JAPANESE-AMERICANS IN OTERO COUNTY, COLORADO: AN HISTORIC CONTEXT
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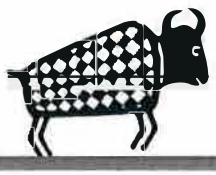

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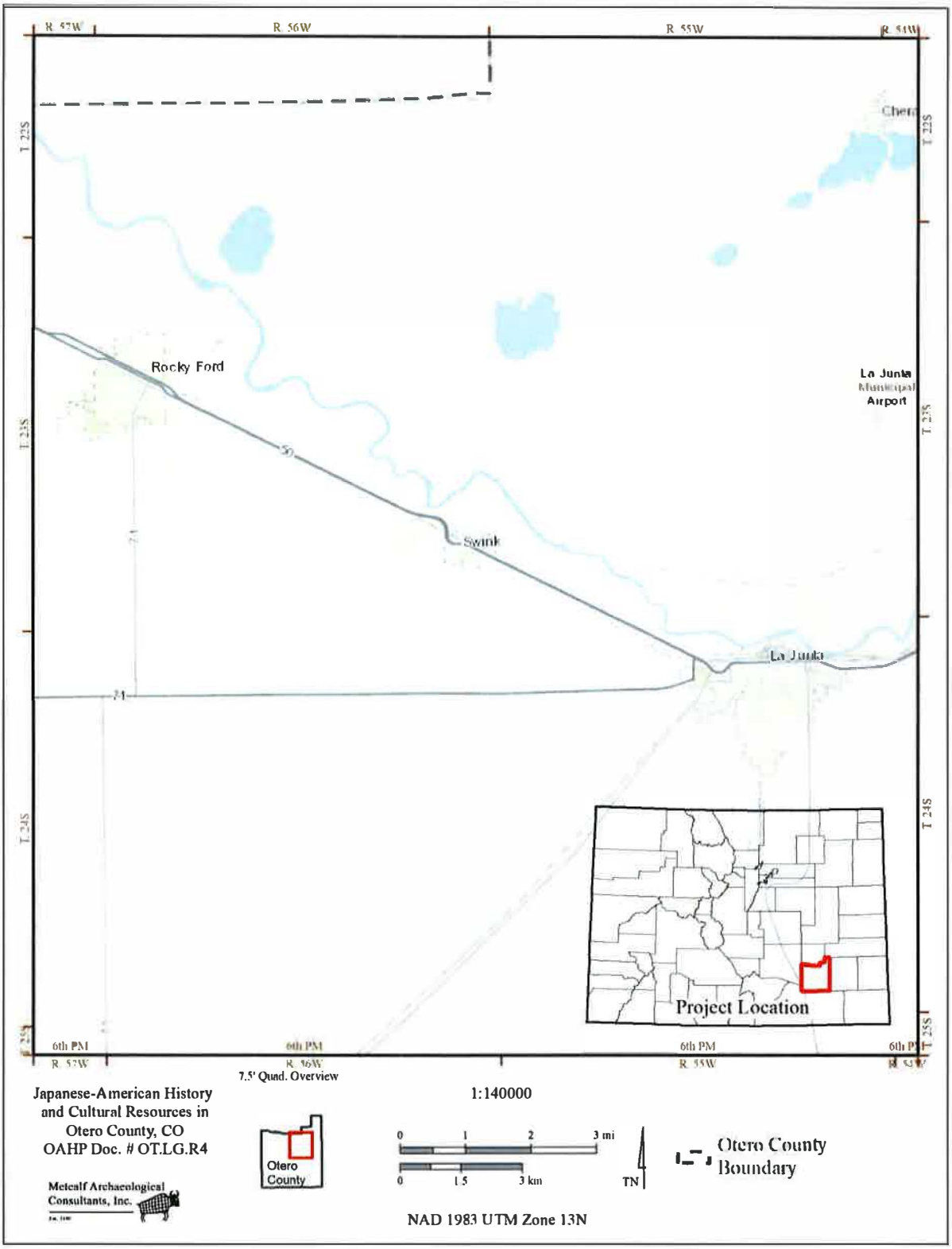

Figure 1. Location map.

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INTRODUCTION TO THE PROJECT

BACKGROUND

This project was initially conceptualized by Rebecca Goodwin (Otero County Preservation Officer) and Michelle Slaughter, a historical archaeologist and Principal Investigator, who has worked in southeast Colorado for over 15 years. Ms. Slaughter worked more recently with Ms. Goodwin on a project at The Dry, an African American homesteading community south of the town of Manzanola (also in Otero County). That project was an overwhelming success, and since that time we have come to realize that there are other groups who are underrepresented in the historic record in southeastern Colorado. The current project is a step toward rectifying that oversight. Our project team was rounded out by historical archaeologist Natasha Krasnow, who created this historic context. Ms. Slaughter and Ms. Krasnow are indebted to Ms. Goodwin for her tireless efforts to locate relevant historic materials in Otero County as well as arranging meetings and speaking with a number of local individuals, collecting their stories and memories for this document. This project could not have happened without her heartfelt dedication and hard work.

Our project combined limited archaeological and building survey of Japanese-American sites in Otero County (Krasnow 2019). Sites and buildings documented during the survey include: the former location of the American Crystal Sugar Factory School, a Japanese-American Summer School (5OT1705); the Taguchi Grocery (5OT1706); Mary's Farm Stand 5OT1707; the Nagamoto Pool Hall/Barbershop and Buddhist Church (5OT1709); Swink Town Hall (5OT1710); and the Swink School (5OT1710). Also as part of the project, an informal inventory of the Japanese-American section of the Rocky Ford Cemetery was conducted (presented in tabular format in Appendix A) in addition to the creation of this overarching historic context for Japanese-American settlement and community in the county. As implied above, Otero County is in southeastern Colorado in the Arkansas River Valley (Figure 1) and is surrounded by Crowley and Kiowa Counties to the north, Pueblo County to the west, Las Animas County to the south, and Bent County to the east. The largest towns in the county, Fowler, Rocky Ford, Swink, and La Junta, are located along Highway 50. The Arkansas River flows west to east through the county.

With the support of Otero County, this project was generously funded by a Certified Local Government (CLG) grant (no. CO.18.018). Due to situations beyond anyone's control, the contract between the county and the contractors (Ms. Slaughter, Ms. Krasnow, and architectural historian Dr. Kathleen Corbett) took longer to finalize than expected. This placed a significant time constraint on the project, and as such, there is still considerable information available—including from oral histories, possibly from the Japanese American Resource Center in Denver (www.facebook.com/JARCColorado), and the Tri-State Buddhist Temple, among other

sources— that could be added to this context. We recommend a second phase to this project in order to create the most complete regional history possible. Let this document and the research conducted herein be seen as a starting point from which more work can be carried out.

ORAL HISTORIES AND PHOTOGRAPHS

As part of the research for this project, a small number of oral histories were taken from community members in the Rocky Ford-Swink-La Junta area. These generous oral histories provide invaluable information about the lived experience of Japanese-Americans in Otero County, and the project is extremely grateful to the narrators for their willingness to share their time and their stories. Narrators include Bill (Kensi) Takeda, Sandi Konishi Dell, Chuck Hanagan, Gene Hirakata, and Jerre Hirakata. Where information from an oral history is included in this document, the specific narrator is noted as the contributor of the memory.

With regard to the important principal of informed consent, all narrators signed an oral history release form that explains the purpose of the project and how their stories will be used. Additionally, were any personal photographs or documents shared for the benefit of the project, the owners of the materials signed a related release form. Blank copies of the oral history and photograph/documents release forms used for the project are included in Appendix C, and historic photographs are presented in Appendix B.

Finally, toward the conclusion of this project, narrator Gene Hirakata passed away. The project extends its most heartfelt condolences to Gene's family and friends and feels enormously grateful that Gene's inspiring story was captured a mere month before he passed on.

A NOTE ON TERMINOLOGY

The history of Japanese-Americans to be discussed in the following paragraphs includes information on the government mandated removal of some Japanese-Americans from their homes and into designated camps after the issuance of Executive Order 9066 in 1942. During that time, terms such as "evacuation," "internment," and "relocation center" were used to describe the act of removing Japanese-Americans from their homes and placing them in camps. Since that time, scholars and members of the Japanese-American community have challenged the use of such euphemistic terms, and new language to describe the event has been introduced. The new, more accurate terms, as accepted and employed by the Smithsonian Institution, will be used throughout this document. "Eviction" replaces "exclusion." "Forced removal" replaces "evacuation." "Incarceration" replaces "internment." "Inmate" replaces "internee." "Temporary detention center" replaces "assembly center." "Incarceration camp" replaces "relocation center" (Smithsonian Institution 2019a).

BRIEF HISTORY OF ASIAN- AND JAPANESE-AMERICANS IN THE UNITED STATES

The first wave of Asian immigrants into the United States was made up of Chinese individuals. The California Gold Rush (1848-1855) lured the first Chinese immigrants to the west coast (Wei 2016:35), but after realizing that striking it rich at a gold mine was not the destiny for all, many Chinese immigrants moved on to working on the railroads in other parts of the country. Chinese workers who voluntarily immigrated to the United States came to be viewed as cheap labor, especially in the Reconstruction Era (1865-1877) south when labor from enslaved African Americans was suddenly no longer available (Wei 2016:30-32). Specialized labor contractors imported Chinese laborers to work in agricultural fields and on the railroads, and Chinese immigrants eventually spread across the country and its territories. By 1870, there were reportedly around 4,000 Chinese persons in the Idaho Territory and 1,500 in the Montana Territory (Wei 2016:32-34).

Chinese laborers, more often than not willing to accept lower wages than laborers of European descent, were viewed as stealing job opportunities from "whites". Animosity regarding the perceived stealing of "white jobs" burgeoned on local, regional, and national scales, bolstered in particular by actions taken by labor unions (Wei 2016:165-168). The tension led to the federal passage of The Chinese Exclusion Act in 1882 which prohibited Chinese immigration into the United States for ten years. The legislated cessation of immigration was extended for another ten years with the passage of the Geary Act in 1892. The Chinese Exclusion Act was extended for yet another ten years in 1902, and in 1904, Congress passed a resolution extending the ban of Chinese immigration indefinitely (Wei 2016:141, 144, 147-148). This ban on Chinese immigration unsurprisingly resulted in a diminishing of the Chinese population in the country. During this time, Japanese immigrants began to appear, supplementing the declining Chinese workforce (Hosokawa 2005:27, 38). The majority of the Chinese immigrants who first came into the country came seeking work as unskilled laborers, mostly working on the railroads and in mines, and the Japanese who came after the Chinese followed suit (Hosokawa 2005:38).

Japanese immigration into the United States was initially prompted by Meiji era (1868-1912) tax reforms that stripped Japanese peasants of their land. Many of these peasants left Japan, with the intent of being gone only temporarily, to find new, lucrative work to bolster their families' incomes. Many of them found themselves in the United States (Wei 2016:151, 153). The individuals that make up the first group of Japanese immigrants are known as the *Issei*, meaning "first generation" (Hosokawa 2005:2). Most of the immigration of the *Issei* into the United States occurred between 1890 and 1924 with the largest number arriving between 1901 and 1908. The census of 1890 indicates that there were only 2,039 Japanese in the Unites States, but by 1910, that number had jumped to 72,000 (Wei 2016:152). Similar to the Chinese who

came before them, most early Japanese immigrants worked as unskilled laborers, many in agricultural jobs, along the railroads that had been built by the Chinese, or in mines (Hosokawa 2005:38, Wei 2016:152).

The Gentlemen's Agreement of 1907, an informal agreement between the empire of Japan and the United States, resulted in the Japanese government restricting emigration from its shores to the United States by refusing to issue passports. This agreement allowed the United States to avoid overtly restricting Japanese immigration like it had Chinese immigration, an action that would have reflected poorly on Japan and its government globally. When the ban went in to effect, Japanese immigration into the United States dropped dramatically (Wei 2016:171). However, because the ban allowed for family reunification (among a few other unique immigration situations), the Japanese government would issue passports to women and children wishing to join their husbands and fathers in America. This proviso resulted in the immigration of a large number of "picture brides" (Wei 2016:172).

"Picture marriages" consisted of Japanese men selecting brides through photographs sent to them from home in Japan. Men had few other options but to simply accept or reject a proposed match without more than a photo and the small amount of information on the lady that may accompany her picture. During these arrangements, the man's photo and information was also provided to the woman's family. Upon the acceptance of a match, the bride's name would simply be added to the husband's family's registry in Japan, and at that point the marriage was considered official by the Japanese government. The United States government, however, did not recognize this process, so marriages had to be conducted on American soil as soon as the brides arrived. In part, the brides submitted to these types of arranged marriages in deference to their parents, and they often thought they were marrying men who were well-off in America, which was rarely the reality. Men frequently overstated the descriptions of themselves and their circumstances in the information they provided along with their pictures. On the other hand, Japanese women also accepted these marriages because moving to America presented the opportunity to enjoy more freedom than they held in Japan, both in regard to their family obligations and Japanese society. Between 1908 and 1920, over ten thousand Japanese women arrived in the United States as picture brides, and the arrival of these women meant that the next generation of Japanese-Americans, the *Nisei*, could be born (Wei 2016:172-173). Being born in the United States, the *Nisei* were American citizens, unlike their *Issei* parents. The Japanese government stopped providing passports to picture brides in 1920 (Wei 2016:174).

In 1924, the federal government passed the Asian Exclusion Act, prohibiting any further immigration from Japan and other Asian counties. Some *Issei* returned to Japan in response to the passage of the act, but most remained, having set up quite considerable roots and having started families in the United States by that time (Hosokawa 2005:2).

The 1940 census documented 126,947 Japanese living in the United States with the vast majority residing in California (Hosokawa 2005:xv). Most of the *Issei* did wind up settling on the west coast, particularly in California and Washington. Many had at one point ventured into the interior of the country to work, namely on railroads, but finding the climates in the interior United States quite unfavorable, they returned to the coast to set down roots (Hosokawa 2005:xiv-xv). Although the majority of that first wave of Japanese immigrants ended up returning to the west coast, some did remain in inland areas and established lives away from the coast, including in Colorado.

