

Edmonton

JAPANESE COMMUNITY CLUB

Editorial Address:

9104 71 St.
Edmonton, Alberta
T6B 1Y2

MOSHI MOSHI



VOLUME 7, NUMBER 4

JANUARY 1983



Saturday, February 26

DINNER-DANCE
at
Pioneers and
Old Timers Assn.
9430 - 99 St.
(Scona Rd)

Details in Next Issue
Save the Date



HACHIRO TAISE

. . . Goodbye To A Centenarian

HACHIRO TAISE, a former resident of Edmonton, recently of The Clearview Lodge in Taber, passed away on December 11, 1982, in the Taber Hospital.

He was born May 17, 1882 and last Summer relatives and friends gathered in Taber to celebrate his 100th Birthday.

We remember him as a "Gambari" -- quite alert, fairly mobile, happy, took pride in his personal appearance; we understand that he even wanted a Red Blazer for his 100th Birthday -- traditionally in Japan when a person reaches their 88th Birthday, they wear red. (Aka is Red, Akambo is a Baby. Therefore, they wear Red to denote reverting to childhood).

Ojiisan is survived by his Loving Wife, one Son and four Daughters and several

Grandchildren. One of his Daughters is Betty Kadonaga with whom Mr. and Mrs. Taise resided while in Edmonton.

Report from EJCC BOARD

The Board meets on the first Wednesday of each month in Room 12, Oliver School. Satisfactory negotiations with the Bldg. supervisor facilitated a 7:30 starting time. There was some discussion about reverting to previous practice of meeting in homes (more informal, get to know each other better, etc.) but it was decided that business meetings will continue at Oliver. Recognizing need for other types of meetings (brainstorming, planning and program assessment), it was agreed that one or more weekend meetings will be scheduled at homes which were volunteered.

To establish continuing friendly relations, the new Board will invite the new Japanese Consul-General staff to an informal dinner at the Shogun on February 3 (to be confirmed). Spouses also.

George Nakamura, former president, sits with the Board as liaison for the Sr. Citizen group. Betty Kadonaga will be the Social Committee coordinator, assisted by Cathy Tennant, last year's coordinator. To increase wider community involvement and to add fresh vitality, it was agreed that the coming known social events be manned by a committee of 2 or more community members and one Board member. Coming events:

- Spring Social, February 26 (nobody had earlier reserved a March date so the last Saturday in Feb. was secured);
- Keirokai, probably before Mothers Day;
- Annual picnic, Sunday June 26;
- Heritage Days, July 31/August 1;
- Annual General Meeting (AGM), usually late September.

There are some irregular events, like the Bazaars and some film shows. Autonomous subgroups hold other interesting events (curling bonspiels, golf tournys, etc.).

At the next AGM the Board will recommend dropping "Society" from our Club name. More news in the next issue.

PRESIDENT'S CORNER

EJCC: Miyako Okubo

HAPPY NEW YEAR!!

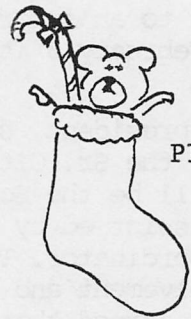
Like some of you I am just recovering from the flu. Therefore, I shall postpone this Corner until the next issue. In the meantime I wish you a very productive and meaningful year.



COMMUNITY EMERGENCY COMMITTEE

Formed recently to respond quickly to a family crisis--due to sickness, fire, death, whatever. Should there be any need for assistance or information, do not hesitate to call one of the following:

- Miyako Okubo . . 429-2381
- John Ito 467-0454
- George Tsuruda . 475-7147



ANNUAL CHRISTMAS PARTY
Pleasantview Community Hall
10860 - 57 Avenue
Sunday, December 5th, 1982

Sunday, December 5th saw members and friends of the Edmonton Japanese Community Club gather at the Pleasant View Community Hall for the Annual Children's Christmas Party.

