet atmosphere where you are sitting alone, listening to the sound of jumping frogs. There, you are quite absorbed in the nature itself.

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Haiku Poem (Continued)

Now, let me translate a few of my poems which I composed in the Tulare camp.

In the Wind,
 The Tree danced all day long,
 Now quietly stands in the Solitude of Evening,
 The Moon shining over our Barra cks.
 (Original- Hinemosu Kazeni Odotta Kiga
 Shizumatte Barreck no Tuski)

 Through the Thickness of Leaves,
 There is a ray of Sunshine,
 And there, A bird, Silhouetted.
 (Shigeri Fukeku Hitosusaji no Hi Ni
 Tori no orurashi)

 Out of ^{the} Flowers,
 Into the morning Sun,
 Something comes out, Cloed in Pollen.
 (Ase no Hikerini K-fun O Tsukete
 Dete Kuru Mono)
 (Of course it must be an insect, but we can
 not distinguish it, as it is all clothed in
 Pollen)

 Those poems seem to be peculiarly well adapted to Japanese Language and when we translate them into English, they lose the vividness of expression, though they retain their meaning.

-----2-----

SOME PSYCHOLOGY OF ENEMY ALIENS.

We know that we are just the victims of the war and that we have nothing to do with the war itself and we try to forget about it. But still we can not help but thinking the things in the camp in terms of the war, because all the world is war minded and it reflects upon our community here.

We can not have screens in our windows and are told that the materials will not be available because of the war. We are told that the construction of the school buildings will be delayed on account of the shortage of the lumbers and other materials because of the war,--so~~o~~ force and so on. We needed some of the carpenters tools for our family use and ordered from the Sears, Roebuck & Co., the other day, but only the half of our order was filled on account of the war condition.

All those things teach us that we are not only the members of the community who are the victims of the war, but all the people of the world are in the same circumstance. We, the evacuees, are rather lucky in a way, because we have not to worry ourselves in getting those things of vital necessity to us, but the Government will do all the worrying for us. We must be thankful for this reason rather than being discontented.

However, our situation here is very complicated, because we are civilian evacuees and are not regarded as prisoners of war and more over we are placed in the camp together with the Nisei people who are the citizens of the United States. I think this is the first time in U.S. history that we had such a strange community.

What kind of bearings it may have upon the Democratic way of the Government? Will it not affect on the spirit of Democracy, because it is mutually understood to be only the wartime measure? However, the fact that the U.S. Government placed its own citizens in the enemy aliens' camp will remain as fact for ever and why it was necessary to do so will be the matter of discussion in future.

From our stand point of view as fathers of those Nisei people we sincerely desire to see those young people are given their chance of staying outside of the camp to fight for the cause of Democracy, because we know they have good qualities as citizens of the United States. If they were sent to the battle field, they would fight for their own country (U.S.A.) as if they were fanatics.

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SO ME PSYCHOLOGY OF ENEMY ALIENS (Continued)

By the way, we often see the American News Papers say that Japanese soldiers fight like fanatics. Those who do not understand the Japanese psychology may think those Japanese soldiers are fanatics, but it is entirely wrong. They are not fanatics at all. They know their positions very well and fully understand that their death is not in vain as it looks apparently, thus resulting their happy death, whenever the battle is not in their favor.

I believe that most of the Nisei people have same kind of spirit and will act in the same way, if they are given a chance of fighting for this country. This spirit will be shown in any other engagement they may be called for at this critical moment.

In this respect, I greatly regret that they have to be confined in the enemy camp, not speaking of pros and cons of their evacuation.

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PSYCHOLOGY OF FOOD.

In old Japanese teaching, the cultured people especially the "Samurai group" made light of eating as a worldly matter, because it was their higher ideal to lead more spiritual life. One of our old proverbs says "Bushii wa Kuwanedo Takayoji" which means "Even when Bushi (Samurai) has nothing to eat, he calmly uses his tooth pick. (pretending as if he has just finished his dinner). A Samurai was educated never to lose his self-respect and even when hungry, he will never complain about it, rather pretending as if he is not hungry at all.

Such a self-denial was deemed as an accomplishment of the higher culture in our old education, but such an idea has been changed along with the development of modern education system in Japan. The modern schools in Japan teach people the importance of human physiology and hygiene, thus gradually changing the old idea of strict spiritualism into a mild form of materialism. In other words, the people of Japan are now beginning to realize that even if we had a strong spirit to survive, it will be quite impossible unless we have materials for our survival and so long as we have to continue our existence, we had better provide our food on scientific basis so that we may lead better life and may render better services to our society.

Confucius, the famous Chinese sage, said "Ishoku Torite reishetsu o Shiru" which means "you can talk etiquette with a man, only when he is satiated". This gives us one important aspect of the truth.

When we first arrived at the Tulare Camp, we did not have satisfactory food for us as well as other equipments, as things were not well started yet and there were certain discontentments and complaints naturally. This feeling somewhat reflected on the spiritual side of the people, thus creating certain kind of radicalism temporarily any way.

The same kind of under current was felt at the Gila Camp first. Here again, the underlying factors are provided by the poor living conditions of the camp and the poor services of the mess halls specially. However, this seems to me to be only the question of time and when every thing will be carried out according to the plan and every people will be satisfied with his living condition, then people will be able to reflect themselves and realize their real situation under the circumstance.

PSYCHOLOGY OF FOOD.(Contuned)

People are apt to forget about the importance of those things as food and housing condition etc. in our ordinary life. because we are always well provided with the things satisfactorily, but when we actually face to the shortage of the food, water or the lack of lighting system etc., then we realize that we are much affected by those things in spiritual way.

All those things, however, will be settled by the great factor called "time", because right or wrong the time will go on and on and those things will remain only in our memory in future and then finally *may* be forgotten.

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STONES:

In the Gila Camp where we have much larger area than at Tulare, having many small mountains and vast wasteland around so that we may stroll about any time we desire, many of the evacuees have begun to collect some stones.

A friend of mine who came back from the North Dakota camp about two months ago brought with him quite a collection of novel stones some of them being well polished and made into an inkstand or something like that. Those stones are so beautiful when polished and will make nice novelties. I understand that it is their daily work for the internees at the North Dakota to search for such stones in the camp ground. Some of Japanese people are very clever in making such novelty goods and I am very often surprised to see how nicely those things are made, when I consider that they have not much of tools to make such artistic goods in the camp.

However, many of the Gila residents are now collecting some stones not for novelties, but for the purpose of making gardens around their apartment houses and they are doing a wonderful work for that. It is a very tedious and laborious work to collect so many stones, carrying them one by one a long way from the mountains or desert to their homes, but for the time being at least they have spare time and so long as they do not mind their labor, they will have a big pile of stones at their barrack doors in the course of time.

I see already now many houses which have a beautiful pond in front of them or at their side, many fancy shaped stones being arranged around it and a half dozen or so of ~~cars~~ ~~cars~~ swimming ~~gayfully~~ ~~gayfully~~ in it. Around the pond we see some green shrubs and some cactus ~~planted~~ ~~planted~~ nicely between the rocks and one or two ~~stone~~ ~~stone~~ lanterns made with some of the fancy shaped stones which must be gathered through many tiresome trips to the neighboring mountains.

