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Hawai Imin Shiryōkan Awā (The Hawaii Shima Immigrant Japanese Museum Hour, Collection at Modern Japanese Political History Materials Room National Diet Library) Synopsis

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NIHU International Collaborative Research  
Japan-related Documents and Artifacts Held Overseas

Japan-related Documents and Artifacts in Hawai`i  
Historical and Social Survey Interface

*Hawai Imin Shiryōkan Awā*

(The Hawaii Shima Immigrant Japanese Museum Hour)

Collection at Modern Japanese Political History Materials Room  
National Diet Library

Synopsis

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September, 2024

# Preface

Yoshiyuki Asahi

## 1. Purpose of the project

This project serves as a progressive continuation of the "Japan-related Documents and Artifacts Held Overseas," which was promoted in the 2nd and 3rd Mid-term Objectives and Plans. The materials on modern and contemporary history, particularly from the 20th century, that are handled in this project are vast in number. In cases where these materials are held by individuals, local communities, or private organizations, many do not have established management or operational systems. Furthermore, when it comes to Japanese-language immigrant materials abroad, there is the challenge of a decreasing number of people who can understand Japanese due to generational changes. In this project, we aim to further enhance the audio materials catalog database that began development during the 3rd phase project. In addition, we will conduct social surveys concerning the overview of materials, the current state and future outlook of their management, the circumstances under which the materials were acquired, and their relationship with local communities and relevant individuals. By doing so, we will create a catalog to grasp the overview of materials while also understanding the "historical practices" at the grassroots level in Hawaii.

## 2. About This Report

This report compiles synopses of the Japanese-language radio program *Hawai Imin Shiryōkan Awā*, 'The Hawaii Shima Immigrant Japanese Museum Hour Immigrant Museum Hour,' which is part of the audio materials collected in Hawai`i and stored in the Modern Japanese Political History Materials Room of the National Diet Library. The details of these materials are also available on the Research Navi platform of the National Diet Library.

# Hawai Imin Shiryōkan Awā: ハワイ移民資料館アワー

## 【Summary of the program】

*Hawai Imin Shiryōkan Awā* (*The Hawaii Shima Immigrant Japanese Museum Hour*) was a Japanese-language radio program broadcast on the KZOO radio station in Honolulu, Hawaii in the 1990s. The program featured KZOO announcer Keiko Ura and Kiyoshi Okubo, director of the Hawaii Shima Immigrant Japanese Museum (布哇島日本人移民資料保存館) in Hilo on the island of Hawaii. It was sponsored by local Japanese companies such as Hawaii Fisheries Company and Central Pacific Bank. Most of the broadcasts began with a section called “Iroha Garuta” (taken from the name of a popular Japanese card game). The purpose of this section was to convey Japanese values to the non-Japanese-speaking generation by having “KZOO Sunshine Girl” Charlene (a fourth-generation Japanese American) read English translations of Japanese proverbs written on the Iroha Garuta cards. Following the “Iroha Garuta” section of the broadcast, Okubo told stories about the Japanese community in Hawai‘i based on articles from old Japanese-language newspapers published in Hawai‘i in the late 19th and early 20th century that he kept in his own personal collection. The final section at the end of the 20-minute broadcast featured a Japanese song played from a record; some were songs from Japan and others were by second-generation Japanese American singers in Hawai‘i.

## 【Mr. Kiyoshi Okubo】

Kiyoshi Okubo was born on November 27th, 1905, in Kitakambara-gun, Niigata Prefecture, Japan, as the eighth of ten children. After graduating from Seijo Second Middle School in Tokyo, Okubo arrived in Hawai‘i on April 9, 1924, just before the ban on Japanese immigration to the U.S. was enacted. He was invited to Hawai‘i by his eldest brother, who had already immigrated to Hawai‘i. After arriving in Hawai‘i, Okubo studied English at ‘Iolani School and then started working at the Japanese-language newspaper *Hawaii Shimpō* in 1925. In 1932, he was invited to work for another newspaper, the *Honolulu Telegraph*, when it was launched, but the paper was discontinued after only four months. Okubo returned to the island of Hawai‘i to teach Japanese. Starting in 1936, he served as the Hilo bureau chief of the very influential Japanese-language newspaper *Hawaii Hochi*. In December 1941, with the outbreak of the war between Japan and the U.S., Okubo was arrested and briefly detained at the Kilauea Volcano Military Camp. He was released on December 29th, 1941. Okubo began publishing the Japanese-language newspaper *Hilo Times* in 1955. In 1965, he established the Japanese Immigrant Archives in Hilo

to organize and preserve the Japanese-language newspapers and other materials he had collected during his career as a journalist. He passed away in Hilo, Hawai'i, in 2001.

As an *Issei*, and as a Japanese-language teacher and journalist, Okubo observed the development of Japanese society in Hawai'i and its interaction with Japan. In this radio program, based on his firsthand experiences, he talked about topics such as the leaders of the Japanese community in Hawai'i, life on sugar plantations, and religion in the local Japanese population.

### **【Synopsis for each episode】**

In the synopsis of each episode, [Iroha-garuta], [Contents], [Song], and [Subject tag] are noted, respectively.

In [Iroha-garuta], a Japanese proverb is written in parentheses, followed by an English translation. Footnotes are provided when necessary to indicate that the words are difficult to understand due to the speaker's habits or that the audio was cut off during the editing process of the original audio file.

In [Contents], a summary is given of the conversation between Okubo and Ura. The details of the conversation and the wording were written as Okubo spoke them. In the case of personal names, if the person was identified either in a Japanese-language newspaper or in the *Hawai Nenkan (Directory of Hawaii)*, the full name is given, even if only the first name is mentioned in the audio recording. All other supplementary information from other sources is given in the footnotes.

[Songs] indicate the songs that were played in the broadcast. If the performer is mentioned in the audio recording, the name of the performer is given in parentheses following the title of the song.

[Subject tag] indicates the topic keywords in each episode to simplify keyword searching.

### **【Contributors】**

Since January 2017, there has been a collaborative project 「北米における日本関連在外資料調査研究・活用」 to work on preserving and making available to the public materials related to Japanese immigration to Hawai'i. Organizations involved in this collaboration include the National Museum of Japanese History, the Japanese Overseas Migration Museum, the National Institute for Japanese Language and Linguistics, and the National Diet Library. Representatives of these institutions have held meetings regularly to discuss the management of these historical resources. The synopses of these radio programs were prepared in January 2019 by Dr. Yoshiyuki Asahi (Associate Professor at the National Institute for Japanese

Language and Linguistics) and Saki Miyazaki (Project Adjunct Researcher at the National Institute for Japanese Language and Linguistics) as one aspect of that collaborative cooperation.

# Episode 1 (Broadcast on September 18th, 1993)

## 【Iroha-Garuta】

\*None, due to sound skipping.

## 【Contents】

Okubo shares a letter he received nearly 20 years ago from Toyohira Sōsen (豊平走川), a reporter for the *Nippu Jiji* Japanese-language newspaper. The letter sheds light on the efforts of women known as *mama-san*<sup>1</sup> who, though ordinary people, contributed to the development of today's Japanese American community in Hawai'i. These *mama-san* came to Hawai'i as picture brides. Okubo's talk is based on a manuscript written by Toyohira about these Japanese women.

The picture brides came to Hawai'i during the *yobiyose* period, which lasted 16 years, from 1908 to July 31, 1924. A Japanese man living in Hawai'i would send a photo of himself to his hometown in Japan. With the help of a matchmaker in the town, women would send back a photo of themselves to Hawai'i. The woman had to complete the marriage registration process with the man in Japan and travel to Hawai'i as his wife using the travel funds sent from Hawai'i.

In addition to the picture brides, there were also "yobiyose sons and daughters" (children who were left behind in Japan when their parents immigrated to Hawaii) during this period. Toyohira was one of these "yobiyose boys" and eventually came to Hawai'i at the age of 17. Toyohira recalled that the third-class cabin of the the ship he took, *Kiyo Maru* of the Toyo Kisen Steamship Company, was filled with picture brides from all over Japan. In the evenings, picture brides would gather in the corner of the deck, huddled together, and sing songs like "*Aa yo wa yume ka maboroshi ka*" ("Is this world a dream or an illusion")<sup>2</sup> and "*Aoba shigereru sakurai no*" ("Green leaves shining in Sakurai"), which were popular in Japan at the time.

When the picture brides landed in Hawaii, they had a group wedding ceremony at the Immigration Office. After the group wedding, the newlywed brides headed for the plantation, accompanied by their husbands, whom they had never seen before. They had no time to enjoy their honeymoons. They had to hustle with their new lifestyle on the plantation, raising children and working to support their new families.

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<sup>1</sup> Mothers, aunties.

<sup>2</sup> It is a parody song based on the melody of the song "*Ustukushiki Tennen*" ("Beautiful Nature") with the lyrics inspired by the story of Otosaburo Noguchi, a prisoner on death row. Also known as "*Yohan no Tsuioku*" ("Song of Otosaburo").

Many of the men's photographs used in the picture marriage did not actually resemble the person in real life. Since the women could not recognize their husbands' faces, they sometimes mistakenly thought at first that their husband was the man at the Immigration Office who picked up a *kōri* (suitcase) with their name tags attached.

There is one famous verse from a *holehole bushi* song (plantation songs sung by Japanese immigrants in Hawaii), "*Tanomoshi otoshite Wahine wo yonde, Hito ni torarete beso wo kaku.*" ("I used money from a *tanomoshiko* [mutual financing association or lending circle] and brought a wife to Hawai'i, but now my wife has been taken by someone else, and I am so depressed.") Some of the picture brides ran away, as this verse showed, because of they were disappointed in their husbands or their new lives in Hawai'i. On the other hand, most of the women were determined and stayed strong. Picture brides survived their tough lives in Hawai'i with patience and perseverance. Perhaps the only saving grace for them with their difficult life in Hawai'i was that they did not have in-laws in the same household, as was true for most newly married women in Japan.

There were marriages for politics and marriages for surviving. Thanks to the first generation who worked hard, we are here today.

### **【Songs】**

「Aoba shigereru sakurai no」 (Tokyo male and female chorus, female chorus)

### **【Subject Tags】**

Yobiyose, Picture Brides, Nippu Jiji



## Episode 2 (Broadcast on September 25th, 1993)

### 【Iroha-Garuta】

「Richigimono no kodakusan」 : A conscientious man has many children.

### 【Contents】

Okubo received a call from a listener who wanted him to talk again about the Japanese flag, with its rising sun motif, and also a particular Japanese tea ceremony held in April 1900. Okubo says he would be happy to respond to the request, especially since the success of the program depended on the interests of its listeners.

On the Japanese flag, called *Nisshōki* or *Hinomaru*, is an emblem of the rising sun. Toward the end of the Tokugawa shogunate, amid the confusion of the growing trend toward exclusion of the barbarians (*sonnō jōi*), each clan (*han*) built warships and flew their own flags, which caused various problems in their relations with foreign countries. Shimazu Nariakira, the feudal lord of Satsuma Province, was troubled by this situation and made the *Hinomaru* flag and presented it to the shogunate. Starting on July 11, 1855 (Ansei 1), this flag began to be used as the national flag of Japan on large ships. On January 27, 1857 (Ansei 3), it was officially declared that the *Hinomaru* would become the national flag. This is how the *Hinomaru* became a symbol of peace—not for war, but to unify Japan.