Following a short program of films, courtesy of the Japanese Consulate, all in attendance enjoyed a sumptuous feast of the traditional turkey and cranberry Sauce plus numerous delicious dishes brought by each family.

As usual, Santa's annual visit was greeted by cheers from all, especially the children. Having greeted everyone in his well known jolly, cheerful greeting, Santa distributed

NATIONAL AND INTERNATIONAL LIAISON

During December I had the opportunity to meet the national presidents of both the National Association of Japanese Canadians and the National Japanese American Citizens League.

While nationally the NAJC has not been very active as an organization, President Gordon Kadota has been exploring the climate and cultivating parliamentary and media relations. There has been good local coverage on the war-time experience of Japanese Canadians, both press and TV, not to mention the CBC-TV Journal national coverage (MOSHI MOSHI 7:2) and the New York Times. I have borrowed from Kadota three Betamax videotapes of the above (and during a visit with Canon Gordon Nakayama, borrowed from him the 16mm centennial film The Tides of War for Club use). Additionally, he told of readiness of an MP to raise concerns of redress in Parliament. Kadota is planning a cross-country trip to gauge Japanese Canadian feelings on redress.

Earlier, in Seattle, Floyd Shimomura, 34, first Sansei president of Nat'l JAACL (Law Prof at UC, Davis) reiterated that the No. 1 priority is redress and gave an update of progress; he also indicated what to him is the No. 2 priority: the position of Japanese Americans when things get rougher in the U.S.-Japan trade relations. If we don't establish a position, he feels, others will do it for us. (In the next MOSHI MOSHI I will elaborate on the above two priorities.)

--G. Hirabayashi



treats to the children and the Senior members of the Club. Santa Claus Suit courtesy of Tux-Rent (Byron Shikaze).

Thanks to John Ito for acting as the Master of Ceremony and to the following for their generous donations of gifts for door and raffle prizes: Canakor Foods Co., Shogun Restaurant, Mikado Restaurant, Japanese Village, Japan Air Lines, Computer Cottage, Ben Shikaze and David Tsujikawa. A hearty thanks also to I & S Produce Ltd. for their continued support.

A special thanks of appreciation to President Miyako Okubo for obtaining the gift donations and to Florence Shikaze and Lucy Takahashi for the major task of organizing and assembling all the necessities for this annual function.

John Takahashi

FLO & LUCY

THIS 'N THAT...



アレル



OMEDETO! HAPPY BIRTHDAY!

Special Birthday Wishes to Mrs. K. KIKUCHI who is celebrating her 88th Birthday on February 3rd. Also celebrating Birthdays in February are Mrs. C. KONDO and Mr. George TSUJIKAWA.

BIRTHS:



BEN and FLO SHIKAZE are happy to announce the arrival of their Grandson, BRETT YUICHI, on November 28, 1982. Proud

Parents are HOWIE and SHER SHIKAZE of Calgary. Maternal Grandparents are KAZ and HELEN TAJIRI and Paternal Great Grandparents, Mrs. Y. SHIKAZE and Mrs. K. YAMAUCHI.

NEW HOME.

New Address for CARL and CAROL NISHIMURA is 8404 - 56 Street Edmonton, Alberta T6B 1H7

CHANGE OF ADDRESS

If you have moved, or are not receiving the MOSHI MOSHI, please send us a Change of Address card available at the Post Office with your presently correct address, including the postal code.

For many of you (where there is room) the number in the upper right corner of the address sticker says '83 or '84; that means you are paid up for this year, or for next year too. (In some cases non-delivery might mean you have been delinquent for more than a year.)

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- Family \$5.00
- Single \$3.00
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WHOEVER HAS INFORMATION, PLEASE RESPOND TO THE FOLLOWING LETTER

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Abbotsford, B.C.
V2S 5W4
December 5th, 1982

Dear MOSHI MOSHI:

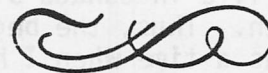
I was referred to you by the JCCA in Vancouver for assistance in locating a former schoolmate of mine. They suggested I ask you to place a small item in your bulletin.

