



Nikkei Images

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Susumu 'Sus' Tabata by Susanne Tabata

Ohanashi - Story of our Elders, a recent project of the Japanese Canadian National Museum, is a collection of video taped oral histories from a cross section of Japanese Canadians who experienced life before, during and after WW II. As part of the creative team that developed the project, I found myself at one point seated face to face interviewing my 83 year old father, Susumu 'Sus' Tabata, born December 9th, 1925 in Steveston and a participant in the Oral History project.

Although hard work and perseverance would lead to a successful academic career including a PhD in Physical Oceanography from Tokyo University, Sus had to first address the post war environment in Vancouver. As one of the first *Nisei* given a special permit to return to the coast in 1947 as a UBC student, Sus provides a rare look into campus life.

Conditions for Continuing Studies

On the question of his experience returning to the coast as a *Nisei* after the war it is important to note the conditions which cleared the way for Sus to make choices for his future. He was 15 years old when the war broke out and just young enough to avoid mandatory road camp work unlike other young men born only a couple of years earlier than himself. By no means was relocation easy, however he was able to remain with his mother and siblings during the war in a relocation centre and con-



Steveston High School. Sus Tabata in front row, third from right. (Tabata Family photo, 1938)

tinue his education. Secondly, his family was sent to Kaslo, where Sus confesses the students were placed in an established high school environment with experienced teachers and an education system already in place. The teachers he had were genuinely

encouraging and also very dedicated. Finally, although he was the eldest son of eleven, he was not expected to follow a family trade or business or take on the financial responsibility to care for his kin. His family was very much 'without means', they had been

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supported by their uncle prior to the war - and had not built a trade or business, which he would be expected to rebuild. He was encouraged to pursue his own education or career path and is emphatic that he was fortunate to be in the right place at the right time.

Post War Experience at UBC

Rather than dissect his response, the following is a transcript of Sus Tabata's experience, taken from an interview with him for **Ohanashi**:

"Just before the war ended, my Principal in Kaslo asked me in a questionnaire whether I wanted to go to university. I answered 'yes'. He then asked whether I would go and I answered 'no'. He then asked 'why?' I responded that I did not have a second language. He directed me to correspondence courses in Latin which I was able to complete and encouraged me to keep up my studies. The war ended in August 1945. I left Kaslo for Midway B.C., where I worked on my Senior Matriculation courses and laboured at local sawmills and with a CPR extra gang between Midway and Hope. Because the JCs were not permitted to return to the B.C. coast, I

applied to the University of California Berkeley where I was accepted. (Note that the Japanese Americans had all restrictions lifted in 1945 and unlike the Japanese Canadians who did not have restrictions removed until 1949). But the Canadian government authorities would not provide me with a travel permit to go to the USA. Even the US Immigration authority at Midway Custom House thought that the Canadian law that imposed this awkward regulation was outdated. So I continued to work on the railway, waiting for the day when I could attend UBC.

By the summer of 1947, I was informed by some of my friends in Midway that the JCs could return to the coast to attend UBC, if I acquired the necessary RCMP permit and if I possessed the UBC entrance certificate, which I already had. At that time there were two Caucasian students at Midway who were already registered at UBC, both taking Commerce degree courses. Both of these fellows were easy to get along with and sympathetic to our JC causes so I was fortunate to have such good friends if I would ever get to UBC.



UBC Civil Liberties Club. Sus Tabata in back row, far left. (Tabata Family photo, 1947)

I arrived in Vancouver in early September of 1947 and first went to register with the RCMP and the federal Department of Labour which was now handling all the JC businesses in BC, or so I was told. There I met Mr. McKinnon who was in charge of the section.

He was not only a pleasant and sympathetic person, but also willing to help me establish myself as a JC in a predominantly Caucasian Vancouver society. Toward this end he introduced me to a number of prominent Vancouver people, including some people who were on the executive board of the Vancouver branch of the Canadian Civil Liberties Union.