A newspaper article from April 1900 (Meiji 33) discussed a Japanese tea ceremony that was held at the Kilohana Art Association in Honolulu. At the tea ceremony, all participants, including non-Japanese, were dressed in Japanese-style kimono. After a violin and piano performance by a Caucasian lady, there was a chorus of *Yamato Uta*. The *Yamato Uta* sung here refers to “*Kimi ga yo*” (the Japanese national anthem). Kenji Imanishi (the Honolulu branch manager of Yokohama Shōkin Bank) gave a speech titled “Japanese Women and Their Families,” followed by his wife Itoko's speech in English about tea-ceremony protocols. The meeting ended in a friendly atmosphere, with koto and shamisen music and tea drinking.

It turned out that Kenji Imanishi's wife, Itoko Imanishi, who gave the speech at the tea ceremony, was a descendant of Kintaro Ozawa, one of the *gannenmono* (the first Japanese immigrant workers in Hawai'i). Ozawa moved from Tokyo to Hawai'i in 1868 and was involved in various businesses in Hawai'i. In 1892 (Meiji 25), he built five or six simple row houses (*nagaya*), called *Kintaro Nagaya*, on Fort Street in Honolulu. Kintaro's second son, Kenzaburo, was born in Hawai'i and was admitted to the Hawai'i bar exam in 1910, but was not able to become a citizen.

Kintaro's eldest son, Yōtaro, became the first Japanese to become a police officer on the island of Hawai'i. He was known as "Drunk (*yoi*) Taro" because of his love of sake. The well-known Sanji Abe was the second police officer after Yōtaro. Kintaro's daughter, Itoko Ozawa, became a kindergarten teacher after leaving high school and married Imanishi<sup>1</sup>.

Another woman named Aiko Hori opened the first piano school in the Japanese community in Hawai'i in her home in 1910. She was the wife of pastor Teiichi Hori of the Nu'uano Japanese Church. These "originators" have contributed to the success of Japanese community in Hawai'i today.

### **【Songs】**

「Kimi ga yo」

### **【Subject Tags】**

Culture, Japanese songs, *gannnenmono*

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<sup>1</sup> Tome (also listed as Tomi) Ozawa, who traveled to Hawai'i with her husband Kintaro Ozawa in 1868, was eight months pregnant at the time and gave birth to their first son Yōtaro in Hawai'i, which is considered the first birth of a second-generation Japanese American (see Gary Okihiro's chapter "The Japanese in America" in *Japanese American History: An A-to-Z Reference from 1868 to the Present*, edited by Brian Niiya, pp. 2–3). Yōtaro is also believed to have been the first person to become a Japanese American police officer. Kintaro's eldest daughter, Itoko, is said to have worked as a Japanese interpreter for the government of the Hawaiian Kingdom at the age of 12 (see Gary Okihiro's chapter "The Japanese in America" in *Japanese American History: An A-to-Z Reference from 1868 to the Present*, edited by Brian Niiya, pp. 2–3).

## Episode 3 (Broadcast in October 1993)

### 【Iroha-Garuta】

「Nusubito no Hirune」 A [puzzling? purposeful?] nap by a thief.<sup>1</sup>

### 【Contents】

Okubo shared a letter he had received from Tsuneichi Yamamoto (the former president of the *Hawaii Hochi* newspaper) about 20 years earlier. Yamamoto said he read with interest an article about *holehole bushi* (plantation songs sung by Japanese immigrant workers) in the April 20 *Hilo Times*.<sup>2</sup> Yamamoto was a pupil of Komeya Miyotsuchi (owner of the Komeya Ryokan Hotel), who was a master of *holehole bushi*, and so Yamamoto was also quite knowledgeable about *holehole bushi*. He even recorded himself singing *holehole bushi* in Japan after World War II. According to Yamamoto, the *holehole bushi* songs sung in the post-war period, however, were different from the originals to fit the circumstances (i.e., they were no longer sung while working on the plantations, but were sung more at social gatherings), and the original subtleties and meanings of the songs had disappeared.

According to an article in the *Hilo Times*, the first *Holehole bushi* was composed by Shigetaro Minegishi.<sup>3</sup> Minegishi published a book called *Taiheiraku*,<sup>4</sup> and Yamamoto was very impressed with this book.

*Kure bushi* (a style of folk songs in Kure area of Hiroshima prefecture) from Hiroshima came to Hawai'i and became *holehole bushi*. There was a *Kure bushi* verse that went, "Why was such a small island made in this big Pacific Ocean?" *Holehole* is a Hawaiian word that refers to the work of stripping the dead leaves of sugarcane. It was women's work, so *holehole bushi* refers to the songs the women sang while working with the sugarcane. Other work-related words that came from

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<sup>1</sup> The audiorecording is unclear. This Japanese proverb literally means, "A thief's nap," and is generally understood to refer to an action that appears to have no purpose, but is in fact devious (i.e., the thief in this case may have been pretending to be napping.). [Note: This same proverb/audiorecording is also in Episode 4 of this program.]

<sup>2</sup> The Japanese-language newspaper founded by Kiyoshi Okubo in 1955.

<sup>3</sup> Shigetaro Minegishi (峯岸繁太郎) was the CEO of the *Keijo Shimpō* (京城新報) newspaper. He was from Mito, Ibaraki Province. He was involved in administering the Japanese colonial settlements in the Pacific known as the South Sea Mandate between the two world wars. (金泰賢, 『朝鮮における在留日本人社会と日本人経営新聞』, 神戸大学, 2011年学位取得論文参照)。

<sup>4</sup> Okubo claims in the audio recording that the author of *Taiheiraku* was Shigetaro Minegishi. According to immigration researcher Kojiro Iida, the author is more likely to be Totaro Okuyama (from Uwajima, Ehime Prefecture).

Hawaiian included *kachiken*,<sup>5</sup> *hoe-hana*,<sup>6</sup> and *hāpai kō*.<sup>7</sup> After harvesting, the piles of sugar cane were brought to the pressing machine in the mill. The picture brides who worked in the field sang as they worked to cope with their hardships. The leader of the group, who sang the verses ahead of the others, was paid 25 cents by the plantation. Between the verses, they added a few words, such as “*Sono wakya chaccha de nuinui ~~*.”<sup>8</sup>

The *holehole bushi* in the book *Taiheiraku* introduced the sense of humor and philosophy of life that appeared in many subsequent *holehole bushi* songs:

「*Hawai hattou ha yo, satō to tomo ni, toutou meriken ni namerareta.*」 (The United States, seeing Hawaii as sweet as sugary sweetness, proceeded to annex it.)

The song is about the annexation of the Hawaiian Islands by the United States.

「*Oni wo kuu youna yo, kanaka<sup>9</sup> no wahine,<sup>10</sup> are mo poi<sup>11</sup> kuute sodatta ka.*」 (A big Hawaiian lady who would even eat a demon. She also grew up eating poi.)

The Hawaiian women looked frighteningly huge for Japanese, even though they must have grown up eating the same food.

「*Hawai ja kimama no yo, moimoi nasare. Ake no karasu ga nakiyasui. Karasu nakuyori yo, tera no kane yorimo, asa no degane<sup>12</sup> ga nao tsurai.*」 (People in Hawai'i are carefree. Please have a long sleep. A crow is cawing in the early morning. Hearing the morning [work] bell is harder than hearing a crow cawing or a temple bell ringing.)

It is more painful to hear the bells ringing in the morning to signify the start of the work day than to hear the temple bells ringing for someone's death.

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<sup>5</sup> Meaning “cutting cane.”

<sup>6</sup> Meaning “working with a hoe.” The word consists of the English word “hoe” combined with the Hawaiian word “hana,” meaning “work.”

<sup>7</sup> Meaning “carrying a pile of sugar cane stalks on one's back.” *Hāpai* means “to carry” and *kō* means “sugar cane” in Hawaiian.

<sup>8</sup> “*Sono wakya chaccha de nui nui hana hana*” is a well-known phrase. *Nui nui* (or just *nui*) means “big” in Hawaiian. *Hana hana* (or just *hana*) means “work” in Hawaiian.

<sup>9</sup> Meaning “person” or “man” in pidgin English.

<sup>10</sup> Meaning “woman” in Hawaiian.

<sup>11</sup> Smashed steamed kalo.

<sup>12</sup> The work bell from the the Pepekeo Plantation is exhibited in the “Hawai Imin Shukaisho” section in the Meijimura Museum in Inuyama, Aichi. The bell was donated by Okubo.

「*Kokyo de son shite yo, Hawai de mouke, yagate kokyo e kaeribana.*」 (Although I lost money in my hometown, I will earn money in Hawai'i. In the future, I will bring my wealth back to my hometown.)

This song is clever in that *bana* as in the word *kaeribana* has two meanings: *hana*, or “flower,” or else the Hiroshima dialect (~*bana*).

「*Ikoka Amerika yo, modoro ka nihon. Koko ga shian no maui (mayoi) tou.*」 (Should I go to the U.S. mainland or should I return to Japan? Here on Maui, I have to make a decision.)

Another variant of this verse was 「*Ikoka meriken, kaerou ka japan. Koko ga shian no Hawaii tou.*」 (Should I go to the U.S. or should I return to Japan? Here I am on the island of Hawai'i, still not decided.) It is bit different from the original.

「*Hawai hattou wo yo, warari no wahine, sansankudo no kane<sup>13</sup> ha dare.*」 (A prostitute is travelling around the eight islands of Hawai'i. Who is going to be her 339th man and marry her?)

San san ku do (339 times) is the number used in a ceremonial custom to show the unification of male and female in Japanese weddings.

「*Tatoe bento ha yo, wasururu totem, wasure shiyasuna amagappa.*」 (Even if you forgot to bring your lunch box with you, you'd better not forget to take your raincoat with you.)

When it rains in Honolulu, it is often just a light shower. But in Hilo, it rains heavily. People needed to prepare for rain protection when working at the plantation field, or it would have become a big problem.

### **【Songs】**

「Holehole ondo」 (Lyric and music by Raymond Hattori, Song by Chiyoko Shimakura, Hideo Murata)

### **【Subject Tags】**

Hawaii Hocht, Holehole Bushi, Sugar plantation, Life on the plantation, Pidgin English

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<sup>13</sup> Meaning “male” in Hawaiian.

## Episode 4 (Broadcast on October 2<sup>nd</sup>, 1993)

### 【Iroha-Garuta】

「Nusubito no Hirune」 A [puzzling? purposeful?] nap by a thief.<sup>1</sup>

### 【Contents】

On January 16, 1911, the *Hawai Shokumin Shinbun* newspaper carried an article titled "*Kōhaku no kekkon*" ("Marriage of yellow and white"). Masako, the daughter of Masujiro Masuda (a carpenter) and a resident of Honoka'a on the Big Island of Hawai'i, was to marry Henry Rickard. Although there had been *rasamen* (Japanese concubines of the Caucasians) in the past, this may have been the first time a formal marriage had taken place between a white male and a Japanese female. The newspapers reported that the marriage was a commendable event considering the strained Japan-U.S. relations at the time, which were characterized by the exclusion of Japanese immigrants to the United States.