Tensions grew between the United States and Japan during the early years of World War II, and the bombing of Pearl Harbor by Japan on December 7, 1941 prompted President Franklin D. Roosevelt to sign Executive Order 9066. The order, signed on February 19, 1942, authorized the military to remove both non-citizens and citizens of Japanese ancestry from "sensitive" areas: the southern half of Arizona, all of California, the western halves of Oregon and Washington, and all of Alaska. For a short period of time, persons of Japanese ancestry in the "sensitive" areas were permitted to "voluntarily" leave their homes and businesses, and hundreds upon hundreds of "voluntary" evictees left for interior states, including Colorado, where they had friends and family with whom they could reside. The Japanese-Americans who did not leave "voluntarily," some 115,000 individuals, were forcibly removed to fourteen temporary detention centers before being moved again to ten permanent incarceration camps located in interior states. One of those incarceration camps, the Granada Relocation Center, also known as Amache, was located near Granada in southeastern Colorado. In 1943, the War Relocation Authority enacted a program encouraging inmates to leave the incarceration camps for jobs in cities located in the interior United States, and many inmates took advantage of the program (Hosokawa 2005:3-8). Japan officially surrendered on September 2, 1945, and all incarceration camps in the U.S. were closed by March of 1946 (Ng 2002:xxiii).

In 1952, Congress passed the Walter-McCarran Act, allowing all resident aliens, regardless of race or sex, the opportunity to become naturalized citizens. The passage of this act meant that *Issei*, formerly barred from earning American citizenship because of their Asian heritage, could apply for citizenship (Hosokawa 2005:119). In states where alien land laws had banned the purchase of property by immigrants who were not eligible for citizenship, the passage of the 1952 act also meant that all resident aliens could now purchase their own land (Hosokawa 2005:115-118).

BRIEF HISTORY OF ASIAN- AND JAPANESE-AMERICANS IN COLORADO

The first person of Asian origins to arrive in Colorado was a Chinese man documented only as "John Chinaman". John first appeared in Denver in 1869 and founded its Chinatown,

known by the non-Chinese population as Hop Alley, a reference to opium and the alleyway entrances to buildings (Wei 2016:35, 38, 64). Most Chinese immigrants into Colorado followed the railroad lines that they helped build. When the Kansas Pacific Railroad was completed, with its terminus in Denver, many Chinese railroad laborers settled in Colorado and began working on other railroad developments, as common laborers, or at Colorado mines. By 1870, there were between seven and 42 Chinese in the state, and by 1875, it was reported that there were 75 Chinese in Denver with hundreds more located across the state in mining camps (Wei 2016:46). Across the state (as it was across the nation), the sentiment that Chinese laborers were taking jobs away from white workers was pervasive. Leadville banned Chinese immigrants from entering the town in 1879, and communities such as Aspen, Cripple Creek, Balfour, Creede, Breckenridge, and Alpine followed suit (Wei 2016:54). The Denver Race Riot of 1880, a direct result of the fear and animosity that had been growing in the previous years, devastated Denver's Chinatown (Wei 2016:120-135). The Chinese Exclusion Act was enacted in 1882, halting Chinese immigration into the country, and by the time Japanese immigrants started to arrive a few years later, the Chinese population of Denver and the state had reduced dramatically (Hosokawa 2005:38).

The 1880 census reports no persons of Japanese ancestry living in Colorado and only ten by the time of the 1890 census, however, it is unclear exactly how these numbers were attained. Graves located in Denver's Riverside Cemetery clearly indicate the presence of Japanese individuals in the state between the 1880s and 1890s (Hosokawa 2005:23-27). Reportedly, the first Japanese immigrant in Colorado was Tadaatsu Matsudaira, arriving sometime between 1886 and 1888. Tadaatsu first came to the United States in 1872, earning an engineering degree from Rutgers University in 1878 before coming to Colorado, likely for a job opportunity with his non-Japanese father-in-law (Hosokawa 2005:22-23). However, records at the Colorado College of Colorado Springs show that the school hosted Japanese students as early as 1885 with their first Japanese graduate, Nakashima Taizo, earning his degree in 1893 (Hosokawa 2005:23-27). A small number of Japanese likely arrived in Colorado in the mid-1890s (Wei 2016:163), and Japanese student Sandaoskus Kokubo graduated from the University of Denver Theological College in 1896 (Rocky Ford Enterprise 1896). By 1900, 20 Japanese were documented as living in downtown Denver near Chinatown, and still in 1900, around 400 Japanese were working the railroads in Colorado (Wei 2016:163). By 1910, the census documented the Japanese-American population of Colorado at 2,300 with around 600 of those living in what had become Denver's Japantown. Perhaps as many as 1,500 of the counted individuals were transient workers who traveled around the state taking seasonal jobs (Hosokawa 2005:xv, Wei 2016:154-155).

Most Japanese immigrants coming into Colorado came as farm hands, laborers, railroad workers, miners, factory workers, and domestic workers with the highest number of Japanese immigrants entering the state between 1903 and 1908. The majority of these workers became

concentrated along the South Platte and Arkansas Rivers at sugar beet farms (Hosokawa 205:28-29). In 1908, arrangements were made to cultivate 20,000 acres of sugar beets near Greeley with "permanent residents" of Russian, Mexican, and Japanese heritage performing the labor and with the anticipation that the Russian and Japanese labors would dominate the sugar beet industry for the next five years (Fowler Tribune 1908). By 1909, an estimated 3,000 Japanese-Americans were working as farm laborers in Colorado (Maeda 2008) with around 2,600 working in the sugar beet industry (Wei 2016:160), which made up one-sixth of the sugar beet farming workforce (Maeda 2008).

Beyond working in sugar beets, other early *Issei* involved in the farming sector worked as farmhands and as sharecroppers, and many of them eventually became independent farmers. As Colorado never held any laws against non-citizens owning land, as many other states did, Japanese immigrants were able to buy their own properties if they could secure the funds (Hosokawa 2005: 115-118). In 1909, an estimated 500 Japanese-Americans were considered farmers in Colorado. By 1933, the number of Japanese-American farmers in the state was 725 (Wei 2016:160). As many of the early Japanese immigrants came from farming backgrounds and were raised on small rice farms back in Japan, they took quickly to American agriculture and farming practices (Hosokawa 2005:28; Wei 2016:159). Members of Japanese farming community were highly cooperative, continually lending helping hands to one another (Wei 2016:161-163). Many *Issei* in the rural farming areas of Colorado began summer schools where their *Nisei* children could learn about Japan and the Japanese language given that once they started attending public schools, the *Nisei* were learning English and becoming predominantly English speakers (Hosokawa 2005:5).

Beyond farming, an article in the newspaper reports claim that 150 Japanese workers were set to arrive at the Minnequa Steel Plant in Pueblo in July of 1905 which would bring the number of Japanese laborers on the payroll up to 300 individuals (Rocky Ford Enterprise 1905a). Quite notably, in 1906, a Japanese-American, M.H. Okrhara, had been appointed as a deputy sheriff near Trinidad where he served as an interpreter for the Japanese laborers working at a Victor fuel camp at Delagua (Rocky Ford Enterprise 1906a). Also by 1906, two dozen Japanese laborers were working at the Eiler smelter in Pueblo, and the number of Japanese working at the Pueblo steel works and living in Bessemer was said to be 600 (Rocky Ford Enterprise 1906b). Many of the Japanese workers at the Pueblo steel mill took the earliest opportunities they could to leave the hot, grueling work at the mill for farming in the nearby Arkansas River Valley (Hosokawa 2005:39).

The first Japanese Association was formed in Colorado in 1907 just before the Japanese and Korean Exclusion League was formed in Colorado in 1908. The Japanese Association worked to quell much of the anti-Japanese sentiment that was boiling up in the state, sentiment that was encouraged by the Exclusion League and the anti-Japanese efforts of the state's labor

unions (Hosokawa 2005:76-77; Wei 2016:157). A newspaper report from 1908 asserts that farm owners in the Greeley and Eaton areas were upset over the anti-Japanese actions of labor leaders, claiming that should the Japanese workforce be driven out of the state, the sugar beet industry would suffer greatly from the loss of labor (Rocky Ford Enterprise 1908b). What was likely the first Japanese language newspaper in Colorado was developed around 1908. Japanese language publications produced in Colorado persevered over the years, and the *Kakushu Jiji* (Colorado Times) and *Rokki Shimpo* (Rocky News), were two of only a handful of Japanese papers across the country that were not shut down during the World War II era. As a result, they were widely circulated during that time (Hosokawa 2005:124-126).

The *Issei* generation were Buddhists, but Christians in Colorado began pursuing converts as early as 1907 when a native Japanese minister, Reverend Hachiro Shirato, arrived in Pueblo to work with the Japanese-American population there. A Methodist church with Japanese membership was developed in Denver around 1908 and grew over the years, even serving as host to regional gatherings of young persons of Japanese ancestry, particularly the *Nisei* generation (Hosokawa 2005:58-61). The first Buddhist priests came to Colorado in 1915, visiting areas where Japanese immigrants had settled and finding that those communities desired permanent priests and Buddhist services. Reverend Tessho Ono arrived in Denver in 1916 to establish a formal Buddhist presence and temple. Reverend Ono established *Kyudokai*, or support groups, across the state where there were Japanese-American communities. He made rounds between the locations, as did Reverends who followed after him over the years. The visiting priests relied on the Japanese-American families in the towns they visited for meals and housing (Hosokawa 2005:65-69).

A chapter of the Japanese-American Citizens League (JACL) was formed in Denver in 1938, now known as the Mile High JACL (Mile High JACL 2019), and by 1940, the Japanese-American population of Colorado was 2,734 with most living in rural areas of the state. Still, more than 800 Japanese-Americans lived in Denver, and a "Little Tokyo" developed in the city that included restaurants, Asian merchandise stores, laundry shops, barber shops, hotels, and other small businesses (Maeda 2008).

After the bombing of Pearl Harbor at the end of 1941 and the issuance of Executive Order 9066 in early 1942, Colorado's Republican governor Ralph L. Carr issued a statement on February 29, 1942 declaring that Colorado would willingly take in law-abiding individuals of Japanese, German, and Italian ancestry who were affected by Executive Order 9066. As a result, several hundred "voluntary" evictees fled to Colorado where they had families or friends with whom they could stay and work. After the 1943 initiation of the War Relocation Authority's program encouraging inmates held in incarceration camps to relocate to interior cities, nearly 4,000 Japanese-Americans moved into Denver, tripling the city's Japanese-American population within a few months. Just two years earlier in 1940, the Japanese-American population for the

entire state of Colorado was estimated at only 2,700 individuals (Hosokawa 2005:7, 87; Maeda 2008). Nationally, Governor Carr was unique in his position of acceptance of Japanese-Americans during the years of forced removal and incarceration, and he was outspoken on and unwavering in his support. In 1996, he was chosen as Colorado's "Person of the Century" by the *Denver Post* for his "humane leadership during one of the nation's most troubled times" (Hosokawa 2005:99).

Colorado was host to one of the ten incarceration facilities developed in the interior of the country. The Granada Relocation Center (aka, Amache) was located near the town of Granada in the southeastern corner of the state. Evictees began to arrive by train at the 10,500-acre camp in August of 1942. Of the ten camps, there is much evidence that Amache, the smallest of the camps, experienced the least amount of unrest during its existence, likely due in part to its proximity to and accessibility of the town of Granada and the relative kindness of locals as compared to the atmosphere in other parts of the country. Residents of the Arkansas River Valley had been sharing communities with Japanese-Americans for years and had found them to be good neighbors. Additionally, many inmates answered calls for farm help at harvest time, providing labor to nearby farmers in need of the assistance. The camp was closed October 15, 1945 (Hosokawa 2005:102-103, 114). Also during the war, between 1942 and 1946, over 150 Japanese-Americans, most of them recruited from the incarceration camps, served as Japanese language instructors at the Navy Japanese Language School at the University of Colorado in Boulder (Maeda 2008).

In 1946, a national meeting to develop plans for a program to help Japanese-Americans re-adjust to life in the United States after the war was hosted in Denver by the relatively fledgling Denver chapter of the JACL (Hosokawa 2005:146-147). A year earlier in 1945, the Japanese-American population in Colorado was around 11,700, but large numbers of Japanese-Americans returned to their homes on the west coast as restrictions were lessened after the war. By 1950, only 5,412 Japanese-Americans remained in Colorado. Beginning around 1965, Japanese-Americans, once the largest Asian ethnic group in Colorado, began to trail behind the population numbers of other Asian ethnic groups in the state, namely South Asians, Koreans, Chinese, and Vietnamese. Still, at the time of the 2000 census, 11,571 Japanese-Americans were documented as living in Colorado (Maeda 2008). The Mile High Chapter of the JACL has persevered over the years and continues to be a small but active organization supporting not only persons of Japanese ancestry but also other minorities living in the state (Hosokawa 2005:149-150).

JAPANESE-AMERICANS IN OTERO COUNTY

EARLY YEARS

The earliest Japanese immigrants to come to Otero County arrived between 1900 and 1907 and worked as farm laborers (Monkman 1962). Upon thinking of her family's immigration story, *Nisei* Otero County resident Mary Takeda stated, "I can't see how our parents made it...[c]oming with nothing from Japan. It must have been a struggle just to latch onto almost anything" (Swauger 1986b). At least 20 Japanese laborers were brought to Rocky Ford in 1902 to work the sugar beet fields. Those laborers proved themselves and their work ethic, earning the admiration of the farmers for whom they were employed. After that season, the local famers were willing to rent as much land to the Japanese immigrants as they desired to work (Rocky Ford Enterprise 1903). Also in Rocky Ford, Japanese farmers were cultivating the now famous cantaloupe of that region as early as 1902 (Wei 2016:160-161).

A newspaper article from 1905 mentions a group of Japanese laborers, who had been working east of Rocky Ford, celebrating the Fourth of July as well as the victory of Japan over Russia during the Russo-Japanese War (Rocky Ford Enterprise 1905b). Another article from 1907 advertises a "Japanese Wrestling Match" to be held during Fourth of July festivities (Rocky Ford Enterprise 1907a). Later that year, the newspaper reported that a group of Japanese laborers who had being harvesting beets had left the area without settling accounts, at least $3,000 worth, in Swink and La Junta (Rocky Ford Enterprise 1907b). Also in 1907, it was printed that a "Mrs. Yamanitze" was the only Japanese woman residing in the Arkansas River Valley, working as a cook at the Japanese camp "at the factory at this place" in addition to having two children (La Junta Tribune 1907). Otero County, like the rest of the country, received its fair share of "picture brides" during the first two decades of the 20th century, including Tamiye Kubo Nakayama (born 1895), Matsuo Ito Yagami (born 1893), and Toki Ashida (born circa 1898) (see the Family Histories section below), surely among others.

By 1908, the Kendall Dry Good Company in La Junta was selling silk Japanese kimonos and advertising the merchandise (La Junta Tribune 1908a). Yet, a 1908 newspaper article claims that some established farmers of Otero County were upset over Japanese farmers settling in the area, asserting that the Japanese-grown melons were poor quality and ruining the reputation of the produce of the area (Rocky Ford Enterprise 1908a). By 1909, La Junta had an Anti-Japanese Society that aimed to "keep Japanese laborers from coming in and induce those already present to go away" (Fowler Tribune 1909). Still, by 1909, the First National Bank, in advertising for their foreign money order service, made a point to include outreach to the "Japanese" in their marketing (La Junta Tribune 1909).

