

*The Interpreter*

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★ Remember September 11, 2001 ★

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**Our Mission**

*In the Spring of 2000, the Archives continued the original efforts of Captain Roger Pineau and William Hudson, and the Archives first attempts in 1992, to gather the papers, letters, photographs, and records of graduates of the US Navy Japanese/Oriental Language School, University of Colorado at Boulder, 1942-1946. We assemble these papers in recognition of the contributions made by JLS/OLS instructors and graduates to the War effort in the Pacific and the Cold War, to the creation of East Asian language programs across the country, and to the development of Japanese-American cultural reconciliation programs after World War II.*

**Keene, Seidensticker et al.:****Products of War,  
Commodities of Peace**

(Cont'd) For his part, Keene first met Reischauer thinking he might not like him. But in *On Familiar Terms* he writes, "I could not have been more mistaken" (p. 92). When Reischauer died, Keene realized they had embraced similar ideals and that he had unwittingly imitated the late ambassador. In a collection of articles he wrote in Japanese, he called Reischauer his "ikikata no moderu" [model in life] (Nihongo no bi [The Beauty of the Japanese Language], Chūō Kōron Sha, 1993, p. 105). Keene's praise of Reischauer extended to Reischauer's self-appointed role as a bridge between the United States and Japan. "I gradually came to realize that there was something of the missionary in me too, and if my work is remembered at all it will probably be because of the books addressed to the general public,

not my attempts at 'pure' scholarship (*On Familiar Terms*, p. 94).

In 1964 Keene embarked on the writing of a new history of Japanese literature, to update, augment, and correct a history by W. G. Aston (1841–1911), which he had used as a student "often with irritation because of its old-fashioned judgments." In *On Familiar Terms*, commenting on the "lukewarm or worse" reception to the first volume, which appeared in 1976 under the title *World Within Walls: Japanese Literature of the Pre-Modern Era (1600–1867)*, he confesses to having doubts about it, "and, indeed, all of my writings" (pp. 269–72).

By 1991 he had published the other volumes in the series, but in the meantime, a new generation of specialists in Japanese literature had emerged, subjecting his work to its own standards of literary criticism. Commenting on the newer approaches to literature studies, he says, "When I read contemporary criticism, much of it phrased in language that I do not understand, I fear that I may have fallen hopelessly behind the times" (*On Familiar Terms*, p. 272). This sentiment is shared by many of Keene's generational peers who "appreciated" the literature that some of the "next generation" preferred to "deconstruct." The battle between the philologists and the postmodernists is still raging.

*Prolific in Two Languages*

Scholars and writers are generally aware that the shelf lives of their books may be shorter than their own expiration dates. Neither Keene nor Seidensticker seems to have entertained delusions about leaving a definitive work. Yet both wrote reams of manuscript, as though to ensure that at least one publication would survive them.

In addition to their numerous translations, histories, biographies, and linguistic aids,

they authored about three dozen books of more personal commentary—most published only in Japanese, three in five of them by Keene—compiled mainly from the hundreds of articles they cranked out for newspapers and magazines in Japan during their annual sojourns in Tokyo, where both owned homes. Most of their Japanese works are "translations" first published in Japan. Many of the English editions are afterthoughts for other markets.

Keene's *Chronicles of My Life* appeared first in Japanese as Watakushi to nijū-seiki no kuronikuru [Chronicles of Me and the Twentieth Century] (Chūō Kōron Sha, 2007). Both books contain the same articles Keene wrote in English for translation and publication in the Saturday morning edition of the *Yomiuri Shimbun* from 14 January to 23 December 2006, and for simultaneous publication in the Daily Yomiuri. I list the *Yomiuri Shimbun* first because I get the impression the column was intended to entice the paper's 10-million subscribers to also take the 40,000-circulation English edition, known for its bilingual features. The articles were translated by Kakuchi Yukio (b. 1948), Keene's principal translator for the past two decades.