Eleven years later, in 1922, Pastor Takie Okumura of the Makiki Christian Church wrote an article titled "*Zakkon mondai*" ("The issue of interracial marriage") in the *Nippu Jiji* newspaper. The article was written not long before the Immigration Act of 1924 was enacted, and the anti-Japanese movement began to flourish in the U.S. Okumura described a common Japanese sentiment, which was that, as he put it, "Japanese are taught from an early age that they are the largest racial group in the world, and that Japan is the nation of God. Japanese are also taught to believe that they will conquer other races. These are the reason why Japanese avoid intermarriage in Hawai'i." Okumura, however, had his own theories as to why Japanese avoided intermarriage. He noted that the *Issei* who had just arrived in Hawai'i from Japan did not yet understand the local language. He then surveyed interracial marriages on all of the Hawaiian Islands and found 59 on Hawai'i Island, 26 on Maui, 6 on Moloka'i, 30 on 'Oahu, and 25 on Kaula'i. The first-generation Japanese had a difficult time developing interracial love because they did not speak the same language, while the second generation grew up attending the same schools as other races, and so they could communicate comfortably with each other. Therefore, Okumura explained, it was obvious that the number of interracial marriages would increase in the future because it was easier for the second generation to develop interracial love than for the *Issei*.

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<sup>1</sup> The audiorecording is unclear. This Japanese proverb literally means, "A thief's nap," and is generally understood to refer to an action that appears to have no purpose, but is in fact devious (i.e., the thief in this case may have been pretending to be napping.). [Note: This same proverb/audiorecording is also in Episode 3 of this program.]

Today, interracial marriages are too common to count in Hawai'i, including among prominent people. Former Governor John Waihe'e's wife is a third-generation Japanese named Lynn Kobashigawa Waihe'e. Former Honolulu Mayor Frank Fasi's wife is also a third-generation Japanese from Hilo. Congresswoman Patsy Mink is also Japanese American, although her name appears to be Caucasian because of the interracial marriage. Furthermore, the wife of former Hawai'i County Mayor Stephen Yamashiro is white, and former Kauai Mayor Joan Yukimura's husband is white.

After King Kalākaua went to Japan in 1881, Robert Irwin, the Kingdom of Hawai'i's Minister to Japan, was involved in developing the official government-contract immigration program (*kanyaku imin*), which led to many Japanese immigrating to Hawai'i, and he married a Japanese money exchanger's daughter.<sup>2</sup> Because of the efforts of these predecessors, Nikkei and Japanese are now a big part of Hawaiian society today.

### **【Songs】**

「Nisei Koushin Kyoku」 (Lyrics and music by Masao Koga)

### **【Subject Tags】**

*Hawai Shokumin Shinbun*, *Nippu Jiji*, Marriage, Interracial Marriage, Takie Okumura

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<sup>2</sup> Iki Takechi.

## Episode 5 (Broadcast on November 6<sup>th</sup>, 1993)

### 【Iroha-Garuta】

None.

### 【Contents】

For this episode, Okubo was broadcasting from Hilo and presenter Keiko Ura was in Honolulu. Hilo was having an autumn rain. Okubo had stayed at his daughter's house in Los Angeles for four days starting on October 8th and then returned to Hilo. Then a week later he went to Tokyo for eight days and returned to Hilo on October 28. At the Honolulu Airport on his return from Tokyo, he was approached by a Japan Airlines staff member, who took Okubo's luggage to the Hawaiian Airlines luggage drop, and who told Okubo that s/he was a listener of Okubo's radio program.

In the past, when he was still living in Japan, Okubo used to go out to nightclubs in Ginza and Shinbashi for fun. However, this last trip he made to Tokyo was all work, including meetings held at the Miyako Hotel, where he stayed. Five people from the National Diet Library came all the way to the hotel. The next day, people from the Tokyo Office of the Meijimura Museum and from the Private School Hall in Ichigaya also came to the hotel, as well as Hiroshi Oki, a member of the House of Councilors and former Consul General of Hawai'i. Okubo finished all his work obligations without ever leaving the hotel.

This past November, Dr. Margaret Oda<sup>1</sup> was awarded the Grand Cordon of the Order of the Sacred Treasure from the Emperor of Japan, a very high honor. Her father is Satoru Kurisu, an immigrant from Hiroshima. Kurisu was also decorated with the Order of the Sacred Treasure, so both father and daughter were recipients. Mr. Tomoo Okuyama<sup>2</sup> was also decorated with the Order of the Sacred Treasure. His father, Asahide Okuyama, an immigrant from Yamanashi, was also decorated with the Order of the Sacred Treasure. His late parents must be very happy with his award. From the island of Hawaii, former Hawai'i Mayor Thomas Cook,<sup>3</sup> grandson of one of the *gannenmono* (original Japanese immigrant workers who came to Hawaii) who was named Matsugoro Kuwata, was also decorated. Kuwata Matsugoro was

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<sup>1</sup> Dr. Margaret Y. Oda. A Japanese American educator from Wailea on Hawai'i Island.

<sup>2</sup> Tomoo "Tom" Okuyama. A businessman from Waiakea, Hilo, Hawai'i Island.

<sup>3</sup> Thomas "Lofty" Cook. He is well known for his efforts to create a tsunami warning system after the Chile Earthquake of 1960.



called 'Umi'umi<sup>4</sup> Matsu by both Japanese and Hawaiians. Before he came to Hawai'i, Matsugoro worked as a tailor making robes for the monks in Yokohama. He then came to Hawai'i to work on a sugarcane plantation under a three-year contract. As soon as his three-year indenture was up, Matsugoro started his own tailoring business on Maui. In his 14th year in Hawai'i, Matsugoro married a Hawaiian woman and had a daughter named Kimi, who was the mother of Thomas Cook. Kimi married Cook, a plantation surveyor. She was also a teacher at the Union School in Hilo.

While Okubo was in Tokyo, the mayor of Izu Oshima, the sister city of Hilo, came to visit. The mayor said that he would like to give camellia seeds to the community in Hilo. Okubo is considering giving the mayor a record with the song "Camellia Blooming Island" sung by *Nisei* singer Chiyomi Furukawa.

### **【Songs】**

「Tsubaki Saku Shima」 (Song by Chiyomi Furukawa, Played by Shochiku Orchestra)

### **【Subject Tags】**

*Gannnenmono*, Japan Airlines, Community Leaders

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<sup>4</sup> 'Umi'umi means "whiskers, beard, mustache" in Hawaiian.

## Episode 6 (Broadcast on November 6<sup>th</sup>, 1993)

### 【Iroha-Garuta】

「Kattai no kasa urami」 A leper patient wishes that his disease didn't make him suffer so much.

### 【Contents】

For decades, there has been a dispute between Japan and the United States over the trading of rice. The cause of the dispute is that the U.S. has pushed Japan to purchase U.S.-grown rice, whereas Japan has felt they grow lots of rice on their own and have not needed to import any from the U.S.

According to a 1914 newspaper report, Ernest Akina, a Chinese-Hawaiian *hapa*,<sup>1</sup> was growing 300 acres (1 acre = 1,200 *tsubo*) of rice in Niuli'i, Kohala, on the Big Island. Akina brought 100 laborers from China to grow rice on a large scale and exported rice to the U.S. mainland. At the time, the U.S. was in the midst of World War I and rice was not being produced on the mainland, so he made a fortune from selling his Hawaii-grown rice to the U.S. mainland. Ernest Akina later became a congressman, while his younger brother, Arthur Akina, became chief of police in Kohala and then speaker of the Hawai'i House of Representatives.

In 1918, there was a great famine in Japan. Since there was a shortage of Japanese rice, Okubo, who was studying in Tokyo at the time, ate long rice from Vietnam, which did not taste good to him at all. Japanese rice was shorter, rounder, and sweeter.

Torakichi Yanaga, an immigrant from Kumamoto, brought *okabo* (dryland rice) from Japan in March 1906. On April 18 of the same year, 3 *gō*<sup>2</sup> of rice and 2 *gō* of glutinous rice were grown on a coffee plantation in Kealakekua, Kona. Hawai'i's first dryland rice from Japan was followed by 65 *kan*<sup>3</sup> of rice and 38 *kan* of glutinous rice. Hilo used to have many rice fields, but that land was later used to grow sugarcane. Now there is no trace of paddy fields in Hilo.

Okubo is from Niigata Prefecture, which is well known as a rice-producing region. In some areas, rice paddies can produce good rice only if they are rested for a while after the harvest. In southern Japan, rice can be produced twice a year. On the other hand, in northern Japan, rice can only be produced once a year. Therefore,

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<sup>1</sup> *Hapa* means "half" in Hawaiian. It originally was used to describe a child with Hawaiian and White parents. Today the term can be used to describe any type of biracial child.

<sup>2</sup> 1 *gō* = ~0.75 cups (US).

<sup>3</sup> 1 *kan* = ~8.25 lb.

farmers in the Tōhoku region (the northern part of Honshu) do not make much money even if they can produce good rice. The Japanese population, which was around 33 million in the early Meiji period (the period after 1868), increased to 60 million by 1916 as Imperial Japan expanded its territories to include Sakhalin, Taiwan, and Korea. Even after the war ended and Japan lost these territories, Japan still had a population of 120 million.

In the past, individual rice paddies were small and were cultivated by hand. Today, rice cultivation is being done by machines. While it is true that the old farming village scenery is nice, the problem is that rice is no longer produced, and the country is dependent on imported rice. Also, it is more profitable to make money by making machines (e.g., automobiles). The U.S. and Japan have been working on resolving their rice-trade dispute and other issues, and Okubo had high hopes for Prime Minister Morihiro Hosokawa to make it all work out.

### **【Songs】**

「Ryoshū」 (Song by Teruko Takeda, Played by Shochiku Orchestra)

### **【Subject Tags】**

Rice farming, Hawai'i Island, U.S.–Japan relationship, community leaders

## Episode 7 (Broadcast on November 20<sup>th</sup>, 1993)

### 【Iroha-Garuta】

「Yoshi no zui kara tenjō wo nozoku」 To see heaven through a hollow reed stalk.  
(A metaphor for examining major issues based on a narrow point of view.)

### 【Contents】

On the plane on the way back from Japan, Okubo noticed an article in the October 28, 1993 *Tokyo Shimbun* titled "U.S. Senate Resolves to Apologize for Illegal Acts 100 Years Ago, Overthrow of the Kingdom of Hawai'i." The resolution was to officially apologize for overthrowing the Hawaiian Kingdom and taking away its sovereignty in 1893. (This resolution did not mention monetary compensation or advocate for a reversion to Hawaii as a separate kingdom.) The resolution passed with 65 votes in favor and 24 against. What Okubo thought noteworthy was that during the vote, Senator Daniel Inouye called for an apology for the overthrow of the Kingdom of Hawai'i.

When King Kalākaua went to Japan from Hawai'i in 1885,<sup>1</sup> he made two requests to the Japanese government: (1) to allow Japanese to immigrate to Hawai'i, and (2) to create an Asian-Pacific Rim alliance with Japan as Hawai'i's ally to counter American and British pressure. The following year, Emperor Meiji did not agree to the second proposal, stating that Japan did not yet have sufficient national strength.

It has now been 100 years since the overthrow of the Hawaiian Kingdom. The total population of Hawai'i is now in the millions, and 25% are Japanese. It is very difficult to find 100%-pure Hawaiians anymore. Many in Hawai'i with Japanese ancestry are also a mix of various backgrounds. Okubo has been calling himself a Pacific Citizen for 25 years.

