On my way over to Block 59 we heard roars of applause. When I reached there, I found a crowd of perhaps 500 people gathered. They all seemed to be very intent on watching the wrestling in the center ring. The wrestling ring was a square about 15 feet wide of raised dirt. In the center of it was a ring of 12 feet in diameter with a raised edge of adobe (?) about 2 inches high. The floor of the ring was damp sand. There was a strong light in the center above. The match had already started when I got there and boys of 13 and 14 years of age were wrestling. They wore white breech crotches with swimming trunks underneath. The winner of each match stayed to fight the next comer. One boy might fight several rounds and become tired and be defeated. They had an umpire who touched the winner with his fan. When this group was finished the little boys about 8 years old started the match. The crowd enjoyed this group very much. Both these group of boys carefully made those ceremonial bows. Next the adults, young men started wrestling and turned out to be practice bouts, but even so they started with the bows and ritual stretching. The instructors took part in these bouts and as before the winner would take on the next comer until he was tired. As I was watching, two girls of about 1½ came up and were watching while they balanced themselves on a box. They made comments such as "How do you win this thing? Isn't it funny?" And during the leg stretching, "I think that is the silliest thing." But after a while they, too, began to watch with interest. Some older boys in the crowd made remarks about the breech crotches. At about 10 o'clock the practice was over and they lined up the young men on two sides for the real matches. The
instructors read off their names and addresses and when the contestans bowed the crowd applauded. The instructor carefully smoothed down the ring and the match began with a boy from each line coming up to the ring bowing then facing each other in the center of the ring. Some as they came up rubbed their hands with dirt and put dirt on their shoulders. (Previously I had noted the instructor had thrown something white from their hands as they came up on the ring. Dr. T. said this was salt. Mr. Tsushima says it is for cleansing the spirit and keeping from being injured.) Then they each stretched in a ritual fashion, squatting on their haunches, then got into a crouching position, each would put one fist down and then the other signifying that they were ready and the battle would begin. To win one had to force the other to his knees, to throw him or make him step out of the circle of the ring. The wrestling holds seemed to be traditional with many of the ordinary American ones completely absent. During these matches the umpire stood and went and touched the winner with his fan or pointed at the side to which the winner belonged. He also asked two men to watch from the sides for judging. Each bout was 2 out of 3. One pair retired and a new pair came up. When I left, they said that the winner would then fight.

The two instructors wore dark green breech crotches. The others all wore white. Some of the young men had cream colored. All through the matches the crowd remained intensely interested, although standing. I left about 11:00 o'clock.
Came to Block 54 where it had been announced a Junior Y.B.A. dance practice would be held in the Recreation Hall. A victrola was playing American jazz and about 2 couples were dancing. As I passed one of the girls, apparently in charge, came to the door and asked some boys and girls who were in the dark outside if they wouldn't come in and dance. I didn't stay with this gathering but went on to the sumo on the block opposite. All during the sumo contest the jazz continued and couples could be seen dancing. About 11:00 o'clock on my way home I saw about 20 couples dancing in the group. They seemed to be having a very good time. (RBS)
The purpose of the Bureau of Sociological Research is to keep a close and scientific watch on the human side of things in the development of Poston. We want to know what ideas, feelings and ways of living produce happiness and harmony. Since human happiness depends on such a wide variety of factors, our field is very large. The following are some of the principle lines of inquiry.

1. How well are the basic biological needs of people being satisfied? - their food, clothing, shelter, protection from climate, and protection from ill weather.

2. How are the social needs being answered? - of what sort is the family life, the community life, the opportunities of education and recreation?

3. What are the emotional and psychological needs of the people and how can they be satisfied in a way that will promote the greatest good for the greatest number?

4. What are the spiritual needs and how are the arts and religions meeting them?

5. How do the plans and acts of the administration and of the Japanese leaders affect people and do they produce the results desired?

In each of these lines of inquiry, we are guided by a standard question: In the bringing about of general happiness, what works well, what works poorly and what doesn't work at all?
In order to develop this information, it is necessary to make thousands of observations, record them accurately and analyze them. Such observations in order to have scientific value must of course be of specific persons and at specific times and places. It is understood by all the authorities that in Poston these records are for research purposes only and belong strictly to the Bureau of Sociological Research. No disciplinary or other adverse action directed at an individual will ever arise out of information obtained by the Bureau and all confidential data will be respected as such. However, general recommendations will be given out from time to time as seems expedient.