Indeed, the evacuees here are doing a very good job of making their barracks-homes comfortable.

A Bread Line.

When we first evacuated to the Tulare Camp we felt a little shy to stand in line for the mess hall, as we never had experienced in our previous life to wait in line for such free meals. Many of my friends there told me of the same feeling. It will be quite shameful for us to beg for a free meal in our ordinary life.

But now our situation is entirely changed. It is beyond our power now to provide ourselves with those necessities of our life. -I am- In a way, our lives are at the mercy of the Government of the United States. On our part, only what we need is our courage to stand in line for our bread. "Be courageous, every body, and stand in the bread line." This was our first feeling in the Camp.

However as the time goes on, we began to feel a little easier about this matter, taking the thing as our routine work. We get new friends while standing on the line and now a days we talk each other with a joke or two as the line moves on very slowly.

We hear of a bread line in some of the European countries, when a relief ship arrives there with some food stuff from the United States. For those people in Europe a piece of bread means a death or life for to-morrow and their bread line is of vital importance so that they may not afford to be shy to stand in line.

Compared with this kind of bread line, our mess hall line may be called a luxury line, as we can go on the line joyfully by joking each other without any fear at all that the supply of the food will be out by the time our turn comes. Our only complaint will come, when it takes too long to wait in the line. Fortunately, our experiences both on Tulare and Gila camps were not so bad in this respect, as our average waiting time was roughly speaking about twenty to fifteen minutes; A friend of mine at Santa Anita camp wrote me that he has to wait on line at least half an hour and very often so long as one hour or more and he complains that it was so terrible in a rainy days that a few of the older people preferred to stay home rather than have a dinner by waiting so long.

All those complaints, however, show that we, all the evacuees, are not yet facing our real problem of death or life as those poor people in some European countries.. Though both they and we are equally the victims of the war, there is a vast difference between their situation and ours and we evacuees must be thankful for our better position so far.

The Caste.

In old Japan there used to be four regular classes of people and one lowest class which even does not come under the regular classification of citizens.

The four classes are Shizoku (Samurai group), Nō-class (farmers), Kō-class (Artisans) and Shō-class (merchants). Beside these, there was one lowest class called "Eta" which will correspond to the Gypsy in the United States and were not regarded as citizens of the country until the Meiji dynasty.

However, there was no distinct demarcation between those classes of farmers, artisans and merchants, the difference being only of their professions rather than the caste, but there was a distinct line between the Samurai group and other classes and between Eta class and other classes. So, practically we may say that there were only three classes as the actual caste in Japan, excepting the religious group, - that is --Samurai class, Ordinary citizens and Eta class.

The importance of those classes in Japan was prevalent until about the middle of Meiji Dynasty (some fifty years ago) so far as I know. But gradually the class idea has died away, especially as the government and leaders of people began to emphasize the importance of the industry and the foreign trade and as the natural result even the sons of Samurai group were sent to some technical schools or the commercial schools to learn to become merchants or technicians.

However, the feeling of people against "eta" class as the lowest class of people, though they were given citizenship by the state, has persisted for a long time and even now when it comes to the matter of the marriage, the first thing the families concerned will do is to investigate the clearness of the other party from the blood of "Eta" class. This can be easily determined in Japan as we can see the record of families at the City Hall.

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The Caste. (continued)

There is a common i-mpression that there have been flows of the Eta people migrating into the United States, because they found this country to be the best place of refuge, but we have no way of finding the extent of the Eta immigrants.

Those Eta people have no consp-icuous difference in their appearance from ordinary Japanese, excepting their dirty clothings generally and that more of them have certain eye diseases which come from the lack of sanitation. But when they migrate into this country, there is no such difference at all and they are assimilated in Japanese society. So we may say that there is no noticeable class idea among the Japanese people immigrants in the United States.

There were a very few cases I know of tragedies which arose from the class difference. A son of one family I know fell in love with a beautiful girl and wanted to marry her, but his parents found that the girl belonged to an Eta family and did not agree to their marriage. As the result, the parents lost their son, as he loved the girl so much that he ran away with the girl.

The more we have such inter-marriage between the different classes, the more the class idea will fade away and I believe that there will be no such class idea at all when our Nisei people will prevail.

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THE KIBEI NISEI:

The Japanese word " Nisei" means the second generation and in America we mean specially those young people who were born in the United States and the word "Kibei" means "returned to America ". So "Kibei Nisei" means those American born young people who were sent to Japan for their education or for some family reasons and have returned to this country again. Those Nisei who just visited Japan for a short while for the purpose of sight seeing etc. are not called "Kibei" but they must have lived in Japan for some duration, at least two or three years or more, so that they may be called Kibei.

A few of Kibei Nisei were sent to Japan for the special purpose of having Japanese education, but most of them were sent there on account of certain family circumstance. There are many examples in which the mother got sick and was sent back to Japan with her children or the mother died and the father could not work outside with the small ones at home and naturally they were sent to some relatives in Japan, etc.

The Kibei Nisei belong to an intermediate group in thought specially between the Issei and the Nisei. Most of cases, they can speak both Japanese and English pretty well, excepting a few who were sent to Japan as an infant and were educated to speak Japanese there all through. Their idea is generally different from the Nisei people and is tinged with more Issei idea, as most of them understand Japan better than the Nisei and naturally are more sympathetic with Japan, except certain personal difference.

This group of Kibei Nisei will be very well fitted in some work which needs a hard toil such as farm labor, because they have been trained in Japan to stand any such hard work. On the other hand, they must be educated in American way just as the Issei people experienced and I believe that all of them can be brought up as citizens of the United States in the course of time.

There are a few examples I know of the Kibei Nisei who found some trouble after coming back to this country.

The Kibei Nisei(continued)

A friend of mine in San Francisco had a son who was sent to his grand mother in Japan, when very young, and finished his high school education there. When he came back to this country, there was a certain discrepancy between he and his father. Both the father and the son were aware of the fact and tried to find out the cause, but could not point out any particular reason. Any how, it was a certain feeling on the part of the son that the father did not seem to be his real father. This feeling continued for several years and all this while this boy wanted to go home to Japan and to his grand mother, but all the time I advised him to stay here with more patience. Finally, we sent him to an American family as a school boy and while he stayed there several years, attending to the American school, this family trouble was gradually gone.

*Mother
sick; hence
boy sent
away.*

In such a case, the patience of both the father and the son is very important to get away from such feeling, because it is so hard to change one's feeling as sometimes it seems to be beyond one's control. It will be rather an easy task for us to remove some trouble which has certain tangible cause for it, but it will take a long long time to change one's feeling of which we are not able to grab any concrete cause.

The matter of Kibei Nisei has much to do with the culture of their sentimental side rather than their intellectual side and thus it presents us very difficult problems.

A CARP

We have many amateur fishermen among the evacuees here. Many of those who have no regular job yet are going to the canals to fish carps and catfish etc. A carp in Japan is one of the most popular fish and ~~are~~ have many stories and traditions about it.

