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MOSHI MOSHI



VOLUME 11, NO. 7

JUNE-AUGUST 1987



1987 EJCA SCHOLARSHIP AND ACTIVITIES AWARD

The EJCA Scholarship & Activities Award Committee invites applications for this year's awards. Friends and families of graduating high

school seniors and post secondary students send in nominations to the Committee. Deadline for completed applications is August 31.

PURPOSE: to honor students who have achieved a high academic standing while making social contributions in extra-curricular (including community) activities.

ELIGIBILITY: Persons of Japanese ancestry whose parents or self have been EJCA members for the past three years. Grade point average of 70 or 6.5 or higher.

Contact EJCA secretary Grant Shikaze, 14714 - 43A Ave., Edm T6H 5V9, W.426-0950; H.430-6343, or MOSHI MOSHI, Flo Shikaze, 9104 - 71 Street, Edm T6B 1Y2, 466-1059, for information, nominations, application forms. Procedure and regulations will be sent at the same time.

Vancouver was the scene of a Nikkei gathering over the Victoria Day weekend. It was a most successful National Council and National Conference meetings. We all owe Vancouver special appreciation and thanks for the time, skill, cost and energy which they had expended.

Edmonton was represented on the National Council mtgs by our president Allan Hoyano and Gordon Hirabayashi. They were joined for the National Conference by Henry Shimizu, and our youth delegates Terese Tsuruda and Brian Maruyama.

A full report will be available in the next NAJC Newsletter (to be inserted if it arrives in time; otherwise, posted later). Here below Terese and Brian give some impressions in a short first report.

TERESE TSURUDA, BRIAN MARUYAMA REPORT ON IMPRESSIONS OF VANC. NAJC CONFERENCE

On May 16-17, 1987, we, Terese Tsuruda and Bryan Maruyama, on behalf of the EJCA, attended the NAJC Conference in Vancouver. We represented the Sansei and acted as observers to the proceedings. The conference consisted of three workshops on various social issues. Overall, we were very impressed with the organization, commentary and speakers.

The conference changed our perspective on the role of our association by increasing our awareness and knowledge of the redress issue. We feel that, as delegates, it is important that we share this experience with the Sanseis and Yonseis of Edmonton. It was stressed that we as Japanese Canadians should not forget the injustices involved in the uprooting and internment of WWII and should seek to ensure that such an event should not be repeated against any minority group. Thus, our community has a role in seeking justice for the well-being of all Canadians.

Cont'd. next page

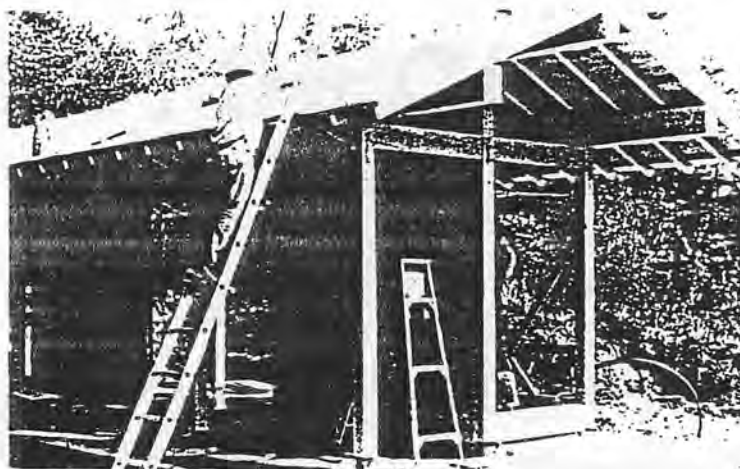
HERITAGE DAYS, AUGUST 2 & 3
casino nights, August 10 & 11 (EJCA)
Capilano Inn, 9125 - 50 Street
12 noon-12 midnight
Annual Picnic, June 28 (details inside)
Annual General Meeting, late Sept.
Next MOSHI MOSHI, mid-Sept.

Japanese Gate to be Dedicated at Devonian Botanic Garden

A ceremony to take place in just over a week, on 2 June at 10 a.m., marks a milestone in the establishment of a large Japanese garden at the University of Alberta Devonian Botanic Garden. The occasion is the dedication of a Japanese gate by Mrs. Shizu Kurimoto, attended by her son, Hiroshi Kurimoto, President of the Nagoya University of Commerce and Business Administration.

The formal entrance to the Kurimoto Japanese Garden is an elegantly proportioned gate which has been assembled by expert craftsmen brought to Canada from Japan by Canadian Airlines International some two weeks ago.

The gate is made from aged white cedar, a wood appropriate both to the principles underlying Japanese landscape architecture and to the harsh Alberta climate. In a very real sense, the gate symbolizes a transition between the hurly-burly of everyday life and the inner tranquility that is inspired by a profoundly peaceful aesthetic experience.



The focal point for the 2 June ceremony.

The Kurimoto Japanese Garden site was dedicated on 26 May 1984 by Mrs. Kurimoto and her son in honor of the late Yuichi Kurimoto, the first Japanese citizen to graduate from the University of Alberta (BA 1930 with specialization in Psychology). Until his passing in 1981, Dr. Kurimoto remained one of our University's

closest friends. That tradition of friendship continues today and is well reciprocated by members of the University of Alberta.

The concept of establishing a Japanese garden at the Devonian Botanic Garden was, however, one that Yuichi Kurimoto himself proposed and blessed many years earlier.

The garden will be used for instruction and for public appreciation of the unique art of Japanese garden design. Beyond all else, it will be a place of peace and calm reflection.

The architect of the Kurimoto Japanese Garden is Tadashi Kubo of the School of Landscape Architecture, College of Agriculture, University of Osaka Prefecture, Osaka, Japan. Dr. Kubo's design combines traditional and modern principles that place natural elements of the landscape within an artistically arranged aesthetic. Alberta materials and plants will be used throughout.

All staff and students are cordially invited to attend the ceremony.

The Devonian Botanic Garden, founded in 1959 on some 80 acres of land donated by alumnus Sandy Dyde, Q.C., lies about 20 km west of Edmonton, south of Highway 16 on Highway 60. Its approach is well marked on the highway. □

University of Alberta Folio, 21 May 1987

Terese, Brian from p. 1

Attending this conference gave us the opportunity to speak to other Sanseis from across Canada. They convinced us that all Sanseis and Yonseis can be an active force in their Japanese Canadian community. For instance, both Vancouver and Winnipeg Japanese Canadian associations have their own youth groups. The Vancouver Sanseis are involved in such things as Tonari Gumi, a drop-in center, and the Powell Street Festival, a Japanese Canadian cultural event. Recently, the Winnipeg Japanese Canadian Association has also set up a community centre. Both these communities can serve as models for inspiring the younger generation to further participate in our association.

The workshops gave us a better understanding of the Japanese Canadian identity, the concern for the elderly, and the redress issue. They enabled us to understand important issues with the guidance of knowledgeable speakers. As Sanseis, we realized that we have the responsibility to continue promoting awareness of the uprooting and internment and their implications for future generations of all Canadians. We would highly recommend that other Sanseis and Yonseis attend conferences such as this one. Such participation would undoubtedly increase interest in and enthusiasm for our Japanese Canadian heritage.