*On Familiar Terms* has not been translated into Japanese, as many of the articles on which it was based had already been collected in Japanese publications. The most similar book is *Kono hitosuji tsunagarite [Bound to This One Course]* (Asahi Shimbun Sha, 1993), the title of which is from a Bashō poem that also appears in *On Familiar Terms* (p. 79). The Japanese book is a collection of articles that had run in the Sunday edition of the *Asahi Evening News* from 7 January 1990 to 9 February 1992. They had been translated into Japanese by Kanaseki Hisao (1918–1996), a longtime friend and colleague

who became one of Keene's main translators.

In *On Familiar Terms* Keene says, regarding another newspaper series: "I was enormously helped by the translator, Kanaseki Hisao, whom I had known for thirty years and who had once taught my courses at Columbia while I was on sabbatical leave" (p. 276). In *Chronicles of My Life* he says only: "Although I wrote my manuscript in English, it was well translated by my friend Kanaseki Hisao" (p. 152). This simplification of style and loss of detail invites my characterization of *Chronicles* (196 pages) as a somewhat updated but very diluted version of *Terms* (292 pages)—the result, I suspect, of Keene having to squeeze more of his life into fewer words in a fixed number of write-to-space installments, while keeping in mind the Yomiuri's bilingual reader market.



Seidensticker handed his draft of *Tokyo Central* to Tetsuo Anzai (1933–2008), his principal translator, in 2000. The Japanese edition, poetically titled *Nagareyuku hibi: Saidensutekkaa jiden* [Passing Days: Seidensticker Autobiography], was published four years later (Jiji Tsūshin Sha, 2004). Anzai, a Shakespeare specialist, writes in his postscript that the Japanese version was supposed to have come out first,

but illness delayed his work (p. 417).

Disciples and friends of Keene and Seidensticker have also been treading their publishing mills. J. Thomas Rimer, who had studied under Keene, gathered an impressive variety of his mentor's memorabilia in *The Blue-Eyed Tarōkaja: A Donald Keene Anthology* (Columbia University Press, 1996)—which borrowed its title from, but is otherwise unrelated to, Keene's biographical *Aoi me no Tarōkaja* [*Blue-eyed Tarōkaja*] (Chūō Kōron Sha, 1957). A bilingual spin-off called *Mō hitotsu no bokoku, Nihon e* [*To Japan, Another Motherland*] in Japanese and *Living in Two Countries in English* (Kodansha International, 1999), recycles from the Rimer book the articles Keene had written in English for translation in the Japanese edition of *Reader's Digest* in the mid-1980s.

Rimer calls *Aoi me no Tarōkaja* the first book Keene published in Japan (p. viii), apparently believing Keene (*On Familiar Terms*, p. 181). In fact, it was Keene's second, following by several months the Japanese translation of the first edition of one of his finest books, *The Japanese Discovery of Europe: Honda Toshiaki and Other Discoverers, 1720–1798* (U.K. edition 1952, U.S. edition 1954, Japanese edition 1957). If I had to throw away all but two books by Keene, I would keep Rimer's and the revised and expanded edition of *The Japanese Discovery of Europe*, first published in Japan in a totally new Japanese translation by Chūō Kōron Sha in 1968—a year before Stanford University Press brought out the newer English edition.

The year after Seidensticker's death in July 2007, the Yushima woodcut artist Yamaguchi Tetsumi, who called his friend and neighbor "Saiden-san," published *Yanaka, hana to bochi* [*Yanaka, flowers and graves*] (Misuzu Shobō, 2008) under Seidensticker's byline. In his postscript, Yamaguchi describes the book as a collection of articles Seidensticker had written, some in Japanese, for *Ueno*, a local magazine (p. 202).

In his blog, Yamaguchi affectionately remarks that his friend "was quite a trouble maker since his youth" and often quarreled with publishers; Yamaguchi's devotion to Seidensticker was clearly shown when he brought the writer's ashes from Tokyo to Honolulu (Yamaguchi's "tyama-117" blog, 2008-06-12).