There I met Duncan MacNair (Secretary) and his wife, the acclaimed poet Dorothy Livesay, the latter who was working diligently on the JC problem. (Dorothy Livesay would later sponsor my kid sister Emiko to return to the coast. She also wrote a collection of poems based in part on my family, which was curated for the Royal Museum in Victoria by her son - curator Peter MacNair.)

I must say that the sessions with these people, especially Mr. McKinnon, constitute what I believe was my change of attitude toward the Caucasian Canadian people "that there were many decent and good people amongst them". Presumably the same type of thinking was present amongst many Caucasians who thought that most JCs were demons. Unfortunately this type of misunderstanding is prevalent in many parts of the world today.

To answer the question, "How were the JCs treated at the end of the war," I could only respond as a university student as I spent the next several years at the UBC campus except during summers when I went



Seated, from left to right; Sus Tabata, UBC President Norman MacKenzie, remaining persons unknown and standing, Mr. Millar. (Tabata family photo, ca. 1948.)

back to Midway to earn funds for my education. During my time at UBC I gave many talks associated with our JC problems to PTAs, community and church groups, etc. For me this was not an easy thing to do because I was busy majoring in Physics and Mathematics and didn't have much spare time.

Of the 7 JCs registered at UBC, 4 including myself were housed at Acadia Camp which was designated by UBC to be for the returning veterans of the war. I believed that UBC Housing went out of its way to accommodate the JCs. The great majority of the veterans did not show any open sign of disrespect for us.

However, there was one occurrence I remember as a glaring example of the postwar attitude which could have prevailed in many social and political circles. As an active member of the Civil Liberty Club, I was asked to attend numerous other campus club functions. At one of the noon-hour Conservative Club meetings, a federal Conserva-

tive Minister, in reply to a question from the audience said that there were some spying activities amongst the JCs. He must have known this to be untrue yet he stated it as 'fact' to the audience (incidentally, this person was a notable racist even before the war).

When I first attended UBC, there was a feeling of societal guilt as I recall, among some academics. Many people in the Civil Liberty Union were professors of UBC's English, Philosophy and Economics Departments. There were politicians, judges, lawyers, business people and others. They genuinely felt bad about what had happened to our community as a whole. As individuals most of these people were not only kind but were very helpful to our JC causes. I remember Mr. Millar who owned a fancy china shop in downtown Vancouver on Hastings Street - Millar & Co. He was the most helpful person in the business community in assisting our cause. He helped many others ethnic groups. In terms of



Tabata family in Tokyo. Barbara with Susanne in front and Sus holding Ken. (Tabata Family photo, 1964)

promoting racial harmony he did a lot! I wonder what ever happened to him or his family."

Postscript

Sus would complete graduate studies in Oceanography working at the Pacific Oceanographic Group in Nanaimo before meeting Dr. Hidaka from Toyko University who was visiting Canada on a research mission. He would be invited to do his PhD

in Japan, although his first choice was Liverpool England. He married a Causasian nurse, Barbara McNally (my mother), and the three of us moved to Tokyo where my brother Ken was born. Mixed marriages were not common then, and the experience that each of us had in Japan could be the subject of a book. Returning to Canada, he resumed work with the federal government in Physical Oceanography, where my sister Renee was born. Sus continued as a career civil servant until retirement and still keeps an office in an old airplane hanger at the Institute of Ocean Sciences in Victoria.

Both he and my mother partake in events held by the Victoria Nikkei Cultural Society. Sus is better known these days for his love of *Nori* (seaweed harvesting) an annual event he hosts on Gabriola Island.

Gratitude

Returning to the oral history interview, I asked him the question of what he was most grateful for. For this he had a somber recollection;

"When I was growing up my father and mother both worked very hard. There were a lot of us (9 children before evacuation) and we lived in a 500-800 square foot cannery

house on my uncle's property. His name was Tsunematsu Atagi and he was a shipwright with a boathouse and a thriving business. He and my aunt basically looked after us older siblings in my family. He was so generous and kind. At the outset of the war, the Atagi's (they had four sons who also worked in the business) went to a self-supporting centre, while we went to Kaslo, an internment camp. When the war ended my Uncle Atagi was offered \$2,000 for boats, property etc. He wept. His dreams were shattered while mine were beginning to unfold. I think that's the story for a lot of us in my age group. We owe everything to our parents' generation. The Isseis and older Niseis. And in my case, if it wasn't for the Atagis, we would not have survived."