How helpful have Japanese immigrants been to Hawaii? Japanese immigrants worked both for Hawai'i and for Japan. Dr. Shigetaka Shiga sent as much as 12 million yen a year to Japan. The next generation included prominent Japanese Americans such as Senator Daniel Inouye, Governor George Ariyoshi, and Fujio Matsuda, president of the University of Hawai'i. Thanks to their parents, they are the best representatives of Pacific citizens.

Many Japanese in the United States were interned during World War II, and the U.S. government later paid \$20,000 per person in compensation; Okubo himself

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<sup>1</sup> The correct year of Kalākaua's visit to Japan was 1881. 1885 is the year the first *kanyaku imin* (contract labor immigrants) arrived in Hawai'i.

received such a payment.<sup>2</sup> With the compensation money, the first thing Okubo did was to create an exhibition in Japan, called “100 Years of Japanese Language Education to Make the Motherland Proud,” of Japanese-language textbooks from Hawai‘i. Okubo brought 400 Japanese textbooks used in Hawai‘i to Japan for this exhibition. Okubo received a phone call from Mr. Jin of the National Diet Library. Okubo told him on the phone that the suffering of the war was deep inside Okubo’s mind and body. The U.S. apologized for its mistakes and gave the survivors compensation. As for Japan, the consulate only gave him an alarm clock. Okubo mentioned it was not a matter of money. He added that he would like to see some kind of expression of gratitude from Japan for the contributions of Japanese in Hawaii. Okubo has a list of Santa Fe<sup>3</sup> internees. He told Mr. Jin that he would like to donate the list to the National Diet Library as a way of expressing such feelings.

The contributions of Okinawans have been particularly slow to be recognized by Japanese officials. According to what Okubo has heard from others, Japanese in Hawai‘i started receiving awards from Japan in 1964. At that time Okinawa was still under U.S. occupation, so because of that, there was a delay in recognition from Japan of the hard work of the Okinawans. Although later than other prefectures, Dr. Zenkō Matayoshi<sup>4</sup> and Shōhan Nagamine<sup>5</sup> of Okinawa were eventually decorated.

Despite the eventual monetary compensation given to those formerly interned, the relocation of the Japanese people on the mainland was a great tragedy for them. They had to abandon their homes and go to the camps. There was no compensation for those who had already passed away by 1988; most of those who really suffered had already passed away by the time compensation payments were made.

## **【Songs】**

「Ikoku no oka」 (Song by Haruo Aoki, Played by Shochiku Orchestra)

## **【Subject Tags】**

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<sup>2</sup> The Civil Liberties Act of 1988 provided each surviving Japanese or Japanese American who was interned or relocated during World War II \$20,000 monetary compensation and a letter of apology from the President.

<sup>3</sup> This refers to a Japanese internment camp in Santa Fe, New Mexico. Operated by the Department of Justice and the Army, the internment camps were used to detain newspaper reporters, Japanese-language teachers, Buddhist monks, and other community leaders from Hawai‘i who were arrested based on a blacklist that had been compiled before the war began.

<sup>4</sup> Zenkyō Matayoshi (1892-1970). An Okinawan medical doctor.

<sup>5</sup> Shōhan Nagamine. An Okinawan community leader.

Daniel K. Inouye, Education, Redress, the Hawaiian Kingdom, Internment

## Episode 8 (Broadcast on November 27<sup>th</sup>, 1993)

### 【Iroha-Garuta】

「Tabi wa michizure, Yo wa nasake」 No road is long with good company.

### 【Contents】

Okubo explained the meaning of *shakai-garuta*, or Japanese proverbs or sayings, including ones such as "*Hanashi jōzu wa kiki jōzu*" (Good talkers are good listeners), "*Hito no uwasa mo 75 nichi*" (A rumor only lasts for 75 days), "*Toshiyori no kuri kotoba*" (Elderly people repeat the same thing over and over), "*Nagaiki shitakuba uso iuna*" (Don't tell lies if you want to live long), "*Shin no kotoba ni kazari nashi, Kazari kotoba ni shin nashi*" (True words have no ornaments; ornamented words have no truth), "*Toshiyori no kotoba ni shinri ari*" (Old people's words have truth), "*Minikuki wa hito wo kenashite warau kuchi*" (Ugly is the mouth that laughs at others to their dismay), and "*Hachiju no te nara*" (Starting something new when you are old).

Okubo has been listening to another program broadcast on KZOO radio and was impressed by what a religious person said the other day. Religion is something that can bring in nonmembers as well as members to churches or temples, but these days, religion has become an entity that is closed to nonmembers as if it were "XX Church Corporation." In the past, community leaders such as Sadasuke Terasaki from the *Hawaii Hochi* newspaper or other community leaders such as Dr. Tahara and Jiro Watanabe went to the Nu'uuanu Congregational Church and were accepted.

The temples in the early days were not sectarian temples, and the various sects came together to build temples together as temples for all their compatriots in Hawai'i. People still went to temples regularly then. During the early immigration period, spiritual things were more important than material things because lives were difficult. Religion and religious leaders were very important for struggling immigrants. Imamura *Kantoku* (Yemyo Imamura, the head minister of the Jodo Shinshu Hongwanji) was adored by the people, and everyone called him "*Kantoku*" (Bishop) instead of "Chief Minister." Even when Okubo went to interview people as a journalist, Mr. Imamura and his wife Kiyoko were very kind to Okubo.

In the old days, newspaper reporters did not even take the train, but walked around gathering information. Ryokin Toyohira (also known as Sousen Toyohira, a reporter for the *Nippu Jiji* newspaper) and others also walked around (to save train fare), gathering information for articles. There were many fights between the newspapers. In his diary, Toyohira wrote, "The relationship between the *Hawaii Hochi* and *Nippu Jiji* is that '*Inu ga nishi mukya, o wa higashi*.'" ("When the dog faces west,

the tail faces east.” It means that things are obvious.) Unlike today, back when people of Japanese descent in Hawai‘i did not have the right to vote, they would argue about their thoughts and beliefs at schools, temples, and *kenjinkai* (prefectural associations). Newspapers that were contentious were often considered to be good newspapers. *The Volcano* by Yamamura Kazan (Kohachi Yamamura) was known as the best "fighting newspaper." Okubo has many such newspapers in his archives. It can be said that it is better to have a competitor than to be only one. Newspapers of the time were there to protect the rights of their fellow citizens. The *Hilo Times* was the final newspaper meant for *Issei* readers. With the *Issei* gone, Okubo's 36-year career as a newspaper reporter came to an end.

### **【Songs】**

「Otome no kadode」

### **【Subject Tags】**

Religion, *Issei*, Imamura Emyo, *Hawaii Hochi*, *Nippu Jiji*, journalist



## Episode 9 (Broadcast on December 4<sup>th</sup>, 1993)

### 【Iroha-Garuta】

「*Ryoyaku wa kuchi ni nigashi*」 Good medicine tastes bitter.

### 【Contents】

In three days, the unforgettable Pearl Harbor Day anniversary will come. Honolulu witnessed the Pearl Harbor attack, so the people there knew it was real. But in Hilo, a 40-minute plane ride from Honolulu, 70 percent of the people thought it was a drill and never dreamed it was a real war. Okubo heard the news of the outbreak of war at 7:00 a.m. when he and his children went to pick up their laundry. After stopping at a gas station, he participated in a meeting held on the second floor of the Japanese Chamber of Commerce, where seven out of ten people thought it must be just a drill.

Eizo Nagakura, a teacher at the Yashijima Japanese Language School who lived in Volcano, and Keikichi Ochiai, secretary of the Japanese Chamber of Commerce of Hawaii (both originally from Shizuoka Prefecture), were arrested that night and taken to the Volcano Barracks, which was used as a temporary prison camp. Okubo was also detained there.

With the outbreak of war, the following was decided by the military government after martial law was declared: No loud radios, no steamers or airplanes would be allowed to depart on December 7, no driving of motor vehicles allowed, no street parking, everyone must refrain from using telephones and refrain from lighting fires, and all foreign-language broadcasts (Japanese-language broadcasts) were suspended. No entry was allowed near Hilo Airfield, and there was no visiting at Hilo Hospital.

An article from *Hawaii Mainichi* newspaper of December 8 (1941) reported an announcement by military government officials, which was about the implementation of Bill No. 24. This Bill ordered schools to be closed, and then gasoline sales to be suspended. All foreigners were told to stay quiet and just do their jobs.

At that time, the leaders of the Japanese community asked its members to report how much food they had stocked up. They also asked people to walk instead of going by car as much as possible. People were asked to consult with the Japanese Chamber of Commerce before buying any food. The content of the precautions varied from island to island.

Okubo was arrested at 12:00 pm on December 7. Because he was a newspaper reporter and broadcaster in the Japanese language, he was mistrusted

by the military authorities and therefore selected to be detained. Okubo was eating rice with his family when a Russian American man told him to put out the cooking fire. Okubo then turned on a radio broadcast from Los Angeles and heard, "The President is going to lock up and intern 3,000 Japanese on the Pacific Coast." After hearing that, Okubo put on his tie and coat and waited to see if they would come for him. At 12:00, policemen came to Okubo's house. The policemen were surprised that Okubo was ready and waiting for them. The officer with a machine gun searched him physically at Kapi'olani School and took him to the camp in the pouring rain.

Shigeru Yano (originally from Kumamoto Prefecture) of the *Hawaii Hochi* newspaper has a story about his trip to the internment camp on the mainland U.S. that made him angry. People made fun of him, saying, "The puppy came, the puppy came; the big dog didn't come, but the puppy came." The "big dog" meant Kinzaburo Makino (the president of *Hawaii Hochi*), and "the puppy" meant his subordinate, Yano. Few people who worked for the *Hawaii Hochi* were detained compared to those who worked for the *Nippu Jiji*. Makino himself was never arrested or detained, so his paper, the *Hawaii Hochi*, was called "*Inu*"<sup>1</sup> by some. Okubo was released from detention, though still remained under supervision, after 39 days. Immediately thereafter, he received a letter from Kumakazu Kumazaki, who had been Makino's close aide at the *Hawaii Hochi* office. The letter said, "Please remember that it was thanks to President Makino's efforts that you were paroled. The newspaper is now being published, at the request of the military, for the sake of the *Issei* who do not understand English. But the budget is very limited, and the military is responsible for providing us with the necessary facilities. You were paroled because of the inconvenience of not having branch newspaper office staff on each island. President Makino also wants Okubo to work extra hard at this time. If there is any reason why you cannot do so, Makino will inform the military and write to the island commanders to make things easier." He also asked Okubo to try to increase the paper's readership in Hilo.

The *Hawaii Hochi* newspaper at that time was not a good newspaper because it was heavily censored by the military. Though Okubo was tasked with increasing the newspaper's subscription base, it was difficult since many potential Japanese-speaking customers were being arrested and detained.

### **【Songs】**

「Nisei koushin kyoku」 (lyrics and music by Masao Koga)

### **【Subject Tags】**

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<sup>1</sup> It literally means "dog," but the term was used to refer to an American spy.

World War II, Pearl Harbor Attack, Internment, Lives during the war, journalist,  
Kinzaburo Makino

## Episode 10 (Broadcast on December 11<sup>th</sup>, 1993)

### **【Iroha-Garuta】**

「*Sōryō no jinroku*」 The eldest son is a blockhead. (A reference to eldest sons being spoiled as they were brought up, so they became gentler and more naïve than their younger siblings.)

The Okubo family had ten siblings, six males and four females, and Okubo was the eighth child. Since as the oldest son Okubo was the heir of the family, he also said that he used to sit next to his parents at meals.