RAIN FAILS TO DAMPEN CEREMONY

After days of beautiful sunshine, the morning of June 2 dawned with overcast and rainy climate. But the ceremony, elegantly organized by Doug Burns, chair of the Kurimoto Japanese Garden, was held in the spacious greenhouse (at the May 1984 dedication ceremonies, it also met in the greenhouse because it was too hot!).

In addition to the Kurimoto family and the university and provincial officials, Consul General Funakoshi represented the Japanese government. Several Nikkei community members were present, including Mr. J. Hashimoto, the supervising architect, Jack Iwabuchi, one of the six members of the Kurimoto Japanese Garden Board, Mrs. Haruko Hiratsuka, East Asian Language and Literature Dept. and editor of the Japanese section of MOSHI MOSHI, Dr. Sonja Arntzen, chair of the East Asian L&L Department, among others.

EJCA Board has already discussed a possible project within the Kurimoto Jpn Garden design as a part of its "Ten Years After" project. Jack Iwabuchi and J. Hashimoto will meet with EJCA at a future date with suggestions. The five acre garden, within the 80 acre Devonian Botanic Garden, is one of several existing and projected gardens in the overall design. Fund-raising has targetted \$3M as its goal, and the finished garden will be a "must" place to see.



FLO & LUCY
...THIS 'N THAT...

アレル

KEIROKAI

The annual EJCA KEIROKAI was held at the Shogun Restaurant on the 26th of April with 22 senior citizens attending. A delicious and attractively arranged obento was served and enjoyed by all.

GEORGE TSURUDA graciously accepted the position of M.C. for the occasion. He did an excellent job on 15 minutes notice...wow think what he could have done with 24 hours! MR. ED NAKAMURA gave a short address on behalf of the EJCA. MR. TAKASHI OHKI spoke in both Japanese and English. The NHK in Japan had approached him to telecast news and interesting happenings of Alberta, therefore, he has been sending information to them, including our KEIROKAI. MR. GEORGE NAKAMURA, the president of the Century Old Timers' Club thanked the EJCA for hosting the event honouring them. He then, in his words "perform the pleasant task" of presenting MRS. SHIMIZU with a gift. She is relinquishing the position of secretary of the COTC after 10 years of service. MRS. SHIMIZU responded by thanking all the members for their kindness and co-operation. She encouraged new seniors to join the club and assist them in making this an active group. She said the other pioneer seniors share these feelings ...in her words "yoroshiku onigai itashimasu."

Exclusively designed porcelain bowls by AKIKO KOHANA were presented to each member of the COTC. Matching square dishes were given last year.

The nishiki commenced with an interesting naniwa-bushi by MR. KAWAWADA. The program continued with our excellent vocal talent led by MR. BILL KIKUCHI, MR. JOHN YAMAMOTO, MRS. BETTY KADONAGA, MR. TAKASHI OHKI, MRS. NAKANO, GEORGE TSURUDA and NORI KOKAJI. For the finale MRS. TERUKO DAVIS led the group in a sing along of favourite Japanese songs which she compiled into a attractive booklet, in both languages. Thanks to the organizers in making this another memorable occasion! and thanks again GEORGE for another job well done!

Lucy & Flo

As this is the last issue for Volume 11 1986-87 year, we wish all our readers near and far HAPPY AND SAFE HOLIDAYS whether travelling or enjoying your home surroundings. We hope to see many of you at our annual EJCA picnic.

MOSHI MOSHI Staff

OTANJOBII! OMEDETO!

We wish a Happy 91st Birthday to two senior ladies, MRS. YAMAUCHI on July 1st and MRS. KIYOOKA on August 16th. Also greetings to MRS. SHIMIZU and MR. SANJIRO NAK-

AMURA who will be celebrating in August as well. CONGRATULATIONS to all!

BIRTHS:

CONGRATULATIONS to the TAJIRIS of Vauxhall! BOB, AMY and nisan DREW welcomed NICOLE CARMEN KIMIKO to their family. The little ojosan, 6 pounds 13 ounces, arrived on May 4th. Thrilled with the birth are grandparents HORSEY and JUNE TAJIRI of Calgary, BILL and SETSU and great grandmother MRS. K. KIKUCHI of Edmonton.

CONGRATULATIONS to AKIKO and DARIN OGATA on the birth of 6 pound 13 ounce, LEANNE SAYAKO on May 31st. Proud maternal grandparents in Japan are TERUTAKA and SADA KO OGATA and also two great grandmothers. Ecstatic first time paternal grandparents are MYRON and JACKIE POLIS, also included are three great grandparents and one great, great grandmother, which makes LEANNE very special in being a 5th generation descendant. AKIKO was a co-winner of the 1986 EJCA scholarship.

WEDDING:

CONGRATULATIONS to STANLEY PARKER INGHAM (son of FLORENCE), and CHRISTINE BROSKY (daughter of MIKE and CARMEN), who were married early in May. The ceremony and reception were held in a private home. The newlyweds are residing here in the city, where the groom is taking his Masters in Petroleum Engineering. The bride, a solicitor also has a Master of Education degree. MR. and MRS. INGHAM are planning a delayed honeymoon to Jamaica later on.

April 27, 1987

Dear Edmonton Japanese Community Club Members:

We greatly appreciate your kind and generous tribute to us at a dinner last Sunday.

Delicious dinner and program of delightful Japanese songs were enjoyed by all of us.

Also we would like to convey our sincere gratitude for the gifts of beautiful pottery bowls especially created for us by MS. AKIKO KOHANA, and a special "Thank you" to all those who organized and worked so diligently to make this annual KEIROKAI event a most successful one. Thank you so much.

With gratitude
Century Old Timers'
Club of Edmonton.

Edmonton Japanese Community Association:

My sincere appreciation for your kindness and thoughtfulness towards the seniors.

I wish to make a small donation to MOSHI MOSHI.

Sincerely
Fumie Kinoshita

Edmonton Japanese Community Association:

My sincere thanks for having me at your annual Keirokai dinner.

I always enjoy them so very much. Please accept this small donation in appreciation.

Sincerely
Chiyoko Nishimoto

Edmonton Japanese Community Ass'n

"Your kindness has been appreciated. Thank you for your thoughtfulness in remembering me in such a very gracious way. May God Bless You"...Pottery ceramic bowl is lovely thank you all.

Mrs. K. Iwabuchi

Dear EJCA Board:

Thank you for the pleasant surprise. The pottery bowl goes beautifully with the plates we received at last year's Keirokai. We will enjoy using them as a set.

We were in Boston on the day of your luncheon. However, with your unexpected gift, we now feel we did not miss out completely. I am sure it was a memorable affair.

Taro joins me in thanking you for the lovely memento of Keirokai '87.

Sincerely
Masa Yoneda

P.S. Enclosed is a donation for your kitty.