Recording Your Oral History

I must emphasize the importance of recording your own family history starting with the eldest clan members. Everyone has a story to tell. A formal education is not a prerequisite to participate in the process. Start with the family photos. Ask questions. Take notes. Then turn on a camera and begin with the lead question I always use: "When were you born?"

Erratum

The persons in the family photograph on page 20 of the Kawamoto Family History Series in the Winter 2008 issue of NIKKEI IMAGES (Vol. 13, No. 4) were improperly identified. The caption should be as follows:

Kawamoto Family, in the front row - from the left: Kimiko, Sueyo (standing), Koto, Makoto (standing), Sansuke, Hiroshi (standing), Masao and Tsugio (standing). Back Row - from the left: Fukuyo, unidentified man and Midori.

Sincere apologies to the Kawamoto family for this error.



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The Japanese Fishing Community of Ucluelet Pre-1942

by Larry Maekawa

Ucluelet is an Indian name meaning "sheltered inlet." It appears as though Mother Nature purposely formed a breakwater for settling. The rocky and rugged windward side protects against the violent waves from the Pacific Ocean and numerous small bays are dotted on the leeward side. This is where the Japanese fishers built their floats and houses to establish their residences.

There are five bays: Hamake Bay, Sunahama Bay, Shimizu Bay, Fraser Bay and Hakoda Bay. Strange as it may seem, 10 families lived in each bay. Communication between these bays were by boat only. Each bay was allowed one telephone for the Japanese families, whereas every white household had their own telephone. Spring Cove was where the Japanese owned Ucluelet Fish Company was stationed and there were two Japanese grocery stores.

The north side of Ucluelet Inlet was called Port Albion, that had great expectations. In 1900, a clam cannery was built and in two years they dredged the clams into extinction and closed the cannery. Around that same year a saw mill was built. More than 200 Chinese workers were brought in

to dig a canal, five metres wide and two metres deep, from Lake Kennedy. It was designed to serve two purposes: to generate electricity and to bring in logs to the mill. When the mill was just about to open, it went bankrupt because of a financial scandal. The mill never operated.

In 1926, a large school of pilchards appeared off Long Beach. The mill was soon transformed into a reduction plant; but again in 1937 they overfished the pilchards into extinction and closed the plant. Hardly anybody lives there now. Thus Port Albion wallowed in its ill-fated destiny.

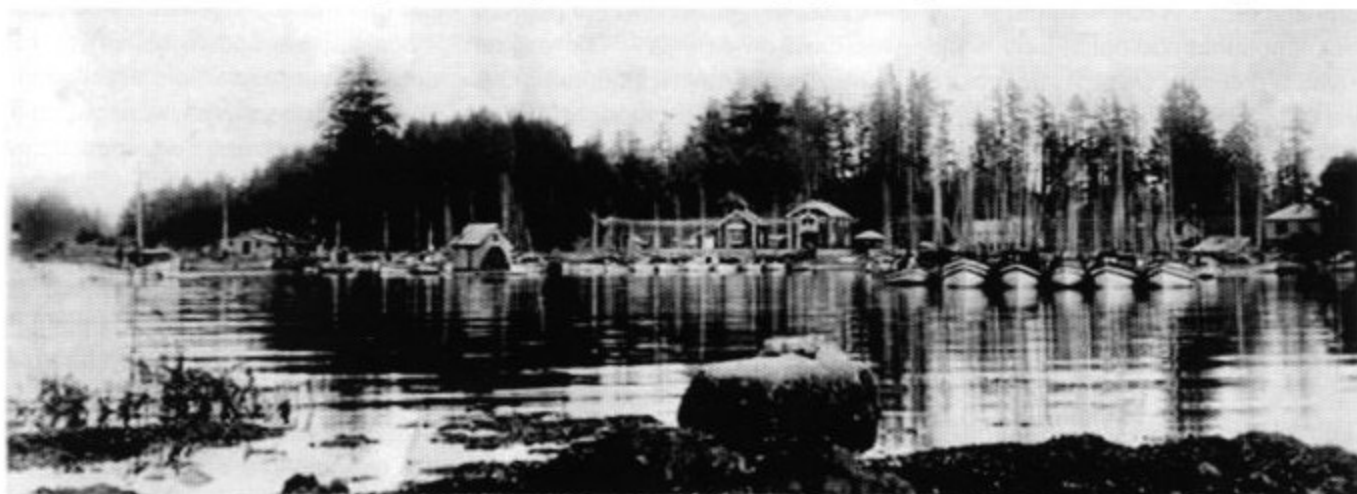
On the south side of the inlet is the remarkable town of Ucluelet. It grew steadily at a lively pace. White people grouped in the centre of the town and they administered the affairs of the town. The Japanese settlers had no voice in the administration and management as they had no franchise in those days but cooperated with the town's decisions.