My friend's name is Yoshio Nakamura and he lived in Surrey, B.C. We were separated during the war and I also moved from Surrey later. We both attended South Westminster Primary School.

I think he might have moved to Magrath, Alberta, but he could, of course, be anywhere now.

Please do not expend unnecessary effort on my behalf and bill me for any expenses incurred.

Yours, truly,
(signed)
Frank Cherrington



REPORTERS KINDLY NOTE:

NEWS copy deadlines for the remaining issues of MOSHI MOSHI until summer are:

January MOSHI MOSHI	Jan. 5, 1983
February MOSHI MOSHI	Feb. 2
April MOSH MOSHI	Apr. 6
June MOSHI MOSHI	May 25

Please submit articles, announcements to: Lucy Takahashi, 9652 - 69A Street. Flo Shikaze, 9104 - 71 Street

JAPANESE SECTION to: Haruko Hiratsuka, 45 Bellevue Cres. St. Albert

Most of the better art work we owe to Carrie Nawata. It is approx. two weeks between the copy deadline and delivery to your home.

HOME IS WHERE THE HEARTH IS

--Dan Kinoshita

There are many reasons why people go on holidays. A trip to Japan has an exotic air. It is not within easy grasp for all of us. A country whose cultural treasury is as vast as it is difficult to understand has quite an appeal. I have been fortunate enough to visit Japan recently and experience the tremendous variety of activity, the crush of people, the heaviness of the humidity, the fabulous shopping and so many other items which are difficult to recount in this short article.

All these experiences were viewed from a Canadian's perspective. And yet, being a sansei whose father was never able to return to Japan to show me firsthand the country he was born in, gave me, at times, a not so Canadian perspective. One of my reasons for a trip to Japan was to meet the paternal side of the family I had never corresponded with. They had all waited for my sojourn with great anticipation which was certainly evident when we finally did meet.

My father was the only family member who made a life in Canada starting at age eighteen. Thus, the beginnings of my visit was a time when I had feelings not easily described. How odd it was to see faces that were previously photographs and bore such striking similarity to my father's. If strengths and weaknesses and likes and dislikes are in any way hereditary, then a great deal became clearer to me. There is a great deal of comfort and joy in discovering a side of one's family formerly so distant.

Beyond the questions about Canada and life here, the questions about my feelings toward meeting this part of the family and about my father, at times, left me without a reply, so loaded were the queries. There are many other rewards a visiting sansei can receive. One example that comes to mind is being able to stay with a Japanese family and seeing a family business at work.

While the time passed quickly, a visit across the Pacific in either direction in the offing is a time I can look forward to with great anticipation.

And while the expression, "home is where the hearth is", can be true enough, the word "hearth" should perhaps be made plural. There are burdens that Japanese Canadians must bear as minorities, but the greater benefit to be reaped is that of being able to have the best of two worlds. And that is something no majority will ever know.



CURLING UPDATE

The Edmonton Japanese Curling Club League Play Standings at the completion of the first round of competition:

<u>Rinks</u>	<u>Wins</u>	<u>Ties</u>	<u>Losses</u>	<u>Points</u>
Gord Miyagishima	7	0	2	14 ²⁻²
John Takahashi	6	2	1	14 ²⁻²
Mas Okamura	6	1	2	13 ²⁻⁰
Doug Miyagishima	5	0	4	10
Brian Sugiyama	4	0	5	8
Ron Malach	4	0	5	8 ²⁻²
Terry Uyeda	3	1	5	7
Ben Shikaze	3	0	6	6
Sat Maruyama	2	1	6	5
Alan Sugiyama	2	1	6	5

Japanese Bonspiels:

Alberta Japanese Provincial (Men's and Ladies') March 11, 12, & 13, 1983 in Taber.

16th Annual B.C. Nisei Mixed March 31, April 1, 2 & 3, 1983 in Vancouver.