ARTS AND CRAFTS UPDATE -by Teruko Davis

The group held a meeting on May 19th at MRS. KANEDA'S home with six persons and guest MISS YUKIKO IZAWA in attendance. She is an expert on Arts and Crafts and shared some of her ideas, including a few new cute designs in origami for the Heritage Day Festival.

With so few in attendance (heavy snow that day, could have been a factor) we could not get everyone's opinion on who will oversee the Arts and Crafts group. MRS. KANEDA is stepping down after years of hardwork and helpful service. Meanwhile, TERUKO DAVIS will continue in her position. If you would like to volunteer for the job please call TERUKO at 483-1334.

There will be a few more workshops for the Heritage Day Festival, please, we need hour helpful hands. If you can assist, please call TERUKO at 483-1334, in either English or Japanese.

DONATIONS:

Thanks for the following generous donations:

to the EDMONTON JAPANESE COMMUNITY ASSOC.
from: MRS. NISHIMOTO
MRS. IWABUCHI
DR. HIRABAYASHI
DR. and MRS. YONEDA

to the MOSHI MOSHI
from: MRS. FUMIE KINOSHITA

Edmonton Japanese Community Association Annual Family Picnic

Sunday, June 28
1987
11 am. - 6 p.m.

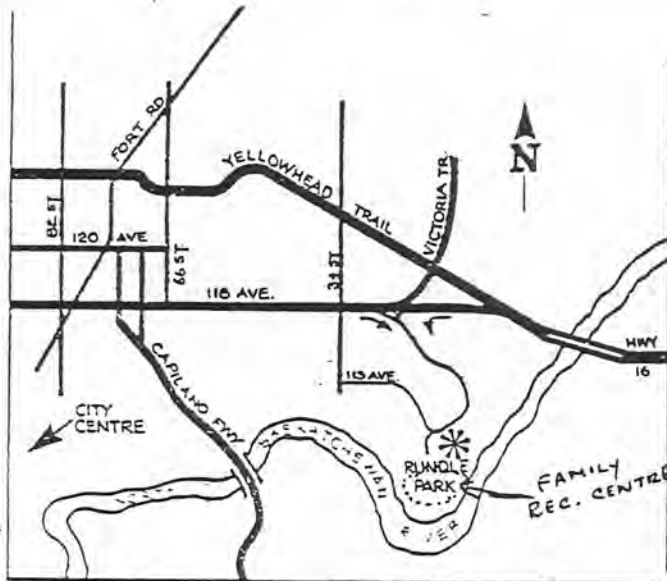
Enjoy old
Meet new friends
Free soft drinks



Rain or
shine
(shelters)

Rundle Park

head for the family recreation centre



Seniors & children under 6
are special guests

	members	non members
adults	2.00	5.00
students	1.00	2.50
under 13	.50	1.00

YOU ARE WELCOME TO JOIN THE EJCA
AND PAY THE MEMBERS RATE.

Edmonton Japanese Golf Club

Camrose Golf Club, (Sun. June 14) proved to be a super place, once we got there. We were completely overwhelmed. First, the major of Camrose, Dr. Siwak, M.D., gave us an official welcome and presented each of us with a Pinnacle golf ball engraved with the Club logo.

The presence of Consul-General Funakoshi and Mrs. Funakoshi in our golfing group didn't hurt either. In fact, Camrose, which has a sister city in Hokkaido might have felt our entire group had hopped over from Japan, as Michiko Rasmussen of nearby Bawlf was called by Camrose to serve as translator and hostess.

After the round of golf, where the tilting greens provided special challenges, Mr. Bill Fowler, a former long-time Alderman, invited all of us for cocktails at his home. The friendship and warmth were truly magnificent, and Camrose will very likely be on next yr's agenda. On top of that, some won prizes.

There were 3 restaurant hosts, thus the Shogun, Japanese Village and Mikado flights, with prizes for each flight: 1st prize a dinner for two; 2nd a case of instant noodles, 3rd, a gallon of shoyu, and 4th, a 10# sack of rice.

Shogun Flight: 1. Terry Tamura,
2. Keiko Kobayashi,
3. Mark Kano,
4. Tom Kobayashi.

Japanese Village Flt: 1. Jack Kishida,
2. Yuji Oda,
3. Akio Tokunaga,
4. Masayuki Otaobe.

Mikado Flight: 1. Steve Fukeshima,
2. Ben Shikaze,
3. Mas Okamura,
4. Jack Maruyama,

Jack Kishida captured both "nearest to the pin" prizes. The winners in the Ladies section: Keiko Kobayashi, Mrs. Funakoshi, and Mrs. Y. Hiruki.

sist of seven panels on which is brushwork and sgraffito (relief) to depict images of mums, a symbol of vitality and longevity.

AKIKO works as a technician at Victoria Composite which enables her to use the facilities there. A busy lady she also teaches at the Japanese Language School and translates for the government. Her dream is to one day, have her own kiln. GOOD LUCK AKIKO!

AKIKO KOHANA.....TALENT AT WORK. Lway & Flo.

We recently interviewed a lady with many talents, foremost a potterer. At first a hobby, but now much to her happiness and pleasure, a full time job. AKIKO KOHANA was born in Japan, studied ceramics at Gen Onodera's studio and the Nippon Togei Club in Tokyo. In 1971 she went to California to study pottery and anthropology as well as ceramics and continued here in Edmonton. She works in both porcelain and stoneware. Her style and techniques are Japanese, designs are simple but gives one a feeling of peace and serenity.

AKIKO did not think of pottery as a way of making living. She was asked to participate in a craft fare, her acceptance opened the door to a successful future. She began her showings with another artist but now, she is so well known, that she is able to have one person shows.

The steps in creating a piece of pottery is very interesting and involved. The first is "throw" to make the shape of the work, on a potter's wheel. It is then dried to "leather hard," trimming and carving follow then left to dry completely on a shelf. Firing in a biscuit kiln is next. Then comes the glazing or coloring. Some of the hues she used have been specially created from pigments obtained in Japan, not available here. Firing is done for a full day at a lower temperature, then turned high the next. During this time the unexpected often happens. Even the weatherman has a hand in the outcome as factors include the type of day, air currents, humidity in addition to the amount of oxygen, heat etc. At times an unusually interesting color would appear, which she tries to duplicate.

AKIKO'S talents can be seen at many locations. The Japanese Village Restaurant has exclusively designed kaiseki dishes; the EJCA has selected a simplified pattern of a mum reserved for the senior citizens' only, two pieces of which have been presented at KEIROKAI 1986 and 1987. Her works are also at many art galleries and gift shops: the Canadiana, Bear Claw, Morgan Phase II, Clayworks on Whyte, Edmonton Art Gallery and some florists too use her art work. The demand is so great that she cannot keep up with it. The U of A recently purchased her pottery as a part of Alberta art.

A city architect has commissioned AKIKO to do a ceramic mural as a gift to the Auxillary Hospital in Stettler. It will con-

'just and fair,' Japanese are told

BY RICHARD CLEROUX

The Globe and Mail

OTTAWA

5/20/87

Secretary of State David Crombie said yesterday that Japanese Canadians should jump at his latest compensation offer of a \$12-million community fund producing revenue of about \$1.5-million a year.