FARMING

As discussed previously, many of the early Japanese immigrants coming in to Colorado became concentrated along the Arkansas River at sugar beet farms (Hosokawa 205:28-29). The American Crystal Sugar Factory opened near Rocky Ford in 1900 (American Crystal Sugar Company 2019), and the Center Ranch, located on Highway 71, was owned by and provided beets to the factory (Rebecca Goodwin, personal communication 2019). Many early Japanese-Americans in the area worked at the Center Ranch in the beet fields. While starting out as laborers, many transitioned into sharecropping and renting land to cultivate (Hosokawa 2005: 115-118). Again, as early as 1902, the Japanese-Americans farmers in the Arkansas River Valley were cultivating the now famous Rocky Ford cantaloupe (Maeda 2008). Eventually, some of the *Issei* were able to buy their own land and become independent farmers. For instance, the Hirakata family began their own farming operation in 1915 while the Yagamis (Figure 2) were able to buy their own farm in 1944 (see the Family Histories section below). Japanese-Americans proved to be extremely successful farmers in Otero County.

Japanese farmers frequently worked with Hispanic farm hands. Jerre Hirakata remembers the Hispanic and Japanese communities always getting along well together. Common among the *Issei* farmers was to speak at least as good, if not better, Spanish than English (Swauger 1986a, Bill Takeda, Gene Hirakata, Jerre Hirakata).

Figure 2. Picking melons at the Yagami Farm circa 1925. Photo courtesy of Chuck Hanagan.

Some Japanese-American farmers worked other jobs to supplement their farming incomes. Around the 1960s and 1970s, Chuck Hanagan remembers Mitsuo Yagami (born 1923) driving school buses for the Swink School, and Mitsuo's wife, Yamako (born 1920), worked as an aide at the Swink School.

COMMUNITY LIFE

Social life

Bill Takeda remembers that a man named Harry Mendenhall was an early friend to Japanese-Americans in the community. Harry was a banker and was the only one who would lend money to Japanese-Americans. He found himself on the receiving end of some ire from others in the community for his support of the Japanese-Americans. Harry sent his son, Cover, to the Japanese-American Summer School near the American Crystal Sugar Factory (5OT1705) to learn Japanese. Cover is the one non-Japanese child in the American Crystal Sugar Factory Summer School photo located in Appendix B. However, despite "some" racism recalled by Gene Hirakata and Jerre Hirakata, the Japanese-American community overall did not feel that it received an extreme amount of animosity from the greater community (Harada 1962).

Bill Tadeka also remembers the Japanese-American community having athletic teams, including baseball and basketball. They played other Japanese-American teams in Bent, Otero, and Crowley counties. There is mention of a Japanese-American baseball team, The Mikados, in the newspapers as early as 1908 (La Junta Tribune 1908b). Gene Hirakata remembers playing baseball on a Japanese-American team growing up, and his brother Jerre, too young to play himself, remembers watching games between Japanese-American teams from Las Animas, Crowley, Rocky Ford, and Swink. Jerre also recalls the Japanese-American basketball teams from his youth.

The Japanese-Americans in Otero County continued to practice Japanese traditions in their own homes and in the community (Swauger 1986a & 1986b; Sandi Konishi Dell). The tradition of celebrating the Japanese New Year was an annual event in the Rocky Ford area beginning in 1915 and lasting at least through the early 1960s. The celebration was attended not only by Japanese-Americans but also community members of other ethnicities (Monkman 1962). Additionally, Japanese-American families in the community annually celebrated Emperor Hirohito's birthday, however after the outbreak of World War II, that tradition stopped (Swauger 1986a).

The Japanese-American *Nisei* women in the area had their own club, Homemakers Holiday, and Bill Takeda remembers the club members would gather to prepare food for the community, frequently for weddings and funerals. Around 1950, The Homemakers Holiday Club began hosting an annual party for the Japanese community in the Arkansas Valley honoring the first Japanese immigrants into the area. The party brought *Issei* and *Nisei* together in large numbers and offered opportunities for performing Japanese songs and dances and for donning Japanese garments (Monkman 1962). In 1952, the Homemakers Holiday Club gathered offerings to be sent to the Veteran's Administration Hospital in Fort Lyon (Rocky Ford Daily Gazette 1953). Chuck Hanagan recalls that when he was a child in the late 1960s or early 1970s, his family would annually drain part of their ditch system to find a substantial number of carp at the bottom of the channel. Knowing that no one else in the community ate carp "except the Japanese," The Hanagans would pitchfork 100 to 200 carp, load them in burlap sacks, and take them to an awaiting group of 15 to 20 Japanese-American women, most likely the Homemakers Holiday Club, who would clean the fish, pressure cook them, and turn them into fish patties that were canned and saved for an annual Japanese celebration. Although the Hanagans provided the carp every year, they never tried a patty or attended the unknown celebration.

Businesses

Sam Nishimura is said to have been the earliest Japanese businessman in the area. Around 1906, he started a restaurant and pool hall in Rocky Ford. Kichimatsu Taguchi was also an early businessman in the area who, in 1908, combined his farming endeavors with the operation of a grocery store in Rocky Ford (5OT1706). The store specialized in Japanese foods

(Monkman 1962), and Bill Takeda remembers they sold medicines, grain, rice, soy sauce in kegs, and dried and fresh fish that they would get from Denver. Kichimatsu's daughter, Haruye Taguchi Saiki, took over the operation of the store from her father, and per information garnered from locals, the store was in operation until around 1969 or 1970. Additionally, Kichimatsu was co-owner of Manzanola Farming Company which was in business from 1909-1935 and was instrumental in the development of shipping Rocky Ford cantaloupe to other areas (OAC 2019).

In 1908, individuals identified only as Betsuim and Iwaya opened a "first-class Japanese restaurant", the Bon Ton, in La Junta and were advertising in the newspaper for patronage (La Junta Tribune 1908c, 1908d). A store called Ichiban was located on Main Street in Rocky Ford at least circa 1915 (Figure 3). Bill Takeda remembers the Mieta family operated a pool hall in La Junta where the Santa Fe Plaza is located today.

An undated plan map of Swink shows several Japanese-American businesses located in the town with associated dates:

- Restaurant owned by K. Takamura, 1909
- Fresh fish and seafood [mercantile], owned by M. Murai, 1909
- Barber shop, owned by Hattori (Alcon), 1918 (notes that he was killed 12/06/1919)
- Japanese Pool and barber shop, owned by Mrs. Gene Ogamoto, 1919 (5OT1709)
- Swink Grocery, owned by JM Miyazaki, 1922

The "Japanese Pool and barber shop" identified on the Swink map as being operated by "Mrs. Gene Ogamoto" in 1919 was found to have actually been operated by George and Shizayo Nagamoto (5OT1709). Historic census records suggest that Mr. Nagamoto transitioned into operating a seed company, Nagamoto Bros, by 1940. The Nagamoto Bros seed company provided traditional Japanese foods and ingredients to the Amache facility during World War II.

Figure 3. The Ichiban store, located in Rocky Ford, circa 1915.

Schools

When the *Nisei* began attending public school, they started to learn and interact with their broader community in English. In an effort to teach the *Nisei* the language of their *Issei* parents, summer schools were established to teach Japanese to the younger generation. The first school was established in 1927 or 1928 in an abandoned school house on Highway 71, northwest of the town of Rocky Ford (it is unclear if this was a year-round school or just a summer school like the others). A second summer school was established in 1932 in an onion house, owned by a man named Water Richards, near the town of Hawley. The Highway 71 school, deemed the American Crystal Sugar Factory School (5OT1705) given its proximity to the factory, is said to have been established by the Buddhist community while the Hawley school is said to have been established by the Christian community. According to Gene Hirakata, a Japanese man from Denver came down to teach at the Hawley School. The schools operated every summer until just before the outbreak of World War II (Monkman 1962). A third summer school was established on the Yagami family's farm, near Swink, and while contemporaneous with the other schools,

the specific dates of operation of that school are unknown. Photographs of the school indicate that it was in operation at least in 1935 and 1936 (Figure 4, also Appendix B).

Jerre Hirakata was too young to attend the summer schools but remembers that, logically, the families that lived near the American Crystal Sugar Factory were the ones that sent their children to the summer school on Highway 71 and that families that lived in the vicinity of the onion house school at Hawley, near Highway 10, sent their children to that school. Gene Hirakata remembered going to the summer school in the onion house in Hawley but claims that the children there did not take a real interest in learning. He remembers "just playing" and not actually learning much.

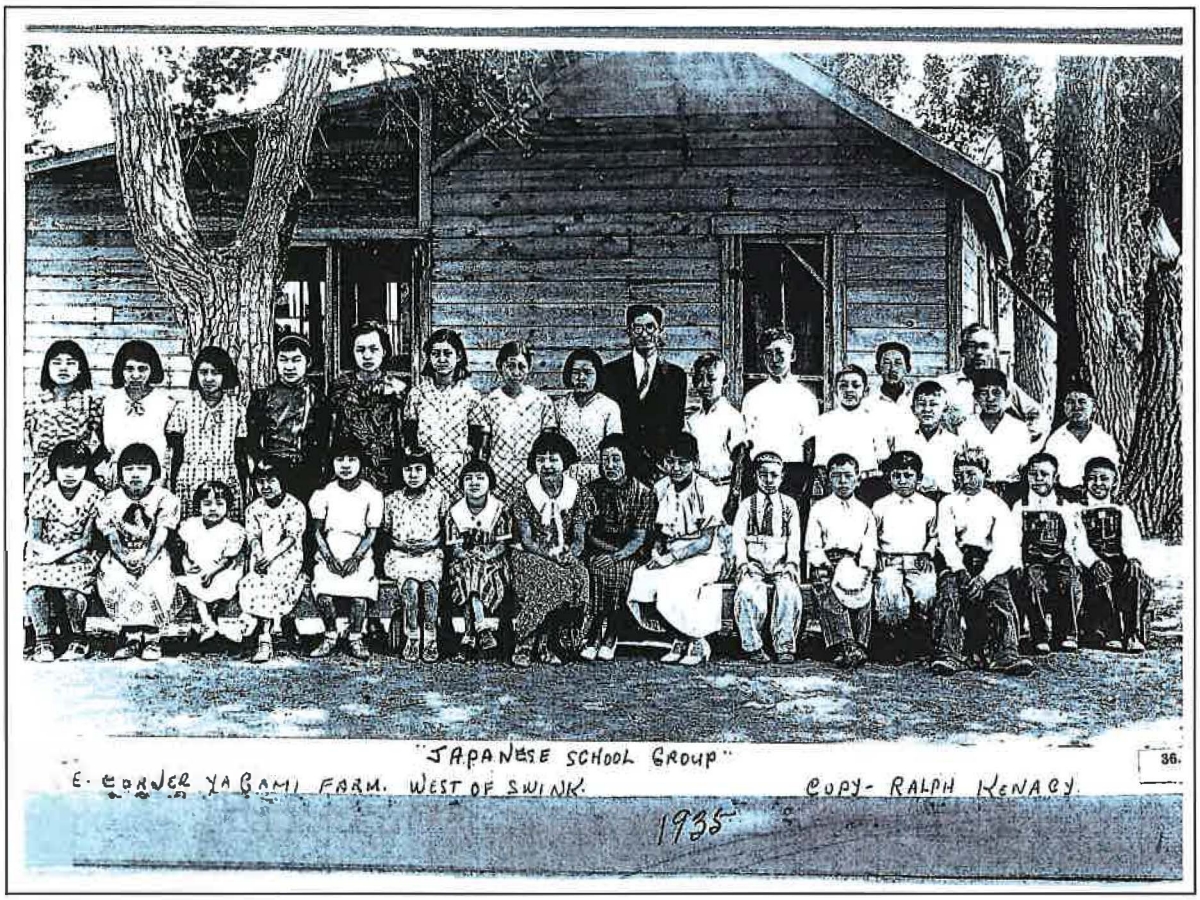

Figure 4. Japanese-American Summer School at the Yagami Farm in 1935.

Japanese-American children in the area also attended the Swink School (5OT1711) at least during the 1930s (see photo in Appendix B). Local residents remember that white children attended classes in that school on the main floor while Japanese ad Hispanic children were segregated to the basement.

Religion and Churches

Both Buddhism and Christianity played a role in the religious lives of Japanese-Americans in the community, and Gene Hirakata remembered that it was common for Japanese families to attend both Buddhist and Christian services. Bill Takeda claims that many Japanese-American families "borrowed the best of both worlds" when it came to religion.

Buddhism

The *Issei* who came into the Arkansas Valley originally were Buddhists. At first, Buddhist services were held in homes and in a Japanese School House. Later, a Buddhist priest would travel down from Denver once a month to hold services in a building in Swink that was owned by Japanese community members (Monkman 1962). The Buddhists' use of the building likely began sometime in the 1930s and continued into at least the 1960s. The building was sold by the Swink Buddhist Church in 2000.

Chuck Hanagan remembers that there was an elaborate shrine inside the building that housed the Buddhist church in Swink. Jerre Hirakata remembers going to the Buddhist church as a child not to attend services but to watch screenings of Japanese movies, especially Samurai films. He recalls that the building had a stage inside and that folding chairs were used for seating. His brother Gene Hirakata also remembers going to the church to watch movies.

Christianity

Clara Crosno was the first Christian to work with Japanese-Americans in the area, particularly in Rocky Ford. She served briefly as a missionary in Japan for the United Christian Missionary Society (UCMS) before arriving in Rocky Ford in 1924. Miss Crosno conducted her work with no pay except what the Japanese-American community could give her. One Christmas, Miss Crosno was gifted a Ford Model T which became known as "The Gospel Wagon." Miss Crosno held Sunday school classes, young people's meetings, English classes, and performed cooking and sewing. Her work with the Japanese-Americans grew at such a rate that the UCMS began paying her a salary. She stayed in Rocky Ford until 1932 when she married and moved to Cheyenne, Wyoming (FCC ca. 1961, Monkman 1962).