In 1925 the town decided to build a larger school as the old one was too small and crowded. There were 28 pupils: 10 white children and 18 Japanese children ranging from

grade one to eight all under the care of one teacher. The community was in dire need to have a larger school with two teachers. The Board of Education realized the situation and immediately supplied all the building materials for the new school. But the residents were told to build it themselves as it was going to be used as a community hall as well.

Eric Lyche, the Reeve of Ucluelet, was bewildered by the large scale of the undertaking. Fortunately there were two fully qualified Japanese carpenters—the Shimizu brothers. Fifty-two Japanese fishermen worked under their supervision. They rendered their services to build the school. The construction started in the spring and was completed in late fall. The school was a significant landmark and indeed a proud contribution made by the Japanese to the community of Ucluelet.

Daily life was very simple. There was no electricity nor running water. The houses were lit by kerosene lamps and drinking water was obtained from wells. Food was bountiful. Perch and rock cod could be caught from the floats. At low tide we went clam digging. Abalone and sea urchins were plentiful around the Village Islands



Japanese Trolling fleet in Spring Cove, Frances Bay, Ucluelet, BC. (Violet Fletcher photo courtesy of Ken Gibson Collection, , ca 1924)

Continued on page 6

(now known as the Broken Group Islands) not far from Ucluelet.

Every spring the women went seaweed harvesting at Fraser's Beach, facing the Pacific Ocean and the kids gathered winkles (also called periwinkles). We all took lunch *hino maru bento* with us and had a great picnic. (The *hino maru bento* was so-called because it was very simple *umeboshi* in the middle of a rectangle of white rice, just like the *hino maru* flag. It was a sign of patriotism to eat an inexpensive lunch during the tough wartime period of austerity.)

The Japanese tried to conserve the precious seafood as they made excellent Japanese delicacies. They only took what they needed. That is why this exceptional seafood was still abundant when we were evacuated in 1942. Fresh fruits and vegetables were brought in duty free from Seattle by the company's packer boats. With all these privileges it kept the cost of living quite low.

One day a school teacher made an insulting remark in front of the class. She said, "Japanese living standard is very cheap. All they eat is rice and fish." One outspoken Japanese kid named Jimmie retorted, "What do you mean cheap? One hundred pounds of rice cost \$4.50. You people eat potatoes and bread. A one hundred pound bag of potatoes cost only 75 cents and bread is 5 cents a loaf." At this retort, the teacher's face blushed with shame and she said, "That's enough Jimmie" and walked out of the room.