Mr. Crombie said in an interview his latest offer is "just and fair" and is double what former multiculturalism minister Otto Jelinek had offered as compensation for injustices suffered during the Second World War.

The National Association of Japanese Canadians insists on a payment of \$25,000 each for 14,000 Japanese Canadians alive of the 22,000 interned under the War Measures Act.

The association also wants a community fund of \$50-million.

"Why that's over \$400-million," Mr. Crombie said yesterday. "That's out of the question."

Mr. Crombie said that recognizing the NAJC as the sole representative of Japanese Canadians and allowing it to administer the fund is an improvement over Mr. Jelinek's position.

Mr. Jelinek, now Minister for Fitness and Amateur Sport, had wanted to lump the Japanese Canadians in with other ethnic groups who suffered during the war in Canada, such as Italian, German, Ukrainian and other minorities. The \$6-million fund Mr. Jelinek proposed would have been for the use of all ethnic minorities.

The Government is also prepared to make a "public acknowledgement" that injustices were committed against Japanese Canadians, Mr. Crombie said. And it is prepared to abolish the War Measures Act so that what happened to Japanese Canadians cannot happen again to them or any other ethnic minority in times of war.

Mr. Crombie said that if Japanese Canadians do not accept his three-point offer — the money, the acknowledgement and the repeal of the War Measures Act — he will proceed without their participation on the other two points and leave the money issue for later.

He said he is scheduled to meet the NAJC executive June 1. He has met the executive five times since last September, when he took over the file.

Two previous Cabinet ministers, Mr. Jelinek and Jack Murta, tried and failed to find a settlement to the issue.

A2

Edmonton Journal, May 19/87

Promise broken, says Japanese Canadian group

VANCOUVER (CP) — Stung by a nine-month wait for a familiar rejection of proposals for compensation of those interned in the Second World War, the National Association of Japanese Canadians is going public with its case.

Association president Art Miki told a news conference on Monday another meeting is planned with federal Multiculturalism Minister David Crombie on June 1.

Meanwhile, the association will try to remind Canadians about the government's promise to redress the 45-year-old injustice.

Crombie last month rejected the association's proposal, which included \$25,000-compensation for each survivor of the internment.

In a letter to the association, Crombie said the government was prepared to make a formal apology for injustices done to Japanese Canadians in the war and to amend the War Measures Act to ensure it couldn't happen again.

But he turned down the idea of individual financial compensation, offering instead a \$12-million community fund.

Miki said the government, in effect, has adopted the same stance as previous Liberal governments on the question of compensation and broken a promise made by

Prime Minister Brian Mulroney during the 1984 election campaign.

He said the association, which represents the 22,500 surviving Japanese Canadians who were interned between 1942 and 1949, also will ask other organizations which have supported compensation to pressure the government.

"I think this government is motivated by public opinion in a lot of ways and so public opinion is one area we're going to have to work on," he said.

By contrast, Miki said the Liberals now have expressed support for the association's package, distancing itself from the party's opposition to individual compensation when it was in government.

The association commissioned the accounting firm Price Waterhouse to assess the value of economic losses caused by the confiscation of property, mostly on the West Coast. Miki said the total in 1986 dollars came to \$443 million.

Crombie's proposal of a community fund works out to about \$50 per affected individual in 1945 dollars. Miki said in a letter to the minister which the association released Monday.

Miki said the offer doesn't begin to make up property loss and dislocation.

\$12 million compensation offer

**CONSPIRACY OF SILENCE: REDRESS FROM
A SANSEI PERSPECTIVE**

by Masako Fukawa

"Masako's talk was presented in April 1986 at a conference on redress organized in Duncan, B.C. by the Vancouver Island Inter-Cultural Council. She shared a panel with other Japanese Canadians directly affected by the wartime uprooting. The story of her personal involvement in the current redress issue is shared by many JCs of her generation. Masako, her husband Stan and their two children, live in Nanaimo. She is currently Vice-President of the Vancouver Island Japanese Canadian Society and in this capacity sits on the NAJC Council."

Unlike the speakers before me who experience first hand the loss of their homes, property, and possessions, who were denied their civil rights, who had their educations brought to a halt, and who were forced to move to isolated parts of B.C. or to the sugar beet fields of Alberta, or to Schrieber, Ontario, my experience -- due to my younger age -- has been one of ignorance and a search for my roots. This ignorance was due not only to my young age but also to the conspiracy of silence on the part of my parents, the school and the community.

I was only a year old when Pearl Harbour was attacked in December 1941. Four months later, in April 1942 we were evacuated to Greenwood, one of several ghost towns in the interior of B.C. It was formerly a thriving mining town but was now almost deserted. Mayor McArthur was approached by Father

Benedict Quigley, a Roman Catholic priest; to accept the Japanese Canadians. McArthur convinced the town council that it was an opportunity to rejuvenate a dying town.

I was too young to question why we were suddenly leaving Steveston and going to a place we had never even heard of, or why my grandparents were going with us but not my father, or why grandfather's boat disappeared and my father suddenly had to sell his brand new boat. It just was. In Greenwood my mother, brother and I were put

into one small room. There were 15 other families without fathers in similar living conditions, sharing kitchen and bath facilities. My father could not join us until 2 months later, and even when he did, though he could eat with us, he had to sleep in a separate building for men only.

I attended Sacred Heart School until grade 6 when my family moved back to the coast to Richmond in July 1951. I can remember being puzzled and fascinated by all the white students in the school. We were only one or two Japanese families at the school. What a contrast coming from an all Japanese school run by nuns to a public school full of white students. I accepted these changes as part of life and never questioned why these things were happening. The schools were silent also. They were not about to enlighten me.

It was not until I was in third year at UBC, 16 years after the war, that I got an inkling. I came across an article by Pierre Berton written for *MacLean's* magazine entitled "They're Only Japs." The article was about the evacuation. He decried what had happened. On the other hand, I read in the newspapers and magazines of the wartime and immediate postwar years editorial after editorial, and letter after letter, calling for the removal of the people of Japanese ancestry from the coastal areas. When I read these articles I felt betrayed. Betrayed by my parents for their silence and by the school system for making me believe in liberty, freedom and justice for all. I went home and confronted my parents: "Why didn't you tell me?" Their only reply was: "There was no sense in telling you and the other children about it and making you bitter. Shikata-ga-naï. It couldn't be helped."

It was obvious to me that even then in 1961 they were not going to say any more. They were too busy picking up the pieces and

rebuilding their lives. They did not not want to open old wounds.

I turned to my Nisei and Sansei friends at University for information, but they either did not want to talk about it or they too were as ignorant as I was. I felt bewildered until I met my future husband. He offered to share with me a tape he made of a program on Japanese Canadians which was broadcast over the C.B.C. Even after reading about the relocation and listening to the tape, I can remember the feeling of disbelief and denial. It never happened.

Not until years later, when I was a young mother, did the impact of the enormity of the sacrifice of my parents and those of their generation, hit home. After years of living abroad, my husband and I had just moved to Nanaimo. We had just made a down payment on our first home, had two small children and were just beginning our careers. I remember vividly stopping at the top of the stairs, vacuum cleaner in hand, thinking "This is where my parents were when the bottom fell out of their world." I wept. I understood.