A figure prominent in the history of Japanese-Americans in Otero County is Reverend Eizo Sameshima Sakamoto. Reverend Sakamoto was born in Kagoshima-ken, Japan in 1909. He immigrated to the United States in 1924, graduating from high school in San Bernardino, California in 1931. He studied ministry at the University of Redlands in Redlands, California and graduated in 1941. He was working in that area when World War II broke out. Reverend Sakamoto was incarcerated in a Department of Justice-administered incarceration camp for "dangerous persons" in Santa Fe, New Mexico (Smithsonian Institution 2019b) from March through June of 1942. When he was released, he initially came to Rocky Ford but moved on to

the San Luis Valley where he worked on a friend's farm. In September of 1942, Reverend Sakamoto enrolled in the Iliff School of Theology in Denver, working with the Japanese community in the Denver area while he studied. He finished his studies in 1945, was ordained, and moved to Rocky Ford where he was sent by the UCMS to work among the Japanese-Americans in the Arkansas River Valley, aiding them in integrating into the Christian churches of their choice in the area. He regularly provided special services in Japanese for *Issei* community members. He also provided services once a month in Pueblo and in the San Luis Valley. In 1947, Reverend Sakamoto was installed as associate minister of the First Christian Church in Rocky Ford. In 1950, he was a sponsor for the creation of the southeastern Colorado chapter of the JACL. In 1952, after Congress passed the Walter-McCarran Act allowing all immigrants to attain United States citizenship, Reverend Sakamoto wrote and translated a booklet on American History and the Constitution in Japanese from which *Issei*, previously ineligible for citizenship, could study in preparation for the citizenship test. Reverend Sakamoto held evening classes at the Rocky Ford high school in 1953 to assist those studying for the test. Ninety-three people attended Reverend Sakamoto's classes, and 92 of those students received citizenship, as did Reverend Sakamoto. For his work helping *Issei* with their citizenship tests, Reverend Sakamoto was awarded the Americanism Award for Patriotic Service by the Daughters of the American Revolution in 1959 (Sakamoto ca. 1985).

Notably, the Rocky Ford Christian Church has had at least three Japanese-American ministers: Reverend James Sugioka (1942-1943), Reverend Unouro (1943), and Reverend Eizo Sakamoto (1969-1975) (Rocky Ford Christian Church ca. 1997).

Japanese-American Citizens League

In 1949 and 1950, several meetings were held to explore the possibility of creating a chapter of the Japanese-American Citizens League (JACL) in southeastern Colorado. In the post World War II climate, the need for such an organization began to seem like a good idea where it had not been deemed necessary before. Prior to World War II, the Japanese-American community in Otero County, and the Arkansas River Valley in general, had not felt that it was on the receiving end of much discrimination (Harada 1962).

After much disagreement and discussion at unknown locations regarding whether or not the formation of a JACL chapter would further separate the Japanese-American community from the community-at-large, 28 Japanese-Americans from within an 80-mile radius gathered at "Donk's Hall" (located unknown) and voted unanimously to organize an Arkansas Valley JACL chapter on April 4, 1950 (Harada 1962).

The chapter had three goals: "to encourage greater harmony among the people of Japanese descent [throughout] the valley… to promote, sponsor, and encourage programs, projects and activities which were designed to further good citizenship… [and] to offer moral

and financial support to the national organization to fulfill its slogan, "Better Americans In A Greater America" [through] collective voice, in a democratic way." The Arkansas Valley Chapter supported the national JACL in its efforts toward the passage of several bills by making phone calls and writing congressmen, assisted the *Issei* in obtaining their citizenships after 1952 and in voting for the first time, organized social functions such as a bowling league, picnics, and chow mein dinners, and contributed economically to community causes. The goal of the chapter was "for its members to become naturally accepted citizens as an integral part of [the] communities without reservation." In 1962, there were 96 regular and special members of the chapter (Harada 1962).

Bill Takeda remembers the Arkansas Valley JACL chapter as active and particularly remembers the group hosting picnics and playing games in the park. He recalls that the JACL promoted respect of the United States and living in the country, yet even with the JACL encouraging respect for American life and practices, Bill contends that most Japanese-American families in Otero County endeavored to also maintain their Japanese culture. Jerre Hirakata joined the JACL after it was formed and also remembers social activities, such as the picnics and the bowling league, as being the major function of the organization. Gene Hirakata was also a member, and in 1962, he was the second vice president of the chapter (Harada 1962).

Rocky Ford Cemetery

The Rocky Ford Cemetery, located southeast of town, includes a section that is dominated almost entirely by Japanese-American interments (Figure 5). The current project conducted an informal inventory of the graves in this section of the cemetery, and the information collected from that inventory is presented in table format in Appendix A.

Figure 5. Japanese-American headstone located in the Rocky Ford Cemetery.

WORLD WAR II

While Japanese-American members of the community relate that they did experience "some" racism and difficulty in the community as a result of being a minority ethnic group (Jerre Hirakata, Gene Hirakata), overall, the level of discrimination in the Arkansas River Valley was never viewed as extreme, especially in comparison to other parts of the country (Harada 1962). However, after the outbreak of World War II and particularly the bombing of Pearl Harbor on December 7, 1941, the atmosphere changed. Chuck Hanagan recalls a story conveyed to him by Mitsuo Yagami regarding the shifting of attitudes in the community during World War II: Mitsuo's father, Tamasaburo (who arrived in Otero County in the early 20th century), was walking down the street in Rocky Ford and was hit on the head from behind with no warning. Such blatant hostility had never been expressed before World War II broke out. Gene Hirakata also recalls that World War II changed things for the Japanese-Americans in the valley, even remembering that some valley residents who had been friends with Japanese-American families before the war became hostile due to the events of the war.

During World War II, around 600 Japanese-Americans resided in the Arkansas River Valley (Monkman 1962). The valley became home to some of the Japanese-American families who, to avoid being forcibly removed to incarceration camps, took advantage of the brief opportunity to "voluntarily" leave their homes in the designated "sensitive" areas for locations in the interior of the country. According to Jerre Hirakata, the Hirakatas took in some of their own extended family members from California during that time, providing their evictee relatives work and a place to live. After the war, the extended family members returned to California. By 1950, the number of Japanese-Americans living in the Arkansas River Valley had dropped to 450 (Monkman 1962).

The Amache incarceration facility was located less than 75 miles east of La Junta. While none of the Japanese-American residents of the Otero County area were forcibly removed from their homes, some local residents did know evictees incarcerated in Amache and would visit them in the camp. Gene Hirakata remembers visiting on weekends and eating at the camp with his family's incarcerated friends.

FAMILY HISTORIES

During the course of research for this project, a small number of family histories were made available to varying degrees, either through newspaper articles that had been printed by the *Rocky Ford Daily Gazette* or through the oral histories that were provided. Brief summaries of a few of those family histories are included below. Important to note, however, is that the histories of *all* other Japanese-American families are equally significant, and although not able to be included in this document simply due to restraints of time and availability, those stories also play an integral role in the history and making of the Japanese-American community in Otero County. A future phase of this project can add more family histories to the context.

Ashida

Except where otherwise noted, the following is synthesized from an article published in the *Rocky Ford Daily Gazette* by T.G. Swauger (1986a).

Eiroku Ashida came to the United States in 1906 at the age of around 16. He initially worked as a laborer, hand thinning beets, but eventually began share cropping. Eiroku married Toki on March 8, 1916. The couple had thirteen children over the course of 25 years: Sam, Hideo, Nobe, George, Rose, James, Hideko, Lucky, Judy, Kazu, Mary, and Henry. One boy died as a baby. Toki Ashida immigrated to the United States though Seattle in 1916. She was around 18 years old and was on the ship *Shidzuoka Maru* (FamilySearch 2019a). According to Census Records from 1940 and 1920, and corroborated by Jerre Hirakata, the Ashida family resided in Crowley.

The family struggled with language barriers. Eiroku's English was never as good as his children's, and he spoke just as much Spanish as he spoke English. Only the oldest children in the family truly spoke Japanese, partially as a result of the outbreak of World War II. Given the tense relationship between the United States and Japan during World War II, Eiroku wanted the children to focus on English. The language challenges made it difficult for father and children to communicate, and although she could understand English, Toki would respond to her children in Japanese as speaking English was always difficult for her. Daughter Mary in particular helped with the communications within the family as she spoke both Japanese and English.

Before World War II, the Ashida family, along with other Japanese-American families in the area, would celebrate Emperor Hirohito's birthday each year. When the war started, that tradition stopped. The Ashida family also practiced many traditions from Japan, such as celebrating the New Year with Japanese customs, including eating *mochi* and *sushi*.

Eiroku's children, particularly Henry, George, and Lucky, remembered him fondly as an avid farmer who loved the land and loved what he did.

Hirakata-Kumagai

Unless otherwise noted, the following is synthesized from oral histories provided by Gene Hirakata and Jerre Hirakata.

Tatsunosuke Hirakata and his son Keiji Hirakata came to the United States from Fukushima, Japan around 1910, arriving in Seattle. Tatsunosuke's wife and the other children all presumably remained in Fukushima, Japan. Tatsunosuke and Keiji worked on the railroad and then came to Rocky Ford where they began farming melons. They established Hirakata Farms in 1915. Tatsunosuke never returned to Japan, but Keiji did make one trip back as an adult to visit family. The family had Hispanic farm hands, and Keiji spoke Spanish. Keiji never had a formal farm market, but peddlers would come by the farm to pick up flats that would be taken to the railroad for shipping.

Keiji married Toki Kumagai who was raised at McClave in Bent County. She was 17 when they married. Toki's mother died about two weeks after giving birth to her ninth child, Suiko (Sue). Suiko was cared for by a family friend until Toki and Keiji married after which she was raised by Toki and Keiji. Keiji and Toki had six of their own children: Tatsuko, Gene, Franklin, Jerre, and two other children that passed away. Currently, Tatsuko is in her 90s and living in Mitchell, Nebraska. Franklin passed away in 2011, and Gene passed away in 2019. Keiji and Toki were Christians.

Colonel Suiko Kumagai, Toki's sister, spent 28 years in the army and was a nationally recognized for her work as an army nurse. Suiko was living in Hawai'i when she retired from

the military, and at that time she moved back to Colorado to be close to her sister Toki. Suiko never married or had any children.

During World War II, the Hirakatas hosted Toki's other sister (name unknown), her husband, and their children who had "voluntarily" evacuated from their California home after the issuance of Executive Order 9066. The extended family members lived and worked on the farm until the war was over, and they returned to California. Jerre also remembers their family hosting another California family, the Shojis, during that time.

Gene Hirakata served in the Army during the Korean War, and he visited Japan briefly while he was in the Army. Gene was stationed guarding prisoners of war when the time came for him to leave the military. He had reached the rank of Corporal when he left. Gene married Sachiko Harada, who grew up near Rocky Ford. Her family worked on the Center Ranch at the American Crystal Sugar Factory on Highway 71. Gene and Sachiko had three children: Donna, Carolyn "Cookie", and Glen. Gene passed away on April 15, 2019.

Jerre and Gene took over the family farming operation from their father, and now their sons, Michael and Glen, are operating the farm, which is still running strong after over 100 years of operation.

Takeda

The following is a synthesis of information provided in the oral history given by Bill (Kensi) Takeda.

Bill Takeda's father's family emigrated from Japan. They came through Vancouver and took the train to Rocky Ford. Bill's aunt came as a "picture bride." Bill's grandfather learned to speak Spanish before he spoke English. Bill's father and uncle were around 10 and 11 when they came to America. They began their farming work at the Center Ranch on Highway 71 and continued in farming after that.

Growing up, Bill (born in 1945) attended the Japanese-American summer school at the American Crystal Sugar Factory on Highway 71 (5OT1705). He also worked on the family farm growing cash crops such as melons, sugar beets (which were the most expensive to grow and process), tomatoes, onions, corn, and other rotation crops. His father depended on onion farming more than anything else. He remembers many canneries in Otero County.

After the passage of the Water-McCarran Act in 1952, Bill's father gained his citizenship. Bill remembers his father waving an American flag and saying "now I can vote!" His father never missed an election after he became a citizen.

Bill served in the United States Army during Vietnam, although his father did not want him to go. Bill was studying biological sciences and had completed his sophomore year when he signed up for Officer Candidate School (OCS) artillery training. He attended training at Fort Ord in California before he was assigned to infantry OCS. His training was rigorous, and he was only one of 90 to earn a commission. In Vietnam, he joined the 101st Airborne as a platoon leader. Bill remembers that it was difficult to be of Asian ancestry and in the Army; others would ask what "side he was on." Bill was wounded in the war and suffers from Agent Orange-related diabetes. He went in to the Army in 1968 and was released in 1971.

Yagami

Except where otherwise noted, the following is synthesized from an article published in the *Rocky Ford Daily Gazette* by T.G. Swauger (1986c) and from the oral history provided by lifelong Yagami family friend Chuck Hanagan.

Tamasaburo Yagami, born March 18, 1885, came to the United States without a passport. Rather than entering the country through the west coast, as most Japanese immigrants of the late 19th and early 20th centuries did, he came through Mexico with four other young Japanese men. They walked to Nogales, Arizona where they boarded a train for La Junta. He came to southeastern Colorado to work on the railroad but switched to working at the Holly Sugar factory in Swink and later working on a farm.

Matsuo Ito Yagami, born December 20, 1893, came to the United States as a picture bride, the arranged marriage between herself and Tamasaburo coordinated by their families in Japan. Despite never having met and residing in different counties at the time, Tamasaburo and Matsuo were married in Japan in 1917, the union simply registered by their families with the government. Matsuo then made the journey to the United States to meet her new husband, arriving in San Francisco in a traditional *kimono*. Tamasaburo could not afford to make the trip to meet her in San Francisco, instead, sending someone to escort her to Denver and then paying for her to take the train from Denver to La Junta. When Matsuo arrived in La Junta in April of 1918 and looked upon her new husband in person for the first time, she initially refused to get off the train. Tamasaburo was dressed in dirty clothes, "trying to brush the grey out of his hair…and it wouldn't go away." Mastuo did not think Tamasaburo looked like the photo he sent to Japan during the marriage arrangement. Tamasaburo eventually convinced Mastuo to stay, perhaps partially persuading his new bride to remain by buying her a Studebaker touring car as a wedding gift.

Matsuo was a devout Buddhist, always endeavoring to teach her children to follow the faith. Tamasaburo was a Shintoist, though was not strictly devout. According to census records

from 1940, Tamasaburo and Matsuo had six children: Chitsuko, Mitsuo, Mary, Alice, Sadao, and Amyko (FamilySearch 2019b).

The Yagami family distilled *sake* at home during Prohibition in the 1920s, making the rice wine in 20-gallon crocks. The entire family, including the children, was involved in the production of the then-illicit drink, the children even helping hide evidence of the operation when the law came calling.

Tamasaburo bought the family farm in 1944, and the Yagami family continued to provide the community with produce for years to follow. Mary took over the farm and worked it by herself, an unusual practice for any farmer but especially for a woman at the time. Mary ran the produce stand on Highway 50, known as Mary's Stand (5OT1707), which has become an institution in the area (Figure 6). Locals contend that Mary's Stand is one of the longest-running, if not *the* longest-running, produce stand in operation in the Arkansas River Valley. Mary never married but took care of the farm, the stand, and her parents as they aged. Chuck Hanagan does not remember Mary living anywhere except in the house where she grew up on the farm.

