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Title: Paul Satoh Interview
Narrator: Paul Satoh
Interviewer: Naoko Wake
Location: East Lansing, Michigan
Date: August 23, 2015
Densho ID: ddr-densho-1021-9

[Mr. Satoh's son Gordon Satoh was present at the interview, and when he speaks, he is denoted as GS]

<Begin Segment 1>

NW: So, whenever I uh, talk with people, I first ask questions about their childhood. I'd like to know when you were born and where you're from, but also something about your parents—your mother, your father, what they did, what you remember about them. Uh, so let's start with those things.

PS: You know, probably not relevant. I was uh, born in Osaka, 1936. November sixth. And um . . . my parents . . . I'm their only child, so I was highly spoiled, but uh . . . um, my father was a chemical engineer. And um, so . . . the—their—Chemical . . . companies my father used to work was the first company that made sulfuric acid with the capability [?] method. Before the 1930s, most of the sulfuric acid was made in a lead chamber method. Lead chamber method actually had a lot of contamination with the lead in the sulfuric acid and also not only that but the concentration doesn't go more than thirty percent. But if you use vanadium oxide method, they can actually have about 98 percent pure sulfuric acid. And sulfuric acid is very important for um . . . they—all sorts of chemical reactions. Uh, if you—somebody take organic chemistry, sulfuric acid is all over, because it makes an ester [?] or to make the dehydration of the reaction so that many of the organic synthesis requires a high quality of the sulfuric acid. That was the most important at that time, and my father's company had a contract. For the collaboration of the contract was a German company which I don't remember. But for that reason I was brought up in pretty much a chemical environment. When I was about five, two people talking about the catalysis and vanadium oxide—the black powder. And, eh . . . that I think it is very interesting because that probably triggered me to be a chemist. And the vanadium oxide is nothing really new to me when I was about six or seven years old. And I used to have a German scientist—the German engineer used to come. And um . . .

NW: So you mean at your home, you would have a chance to sort of interact with them?

PS: Oh yes. They liked Japanese business. Not only the factory, you know, the company-based. But they—we had this personal uh, you know, visits and things like that. And uh, I remember that the—when I was a kid I wanted to become a Navy man. So they have a—small Navy uniforms and uh . . . and then, one of the . . . one time in Osaka they have German kids actually visiting so we had the exchange in the park—something like this. But, um, I remember that, you know, most of the time people—German engineer come—they bring those German candies. So I was really well-endowed with the German candies.

NW: Do you have a—do you have any recollection of flavors? Or, what candy they might have been?

PS: Well, it was a little bit too harsh for me, but they have a strawberry flavor, and sometimes an orange flavor and they have a beautiful gold and silver wrappings, so . . . And my mother used to put that one at the entrance to our house, you know, kind of the *gankan*. And so my friends usually come and grab a couple of these so I was very popular among them. [Laughing]

NW: [Laughing] It must have been a rare commodity among kids at that time.

PS: Well, because the—in Osaka in those days, uh. . . that's a kind of interesting place. At the Yodogawa um . . . the Meiji, across the Yodogawa dempo-chō. Uh, that it was pretty much the factory workers in the areas. There's no big houses, but my father became, I think a department chief of the old—the unit. So the company for some security reason, they used to come and pick up my father every morning. And um. . . so that was kind of fun.

NW: Was he around. . . at home, to interact with children? I mean, are you the . . .

PS: Uh. . . not really, because he had a more often. . . you know, when he was on the uh—in the factory floors—it's not—he used to come home pretty much, you know, regularly. But then when he was promoted, I think, his lifestyle changed quite a bit. He um. . . had more parties with the business dinners and things like that. So, my mother and I were the only ones usually here, so I have more influence by my mother than my father, but, professionally it's a little bit different. Professionally, I have enough the saltine [?] inside. The chemical word. Like the containers they use—they can't have huge bottles of the sulfuric acid. So what they do—the container has—the tank, huge tank, that has windows, but the steel was made of silicone—the silicone iron. The mixture between silicone and iron—the alloy type of this—that type of container can hold very strong acid. That type of things I had known and uh . . . from the early days, my father was very strict to me uh, to draw the mechanical drawings. So, I had to make a kind of perfect drawing of the compressor. And that was before, you know, the—I was about five or six years old.

NW: Very young.

PS: I remember crying, you know, several times because I couldn't make a perfect drawing. But uh. . . that's what I remember in Osaka. And Osaka. . .

NW: Right.

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<Begin Segment 2>

NW: How about your mother? Maybe you can tell me a little bit about her.

PS: My mother. . . Yeah, my mother, you know—they actually—they had me at a little bit older age. The things I remember is whenever I go to school and they have the parent teacher dates, and I used to complain my mother saying that, you know, you're too old. See my mo—my friend's mother is young and beautiful and . . . [Chuckles]

NW: [Chuckles]

PS: And my mother was so mad. That's—I remember one incidence of that. But my mother, um . . . I think volunteered as a nurse during the um . . . the uh . . . not the Second World War, but before that. And um . . . for some reason I think, they—I don't really recall—my mother's professional—she's not a professional. Mother is a profession itself. So, I actually take it—took it for granted, so. That's one of the funny part of it.

NW: Mhm. So do you remember her going out to work during your childhood, or do you remember her mostly around?

PS: My father used to . . . That's interesting. My father used to go to work about ten o'clock in the morning. And because the chauffeur comes to pick him up, and that's what I remember. And when he's not uh . . . actually, like a sun—holy days and things like that, we used to go to a nearby train station and uh, gather some of the weed for the guinea pig I used to have. And uh, in those days they used to call them *morumotto*. And I used to have a pet. And I used to get some of the weeds around so, I remember those period. And um . . . they uh, that's kind of—my childhood is a very happy childhood. Because I'm an only child, and uh, so I've uh, pretty much everything I needed. And even though, uh, my—you know, one time my mother became sick and actually hospitalized. And then the company helped entertain a couple people from foreign countries and so they had this big *geisha* party. And so my father had to take me to the *geisha* party and in those they, they say, well you shouldn't be taking kids to *geisha* parties. But anyhow, uh, one—one of the *geisha* was assigned to me—to entertain me. She said, you can go any place and do anything you want. So I said, ok, let's go to a department store.

NW: [Chuckles]

PS: And I remember buying a lot of toys that time. And charged to the company I think.

NW: [Laughing] That's very nice.

PS: That was the funny part of it. But, mother said, you shouldn't be doing something like that. But anyhow, that's . . .

NW: Do you think your mother was professionally trained to be—to work as a nurse, or was she just . . .

PS: No . . . The uh . . . my mother was, um . . . it's what I heard I think from um . . . the relatives.

GS: We had a Red Cross coin. We had the Red Cross Coin. The volunteer coin.

PS: The Red Cross coin. But I don't think it's nothing to do with . . .

GS: I know.

PS: Yeah. Um, but relatives tell me my grandfather and great-grandfather was a very rich person in you know, Yamaguchi-ken. And they used to have sake breweries. They had a good brand

name sake. And my grandfather, actually, ruined the whole thing. Actually, he spent entire things. So by the time, my father's time, then there's no wealth left much. However, when my um . . . father was young and she was working in my grandfather's uh . . . you know, the some . . . my grandfather's house or something as a maid. Because she came from the countryside. And that was how he met her. And somehow they liked each other so they actually refused to have *omiai*, the traditional way of Japanese weddings, so that's how they get married. So they—I don't think she had much of the, you know . . .

NW: Education?

PS: Professional, and she was able to read and things like that. But uh, that's what I remember. But the um . . . So my mother's background according to my grandmother said my mother's side—they're more interesting so I'll talk to you later.

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<Begin Segment 3>

PS: Ok. So my childhood-wise, uh there was—I was in Osaka until say about the early . . . January . . . So about the um, the 1945. Because they had a huge air raid and my house was burned and then we had no place to go. And prior to that we had this uh . . . uh Dempō-chō elementary school, had to evacuate to the countryside. Ikeda. Right now it's not Ikeda, it's a big city now in the . . . However, um . . . I went to the uh, group evacuations and seen that the town—you know, that the entire city of Osaka was burning. And I was really uh . . . scared. Because I thought that maybe my house was burnt. But actually, that particular time, my house was ok. But . . . and then eventually my house was burnt. And uh . . . So the evacuation is very interesting because everybody goes into that—this—the kinda of a . . . the countryside hu—these schools. And then they will sleep on the uh, huge assembly halls all together with the, kind of *futon*. And the food that they have—I still remember, the worst food I had in that—the evacuation. They had soup made out of canned salmon.

NW: Oh.

PS: That's very, very, very salty Miso soup on top of salmon.

NW: [Chuckling]. Uh-huh. That doesn't sound right. [Chuckling].

PS: No, they didn't have a telephone so I can't complain to my mother that way. But uh . . .

NW: So she stayed in Osaka, but you came . . .?

PS: She stayed in Osaka but then she came to . . . You know, in Osaka there are lots of uh . . . the air raid exercises. We had this, and uh, when it was once a week and sometimes twice a week. They—they uh—we had to go down to the bomb shelters. The bomb shelters, they're actually made in, uh, every third or you know, fourth house. We had these communal bomb shelters, so that people were down there. I really didn't like it because I have a phobia about spiders. Anytime I go down there, I can see the huge spiders there, so. But then I have to go down because there's always a huge cases of people dying with the air raids. They used to have

the incendiary bombs. But the film, when they explode, the film comes off. And I remember in one instance that one of my friends said hey, let's go—there's a guy who's standing but the head is gone. So let's go see it. So I went to see it. It was indeed—there was a man—dead man standing, but the head is blown off because the . . . the shrapnel chopped his head off completely. And that type of experience in Osaka, so . . . After my house is burned . . . uh, we decided to go back to Hiroshima. Uh, originally we—we didn't really have much of an idea of what to do, but in Hiroshima is another uh . . . family's members so they are having a confectionary stores near Koi . . . um the train station—like a tram station. And uh, so we decided well, after everything burns there's nothing for me to carry around. Um . . . I wanted to take that um, wooden elephant toy, which is my favorite toy. Um, but my parent's said you don't have any space for that, so . . . unfortunately I did not take that.

NW: That is too bad.

PS: [Laughs]. Yeah, I still remember that. I have a poor pictures of this, uh . . . Somehow the pictures survive. So my kids are looking at—oh there's the elephant there.