There was a mail boat service from Port Alberni twice a week, Mondays and Fridays. The CPR Steamships *PRINCESS MAQUINNA* and *PRINCESS NORA* called at Ucluelet the 1st and 20th of each month on her way to Port Alice in the north. This is the ship that brought the groceries and fresh meat to the stores. Housewives flocked to the stores to buy



Ucluelet Children, Madden's Store. (Violet Fletcher photo courtesy of Ken Gibson Collection, 1925)

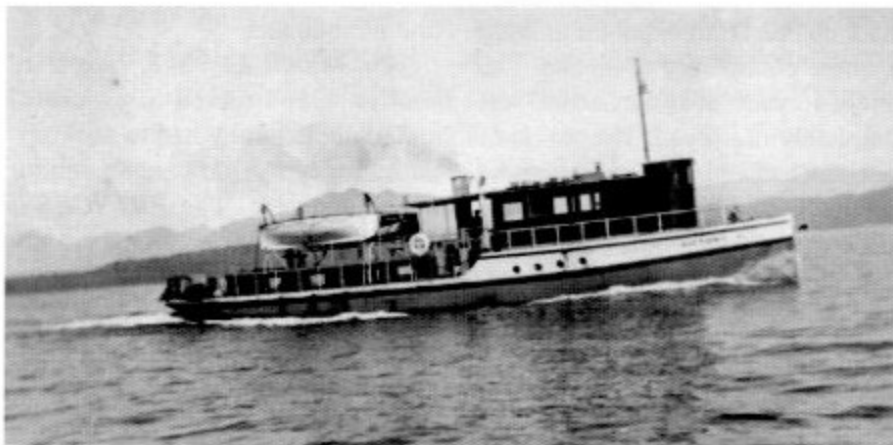
meat, sausages and bologna. There were no refrigerators so we tried to consume them as soon as possible. Having *sukiyaki* once a month was a great treat.

Before the war, there were no restrictions to export spring salmon to the United States because Canadian fish processors had no facilities to process spring salmon. All the salmon caught were shipped to the Seattle market by packer boats. There were no banks in Ucluelet, so the fish sale was cash-on-delivery. The packer boats brought American dollars. One boatload of salmon brought \$8,000 to \$10,000. That was an immense amount of money in those days! The fishermen were paid in American cash that was the common currency in Ucluelet. The exchange rate was par; this continued until 1926. Then the company started to realize the danger of bringing a huge amount of cash by packer boats and keeping it in the office. So they finally opened an account at the Royal Bank in Port Alberni and started paying fishermen by cheques,

except for the First Nations, as they didn't believe in cheques. Ucluelet was indeed a unique town.

As for the Japanese housewives, they had an easy but uninteresting life, as there was no work or stores to shop around. Looking through Eaton's and Simpson Sears catalogues was their only pleasure. One day a reporter from the Japanese daily paper in Vancouver visited Ucluelet and observed these wives' easygoing life. He exclaimed that this was a housewife's paradise! When he returned to his office he wrote a front page article which read, "If any mothers who wish to have their daughters married, send them to Ucluelet."

Recreation for the kids was nil. There weren't enough boys to form a baseball team. Playing marbles was their daily game. Girls played hopscotch. But despite the lack of recreation, boys behaved very well. Vandalism was unheard of. Perhaps this was due to the strict home discipline of those days and no television. On Halloween night, Mr. and Mrs.



The Albern-Ucluelet mailboat, **Victory V**, delivering mail to Ucluelet (Ken Gibson Collection, ca. 1925)

Lyche, owners of the Bayview Hotel, held a party for the kids. The kids loved the pumpkin tarts and cookies that Mrs. Lyche baked. This was the only night they allowed the kids to play pool in their pool room. The children really enjoyed the whole evening. During Christmas, Mr. and Mrs. Hansen, owners of the Ucluelet Hotel, held Christmas parties. The kids were treated with cakes and jello. They sang and danced all night.

The July 1st celebration was a great day for everyone. First Nations, Japanese and Caucasians gathered at Spring Cove. Field games were held on the green. The fishermen's boat race was the most exciting event. Canoe and swimming races were held in front of the Japanese fishermen's floating office. First Nations demonstrated their skill in canoe handling. There were no hot dogs or ice cream in those days as they didn't have electricity. The only treat that kids got were slices of watermelon provided free by the company that were kept in ice storage. Thus, the Caucasians, Japanese and First Nations lived in harmony.