In Japan a carp is supposed to be a very strong fish against the current, going up through any torrent, and though rather imaginary, we have a famous proverb of "Koi No Taki Nobori" which means "Swimming up ~~of~~ the waterfall of a carp". It is an emblem of an undaunted spirit to get over any hardship which may come in front of you. Therefore, when there is a son newly born in a family in Japan they highly appreciate a picture of a carp in a gift given to the child.

Every boy in a family is given a paper or silk banner made in the shape of a carp which is always displayed in the back yard or somewhere on the fifth day of May of each year. This day in Japan is traditionally regarded as the boys' day and is celebrated by all the boys through out the country. This corresponds to the third of March which is a girls' day and is celebrated by all the girls with a doll festival in each family.

Not only a carp plays an important part in the Japanese tradition as above mentioned, but it plays an important part as food. A carp is the king of the plain water fish as a red porgy is regarded as the king of the sea fish. A few evacuees who fish carps here say that they have tried the carps they caught and found it very good as "Sashimi"--raw fish.

However, most of the evacuees are taking the carps in a bucket with water, when fished, for the purpose of keeping them in their ponds to enhance the beauty of their gardens. We see quite a few gardens in our camp which have fancy shaped ponds with many large and small carps swimming gayfully and I like to stop very often to watch them--the emblem of undaunted spirit.

The Third Day of November.

It is the third day of November, to-day, the day which I can recall with my happy memory of my boyhood, because it is the birth day of the late Emperor Meiji of Japan and I had been used to participate in the national celebration of the day since when I was a child until I left Japan in 1918.

However, I often forgot about the day since I came to this country, because I have been very busy always just as other immigrants are and have had no chance of celebrating the day for twenty five years last past. But this year, I was rather free from the worldly affairs because of our evacuation and had time enough to meditate on this day in the camp.

It seems to me the Emperor Meiji was the greatest emperor in all times in Japan, because he had successfully accomplished the greatest political and economical revolution of our country and started the new type of the political and educational system for Japanese people.

Before that, the Japanese nation was fast asleep for about three hundred years during the Tokugawa regime, shutting her door entirely to all outside nations. This duration was very costly to Japan, I think, and if Japan had a chance of opening her door sooner, she might have been developed much earlier.

The Emperor Meiji was born under the Tokugawa regime and undergone the extreme hardship since he was young, being the nominal head of the country and without any such power at all, but he took an advantage of the changing world and well adapted himself to the developing situation. He must have been a great man, having a keen insight of his men and their future, to have accomplished such a great work of reconstruction of a country and to lay such a foundation for its future prosperity.

I just happened to remember of to-day as the birth day of our honored Emperor Meiji to whom it was my custom to pay my deep respect in my boyhood and I wish to dedicate this piece to him.

I.

Note:

The information presented here by two Issei observers is partially, at least, of considerable value. I particularly call attention to that written by Mr. Shotaro Hikida, whose work shows considerable insight in the analysis of the social groups of this community and of the Japanese groups. It is my hope to compile a biographic sketch of both Mr. Hikida and the other Issei observer, Mr. Okuno. Mr. Okuno's work is not so valuable as that of Mr. Hikida, and it will be obvious from the material presented here that Mr. Okuno's efforts will have to be directed to some extent, while Mr. Hikida may be permitted to carry on his own work independently. Mr. Hikida is formerly Secretary of the San Francisco Japanese Association, and was interned upon the outbreak of the war. His prestige in the community is indeed considerable.

Mr. Okuno, on the other hand, is what one might call mild-mannered and unobtrusive. He is a poet, and was formerly a High School teacher in Japan. He takes a rather impractical view of material he presents, and for this reason his efforts must be subject to guidance. I went over both manuscripts with the respective writers in order to feel out the material presented. The following addenda are to be rendered for these manuscripts.

Okuno's Manuscript

It will be seen that Mr. Okuno attempted to do a number of essays on scattered subjects. These essays offer some food for thought, but cannot in themselves be conceived to be complete.

(1) The first effort he entitles "A Piece of Wood," and he presents material pertinent to the household arrangements of the community, and the necessity for scrap lumber to meet these arrangements. A particularly interesting point comes up in the matter of the stealing of lumber from the piles left by the contractor in order to complete the building of the community. The oft-repeated point comes out in the attitude manifested by many of the evacuees in the statement that the stealing of such lumber does not actually constitute a theft. No one plans to take his finished creations with him, and thus the lumber is conceived to have been "borrowed" from the government and will be returned when the war is over, and the evacuees are allowed to return to their homes. The situation has assumed such proportions, however, that many of the Issei particularly, feel that their children will develop the bad habit of stealing merely for the fun of it. The meeting mentioned by Mr. Okuno in Block 61 is only one of a number of similar meetings held about the same time. In the main, the Nisei seem to do most such stealings, and, says Mr. Okuno, he is unable to do much to prevent this even though he sees it being done.

There is always the fear on the part of each member of the community that he will be branded as a spy, or as an informer; with the result that all efforts designed to curtail the stealing of lumber must be concerted.

(2) Mr. Okuno's second essay deals with what he calls the "Lack of Privacy." His own suppositions are that neurosis will develop as a result of overcrowdedness. I questioned Mr. Okuno out on the matter of privacy, especially with regard to the life of the rural people of Japan. It is obvious that the close family ties, and the close family cohabitation is lost in this country, and that even Issei today in America prefer privacy to the overcrowded house conditions of rural Japan. The lack of privacy is manifested in every phase of life in this community. It is hoped that the partitions which are in the process of being erected now, will somewhat curtail the difficulties which have arisen from crowding.

(3) Rumors. Mr. Okuno hasn't given a complete summary of the rumors in camp. I asked him to continue to track some of them down. In answer to the question as to the credence placed in rumours of this camp, he stated that it was mainly the Issei who responded to them, and in fact, that the rumor mongers were principally Issei. He pointed out a fact which I am already aware of, namely, that there are groups of Issei in the camp who sit down, and with malice of forethought spread rumors with the idea of disrupting and discrediting the efforts of the administration. The principal place of dissemination of rumors is the washrooms, and the dining halls. Here, discussions of various rumors

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is bandied about, mainly, as I said, among the Issei. Rumors are accepted half in doubt and half in belief. It will be seen from the work of this observer that he is rather concerned over rumors which he has heard, - about summer heat and the like.

(4) He discusses the conflict between the Issei and Nisei.

Unfortunately, he does not elaborate as I want him to. A few questions regarding the responsive positions of the two groups gave the following significant information. Mr. Okuno points out that Issei are rather critical of the Nisei in general, but they are not critical of their own Nisei children. The attitude "my son, or daughter, is all right" is met with considerable frequency. Many Issei tempt to criticize the fact that other Nisei do not speak Japanese, and are not well versed in Japanese etiquette and customs. Of their own children, however, they are secretly proud of the fact that a degree of Americanization has been reached; and that their children are unable to speak Japanese with any degree of fluency. Mr. Okuno declaims this point of view as detrimental to the welfare of the community as a whole. He believes that the Issei are responsible to all members of the Japanese community and that they should appreciate the necessary degrees of Americanization which have been obtained by the Nisei. The point brought out by Mr. Hikida is amplified here to some extent by Mr. Okuno. This concerns the most dominant Issei group -- the so-called Hansei or Yobei-yose.