#### "The Next Generation"

If Seidensticker cultivated the image of an outlaw, Keene went out of his way to appear to be a good guy. Still hearing, it seems, the accusing tones of an unidentified voice, he enters this plea (*On Familiar Terms*, pp. 283–84). "I do not think I have ever 'sold out' to the Japanese in hopes of a reward or even merely of being liked; if I have made mistakes they were what my temperament dictated, not what I thought would bring me advantage."

Elsewhere he wears the hat of a fundraiser: "I hope that the Japanese government, recognizing that Japan has no better friends abroad than the Japanologists, will enable young people to create a fourth, a fifth, and many subsequent generations" (*The Blue-Eyed Tarōkaja*, p. 81).

The academic and publishing worlds in which Keene has pursued his "missionary" goals are very political, and no one survives without bartering interests. From the very start of his engagement with Japan, Keene—more like Reischauer than Seidensticker in getting along, being accepted, and cultivating followers—has clearly leveraged his fame and popularity to bring advantage to himself and his causes.

Thanks to Keene's diplomatic skills, learned while growing up and polished during his earliest sojourns in Japan, Columbia University has become the largest hub for Japanese literature studies outside Japan. The Donald Keene Center of Japanese Culture was established there in 1986. It is supported by endowments from several institutions with interests in promoting Japan—including Shinchosha Publishing, which provides fellowships and sponsors a professorship.

Judging from the Keene Center's website, the center's supporters are rather adept at scratching each other's backs. Yet it is fitting that the Shincho Japanese literature chair created for Keene is now held by Haruo Shirane. Shortly after birth in Tokyo in 1950, Shirane accompanied his physicist father and pianist mother to the United States, where they eventually naturalized. Raised in English, he went to England to study English literature, but discovered Japanese literature in translation, and went on to get a doctorate at Columbia.

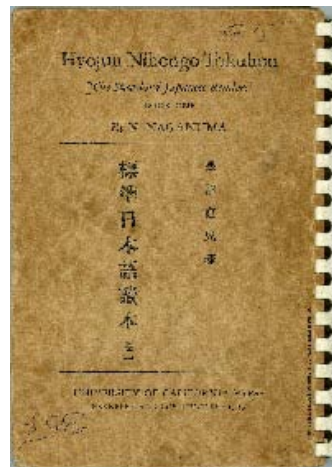
A protégé of both Seidensticker and Keene, Shirane is the chief editor of *Traditional Japanese Literature: An Anthology, Beginnings to 1600* (University of Columbia Press, 2006) and *Early Modern Japanese Literature: An Anthology, 1600–1900* (University of Columbia, 2002). These thick compendia have essentially replaced Keene's epochal compilations, now half a century old—*Anthology of Japanese Literature: from the Earliest Era to the Mid-nineteenth Century* (Grove Press, 1955) and *Modern Japanese Literature* (Grove Press, 1956).

In the caption to a photograph in *Tokyo Central*, Seidensticker describes Shirane as "one of my most gifted students" (facing p. 59). Keene and Shirane were featured speakers at a February 2008 event held at Columbia University called "Edward Seidensticker (1918–2007): A Celebration of Lifetime Achievement in Japanese Literary Studies."

#### Japanese Language School

Even before the Russo-Japanese War of 1904–1905, Japanese had become a strategic language for the United States. By the end of the nineteenth century, the U.S. had purchased Alaska, annexed the Hawaiian Islands, and also nationalized the Philippine Islands. Shortly after Japan's victory over Russia, the U.S. government set up a three-year language training program in Tokyo for foreign service officers and U.S. Navy personnel, out of which came the Hyojun Nihongo Tokuhon (The Standard Japanese Readers) by

Naoe Naganuma, who had become the school's chief instructor.