18th Annual Edmonton Japanese Mixed April 8, 9 & 10, 1983 at the Thistle Curling Club, Edmonton.

GREY CUP POOL WINNERS

FIRST SET:

First Quarter: B. Chamzuk
Second Quarter: Larry Collins
Third Quarter: Joanne Selkirk
Fourth Quarter: Mike Roth

SECOND SET:

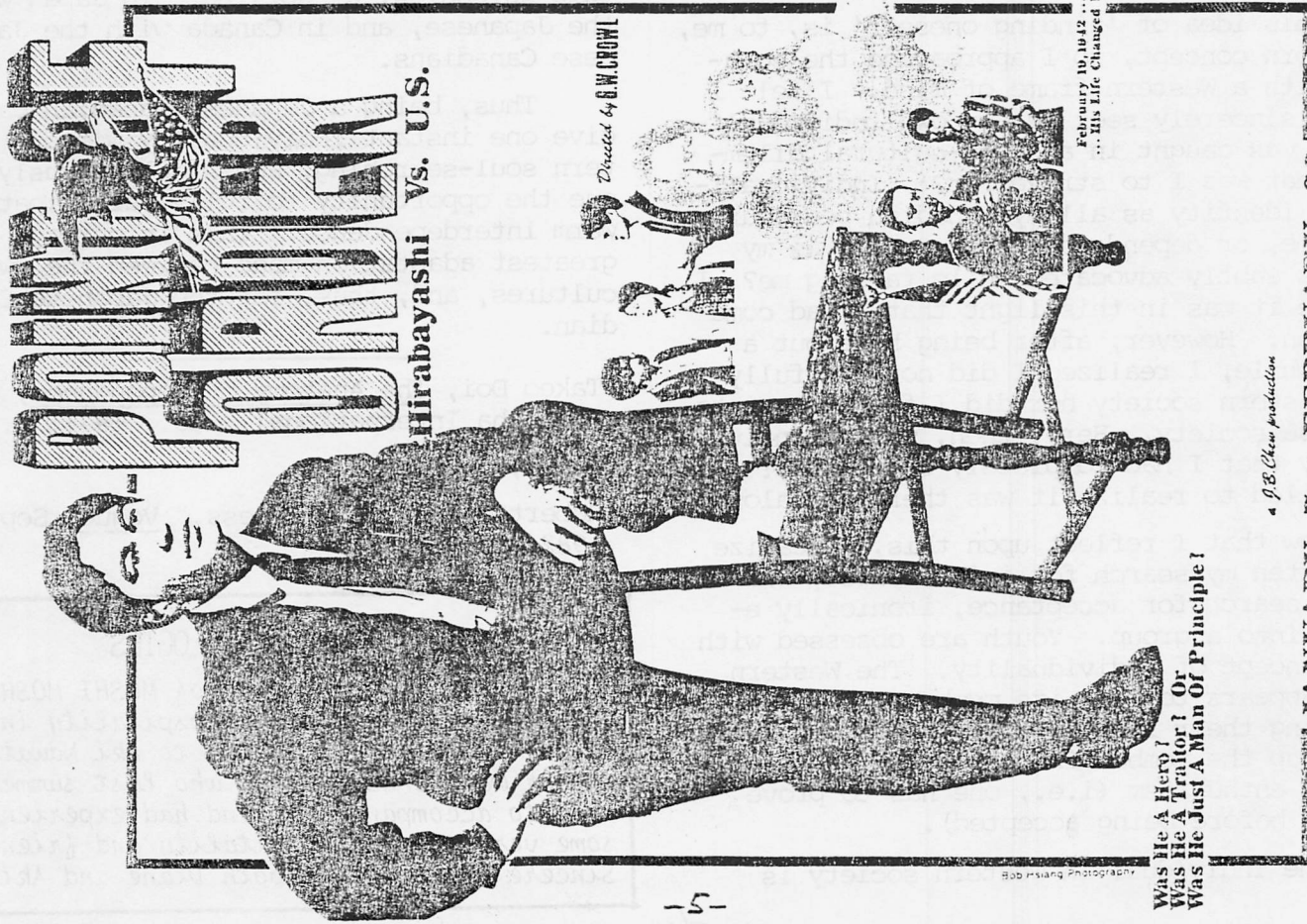
First Quarter: Aki Tokunaga
Second Quarter: Mel Miller
Third Quarter: W.D. Clark
Fourth Quarter: Boyd Lewis

Many thanks to all who helped sell Tickets. (Fourth Quarter winners received \$400; others \$100.)