Ucluelet was a completely isolated community. With less than a population of 200, the town did not have a doctor until 1925. The nearest hospital was in Port Alberni which

was five to six hours away by packer boat. Miraculously there were no serious illnesses or accidents until the war.

In 1924, the Japanese Fishermen's Association was established. The year 1926 was the beginning of the Association's prosperity. In March, **LOYAL #1**, a 30-ton packer boat was built at a cost of \$12,000. In the fall of the same year, a building was built that served as a meeting hall, Japanese Language School and teachers' residence. In the following year, **LOYAL #2** was launched at a cost of \$25,000. It was the largest seine boat afloat on the west coast of B.C. It had a capacity of 50 tons and a speed of 11 knots. In 1928 a new floating fish collecting station was built—a combination of an office, mess house and bunkhouse. By 1930, the fishermen's annual average catch was \$2,000. During that time, a number of Japanese fishermen took their families to Japan to visit their parents and relatives for the first time.

Then came the Great Depression. After the big stock market crash in New York in 1929, the economic slump spread gradually towards the Pacific Coast. Finally in the spring of 1931, the Depression hit the coast like a flash. The price of salmon in Seattle markets plunged to 8 cents a pound

from 25 cents. There was no market for white salmon or red salmon under 14 pounds. They had to throw them back into the ocean. Fishermen barely made a living until 1935.

Around 1936 the economy started to recover, reflected by international complications brewing in Europe. In 1937 a second floating station was built to accommodate the workers.

In September 1939 war broke out in Europe and the price of salmon started to soar. By 1940, the price of salmon climbed to 32 cents a pound and the fishermen were paid 26 cents. Their annual catch averaged \$4,000. A Ford car could be bought for \$600 at the time. Fishermen started to build new and larger boats with high-speed motors and new homes. The town of Ucluelet was booming.

Ucluelet was fast becoming an exceptional town. The inhabitants of the town were predominantly Japanese: 60 Japanese families to 18 Caucasian families. But they collaborated well. However, at the beginning of the Depression five Caucasian families moved to Ucluelet from the maritimes where the Depression hit hardest. As soon as they arrived they were startled by the large number of Japanese living in comfort. Their jealousy turned into hatred and they started to plan measures to expel the Japanese out of Ucluelet. They constantly protested to the fisheries department that there were too many Japanese fishermen and they were depleting the salmon population. They were known to the Japanese as the "*Gonin Gumi*" or the Gang of Five. The Japanese were always on their guard against them.

In the summer of 1936, the Minister of Fisheries, J.W. Michard, and his aides came to Ucluelet to make an inquiry into the state of affairs. They came on a destroyer from Victoria. The Gang of Five met them first and made allegations that Japanese fish-

Continued on page 8

ermen depleted the salmon off Long Beach and they were overfishing in the Pacific. Japanese delegates maintained that the absence of salmon off Long Beach was due to the disappearance of pilchards that were overfished by the seiners operated by Caucasian fishermen.

At the time the Japanese fishermen mainly fished in international waters. In those days the international limit was three miles offshore. There are three main fishing banks: South West Bank, Ten Mile Bank and the Big Bank. Many American fishermen fished on these banks. They had much larger boats and better gear. They stayed on the banks and fished from daybreak to sunset with two men on each boat.

The Canadian Fisheries Department was subsidizing gasoline by 6 cents a gallon to the Canadian fishermen to encourage them to fish in the deep sea. Undoubtedly the Japanese presentations to the minister had convinced him that Japanese fishermen were not a threat to the salmon population. The number of Japanese fishing licenses were not reduced until the outbreak of the war.

On December 7, 1941, a sudden

attack on Pearl Harbor put the thriving Japanese community to an end. The fruit of 18 years of sweat and toil was completely destroyed. The assets of the Ucluelet Fishing company totaled approximately \$70,000 which is seven million by today's standard.

On December 15, 1941, Japanese fishing boats were impounded. The fishermen were ordered to run

New Westminster.