### **【Contents】**

Okubo, who was in Hilo, received a call from a woman living in Waipahu on Oahu. The woman, named Satō, was from Ewa (and originally from Fukushima Prefecture in Japan). Okubo had spent two months in 1924 studying plantation work while staying at a Christian apartment boarding house. At that Ewa plantation alone, there were ten Satōs from Fukushima Prefecture and nine from Niigata Prefecture. With so many people named Satō, it was hard to know which one someone might be referring to. Thus, people added the person's work title before the name Satō and called them something like "*Kachiken*<sup>1</sup> Satō."

Kona coffee from Hawai'i Island was first sold in the United States in 1845. According to the *Hawai Shokumin Shinbun* newspaper, only 248 pounds of Kona coffee was exported in the first year. The amount exported increased each year.

According to an article in the *Hawai Shokumin Shinbun* on August 9, 1909, Mr. Watt (John Watt), owner of Ola'a Plantation, drove around the island of Hawai'i (about 253 miles) in 16 hours by automobile on July 11, 1909. It takes only 4.5 hours today. The year after Okubo came to Kona in 1928, he bought a car for \$250. At that time, it took six hours to get from Kona to Hilo. Mr. Ura also bought a Chevrolet about 30 years ago, and it cost \$350. Nowadays, the roads are well maintained. The performance of cars has also improved, making it more convenient to drive around from place to place.

As indicated by the saying "Yesterday, today, tomorrow," immigrant museums have an important role to play in connecting history to the next generation. Many people visit the Hawaii Shima Immigrant Japanese Museum in Kona out of filial piety, as if they are searching to understand the lives of their parents and their family roots.

### **【Songs】**

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<sup>1</sup> The pidgin word to describe the job of cutting cane.

「Tokyo Serenade」

**【Subject Tags】**

Plantation life.

## Episode 11 (Broadcast on January 1<sup>st</sup>, 1994)

### 【Iroha-Garuta】

None.

### 【Contents】

As this is the first broadcast in January 1994, Okubo talks about his memories of New Year's Day spent in a Japanese farming village. Okubo is originally from a farming village in Niigata Prefecture. Although it was snowy outside on New Year's Day, he was happy to receive a new set of kimono and other personal belongings. Most people today are more comfortable financially, so people can buy new clothes and personal belongings whenever it is needed. In Japan, back in the day, New Year's Day was the only time to receive new personal belongings such as clothing. But New Year's reminds Okubo of his days in his hometown where people were filled with the spirit of welcoming the new year.

Okubo discussed some of the earliest members of the Japanese community in Hawai'i. The original founder of the house rental business was Kintaro Ozawa, one of the *gannenmono* (first Japanese immigrant workers to Hawaii). He came to Hawai'i from Tokyo with his wife. After working in the sugarcane fields, Ozawa built a simple rental house on Fort Street in Honolulu around 1892. This was called "*Kintaro Nagaya*" (longhouse) by Japanese. He had three children.<sup>1</sup> The eldest son, Yōtaro, became the first Japanese American police officer on the island of Hawai'i. He was called "*Yoitaro*" (Drunk Taro) because he was a drinker. The second son is Kenjiro (Kenzaburo). His eldest daughter (Ito<sup>2</sup>) is the wife of Kenji Imanishi (Honolulu Branch Manager of Yokohama Shokin Bank).

Dr. Tomizō Katsunuma was a U.S. citizen because he volunteered for the Army during the Spanish-American War and participated in the war. He was originally from Fukushima Prefecture. He came to Hawai'i in 1898 after he had been studying in the U.S. and was appointed as an interpreter for the Hawai'i Department

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<sup>1</sup> Ozawa's wife Tome (also listed as Tomi), who traveled to Hawai'i with her husband Kintaro Ozawa in 1868, was eight months pregnant at the time and gave birth to their first son Yōtaro in Hawai'i, which is considered the first birth of a second-generation Japanese American (see Gary Okihiro's chapter "The Japanese in America" in *Japanese American History: An A-To-Z Reference from 1868 to the Present*, edited by Brian Niiya, pp. 2-3).

<sup>2</sup> Her name is also written as Itoko. See Iida, Kojiro. (2014) "Ken-ichiro Hoshina, A Forerunner of Japanese Emigrants in the Later Term of Hawaii." *The Review of the Osaka University of Commerce*. 9(4), pp. 97-112.

of Immigration. He was the first interpreter officer for the Bureau of Immigration.

The first Japanese dentist in Hawai'i was Dr. Umekichi Asahina. He came to Hawai'i from Shizuoka Prefecture on an emigrant ship in February 1885. He returned to Japan at one point, and then came back to Hawai'i again in 1888. He opened a practice in Pauahi Street in Honolulu.

Hideo Kuwahara and Keikichi Ishida were the first Japanese-language teachers in Hawai'i. Hideo Kuwahara opened a Japanese school in Honolulu in 1896. Ishida opened a Japanese school in Lihue, Kauai in 1899. The wife of Dr. Saburo Hayashi, in Kona, taught Nisei how to sing Japanese songs on the accordion. She was able to do so because she was the daughter of a family of the castle's chief retainer *daimyo* (Japanese feudal baron) of the Aizu Wakamatsu clan.

The first Japanese woman journalist in Hawai'i was Murai Michiko (also known by her pen name, Midori Hashimoto)<sup>3</sup>; she became a reporter for the *Hawaii Shimpō* newspaper in 1911.

The first Japanese lady in Hawai'i to wear Western-style clothing was Kogiku, who had been a *geisha* in Shinbashi, and who came to Hawai'i in 1893 at the invitation of a lawyer named Katsura Keigoro. At that time, Japanese women in Hawai'i wore either Japanese clothes they had brought with them or the Hawaiian *holokū*<sup>4</sup>.

Aiko Hori, wife of pastor Teiichi Hori, was the first koto teacher in Hawai'i.

The originator of the fish-market auction was Ichitaro Nakayama, originally from Wakayama Prefecture. It started in 1902 when Nakayama had an auction at a fish store on King Street in Honolulu.

The first Japanese woman evangelist in Hawai'i was Eiko (Mizobe) Sō. After graduating from Kobe Women's Seminary, she immigrated to Hawai'i in 1895 at the invitation of the Hawai'i Women's Mission Company. She established a boarding house for children in Honolulu in 1913.

## **【Songs】**

「Haru ga kita」 (Lyrics by Tatsiyuki Takano, Music by Teiichi Okano)

## **【Subject Tags】**

Lives of immigrants, Issei, *gannenmono*, community leaders

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<sup>3</sup> This may be Muraki Michiko (Itiko Hashimoto).

<sup>4</sup> A holokū is a dress similar to a mu'umu'u, but with a long train, which Hawaiian women began to wear after their contact with missionaries.

## Episode 12 (Broadcast on January 8<sup>th</sup>, 1994)

### 【Iroha-Garuta】

None.

### 【Contents】

Okubo shares a story about the importance of banks. In the early immigrant era, there were no banks, so there was no way for immigrants to get loans from a bank. In order to pay for their children's schooling, the immigrants had to rely on the *tanomoshikō* (mutual financing associations).

Okubo shares another story about Hilo Hongwanji. In 1889, when a clever monk from Japan came to Hawai'i, Kimura Saiji, who was an immigration supervisor, decided to take advantage of having an available monk by building a temple in Hilo. The Hawaiian Kingdom granted Kimura a lease on a half-acre plot of land on Front Street (now Kamehameha Street), so he built the Hilo Hongwanji there. In 1902, not long after the Hawaiian Kingdom was annexed by the U.S., the land contract expired and the Hongwanji temple was moved to Kilauea. Around the same time, Nagano-born Jiro Okabe<sup>1</sup> established Christian churches in Hilo and in plantation camps. Hawaii Shima Immigrant Japanese Museum has documents on the building of the Hilo Hongwanji Temple. According to those documents, the Hilo Hongwanji temple was built with donations not only from Hongwanji followers but also from people of other religious sects. Okubo thinks this project brought everyone together under the name of Buddhism. It became a temple for all residents rather than just a Hongwanji temple. By leaning on each other, people created a true community.

In the past, Hawai'i used to produce 30 million pounds of rice a year. Ten million pounds was sent to the U.S., and the rest was sent to Japan and China. Okubo wants the children of immigrants and PJ (Pure Japanese) from contemporary Japan to know how much HJ (Hawaii Japanese) have thought about PJ and done for PJ. For example, when the warship *Naniwa* came to Hawai'i in 1897, the local Japanese collected \$123.13 for them. The captain of *Naniwa* wrote in a thank-you

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<sup>1</sup> In 1889, Okabe left San Francisco for Hawai'i. Okabe did not go to Honolulu for his missionary work because the missionary work in Honolulu was already being promoted by Kan'ichi Miyama, a Methodist. Okabe focused his missionary work on Hilo on the island of Hawai'i. In 1890, he was ordained at Central Union Church. In 1891, he became the pastor of Hilo Church. (See Iida, Kojiro. (2011). "Imin no sakigake – Hoshina Kenichiro no Hawai Jidai Kouki: Waiarua kouchi kantoku – shinkon no koro (Ken-ichiro Hoshina, A Forerunner of Japanese Emigrants in the Later Term of Hawaii)," *The Review of Osaka University of Commerce*, Vol. 6, No. 4, 27-41.)



letter that Japanese in Hawai'i sent two cows, 300 kilograms of coffee, and a large box of fruit. On Kauai, Japanese in Hawai'i sent 50 chickens, 60 ducks, and 180 bundles of burdocks to the warship *Naniwa*. They made such contributions despite the hardships in their own lives.

Coconuts take eight to nine years to bear fruit. The *kanaka*<sup>2</sup> had many uses for coconut. For instance, it was used to make houses, clothes, drinks, food, weapons, dishes, oil, boats, and so on.

The president of a tofu shop once said to Okubo, "Be a person who is *mame* (can mean either "bean" or "diligent, vigorous"), or *shikaku* (can mean either "square" or "serious, diligent, formal"), or *yawaraka* (can mean "soft" or "delicate" or "flexible"), like tofu." Okubo wants to live his life without forgetting that he has to give and take in any relationship.

### **【Songs】**

「Haru no ogawa」

### **【Subject Tags】**

*Tanomoshi*, Buddhism, Hilo Hongwanji, Warship *Naniwa*, Warship, Jiro Okabe

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<sup>2</sup> *Kanaka* means "human" or "man" in Hawaiian; the term is used to refer to Native Hawaiians.

## Episode 13 (Broadcast on January 15<sup>th</sup>, 1994)

### 【Iroha-Garuta】

None.

### 【Contents】

Okubo had been a newspaper reporter since coming to Hawai'i in 1924. Okubo felt that the most "serious" man he knew (i.e., the one he most highly respected) between his arrival and when the war broke out was Sadasuke Terasaki (a Christian), who was the chief writer for the *Hawaii Hochi* newspaper.

Terasaki was such a respected man that even Kinzaburo Makino, the president of the *Hawaii Hochi*, used the honorific "san" when saying his name. In the *Nippu Jiji* newspaper, reporters Toyohira Sōsen and Kawazoe Kenpū were also known as "serious men." There were also three men known as "Three Men with Chan." The first was Torao Kobayashi (Tora-chan), who helped out at the *Hawaii Shimpō* newspaper. The second was Nobuo Yamaguchi (Nobu-chan). The third was Shinji Yoshida (Buchan<sup>1</sup>). Yasutaro Soga (chief editor of the *Nippu Jiji*) and Kinzaburo Makino (president of *Hawaii Hochi*) were in a league of their own.