As Mr. Hikida points out, this is the most dominant Issei group at the moment, and being younger than the run of pioneer Issei, and being better educated, attitudes of tolerance toward the Nisei are

are expressed by them. Their Nisei children, however, are in the main, younger than the children of the pioneer Issei. Both Mr. Okuno and Mr. Hikida are members of the Yobei-yose group and considerably more tolerance will be observed in their writings towards the Nisei generations.

Mr. Okuno taught High School in Japan, and in Tokyo, had a number of students who had relatives in America and who, upon graduation from High School, went to join these relatives there. Mr. Okuno went to join a younger brother.

Mr. Okuno signed a petition recently which requested the permission by the Federal Government for Issei to hold elective office in the Relocation Centers. I hope to obtain a copy of this petition. The arguments in the petition is that the Nisei have been placed in the same community as enemy aliens and that because of this, all of the Japanese share a like position. There has been considerable agitating aside from this petition for the Issei to hold elective office. If it should be granted, Mr. Okuno believes that the Issei will take a greater interest in the community, and feel their responsibilities towards it. He does point out, however, that in the main, the Issei think only of their own families, not of the community as a whole, or of society as a whole. They are extremely restricted in their point of view. He thinks that this narrowness of outlook may be largely checked, if Issei were allowed to have a voice in the community. This subject of the generations is one of which I expect Mr. Okuno to elaborate.

(5) Haiku poems.

I mention above that Mr. Okuno is a poet. He gives some analysis of the Haiku poem in his short essay, and points out the fact that he belongs to the new school of Haiku writers. There is a group in camp, as he says, of old style Haiku people who adhere closely to the seventeen syllable pattern. Mr. Okuno subscribes to the school which demands a kind of pantheistic expression, and is not so closely bound to form. A group of thirty-odd, interested in Haiku writing, met in the Block 64 Manager's office for the first time on the 31st of October of this year. A Haiku society is thus being drawn up in this community. It is one in which a small group of Issei have taken considerable interest, and promises to provide a recreational release for them. At this meeting, the members read their respective poems and were criticized and commented on by the group. At the end of the meeting, each man contributed an unsigned poem, which was placed in a hat. The poems were all read, and the best ones were selected for their merit. Contests of this kind will take place from time to time as the Haiku group meets. It is hoped that prizes may be offered to the best poet. Although the new style of Haiku does not emphasize the number of syllables, nevertheless, the old style feeling for brevity remains. In the new school, each Haiku must be bound by Kiriji words, a "cutting" word, one which lends emphasis or epigrammatic qualities to the poem. Traditionally, the old style Haiku must denote season of the year by word, for example: a chestnut, or a frog denotes the autumn season; fireflies, the summer season; snow, the winter; and flowers, the spring. This tradition has been somewhat discarded in the new-style Haiku.

(6) Some Psychology of the Enemy Aliens

It was a little difficult to elicit just what Mr. Okuno meant by the statements in this section. I avoided questioning him on it inasmuch as such discussion would lead to nationalistic points better omitted. Mr. Okuno is convinced of the martial customs of the Japanese spirit, and, as he points out, he believes that the Nisei would lend the same loyalty to this country as the average Japanese soldier does to his Emperor in Japan. He points out that in Japan, the children, in the course of their education is brought in contact with a number of teachings which demand the sacrifice of one's self to one's country and one's Emperor. Although he points out that we in this country do not extend our education system to things of that kind, nevertheless Mr. Okuno defends this view of the Nisei.

(7) In the Psychology of Food Mr. Okuno states that most Issei would like to keep the Japanese wtyle of eating, and that in spite of this, when they served American food in their pre-evacuation homes, they would employ American utensils. He points out that certainly all of the Japanese (?) observe Thanksgiving and Christmas in the American way, and that by so doing, served American foods in the American manner. The New Year's, however, Japanese foods were served and Japanese utensils used. In other festive occasions of the Japanese ceremonial calubur, the custom of preserving old world food habits was still extant. Mr. Okuno points out an interesting fact regarding the use of milk. He is not aware that milk was ever considered such as unclean by the Japanese.

Certain sections of Japan had a taboo against it, particularly goat's milk. In general, however, it has always been recommended for the sick, and in Japan today people who can afford milk do get it. He further states that there is a definite demand for milk on the part of all the members of this community, Issei included.

(8) Stones.

This work pertains to architecture and landscaping of the community. I was particularly interested in the religious connotations of stone things, particularly of the rather famous wayside stones of rural Japan,- the so-called Jizo stones. Jizo is a Hindu Buddhist Deity, a disciple of the Lord Gautama, who lent his properties of curing and of good luck to certain stones which may be found in rural Japan today. Embree mentions the fact that Jizo stones existed in Kona, Hawaii, but Mr. Okuno does not know of any Jizo stones which have been brought to this country. It is true that certain people in the community have placed stones in their gardens. These resemble the Jizo stones of Japan and Mr. Okuno says that they are placed in the garden simply to bring back memories of the mother country. They are simply ordinary stones lacking any divine or magical powers.

Addenda;

X. The Caste.

In his discussion of the Caste, Mr. Okuno makes a definition of Shizoku, middle class, and Eta. It is to be remembered that in a discussion of class distinction in Japan, that there is none of the

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rigid distinction which abounds, let us say, in India; rather, there is an extant class distinction comparable to that of England. In modern Japan, certain amount of legislation has been effected, abolishing social classes. The abolishment of the Samurai goes back to the middle Meiji Dynasty, possibly the middle 1860's, (which see).

The Samurai were, of course, military captains banded together under a feudal lord, or Daimyo. The terms shizoku is used for registering any town records in Japan. "Shi" indicates the character of Knighthood, while "Zoku" is a normal element denoting "family." Thus, Shizoku "A Knighted Family", an analogous to the British peerage. No Samurai distinction is made in Japan of today, with the one exception that births, marriages, deaths, and the general family registry are kept under the sub-title Shizoku.

In modern Japan, something of class distinction is still felt because Samurai endogamy persists to some extent. In former times, such endogamy was strictly followed for all classes. It was mandatory that the eldest son of a Samurai family marry the daughter of a family of corresponding rank. Modern Japan follows this to some extent, and it sometimes happens that should the scion of a Samurai family marry into one of the middle classes, he loses his birthright and inheritance.

Of the middle classes, the earlier distinctions are lost. Agriculture is still somewhat superior to mercantile or mechanical enterprises. It is interesting to note that in Japan of today, the rule of primogeniture is still followed. While the first son inherits the entire property of the father, he has a responsibility as head of the family,

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to the other siblings; and is obliged to take care of their welfare, and to dower them at marriage. The Japanese in America have discarded this rule of inheritance almost entirely. Even among the families who adhere very closely to Japanese ways, wills are legally drawn up in the western manner and the beneficiaries are specified. The system of inheritance in Japan, namely that of primogeniture, is followed by all classes.