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<Begin Segment 4>

NW: So, I mean, you seem to have family connections to both Yamaguchi and Hiroshima? And those—both of those two prefectures are . . .

PS: Yeah, so . . . And then what happened . . . So, the way back, uh . . . So I think we arrived in Hiroshima . . . maybe [to reach a ride or] something like that. I don't really recall much. But, uh, we lived in kind of the rear end of the house. And that confectioner's store was a little bit more modern Western style. And so, they even had a Western style, you know, toilet there too. Um, but then, um, we were eating breakfast on August 8th—August 6th. And then we heard a huge noise outside. And we thought that some big bomb dropped, because a few days before the atomic bomb, they had the U.S. Air Force put the two types of the pamphlet, um, leaflet, actually recommending the citizens to escape, go out of town if you want to survive, because we're going to drop a new type of bomb and you will nev—you can't really survive. And the other one was, Tōjō, was putting the house down, you know the cartoons there, and uh, I remember two diff—distinct leaflets there.

NW: You remember seeing them?

PS: Yeah. We—I used to pick up those things. Uh, and then shortly after that the police came and confiscated all of those things. I should have kept it but, you know. Uh, anyhow, because of that I thought well, maybe this must be the big, uh new type of bomb. But then, then but I looked at totaled city, it's all black and smoke is there and there's really lots of noise, but, there probably—there were no reasons for us to go backward. On the other hand, a friend of mine, Mr. Mori, was living—really, I didn't know at that time about him, but the—his house was uh . . . well, maybe, 500, no maybe one kilometers away from my house—the house I used to live in. And . . . but he's—his parents were in Hiroshima city, so he went back there, so. But, for us, we only had a couple of packages. You know, *furoshiki zutsumi*. So, we decided to say—you know, I told uh, the relatives, say hey, I think I'll go back to my, you know, grandmother's place in

Ikeda-chō, Takata-gun. Almost close to the Shimane-ken. And that took a long time. When . . . I never walked that path because in the past we used to take a bus down to downtown. Only, whatever during the daytime—during the summertime we used to visit my grandmother's from Hiroshima station to the other route to Takata-gun. Uh, but this time I had to walk with my parents. And I started walking and walking. And it was a very hot day and then about 15 or 30 minutes ago—after that, I think they had a big squall of rain. Luckily we were near the temple, so we were inside the temple for perhaps about two hours. So, the rain stopped, and then, we started walking. By evening, we arrived to grandmother's farm. And that's how we escaped. My experience to Hiroshima is . . . in a sense, it's a hi—the *hibakusha*, because we breathed and we have the—exposed to all sorts of ashes. But then, physically, but not really, uh, damaged.

NW: How close were you to the hypocenter?

PS: Koi must be five, maybe six kilometers from the hypocenter.

GS: Well showed on the . . . model they used to have in the museum. I don't know if it's still there, but you said it was around the five kilometer zone.

PS: Yeah, they had the . . . uh . . . Oh, yeah . . . I don't know whether they have that in this—Mr. Mori's. Anyhow, let's . . .

NW: Do you have a certificate of survivorhood?

PS: They probably registered. Uh . . . many of my friends are not registered as *hibakusha techō*. And um . . . there's a reason for that. I think many of my friends—the—you know, after I came back to the Hiroshima city, and started the elementary school at six years, and then they . . . that *chugakkō* and *kōtōgakkō*. And many friends during the, um . . . the um, middle schools and high schools are survivors, too. And also there are many who came back from other cities and um . . . well, we never talked about uh, you know, *hibakusha techō* and register as a *hibakusha*. Um . . . there was some stigma attached to that. That's why uh, when we were kids, we never talked about who is *hibakusha* and who is not.

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<Begin Segment 5>

NW: Do you remember anybody such as your parents, your school teachers, or maybe neighbors, talking about the bomb after the war was over?

PS: You know, they—they usually do not. Well . . . there's such a big thing so that we talk about in that context with the day-by-day things we see is always associated with that. Buildings are broken and burnt and we have to repair those buildings. And um, even when you go to middle schools, you know, we find out—we found lots of the skeletons—human skeletons on, in the corner. They must be the group of people who were waiting for going into the Ōta-gawa, try to drink water, and then they die there. Um . . . so that, the school teachers actually guided us to there to pick up all the bones and they have the memory of service down by the Buddhist priest. But, uh . . . interesting because among our friends we never talk about it. Yet we knew what they're about. And science teacher tells me about—you really, you know, uh . . . the . . . two-

thirty-five and things like that. And um . . . so we know that was the atomic bomb. Short—even shortly after that. Um . . . but . . .

NW: Do you think it was even before the U.S. military force lifted the . . . the regulation about the information about the bomb. Because during the occupation period, it was not mostly allowed for people to talk about it.

PS: You see, the thing is—you don't read about it. Uh . . . you remember General MacArthur uh, headed the media control. 100 percent media control. And then he ordered the media not to mention about anything about—or impact about. And for that reason, that the actual awareness of the . . . the um . . . actual impact of the atomic bomb is not publicized. And um . . . I think that probably one reason why we didn't talk about it . . . not because somebody told us not to, but . . . it's—it's not been on the newspaper until you know, much, much recent—much, much later than now. But um . . . Uh . . . the interesting because of the . . . you know, there's real, and in junior high we did a—we were making the geiger counter was very easy. Making a two aluminum foils and things like that. And uh, so we had in our science class—we made a—I made geiger counters. And then try to see, is there any hotspot in the school, you know. Because our school is very close to the epicenter. That's not really uh . . . it's probably about three kilometers away. And uh, so . . . but before the activity, um that the insulator for the electric wires, they used to have the um . . . molten sulfur was the one that they used it as an insulator. So that they have glass insulator and they put the molten sulfur and put the screws on top. And that particular was piece we found very high—the radiation there. So, you know, the teacher—the science teacher tried to take advantage of the radioactivities.

NW: I see . . . As an educational material, so to speak?

PS: Yes. Yeah.

NW: What do you think that you were thinking—thinking about yourself potentially being victimized by it, or, at least affected by it, but were also seeing that in the classroom environment?

PS: You know, it's interesting because it was not victimized in the sense of um . . . the other people. Because I didn't have any external injuries. And um . . . I didn't really have horrible experiences with people being killed in front of me. Um, but on the way to my grandmother's place I saw lots of people dying on the street. Uh . . . some of them had very serious injuries and some of them were seriously burnt. People were outside as burnt, even though six—seven kilometers away. And so, for that reason I think—psychologically—I think I felt like I'd been victimized. But when you're eight years old, it doesn't really sink in in the same way. Because my parents are more affected than myself.

NW: Mhm.

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<Begin Segment 6>

NW: And you, yourself, remind me again, didn't really have a particular memory of the—the moment of the explosion?

PS: No, a real big sound, you know.

NW: Yeah.

PS: Big noise.

NW: But do you remember reacting to it?

PS: I didn't think I really reacted to that. Because we were eating breakfast and breakfast was more important for . . . escaping it . . . My mother said well, let's go out and see. She was—the city's burning so, ok, that's why—the reason why I didn't really react immediately but since there's no reason to go back to the town . . . at that point we were thinking of going back to my grandmother's farm. Uh, so . . . it looked like there was really no way then to react to that. And besides, we don't want it to burden my relatives anymore. We had been there for at least a week before something like this, so . . . Uh, we just said, you know, we will go back to the uh, grandmother's farm.

NW: How about your family member? I remember in a brief two page summary of your memory of the bomb that you supplied me with earlier. There are some family members who were injured and affected?

PS: Yes. That, uh . . . the um . . . I think I mentioned my grandmother's—the *hiba*—he had three wives. [Laughs]

NW: Oh, yes?

PS: The . . . Well, my father was the—from the first marriage. And then the second one is—he married the first woman graduate of the University of Hiroshima. And the third one, there's a bomb aid somehow. But anyhow, the second grandmother—all three women lived in the same city. They knew each other. And um, my grandfather—he must be kind of—anyhow, the ladies' man. But um . . . he . . . so for that reason we had this uh, kind of complex relatives living in there. One of the relatives was uncle Masaru. And the other one was uh . . . the uncle Yoshinori and uh, they would act—the Yoshinori and, I forgot the second one, but uh . . . Chieko is the girl from the second marriage of my grandmother—grandfather, and um . . . she was a nurse. A licensed nurse. And she used to work in uh, the uh, Teshin-byōin, the communication hospitals. And uh, the uh . . . Hakushima . . . Hakushima is in the north of the epicenter. And uh . . . so she . . . we knew that she was working there and she decided—she decided to go back to the work that day and won't still go Sunday. But she wasn't really physically hurt from out house. And so, she stayed there for, I don't know how many weeks, but she worked in the hospital helping but it came to a point that she started feeling weak, and still occasionally she started vomiting blood and started having nose bleeding so she actually came—by that time, that was mid-September of 1945. Um . . . some kind of transportations there I think because she came to see us at the grandmother's farm. Um . . . and then my mother knew that she was really thin. Um . . . she was kind of heavy-set. We used to call her Buta-chan.

NW: [Chuckles]

PS: But she's no longer Buta-chan anymore, she's emaciated. Really skin and bone. And uh . . . her gums are purple. And she used to have more frequent nose bleedings—things like that. So, we took care of her, and then I think she died in mid-October because of the severe radiation sickness. By that time, there weren't—radiation sickness was actually called atom bomb—atomic bomb sickness. Genbaku-byō. And so, um, we lost the uh, aunt that way.

NW: Right.

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<Begin Segment 7>

NW: So, I'm wondering if there is any family conversation about that, or anybody that they must have seen? I'm interested in this question because I see that many survivors—they don't have a chance to talk about it.

PS: Do they . . . Do . . . yeah, I know. That's interesting though, because my—my mother was curious about Americans. My father was, but my father was hiding so they, not, really allowed to say anything. He was really a low profile because of the uh—my father's company was uh . . . you know, my father's company was um . . . the military company so after that they were—there was very active purging anybody who associated with former military industries to be either, you know, incarcerated or something. So, he did not even mention these names—he was in hiding for many years. So, my father's opinion about the atomic bomb was not, you know, not really that severe. Uh, it was always kind of neutral things. But my mother was really furious about it.

NW: Do you think that she was worried about you? About herself? About her family members?