Here again there was no one to turn to except my husband. I didn't know if there were any Nikkei in Nanaimo. We were all so scattered.

What the Redress Movement has done for me is to break down the barrier of silence. It has helped me make some sense of the snippets of conversation half remembered. It has given me the determination to continue to urge my parents to talk about their experience. It's part of my legacy. I'm pleased to say that for the first time last summer

they returned to Greenwood -- after leaving it 34 years ago. Also the first time, my father has revealed his feeling about the relocation. His only words have been "I hope the Redress will go through before I die." He will be 80 years old in November. (Note: He passed away in June 1986).

From Vanc. JCCA

Bulletin April 1987

RAGE

by Jay Hirabayashi

I am now forty years old and it is a curious fact that it has taken that many years for me to discover that I have a voice that can speak about an episode in history that occurred five years before my birth.

It may surprise those who know of my father, Gordon Hirabayashi, that I knew only superficial details of the treatment of people of Japanese ancestry until I was well out of high school. I think the time he spent in King County jail and later in federal prisons affected him deeply but when the first job he got as a Professor of Sociology was in Beirut, Lebanon, he let those hard memories lie dormant for many years and, like so many others, just got on with his life. Up until the age of twelve when we moved to Edmonton, he was the only Japanese looking person I really knew and his racial heritage, my racial heritage did not impress itself on my conscious mind. I thought of myself as an American and it was easy to relate to that vague identification when almost everybody else was of Arab extraction. I went to American schools and we wore blue jeans and played baseball. All the way through high school I still thought of myself as American and it was not until I moved back to the States in the mid-Sixties that I discovered that I wasn't just American.

Two different Texans helped to open my eyes. One was a law student from North Texas State University whom I met in a small Colorado town where I was working one summer when I was nineteen. "Hirabayashi...." he said when I was introduced to him, "Hirabayashi...are you related to Gordon Hirabayashi of the famous U.S. Supreme Court case?" I was astonished. I had no idea that my father's case was "famous." I was embarrassed that stranger from Texas knew more about his experience than I did. Later that summer, I found myself looking for

work in another small Colorado town and met an older woman from Texas who ran a small department store. She advised me to look for work in some other state because "people of my kind could not get work around there." I began to realize that I was not just American and that there was something from before my birth that I had better start to understand.

Well, my consciousness raising has been slow. In a perhaps not so strange way, it seems to parallel the slow dawning of the redress movement. For me, the evolution had to go through the radical years of the late Sixties in Colorado and California, a return to Canada and the event of actually becoming a Canadian citizen and the realization that I was not an American and not a Canadian but a Japanese American Canadian (with an unorthodox father). Also along the way, I became a dance artist.

The above is a preamble to my saying that I now know myself well enough to know that I have something to say about those war years before my time and that I can say it for myself without the deceit of presuming that I am speaking for anybody else.

Rage is what I feel when I think of racial inequities in this land. Rage is what I feel when I see twenty East Indians packed into a truck heading for subsistence work on some Lower Mainland farm. Rage is what I feel when I see bloodied and passed out native Indians on Hastings

Street, abandoned by the country that systematically destroyed their cultural roots. Rage is what I feel when I look at my children and remember my uncle telling me that as a boy he used to swim in the ditches outside the barbed wire fence while a soldier with a machine gun watched him.

Rage is the title I have chosen for the multidisciplinary performance work that will premiere at the Asia Pacific Festival on June 22 and 23 at the Queen Elizabeth Playhouse. What struck me in my research of the wartime experience of Japanese Canadians and Japanese Americans were two observations. First of all, reactions to the events were polarized with the majority of people passively obeying government orders and only a few resisting although all experienced fear, anger and bewilderment. Secondly, something helped people to survive.

That "something" is heritage, one's cultural roots, traditions, ways of seeing the world. Culture is what defines a people and what sustains them when their identity is in jeopardy. The native Indian passed out on the street has lost his identity, his roots, his strength. Japanese people have always shown discipline, diligence, persistence and adaptability in their endeavors and it is these qualities that I think sustained people through the tragic wartime period.

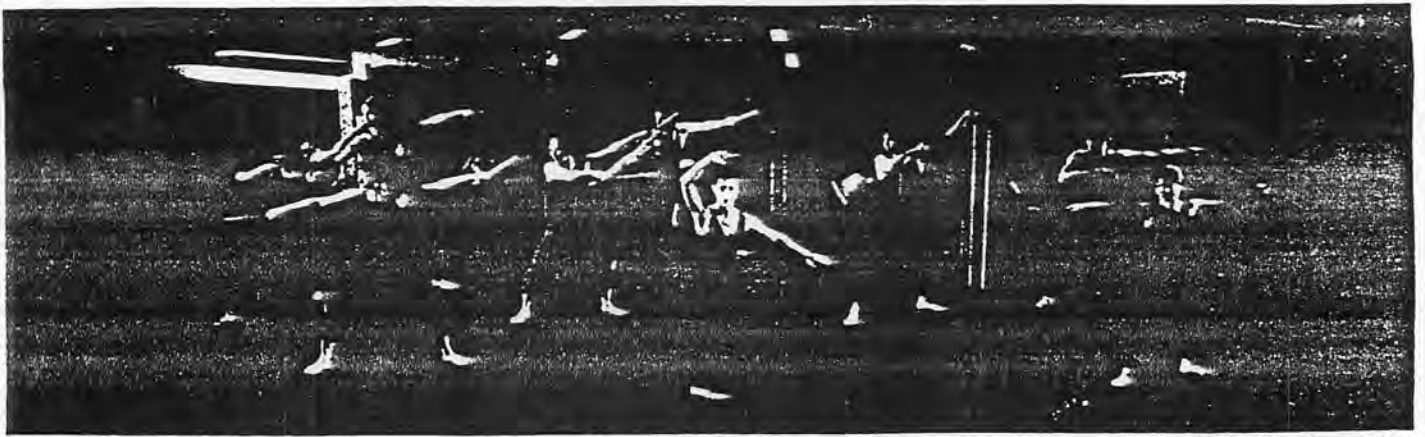
In *Rage*, I use taiko drumming to represent tradition and roots. The two reactions to troubled times are portrayed by dancers representing spirits of yang and yin energies. My cousin, Keith Hirabayashi, who is currently the number one ranked martial artist in forms competitions in North America, represents the yang predisposition in people. Sioux Hartle and Barbara Bourget appear as the yin manifestations. They dance in

front of the taiko drummers (representing the community) as possibilities of action, one hard and aggressive, the other two, soft and melding. The drummers eventually choose a combination of aggressive and passive actions to deal with their situation of confinement. The drums emerge as the sustaining symbol.

Another dancer (myself) appears as a sort of modern commentator on the historical situation. Using an emotional movement vocabulary, he reacts to the scenes as they are played before his eyes. A fourth character played larger than life by Paul "Garbanzo" Gibbons, represents a karmic momentum, an inexorable force that disrupts the disciplined dance of the taiko community forcing them into claustrophobically cramped enclosures that descend abruptly onto the stage. Tying these scenes together are the magic of music, costumes and lighting effects.