The lowest caste, and the one against which greatest discrimination is made is, of course, that of the Suiheisen, or Eta. People are careful not to marry into an Eta family, and sometimes, especially today when there is greater freedom of travel, the Baishaku-nin are obliged to go to the Town Hall to check up on the family antecedents before they attempt to arrange a marriage. Since Meiji, Eta records have been kept in the public halls of every town and village. Each family is represented. The record does not specifically state that the family is Eta, but because before Meiji the Eta had no citizenship, records were not kept, hence in order to determine that the family is Eta, it is necessary solely to look at the record and see if it goes back to the pre-Meiji days. Usually, it is not necessary for the go-between to check up on the family in this way, because the family antecedents in a given community are pretty well known.

A distinction is made against people from Fukui-ken, where a good many Eta are alleged to have settled, and a warning is generally given to families contemplating marriage with members of the Fukui Kenjin-kai, "they may be Eta."

The earlier distinction felt today in Hawaii against Okinawa or Riukiyu Islanders is not felt in America. Very few of the Samurai class came to America. Those families who did were generally younger sons who would not have inherited the paternal estates. Samurai distinctions are therefore lost. I heard of only one case here at Gila, resulting from an argument between two women. One of the women involved stated, "Oh, that woman makes me sick; she puts on airs because she is a Samurai."

The distinction against the Eta is felt by many Issei, but the feeling among the Nisei is lost, except where parents are insistent upon observing such distinctions. Occasionally, rumors are started that this person or that person is Eta. It cannot be proved, and this tends further to break down social lines.

Some individuals in America have contacted the Japanese Consulate and obtained information from Japan as to whether such and such a person belongs to the prior caste. Certain communities in rural California were known to have been Eta, and in the Center today, these Eta-people group together for social reasons. Even in such cases, however, the distinction is not too well defined, but manifested mainly among members of the first generation. The Yobi-Yose do not take the social distinction into account, it is, rather, the pioneer Issei who remember it.

XI. THE KIBEI NISEI

Mr. Okuno bears out my earlier contention that Kibei is a term now representative rather of an attitude than an experience. People who think like Kibei are conceived to be Kibei, whether they have been in Japan or not. Thus the meaning of Kibei has lost its

significance, and is indicative of a social class of younger people. The case that Mr. Okuno mentions, regarding the estrangement of father and son as a result of the son's education in Japan, will need a little elaboration here. Okuno was concerned because he had been called upon to act as go-between between father and son in establishing a more amicable relationship. I believe the situation described here, is rather typical in this respect. While in Japan, and living with his grandmother, the boy had somewhat idealized his father, and upon his return to America he found that the father did not live up to the pre-conceived expectations. Although the boy developed a deep affection for his mother, who had apparently retained a greater degree of Japanese culture, he could not get along with his father, due apparently to the fact that his father had achieved a greater degree of Americanization. He had difficulty in getting along with his brothers and sisters, and his mother was continually drawn in as intermediary between them. The brothers and sisters had not been to Japan. The situation was smoothed over by the fact that the boy continued his education in an American university, and was gradually drawn into his family group and away from the Japanese way of thinking.

Addenda to Mr. Okuno's manuscript will follow from time to time as he contributes other essays. There is one matter which I would like to bring up here, which will come out more fully in the autobiography of Mr. Okuno. Question of adoption, so common in Japanese society, is shown to exist in America as well. Mr. Okuno mentions the fact that

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his mother's family adopted his father to be the eldest son, and to carry on the Okuno name. In keeping with the necessity for reverence to the ancestral tablets and the carrying on of the family name, adoption of sons is sometimes rather necessary. It has taken place frequently in the United States. I shall be interested in eliciting further information regarding it and tracking down some such cases in this Center.

A Piece of Wood

Since we have been evacuated we are all realizing the importance of a piece of wood. Right after we arrived at the Tulare Camp the first thing we did was to search for nails and some odds and ends of scrap lumber which carpenters left in some of the vacant barracks. The greatest inconvenience we felt was the lack of chairs to sit on and tables or shelves to put on those small things of our daily use.

We almost grabbed any piece of wood for that purpose and managed to make whatever necessary for our daily life, even though in a very rustic way. At the Tulare Camp there was a race for getting any kind of wood available to meet our needs.

In Gila Camp here we find that much more scrap lumber is available for our use and those who were used to be quite satisfied with any small dirty piece of lumber at Tulare are now craving better and better pieces of lumber. This seems to be human psychology, and Japanese people especially, have always a certain tendency of competing with each other to show their skill, looking for satisfaction in their superior accomplishment. This has created almost fantastic craving for better lumber.

Nowadays, there are a few lumber thieves near our block (No. 61), as a factory is being constructed nearby, and there is some new lumber piled up. The other day we had our block meeting to discuss the checking of such

a bad habit of stealing lumber, because it will give a very bad effect especially on younger people. All the representatives from each barrack heard the reports of such stealing by the eye witnesses and felt very ashamed of having such incontinent people among our evacuees and decided that each one of us will do our best to check such conduct, though we found that most of such stealing was being done by the people of other blocks.

Though I am not sure how much we can do in this matter as an individual, I felt very happy to know that all present at the meeting were so eager to stop such a shameful practice, whatever their reasons there may be. Also, we decided to report the matter to the police department which we did, and after that we found that the number of the guards at the factory was considerably increased.

The Lack of Privacy

The lack of privacy is most keenly felt by the evacuees in the camp for the first time in their life. We have faced the simple fact that human beings have so many secrets to hide from each other. I mean those secrets which are not immoral at all, but which we have to hide rather according to our human manners or chastity.

In ordinary times we are not so aware of those things, but in the camp where two or more families must live in an apartment without any partitions, the need for privacy is so badly felt that some of the weak-minded people may go crazy if we have to go on this way for a long time. I know of a few cases of quarrels between families, the matter of which came up to the Social Welfare Dept. in Tulare, but I think there are many more cases which did not become public.

On my part, how I long for a quiet family life in which Daddy and Mamma sit across the dinner table with my daughter and her uncle on the other sides. In our city life my wife and daughter rather wanted to dine in public places once in a while, but now we have to dine always in public. When we (all my family) go to the mess hall, we want to sit together as much as possible, but we cannot always do so, because the waitresses urge us to go in and fill any vacant seats left before us, and very often we have to sit down at far separated seats.

In the Tulare Camp ^{where} we had barrack apartments, the partitions of which were open on the top, we may say that five or six families lived in one big room, as we could hear whatever talk or noise in the other apartments.

Fathers cannot stop snoring and babies cannot stop crying -- we cannot help those things in our life -- and it is quite natural that we have to face the difficult problems here which are not so difficult in our ordinary life.

Rumours

Just like hustling Autumn leaves, we don't know where the rumours come from, but there are rumours and rumours in the camp.

In the Gila Camp here, the first rumour we heard of was that the place is so hot in the summer time that even the Indians cannot stand it and will move out to somewhere else in the summer time and that those Indians said "by the end of the next summer the half of the Japs will be gone by the excessive heat." Though we do not believe entirely in such a rumour, naturally we are all concerned about the heat here in the next summer, because we arrived here at the end of August this year and found it much hotter than Tulare, where it was pretty hot for us. What will the heat of June and July be here?