PS: Yeah . . . we were—we were constantly worried about it because . . . I think that probably that worry is true, too, because my mother died from leukemia. Uh, chronic lymphatic leukemia, which is . . . I'll tell you, she died at the age of 82. And . . . that is not that common in leukemia because usually you see those leukemia in younger people. And it could be, and there's no way to prove it was due to that. But, the funnier thing is that I came down with cancer, thyroid cancer. Was 2000—that was, 2007. Um . . . by funny reason that my endocrinologist actually who's—treating my diabetes for the . . . He was looking about . . . listening to my throat. And he asked me, do you have asthma? I said, no. I can breathe well. Do you have tuberculosis? No, I worked with the Center for Arsenic Bacteria when I was an undergraduate, and I'm highly positive with tuberculosis did uh, test, a skin test, but I have no symptoms, nothing. And let's take pictures. So we take X-rays. Nothing. The lung was clear and everything clear except it was kind of funny shaped shadows in that part of the X-ray that was developed. And he said what is that black shadows there? Well, what happened was they look at it with the, uh, ultrasound and they found a huge thyroid growth [?] tumor there. And then so they take it out and look and see what that is. So he took out the—the surgeon took out only part of it and they try to identify what was the type of cancer. Nobody could identify in Sparrow's pathology department. And people keep saying, now that's bizarre. So they, they—among the doctors they start talking and the good thing was this endocrinologist attended the meeting a couple months earlier of the thyroid cancer by um, the uh, Chernobyl explosion. And um . . . um . . . Doctor Levosi, Virginia Lovosi, is

Professor of Pathology, the uh, Pittsburg University. And so he contacted her and then Sparrow sent the sample to Doctor Levosi. And so she immediately sent back the email this is follicular carcinoma of the thyroid, which is very popular among the um, the Chernobyl accident people. And then this is usually caused by the extreme exposure to the radiation. So I must have had this thyroid cancer for many years, but encapsulated for many years. And then became so big that it pressed my trachea. So that's why the whistling sound is uh, that was the reason why he, now you open the Pandora's box, you had to take everything out. So the surgeon doctor went back into the same place and then took all the thyroid organs. He was so good I don't even have any scar tissue at all. And there's a reason I had to take the synthetic thyroid [?]. But that's the worry about cancer—yes, we had the worry about cancer.

NW: Did you tell your doctor that you're a survivor?

PS: Yeah . . . Someone did. Someone did ask questions, some don't want to ask questions I didn't. Because it doesn't really given any information that helps my—you know, taking care of my health.

NW: Uh, I ask you this because some people I talked to had told me it was difficult to tell their doctors here in the States because some doctors might feel uncomfortable about that piece of information because they don't probably know what to do with it.

PS: They—Yeah, there's nothing you can do about it, number one. There's no place to report to either. And uh, the good thing at this doctor is uh, Jordanian, so he was trained in Jordan, and uh, so that's one of those things. We became good friends, but uh . . . um . . . the, what he sees me sort of wow, that's a big difference in . . . because people in this area, American pathologists, cannot detect—tell the cell type by looking at stained cells, or that the cancer is see—the Chernobyl type or not. And so, they can only see bizarre cancers. But uh . . . that's one of the reasons why, you know, there's really no reason to keep that type of information they can't do much to help me.

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<Begin Segment 8>

NW: Mhm. So, let me switch our gear a little bit. I'd like to come back to what happened after you were affected by the bomb later on in our conversation, but now I'd like to ask you somewhat different sets of questions. So, earlier you told me that you have connections, family connections, to Yamaguchi prefecture and Hiroshima prefecture, and as you know, both of those prefectures are known to be the big sources of immigrants to America and to Hawai'i. So, you can probably tell me a little bit about your family connection to people who have gone to those places.

PS: My relatives are kind of interesting . . . Uh, Yamaguchi is not really that thick area, so we went to um . . . my uncle's house. It was second uncle was the tent makers, earning some tent, and gold [?], and I went there . . . my . . .

GS: To the countryside. It's beautiful with the train, you go on the train. And so it reminds me of when you take the Amtrak to Chicago. It's a beautiful countryside.

NW: Mhm. In Yamaguchi prefecture?

GS: In Yamaguchi prefecture, yeah.

NW: Uh-huh.

PS: We visited [eyes a] 60 years . . . '86 we visited my uncle there. And uh . . . so the uh, second grandmother had three kids. And my father was somehow adopted by the second woman—the second grandmother, and uh . . .

NW: Meaning the second wife of your father's side grandfather?

PS: Yeah.

NW: Am I right?

PS: Right. My mother's side, I can tell you. I don't know who their grandfather is. Is why—according to my grandmother, my mother's mother, is that he's a gigolo, so that was kind of—we never followed up on that one. But, um . . . So he—she had three kids. The, Ami—Chieko who died from the atomic bomb. And then the two, Yoshinori and then the um . . . I forgot the name of the second one, is a tent maker. And uh, so that's why we actually visited the Yamaguchi. And originally my father's . . . so the—my—the great-grandfather he had this uh, the glory [?] in Yamaguchi prefecture. Wara-gun. Um, so that's, we—that part . . . The other . . . my father's side. Uh, my first grandmother—my real grandmother on my father's side went to um . . . went back and then remarried uh, I think of Fushimoto's family. So the um . . . and they had a son. And a couple of daughters. But uh, the son was Masaru. Fushimoto Masaru. They—see if they have relatives in the United States. The early on he came to the United States and then he um, studied in UCLA as a journalism [major]. I still remember having his graduation pictures in our house. But uh he . . .

NW: Uh-huh. But about what year was it, do you remember?

PS: It must be . . . 19 . . . 1940 or maybe '39. Somewhere around there.

NW: And that's the graduation year for him?

PS: Yes.

NW: At UCLA?

PS: Right.

NW: Do you know when he went to the States?

PS: I don't know when he went but he . . . actually he finish . . . so he must have gone there quite a long time because he has no accent at all because his English is really perfect English. I used to admire him. Gee, how can he speak both Japanese and English, you know,

simultaneously? And my uncle used to say, you know left side of my mouth in English and right side of my mouth in Japanese.

NW: [Chuckles]

PS: Oh yeah, that's pretty good. Uh, anyhow, but uh, I used to have a very good time with him. Now, before that, they still had the U.S. Embassy in Tokyo. And Aunt Sakiko and Uncle Masaru must have married around 1940. Um . . . but before then, even in '39 or so. He—they came back on uh . . . shortly after he graduated from UCLA. They had this uh, the exchange port—you know, the repatriation port. Other family members actually remained and they went to concentration camp, you know. Um, internment camp.

NW: Right.

PS: But, this particular group of the—my uncle and then Aunt Sakiko, uh it was Aunt Sakiko who came from Harada, who, they stayed in the internment camp. And um, so they went back to Tokyo but they didn't have much of anything so my father helped them quite a bit. Found the apartment in—near the U.S. Embassy so that the Roppongi areas they had this very modern, westernized type of . . . Um, Aunt Sakiko is la—her name is Japanese but she has no background as a Japanese. Uh, her Japanese was pretty broken Japanese anyhow, but uh . . .

NW: Was she born in the States or born in Hawai'i?

PS: She was born in Hawai'i.

NW: Yes. Right.

PS: And went back to the mainland. And um, what happened was that um . . . the um . . . so during the war, uh . . . just before the war . . . so they used to come to my house—my uncle, usually they go to see other people in Hiroshima so on the way he just dropped in the Osaka and then he spent a day or so with us. And then at the, the German usually come around that time. So then day after. So we used to have uh, you know, the special police used to come. First of all, they used to search our house inside out. But they found nothing really, so they try to get more information. I became a good friend of the—one of the detectives. Because they try to get the information. So the only information they got from me is where the candies came from.

NW: [Laughing] Right. You were a child.

PS: Right. So, that kind of interesting situation. And for that reason my father was really scared after the war.

NW: I see.

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<Begin Segment 9>

PS: And uh, I remember after the war, all the savings would be nullified. So, we started from zero. And the nice thing is my father had, you know, the uh . . . kind of techniques of a metal worker. And when he was teenaged he helped the paving that uh, atomic dome. As it used to be a Chamber of Commerce building. And uh, so he keep telling me, you know, I used to live—climb up onto the domes and pave over the—and the copper sheet, so. I remember that. But uh, that's—for that reason, my father used to repair the pots and pans for the uh, farmers and then we used to—my uncle, my mother's brother and my father—they had good terms, so they used to go down to the city. Uh, we were there for about six months but even that, we survived by, you know, buying the generators from the, you know, the black market. They [stole] that for the farmers. So, money-wise, working here and there.

NW: Going back to your uncle and this Hawaii-born aunt—uh, so were they affected by the bomb as well, or did they stay outside of Hiroshima?

PS: No, they were not. They were in Tokyo . . . in that time. And they found us . . . they were so worried because at the Fujimoto also owned that confectionary that I stayed on the day. And uh, so they went back to that house, and Uncle Masaru had two sisters and they went back. So after the war they lived—two sisters lived there for a while. And then they sold the building and they lived around that area.

NW: Oh, so they didn't come back to here? To the States, or to Hawai'i?

PS: No, my Uncle Masaru never came back. I don't know why. Um . . . but since he spoke, you know, he spoke both languages pretty fluently. So he was hired as the Editor in Chief of the uh—the English daily *Mainichi*. And so, that, he was pretty happy until his—he died from that. That's when we went to see Uncle Masaru, too.

GS: Yeah, it's interesting because he always had a word book. I remember this one thing, when we went to visit him because he had this notebook that he kept the words. So some new word, would go into this word book.

NW: I see. To keep his translating ability sharp.

GS: Right. Even in the hospital, he had this book. Remember the book? I carry a notebook.

PS: Yeah but his was always the word of the day. And uh . . .

NW: Interesting.

PS: I think it—*Mainichi*, the—they have a small column every day, word of the day. So, he had to find some oh—almost impossible words that the people will find. Or they're maybe something that people might like to use—English words. So he used to write some small columns there. But uh, he used to come . . . that was uh, the—way after that when I went to college. I used to take care of my cousin, in the—kind of distant cousin. But, for—for their, the, uh—my cousin at that time was in Junior High or Senior High, so I used to take care of their homeworks. And my uncle—my uncle was so busy so he usually come home about two o'clock in the morning. And he goes to work about 10 o'clock in the morning too. And my—the Aunt Sakiko was pretty much—she said, I don't know what is math, so you teach him. So, I used to teach the

mathematics and . . . all the homeworks duties. And in return my uncle gave me pretty good allowances. So, when I was in the college, I didn't have to worry too much about the spending money. So.

NW: Mhm. Mhm.