Figure 6. Mary Yagami's Farm Market (5OT1707) located on Highway 50 circa 1960. Standing from left, Rose Gonzales, Matsuo Yagami, Mary Yagami, Becky Grasmick, Jimmy Coonfield. Seated from left, Mitzi Yagami, Toni Yagami (daughters of Mitsuo and Yamako Yagami).

By the late 1970s and into the 1980s, part of the Yagami family farm had been sold off, and Mary got to the point where she struggled to continue performing farm work. However, she still wanted to keep the produce stand running. The Hanagans would provide her with a couple of crates of melons, and Mary's longtime best friend, Diego from El Paso, who was a hired hand at the Hanagan Farm, would go to Mary's to help her hoe and pick. She was able to come up with just enough produce to keep the stand open. When Mary's health was declining and she could no longer run her farm or the stand, the Yagamis approached the Hanagans directly, asking if they would buy the regionally iconic stand. The Yagamis wanted the Hanagans to have the stand if they wanted it, and today the Hanagans do run the stand. Officially, it is now called Hanagan's Farm Market, but the Hanagans have left the original Yagami signage on the structure. Although Mary passed away on December 1, 2002, Chuck avows that "it'll never not be Mary's." Chuck asserts that up to four generations of locals and travelers have stopped at Mary's Stand over the years. Travelers heading west to the mountains from plains states stopped at Mary's Stand as children with their parents, and now those former children are stopping at the stand with *their* grandchildren.

Mitsuo Yagami married Yamako "Yam" Murakami who was born in Sherwood, Oregon to Yae Goto and Shuichi Murakami (Ford-Ustick Funeral Home 2016). Chuck Hanagan recalls Yam sharing the story of her time in the Minidoku incarceration camp in Idaho, where her family was sent after the issuance of Executive Order 9066. Yam recalled that she and her sister played baseball or softball in the camp and that they could always beat the boys. She also recounted how they had worked peeling tomatoes in the camp seven days a week. Tomatoes would be brought in to the camp, steamed, and then peeled. After being released from the camp, Yam came to the Rocky Ford area on a visit with her family and some friends from western Colorado. Yam met Mitsuo during that trip, and the two corresponded over some time until Yam eventually moved to the area and the two got married. Mistuo and Yam had two children together, Mitzi and Toni.

Mitsuo raised a large amount of produce for Mary's Stand on farmland that he rented. To supplement his farming work, he also drove bus for the Swink School. Chuck Hanagan asserts that at one point in time, everyone rode the bus with Mitsuo, particularly because he drove all of the athletic events. Chuck remembers Mitsuo as being "a lot of fun." He recalls a time around 1970 when, after a few years of poor snowfall over the winters, the area finally received a substantial snow. Mitsuo and Yam, who owned snowmobiles, knocked on the Hanagans' door at two o'clock in the morning out of sheer excitement over the good snow, simply wanting to give their neighbors rides on their snowmobiles. Chuck also remembers Mitsuo playing practical jokes, such as planting cherry bombs, on his bus. Yam worked as an aide at the Swink School, but, like Mary, she also worked on the farm, picking, throwing, and hauling melons alongside the men, an activity her father did not always approve of for a woman. The guestbook associated with Yam's obituary indicates that she was well-loved by her Swink community, especially

through her connections at the Swink School where she worked for many years before retiring in 1988 (Ford-Ustick Funeral Home 2016). Mitsuo passed away on December 12, 1990, and Yam passed away on January 12, 2016. Both are buried in the cemetery in Rocky Ford.

The Hanagan family is in possession of many personal items and photographs from the Yagami family.

CONCLUSION

The current project was an attempt to make the history of Japanese-Americans in Otero County better known since many people tend to assume that any Japanese-Americans in southeastern Colorado were incarcerated at the Granada Relocation Center (Amache) during WWII or are descendants of those individuals. However, Japanese-Americans have lived and worked in this part of the state since at least the turn of the last century, as this historic context documents. Also as part of this project, we documented six related sites, one archaeological, and five historical buildings associated the Japanese-American population; these are documented in the companion survey report associated with this context (Krasnow 2019).

Over the course of this project-- and coincidently, especially near the end of it-- we discovered possible new sources of information (e.g., the Japanese American Resource Center in Denver [www.facebook.com/JARCColorado] and the Tri-State Buddhist Temple, among others), and additional people who are interested in contributing oral histories. We heartily recommend a future phase for this project in order to create the most complete regional history possible, and document important events and stories that have been underrepresented in the historic record.

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APPENDIX A

Japanese-American Section of the Rocky Ford Cemetery

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Japanese-Americans interred at the Rocky Ford Cemetery

Block #	Row	Headstone # (from N to S)	Name on Headstone	Dates on Headstone	Other Writing on Headstone	Notes
21	A	1	Katsu Kasahara	1880 - 1918		Japanese Kanji on headstone; headstone is leaning and needs to be straightened
21	A	2	Toku Isoshima	1875 - 1932		
21	A	3	D. Isoshima	1877 - 1918		Japanese Kanji on headstone; there are bell towers on headstone ; headstone is leaning and needs to be straightened
21	A	4	Jay Himeno			Japanese Kanji on headstone; headstone leaning and needs to be cleaned
21	A	5	Y. Yoneda			Japanese Kanji on headstone; headstone leaning and needs to be cleaned
21	A	6	S. Murakami			Japanese Kanji on headstone
21	A	7	Owchi			Japanese Kanji on headstone; headstone not fully supported any more
21	A	8	Yoshida			Japanese Kanji on headstone; headstone's base uneven & headstone needs to be cleaned
21	A	9	N. Motosaka			Japanese Kanji on headstone; headstone leaning and needs to be cleaned
21	A	10	T. Maruyama			Japanese Kanji on headstone
21	A	11	Toraji Maruyama	1878 - 1984		
21	A	12	Seiri Momeda	1920 -1945	"Son"	
21	A	13	Jeannie H Hiraki Judy H Hiraki	Jun 21, 1921 Jan 5, 2004 Feb 4, 1924		2 burials, 1 headstone
21	A	14	Shiyobei Shireishi	1886 - 1965	Dad	Japanese Kanji on headstone
21	A	15	Kansaka Hada Tama Hada	1878 - 1940 1876 - 1951	Husband Wife	2 burials, 1 headstone; Japanese Kanji on headstone
21	A	16	Qichi Tomosuye	1881 - 1954		Japanese Kanji on headstone
21	A	17	Roger James Hiraki	1954 - 1955	Son	
21	A	18	Fumiko Hiraki	1923 - 1941		Japanese Kanji on headstone

Block #	Row	Headstone # (from N to S)	Name on Headstone	Dates on Headstone	Other Writing on Headstone	Notes
21	A	19	Kanichi Hiraki Masuyo Hiraki	1887 - 1972 1900 - 1993	Father Mother	2 burials, 1 headstone; Japanese Kanji on headstone
21	A	20	James M Saiki	Dec 8, 1908 Aug 25, 1961		
21	A	21	Jon E. Marayama	Apr 7, 1951 Sep 4, 1964	Son	Scout logo on headstone
21	A	22	Shuichi Fujishiro Shizuko Fujishiro	1915 - 1993 1918 - 2015		2 burials, 1 headstone; Christian cross engraved on headstone
21	A	23	Akiyo Mameda	Jun 22, 1923 Nov 1, 1986		
21	A	24	Keitaro Mameda Mitsu Mameda	1883 - 1973 1896 - 1982	Father Mother	2 burials, 1 headstone
21	A	25	Kazuyoshi Hasui Kinuye Hasui	1894 - 1978 1900 - 1991	Father Mother	2 burials, 1 headstone; Japanese Kanji on headstone
21	A	26	David Yukio Takagishi Hideko Mameda Takagishi	Oct 20 1939 Nov 2, 1998 Apr 30, 1939		2 burials, 1 headstone
21	A	27	Evelyn Akiko Hiraki	Jul 10, 1929 Sep 7, 2010		
21	A	28	John Noboru Maruyama Pat A. Maruyama	Jun 24, 1919 Mar 22, 2008 Aug 29, 1931		2 burials, 1 headstone
21	A	29	Seido A Mameda Masako Mameda	May 6, 1924 Oct 3, 1999 Aug 19, 1927 Dec 13, 2008		2 burials, 1 headstone
21	AA	1	Setsuko Hadu	Dec 28, 1926		
21	AA	2	Kayoko Maruyama	May 4, 1921 Dec 24, 2002		
21	AA	3	Frank Shiraishi	1926 - 1991		
21	AA	4	"Great grandson" Zachary Kenichi Hasui	Sep 25, 1994		
21	AA	5	James Noboru Hasui	Jan 28, 1927 Apr 19, 2008		
21	B	1	Baby Harada	Feb 20, 1921	Age 1 day	
21	B	2	Takeo Maruyama	1920		
21	B	3	Baby Yoshiye Matsumoto	Nov 1919 Aug 1920		
21	B	4	Tatsuharu U. Endow Masaharu Endow	Aug 29, 1923 Dec 12, 1921		2 burials, 1 headstone

Block #	Row	Headstone # (from N to S)	Name on Headstone	Dates on Headstone	Other Writing on Headstone	Notes
21	B	5	Baby Harada	Oct 28, 1918		
21	B	6	Baby Boy Masuda	May 3, 1921		
21	B	7	Kiyoko Nakata			Japanese Kanji on headstone
21	B	8	Unk			Japanese Kanji only on headstone
21	B	9	Mika Kishimoto			Japanese Kanji on headstone
21	B	10	Baby Girl Masuda	Mar 15, 1923		
21	B	11	Unk			Japanese Kanji only on headstone. Lamb on headstone
21	B	12	Unk			Japanese Kanji only on headstone
21	B2	1	K. Tanabe	Dec 10, 1933 Jan 17, 1935		These 2 headstones were west of Row B, Graves 11 & 12, and east of Row C
21	B2	2	D. Watanabe	1870 - 1934	Kanji above name & date	
21	B	13	Tsuta Uyemura	1894 - 1932		Japanese Kanji on headstone
21	B	14	K. Uyemura	1924 - 1926		Japanese Kanji on headstone
21	B	15	Roy Asakawa	Jan 23, 1923 May 18, 1926		
21	B	16	S. Fujimori			Japanese Kanji on headstone
21	B	17	Taeko Udo	1926 - 1928		Japanese Kanji on headstone
21	B	18	Eiko Hirakata	1929	Sister of Gene & Jerre	
21	B	19	Baby Hirakata	1931 - 1933	Sister of Jerre	Grave east of grave B18, between Rows A & B
21	B	20	Bobby Nagamoto	1931		
21	B	21	Kikuno Shiraishi	1894 - 1947	Mom	
21	B	22	K. Shiraishi	1931 - 1933	Baby	Located at bottom (east of) grave B21
21	B	23	Mitsuye Sato Tetsuro Sato	1916 - 1948 1905 - 1982		2 burials, 1 headstone
21	B	24	Tom Kaoru Momoi	Nov 28, 1927 Apr 8 2016		
21	B	25	G. Kosaka	Aug 7, 1949		Japanese Kanji on headstone
21	B	26	Sotaro Kora	Nov 24, 1874 Dec 31, 1957		Japanese Kanji on headstone; Playing cards at top of headstone

Block #	Row	Headstone # (from N to S)	Name on Headstone	Dates on Headstone	Other Writing on Headstone	Notes
21	B	27	Minosuke Momoi Shimo Momoi	1880 - 1958 1896 - 2001		2 burials, 1 headstone
21	B	28	Jerald Ray Wyeno	May 20 May 21 1959		
21	B	29	Gregory Alan Hiraki	Mar 30, 1965 Oct 8, 1966		
21	B	30	Sumiye Hiraki George Yukata Hiraki	Oct 17, 1934 Nov 14, 1926 - May 22, 2004		Sumiye still alive in Spring 2019
21	B	31	George Wyeno Toku Wyeno	1880 - 1968 1902 - 2000		2 burials, 1 headstone
21	B	32	Yoshiko Mameda Togashi Hachiro John Togashi	Aug 28, 1926 - May 10, 2015 Apr 22, 1925 - Apr 2, 2001		2 burials, 1 headstone; footstone indicates H. John was an Army S. Sgt during WWII & earned a Purple Heart
21	B	33	Frank K Tanabe Nobuko Tanabe	1906 - 2002 1913 - 1990		2 burials, 1 headstone
21	B	34	Harry H. Tanabe	1930 - 2004		
21	B	35	Miyoko Goto	Apr 27, 1923 June 15, 2011		Artwork on headstone: crossed scrabble tiles read LOVE | GOD
21	B	36	Ichiro Suto Peggy Suto	Feb 14, 1925 Feb 13, 2017; June 29, 1939		2 burials, 1 headstone; Peggy still living Spring 2019
21	B	37	"Stan" Stanley Ken Hasui	May 14, 1942 Nov 24, 2006		
21	C	1	Iharu Ota	Born 1898 Died Dec 3, 1918		Japanese Kanji on headstone
21	C	2	Mary Daughter of I & Y Uyeno	Jun 27, 1928 Jun 13, 1930		
21	C	3	Yoneko Uyeno	1924 - 1947		Japanese Kanji on headstone
21	C	4	Y. Hayashi			Japanese Kanji on headstone
21	C	5	Baby Yeiko Helene Kusuno	Sep 26, 1932 May 23, 1933		
21	C	6	Eitaro Kusuno Ayako Kusuno	Apr 8 1902 Jun 8, 1965 Jul 22, 1915 Sep 15, 1993		2 burials, 1 headstone; Japanese Kanji on headstone
21	D	1	Maruyama			Main headstone presumed to be associated with headstones D1a and D1b below