Japan Airlines opened its Hawai'i branch in 1953. It was said that "the more it flew, the more it lost money." In 1952, Katsuya Nohara (the fourth branch manager in Japan) came from Japan to work on opening the Hawai'i branch. It started with only eight employees. At that time, the office was located in the Dillingham Building on Merchant Street.<sup>2</sup> The first manager of the JAL Hawai'i branch was Hata Yasuichi, the second was Kunitomo Nobumitsu, and the third was Oshima Seiichi, who was a former Okinawa branch manager.

Mr. Maeda was in charge of customer service for the JAL Hawaii branch and Mrs. Ikeda was in charge of helping foreigners. After Maeda, who also taught at a Japanese-language school, Tsuruzo Hasegawa was in charge of guest rooms. He served for four consecutive branch managers. He was loved by everyone and was called "Tsuru-san."

Now it is easier to travel between Japan and Hawai'i via Japan Airlines. In those earlier days, when traveling between the two countries was so difficult for immigrants, some Japanese immigrants said, "*Iku senri hedate te, kiku no kaori kana.*" ("From Japan, thousands of miles away, comes the nostalgic smell of

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<sup>1</sup> It could be "Bochan."

<sup>2</sup> It was located between South King Street and Ala Moana Boulevard in downtown Honolulu. This short street connects Nu'uuanu Avenue and Fort Street.

chrysanthemums.”)<sup>3</sup>

**【Songs】**

「Furusato」

**【Subject Tags】**

*Hawaii Hochi, Hawaii Shinpo, Nippu Jiji, Japan Airlines, community leaders*

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<sup>3</sup> Since it was impossible for many Japanese immigrants to go back to Japan, they were very nostalgic when remembering their homeland. Chrysanthemums are the symbol of Japan and the Emperor.

## Episode 14 (Broadcast on January 22<sup>nd</sup>, 1994)

### 【Iroha-Garuta】

「*Yasumono gai no zenī ushinai*」 : Buying cheap often means wasting money.

### 【Contents】

Okubo talked to the announcer Miyoko Kitamura, who broadcasts the “Christian Hour” radio program. Okubo looked for the book *Hawai Nihonjin Kirisutokyo dendo 60 nen kinenshi* (“60th Anniversary of the Japanese Christian Mission to Hawaii”) to give to Ms. Kitamura. He found an article about Christian Japanese American soldiers in a commemorative magazine. On Sunday morning, July 18, 1942, four Japanese American soldiers showed up at a church in Wisconsin. Despite the growing anti-Japanese sentiment in the U.S. at the time, the white Christians greeted the four men with smiles, but none of them extended a hand to shake theirs. The four men sat in the back row and sang hymns in high spirits. The church members, seeing the piety of the four men, regarded the Japanese American soldiers as fellow believers in the same God. And the pastor, whose had three sons in the military, then welcomed them with a friendly attitude as Christian soldiers.

After the war, the church members rejoiced at the return of the Japanese American soldiers who had been sent to fight in Europe and experienced fierce battles, as if their own children were returning home, and they built a monument to their loyalty. Every Sunday, more and more Christian soldiers visited the church and the Christian community welcomed them into their homes. The four Christian soldiers who turned such hate toward the Japanese community into something positive were Shigeru Inouye,<sup>1</sup> Tamotsu Miyamoto,<sup>2</sup> Chosho Sugayama,<sup>3</sup> and Shoei Kobashigawa,<sup>4</sup> who were all originally from Hawai‘i.

### 【Songs】

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<sup>1</sup> Born in Honolulu in 1919, he was member of the 100th Infantry Battalion. He first was at Camp McCoy and then in D Company during training at Camp Shelby. After being sent to Europe, he was assigned to C Company. He was sent to the Cassino front in Italy to work as a medic.

<sup>2</sup> Not identified in the 100th Infantry Battalion Veterans Education Center database.

<sup>3</sup> Not identified in the 100th Infantry Battalion Veterans Education Center database.

<sup>4</sup> Born in Waiakea. He has a brother, Yeiki Kobashigawa, who also joined the 100th Battalion.

「*Sanbika*<sup>5</sup> (hymn)」 (played by Yuriko Ohara<sup>6</sup>)

**【Subject Tags】**

World War II, Nisei soldiers, Christianity

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<sup>5</sup> Okubo said that when he looked up the hymns sung by the immigrants, he found that there were 16 hymns.

<sup>6</sup> A daughter of Kuniyoshi Ohara (professor at Tamagawa University).

## Episode 15 (Broadcast on January 29<sup>th</sup>, 1994)

### **【Iroha-Garuta】**

「*Makeru ga katsu (kachi)*」 : Victory in defeat. (It means there can be victory in defeat.)

### **【Contents】**

Okubo received a call about the Christian soldier that he talked about in his last broadcast. The caller wanted him to talk about Christianity in Hawai'i.

The beginning of Christianity among Japanese in Hawai'i dates back to the first immigration of about 900 people who arrived aboard the *City of Tokio* in February 1885. Dr. Charles McEwan Hyde of the Hawaii Mission Society saw the need to evangelize Japanese immigrants. He had an American seminary student named Aoki translate into Japanese a sermon he had given in English at Queen Emma Hall. Two years later, however, Aoki returned to the U.S. mainland, and Consul General Taro Ando took over as interpreter. In September 1887, Pastor Kan'ichi Miyama of the Methodist Church, in cooperation with a missionary society in San Francisco, began evangelizing the Japanese. After about four years, the Methodist Church withdrew from Hawai'i, and Pastor Miyama also left Hawai'i for the U.S. mainland. The Hawaii Mission Society called Pastor Jiro Okabe of the Hilo Japanese Christian Church to continue Christian missionary work in Honolulu. The next to arrive was Takie Okumura. Eventually, the Honolulu Church became Nu'uano Christian Church and welcomed Pastor Teiichi Hori, Pastor Kiyoshi Tamura, and others.

The Hilo Church of Christ on the Big Island of Hawai'i was started in 1888 by Pastor Jiro Okabe, a unionist from San Francisco. With Okabe's help, the Hawaii Mission Society brought in a number of pastors from Japan to spread Christianity among the 25,000 Japanese workers. In 1892, Kametaro Oku, Teitaro Takamori,<sup>1</sup> Genzo Egami, and others were invited to Hawai'i. In 1894, they brought Pastor Sugiyama, Shiro Sogabe, Doshichiro Sasakura, and Pastor Takie Okumura. In 1894, Pastor Sotoshichi Kihara from San Francisco worked on rebuilding the Methodist Church in Hawai'i. In 1898, a chapel was built on River Street in downtown Honolulu, but it had to be burned due to an outbreak of the bubonic plague. Various pastors have come since then.

Lahaina Church on Maui began in 1895 during the time of Pastor Kihara.

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<sup>1</sup> A grandfather of Ikki Kajiwara (1936-1987), a famous Japanese author, manga writer and film producer. He wrote stories for *Tiger Mask* and *Star of the Giants*.

Pastor Eisaku Tokimasa and others came and carried on. Makiki Church on 'Oahu was built in 1902 by Takie Okumura. Makiki Seijo Church, which still exists today, was built in 1932. When Okubo came to Hawai'i, it was still a wooden building.

**【Songs】**

「*Shanghai kōro* (shanghai route)」 (song by Akira Matsumoto, Columbia female chorus)

**【Subject Tags】**

Christianity, Honolulu Church, Nu'uaniu Christian Church, Hilo Christian Church, Taro Ando, Jiro Okabe, Kan'ichi Miyama, Takie Okumura

## Episode 16 (Broadcast on February 5<sup>th</sup>, 1994)

### 【Iroha-Garuta】

「*Gei wa mi wo tasukeru*」 : An accomplishment can be helpful for those who have acquired it.

### 【Contents】

Okubo and Ura received an inquiry from a person who wanted to know about Robert William Kalanihiapo Wilcox, a revolutionary of the Hawaiian nation, and asked if they knew anything about him. Mr. Okubo did some research and found an article about Wilcox in the *Kona Echo* of 1900 on the island of Hawai'i, which he will use as a basis for this broadcast. Wilcox was born on Maui on February 15, 1855, to a *haole*<sup>1</sup> father and *kanaka*<sup>2</sup> mother. After studying at Haleakalā boarding school, he ran for Congress from Wailuku at the age of 25 and was elected. He was one of three students sent to Europe by King Kalākaua to study at the Military Academy in Italy.<sup>3</sup> While there, he married the daughter of an Italian baron.<sup>4</sup> In 1887, Wilcox went to San Francisco to work as a surveyor. Two years later, he sent his wife back to Italy and he himself returned to Honolulu. He served as the leader of the revolutionary forces in the 1893-1895 Revolutionary Project for the Restoration of the Monarchy.<sup>5</sup> The revolution failed and Wilcox was sentenced to life in prison by the government of the Republic of Hawai'i, with Sanford Dole as president. But he was pardoned and released less than a year later. He was elected as a member of Congress<sup>6</sup> in 1890 and 1892 and remained a leader of the Hawaiian people. In 1895, he married a Hawaiian woman<sup>7</sup> and had a child, but was condemned by some for having a double marriage, since he had already married an Italian woman.

In 1899, five years before the end of the Sino-Japanese War and the start of

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<sup>1</sup> Hawaiian — literally “stranger,” but it is used to describe whites in Hawai'i.

<sup>2</sup> Hawaiian for “human.” The word is used to refer to Native Hawaiians as opposed to the immigrants and settlers who came later.

<sup>3</sup> Royal Military Academy in Turin.

<sup>4</sup> Gina Sobrero. Eldest daughter of a Neapolitan baron.

<sup>5</sup> The Wilcox Rebellion of 1895. Wilcox rebelled again in 1889 against King Kalākaua to withdraw the 1887 "Bayonet Constitution of the Kingdom of Hawai'i" (a constitution that deprived the Kingdom of Hawai'i of most political power), but was arrested.

<sup>6</sup> The Hawaii Territorial Legislature.

<sup>7</sup> Theresa Owana Ka'ohelani La'anui. A high-ranked woman descended from the elder brother of King Kamehameha I.



the Russo-Japanese War, a newspaper article was published comparing the physical size of soldiers staying in Northern China. North American Indian soldiers were, on average, 5' 8" (5.74 *shaku*, or Japanese feet) tall, American white soldiers averaged 5' 8" (5.72 *shaku*), British soldiers averaged 5' 7" (5.63 *shaku*), German soldiers averaged 5' 7" (5.65 *shaku*), French soldiers averaged 5' 6" (5.6 *shaku*), and Japanese soldiers averaged 5' 3" (5.32 *shaku*). The foreign soldiers weighed about 140.5 lb. (17 *kan*) while the Japanese weighed about 124 lb. (15 *kan*).

As for what was happening in Hawai'i at the time the above article came out, there was a December 2 newspaper article about the baptism of three people at the Japanese Christian Church in Kona.

### **【Songs】**

「*Tairiku no gassho* (chorus of the land)」 (song by Junko Mikado, Shizuo Higuchi)

### **【Subject Tags】**

Hawaiian Kingdom, *Kona Echo*

## Episode 17 (Broadcast on February 21<sup>st</sup>, 1994)

### 【Iroha-Garuta】

「*Fumi wa yaritashi kaku te wa motanu*」 : Even if I want to express myself to my sweetheart, I can't because I'm too illiterate.