The Asian American Theater Company presents

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Was He A Traitor ? Or
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POINT OF ORDER

Hirabayashi vs. U.S.

Written by R.A. Shiomi

Directed by George W. Crowl

When the United States government orders Japanese Americans into Relocation Camps at the outset of World War II, Gordon Hirabayashi decides to challenge the order. His struggle pits him not only against his government, but also against his community, his friends, and his family. R.A. Shiomi is the author of last year's critically acclaimed YELLOW FEVER.

OPENS JANUARY 7 THRU FEBRUARY 20, 1983

Opening: Friday, January 7 at 8PM - \$9.00

Thursdays, 8PM \$7.00, Fridays and Saturdays, 8PM - \$8.00 and

Sundays, 7PM - \$7.00

January 8, 9, 13, 14, 15, 16, 20, 21, 22, 23, 27, 28, 29, 30

February 3, 4, 5, 6, 10, 11, 12, 13, 17, 18, 19 and

Closing Night: Sunday, February 20, 1983 7PM - \$5.00

Previews: Monday, January 3 and Thursday, January 6, 1983, 8PM
\$3.50

Matinees: Sundays, January 16, 30 and February 13, 1983 - \$7.00

Tickets are tax deductible donations. Group rates are available.
No refunds or exchanges. Box office opens 1 hour prior to curtain.

excerpted from NEWSLETTER, Center for Japanese American Studies, San Francisco, Dec. 3, 1982:

Despite its defeat in the Supreme Court of the United States, we are proud of the defendant in "U.S. vs. Hirabayashi." He spoke for us who were too fearful to utter a word when he defied the curfew law and Executive Order sending us to concentration camps. . . .

How he came to his decision is made clear by playwright Rick Shiomi ("Yellow Fever") by tracing Gordon's relationship to his mother and family, to the Quaker community which gave him support and to the hakujin community at large.

"Point of Order" premieres January 7 at the Asian American Theatre Company. Directed by George Crowl, William Ryo Hammond plays Hirabayashi.

☆☆☆☆

☆☆☆☆



a J.B. Cline production

February 10, 1942 ...
... His Life Changed Forever.

Bob Prising Photography



from Japan

Sally Ito

on

INDIVIDUALISM

and the

JAPANESE CANADIAN

Individuality and identity appears to be the key words in the Western ideal and concept of being. Each person seems to seek out that final goal of being ultimately distinctive from everyone else and thus become fully liberated. I, too, felt this desire to be entirely individual, but wherever I went my Japanese heritage seemed to inhibit me with its dominating group-oriented psychology. It seemed to be an eternal 'thorn in my side'. My own westernized mind had come quite fully to the conclusion that individuality was what I had to strive for and that anything that even hinted of group psychology was a threat to that thinking. This threat seemed to loom over me constantly. I thought that I would never quite escape the Japanese in me, nor to fully understand the reasoning behind the group psychology so prevalent in Japan.

This idea of 'finding oneself' is, to me, a Western concept, so I approached the solution with a Western frame of mind. I felt I had to sincerely seek out my own individuality. I was caught in a cross-cultural dilemma. What was I to strive for?: Individuality and identity as all my Canadian peers urged of me, or dependence and security as my parents subtly advocated while raising me? I suppose it was in this light that I had come to Japan. However, after being here but a short while, I realized I did not fit fully into Western society nor did I fit fully into Japanese society. Here, then, was an individuality that I had completely overlooked! I had failed to realize it was there all along.