Rage is a salute to the spirit of people of Japanese ancestry in North America. Rehearsals are currently in progress. We are still fund-raising to cover the creative costs of the production and would appreciate any contributions to help us attain our artistic goals. Donations are tax deductible and can be made to Kokoro Dance Theatre Society, 2910 W. 5th Ave., Vancouver, B.C. V6K 1T6.

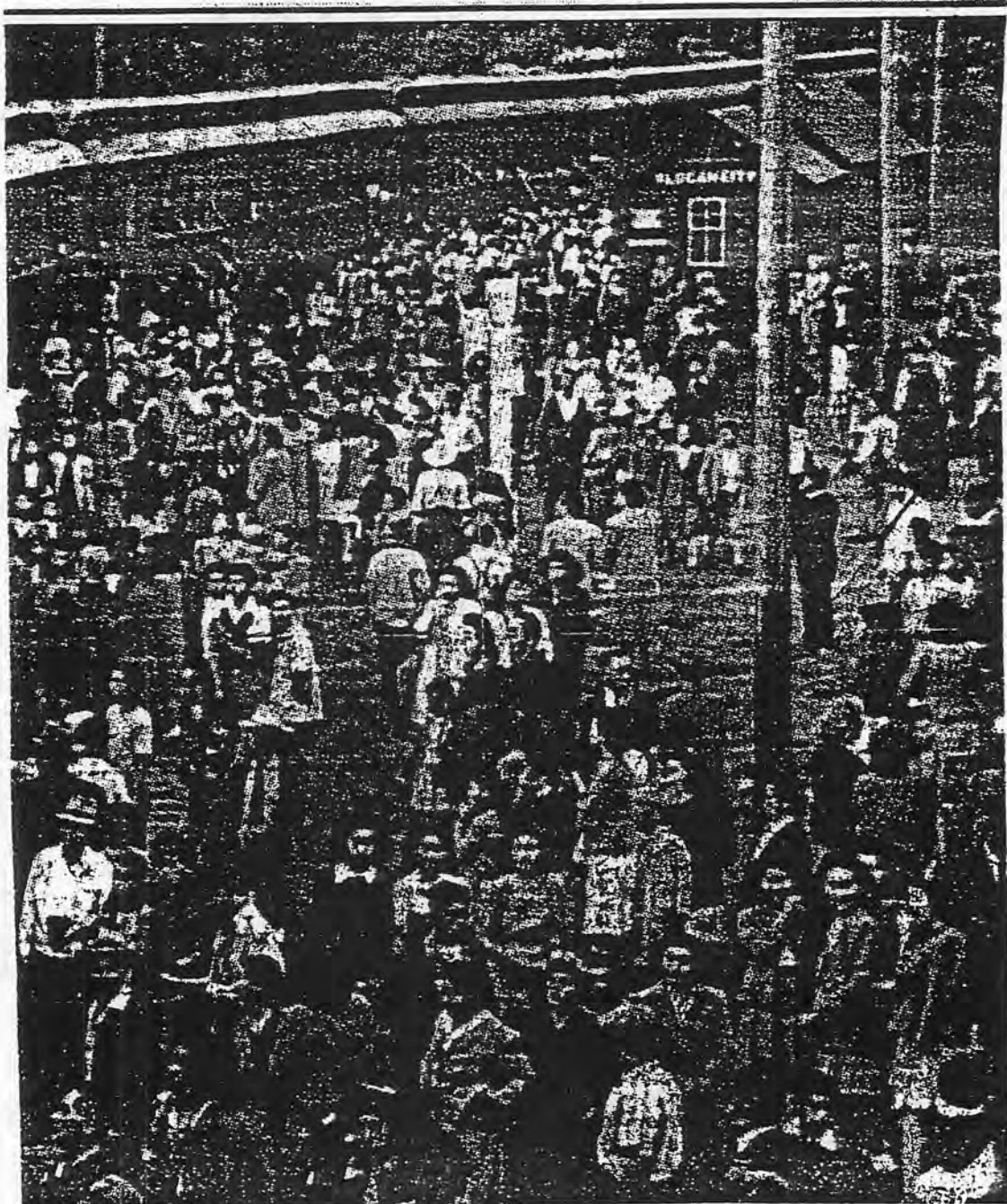
From the Vancouver JCCA 5/87



scene from RAGE

photo by Tamio Wakayama

Vanc Bulletin May 1987



Slocan City: Japanese Canadians await marshalling into camps 1942
Vancouver Sun

Two bus-loads embarked on a memorable 3-day trip to Interior B.C. Accompanying the group was a Vancouver Sun reporter; her report follows. For emphasis the full page story appeared in orange tone (the reason for poor copy). A huge heading at the top: VALLEY OF SHAME; JAPANESE CANADIANS VISIT INTERNMENT CAMP AS OTTAWA REJECTS INDIVIDUAL COMPENSATION.

AUDREY Kobayashi's childhood memories of this lush valley are of golden post-war summers. Thousands of older Japanese-Canadians, however, remember bitter winters, hungry children and humiliation. Kobayashi was 15 before she heard even a hint of the forced uprooting, dispossession and internment of 22,000 of her people.

"It was a deliberate plan by my grandfather — the patriarch of our community — that we should never hear of it, never speak of it, because he considered it a shame on the family, a shame on the entire race."

Forty-five years later, the victims no longer blame themselves.

This week 89 Japanese-Canadians made a journey through the past. Issai and Nisei, the first and second generations, came back

By NANCY KNICKERBOCKER
in the Slokan Valley

to the valley of their internment to confront long-suppressed rage and to heal the wounds.

Younger Sansai came trying to understand their parents' painful legacy. All came out of commitment to the movement for redress.

"The point is to experience it again, talk about it and try to resolve some of the bitterness," says Kay Shimizu, 67, of Burnaby.

"I wanted to see how much we suffered here. I want one last look at Lemon Creek (the camp where she was interned) I'm 77 now and I won't ever have another chance to come back," says Amy Yamaaki of Ottawa.

THE 86 travelled in two buses: one for the Japanese-speaking Issei and bilingual Nisei, another for the English-speaking Nisei and Sansai. It's quiet on the Issei bus, many passengers lost in thought. On the other bus the atmosphere is lighter, people joking and reminiscing.

"You might be talking and laughing, but at the back of your mind it still hurts," says Masao Kawanami of Calgary.

For most internees the journey that ended here began in Vancouver's Hastings Park, the PNE livestock facility that was converted to a holding pen and staging area for the uprooting.

"I'll never forget the stench of that place — manure and disinfectant — and the maggots," shuddered Shimizu.

Some, like Yamasaki, spent the first weeks here in a tent village. For the next four years her family lived in one of the small shacks built in camps throughout the Interior: Slocan, New Denver, Tashme, Lemon Creek, Popoff.