Block #	Row	Headstone # (from N to S)	Name on Headstone	Dates on Headstone	Other Writing on Headstone	Notes
21	D	1a	Eljiro Maruyama	1890 - 1920		Japanese Kanji on headstone; with gravestone below (D1b)
21	D	1b	Hideo Harry Kenji Kenneth	Mar 24, 1935 Jul 28, 1935 Mar 23, 1946 Nov 23 1946		Japanese Kanji on headstone; located with headstone D1a, above
21	D	2	S. Nagano			Japanese Kanji on headstone
21	D	3a	Moritoku Nogono			
		3b	Baby Tom Musishimo	Oct 27, 1927 Jun 24, 1929		
21	D	4	T. Mugishima			Japanese Kanji on headstone
21	D	5	Yanagi		Front: "The Meek, The Merciful, The Peace Maker" Back: "For Yet A Very Little While He That Cometh Shall Come and Shall Not Tarry"	Tallest headstone in the Japanese-American section of cemetery
21	D	6	C. Konno Yanagi	1869 - 1933		Japanese Kanji on headstone
21	D	7	K. Saito Yanagi	May 3, 1877 Mar 29, 1923		Japanese Kanji on headstone
21	D	8	Writing on headstone entirely in Japanese Kanji			May be associated with headstones D9 & D10 below (the Inamoto graves)
21	D	9	Y. Inamoto	Nov 28, 1891 Apr 25, 1932		Japanese Kanji on headstone
21	D	10	S. Inamoto	Apr 20, 1877 Mar 1, 1926		Japanese Kanji on headstone
21	D	11	Nishimura	1924 - 1928		Large family marker
21	D	11a	Bobby K.	1908 - 1910		These smaller headstones are all behind the larger marker.
21	D	11b	George M. Harry S.	1916 1918		
21	D	11c	Writing on headstone entirely in Japanese Kanji			
21	D	11d	Shizu D.	1885 - 1965	Mother	These smaller headstones are all in front of the larger marker.
21	D	11e	Sam S.	1868 - 1934	Father	
21	D	11f	Yone E.	1907 - 1935		

Block #	Row	Headstone # (from N to S)	Name on Headstone	Dates on Headstone	Other Writing on Headstone	Notes
21	D	12	Nakamoto			Japanese Kanji on headstone
21	D	13	Nakamoto			Japanese Kanji on headstone
21	D	14	Matsuye Konishi	May 19, 1894 May 19, 1980		
21	D	15	E. Inaba	1874 - 1936		
21	D	16	Otsuki			Japanese Kanji on headstone
21	D	17	T. Otsuki			Japanese Kanji on headstone
21	D	18	G. Hirata	1880 - 1942		Japanese Kanji on headstone
21	D	19	H. Kono			Japanese Kanji on headstone
21	D	20	Sunao Tashiro	1897 - 1947		Japanese Kanji on headstone
21	D	21	Suehiko Tashiro	1879 - 1952		Japanese Kanji on headstone
21	D	22	Michiko Takeda Mary Takeda	Apr 12, 1937 Dec 23, 1943 Jun 1, 1914 Feb 18, 1998		2 burials, 1 headstone
21	D	23	Katsuki Gou	1884 - 1945		Japanese Kanji on headstone
21	D	24	Toshiko Kido Wyeno Joe M. Kido Wyeno	Mar 26, 1926 May 24, 2012 Sep 17, 1924	Married Dec 20, 1949	1 headstone; Joe may still be living
21	D	25	Yai Uyeno Isajiro Uyeno	1894 - 1971 1884 - 1971		2 burials, 1 headstone; Japanese Kanji on headstone
21	D	26	Mary Tsugiye Hiraga	Dec 8, 1922	23rd Psalm	
21	D	27	Y. Masuda	1883 - 1967 1890 - 1984		2 burials, 1 headstone; Japanese Kanji on headstone
21	D	28	Tetsuzo Uyemura Sachio Uyemura	1887 - 1971 1916 - 1981		2 burials, 1 headstone
21	D	29	Kinoe Maruyama Sam S. Maruyama	1898 - 1979 1888 - 1970		2 burials, 1 headstone
21	D	30	Alice Toshiko Nakamoto Raymond Choye Nakamoto	Mar 8, 1916 Feb 16, 2004 Oct 10, 1912 Jan 21, 1976		
21	D	31	George Yoshiaki Fujimoto	Nov 24, 1920 Nov. 29, 1978		

Block #	Row	Headstone # (from N to S)	Name on Headstone	Dates on Headstone	Other Writing on Headstone	Notes
21	D	32	Thomas Akira Fujimoto	Dec 9, 1923 Aug 10, 2013	Co C. 100BA 442 ND Regt.	
21	D	33	George Musuo Ushiyama Aki Eva Ushiyama	Feb 14, 1918 Mar 1, 1996 Aug 24, 1924 May 23, 2017	Veteran	
21	D	34	Suiko D. Kumagai	Jan 23, 1920 Mar 5, 2017	Colonel U.S. Army Retired	Bronze plaque on back reads, "Col US Army, Bronze Star Army Commendation"
21	D	35	"Koji" Franklin Hirakata	Feb 19, 1930 Jun 18, 2011	Veteran / Cpl US Army Korea	
21	E	1	Niwano Miyako Otosaku Miyako	1891 - 1973 1871 - 1929		2 burials, 1 headstone; this grave lines up with Matsuye Konishi (grave D14) to the east
21	E	2	Frank Kazuo Miyako Helen Haruko Miyako	1915 -2004 1919 - 1988		2 burials, 1 headstone
21	E	3	Tomo Kido	1878 - 1940		
21	E	4	Sakuhei Kido	1870 - 1931		
21	E	5	S. Kido	1873 - 1932		Japanese Kanji on headstone
21	E	6	Mary Nobuko Sonoda	1921 - 1938		Japanese Kanji on headstone
21	E	7	George T. Sonoda	1914 - 1932		Japanese Kanji on headstone
21	E	8	Michiko Yakgami	1930 - 1932		Japanese Kanji on headstone
21	E	9	I. Chikushi	1876 - 1935		
21	E	10	Yoshino Fujimoto Genbei Fujimoto	Jun 23, 1902 Jun 2, 1981 Aug 28, 1884 Oct 31, 1941		2 burials, 1 headstone
21	E	11	Kyonoshin Akimoto	1867 - 1942		
21	E	12	Yasutaro Masuda	1869 - 1944		Japanese Kanji on headstone
21	E	13	H. Sakano			Japanese Kanji on headstone
21	E	14	Tatsunosuke Hirakata	1870 - 1947		Japanese Kanji on headstone
21	E	15	Toyo Mugishima Chogoro Mugishima	1893 - 1968 1891 - 1960		2 burials, 1 headstone; Japanese Kanji on headstone

Block #	Row	Headstone # (from N to S)	Name on Headstone	Dates on Headstone	Other Writing on Headstone	Notes
21	E	16	Sadakichi Harada Tami Harada	Feb 12, 1889 Sep 4, 1962		2 burials, 1 headstone
21	E	17	Kichisuke Takeda	Jan 15, 1901 Oct 2, 1970		
21	E	18	Mary Yagami	Dec 20, 1920 Dec 1, 2002		
21	E	19	Matsu Yagami Tamasaburo Yagami	Dec 20, 1893 Sep 14, 1978 March 18, 1885 Aug 1, 1964		Japanese Kanji on headstone
21	E	20	Tamiye Nakayama Otomatsu Nakayama	1895 - 1978 1883 - 1970		2 burials, 1 headstone ; one of the urns on the side has broken off
21	E	21	Den Suto Kunikichi Suto	1897 - 1969 1884 - 1976		2 burials, 1 headstone
21	E	22	Amy Konishi Henry H. Konishi	Nov 3, 1925 Apr 27, 2016 Nov 24, 1919 Jan 8, 2001	"Loving Wife and Mother" "Tec 5 US Army"	2 burials, 1 headstone; engraved artwork is 2 wedding bands and "July 2, 1945"
21	E	23	Hattie Nakayama Tom Nakayama	1924 - 1999 1920 - 2000		2 burials, 1 headstone
21	E	24	Toki Hirakata Keiji Hirakata	Oct 29, 1906 Dec 21, 2002 Oct 5, 1897 Aug 30, 1989		2 burials, 1 headstone
21	E	25	Yamako Yagam Mitsuo Yagami	May 31, 1920 Jan 12, 2016 Jun 28, 1923 Dec 12, 1990		2 burials, 1 headstone
22	F	1	S. Ogino	1887 (or '67?) - 1918		Japanese Kanji on headstone / headstone is tilting hard to the east
22	F	2	Saichi Arita			Japanese Kanji on headstone
22	F	3	I. Tamura	1876 - 1940		Japanese Kanji on headstone
22	F	4	Fuji Tamura	1895 - 1953		Japanese Kanji on headstone
22	F	5	Mrs. S. Iwashita			Japanese Kanji on headstone / headstone is tilting hard to the east
22	F	6	Shima Uyehara	1900 - 1920		Japanese Kanji on headstone

Block #	Row	Headstone # (from N to S)	Name on Headstone	Dates on Headstone	Other Writing on Headstone	Notes
22	F	7	Yoshi Uyehara	1897 - 1920		Japanese Kanji on headstone / headstone is tilting hard to the east
22	F	8	G. Tarusa	1878 - 1921		
22	F	9	O. Nakagawa	1882 - 1922		
22	F	10	Mrs. Y. Orii	Feb 18, 1895 Oct 8, 1924		Japanese Kanji on headstone
22	F	11	Hatsuzo Furushiro Yotsu Furushiro	1879 - 1968 1893 - 1924		2 burials, 1 headstone
22	F	12	Matujiro Inouye	1868 - 1930		
14	G	1	S. Yazawa	1884 - 1915		Japanese Kanji on headstone
14	G	2	S. Momoi	Died Sept 18 1921		Japanese Kanji on headstone
14	G	3	Joe Momoi	Mar 3, 1912 May 10, 1934		Japanese Kanji on headstone
14	G	4	Ayako Momoi	Nov. 23, 1915 Jul 24, 1916		
14	G	5	Frank S. Ohara	1888 - 1916		Japanese Kanji on headstone
14	H	1	Non-Japanese headstone			
14	H	2	Non-Japanese headstone			
14	H	3	K. Takehara			Japanese Kanji on headstone
14	H	4	George Nagaharu Doboshi	Born May 30, 1889 Died Sept 7, 1917		Japanese Kanji on headstone; headstone leaning badly
14	H	5	K. Iwasaki	1873 - 1918		Japanese Kanji on headstone

There are Japanese-American graves clustered in three blocks in the SE corner of the Rocky Ford Cemetery. There are 5.5 rows in Block 21, labeled A-E, from east to west. Rows A and AA (a short row) are easternmost, Row E is westernmost; Row C is a short one at the north end of Block 21, between Rows B & D. Grave numbering increases from north to south. North of block 21, there is a partial row of Japanese graves (Row F) in the NE corner of Block 22. There are two partial rows of Japanese graves (Row G [east] & Row H [west]) in the SW corner of Block 14, north of Block 21. The Japanese graves in Block 14 are listed here south to north, with dozens of non-Japanese headstones in the same two rows, to the north. All rows are oriented N/S. The row numbering in this table is arbitrary and established for this project only.

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APPENDIX B

Historic Photographs

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Hirakata farms likely circa 1930. Photo courtesy of Jerre Hirakata.

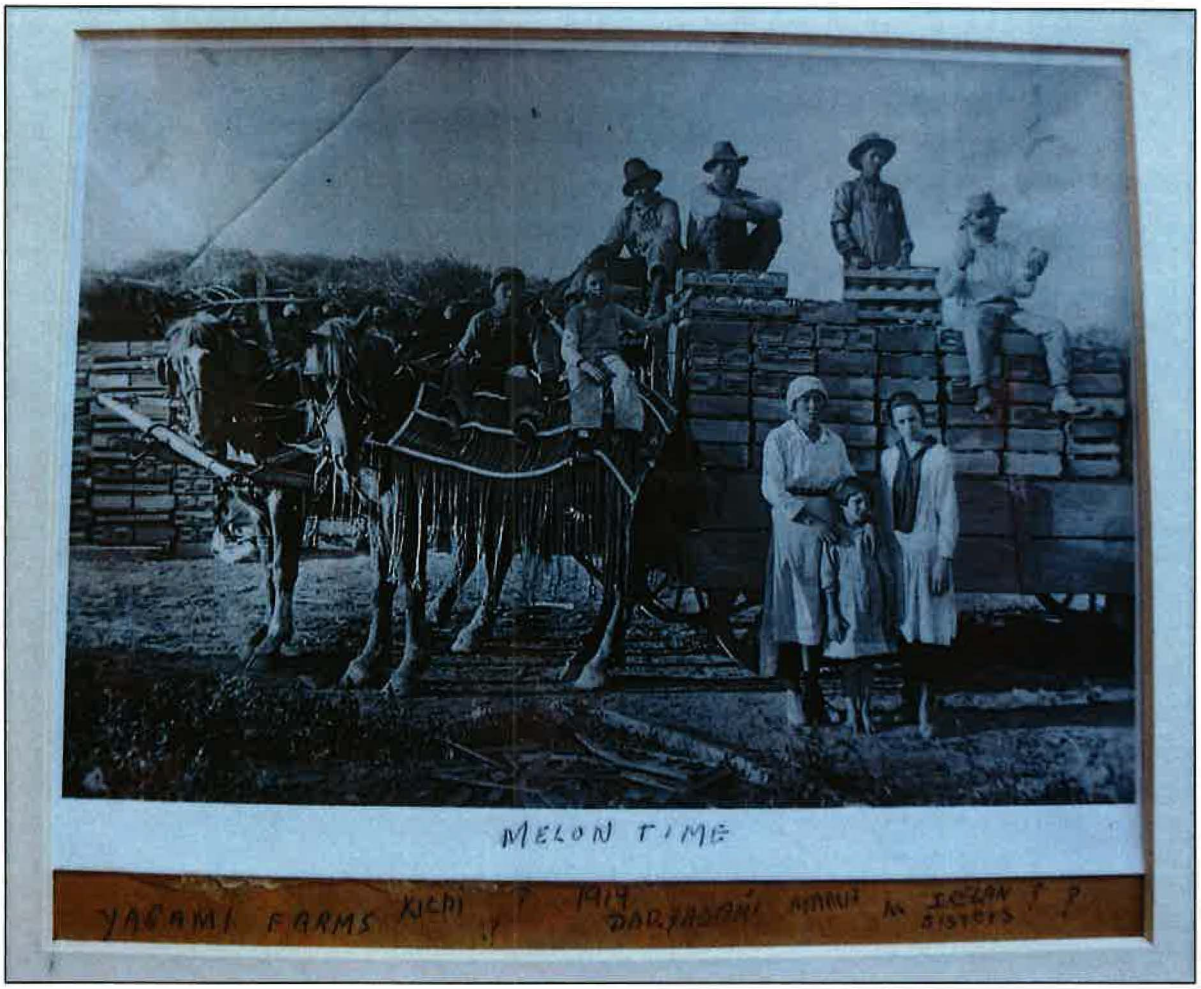
Cookie, Glenn, and Donna Hirakata posing with melons. Photo courtesy of Jerre Hirakata.

Colonel Suiko Kumagai in her military uniform. Date unknown. Photo courtesy of Jerre Hirakata.

Tamiye Nakayama at age 19, circa 1914. Photo courtesy of Amy Nakayama Konishi.