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<Begin Segment 10>

NW: So, I am trying to figure out what people like you, um, or people, to be more specific, who had family connections to America might have had as an image of America as a country. When you're growing up before the war and maybe some of it might have been changed because of the war, but, it might not have. So, I'd like to kind of know . . .

PS: Interesting thing—I never heard of internment camp until I saw Uncle Harada, my uh—Aunt Sakiko's father. Um . . . the, [kids] were reading about it, ok, sorry, but uh . . . among Japanese after the war, we never heard, you know, things like uh . . . um . . . how much that 125,000 Japanese Americans incarcerated. And various possible, you know, seven internment camps in the United States. And uh . . . no, we didn't really talk about it until I met him. So, things we uh . . . know about the United States when I was a kid was uh, occasionally Aunt Sakiko's relatives said some care pack from the United States she shared with us. So I, I learned about the United States that way. And um . . . so that's one of the reasons why I think it's a very, kind of remote things. In my family . . .

NW: That was before you came to the States that you learned about it?

PS: Before I came to the United States. But you know, I—the—I met my Uncle—the uh, Minoru Harada, um, when I came to the United States . . . in the 1960s. And uh . . . '61 or '2. He invited me to New York. He had an office in New York. They lived in New Jersey, but . . . Uh, he had a branch office of—Odakiri Mercantile. Odakiri, you know, the export, import companies. You can still see those emblems on any of those now. But uh, he told me also the oldest story about how the Americans, that the, incarnated about—the many Japanese Americans and what, and . . . They had a very hard time, in the camp. Mr. Odakiri and he became a very good friend and that's why he became . . . And um, there was—somehow related to the group in Chicago too, but uh . . . That's how I learned about it. But again, he doesn't talk much about what happened in internment camp, either. So I said, what happened? Well, it's a very hard life. You know what, we survived. And he became a very good Presbyterian. Um . . . you know, the Christian. He said forgiveness is very important, that—so he doesn't talk about what detail—what happened to that.

NW: Mhm. So remind me, this uncle—who was interned during World War II—was your . . . relative from . . . ?

PS: The relative—the relatives from—so, what happened is that Uncle—the Uncle Masaru's wife, Aunt Sakiko's father, uh is that the uh, the Mr. Harada. And that's the way that we are related to. So.

NW: Okay. Yeah. Okay. So, this uncle is through uncle—Aunt Sakiko's family?

PS: Yup.

NW: That you were . . . connected to.

PS: Right.

NW: Okay. Um . . .

PS: So, however though, from him we don't really hear much about how he suffered in internment camp.

NW: Mhm. Right.

PS: I always tried to find out. There must be some commonalities there. And uh, so that's what . . . coming . . . Okay.

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<Begin Segment 11>

NW: So, this—this sort of, you know, what happened after World War II is very interesting, but I guess I'm also interested in how you might have had as an image of America when you were little? Before you came here, or before the war even.

PS: You know . . . When I was little, I wanted to become a Navy man. So, the—definitely the image of the United States is not really good. You know, the—brainwashed by the cartoons whenever you go to a movie theater. And the first, uh the, five minutes to ten minutes is a cartoons. That—actually the cartoon actually is the propaganda type. And also they have a news, because we don't really have a way to hear the news except the radio and the movies. Whenever I go to the movie theaters. And you will see how the Japanese empire is expanding. And the United States is really losing. Uh . . . the Guadalcanal and the Midway warfares—we'll be getting another victorious date. Well, I tell you, those movies were not really true. I heard they—I read about the history of the World War Second. Guadalcanal and Midway . . . uh, Japan lost miserably. At that time they didn't even have a war ship. And I thought it's kind of interesting. However though, when I was a kid, um . . . yeah, I didn't really have much of the ideas about it.

NW: How about through America? Through your aunt and uncle? Because they were there, and . . .

PS: You know, it's interesting. They—they usually don't talk much about how the America is because they only know the West Coast. So they have uh, the kind of—they have nice cars and a house and things like that, but . . . Uncle Masuda and Uncle Masaru, um . . . did not talk much about the American way of life. Um . . .

NW: Mm. Interesting.

PS: Although the—when I went to college, they started saying about . . . You know, as a matter of fact I think we shouldn't have started the war, or something like that. And uh . . . the way—the day I went to um . . . the uh, interview at the Saint Paul's University. Um, they have those—the entrance exam and the interview. That was Saint Patrick's Day. And they said, on the train he asked me, do you know what day it is today? I said yeah, I don't know, it's March 13th or March 17th? Yeah. And he said, it's Saint Patrick's Day. You know who Saint Patrick is? God, yeah, Saint Patrick. And all these things. So much sure you say about Saint Patrick's.

NW: [Laughs]

PS: Lo and behold, I was interviewed by a couple experienced, uh, the, um priests, and do you know what day is it today? I said oh yes. Hallelujah. So I said yes, Saint Patrick's Day. Haha, no problem then. But uh, I thought it was kind of interesting.

NW: [Laughing]. Mm. Do you think that being affected by the bomb but also you saw people who were affected by it in more severe ways and obvious ways than you, even family members?

PS: Psychologically, yeah, I think I have a . . .

NW: What do you think that it might have done to your image of America as a country, if you can say anything about it?

PS: I—I think Americans . . . You know, the more I learn about the, you know marvelous theories of atomic bombs, and I started wondering why did they have to do this? That's one thing I said. And, if these people believed in Christian religion, why do they have to do that? Uh, that's one of the interesting things about it. And I found some of the interesting clue—when I did later on, um, I read the book called *Sun Across the*—Uh, *Sun Across the Bridge* by Gwen Terasaki. That book is a very interesting book. Um . . . but Gwen Terasaki and my Uncle Masaru actually had different part of the world. They were in the United States as um, the um, as the Japanese ended, uh, Mr. Terasaki is American and yet married to a Japanese ambassador. She had a really hard time. She went back to Japan. And they had a really hard time in Japan. Uh, people thought that the American woman marrying a Japanese ambassador should not really be having a good time at all. So, however, though, in her book saying that on the day of the Pearl Harbor—described quite differently. And I recall some—Mr. Terasaki warned the Americans two weeks ahead of time that the fleet of the warships was coming. And also the day when—that was the day before so—the day before the Pearl Harbor day. It was Sunday. He went to the White House and asked to speak to President Roosevelt. He was actually told to get away. The who did was that the chaplain, Mr. Webster, the chaplain at the White House at that time. And she, she wrote this very much in detail how the uh, Ambassador Terasaki was actually chased away from the White House. And uh, so, I started saying, oh, this is a chaplain who is supposed to keep peace and yet it was probably somehow promoted that ideas. So I thought that gee, maybe my idea about the United States when I was a child, may be correct. You know, as the war mongers and uh . . . again, we'd never though of Japan as being war mongers, trying to control the entire Asia, but . . . That—That was my American idea, so.

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<Begin Segment 12>

NW: Mm. So tell me a little bit about how you—you went back to school but—the one in Hiroshima after the war was over?

PS: Yes.

NW: And you were saying that even though there are things that people did, like your science class teacher, about the bomb, but there was not much talk, per se, between friends?

PS: Didn't—When you were ten to twelve, maybe fourteen years old, um . . . really didn't understand the meaning of the bomb to the entire society—entire human race. And, so you know, whenever my classmate dies, you know, if classmate keep dying on the class so that sometimes we have to combine classes. Yeah. So, you know, when one third of the classmates is gone, you start worrying about, hey, gee, maybe I'll be the next one, yes? And when you start having a nose bleeding, you start worrying about it. And um, I used to have a good friend that used to play *jūdō* and I used to lose quite a bit—oh, 100 percent of the time. Then one day I started winning, and uh . . . then we wondered, why is it. He starting having purple spots in the mouth and . . . and uh . . . So that's why bleeding spots. Um . . . so these are the experiences. But . . . that people feel about it but never talk about it. Because, talking probably aggravates a lot, and we make all sorts of jokes about things. And we're too busy playing. So.

NW: Yeah. Well, yes.

PS: So the, you know. That's—We used to pool the allowance and go to the black market and get the material to make radio. Uh . . . we used to have, the Navy have a very nice textbook—electronic textbook. And we studied the Navy textbook on electronics. And uh, so that's how I started building radios and transmitters and things like that. Parts are very easy to get. Because Americans used to sell the Air Force—have to change back tools almost every 90 hours or so by regulation. So these things go into the black market. If you pool this—my allowance with a couple other guys, it was easy to make the radios. So, in one . . .

NW: So that was during the occupational period?

PS: During the occupation, yes.

NW: Right.

PS: We—we really hated about—it's very easy to get those parts. And uh . . . but even though I was a kid, they would talk about my father's background and my uncle used to come—That was at—I tried to keep them secret.

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<Begin Segment 13>

NW: Yeah, so maybe you can tell me a little bit about how—did you get married before you came to the States in 1960?

PS: [Laughs]

NW: Or, did you get married afterward? I'd like to know what brought you here.

PS: Well, I'll tell you. Um, I came to the United States in the 1960s. Because they, um . . . they had the um . . . I was actually—when I entered the um, Rikkyō [University], I was an English text major. In the first two years. And then I had a girlfriend and said well, maybe if have—if I was serious about this girlfriend, I don't think I can really support this woman just being an English teacher. So I thought . . .

NW: You were thinking about becoming an English teacher then?

PS: Well, the linguistics was it, but then . . . uh, maybe I should do something serious about it, so I changed my major into chemistry. That was a big mistake. [chuckles] I turned my major into chemistry. On the second day I got—you see the whole equation partial—the partial differential equations and the integral—double, triple integral equations, and uh, I miserable—miserably failed thermodynamics the first round. I took about the exam for seven times and I finally got B—That wasn't very good.

NW: [Chuckling]

PS: Uh . . . As a matter of fact, the thermodynamics is my favorite subject now, even. But why are you doing that? I mean, you haven't even dated anything, so. That—that girlfriend went away. I have nothing else to lose, so what the heck is it? So, by that time, the um—my professor, that was actually my chemistry professor was working with American universities. And he said, why don't you go to Wayne State? There's a Professor Chan who's a very well known in uh, lipid metabolism. I said okay, fine. But, you don't really have the good—the uh, actually the uh, honor points enough to get the Fulbright, but I think you can probably get some grad monies. So, you can only take 200 dollars in your pocket. 200 dollars in those days was a really big issue. Uh, the, one yen was 306 . . . you know, 360 yen per dollar. So, uh, I came here with 200 dollars in my pocket. And I thought when I landed in Seattle, August 27, 1960. Gee, wait a minute. If I don't succeed, I'm going to die on the street somewhere. And I—I thought—but I wasn't so worried because I started—our family started from zero many times, so um, I can start something. But then my English is not really good so it was a big issue. But that's why I went to the Wayne State and um . . .