The school was pulled out of Tokyo in 1940 as diplomatic relations grew tense. After trial relocations at Harvard University and the University of California at Berkeley, Berkeley became its new home. In June 1942, however, the school, called the U.S. Navy Japanese Language School (JLS), moved to the University of Colorado in Boulder, as most of its instructors had been declared "enemy aliens" and, had they stayed, would have been interned in relocation centers outside the West Coast military zone.

Keene gives six pages in *On Familiar Terms* to his experiences at JLS at Berkeley, where his class matriculated (pp. 14–19). He makes no mention of the fact that his class moved with the school to Boulder and graduated there. At the time of the move, Seidensticker was working at the library of the University of Colorado, his alma mater. He would never have studied Japanese had JLS not moved to Boulder. In *Tokyo Central* he expresses "astonishment" that Keene failed to mention "this event of such major importance to me [which] seems to have meant nothing at all to him"—and that "neither Boulder nor Colorado is in the index" (p. 19). Keene, as though he had never read *Tokyo Central*, retells in *Chronicles of My Life* essentially the same story he told in *On Familiar Terms*—again with nary a word about Boulder or Colorado (pp. 31–35).

Yet Keene could not have forgotten the move to Boulder.

*The Interpreter*—the newsletter of The Japanese Language School Project at the Archives, University of Colorado at Boulder Libraries—carries a letter from “Donald Keene (JLS 1943)” that begins: “I am sending you some of my official papers as a naval officer. They are extremely boring, but perhaps they may be of use if anyone is interested in tracking where language officers went” (No. 68, 1 October 2003). An earlier issue reported that Seidensticker had begun depositing his papers in the library archives (No. 21, 1 March 2001).

#### *Connecting the Dots*

Truth is not something one expects of an autobiography. Honesty is enough. And both Keene and Seidensticker are scrupulously honest in their quests to make entertaining sense of their lives as they age, alone, in their different public and private worlds. Autobiographies open journals and scrapbooks, drop names of friends and foes and famous others, disarm critics, set records straight, wax nostalgic and ideological, crack some private doors, conceal others. All of Keene’s and Seidensticker’s more personal commentary do one, some, or all of the above. But plunging into their books about themselves and Japan is to enter a bilingual hall of mirrors, some warped or broken, others attached to windcocks. A few stories change from one book or edition to the next, and a version in one language may be rephrased or censored in the other. And neither writer is an exception to the rule that authors should not be taken at their word, especially when reflecting on their own lives.

Keene grinds fewer old axes and is less gossipy, but depends on a faulty memory unaided by a diary. Seidensticker, consulting his diaries, thrives on repeating what he recorded others had told him, and is more anxious to settle old accounts. Although both wrote compulsively, Seidensticker’s stories have more narrative bite than Keene’s, more vicarious thrills per pound of pulp through tabloidesque exposé of the “nastiness” (*Tokyo*

*Central*, p. 185) he witnessed behind the polite facade of life and academia.

Someone who never met these remarkable men might want to read their personal commentary in order to understand the ordinary human flaws of two individuals who seem, by their many contributions to the postwar development of Japanese literature in English, to be superhuman. For the present generation, their autobiographies are a bridge to a period when there were no laptops or cell phones, no on-line linguistic and bibliographic aids, no half-day trans-Pacific flights, and no college courses on manga.

Anyone who has learned Japanese in a classroom, at least in North America, or has studied anything about Japan in English anywhere, stands on the shoulders of luminaries like Keene and Seidensticker—or others who graduated from JLS or other such schools, or who benefited from government-sponsored programs established in the name of national defense or international relations—or on the shoulders of their children or grandchildren. Missionary roots also tangle with the lines that connect the historical dots of conflict and commerce between nations. Those of lesser stature who have crossed fleeting paths with such giants live in the shadows of their reflected glory, and sneak bits of their own stories into the legends.

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Translators, based in Tokyo, Japan.