We had some other rumours such as "a boy was killed by a scorpion" or "another was killed by a rattle snake " etc. How much truth there is in such rumours I don't know, but it may be a good warning to the people not to stroll far away in the desert in the night time. Especially, such rumours as "a man who was trying to steal lumber was bitten by a rattle snake which was hiding itself under the lumber" was good, because it may somewhat discourage the stealing of lumber, as I am much disgusted about this lumber situation.

I know that this stealing was started by necessity at first, as we had no chairs nor tables furnished in our barracks and we felt many inconveniences without those necessities of life. However, I am much afraid if such experiences may develop into the habit of stealing things by younger people for the sake of mere excitement or thrill and thus may create some cases of habitual stealing -- the interest in the stealing itself and not in the goods stolen.

Walter Tsukemato killed at Tule Lake. [Notation added in ink]

Issei vs. Nisei

(First Generation vs. Second Generation)

Since we were evacuated to the Tulare Camp, the demarcation between Issei and Nisei has been distinctly felt. The Fathers and Sons in our ordinary time have to face each other as citizens vs. enemy aliens. One group, mostly educated in Japan, who have devoted almost half of their lives in establishing their homes as immigrants in this country and bringing up their American-born children, are mostly old now and some of them are fast approaching decrepitude. The other group, born and educated in the U.S.A., who are young and ambitious, are just approaching the age which urges them to enter into various enterprises at their own discretion.

It is quite natural that there should be a certain discrepancy between those two groups. There is a natural tendency of the older people to try to educate younger people in the same way as they were educated, while the young people are always alive to the new system of education which is developed in the modern schools. On top of that, there is a distinct difference between the two groups, one being citizens of the United States and the other being aliens.

Under such circumstances, we found many complaints from the Issei in Tulare Camp, especially about the elective services carried out exclusively by the Nisei. The main trouble seems to come from

those older people who think that the most of the Nisei are still too young to be entrusted with such important services which will control the whole community. On the other hand, the Nisei people think that some of the Issei people have not right understanding of the Nisei as U.S. citizens.

There is a certain underlying feeling among the Issei that in the camp there should not be any distinction of citizens and aliens so long as the U.S. Government has disregarded the citizenship of the Nisei and placed them in the same camp with the enemy aliens.

However, the Nisei people who have been educated in the American way are determined to be loyal to their own country, fully understanding their situation in these war times, and are striving to create a democratic community here according to their American idea of government.

In the Gila Camp at first we saw that those different ideas were underlying among the two groups and at some times things looked pretty serious, as such dissension was aggravated psychologically by all the unsettled conditions of the camp. When we first arrived here, there was no light, no hot water and no water in each barrack, excepting the toilet and shower rooms, and all our barracks were surrounded with deep ditches for pipes. Under such conditions, everybody has certain discontented feeling always, and this will reflect generally on the underlying dissension between the said two groups.

However, it seems to me that it is only a question of time when ^{such} a discrepancy will be forgotten because the Issei and the Nisei are the fathers and sons after all, and in the course of time the older people will have to follow the younger people gradually, without the least knowledge of their own change.

Haiku Poems

(Short Japanese Poems)

Haiku (or Hokku) is a kind of very short poem, - only one line or two, and consisting of only seventeen words or characters, which is peculiar to Japanese people. This kind of poem was developed in Japan in-a- several hundred years and was very popular during the Tokugawa dynasty. But about thirty years ago there was a revolution in the form and idea of the Haiku poem.

During the long years of tradition the real spirits of the Haiku was very often forgotten and all the poets in this group confined themselves to the pre-determined forms and rather toyed with the poems, nobody trying to break the shell of such a tradition. However, about thirty years ago the two poets, Hekigodo and Seisensui, have started the new style of Haiku poem entirely free from the old forms. The main difference is that the old Haiku sticks to the predetermined form -- the limitation in the number of words, etc., while the new style does not emphasize such a form, but puts stress on the spiritual side of the poem, while the poem is more free in style. I myself belong to the group of this new style Haiku poets.

In my mind, the Haiku is a nature poem. We poets are only agents to translate the poems which exist in nature into our own language. You may find the essence of Haiku everywhere in nature and in human life.

What you have to do is to open your mind's eye to whatever there is presented by Nature, and whenever anything appeals to your poetical sense you just honestly take it and translate it into your words - there will be your Haiku poem. Therefore, all of the Haiku poets are nature-loving or nature-worshipping men.

One of the most famous old Haiku is composed by Basho, the father of Haiku poems, who lived about two hundred years ago, and may be translated as follows:

OH! Deserted pond! Lister there!
Only the sound of a frog,
Jumping into the water.

(Original - Furuikeya Kawa zu Tobikommu Mizu no oto.)

In this poem your imagination will visualize an old pond around which some tall grasses and weeds are grown and a very quiet atmosphere where you are sitting alone listening to the sound of jumping frogs. There, you are quite absorbed in Nature itself.

Now, let me translate a few of my poems which composed in the Tulare camp.

In the Wind,
The Tree danced all day long,
Now quietly stands in the Solitude of Evening
The Moon shining over our Barracks.

(Original - Hinemoso Kazeni Odotta Kiga
Shizumatte Barrack no Tuski.)

Through the thickness of Leaves,
There is a ray of Sunshine,
And there, a Bird, silhouetted.

(Shigeri Fukaku Hitosu-ji no Hi Ni
Tori no orurashi)

Out of the Flower
Into the morning Sun,
Something comes out, clad in Pollen.

(Asa no Kikarini Kafun O Tsukete
Dete Kuru Mono)

Of course it must be an insect, but we cannot
distinguish it, as it is all clothed in pollen.)

These poems seem to be peculiarly well adapted to the Japanese language, and when we translate them into English they lose the vividness of expression though they retain their meaning.

Psychology of Enemy Aliens

We know that we are just the victims of the war and that we have nothing to do with the war itself, and we try to forget about it. But still we cannot help but think of things in the camp in terms of the war, because all the world is war-minded, and it reflects upon our community here.

We cannot have screens in our windows and are told that the materials will not be available because of the war. We are told that the construction of the school buildings will be delayed on account of the shortage of lumber and other materials, because of the war-- and so on and so on. We needed some of the carpenters' tools for our family use and ordered them from Sears, Roebuck and Co., the other day, but only half of our order was filled on account of the war condition.

All those things teach us that we are not ^{the} only members of the community who are the victims of the war, but that all the people of the world are in the same circumstance. We, the evacuees, are rather lucky in a way, because we do not have to worry ourselves about getting those things which are of vital necessity to us. The Government will do all the worrying for us. We must be thankful for this reason, rather than to be discontented.

However, our situation here is very complicated, because we are civilian evacuees and are not regarded as prisoners of war, and moreover we are placed in the camp together with the Nisei who are the citizens of the United States. I think this is the first time in U.S. history that we have had such a strange community.

What kind of bearing will it have upon the Democratic way of government? Will it not affect the spirit of Democracy because it is mutually understood to be only a wartime measure? However, the fact that the U.S. Government placed its own citizens in the enemy aliens' camp will remain as a fact forever, and why it was necessary to do so will be a matter of discussion for the future.