NW: Was there anybody in your family who opposed to your coming to the States?

PS: They did. But anyhow, my mother is—you'll never come back. Well sure I'll come back, I'll keep—I promise you, I said to my mother. But you know, ahh, no. Actually it came true because I never went back.

NW: [Chuckles]. Yes.

PS: So the [?], that I was in the graduate school. Um . . . the and, in my same class—my wife was in the same class. And uh, if you look around the graduate school in the 1960s, most of the graduate school students have wives and kids. You try to find the single women—it's almost impossible. Anyhow. But then we'd been studying together and then we, you know, fell in love and try to marry, 1964. We married—a Polish-American woman. That's why Gordon doesn't look like Japanese.

NW: [Laughter]. They are from you and your wife?

PS: Yes.

NW: What's her name.

PS: You—her name is Geraldine.

NW: Geraldine. And they are from?

PS: Geraldine. Yeah. And I can say . . .

NW: From different backgrounds? Yeah.

PS: . . . the particular Polish name. And um . . .

GS: It's funny because I ended up marrying a Polish wife too. [Laughing]

PS: He married a Polish wife. And so if he had the kid, he'd become a [?] of Polish wife. Ok, anyhow, um. That was a kind of interesting time. 1964 . . . or the year after the state of Michigan uh, approved the interracial marriage. And uh, the—when we married, about seventeen states were still, you know, the—in seventeen states they were illegal to have an interracial marriage. And uh, we didn't know that. And uh, we went to Chicago on the honeymoon but the state of Illinois wasn't, and we had a really hard time trying to get the hotel rooms. And uh . . . so that's one of the things that we experienced. But, my wife, uh, actually did have—and I have seen lots of those covert discriminations. Um, but . . .

NW: How about finding a house to buy? Many people talk about that.

PS: Why talk—You know it's interesting because we were in an apartment in Boston and we—shortly after I got my degree, I had to go back to Japan for two years, so we were Nagoya. And lived as *gaijin*. But uh, the um, Nagoya the . . . cancer research center. And then we came back to Boston and lived in an apartment and we didn't really have much of problems . . . in academia. And then I had this very particular technique to make uh, peptide—solid phase peptide. Most of the pharmaceutical companies did not have that in those days. So having that technology uh, Upjohn, in Kalamazoo, was very—they're eager to hire me. So, I came to Upjohn in 1972. That was the time when my daughter was born. And he was born in Boston. And um Upjohn . . .

NW: So when you get married, did it—did you think about you being a survivor and possibly having affect on either the marriage itself or maybe if you decide to have children, and . . .?

PS: We think about it, you know, but we can't do much about it. So you know, I told my wife and saying, when you think about it . . . you know, with a kid may have some defective genes, but you have a good genes, so you can repair any defect that I have. Whether we sit laughing about it, but we didn't really think about the effect of uh . . . um, you know, the kind of the nuclear bombs—atomic bomb on the next generation. Indeed, in Hiroshima that was a big issue of uh, being, you know, segregated, and so discriminated against. So that the uh—most of the

people don't even talk about who is *hibakusha* and who isn't. Um . . . only our kids' friends—high school kids, unless somebody tells me, we never talked about it. Never asked about it. You know, it's not—It's—We somehow knew that we should never ask that question to friends. And uh, so, we never talked about it. The same way uh, my wife knew that I'm from Hiroshima. And I'm from from—the uh, the, under the atomic bomb. But . . . um, I think we didn't make a big issue out of it. Maybe I shouldn't have had this kid. [Laughing]

GS: Gee.

PS: Geez.

NW: [Laughing] Yeah, but people vary about that. It's not as though just because somebody's a survivor they always have the same answer when it comes to things like marriage and, you know, child bearing. So that's the reason why I asked you.

PS: Well I had it from the beginning. I said about my background. So, you know. That—that was not a big issue on that. Although, for my wife.

NW: Mhm.

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<Begin Segment 14>

NW: Going back a little bit in time, what was your impression when you first came to the States?

PS: You know . . . um, I was overwhelmed because of the . . . the second, well—the second day I attended this school that I thought, I understand everything that people—professor write on the blackboard. Equations and uh, chemical formulas. And then, the problem I had was that the . . . I can't read fast enough. I can't write fast enough. And for that reason, my grades started dropping like nobody's business. But then I started . . . writing and uh, the uh, the um . . . reading quite differently. I skipped the lines and tried to get organized at first. And then another thing I did was I usually write in diagrams, so that everything is in diagrams. So even now, the—when I give a lecture to the engineering—chemical engineering students, um, I just put all this [?] chart and diagrams. And my students say, how do you remember all these methods? It's almost like a word. So, the most . . .

NW: Mm. But it's faster to write down.

PS: It's for me faster than—so the yes and no and the arrows and the chemical reaction that write another reaction, this happens. And uh that actually made the professors much easier to grade it. So by the time I graduated uh, my wife and I got probably the top class and um, the uh—She writes everything in the blue books. Ten of them. I write in blue books. We got about the same points. And the difference is that mine is all pictures and hers are all sentences. And that's the . . .

NW: By then you were both graduate students. Am I right, or?

PS: Yes.

NW: And that's how you first came to the States? To Wayne State?

PS: Yes, because I went to the uh . . . Rikkyō University.

NW: Right, and you graduated then.

PS: By the way, Rikkyō had a very interesting history. 19 . . . I think it's 1953, uh Episcopal Church of the United States gave them first research-grade nuclear reactors. And for that reason, I had all the techniques of the nuclear chemistry.

NW: I see.

PS: I know how to count the—uh the radiations and how to purify the radioactive element. And how to make a compound that contains a radioactive compound. And um, so by the time I went to Wayne, uh, Americans did not have the techniques. So . . . I was one of the . . .

NW: More advanced.

PS: . . . you know, the rare student. We had technologies there. So I synthesized the cholesterol molecule that had the Carbon-14 in one areas and then at the [?] the other end. And that kind of things—I was able to do that. So.

NW: Yeah. That's interesting.

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<Begin Segment 15>

NW: Now, you mentioned to me earlier that there was some racial tension, uh, to be discriminated against in terms of, you know, where to stay tonight, when you were in Chicago, must have left some impression on you. And I think it's true that that's one of those things that shape difference between Japan and America. Japan is a very homogenous society whereas America is very diverse. How do you think about the relationship between men and women? Especially with regard to what society expects man to behave like man. Woman to behave like woman. I think that's another aspect that those societies—maybe both similar to and different from each other.

PS: That's true too, you know, because I very often give both American students and Japanese students lectures. And when I give lectures to the Japanese students, I introduce American society as much as I can from my impression. And then the issue like LGBT, the issues occurs. And they—in Japan they're still—the LGBT is a big taboo. People never talk about it. They will probably be highly discriminated. They think they're only the, you know, artist and that some eccentric people are. But the . . . what I usually tell them—that the thing is, people are people, whatever their sexual orientations. And their belief, for instance for the Catholic or Buddhist, uh, it doesn't really matter because we really have to live in this world together. And uh, you can't really have the attitude—and the “holier than thou” attitude. That probably is the worst thing to

do. So, um . . . the . . . my lectures I have at least four, five slides on the statistics about the general LGBT relation of 3.5 percent in particular population groups. And uh, [?] you see the transgenic people. And now they have a transgenic—trans is actually in hormonal sense. And you should not be looked at as—because they have a different orientation, because of their own likings. Probably they can't help. People cannot help. And, the reason for that, we don't know. I think it has something to do with birth control pills. Probably the eggs are soaked in the, you know, the high concentration of progesterone. And that—but nobody would like to study that. How pharmaceutical companies get billions of dollars of money from the birth control pills. If somebody says, maybe that's the reason why you have a different sexual orientation than entire society, you get killed. But, if you look at the fish, the—because of that, the many bays—the Chesapeake Bays, fish usually have one third of the fish population change sex during their development. They become male fish. And to—to get the more propagated themselves. They can't do that anymore. So that certain blend of the fish—the certain strains are dying away. So the farmer does—the aquaculture people does—they put the testosterone on the areas . . . to recover the sexual ratio between . . . And I just mention that to students. Wahh. That fish is all female to start with? So, that's to say yeah, that's true. But um, this things is very interesting because . . . uh, because of that, in many streams they have very high concentration of testosterone, estrogens, and that is causing the infertile [?] effect, because . . . So the uh . . .

GS: Don't forget the plastic, too.

PS: Huh?

GS: The plastics, they—estrogenic mimics. The plastics for . . .

PS: Yeah, the . . . what plastics, the . . .

GS: Insecticide and plastic.

PS: A couple million tons of that plastics. And also herbicide. And uh, one of the herbicide is uh, the—about 50 times more potent than estrogen itself. So, you know, the amount of the estrogen in the river and the streams—because of the oral contraceptives is probably not much of an effect. Because you have millions of times more coming from the farming ground. But you know, this is the type of things that I usually will give my students.

NW: Do you think that you are thinking about those issues when you were first beginning to get to know American society, or is this something that you thought about later on? More recently?

PS: No, this is pretty much the sa—pretty much the recent things. Uh, the reason for . . .

NW: Mhm. What about your first few years?

PS: Few years, um . . .

NW: Maybe first five, six years of being here? Did you notice any difference in terms of gender? Using . . .

PS: The gender is actually . . . No it's—I'll tell you why. They used to make fun out of those homosexuals. I remember in Detroit there was in a Greek town, there was a couple bars that the—usually, the homosexual goes. And then the bar owners had this—the uh, Bombay [?] beer. And then you see, you can go the other way. And uh, so the graduate school say hey, let's go drink and see how these homosexuals are behaving. And uh, but you know. That's uh, kind of a . . . the . . . discrimination or some kind of a . . . um, well I don't think it was funny what the—the people thought it was funny. Among the uh, graduate students. And uh, when we would go drink, I would never tell my girlfriend I would go there to drink things. But uh . . .

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<Begin Segment 16>

NW: What about the relationship between men and women? I think in Japanese society, there are certain kinds of gender expectation that affects relationship between men and women. Especially, let's say, take an example of a wife and a husband.