#### **PROFESSOR EMERITUS ROBERT E. WARD**

Professor Emeritus Robert E. Ward of Stanford University died at the age of 93 on December 7, 2009 in Portola Valley, California. Dr. Ward was Professor of Political Science and the first Director of the Center for Research in International Studies at Stanford University from 1973 to 1987. He was also a Senior Fellow of the Hoover Institution. Dr. Ward received his B.A.

degree from Stanford University in 1936 and his Ph.D. from the University of California (Berkeley) in 1948. During World War II he served in U.S. Naval Intelligence receiving the Legion of Merit award.

From 1948 to 1973, Dr. Ward was on the faculty of the University of Michigan serving as a Professor of Political Science from 1973 to 1987 and Director of the Center for Japanese Studies from 1965-68 and 1971-73.

His principal areas of professional interest were in comparative politics - especially Japanese politics - international relations, and political development. He was the author or editor of eight (8) books and many articles in these fields. Dr. Ward served as President of both the American Political Science Association and the Association for Asian Studies during 1972-1973. He was a member of the National Endowment for the Humanities National Council from 1968 to 1973 and of President Carter’s Commission on Foreign Language and International Studies from 1978 to 1979. He also served as Chairman of the Board of Directors of the Social Science Research Council, of the Japan-U.S. Friendship Commission and of the American Panel of the United States-Japan Conference on Cultural and Educational Interchange (CULCON). Dr. Ward was a Fellow of the American Academy of Arts and Sciences and of the American Philosophical Society. In 1984 he received the Order of the Sacred Treasure from the Government of Japan. He retired from Stanford University in 1987.

Dr. Ward is survived by his daughter, Erica A. Ward of Bloomfield Hills, Michigan, her husband, Ralph J. Gerson, and his granddaughters Stephanie and Maddie Gerson, as well as his brother John W. Ward of Kentfield, California and a niece and nephews. The funeral arrangements will be private. The family suggests that any contributions in memory of Dr. Ward be made to Stanford University for the benefit of the Freeman Spogle Institute for International Studies or to a

charity of one’s choice. To contribute online to Stanford the web address is: [www.givingtostanford.stanford.edu](http://www.givingtostanford.stanford.edu).

For any further information on Dr. Ward’s life, please contact his daughter, Erica A. Ward, at (248) 642-9500.

Erica A. Ward

#### **Reprise on Hindmarsh**

My lifetime contact with Hindmarsh totaled four minutes: when I went to Washington to try to get into the Navy School of Oriental Languages.

Our interview went like this:

*Cox:* Commander Hindmarsh, I graduated from Duke University Magna Cum Laude and I’m a member of Phi Beta Kappa. I’d like to apply for the Navy School of Oriental Languages.

*Hindmarsh:* Report two weeks from today to Lieutenant (Smith) at the Men’s Dormitory, University of Colorado, Boulder, Colorado, for enrollment in the Navy Japanese Language School.

*Cox:* But I’m color-blind. The Navy has already turned me down twice. Will the Language School accept me?

*Hindmarsh:* No matter. We’ll get you a waiver.

*Cox:* Could I study Russian instead of Japanese?

*Hindmarsh:* No.

*Cox:* Thank you, Sir.

END OF INTERVIEW

I had no idea about any of the conditions attached: no notion whether I’d be an Admiral or an Able Seaman, civilian or in uniform, nothing about living conditions, salary (if any), draft status, or anything else. I didn’t know until I’d been in Boulder a week or more that I’d be a Naval Agent at \$150 a month until I’d proved I could learn Japanese and was vetted by FBI, that I’d live in Men’s Dormitory, and that the rate of nervous breakdowns in OLS was the highest in all the Armed Services.

Hindmarsh was certainly not a charming personality, but he got the job done.

Morris Cox  
OLS 1945

## Comments on 2009 Photo Album

I just received the JLS mailing with the collection of photographs of the graduates. Many of those photographs are from the *Pineau Collection*, which I sent Roger years ago when I was corresponding with him. They include the photos of Paul Sherman, Lieutenants Farb, Jones and Oliver, when Hansen and I were helping them construct furniture on Guam. I also see Oliver, Rosendale, and Jones, as well as Tillery and me on Guam. And I see that there is a photo there of Lieutenant Martin Silverman, who had a hotel room next to mine at the 1992 Reunion [at CU Boulder – a Pineau organized affair]. Marty and I became very friendly, and I wrote him after the meeting, but he never answered me. Do you have any information on this? [I sent him Martin Silverman's address and telephone number in 2009].