### 【Contents】

By the time Okubo left Honolulu for Kona in 1928, there were three leaders in the Nikkei community in Kona. The first was *Dakuta* (Doctor) Hayashi (Dr. Saburo Hayashi), who started the *Kona Echo* newspaper in North Kona. He was born in Fukushima Prefecture and graduated from an American medical college. (His son, Mitsunari Hayashi, graduated from Waseda University and became a businessman.) The second was Tamajiro Marumoto of Kealahou. He ran the Marumoto Store and the Kona Theater. (His son was Judge Masaji Marumoto.) The third was Ushima Morita of Captain Cook, a native of Kochi Prefecture and manager of the Hawai'i Coffee Mill Company. He was formerly a Japanese-language teacher. (His son is Jimmy Morita Minoru, chairman of Honolulu Citibank.)

The building of the Japanese Cultural Center of Hawai'i will be completed soon. In the January 25 edition of the *Hawaii Hochi*, the Fundraising Committee Chairman Keiji Sato's and Albert Miyazato's interviews were reported. Miyazato said, "The gallery is the heart of the Cultural Center. Without it, it would be just a meeting place." Okubo was impressed by him saying that. The opening commemorative events will be held from May 20 to 22. Okubo hopes that everyone will cooperate with each other in various ways to make this a cultural center that will last for generations to come. There is still \$200,000 left in the endowment fund.

There are things from the past that Okubo would like to preserve for posterity. The *holehole bushi* (songs sung by Japanese immigrant workers as they worked in the cane fields) is well known, but there are also *kachiken*<sup>1</sup> verses, which have a lot to teach us:

「*Kesa wa akizuki yo kenren no hikari ou te kachiken no no ni deru*」 (This morning the moon is bright, and the light of the sharpened sickle is shining down on us as we go out into the fields to cut canes.)

「*Kawaii satogo wo yo azukaru kokoro nade te sodateta ninen goshi*」 (The heart of taking care of a cute foster child, petting and raising it for over two years.)

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<sup>1</sup> Cutting cane.

「*Ase wo nagashi te yo tsukutta mukui, kyō wa kachiken omedeta ya*」 (We worked hard and grew it. Today is the day the *kachiken* workers can be congratulated because they finished their work.)

「*Kokorozukushite yo tsukutta dakeni kachiken suruno mo ki ga isamu*」 (I was so anxious to do my *kachiken* work because I had put my heart and soul into growing it.)

「*Buji ni kachiken yo sumashi te ureshi kurō kai aru kibi no deki*」 (I am glad we are done with the harvest. The sugarcane is so good, it is worth all the hard work.)

「*Kachiken sumashite yo kachidoki agete bōnasu moratte kikoku suru*」  
(After the harvest is done, we raise the shout of victory, and receive the bonus, and return home.)

The Cultural Center's gallery will be important to pass on information about the hardships and thoughts of these immigrants to the next generation.

### **【Songs】**

「*Yama no yobu koe, haha no koe* (The call of the mountains, the voice of the mother)」

### **【Subject Tags】**

Japanese Cultural Center of Hawai'i, Community leaders, Lives on the plantation, *Kachiken* songs

## Episode 18 (Broadcast on February 19<sup>th</sup>, 1994)

### 【Iroha-Garuta】

「*Raku areba ku ari*」 : If there is pleasure, there may also be pain.

### 【Contents】

The following are the differences between the islands of Hawai'i and Oahu, which differ greatly in area and population. The island of Hawai'i is seven times the size of Oahu, yet its population is only 1/7th of Oahu's. Why is there such a difference in population between the two islands? When King Kamehameha the Great was born in Kohala on Hawai'i Island, power and population were concentrated on Hawai'i Island. According to the *Hawai Shokumin Shinbun* of February 1, 1911,<sup>1</sup> there were 55,382 people living on Hawai'i Island at that time. Oahu, on the other hand, had 83,993.<sup>2</sup> Okubo thought that the populations in Oahu and Hawai'i Island are not that different. The majority of immigrants first went to Hawai'i Island. Many Nisei living in Honolulu say they were born on Hawai'i Island. In addition to seeking good educational opportunities and jobs, there are other reasons for moving from the Big Island to Honolulu, such as the good harbor in Honolulu. As more business is now conducted by air, Hawai'i Island is more likely to be further developed than Oahu, which is a small island.

The island of Hawai'i is home to many of the world's best things. Mauna Kea and Mauna Loa are higher than Mt. Fuji. It should also be noted that manganese is found at the bottom of the ocean from Hawai'i Island to South America, which both the late Senator Spark Matsunaga and Senator Daniel Inouye had noted. It also has the best-tasting water in the world and the best astronomical observatories in the world. There are many observatories on Mauna Kea, but the Japanese one is the best among them. However, the most important thing is for all Japanese organizations in the Hawaiian Islands to cooperate with each other, and it is not good to focus only on Oahu. There used to be Japanese community organizations on all islands. The organization on Oahu took all the funds for the 100th anniversary of the arrival of the first Japanese immigrants, and since then, there has been no cooperation among the Japanese organizations on the different islands.

### 【Songs】

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<sup>1</sup> [Hawai Shokumin Shinbun 1911.02.01 — Hoji Shinbun Digital Collection \(hoover.org\)](#)

<sup>2</sup> This is somewhat different from what was actually written in the *Hawai Shokumin Shinbun* article. The article said 81,993.

「*Byakuran no uta* (The White Orchid Song)」

**【Subject Tags】**

Lives of immigrants, the island of Hawai'i, *Hawai Shokumin Shinbun*

## Episode 19 (Broadcast on February 19<sup>th</sup>, 1994)

### 【Iroha-Garuta】

「*Muri ga tōreba tōri hikkomu*」 : If you pass incoherent things upon a person, the truth of the matter disappears.<sup>1</sup>

### 【Contents】

In Japan, cherry blossoms bloom in March, but on Hawai'i Island they bloom in February. The type of cherry blossom in Hawai'i is Taiwan cherry. Hawaii blooms a little earlier than Japan. Hawai'i Island gets a lot of rain, so the flowers bloom well. The Big Island of Hawai'i is also a good place to study. Junshin Gakuen students visit Hawai'i Island regularly. Why is Hawaii so popular with Japanese students? As the phrase “sunny skies and rainy days” expresses, Kona is sunny and allows for the cultivation of farmland, while Hilo is rainy and good for studying.

In a newspaper of 1900, there is an article titled “*Rō to iu ji to shikaku sashiko sashiko*” (“The Chinese character for *rō* has something to do with assassins”). Ichirō Ota stabbed Tomomi Iwakura. Buntarō Nishino stabbed Arinori Mori. Toshimichi Okubo was stabbed by Shimada Ichirō,<sup>2</sup> and Iba Sōtarō stabbed Hoshi Tōru. People with the character *rō* in their names have killed Japan's greatest politicians.

Last year, while listening to the radio on the morning of December 25, Okubo heard a program about Shinran Shōnin<sup>3</sup> called “*Hikari ni mukatte*” (“Toward the Light”), sponsored by Shinran-kai. In connection with this program, Okubo would like to introduce a vinyl record that he treasures at his museum. At the 1904 St. Louis World's Fair, this record of the song “*Hakkotsu no gobunshō*” (“Letters of Rennyō, White Ashes” which explains the Buddhism of Shinran Shonin) won the top prize. Since Okubo has this old and precious vinyl record, he would very much like to give it to the lady who was talking about Shinran Shōnin in the radio broadcast.

Whenever Okubo comes to Honolulu, he is reminded of people from Kona. In 1928, there were people called the “three *ōzeki*” (champions or top-ranked people) of Kona: Dr. Saburo Hayashi, Tamajiro Marumoto, and Ushima Morita. At the time,

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<sup>1</sup> This translation was exactly as provided by the radio host. The actual meaning of this Japanese saying might better be translated as “If you pass on incoherent things to a person, the truth of the matter disappears.”

<sup>2</sup> Okubo said that Tomomi Iwakura was stabbed to death by Ichiro Ota. However, he actually died of throat cancer.

<sup>3</sup> Shinran Shonin (1173-1263) is the founder of the Jodo Shinshu sect of Buddhism.

Okubo was teaching at Kealahou School on the Big Island of Hawai'i, and researching Shogo Saito (the younger brother of the late Prime Minister Minoru Saito), who died in Kona. During that time, Okubo helped with the *Kona Echo* newspaper, which was created by *Dakuta* (Dr.) Hayashi. Thanks to him, Okubo has an article from the *Kona Echo* from that time. Dr. Hayashi's son is Dr. Chisato Hayashi. Tamajiro Marumoto operated a store and theater in Captain Cook. His son is Masaji Marumoto, a judge. Ushima Morita was a teacher at a Japanese school and then became the manager of a coffee mill. His son is Jimmy Morita, chairman of Citibank. This is an example of how the struggles of parents affect their children and inspire them to work hard to become successful.

Okubo is bringing records from Hilo to think about the past and broadcast them. In this record, there is a record of Chiyomi Furukawa, a Nisei singer born in Papaloa plantation on the Big Island of Hawai'i. He wonders how she could speak Japanese so well. A thank-you ad in the *Hawai Mainichi Shinbun* newspaper of June 27, 1939 indicates that Furukawa won first prize in a karaoke contest at the Park Theater and received an airline ticket to Japan as a prize. The Park Theatre in A'ala is no longer there, but the singer is a nice reminder of those days.

### **【Songs】**

「*Tsubaki saku shima* (The island where camellia blooms)」 (Song by Chiyomi Furukawa)

### **【Subject Tags】**

Community leaders, *Kona Echo*, *Hawai Mainichi Shinbun*

## Episode 20 (Broadcast on March 5<sup>th</sup>, 1994)

### 【Iroha-Garuta】

「*Ete ni ho wo age*」 : The ship with hoist it stays out before infallible wind glides on the surface of the sea.<sup>1</sup>

### 【Contents】

In this episode, Okubo is talking not about the distant past, but about the recent past. Okubo was talking with a female acquaintance of his who is an educator. They were talking about various things, and she often brought up the subject of a person named Aiko (*Aiko-san*). When Okubo asked her if her best friend, *Aiko-san*, was a Miss or a Mrs., she replied that she was referring to Mr. Aikō, the president of Daiei, and that he was a man.

Two years ago, when Okubo met Tatsukichi Kobayashi of the Kobayashi Hotel, they had a conversation with a similar type of confusion. Okubo asked Kobayashi, "Who is running the office in Beretania?" Kobayashi replied, "My wife (*kanai*) is running it." Okubo was surprised, and asked again, "Your wife?" And he was told that Kobayashi was actually referring to Tatsukichi's older brother, Kanae.

The consul general informed Okubo that the National Diet Library in Japan has been collecting materials from outside of Japan for a couple of years. He told Okubo that "Mr. Kami is here in Hawaii from Japan to collect materials." The person from the National Diet Library was referred to by the consul general as "Mr. Kami" (*kami* 神 means "god" in Japanese). But that was a mistake. His last name is actually *Jin* (another way to read the *kanji* 神). Mr. Jin sometimes broadcasts from this station as well. I am really sorry that Mr. Jin was robbed after all the hard work he put into his research. He lost almost everything he collected in his time in Hawaii.