PS: Yeah, wife has to do certain du—wifely duties.

NW: Right.

PS: Well, I tell you that, for survivor, I don't think that you can really demand my wife to stay home and do what he—she did actually. Um . . . but we—we actually share most of the household chores together. And then we decide—decision making wise—we decide together, so that uh, we don't really have a who is going to make the final say about yes or no. So, usually we have pretty much a kind of equal right to that. And uh, I don't think . . . I didn't really have much of an expectation otherwise. The kind of interesting thing happened when we married. Uh, the church was a very racially oriented church. So her church, Catholic church, um . . . the uh, guardian angel, Church of Guardian Angel in Detroit, he refused to marry her—marry us. And so I kind of turned to my campus chaplain and I said, how about on the campus we have the uh, already the holy rosary on Woodward and Expressway. So, they wanted to talk to her. So, the father survived, who came from Malta, Maltese. This is . . . Why, you want to marry her? I don't think you can do it anyhow. I talked to my brother-in-law-to-be about this. Oh, you know Father Servites? Well he's a pastor there. Oh, I know him well. He came from Malta and he embezzled lots of money from Malta. So I can go there. And the he went to see the Father Servites a second time. And he said, Father Servites, he saw me—he saw the, John, my brother-in-law, and he turned blue—perfectly turned color. And there's no problem. As a penance, he had a 40 minutes uh, of the sermon on race relationships that everybody had to listen to. And so, that's what happened. But this John—John McAuliffe, my brother-in-law, passed away this March—March 26th. He was the uh, um . . . maintenance crew of Enola Gay.

NW: Oh, he was?

PS: And he even, at the . . . close to the—he was a pretty bad Alzheimer by—as of last year, even. He knows—he knew exact protocol of how to disarm the nuclear bomb. One by one. And uh, we used to tell him, you know, you can disarm the atomic bomb, and uh, then yeah he didn't remember things that happened yesterday. But, uh, he always felt that uh, gee, that's kind of

funny because my brother-in-law, was up to, you know, A-bomb—the victims and I'm the one who's fixing the airplane. And um, so that was kind of interesting.

NW: But you were able to talk about that?

PS: Oh yeah, we would talk about that quite a bit—about it. And um, there was . . .

NW: That is interesting.

PS: It was, uh, with this group of people that the bomb—bombing squad called the 449. Um, they used to meet quite often every year. And the group of the bombing squad that—including Enola Gay. And the captain of the Lonely Lady who was uh . . . Dr. Cartwright, um Tom Cartwright—was um, Professor of Statistics at the Texas A&M. And uh, he um . . . the uh, he and his group invited me to—the um, group meeting in Detroit one time. They went to the um, Willowland [?] factory sites, where they made their last—uh, B-29. And uh, so, I was really interested to see how that everything reconnected. You know, six degree of the acquaintance. If you know six people, out of all—out of six people, you have some connections, so.

NW: That is. And you never would have imagined even, you know, to have that personal connection within your extended family, right?

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<Begin Segment 17>

NW: Um, speaking of connections, um . . . do you know that there are more than one groups of survivors in the U.S. who get together and organize themselves so that they can be better recognized?

PS: Hm.

NW: They first came together in the late 1960s, in California, and then that was in Los Angeles and they had a branch in San Francisco early in the 1970s and they became a survivor's group. And then there are some, you know, splits later on so. But . . .

PS: What did they do?

NW: Well so, actually one of the things that they did in the 1970s, but also in the early part of the 1980s is to um, demand recognition by the U.S. government.

PS: Ahhh.

NW: Because there are people who were born in the States or Hawai'i and they were in Hiroshima for family reasons, right?

PS: Yeah.

NW: And then they happened to be affected by the bomb.

PS: Yeah. The citizens were. Yeah.

NW: And then of course you came back. So they—they realized that, well, it's good to be recognized by the Japanese government, but we are American citizens and just like the people you read a book about.

PS: Yeah, they were reading some of these people. This is the 70th year of the anniversaries for that. And there are many newspapers and the uh—like NHK International. They had an interview with a lady who has . . .

NW: Kazu Suyeishi, maybe.

PS: Yes. Yes.

NW: And she is one of the leaders of those organizations that still exist today.

PS: Oh, is that right? Yeah.

NW: But you obviously didn't have any contact or connections with any . . . ?

PS: Because I was already . . . well first of all, I—it's kind of interesting because the—most of the people that I see are the peace activists. Very much peace activists. They—they are . . .

NW: You mean survivors themselves?

PS: Survivors themselves. I have never heard a word saying hey, you know, Japan has to be—worried about the safety of—the security of the Japan itself. Although, world peace is important. But instead, they were—we have to achieve the world peace. The peace forever. And uh, no nuclear . . . I think it's very naive in that sense. I do not belong to any organization so does not mean I could invite anybody [?], but the more I started thinking about what's happened, as I mentioned to you in my brief comments, uh, 2009 I went to Japan in April. You know, that was the day that North Korea shot the long-range missile across Japan and went into the Pacific Ocean.

GS: So nervous about them being over there at the time.

PS: Yeah. Yeah. And they—

NW: Yeah. That's very understandable.

PS: Every . . . Yeah, every ten minutes or so, the NHK says well, the new—the North Korean missile just passing over the Niigata prefecture. So then, passing over the uh, [?] cities. And then, well, their whole thing, the Japanese people—my classmates too, they not really think that was a big issue. And they—he thought—was laughing about it. Well I hope that they—they probably will not hit us, but, uh . . . I do not underestimate that. Because if we can work with people who are logical and normal group of people then that's fine, but then, these people are not really that normal. Because they—their goal is to kill you. And if you . . . if the Jewish people think about the same way—about the Iran. If the Iranians said the—the ultimate goal in life is to kill Jews—

Jewish people, why do they have to say, well, let's have peace with them? And that, I think, is the thing I still have, kind of—I started getting that feeling more—much more intense now. Uh, the—because North Korea and Iran and they—even Pakistan has a nuclear bomb.

NW: Mm. So maybe you can tell me a little more, in detail, about why you describe yourself as a hiding or hidden survivor? You said earlier that you feel as though many survivors, including survivors here are peace activists, and I—I don't think it's true. And there are lots of people who are not peace activists who are also survivors. But, regardless of that—

PS: Well I have to know about that, you know?

NW: Yeah, but why—why do you—why—where does it come from that you are a hidden survivor?

PS: Yeah . . . well first of all . . . really . . . the thing is, being Japanese personality-wise. Um, my, telling other people I was there and I was exposed to the nuclear bomb . . . probably not give them much information, and uh, if they have the information, uh, what can they do about it? So uh, my family knows. My few good friends know about it. Oh, that will be fine. But uh, then, I will not publicize myself as the victims and do [something] about it, in public, uh the organized fashions. And, that's probably the reason why I was—I wasn't really hiding myself. But then, I never volunteered the information to other people.

NW: Mhm. So you were not even aware of those existing organizations?

PS: No, I don't know that—that those people.

NW: Mhm.

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<Begin Segment 18>

NW: Do you have any reactions or any immediate thought about how they struggle to be recognized by the U.S. government? As well as by the Japanese government. There are actually still ongoing lawsuits, uh, between U.S. survivors and Japanese government. Because after 2003, Japanese, actually, U.S. survivors started to be recognized by the Japanese government and so they can get uh, survivor's health benefits for instance, and some monetary support. Not exactly on the same conditions as Japanese survivors, but up to a certain point.

PS: Hm. Hm. Yeah.

NW: So there is definitely increasing recognition by the Japanese government, but nothing at all by the U.S. government. And in being a U.S. citizen, I mean they try to make a difference early on, but they were not successful. So, to them, it's a disappointing history in that it was a time period when anti-nuclear, you know, movement was really on the rise. And then—and yet, um, they failed to get recognized.

PS: What was—what was the situation? Um, when the Truman—uh, the President Truman said, even in 1954, uh, the—after the bo—the uh, ten years after—it was 1955 I think—he mentioned that it was the right choice, the right decision to bomb Hiroshima and Nagasaki. And uh, that actually prevented many deaths of many Americans. And I think that whole thing was probably . . . uh, still major ideas of the American citizens. Uh, I don't think a percentage of people that, you know, that were—they are asking questions about that—is probably, I don't really see much difference now, than uh, 1954.

NW: Mhm. You mean American people in general?

PS: Right. The whole Japanese . . . You know, the first ten years, and then General MacArthur had con—as I mentioned—control—controlled—complete control of the media. And therefore they—the media would never mention about the detail of the survivors and how the uh—that affect the whole society. And uh, so media control actually delay the information to Japanese people. Even people who live in the northern part of Japan didn't know about the nuclear bomb, in similar cases like in Fukushima. And uh, Fukushima's disaster was actually the industrial disasters. And uh, they knew that they shouldn't have built a reactor there, but they did. But, uh, the—these people did not know much about Hiroshima people. So . . . I think . . . you know, the—it was nice to know that there were people doing something about it. And uh, is there any statistics available that I can study? The thing that I most worry about is, how many of these uh, victims or the victim's family, are still suffering from the effect of the atomic bomb? You know, because . . .

NW: I think it depends on how you define the effect of the bomb. So, it could be—

PS: I know, probably like me . . . [talking at the same time]

NW: —medically defined, but also it gets to include things like, people really worrying about their future possibilities that may not be as, you know, bright and healthy as they hope them to be.

PS: Right.

NW: But also things like lack of recognition, I think it—it does count as a problem or maybe even suffering in people's lives, in that you witness this and then you were affected [by] it, but nobody wants to say yes you were.

PS: That's true because the stigma was attached to it.

NW: Mhm.

PS: Yeah. But this year I'm—I'm you know, really glad that the uh, victims of Korean, peoples—that they were now recognized by Prime Minister Abe. And, I think that was very nice. But, is that—the monument is still outside of the park, or ins—allowed to put the monument inside the park? And, I—I think that was very bad for . . . for the—if the Japan want to live as a good neighbor to the neighboring countries, they should come out and say I'm sorry, this was not supposed to be done that way. And then, bring these, you know, people back into the park. It doesn't cost much to the people. And uh, the—even for, the uh, you know, the um, the comfort

lady stuff—that the issues of the comfort lady in Korea. The Japanese government itself is doing—revising a textbook and things like that. They should come out and say, that is a mistake we have made in the past, and they say, well I'm sorry to apologize to people. Uh, and not to justify. I think it's very important that they haven't done that.