Now that I reflect upon this, I realize that often my search for individuality was only a search for acceptance, ironically enough, into a group. Youth are obsessed with this concept of individuality. The Western group appears to seek its members by first realizing their individuality, and then swallowing up the member in what seems to be respectful enthusiasm (i.e., one has to prove oneself before being accepted).

The individual in Western society is

freer in choosing his groups as compared to the Japanese, who are surrounded by the group in concentric circles.¹ The Japanese are engulfed by the group wherever one may choose to go. To a Westerner this appears unduly restrictive. Individuality in one's thinking implies a sense of being and identity, and thus, a sense of freedom. Have the Japanese then exchanged his freedom for full dependence? It appears so. But is freedom a totally pleasant experience? A prominent Japanese psychoanalyst, Takeo Doi, citing the works of Nietzsche, Marx and Freud, regards the ideal of freedom as no more than empty alienation.² If full individuality is acquired, it only gives way to loneliness. (Interestingly, the feeling of loneliness is on the rise in contemporary North America.³)

The major aspect I had overlooked when I was 'finding myself' was the image of the Japanese self. I was scorning group psychology, thinking that I could transcend such thought by becoming an individual. I now realize that the Japanese understand that humans need one another to survive, and have imbedded that insight into their basic life style. When I discovered that it was this that I was scorning, I became instantly ashamed. Dependence was not the snivelling, parasitic ideal that I had thought it to be. It is interdependence, best expressed as that undeniably wonderful feeling a child and its mother mutually share. I can now appreciate this psychology at work here in Japan with the Japanese, and in Canada with the Japanese Canadians.

Thus, being a Japanese Canadian can give one instant individuality without Western soul-searching, and simultaneously give one the opportunity to fully participate in warm interdependence. This is perhaps the greatest adaptation made between the two cultures, and, thus, for the Japanese Canadian.

¹Takeo Doi, *The Anatomy of Dependence*, Tokyo: Kodansha International, Ltd., 1971, p. 175

²*Ibid.*, pp. 94-95

³Robert Coles, "Loneliness," *Vogue*, Sept. 1982, pp. 552-53

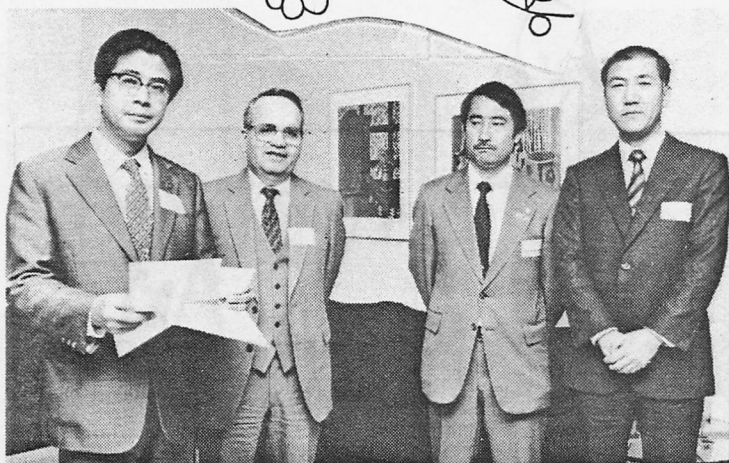
CORRECTION AND APOLOGIES

In the Nov-Dec issue of MOSHI MOSHI, the very interesting story "Hospitality in China" was erroneously attributed to Aki Nawata. The author was DIANE NAWATA, who last summer was able to accompany Aki, and had experienced some very special hospitality and friendship. Sincere apologies to both Diane and Aki.

JAPAN and
THE UNIVERSITY OF ALBERTA



A window on contemporary Japanese literature and oriental thought is before (left to right) Stan Munro, Terry White, and George Baldwin of our University; S. Tomihari, the Japanese Consul General; Morris Maduro, Alberta Department of Federal and Intergovernmental Affairs; and M. Motozono, the Japanese Consul. Mr. Tomihari recently presented the ninety-seven volumes to the Department of East Asian Languages and Literatures on behalf of the Japan Foundation. As this was the third such donation by the foundation in as many years, the department's library is a model of its kind.