From our standpoint of view as fathers of those Nisei, we sincerely desire to see those young people given their chance of staying outside of the camp to fight for the cause of Democracy, because we know they have good qualities as citizens of the United States. If they were sent to the battlefield, they would fight for their own country (U.S.A.) as if they were fanatics.

By the way, we often see the American Newspapers say that Japanese soldiers fight like fanatics. Those who do not understand the Japanese psychology may think those Japanese soldiers are fanatics, but it is entirely wrong. They are not fanatics at all. They know their positions very well and fully understand that their death is not in vain, as it appears, and thus results their happy death whenever the battle is not in their favor.

I believe that most of the Nisei people have the same kind of spirit and will act in the same way, if they are given a chance of fighting for this country. This spirit will be shown in any other engagement they may be called upon to make at this critical moment.

In this respect, I greatly regret that they have to be confined in the enemy camp, not speaking of 'pros and cons' of their evacuation.

Psychology of Food

In old Japanese teaching cultured people, especially the "Sagurai group", made light of eating as a worldly matter, because it was their higher ideal to lead a more spiritual life. One of our old proverbs says "Bushi wa Kuwando Takayoji", which means "Even when Bushi (Samurai) has nothing to eat, he calmly uses his tooth pick (pretending that he has just finished his dinner). A Samurai was educated never to lose his self-respect, and even when hungry he will never complain about it, rather pretending as if he is not hungry at all.

Such self-dénial was deemed as an accomplishment of the higher culture in our old education, but such an idea has been changed along with the development of modern educational system in Japan. The modern schools in Japan teach people the importance of human physiology and hygiene, thus gradually changing the old idea of strict spiritualism into a mild form of materialism. In other words, the people of Japan are now beginning to realize that even if we had a strong spirit to survive, it will be quite impossible unless we have materials for our survival, and so long as we have to continue our existence, we had better provide our food on a scientific basis so that we may lead a better life and may render better services to our society.

Confucious, the famous Chinese sage, said "Ishoku Tarite reishetsu o Shiru", which means "you can talk etiquette with a man only when he is satiated." This gives us one important aspect of the truth.

Y. Okuno - No. 7 (cont.)

When we first arrived at the Tulare Camp, we did not have satisfactory food for us, as things were not well started yet and there were certain feelings of discontentment and complaints, naturally. This feeling somewhat reflected on the spiritual side of the people, thus creating a certain kind of radicalism, temporarily, anyway.

The same kind of undercurrent was felt at the Gila Camp first. Here again, the underlying factors are provided by the poor living conditions of the camp and the poor services of the mess halls especially. However, this seems to me to be only the question of time, and when everything shall be carried out according to the plan and everybody shall be satisfied with his living condition, then people will be able to reflect and realize their real situation under the circumstances.

People are apt to forget about the importance of those things such as food and housing, etc., in our ordinary life, because we are always well provided with the things we need, but when we actually face the shortage of food, water, or the lack of lighting, etc., then we realize that we are much affected by those things in a spiritual way.

All those things, however, will be settled by the great factor called "time", because right or wrong the time will go on and on, and those things will remain only in our memory in future, and then finally may be forgotten.

Stones

In the Gila Camp we have a much larger area than at Tulare. Having many small mountains and vast wasteland around where we may stroll about any time we desire, many of the evacuees have begun to collect some stones.

A friend of mine who came back from the North Dakota camp about two months ago brought with him quite a collection of novel stones, some of them being well polished and made into an inkstand or something like that. Those stones are so beautiful when polished and will make nice novelties. I understand that it is their daily work for the internees at the North Dakota to search for such stones in the camp ground. Some of Japanese people are very clever in making such novelty goods, and I am very often surprised to see how nicely those things are made, when I consider that they have not many tools to make such artistic goods in the camp.

However, many of the Gila residents are now collecting some stones not for novelties, but for the purpose of making gardens around their apartment houses, and they are doing a wonderful job. It is a very tedious and laborious work to collect so many stones, carrying them one by one a long way from the mountains or desert to their homes, but for the time being at least they have spare time, and so long as they do not mind their labor they will have a big pile of stones at their barrack doors in the course of time.

Y. Okuno - No. 8 (cont.)

I see already now many houses which have a beautiful pond in front of them or at their side, many fancy-shaped stones being arranged around it and a half-dozen or so of carp swimming gayfully in it. Around the pond we see some green shrubs and some cactus planted nicely between the rocks and one or two stone lanterns made with some of the fancy-shaped stones which must be gathered through many tiresome trips to the neighboring mountains.

Indeed, the evacuees here are doing a very good job of making their barrack-homes comfortable.

Y. Okuno - No. 9

A Bread Line

When we first evacuated to the Tulare Camp we felt a little shy to stand in line for the mess hall, as we never had experienced in our previous life the waiting in line for free meals. It would be quite shameful for us to beg for a free meal in our ordinary life. Many of my friends there told me of the same feeling.

But now our situation is entirely changed. It is beyond our power now to provide ourselves with those necessities of our life. In a way, our lives are at the mercy of the Government of the United States. On our part, only what we need is our courage to stand in line for our bread. "Be courageous, everybody, and stand in the bread line." This was our first feeling in the Camp.

However, as the time goes on, we begin to feel a little easier about this matter, taking the thing as our routine work. We get new friends while standing on the line and now-a-days we talk to each other with a joke or two as the line moves on very slowly.

We hear of bread lines in some of the European countries when a relief ship arrives there with some food from the United States. For those people in Europe a piece of bread means life or death, and their bread line is of vital importance so that they may not afford to be shy to stand in line.

Compared with this kind of bread line our mess hall line may be called a luxury line, as we can go on the line joyfully by joking each other without any fear at all that the supply of the food will be out by the time our turn comes. Our only complaint will come when it takes too long in the line. Fortunately, our experiences both at Tulare and Gila camps were not so bad in this respect, as our average waiting time was roughly speaking about fifteen minutes to twenty. A friend of mine at Santa Anita camp wrote me that he has to wait in line at least half an hour and very often so long as one hour or more, and he complains that it was so terrible on rainy days that a few of the older people preferred to stay home rather than have dinner by waiting so long.

All those complaints, however, show that we, all the evacuees, are not yet facing our real problem of life or death as are those poor people in some European countries. Though both they and we are equally the victims of the war, there is a vast difference between their situation and ours, and we evacuees must be thankful for our better position so far.

The Caste

In old Japan there used to be four regular classes of people and one lowest class which even does not come under the regular classification of citizens.

The four classes are Shizoku (Samurai group) ~~Nō~~-class (farmers), Kō-class (Artisans) and Shō-class (merchants). Beside these, there was one lowest class called "Eta", which will correspond to the Gypsy in the United States. They were not regarded as citizens of the country ~~of-the~~ until the Meiji dynasty.

However, there was no distinct demarcation between those classes of farmers, artisans, and merchants, the difference being only of their professions rather than the caste, but there was ^a distinct line between the Samurai group and other classes, and between the Eta class and other classes. So, practically, we may say that there were only three classes as the actual cast in Japan, excepting the religious group, - that is, - Samurai class, ordinary citizens, and the Eta class.