Work of this sort has been carried out successfully for many years by such large institutions as the Pennsylvania Railroad, the Western Electric Company, Macy's Store and numerous others and the result has been to improve the human values for all who work together in the various enterprises. Relocated miners in Pennsylvania, a town in Massachusetts and one in Indiana, several communities in the southern states and various groups of Indians have had similar work done among them.

One of the first steps in keeping records is to establish a daily journal of events and attitudes. In the pages that follow, there will be recorded in chronological order all pertinent data which reaches this office. The emphasis will be on human reactions and feelings - large and small.
A meeting held last night was attended by Blocks 1, 2, 3, 11, 12 and 13. About half of the audience were Nisseis and half Isseis. Most of the Isseis were bitter about the relocation and resentful and uncooperative. They didn’t see why they should work - the government had brought them here and it was up to the government to take care of them, feed them, clothe them and put up the schools. Some questions showed they misunderstood the intentions of the government. One asked, "Would they be kept forever on the reservation like the Indians?" The Nisseis were inclined to be highly annoyed by the Isseis' attitudes during the meeting. A number of them stood up to point out the benefits they themselves had received from working. They felt that the only thing to do was to make the best of the bad situation.

Mr. Beatty said that in general, he had noticed that the Nisseis are especially resentful against the American-born Japanese who have been educated in Japan. They feel they are subversive and it is their activities that got all the American Japanese into the present difficulty. (AHL)

N. James

Someone broke in at the back of the Reception Center and stole ice that was there to cool the hot and exhausted new arrivals. (AHL)

J. Evans

Late last night, the contractor used up a lot of water to settle the ground around the new laid pipes with the result that hardly any water for the town. This came after the people had responded to a plea by the Block Managers to save
Saturday night (July 25, 1942) I had to call on several persons living in different parts of the camp and in the process of my visit, I noticed various activities going on in different parts of the camp. In Block 26, I saw a large group of young boys about 8 to 14 years of age, learning the techniques and tricks of Japanese wrestling (sumo) from an adult male teacher who I learned was an expert wrestler. A Miss Sato informed me that classes in wrestling are conducted nightly, the adult and youth group meeting separately on alternate nights. The boys seemed to be taking their wrestling lessons very seriously and appeared very obedient to their teacher. I noticed a large area set aside as children's playground. This area was roofed off with wood and brush gathered from the Colorado River region. Protection from the sun allowed the children to go outside and play during most of the day. Miss Sato told me that the people in her block (26) had seen another block provide such facilities for children and they felt they should do likewise and so some time ago a large number of men from that block went down to chop some trees down near the Colorado River and haul these tree trunks, branches, and brushes into the camp with trucks and tractors. I also noticed large plots of land planted with various kinds of vegetables and fruit. Miss Sato said that the gardens are all on a cooperative basis and yields thereof would be shared by
the entire block. She said that on a few occasions, truck
loads of water melons and other farm produce were hauled
in from outside farms to certain individuals and that all
of these were taken to the block kitchen and shared by all. (T.Y.)

Passing through Block 22, I saw a large group of people
gathered around a large high stage decorated with colorful
streamers, little banners, and other decorations. It was
about 8:15 P.M. but already a large group were gathered
there—about 250 people. I asked a girl there what it
was all about and she said that there was to be a Japanese show (shibai) presented at about 9:00 o'clock that
night. I saw mostly the older Japanese people present
although there were a large number of the children group. (T.Y.)

Passing by Block 28 by the Police Department building, a
large group was gathered in a circle and wrestling mat-
ches were being conducted with young boys of about 14 to
21 years of age participating. The audience was composed
mostly of the older men who seemed totally engrossed and
enthusiastic over the wrestling matches. Looking into
the faces of some of them and watching their emotions and
facial expressions, I could see that all this turned their
thoughts back to the days when they were young and full
of vigor. I then went to Block 16 and there, too, young
boys were getting dressed for lessons in wrestling. I