Tamiye and Otomatsu Nakayama circa 1915. Photo courtesy of Amy Nakayama Konishi.

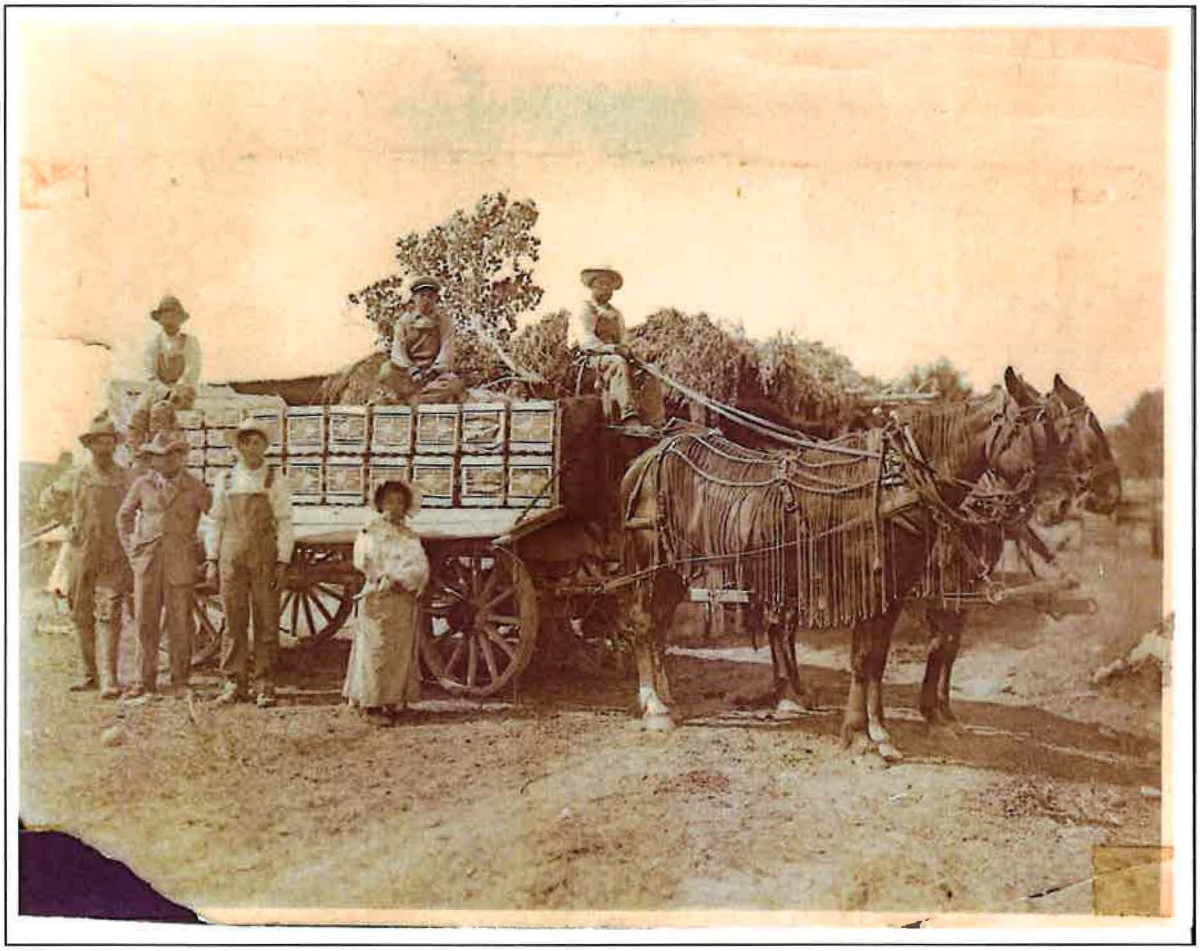
From right, Tamiye Nakayama, Otomatsu Nakayama, and Otomatsu's unidentified brother and sister-in-law. Date unknown. Photo courtesy of Amy Nakayama Konishi.



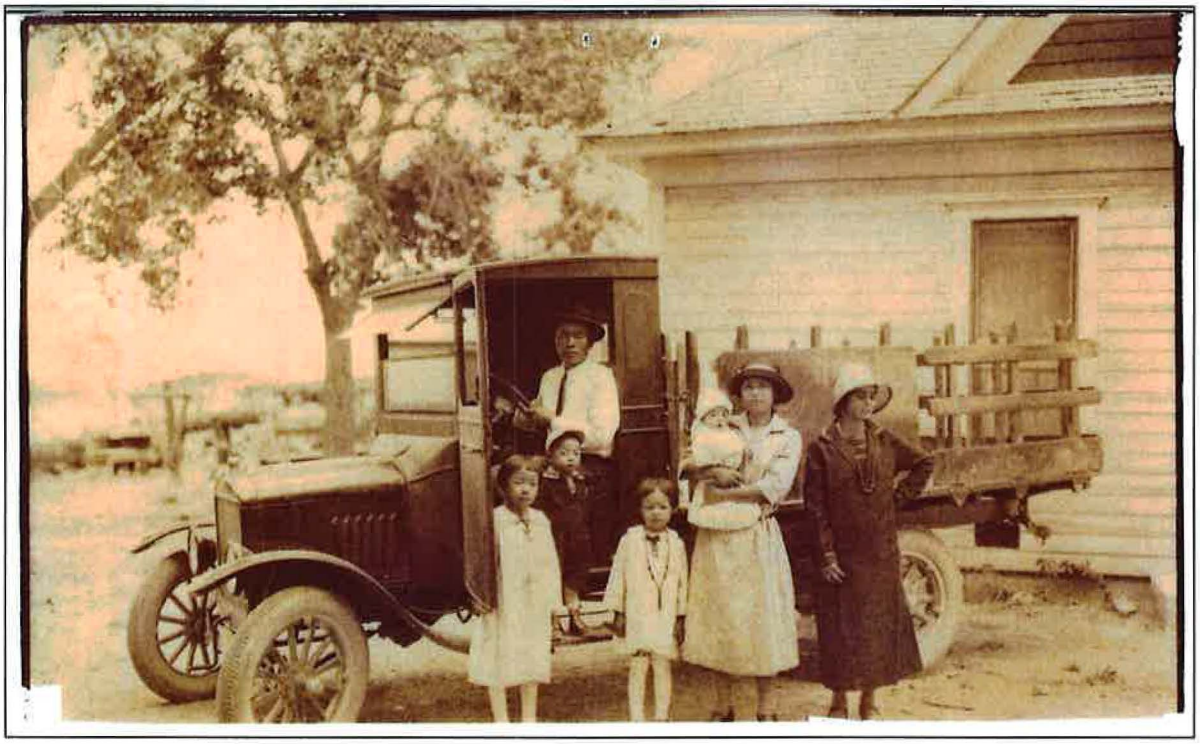
Yagami Farm "Melon Time" circa 1914. Photo courtesy of Chuck Hanagan.

Matsuo Yagami holding infant, likely Chitsuko, with the new Buick circa 1918. Photo courtesy of Chuck Hanagan.

Yagami home with tents pitched in the yard circa 1919. Located at the intersection of County Roads 24 and CC near Swink. Photo courtesy of Chuck Hanagan.

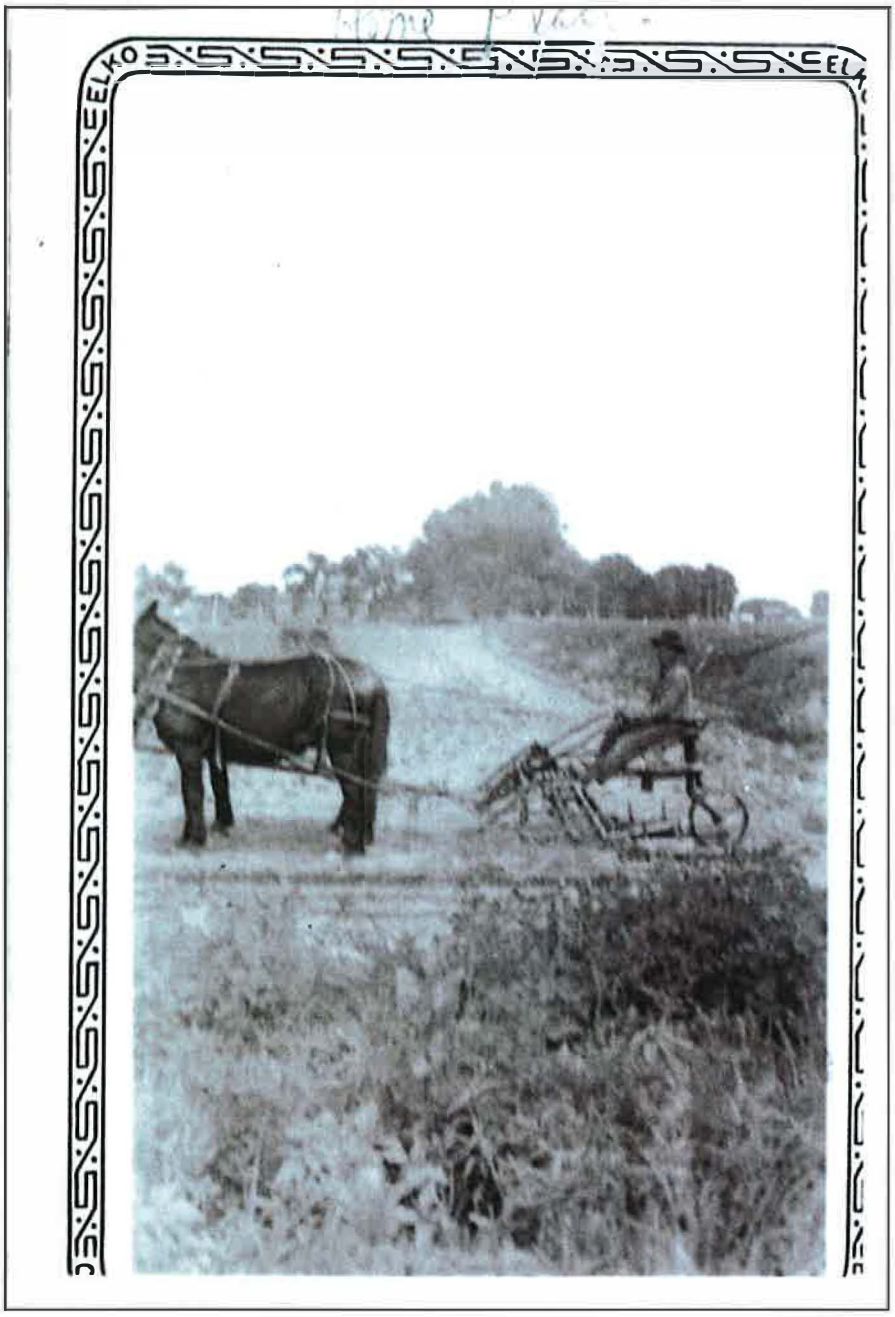


Yagami's wagon of cantaloupe circa 1920. Photo courtesy of Chuck Hanagan.



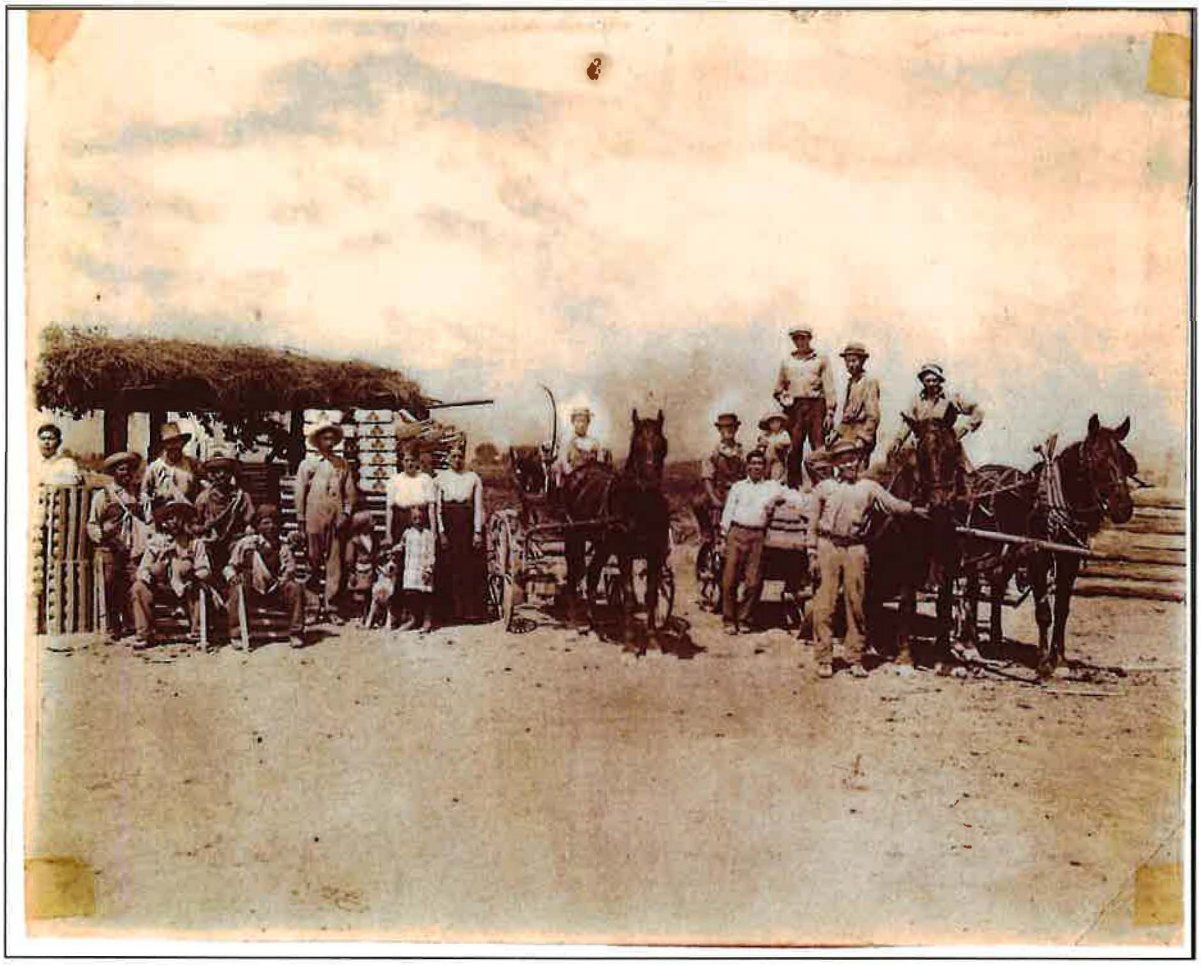
Yagami Family outside their home with their Ford Model T truck circa 1925. From left, Chitsuko, Mitsuo, Tamasaburo (seated in truck), Mary, Alice (infant), Matsuo (holding Alice), and Mrs. Reyes Florez (who lived and worked on the farm). Photo courtesy of Chuck Hanagan.