NW: How about the U.S. government? Is there anything that the U.S. government should be doing, in your perception?

PS: You know, it's interesting. The U.S. government . . . should be or should not be doing because it's a—the war. The uh, like an insurance company, war is not counted as an event. Even the pollution, the controls. The war is not counted as a possible pollution. But, I think the U.S. — U.S. government—what the U.S. government would have to do is to work with Japanese government. Try to keep that—you know, even the small part of the world, keep the pea—you know, peace and safe. Because, that I think is most important than beginning compensation to the people. It, you know . . . talking about what has happened in the past will not bring back anything. Probably, the monetary compensation—No. The—if you recognize, so what? Um . . . however though, on the basis of the knowledge, if you can keep that world much peaceful, much safer to live, it is idealistic. But they should really work on that. But . . .

NW: But do you think the future planning would be possible if you do not think about the past? Meaning, the people who . . .

PS: I don't think that people have ever learned from the past. You know, if we learned from the past, the World War Second would have never happened. Uh, the World War First was so tragic war . . . never—the people never learned. And uh the—any other wars . . . they . . . the uh, European have a many wars. They never learned. And uh, for them, these—if the people learned from the past, they'll be fine. But then, being historians, probably the reason for you to study history is to learn something from the past. But, probably . . . I'm very pessimistic maybe. But, the—if you look at the history, proba—people, does the people learn from that? Um . . . they—I'm not so sure about that. That's one of those things that the—um, human nature. Uh, being aggressive nature, in some place. Is different from what [?]. They even have a war themselves, but you know, human would probably not learn anything typically from the past mistakes we've made.

NW: Mhm. To me, just talking with people who are very much affected by the bomb and still remembers a lot about their experiences, uh, the bomb is not really the past. They are still living . . .

PS: I know. It's everyday. You know it's interesting. I had a nightmare, uh, until even when I was married to my wife. And she used to wake me up because I had this ni—because we have to run fast enough. And um, so . . . those nightmares were true. But, uh the—maybe my personality or something—my life becomes so busy. My degree and postdoc and the company life. And so . . . actually, I—the nightmare actually eventually went away. I remember, but it doesn't bother me much. So.

NW: Mhm.

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<Begin Segment 19>

NW: Do you think of anything—or can you think of anything that you do or you think or you say . . . because of your experience of the bomb. In other words, I guess I'm wondering if there is anything that was being shaped in a significant way—one way or another—by your experience of the bomb that might have an effect even today.

PS: By my experiences, actually . . . the war—if the war cannot be avoided, at least the people have to really learn how to live with it. Um, and uh the—for people—daily life wise. So that if you can—if you can live with, you know, the uh, 70th times of the destructive power of the—the . . . that is something that you have to live and begin now. And um, so you'll be killed but if you activate the whole thing, each other will start killing each other so fast that probably Earth will be gone. The people—human beings will probably be gone within about three hours. And uh, so you know, that's—my experience is—ok, it's, we're not supposed to do this. We're not supposed to have nuclear bomb. They had to ban it. But, uh, is that realistic? If somebody comes here, and I'm going to drop the atomic bomb on your head again, would you like to prevent it? Or would you like to accept it? And, that's what I usually ask my friends. Japanese is—well we had to first—we had to prevent these people to dropping it, but then, I don't think it happens. So, in a sense, I think we have to always aware of that. You know, it's nothing—one person's effort to really stop the war. But, we have to have the world—the world without the war. And, so you know, if there is any kind of real countries that they say, they are—our national goal is to annihilate X, Y, Z countries, and that whole this is, that has to be dangerous, uh, thought that we have. And uh, I don't know how you can actually solve this as historians. Um, but, I think that probably will happen—that we have to think about how to prevent the war before—way before it happens.

NW: Mhm. Mhm.

GS: You know, when I was going to high school—I remember Mr. Rutz. You remember the history teacher that was there?

PS: Oh, I remember, yeah.

GS: I don't know what his job was. He was probably working as an intelligence officer on the side. I don't know—very unusual guy. But one thing he told us—taught us in class, and because there was still tension at that time. It was the Cold War, the Berlin Wall had not fallen, and what he said was that mutually assured destruction is the only way to keep the world peace. That's what—that was what we were taught in school, was that mutually assured destruction, you know—And he explained it. You know, if I have a stick and another person has a bigger stick, you're probably not going to pick on the guy with the bigger stick. In fact, we have that thing that we call the shaft. He broke one so he had a second one. It was made out of walnut, about this big. But that's his teaching method. And that's—that was the philosophy of the time . . . was that, you know, mutually assured destruction was going to keep the world peace. Because there was no other way to—to really manage that. And he says, that's why we won't have another major war like they had during World War II.

NW: Mhm. So I think that one thing people have done, including U.S. survivors, um, they have done, uh, organizing work. So that, they won't be just talking about, let's say, better recognition for survivors, or more support for, let's say, medical research to find out, um, what health effect that might happen in long term. And those are investment that could happen . . . in part, or large part because people come together. And that's actually what happened for survivors in the seventies and that was actually in collaboration with groups of civil rights activists who were Asian Americans. So, as you might have heard, back in 1960s and '70s, uh, civil rights movement was very active uh, actively conducted in Asian American communities. Including people uh, who are as young as college students but are also older people as well. By then, survivors here were older, so they were not college students, but they were in their forties and the fifties in many ways. Um, I should say thirties and forties. Uh, many of them, anyway. But, have you ever heard of Asian American Civil Rights Movement? That was really huge around the time that you were studying, you know, in college.

PS: No, no. That was kind of interesting that this issue that we have. Whenever I go to Los Angeles, I go to that uh, national—the Japanese American National Museum. And, the—their concentration is, the . . . internment camps.

NW: Yes.

PS: If you look at this. And um . . . the—they have several movement in what there is Los Angeles. Their remarks is much more different from the—uh, the uh black people in Los Angeles, about this relation of harmony in the United States. The—So, I thought about that was very important to have that kind of unities among the Asians. Because whenever they—people talk about uh, the civil movement, racial equality, race relationship—they're talking about between white and black. And not—not other people in between. Asians, and the Indians, and other—the non, so called non-white. Instead are—the African American versus, so that—It's interesting. The—when you put the minority, you had to put non-Latinos. We had to put in medical forms, it's a very funny thing. You had to put your race. And uh, are you American now, are they African Americans? Caucasians? And then, the uh, non-Latin uh—I thought it's a very much funny—funny way of classifying people. But, those things are the one that causes the discrimination. In the government forms—HIPPA forms—they already have this. And, the same government that try to achieve the racial harmonies, and I think that is not really, you know, correct myself.

NW: Mhm.

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<Begin Segment 20>

PS: Now uh, I know you have been answering many questions, and I know, maybe, you're getting tired a little bit, so I'd like to ask you a few remaining questions. So, maybe uh, you can tell me a little bit about the project that you told me earlier, which is about this uh, the prisoner of war for serving the U.S. army and then captured and that happened to be affected by the bomb. And I'd like to know where your interest is coming from. Obviously you're a survivor, so you're

interested in this issue, but you also earlier described to me that you are a hidden survivor—hiding survivor, but in some ways, it sounds like you are coming out in working with this?

PS: Well I'll tell you, I—I have nothing to hide, actually. And I've been as candid as I can. And I think it's important for me to tell people what's happened. But, my feeling is—it really doesn't really help anybody else. I hope it does. Um, some people who organize think that yes, the experience will—sharing experience will help somebody else's side. In my, you know, in my feeling it's not. Instead, I spend most of the time in—the getting more harmony between scientists and the non-scientists. And, because I was in the industry for forty-five years, and past twelve years as the Vice President of Research at the Neo-Gen in Lansing. And I see so many scientists doesn't know a thing about business. And uh, the businessman doesn't want to know about science. So, this particular—two different worlds, is the one that is causing the issues in the societies. Uh, understanding what science—what the nuclear bomb does. And, the scientists knew what's happening. But, Roosevelt did not know much about it. Ok, if it kills 200,000 people in one second, hey, let's do it. And that type of mentality still exists in any societies now. And that's one of the reasons why I went to business school and took my MBA. And also I was testing my brain.

NW: [Chuckles]

PS: Because most of the—my friends who retired and don't do anything—they actually rapidly deteriorated. And by competing in that business school environment, young people and see how I can cope with this. And actually, I really feel much, much more confident than these people who are staying home. And uh, so that's what I did. And um, perhaps I'm probably using my time—more positive way of teaching the graduate students in engi—the engineering trying to develop the biosensors. And uh, to make it into a sellable materials. And uh, in other words, if you look at the engineering school, they don't teach you how practical it is and these professors don't want to tell students to make something practical. They think it's something bad. I said, no, you have to have—if you—if you're going to make something, you have to make something practical. And that's why I'm doing now—teaching those, the uh, biosensors. Fortunately, this biosensor is so different that you can pick up nerve gas for military use much earlier than you get killed. The current sensor that we have on the market—by the time you know there's the nerve gas, you're dead. So, that's one of the interesting philosophies I have. You have to defend yourself, and aggressively defend yourself. In other word—

NW: And that is related to your work . . . on this book, do you think?

PS: This book is uh—I was pulled in almost, because Mr. Bock [?] and I used to play a lot in my junior high and high school times. And uh . . .

NW: But he teaches at a Japanese university now? At Meiji?

PS: No, he doesn't. He's—he . . . he's kind of interesting guy. He has never been a Catholic. He married a Catholic woman because he was teaching—he was studying piano for Yamaha piano. And uh, Mrs. Mori is a very—the Ireland Catholic, and her daughter Tamani [phonetic] is also a very strong Catholic. And um, however, um I didn't know that he—when he married, because I was in this country at that time, and however, he was very close to my parents, because since I'm

there in this country, so my parents almost adopted him as their kid. So, he used to drop in my house a lot. And uh, so I used to hear from him and from my parents about his activities. And that's why I say . . . Sato, you have to help me this. So, I started writing letters to the survivors' families. The first couple years I've been refused because they said what the heck is this, you know. A funny Japanese writing to me about dead relatives of mine and there must be something . . . But then, one day, uh . . .

NW: So you mean, not survivors' families, but POWs'. Not survivors' families.

