

## CHAPTER

## 17

## Section 4

**PRIMARY SOURCE** *from Farewell to Manzanar*

*During World War II, seven-year-old Jeanne Wakatsuki was sent to Manzanar, a Japanese-American internment camp in Owens Valley, California. As you read this excerpt from her memoir, think about her first impressions of the camp.*

We rode all day. By the time we reached our destination, the shades were up. It was late afternoon. The first thing I saw was a yellow swirl across a blurred, reddish setting sun. The bus was being pelted by what sounded like splattering rain. It wasn't rain. This was my first look at something I would soon know very well, a billowing flurry of dust and sand churned up by the wind through Owens Valley.

We drove past a barbed-wire fence, through a gate, and into an open space where trunks and sacks and packages had been dumped from the baggage trucks that drove out ahead of us. I could see a few tents set up, the first rows of black barracks, and beyond them blurred by sand, rows of barracks that seemed to spread for miles across this plain. People were sitting on cartons or milling around, with their backs to the wind, waiting to see which friends or relatives might be on this bus. As we approached, they turned or stood up, and some moved toward us expectantly. But inside the bus no one stirred. No one waved or spoke. They just stared out of the windows, ominously silent. I didn't understand this. Hadn't we finally arrived, our whole family intact? I opened a window, leaned out, and yelled happily. "Hey! This whole bus is full of Wakatsukis!"

Outside, the greeters smiled. Inside there was an explosion of laughter, hysterical, tension-breaking laughter that left my brothers choking and whacking each other across the shoulders.

We had pulled up just in time for dinner. The mess halls weren't completed yet. An outdoor chow line snaked around a half-finished building that broke a good part of the wind. They issued us army mess kits, the round metal kind that fold over, and plopped in scoops of canned Vienna sausage, canned string beans, steamed rice that had been cooked too long, and on top of the rice a serving of canned apricots. The Caucasian servers were thinking that the fruit poured over rice would make a good dessert. Among the Japanese, of course, rice is never eaten with sweet foods, only with salty or savory foods. Few of us could eat such a mixture.

But at this point no one dared protest. It would have been impolite. I was horrified when I saw the apricot syrup seeping through my little mound of rice. I opened my mouth to complain. My mother jabbed me in the back to keep quiet. We moved on through the line and joined the others squatting in the lee of half-raised walls, dabbing courteously at what was, for almost everyone there, an inedible concoction.

After dinner we were taken to Block 16, a cluster of fifteen barracks that had just been finished a day or so earlier—although finished was hardly the word for it. The shacks were built of one thickness of pine planking covered with tarpaper. They sat on concrete footings, with about two feet of open space between the floorboards and the ground. Gaps showed between the planks, and as the weeks passed and the green wood dried out, the gaps widened. Knotholes gaped in the uncovered floor.

Each barracks was divided into six units, sixteen by twenty feet, about the size of a living room, with one bare bulb hanging from the ceiling and an oil stove for heat. We were assigned two of these for the twelve people in our family group; and our official family "number" was enlarged by three digits—16 plus the number of this barracks. We were issued steel army cots, two brown army blankets each, and some mattress covers, which my brothers stuffed with straw.

*from Jeanne Wakatsuki Houston and James D. Houston, Farewell to Manzanar (New York: Bantam Books, 1973), 14–15.*

**Discussion Questions**

1. What were living accommodations like in the camp?
2. Why do you think the accommodations at Manzanar were so stark and crowded?
3. What incident from this excerpt demonstrates a lack of cultural awareness on the part of those running the camp?

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