The importance of those classes in Japan was prevalent until about the middle of the Meiji Dynasty (some fifty years ago) so far as I know. But gradually the class idea has died away, especially as the government and leaders of the people began to emphasize the importance of the industry and the foreign trade, and as the natural result even the sons of the Samurai group were sent to technical schools or the commercial schools to learn to become merchants or technicians.

However, the feeling of people against the "eta" class as the lowest class of people, though they were given citizenship by the State, has persisted for a long time, and even now when it comes to the matter of the marriage, the first thing the families concerned will do is to investigate the freedom of the other party from the blood of the "Eta" class. This can be easily determined in Japan, as we can see the record of families at the City Hall.

There is a common impression that there have been flows of the Eta people migrating into the United States, because they found this country to be the best place of refuge, but we have no way of finding the extent of the Eta immigrants.

Those Eta people have no conspicuous difference in their appearance from ordinary Japanese, excepting their dirty clothing generally, and that more of them have certain eye diseases which come from the lack of sanitation. But when they migrate into this country, there is no such difference, and they are assimilated into Japanese society. So we may say that there is no noticeable class idea among the Japanese immigrants in the United States.

There were a very few cases I know of where tragedies arose from the class difference. A son of one family I know fell in love with a beautiful girl and wanted to marry her, but his parents found that the girl belonged to an Eta family and did not agree to their marriage. As a result, the parents lost their son, as he loved the girl so much that he ran away with her.

The more we have such inter-marriage between the different classes, the more the class idea will fade away, and I believe that there will be no such class idea at all when our Nisei will prevail.

The Kibei Nisei

The Japanese word "Nisei" means the second generation and in America we mean especially those young people who were born in the United States, and the word "Kibei" means "returned to America." So "Kibei Nisei" means those American-born young people who were sent to Japan for their education for some family reason and have returned to this country again. Those Nisei who just visited Japan for a short while for the purpose of sight seeing, etc., are not called "Kibei", but they must have lived in Japan for some time, at least two or three years or more, so that they may be called Kibei.

A few of Kibei Nisei were sent to Japan for the special purpose of having Japanese education, but most of them were sent there on account of certain family circumstances. There are many examples in which the mother got sick and was sent back to Japan with her children, or the mother died and the father could not work outside with the small ones at home and naturally they were sent to some relatives in Japan, etc.

The Kibei Nisei belong to an intermediate group in thought, especially between the Issei and the Nisei. Most of the time they can speak both Japanese and English pretty well, excepting a few who were sent to Japan as infants and were educated to speak Japanese there. Their ideas are generally different from those of the Nisei and are tinged with Issei ideas, as most of them understand Japan better than the Nisei and naturally are more sympathetic with Japan, except for certain personal difference.

Y. Okuno - No. 11 (cont.)

This group of Kibei Nisei will be very well fitted in some work which needs hard toil, such as farm labor, because they have been trained in Japan to stand any such hard work. On the other hand, they must be educated in American ways just as the Issei people experienced, and I believe that all of them can be brought up as citizens of the United States in the course of time.

There are a few examples I know of the Kibei Nisei who found trouble in coming back to this country.

A friend of mine in San Francisco had a son who was sent to his grandmother in Japan when very young because of his mother's illness, and he finished high school there. When he came back to this country, there was a certain barrier between him and his father. Both the father and the son were aware of the fact and tried to find out the cause, but could not point out any particular reason. Anyhow, it was a certain feeling on the part of the son that the father did not seem to be his real father. This feeling continued for several years and all this while this boy wanted to go home to Japan and to his grandmother, but all the time I advised him to stay here with more patience. Finally, we sent him to an American family as a school boy. During the several years he stayed there, attending school, this family trouble gradually disappeared.

In such a case, the patience of both the father and the son is very important to get away from such feeling, because it is so hard to change one's feeling as sometimes to seem beyond one's control. It will be rather an easy task for us to remove some trouble which has certain tangible cause but it will take a long, long time to change feelings for which we are not able to find any concrete cause.

The matter of Kibei Nisei has much to do with the culture of their sentimental side rather than their intellectual side, and thus it presents us with very difficult problems.

A Carp

We have many amateur fishermen among the evacuees here. Many of those who have no regular job yet are going to the canals to fish carps and catfish, etc. A carp in Japan is one of the most popular fish and has many stories and traditions about it.

In Japan a carp is supposed to be a very strong fish against the current, going up through any torrent. Though rather imaginary, we have a famous proverb of "Koi No Taki Nobori", which means "Swimming up the waterfall of a carp". It is an emblem of an undaunted spirit to get over any hardship which may come in front of you. Therefore, when there is a son newly-born in a family in Japan, they highly appreciate a picture of a carp in a gift given to the child.

Every boy in a family is given a paper or silk banner made in the shape of a carp which is always displayed in the backyard or somewhere on the fifth day of May of each year. This day in Japan is traditionally regarded as "boys' day" and is celebrated by all the boys throughout the country. This corresponds to the third of March, which is a "girls' day" and is celebrated by all the girls with a doll festival in each family.

Not only does the carp play an important part in the Japanese tradition as above mentioned, but it plays an important part as food. The carp is the king of the plain water fish, as a red porgy is regarded as the king of the sea fish. A few evacuees who fish carp here say that they have tried the carp they caught and found it very good as "Sashimi" -- raw fish.

Y. Okuno - No. 12 (cont.)

However, most of the evacuees are taking the carp in a bucket with water when caught, for the purpose of keeping them in their ponds to enhance the beauty of their gardens. We see quite a few gardens in our camp which have fancy-shaped ponds with many large and small carp swimming gayly, and I like to stop very often to watch them, - the emblem of undaunted spirit.

The Third Day of November

It is the third day of November today, the day which I can recall with my happy memory of my boyhood, because it is the birthday of the late Emperor Mei-ji of Japan, and I had been used to participate in the national celebration of the day since I was a child until I left Japan in 1918.

However, I often forgot about the day since I came to this country because I have been very busy always, just as other immigrants are and have had no chance of celebrating the day for twenty-five years. But this year, I was rather free from the worldly affairs because of our evacuation and had time enough to meditate on this day in the camp.

It seems to me the Emperor Meiji was the greatest emperor in all time in Japan, because he had successfully accomplished the greatest political and economical revolution of our country and started the new type of political and educational system for the Japanese people.

Before that, the Japanese nation was fast asleep for about three hundred years during the Tokugawa régime, shutting her entirely to all outside nations. This period was very costly to Japan, I think, and if Japan/^{had} had a chance of opening her door sooner she might have been developed much earlier.

Y. Okuno - No. 13 (cont.)

The Emperor Meiji was born under the Tokugawa régime and underwent the extreme hardship since he was young, being the nominal head of the country and without any power at all, but he took advantage of the changing world and adapted himself well to the developing situation. He must have been a great man, having a keen insight concerning his men and their future, to have accomplished such a great work of reconstruction of a country and to lay such a foundation for its future prosperity.

I just happened to remember today as the birthday of our honored Emperor Meiji, to whom it was my custom to pay my deep respect in my boyhood, and I wish to dedicate this piece to him.