PS: POWs . . . So, the doctor—Cartwright was the only one that survived. Because he was sent to Tokyo. And while he's in Tokyo being interrogated, his crew member died in Hiroshima. So then I contacted Dr. Cartwright, and he was very nice to me. He accepted the—our invitation to start a conversation. So he worked with the other relatives of the POWs. And then, from that point, you get lots of information. And then in meantime, Japanese and the U.S. government had to release some of the so-called classified documents. The names of the uh . . . the POWs and their rankings and things like that. So, that's the whole thing that he wrote this book. And uh, this year, because of the 70th anniversaries, uh, President Truman's grandson is in the media industries, so he's going to make—make the uh—he's now making the uh, documentary movies. So . . .

NW: Mhm. He seems to be very active in, you know, investigating the history of the bomb.

PS: Yes.

NW: But. Yes, I know some other people who work with him. So that's—that's interesting that his name comes up in your con—in your comments about . . . yeah.

PS: Yes. It's—that's one of the things that the, um . . . You know, it's interesting. If you, when we were kid, and at the, near Aioki-bashi, there was uh, the three shadows that the people were watching the bomb to be, you know, exploding. And these three people evaporated. And left the shadow. Now, shadows are getting little by little—less and less. And in one shadows in Hiroshima—in the bank—staircase of the bank, there was another shadows that are disappearing. And the—when I see this, when somebody was exposed to that—you know, 6-to-7,000 fahrenheit, your body instantaneously evaporates. And uh, so, probably that is uh the, mur—you know, kindest way to kill somebody else, if you're gonna kill. But, does it really justify it? Because I have this means to kill somebody in the most kindest way—in one second—uh, I don't think it's the way to do that.

NW: And it happens only at the very nearby area of the hypocenter—it just changes the way the people die.

PS: And, well the United States was doing two experiments. One is the uranium bomb in Hiroshima. And then the other one is the plutonium bomb. And uh, they—so, scientifically, scientists are very much interested in know—knowing which bomb does the more damage. And that probably is one of the unconscionable way of using people as a target to test your own weapons.

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<Begin Segment 21>

NW: Now you are also a scientist yourself and, but also you make some comments about scientists just like you did just know . . . which seems to be critical as well as thinking about science from inside perspective. Could you please tell me a little more about it? You being a scientist. Sort of thinking about the science of the bomb.

PS: Yes. You know there's a group of scientists, you know, with the—for the peace—peace, or something. Scientist group that there was conscience. And uh, sci—you know, the oldest scientists in the Manhattan project were very well known scientists—physicists. Uh, the mathematicians, engineers. And yet, um, they were interested in scientific results rather than what the effect of the science would be. In the same way, genetic engineering is the same way. That, if you can manipulate the genes, you can actually bring a huge benefit to the human being, and yet, if you make mistakes, like you can synthesize—you can, in the lab, you can virtually from bit by bit make a virus that nobody have no resistance to. And, this—something like that—scientists should know the—what would have the impact on people before they engage into their research. Uh . . . like uh, the Polio vaccines. The Polio virus is, you know, the—rejuvenized the Polio virus now. Or the Black, you know, the Black Death.

GS: The plague.

PS: Yeah, yeah. And that I think is the—scientists have to have—they always have some idea, you know, about what would be the impact of what you're doing.

NW: Mhm. And you were saying that the Manhattan scientists probably didn't think that much about the impact part. Is that what you're saying?

PS: Well . . . the most of the people—Well, if you look at the science areas, even the small university like you know, MSU, uh, they perish or publish. Or publish or perish. Um . . . they—nothing happens that uh . . . so, the—whatever the consequence is, if you have some real hard concept, you probably have to have some idea, you know, and then maybe you may sacrifice your career for not publishing it. But, do you do that? There's an interesting professor, probably you know, Jim Trosco?

NW: Mhm. Yes.

PS: He was in Hijiyama in ABCC. 1992. Way after I was the—But he and I shared all sorts of interesting discussions with similar concepts because, being a scientist, we share the same idea. That scientists should have the, you know, they always think about what the consequence would be. Yeah.

NW: Mhm.

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<Begin Segment 22>

NW: Speaking of that, this is probably something that I should have, or could have asked you earlier, but when you were still in Japan and living life years after the war was over, did you have any contact with the ABCC?

PS: No. Uh, the ABCC, usually—how they did was, um, they have those people's names—the list of names from hospitals and social workers in a town. They preferentially picked those people who went to the hospitals so that, you know, for that reason . . .

NW: You were not picked up.

PS: I was not physically um, damaged. Um, and uh, you know, I was not in the—real close to the epicenters or burnt. Probably I had been exposed to the radiation, but it was very difficult for them to assess it anyhow. So, for that reason I was not chosen. But, yeah, many of my—the uh, friends in the school were chosen to go to Hijiyama and to be in the uh, studied and be in particular . . .

NW: Is there a car that came to your school to pick up your friends?

PS: Yeah, some Jeep used to come. And uh, you know, they [?]
—actually this happened in late elementary school and also that uh, the uh, junior high. But, you know, the Noborimachi [?] is where they have, Sadako's, you know, monument is there. And Sadako was one of the graduates from that same school.

NW: I see.

PS: So, you know, that's one of the things people look at it, and uh, but student didn't particularly like it so much. Um . . . yes because, you know, the ironical, because when I went to St. Paul's, I was the—the uh, first or second year students that was able to handle radioactive elements. And how to use this. And I would've thought, gee, this is very, kind of ironic because—and I'm glad I did, because, I learned lots of techniques there. So . . .

NW: Now, you've already told me a lot. But also, at the same time, I feel like, whatever—however much of what I make I can get to hear only a very small part of people's experiences. But I do appreciate that you made time to tell me what you told me. But, is there—I'm wondering if there is anything that you hope to say to me. Uh, I ask my questions and you tell me your stories, but again, that interaction doesn't capture everything.

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<Begin Segment 23>

PS: Well, I have a question to you is, obviously you're much younger than me and probably um, you—the reason why you get into it—do you have any personal relationship with some—the relatives or somebody that has been?

NW: No, I do not have any personal relationship. I am from that area. My family is from Hiroshima area originally. And that's where my family grave is still located. And um, my father was, um, maybe in a similar situation as yours. Uh, went to a school in the countryside of

Hiroshima, even though he—before the war, was living in Kobe and uh, he and his mother went to this country in Hiroshima, and I think my grandmother remembered seeing the mushroom cloud from where she was, although she was not in the city in any sense of the word. So, um, she was not affected by the bomb, but this is part of the family story that I was told as I was growing up, and I—I guess just growing up in Japan, I was exposed to much information about the bomb. I mean, much, not in the sense that was enough—was sufficient, but much in the sense compared to what American children might have been exposed, which is not that much, about the history of the bomb. And then also exposed to the bomb literature. Literature was very deeply, um . . . yeah, it was something that I remember even as I became older. So, I guess I was always interested in issues of the bomb, but um, as a U.S. historian there was not much immediate connection. But then when I realized that there are people who are living with the bomb, uh, in America, as many of them being American citizens, having this fascinating history of belonging to both Japan and America, I thought that I have to know more about those people. So that's— that's where my interest is from.

PS: That's good. It's—yeah. Uh . . . good luck with your project, and uh, you—you're eventually going to make it into a book?

NW: Yeah, that's what historians do. We write books and sometimes articles as well. But books are . . .

PS: That's good. Okay. Yes, that's . . . I was wondering . . . Do you—so, they have time—do you wonder why Japanese have a hard time to make decision. Because when I was teaching of their business schools and business-oriented students, one of the characteristics of Japanese companies or their organization is they don't make decision. And recently I learned, you know for the medical part of it, interesting thing is that Japanese is the most pessimistic people.

NW: [Chuckles]

PS: And uh . . . they have uh, the largest population of the people who have the short form of the gene that transform—transfer the dopamine, so dopamine-transfer protein. And I think, the longer the dopamine receptor gene—the longer, you're optimistic. And the most—the, the largest population that have the long form is the African and South Pacific. Americans about, about ten times higher than Japanese. Japanese on the other hand, short for most pessimistic form, and the most people have—in Japan—have the short form of the dopamine transfer protein. Therefore that reason bring things that you can't afford make the mistake. So that's one of the things—I was wondering whether you have studied something like this, so it's very interesting. Um . . .

NW: Mhm. Yeah, I don't directly study it, but in my opinion, as a historian, uh, I do not agree with biological determinism. I think, uh, actually I teach many pre-med students in one of the joint departments I teach in, and uh, they are science majors and one thing that they are really recently trained in—in science courses but also in history of medicine and science courses that I teach, is that it goes both ways—nature and nurture, to put it simply. So, uh, when I hear stories like that, you know, difference between Americans and Japanese, my inclination in response to your question is to say that I do not think that Japanese people have difficulty in making decisions. I think what counts as a decision differs from one culture to another.

PS: That's true.

NW: Yeah.

PS: But, don't they—more perfectionist? And they—because, you know, one time—that was about two years ago, I was invited to a friend of mine's high school. There was about 300 students in my, the talk I gave. I mentioned that the students, you don't have to be perfect. You can be—B-plus and maybe the eighty percent, is just fine. Enjoy your life when you are young, because the perception of life is so different. And I—the principal said, I don't want to talk to the students in the same way because I—we perceive to be perfect. You know, I don't—we don't want to see anybody less than perfect. So, 100 percent is ok. But 99 is not ok. Ok, fine, I'm sorry I mentioned that. But, are they happy? Well she said, no, it doesn't matter. As long as they can go to the university. And that's one of the interesting experience I had. Uh, they're really perfectionist.

NW: Mhm. I think their societal expectations and institutions and, you know, all sorts of things that are around them, are going to affect them very much. And then they continue to do so. So I think that's a big part of the difference.

PS: The same way—Americans, you know, C-plus is ok.

NW: [Laughs].

PS: So, that's one of those things that I thought was very interesting.

NW: So, thank you very much again.

PS: Thank you.

NW: For both of you—both of you. And um I will, like I said earlier, I'm going to send you a copy of this signed form. And you know where to find me.

PS: Okay. PDF is fine.

NW: Uh-huh. That sounds good.

GS: I'd like to hear this—when the publications come out. [?]

NW: I would love to, yes. Sure.

PS: Yeah, I'd like to hear about your publication. And also if there is anything that I can help you with in your lectures, or teaching, let me know.

NW: Yeah. That's great.

PS: Perhaps some of those medical students would like to hear my views and things like that—truth, and I'd be very happy to do that.

NW: That's a very generous offer on your part. Thank you very much. I will consider that.

PS: Thank you. Okay. Good.

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