Yagami farm melon picking circa 1925. Photo courtesy of Chuck Hanagan.

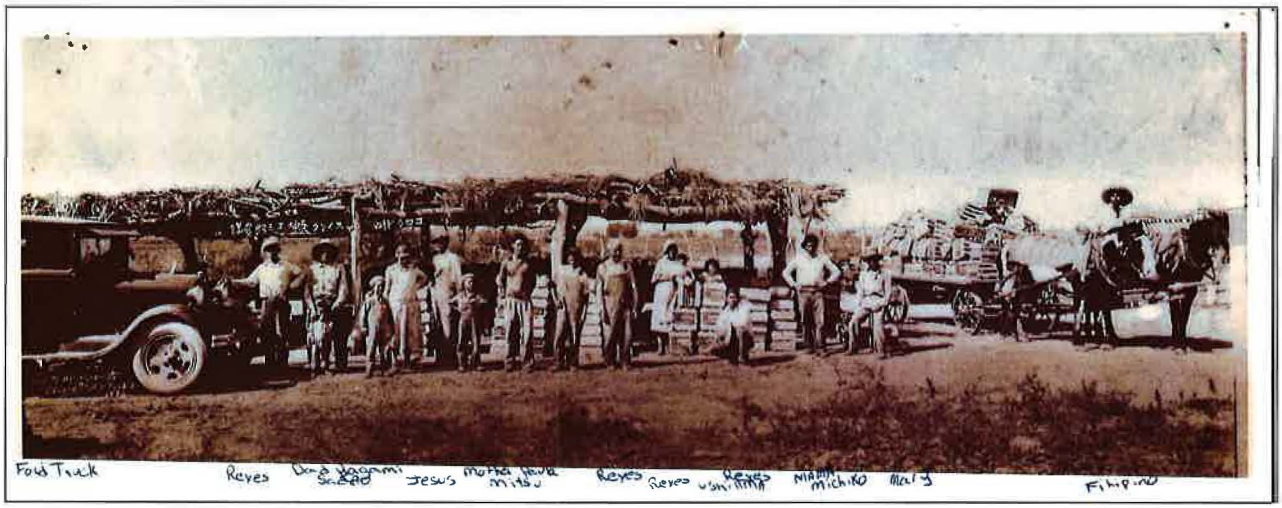


TamasaburoYagami cultivating sugar beets circa 1926. Photo courtesy of Chuck Hanagan.

Yagami's melon shed circa 1930. Photo courtesy of Chuck Hanagan.



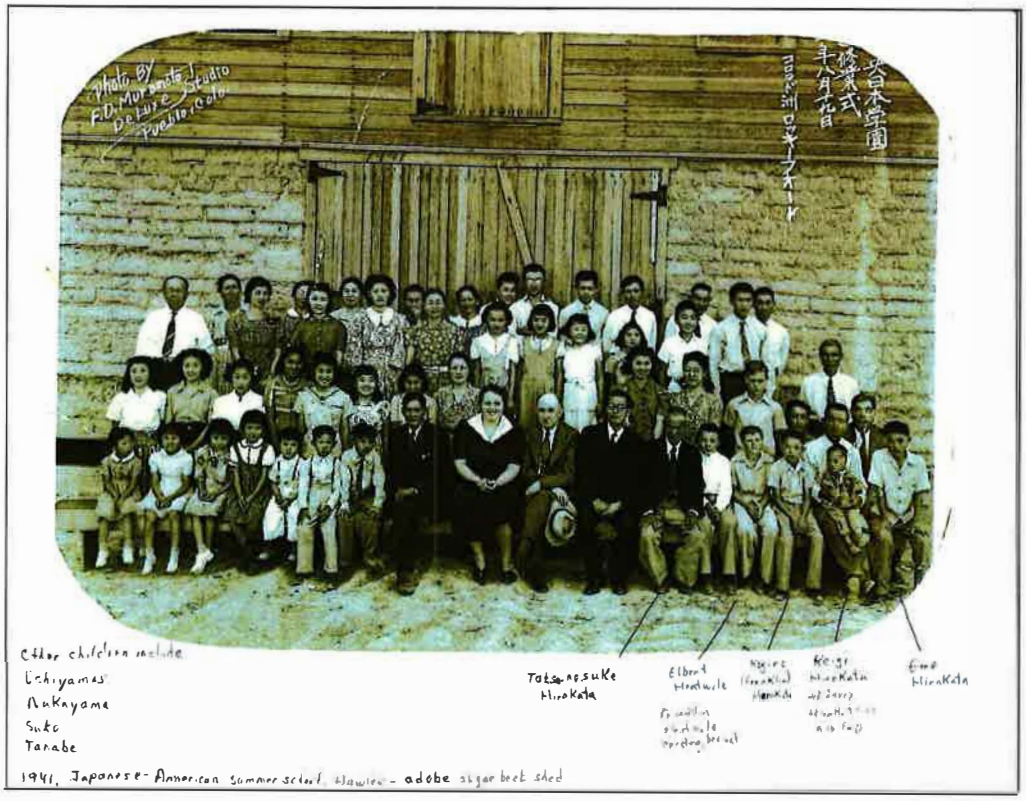
Yagami's melon shed circa 1930. Photo courtesy of Chuck Hanagan.



Yagami's melon shed circa 1930. Photo courtesy of Chuck Hanagan.

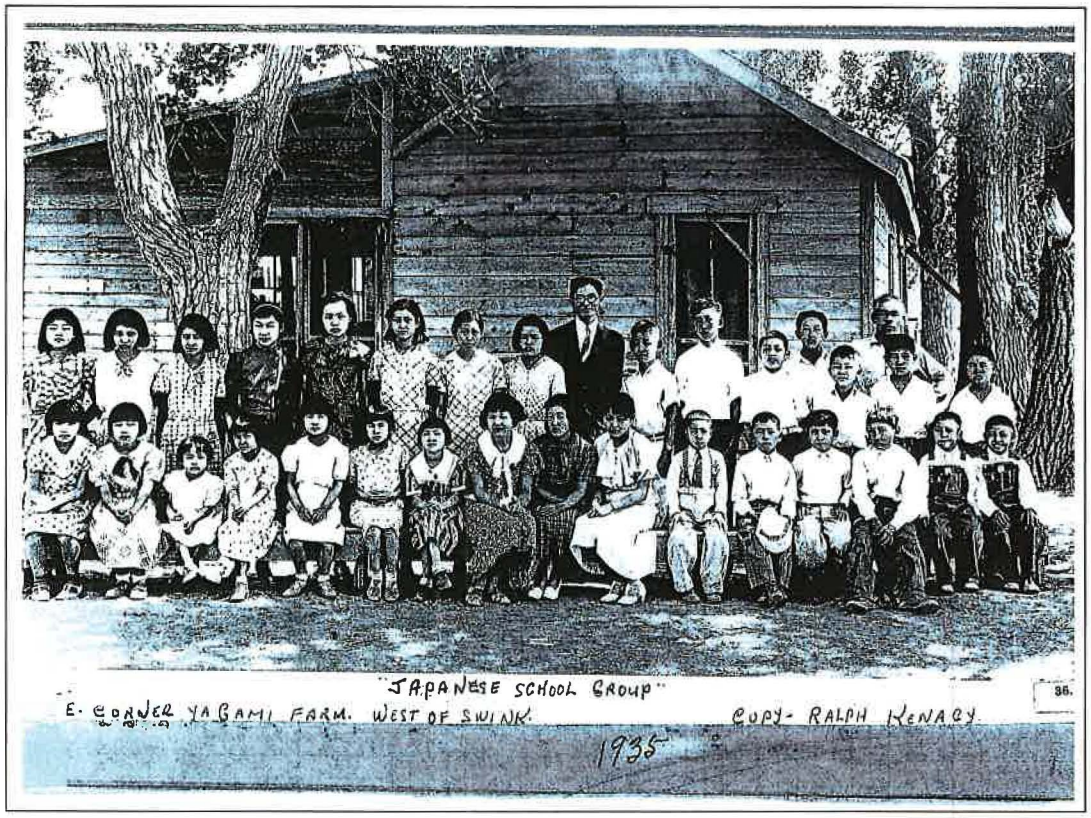
Yagami melons arriving at the shed. Date unknown. Photo courtesy of Chuck Hanagan.

Mary Yagami's Farm Market (5OT1707) located on Highway 50 circa 1960. Standing from left, Rose Gonzales, Matsuo Yagami, Mary Yagami, Becky Grasmick, Jimmy Coonfield. Seated from left, Mitzi Yagami, Toni Yagami (daughters of Mitsuo and Yamako Yagami, nieces of Mary). Photo courtesy of Chuck Hanagan.



Japanese-American Summer School at Hawley, held in the onion or beet shed, in 1941. Note names written around the photo. Photo courtesy of Jerre Hirakata.

Appendix B

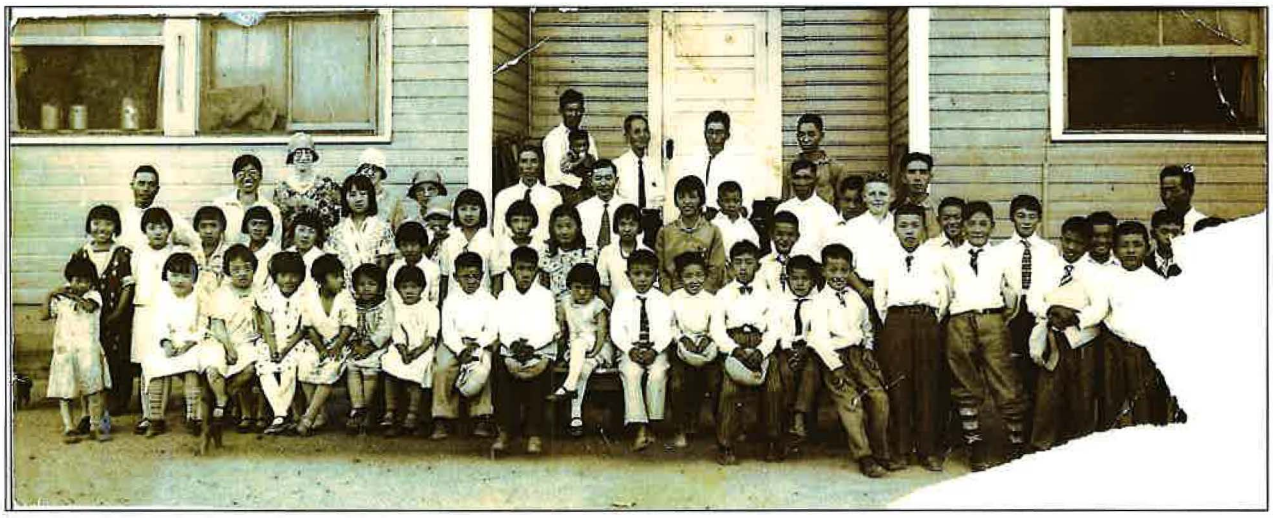


Japanese-American Summer School at the Yagami Farm in 1935.

Appendix B

Japanese-American Summer School at the Yagami Farm in 1936.

Appendix B



Japanese-American Summer School (5OT1705) near the location of the American Crystal Sugar Factory circa 1930.

Japanese students at the Swink School (5OT1711) in 1937.

Appendix B

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APPENDIX C

Oral History and Photo Release Forms

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Otero County Historic Preservation Board
13 W. 3rd Street, Room 212. La Junta. CO 81050

Oral history involves interviewing individuals on a voluntary basis with the explicit intention of creating a historical document that will be preserved (generally in the form of the audio recording as well as the transcription of what was spoken) for the use of future researchers. We do not view this copyright as being granted exclusively to the Otero County Historic Preservation Board; each of the parties to the interview has the right to use their own works as they see fit.

In the consideration of the recording and preservation of my oral history by Otero County's Japanese-American History and Cultural Resources Project, I (the narrator), _____, understand that materials resulting from this recording-in digital or other format-may be used for education, exhibition, program, publication and/or presentation purposes as determined by Michelle A. Slaughter, Kathy Corbett and Rebecca Goodwin, representatives of the Japanese/American History and Resources of Otero County Project.

I consent to allow my interview or information from my interview to be used in full or in part for any of the above educational purposes. I (the narrator) hereby gives the Otero County Historic Preservation Board and Project representatives the right to distribute the recordings(s) and/or transcription(s) to any other libraries and educational institutions for scholarly and educational uses and purposes.

Similarly and for the same considerations noted preceding, I (**the interviewer)** _____ hereby grant, assign and transfer to the Otero County Historic Preservation Board the rights, including all literary and property rights unless restricted as noted below, to publish, duplicate, or otherwise use and dispose of the above described recording(s) and/or transcription(s). This includes the rights of publication in print and in electronic form, such as placement on the Internet/Web for access by that medium, the right to rebroadcast the interview or portions thereof on the internet and in other electronic formats, and permission to transfer the interview to future technological mediums.

Signature of Narrator:_____ Date:_____

Narrator's name as he/she wishes it to be used:_____

Narrator's address:_____

Narrator's phone number:_____

Narrator's email address:_____

Signature of Interviewer:_____ Date: _____

Otero County Historic Preservation Board
13 W. 3rd Street, Room 212, La Junta, CO 81050

For the purposes of the Japanese/American History and Resources of Otero County Project (the Project), I hereby grant the Otero County Historic Preservation Board and Michelle A. Slaughter, Kathy Corbett and Rebecca Goodwin, representatives of the Project, permission to use my likeness in a photograph, video, or other digital media ("photo") in any and all of its publications, including web-based publications, without payment or other consideration.

I further grant permission for historic photos and documents that I own to be used in project reports, presentations, or in any other ways associated with the above stated Project. I understand and agree that copies will be made of any photographs or documents provided to project representatives and that all originals will be returned to me.

I hereby irrevocably authorize the Otero County Historic Preservation Board and project representatives to edit, alter, copy, exhibit, publish or distribute these photos for any lawful purpose associated with the Project. In addition, I waive any right to inspect or approve the finished product.

I hereby hold harmless, release and forever discharge the Otero County Historic Preservation Board and representatives of the Project from all claims, demands and causes of action which I, my heirs, representatives, executors, administrators, or any other persons acting on my behalf or on behalf of my estate have of may have by reason of this authorization.

I have read and understand the above:

Signature _____

Printed name _____

Organization Name (if applicable) _____

Address _____

Date _____