In 1980, formal recognition was given to a long-standing friendship that has existed between the Japanese Province of Hokkaido and the Province of Alberta. Since then, there has been a "steady deepening of that friendship and affiliation," according to T. Uemura, Director-General of the Hokkaido Department of Development and Coordination. A good example of the importance placed on that relationship was in evidence on 23 November at University House when representatives of the Government of Hokkaido presented the University with more than 400 books on the culture, history, and people of Hokkaido. Above: Making the presentation to President Horowitz was Mr. Uemura (left) who brought greetings from the Hokkaido Governor. Accompanying him were Yutaka Ito (second from right), who acted as Alberta interpreter, and K. Yamashita (far right), Director of the Northern Regions Research Office of Hokkaido.

ADVERTISING POLICY

for Volume 7, 1982-83:

1. **Maximum size acceptable:**
Quarter page (half column).
2. Advertising space must not dominate the newsletter.
3. Rates for advertising 1982-83:
5 x 3 3/4" - Quarter page = \$18.00
2 1/2 x 3 3/4" - Eighth page = 12.00
personal (3 l.) 3.00
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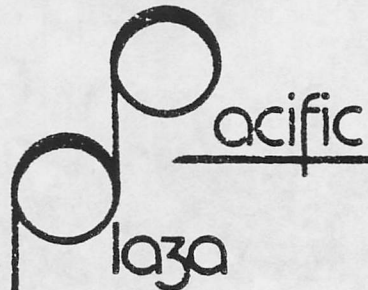
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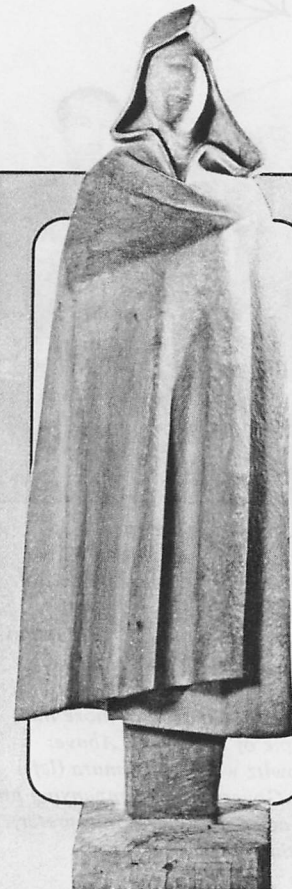
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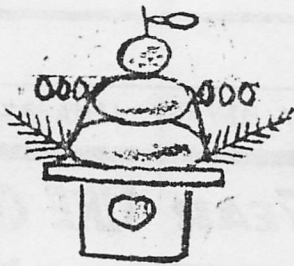
消息

一世紀を生きぬかれた鯛瀬さん(享年
末の十二月四日)の病院で逝去され
ました。一八八二年五月生れの鯛瀬さんは
エドモントンの娘さん(ベティ・カトカ)のお宅
に住んでおられた事もありません。昨年
は百才と祝いました。御遺族は
夫と息子、娘さん四人とその御家族の
方々です。心からお悔みいたします。

後記

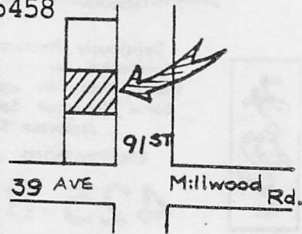
明けましておめでとうございませう。
本年もいろいろよろしく。
もしもしへの厚稿 アイデアのあふなか
御連絡ください。

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もしもし

エドモントン



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 日曜日の午後、例年のことくプレザントビ
 コミュニティホールで開かれました。今年
 は参加する人が少なく少々淋しい感
 でしたが、それでも、総領事館提供の美しい
 映画を観たり、サンタクロースが忙しい中
 訪ねてくれ、又福引もあつたりで、持ち寄
 りのちらしやターキーを頂きながら友
 交をあため、静かなながらも愉しい会
 でした。