I see that there are also photos of General Keller Rockey, CO of the 5<sup>th</sup> MARDIV with Tiger Erskine and three other lieutenants who were in the 5<sup>th</sup> MARDIV whom I didn't know. I see also the photos of Camp Elliot enlisted school, they show John Merrill and Paul Dull (misabeled "Oul" [Not our only error that slipped by yours truly. The Okinawa photo is 1945, not 43]). I met Dull just before he left the USMC and the school in 1943 [Trained at the 1941 Pearl Harbor JLS]. Merrill I heard of but never met.

These photos are very interesting and I look forward to future collections.

Today [December 16, 2009] is my 85<sup>th</sup> birthday, something I never expected to see, in 1944-46, with the daily efforts to bring in more Japanese from the boondocks.

Cal Dunbar  
USMCEL 1944

[Ed. Note: John Merrill was a member of the July to December 1941 Hawaii JLS graduating class that included Boardman, Dull, Erskine, Gard, Holtom, Nugent and Pelzel. Their 'early' and unexpected graduation, due to the December 7<sup>th</sup> attack, meant that they received earlier rank and combat assignment.]

## Interview With Harry Goda, Sensei

Harry Goda #83  
May 8, 1985

Q: Mr. Goda, why don't you tell me a little bit about your early life? Where you were born?

A: Oh, I was born on Kauai. When I was 3 years old I went back to Japan and I went after grammar school, I finished my high school in Japan. This was [in] Shikoku, Kagawa Ken [Japan], and after high school I went to Takamatsu teacher's training school; should be two years. But I didn't quite finish the school. One year; a little over one year, I came back to Hawaii. I was 19 years old.

Q: What year was that?

A: Oh, 1920-something... 1920... something 19... I... about 19--, I think, about. Is that right? (voice from back, "He was 19.")

Q: Oh, you were 19 at the time?

A: Yeah, 19 years old. That was about 1922 or 3, I think, yes.

Q: Oh, O.K., and what did you do when you returned to Hawaii?

A: I returned; I had no work so I went to a newspaper... the Maui, in the Maui they had the Japanese paper... newspaper company... Maui Shinbun newspaper. I worked over there one year and after that I went to Makawao. My father, the friend of the store, they needed one man, speak good Japanese. So I went there, and after that one Mr. Sasaki(?) he was care for Japanese learning school. He wanted me to come over; help him.

Q: Is this on Oahu?

A: No, Maui.

Q: Oh, on Maui.

A: Maui, Kaehocho. So I quit the store and went to help Mr. Sasaki. He was principal for that Japanese Learning School, and he wasn't there just one year, and he left for Honolulu. I was the only one so I took his place. I became more like principal for Japanese Learning School, and I taught about 3 years, or 4 years. Mr. Kugo(?) who is from Lahaina, he wanted... he used to be my good friend. Do you understand what I am saying, yes?

Q: Oh yes.

A: I went to Puukolii Learning School as the principal and I taught about seven years. We got married, my wife Nakiko(?), and ...

Q: Was that in Puukolii?

A: Puukolii, that on the Lahaina; more like... that was what you call... Kanapali what is very popular now.

Q: I have to ask you one question. Did you know the Matsudo family?

A: Matsuda?

Q: Matsudo.

A: Very well.

Q: Yes, yes.

A: Very well Matsudo. How do you know him?

Q: I know one of old Mr. Matsudo's daughter, Mrs. Araki.

A: Oh.

Q: Lives in Salt Lake.

A: Oh!

Q: I know that family.

A: Is that right?