Each shack measured 14 by 28 feet and housed 10 people. They were wood-frame buildings with shiplap walls and tarpaper roofs. Unfortunately for the internees, green lumber was used in the construction. When it shrank, long gaps were left in the walls.

"The first winter was brutal," Shimizu says.

People tried to insulate the shacks with moss or newspaper, but such measures were no match for the bitter winters. Midori Mioshi, of Aldergrove, recalls waking up to frost on the furniture and icicles on the inside of the windows.

A replica of a camp shack now serves as a tourist booth in Slocan. It, however, has interior wallboard, insulation and electricity. Many internees were angry that the replica so little resembled the drafty shells they had to call home.

"They sure jazzed that thing up," Shimizu harrumphed.

Former village alderman Bob Barkley said the changes were necessary because the original shack didn't meet building code standards.

Barkley, who grew up more with a Japanese-Canadian family than with his own parents, says he's "shocked there's nothing here to mark the history."

"There darn well ought to be because we don't ever want it to happen again."

The "really pushed" council to convert the shack into a museum to the internment but, he says, the attitude among most locals is "let bygones be bygones."

That desire to erase what Shimizu calls "a dirty part of Canadian history" has been helped along by nature and time. The shacks and Japanese bath houses are gone now and abundant greenery has reclaimed the fields where they once stood. Thriving patches of fuki, a type of Japanese celery used in stir-fry dishes, is the only evidence of the internees' presence at the site of Popoff camp.

But there are others in the valley who, like Barkley, have never forgotten an old debt of gratitude to the Japanese-Canadians. They are the Doukhobors. It was religion and not race that distinguished the Doukhobors from mainstream society but the effect was the same: social isolation.

Yamasaki recalls Doukhobors as the only white people who would have anything to do with the internees.

"They would come to the camps selling eggs or vegetables. They were very nice, they trusted us."

In the 1950s, when the Cold War created more problems for the Russian-speaking community, they found help among their Japanese-Canadian neighbors.

The Krestova Youth Choir, the girls in floral headscarves and full skirts, burst into song as the Japanese-Canadians arrived at Rose Legobokoff's restaurant in Crescent Valley. She treated the group to a traditional Doukhobor feast: generous portions of borscht, cabbage rolls, fresh bread and butter, homemade pies.

"They are so thankful we were good to them. I didn't even know that I'm touched," Yamasaki said, her eyes welling up.

ONE CORNER of the Slocan cemetery commemorates internees who died and were cremated there. Two evergreens flank a simple cedar post inscribed with Japanese characters.

"This really hurts now," Kawanami wept.

He also grieved to see the graves of two of the three Hicks boys — Jim, Billy and Allan — who were able to see beyond the bigotry of their times and find a pal in a Japanese-Canadian kid a long way from home.

Kawanami and his people believe that, like the Hicks boys, most Canadians deny the injustices they suffered. Like the internees who went back, they believe the nation has also come full circle and is ready to right the wrongs.

But given the federal government's stance this week, they fear compensation will come too late for most Issei.

The National Association of Japanese-Canadians on Monday rejected Ottawa's offer of an apology, changes to the War Measures Act and \$12 million for a community foundation. The NAJC seeks \$25,000 compensation for each of the 14,000 internees still alive.

MORE ON GOLF

On the May 3 (Calloway handicapping) tournament at Stony Plain, the winners were: 1. Tats Yamada \$35, 2. Yuji Oda \$25, 3. Ted Asai \$20, 4. Ben Shikaze \$15, 5. Masayuki Otake \$15, 6. Y. Yahiro \$10. Closest to the pin: #3 Yuki Oda, #14 Steve Fukushima. Hidden hole winners: Consul General Funakoshi, Mrs. Hubbihoca.

Next events? Jasper Fun Tourn, 7/11-12; Provincial, 8/1-2 at Taber (Calgary host); Club Championship, 8/29-30 at Broadmoor, Sherwood Park; Consul General Team Championship, 9/13 at Wetaskiwin. A wind-up Club Banquet at Lingnan will close the season on Sunday, Sept. 20.

MOSHI MOSHI appreciates the support of the advertisers. Thus, in spite of rising postal and production costs, the advertising rates for the next volume, Vol. 12, 1987-88 will remain the same.



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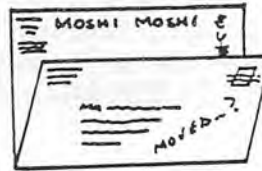
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を開いてはくれませんでした。

私が何かに薄々気がつき始めたのは戦争が終わってから16年後、私がブリティッシュ・コロンビア大学の三年生になったときでした。私はふとしたことからピエール・バートンがマクレーン誌に書いた「彼等はジャップでしかなかった」という記事を読んだのです。それは日系人の強制移動について書かれたもので、彼は強制移動が行われたことを非難していました。一方、私は戦時中、そして戦争直後に発行された新聞や雑誌にも目を通してみました。

そこには、日本人を先祖に持つ人々を西海岸部から移動するよう主張する多数の論説、投書また投書が載せられていました。これらの記事、投書などを讀んだ時、私は裏切られたような気がしました。口を閉ざして私達に何も語ってくれなかった両親、全ての人間が民主主義、自由、正義などを平等に享受出来るのだと信じ込ませた学校……：私はこれらに裏切られたのです。私は家に戻ると両親を問いつめました。「どうして何も言ってくれなかったの？」

両親からの答は、「今さらお前や他の子供達にあの時のことを話しても意味が無いでしょう。お前が嫌な思いをするだけだ。仕方がなかったんだよ」というものだけでした。

1961年当時ですら、両親がそれ以上何も言わないであろうことは明らかでした。彼等はバラバラになった自分達

の生活を建て直すのに精一杯でした。古傷には触られたくなかったのです。

そこで、私は大学にいた二世、三世の友人に聞いてみる事にしました。しかしその人達も、話たがらないか、私と同じくらい「無知」であるかのどちらかでした。私は、後に私の夫になったスターンに出会うまで一人で途方に暮れていました。スターンは、CBCで放送する為に彼が制作した日系カナダ人に関する番組のテープを聞かせてくれたのです。そのテープを聞き、強制移動に関する文献を読んだ後でさえ、私の心の中にはそのことが起こったという事実を否定しようとしたり、信じたくないと思う気持ちがありました。そんなこと有りえるはずがないじゃないか……。

それから何年もたち、私が子供を持つようになった時まで、両親や彼等の同世代の日系人が犠牲にさせられた犯罪について、私は本当に心にしみて理解することはできませんでした。その頃私と夫は長年の海外生活の後、ナナイモに移ってきたばかりでした。私達は、初めての持ち家の頭金を払い込んだところで、二人の小さな子供をかかえ、仕事の足場を築き始めていました。私は今でもハッキリ思い出せます。掃除機を手にしたまま階段の一番上で立ち止まり、私は考え始めました。……：そうだ、ちょうどこんな時だったんだ。お父さんとお母さんが作り上げたかった生活の土台が崩れ落ちて放り出されてしまったのは……：私は泣き

出していました。私の目から涙がおちたのです。

その時ですら、夫以外には私の胸の内を解かってくれる人はいませんでした。ナナイモに私達以外に日系人が住んでいるかどうかさえ私は知りませんでした。それほど日系人はバラバラにされていたのです。