A long time ago, 50 or 60 years ago, when Okubo went to a plantation, he had a drink with an elder man from Fukuoka Prefecture. There was a colander suspended from the roof over his head. Okubo asked the man what it was. The man replied that it was a safe. In those days, you could leave money like that and it would never be stolen.

In the early days of immigration, people had very little. They put their money

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<sup>1</sup> This translation was exactly as provided by the radio host. The actual meaning of this Japanese saying might better be translated as "When a strong wind comes, the sails of the ship are set." It is a metaphor saying that when the perfect opportunity arrives, you must be ready to take action.



in jars and buried them under the floor, or put them in colanders and hung them from the ceiling. In those days when there were no banks, people often used *tanomoshikō* (informal mutual financing associations). They also would go to stores with a Sumitomo Bank sign that said “We will process your remittance to your hometown” and send money to Japan. These stores charged a fee of about 12 or 15 cents per 100 yen.<sup>2</sup> Eventually it became illegal to send remittances back to Japan, and the U.S. stock exchange took away the hometown remittance sign from those small stores. People could not afford banks. When they needed money to send their children to school, they used a *tanomoshikō*. There is a song that goes, “Use *tanomoshikō* and call *wahine*<sup>3</sup> from Japan, and some other man will steal her, so I cry.” Even if people kept their money in a jar or a colander, it was never stolen. Nowadays, people say, “Be suspicious when you see someone.” In those days, everyone in their community cooperated with each other.

In the old days, immigrants traveled by boat. One of their problems was seasickness. It was said that placing dried plums on your navel helped to ease the seasickness, but the juice from the plums would stick to your underwear and make you feel uncomfortable. It was a layman's method. An article in the 1899 *Kona Echo*, “New Medical Cure for Seasickness,” introduced a new German cure for seasickness. It was said that wearing red glasses would help with seasickness because it would help with blood circulation.

### **【Songs】**

「*Jogakusei nikki* (The diary of the female student) 」

### **【Subject Tags】**

Life on the plantation, *tanomoshikō*

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<sup>2</sup> Okubo used the word “yen” in the original audio; however, it is unclear if it he actually means “yen” or “dollar.” Japanese in Hawai‘i, especially Isseis, often refer to dollars as “yen.”

<sup>3</sup> “Woman” or “wife” in Hawaiian.

## Episode 21 (Broadcast on March 12<sup>th</sup>, 1994)

### 【Iroha-Garuta】

「*Kiite gokuraku mite jigoku*」 : A paradise of hearsay, a hell at sight.<sup>1</sup>

### 【Contents】

When traveling to Oahu from the Big Island of Hawai'i, Okubo could often see snow on Mauna Kea. In Japan, it snows in winter. But in Hawai'i, snow piles up on Mauna Kea not only in winter but also in June. From a Japanese perspective, Hawai'i has the standard image of a "paradise" with skiing, golfing, etc., but it also has mysterious aspects.

On October 20, 1939, the Japanese military training fleet ships *Yakumo* and *Iwate* made their last stop at Hilo Bay. Okubo, who was in his 30s at the time and working for newspapers, Japanese-language schools, and Japanese-language broadcasting, remembers how welcoming the Japanese American community was for the Japanese military at that time. There were two Japanese-language radio stations in Hilo at the time. One of the stations was KHBC, a Japanese-language station that borrowed from the English-language station. Each prefectural association (*kenjinkai*) held a welcome party for the ship's crew. There were only 20 members of the Hilo Kagoshima Kenjinkai on the island of Hawaii. And they threw a welcome party for the 150 members of the ship's crews from Kagoshima Prefecture. The KHBC also broadcast a welcome episode, featuring Japanese songs sung by Japanese American singers on the Big Island of Hawai'i. Unfortunately, two years later, Japan and the U.S. went to war. But when the war broke out, the Japanese in Hawaii were not anti-American.

After the war, the Japanese spirit of valuing one's foster parents more than one's biological parents strengthened. It was the Nisei soldiers who proved this. Because of them, the social status of Japanese Americans was improved. Until after the war, they had no right to vote and could not become naturalized citizens. Japanese could not naturalize to the U.S. because they were Asian. Japanese women who were born in the U.S. but married men from Japan men lost their citizenship rights. That they also had to go through the process of regaining their right to go to school. Otherwise, even their right to go to school would be *pau*.<sup>2</sup>

The "Nisei March" is a song that expresses these complicated feelings. The

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<sup>1</sup> The translation above was exactly as provided by the radio host. The actual meaning of this Japanese saying might better be translated as "What you hear is paradise; what you see is hell."

<sup>2</sup> "Done" or "finished" in Hawaiian.

song was written by Masao Koga at the request of the *Rafu Shimpō*, a Japanese-language newspaper in Los Angeles, California. In 1939, Nisei women in Hawai'i sang the "Patriotic March" (*Aikoku kōshin kyoku*) to welcome a Japanese training fleet. Okubo hopes that more Japanese people will understand that Japanese in Hawai'i were grateful to both their "birth parent" of Japan and their "foster parent" of the U.S.

**【Songs】**

「*Aikoku kōshin kyoku* (Patriotic March) 」

**【Subject Tags】**

Pre-World War II, Japanese organizations in Hawaii, *kenjinkai*, Music

## Episode 22 (Broadcast on March 19<sup>th</sup>, 1994)

### 【Iroha-Garuta】

「*Teishu no suki na akaeboshi*」: If the husband likes the red headdress for a court noble, even though it is eccentric, his wife can't refuse her husband's choice.<sup>1</sup>

### 【Contents】

Four Japanese leaders in Hawai'i—Yasutaro Soga (president of the *Nippu Jiji* newspaper), Kinzaburo Makino (president of the *Hawaii Hochi* newspaper), Takie Okumura (pastor of Makiki Church), and Keitake Imamura (director of the Hongwanji sect of Jodo Shinshu)—were spiritual leaders of the Hawaiian Nikkei community. Okubo talks about Mr. Soga in this episode.

As reported in an article in the *Hawai Shokumin Shinbun* and reprinted in the *Hilo Times* in 1910, Yasutaro Soga's son Shigeo, who was only five years old, shouted "*Papa Banza!*" ("Long live papa!") at the port of Yokohama, when he was reunited with his father after having been separated for a while. Soga was still in Hawaii when his wife and son had returned to Japan due to her illness, and he wrote a song at that time, "*Wakarete wa itsu ai miru yamu tsuma no ue ni sachi are umi sanzenri*" ("Farewell, when shall I see you again, my sick wife—may she be happy on the sea, 3,000 miles away."). Why did Soga write such a song?

Soga, whose pen name was Soga Keiho, moved to Hawai'i in 1896 (Meiji 29) and is known for having later written about his difficult life in Santa Fe, where he was interned during the war.<sup>2</sup>

As written in the *Hawai Shokumin Shinbun* in 1909, when Soga, Makino, Motoyuki Negoro (a lawyer), and Yokichi Tasaka (a *Nippu Jiji* reporter) were imprisoned during the labor strike on Oahu, the *Hawai Shokumin Shinbun* in Hilo collected money to send to various plantations to support the strike. In a March 20, 1910 verdict, these four men were considered strike leaders and were imprisoned. At that time, Soga's wife, who was ill, decided to return to Japan with five-year-old

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<sup>1</sup> The translation above was exactly as provided by the radio host. The *eboshi* headdress is a type of headgear originally worn by court nobles in coming-of-age ceremonies. It is usually black. *Aka eboshi* is a red-colored headdress, and it is used here as a metaphor for a preference for unusual and different things. This *karuta* is a metaphor of a wife obediently following her husband's lead without any question or compliant.

<sup>2</sup> The following is a list of his well-known works: Soga, Keiho (1948) *Tessaku Seikatsu (Life Behind Barbed Wire)*, Hawaii Times. Soga, Yasutaro (1953) *Goju nenkan no Hawai Kaiko (Fifty Years of Hawaii in Retrospect)*, Shuppan kai.

Shigeo. Soga went to see his wife off as she returned on the *Saiberia Maru*. His wife passed away right after she arrived in Japan, and Soga was never able to see her again. On July 4, the four leaders were released after 114 days in jail. Flowers to celebrate their release arrived from all over. Soga left for Japan on August 23, 1910, after sailing 15 days on the *Tenyo Maru* from Honolulu. The trip was to visit the grave of his wife, who had died while he was imprisoned, and to see his son. Soga arrived at the port of Yokohama on September 2. According to Soga, among the many people who welcomed him was his wife's mother, who came all the way from Osaka with Soga's son Shigeo. Shigeo, upon finding Soga, kept shouting "*Papa Banzai*" ("Long live papa!"). When Soga saw this, he cried.

### **【Songs】**

「*Aoba no Fue* (A Flute of fresh leaves) 」

### **【Subject Tags】**

*Nippu Jiji*, Yasutaro Soga, Labor strike

## Episode 23 (Broadcast on March 26<sup>th</sup>, 1994)

### 【Iroha-Garuta】

「*Atama kakushite shiri kakusazu*」 : A careless person hides only his head, leaving his hips showing.

### 【Contents】

In 1898, the *Kona Echo* newspaper carried an article on page 3 titled “How People Eat in Different Countries”; this article was one in a weekly series about various types of *kaukau*<sup>1</sup> in different countries and how it is eaten. At that time, newspapers were not yet printed on printing machines, but on mimeograph machines. The article was a translation of an article in a British newspaper.

The first culture featured was Russian. The article said that the Russian man eat by grabbing food with their hands because using five fingers was more convenient than using a knife and fork. The article criticized that their way of eating is impolite. The French ate while holding their bread in one hand, even when using a knife. Germans are dangerous because they hold the knife in their mouth. Swedes cut up whatever they eat into small pieces, put down the knife, and eat their food with a fork. Italians eat with a spoon, though they use a fork when eating fish. Japanese and Chinese use two small sticks instead of a knife and fork. It takes a lot of training to use chopsticks. It takes Greeks only 30 seconds to eat a half-pound steak. As a result, digestive diseases are common. The English have the most advanced way of eating in the world. If you want the most graceful way to eat, watch and learn from the educated English. Americans are no different because their ancestors were English, and they learned from the English. This is what the article said.

Locally, people in Hawaii say “*Mo makule, mo pupule*,”<sup>2</sup> but Okubo hopes that Ms. Ura, who is one of the anchors of this radio program, will be “*Mo makule, mo akamai*.”<sup>3</sup>

About marriage and divorce in America: Almost half of all married couples in the U.S. are divorced. 63 percent of divorced 35-to-39-year-old women eventually remarry.

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<sup>1</sup> “Food” in pidgin English.

<sup>2</sup> This pidgin-English saying means you become stupid the older you get. “Mo” means “more” in pidgin English. In Hawaiian, “makule” means “old” and “pupule” means “crazy” or “stupid.”

<sup>3</sup> “Akamai” means “clever” or “smart” in Hawaiian.

**【Songs】**

「*Hamabe no uta* (A song of the beach)」 (song by Ichiro Tōyama)

**【Subject Tags】**

Pidgin English, *Kona Echo*, Diet, Marriage

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NIHU International Collaborative Research

Japan-related Documents and Artifacts Held Overseas

Japan-related Documents and Artifacts in Hawai`i: Historical and Social Survey Interface

*Hawai Imin Shiryōkan Awā* (The Hawaii Shima Immigrant Japanese Museum Hour)

Collection at Modern Japanese Political History Materials Room, National Diet Library

## Synopsis

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