Q: Yes. (laughter)

A: Would you give my regard to her?

Q: Yes, yes, because I know Mr. Matsudo's grandchildren. They are friends of mine.

A: Is that right? Oh! Mr. Matsudo child, one of them I know, but Mr. Matsudo kind of short man used to be. He's not living any more, yes.

Q: No, but...

A: ... and from there I stayed about 7 years, Kanapali. They used to call Puukolii, Kanapali. I went to... what was the name of that school I went? (voice from back, "Hong Wan Ji(?)") No, no, no, not that. (voice, "Lahaina Home Gardens") No, no, not that garden. (voice, "which one?") the last school. (voice, "Oh, Waihee Waihee, Japanese learning school, as the principal, and I stayed about 4 years. Then when I was Waihee...

Q: That's around on, near the other side from Lahaina.

A: That's right.

Q: Yes, on the north side.

A: No, no. Waihee is next to Wailuku.

Q: Oh yes, that's what I meant, around the other side.

A: Then...

Q: Um...

A: Yes?

Q: Tell me, how did they first pick you up?

A: Pick me up that night? Oh, that December 7th night, I cannot forget for my lifetime. On December 7th night I was listening to the radio, you know, about 11:00... about almost midnight; that is December 7th night. Someone knocked on the door so my wife went out and said, "Yes, my husband is here." and so one man came in and (laughter)... so and gun. I was scared you know... I don't know what to do. "Oh, Mr. Goda, I want to ask you some questions tonight. So would you come over?" I said, "No, it's too late! Almost after 11:00 already! So no, no... a few minutes we will come together." So I just left and went to schoolyard. There's one big Army truck there and four or five soldiers with guns and what they call... swords?

Q: Bayonet, yeah.

A: Bayonet. And Mr. Hashimoto used to be our school president you know. He was inside there, and he said, "Sansei" (means teacher) "I'm here." he said. He was caught already in the truck. Then one of the soldiers said, "Shut up you! Don't

talk Japanese!" So we did nothing. So I went in the truck. I went to Wailuku side and we are saying something in Japanese. Whenever I say something, "Damn you! SHUT UP!" you know so I could..." So we passed Wailuku Town and going over, and Asimoto says, "Sansei, we are going to Yakiva." (Yakiva?? means cremating place) "We might be cremated." (laughter) Then he said, "Don't say Japanese!" So finally we reached one building that was prison... Wailuku prison. So they put me down, no more right. I went the hole going straight. Then someone said in Japanese, "Hey, who is hat coming here now! Oh... Goda. Oh we thought you were coming pretty soon too. Ah, come over, come over." So went, about 15 people inside there already, in the prison you know. And Dr. Wohata(?), Mr. Myhana(?) used to be a big school principal too, and almost everyone I know, the old friends, and I shouldn't say but, almost all 'big wheels' too you know. That was December 7th night, yeah.

Q: When you were in the jail, did they ask you questions?

A: No, about two, three months, they didn't ask any questions. Just, we don't know what to do, but they treated us really mean you know.

Q: What did they do?

A: Oh, well, we had place to sleep but that's all prisoners bed or some kind of (cannot understand). I couldn't sleep. Really unsanitary place... prison. Now prison is alright, but the prison the time we went, we couldn't sleep whole night, and in the morning they served one piece of bread and one cup of soup, which is more like weakened... you don't know, even now a dog cannot eat that kind soup you know... thin, oily soup. We couldn't stand that time really bad.

Q: How many together? How many people?

A: At that time about oh... almost forty people from allover... Maui you know, Maui. That's much smaller a community than Honolulu of course. There was most minister, principal, or big manager of big store, and yeah, more or like us, school teacher... I mean not school teacher but principal of the Japanese learning school and minister and big manager of big store... big Japanese store. Yeah, something that about 40 people. (to be cont'd)

Provided by  
Scott Pawlowski  
Chief of Cultural  
and Natural Resources  
World War II: Valor in the Pacific  
National Monument