補償問題運動が私にもたらしたものは「沈黙の壁」の克服でした。おぼろげながら思い出すことの出来る会話の断片をつなぎ合わせ、その意味を探る手助けもしてくれました。補償問題運動は、「体験を語り継ぐよう父と母を説得し続けよう」と私に決意させてくれました。両親の体験は私が彼等から受け継いだ遺産の一部でもあります。昨年の夏、三十四年前に離れたきりだったグリーンウッドへ初めて帰りました。このことをお話し出来るのを嬉しく思います。また、父が初めて強制移動について自分の気持ちを語ってくれました。父が口に出したのは、「補償問題が私の息のあるうちに解決してくれば良いのだけれど……」という言葉だけでした。この十一月で父は八十才になります。

【追記】フカワさんのご尊父は昨年六月に永眠されました。

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真珠湾が攻撃された1942年の12月には、私はわずか1才でした。4ヵ月後の1942年4月、私達はBC州内陸部にあったいくつかのゴーストタウンの一つグリーンウッドへ「疎開」させられました。そこは以前は鉱山町として栄えたこともありましたが、当時はほとんどさびれきっていました。この町のマッカーサー町長は、カトリックの神父だったベネデクト・クイグレイ師から日系人の受け入れを頼まれた時、死にかけてた町に活力を与える良い機会だと言って町議會を説得しました。

その時の私は、なぜ突然ステイブ・ストンを離れ、今まで聞いたこともないような場所に移り住まねばならないかという質問をするには幼すぎました。同じく、なぜ祖父母は私達と一緒に行くのに父は行かないのかとか、なぜ祖父の船が突然消え失せてしまった

を売り払ってしまったのかなどというような事も聞くことはできませんでした。ただそれは、そういうことが起こったというだけでした。グリーンウッドでは、母と兄と私の三人は一つの小さな部屋に押し込められました。そこには、それぞれ父親を欠いた15組の家族が私達と同じような状況で住んでいました。これらの人々が台所とトイレ、風呂などを共用していたのです。父は2ヵ月後にならなければ、私達と一緒に生活することが出来ませんでした。再会後でも、食事だけは共に出来たものの、眠る時になると父は男性ばかりの住む別の建物に行かねばなりませんでした。

一家がリッチモンドに帰ることの出来た1951年の7月になるまで、私はグリーンウッドのセークレッド・ハートスクールという日系人学校に通い、6年生になっていました。私は新しい学校に移った時、そこにいる白人の級友達を見てまごついたくらいに好奇心をそそられしたりしたことを思い出します。私達は、その新しい学校でたった一軒か二軒の日系人家庭の子供でした。修道女によって運営されていた日系人学校から、ほとんど白人ばかりの学校に移った時の何と違うか……。私はこれらの変化を人生にはありがちな事の一つとして受け入れることに決め、なぜそういうことが起こったのかについて問い質そうとはしませんでした。学校も沈黙を守るばかりで、私達の目

もしもし

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1987年6月

敬老会

恒例の敬老会は22名のシニヤーをお迎えして4月26日に将軍レストランで開かれました。レストラン特製の豪華弁当は参加した者一同の目と口を大いに楽しませてくれました。まえおきもなくその場で快く司会を引き受けてくださったにもかかわらずジョージ・ツルダ氏は名司会をしてくださいました。エド・ナカムラ氏の挨拶につづき、NHKの海外ジャーナルでも紹介された敬老会の話などを日英両語で大木崇氏がしてくださいました。シニヤーを代表してジョージ・ナカムラ氏がお礼の言葉をのべられました。そして、10年間センチュリー・オールドタイマーズ・クラブのために労をとられた清水夫人に感謝の言葉とプレゼントが送られました。清水夫人は「クラブへの入会の勧めと会のためによろしく。」と、お礼と共に話されました。

この日、シニヤーの方々には現在エドモントンで活躍中の小花昭子さん作の陶器が日系人会から送られました。

敬老会は川和田氏の浪花節でますます盛り上がり、喉自漫のカラオケがビル・キクチ氏、ジョン・ヤマモト氏、カドナガ夫人、中野夫人、大木崇氏、小鍛冶則氏、ジョージ・ツルダ氏などによって繰り広げられました。終わりには会のためにわざわざ日英両語でデービス・輝子さんが用意されたみんなの好きな日本の歌を歌ってお開きとなりました。

この会のために色々お骨折りくださった方々どうもご苦労さまでした。

天皇誕生日祝賀会

4月29日、86歳になられた天皇陛下のお誕生日のお祝い総領事公邸で開かれました。エドモントンの日系人のほか、多方面にわたる大勢の人達が集まり、陛下のお写真の前で乾杯の後、おすしやてんぷらなど数々の御馳走を頂きながら歓談を楽しみました。

日本の海外旅行熱

昨年からの海外旅行者は11%増しの552万人にも昇り、反対の日本への外国人旅行者は11%減って206万人だったそうです。(NHK短波放送 5月26日)

アーツ・クラフトの会

アーツ・クラフトの会とワークショップは季節はずれの大雪にもかかわらず5月19日、金田さんのお宅でひらかれました。ゲストの伊沢優紀子さん(日本から来ていらっしゃるクラフトの専門家、現在市内の学校で日本のクラフトを教えている方)が、折り紙のほかについていくつかのアイデアを出してくださいました。

出席者が少なく皆さんの御意見を聞くことは出来ませんでした。デービス・輝子さんが一応グループの纏め役をしてくださることになりました。

御意見、並びにヘリテージ・デーへのクラフトのアイデアがありましたら、上記のデービスさん(483-1334)まで御連絡ください。また、近いうちに折り紙などのワークショップがいくつか計画されていますので、手伝っていただける方もぜひお知らせくださいますようお願いいたします。

総領事館から

- 4月にフィリピンへ転勤された大多和副領事の後任として佐藤哲(さとし)領事が奥様とお二人で東京からいらっしゃいました。前は農林省におられたという佐藤様御夫妻は、この度が初めての外国勤務だそうです。既に成人された息子さんが二人いらっしゃるということです。尚、大多和御夫妻が残して行かれたラブシート、ソファ、コーナーテーブル(1年使用の紺色花模様、400ドル)に興味のある方は多田さん(478-2768)までお電話ください。
- 話題のエイズについての資料「エイズ、ABC」が外務省から来ております。また、エドモントンの総領事館で作成された、「防犯の手引」も送付の用意がありますので、御希望の方は総領事館(422-3752)まで御連絡ください。

栗本日本庭園の門完成

アルバータ大学日本人卒業生第一号の故栗本氏を記念し、日本とカナダ、アルバータと北海道の文化・経済交流のシンボルとして日本庭園が造られることになっていますが、6月2日には、日本からわざわざこられた職人さんの手で完成した門の開所式が行われました。この日は、アルバータ大学から名誉学位をお受けになるために来加された、栗本夫人と御子息をお迎えして、デボンアン・ガーデン関係者など100名余りの人達があつまってお祝いをいたしました。