日本 私のいんしゅう

伊藤 幸子

日本はなんとなくすばらしい国のような気が
 します。それを私はたくさんわかっています
 した。でも、どう考えてみても、私は日本人と
 ちがいますね。私の友達はそのことを

「日本外人」とよんでいました。あてい
 名前です。

私は日本を知りたいので、今うい
 うけんめい本を読んでいます。日本の歴史
 とともにながくおもしろいのです。いろ
 んな時代の話もおもしろいのです。私は明治時代の
 小説を読みました。吾輩は猫である
 を読みました。もちろん英語で読み
 ました。それでも夏目漱石著のニヤンスか
 わりました。でもやはり日本語で書
 いたものを英語にしたら、いろいろおもしろ
 いものがなくなりそうです。

日本人の性格も知りましたので、甘
 の構造という本を読みました。この本は
 とてもよかったです。私の中には日本人
 の性格があることがわかりました。やはり
 そういふことがわからないとカタタに帰
 るときこまることがあります。私の友達は
 私のことをいつも日本人らしいと言
 いました。私はほんのところか日本人
 のか知りたかったです。この本を
 わかりました。

今まで書いたことは私の心の中
 でしょう。外がわのいんしゅうもい
 あります。日本の日常生活はカタ
 タの生活とたいぶんちがうですね。日本
 人はだいたい毎日せんたくをし、そうし
 をかけるんですね。そして毎晩お風呂
 をわかしますね。カタタでは熱いお風呂
 が好きです。日本ではお湯をわかすの
 が好きです。(私はいらすとカス
 を止めました。それならお風呂の
 スティックのカバーがとけました。ま
 なんとめんどうくさいこと!!)

日本の天気はカナダより暖か
 けれども、家の中はセントラルヒーティング
 ないからとても寒いです。朝、私はふ
 んかう出たかないです。でも、な
 かしかにたかないです。一月、二月に
 なつたら私はほんなにかしんほううし
 てはならないでしょう。

それかう、日本はカナダよりと
 まい、ですね。私は一番広い国から来
 るから日本はとてまもなく感じます。私
 まだこのせまきによく慣れていません。
 つも自動車に乗るととてもこわい、
 びでくるのです。みんな自転車やオート
 ンに乗っているから、いつもぶつかり
 感じがします。そして日本人は左
 運転しているからこまります。私
 反対かを歩いています。あぶないこと
 ですね。

私は日本が好きです。カナタには
 帰りたい。でもやはり帰るな
 ないですね。だ、お母さんがおこ
 彼女が淋しがりやだから帰るな
 です。どう考えてみても私はカナ
 から私はカタタをほこりに思
 して日本はほこりもありません。こ
 はほんとうにいいことですね。

(現在日本に滞在中の幸子さんは
 晶子御天毒の長女。ここに写
 だした原稿は原文のよ載せま
 した。)



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save Feb. 26 (see p. 1)



Marc Hayashi, Wayne Wang and Wood Moy on the set of *Chan is Missing*.

Looking for Mr. Chan

Chan is Missing
Princess Theatre Jan. 7, 8, 9, 10

If you didn't see "Chan is Missing," just hope that it will be back and don't miss it next time.

Without a single Caucasian character in a film dealing with a minority which exists in a predominantly WASP culture, he avoids the whole question of racism....

In the film the protagonists set out to look for a missing person and in the process, stumble across a missing identity. The missing Mr. Chan becomes symbolic in a way that speaks to the whole Asian community....

There is no archetypal Chinese-American, each is differentiated by class, background, politics, attitudes and so on. Except they do have one thing in common: the recurring problem of identifying themselves in a society which regards them as being simultaneously different (they are not like us) and the same (they are all alike).

Jan. 6/83

U of A Gateway