On March 22 1942, Japanese families were ordered to evacuate from Ucluelet. They had to pack up and be ready by 10:00 a.m., only a two-hour notice. The **PRINCESS MAQUINNA** came to pick them up at the government wharf. No sooner than the ship started to leave, the boats were seen dashing towards the

vacated Japanese settlement. The men shouted, "There goes the Gang of Five". The houses were ransacked and looted in no time. As the ship slipped out of Ucluelet harbour, some men stood without a word on the aft deck and stared at the entrance of Ucluelet until it disappeared behind the islands.

In reviewing the happenings of the Japanese fishermen of Ucluelet in pre-war days, there are incidents

that may offend the Caucasian people. I would like to stress clearly that I have not the slightest intention of humiliating them nor am I attempting to bring back the old wounds that have long been healed. I am only writing the conditions as they were to the best of my knowledge. This is history, and history must be written without any concealment. ❀



Funeral commemoration for Hamazaki at the Ucluelet graveyard. (Kimoto Family photo (JCNM), ca. 1930)

their boats to New Westminster. To navigate the rough winter seas was very difficult and treacherous, especially when navigating at night. The sky was pitch dark. It was just after a big storm and the swell was ten metres high. The fishermen had never had such a dreadful experience in their lives. They were without food and water for 24 hours until they reached

Spirit of the Nikkei Fleet: BC's Japanese Canadian Fishermen

The launch of the book ***Spirit of the Nikkei Fleet: BC's Japanese Canadian Fishermen*** published by Harbour Publishing 2009 will take place at two locations -

- In Richmond on Sunday, April 5th at 1 pm in the Phoenix Room of the Steveston Community Centre on Moncton Street
- In Burnaby on Wednesday, April 8th at 7 pm in the Lobby of the National Nikkei Museum and Heritage Centre at 6688 Southoaks Crescent

The Nikkei Fishermen's Committee will be selling a limited number of books at the two events for a special price of \$30.00 per copy, inclusive of GST. Payment in cash or by cheque only. After the launch the book will be available in bookstores and online.

Spirit of the Nikkei Fleet: BC's Japanese Canadian Fishermen tells the history of Japanese Canadians in the fishing industry in BC and includes many personal accounts of the experiences and contributions of Nikkei to Canada's Pacific coast fishery from the 1870s to the present day.

The companion book ***Nikkei Fishermen on the BC Coast: Their Biographies and Photographs*** was published by Harbour in 2007 and earned an Honourable Mention for books on BC History for that year.

The book was written by Masako Fukawa with Stanley Fukawa and the Nikkei Fishermen's History Book Committee members included Shigeaki Kamachi, Paul Kariya, Takemi Miyazaki, George Murakami, Toshio Murao, Daniel Nomura, Richard Nomura, Terry Sakai and Ken Takahashi).

Everyone is welcome to the book launchings. Tea and coffee will be served.

Order of Canada Recipients in the Nikkei Community

by Carl Yokota

2009 marks the 42nd anniversary since the inception of the Order of Canada award whose motto is *Desiderantes Meliorem Patriam* or They Deserve a Better Country. Administered by the Governor General of Canada and assisted by an advisory council consisting of up to 11 members, with the Chief Justice of Canada acting as the council chairperson, Canadian citizens can be nominated for this very prestigious honour.

Individuals nominated for the Order of Canada, the highest civilian award bestowed in this country for outstanding achievement and service to their community and country, can be granted the Order of Canada from one of three different membership levels in ascending order: Member of the Order of Canada (C.M.), Officer of the Order of Canada (O.C.), and Companion of the Order of Canada (C.C.). A Member of the Order of Canada is recognized for a lifetime of distinguished service in or to a particular community, group or field of activity. An Officer of the Order of Canada is recognized for a lifetime of achievement and merit of a high degree, especially in service to Canada or to humanity at large. A Companion of the Order of Canada is recognized for a lifetime of outstanding achievement and merit of the highest degree, especially in service to Canada or to humanity at large.

Since July 1, 1967, 5,604 Canadians have been honored with the Order of Canada designation, of which 30 individuals have come from Canada's *Nikkei* community. Following is a list of those 30 *Nikkei* Canadian honorees:

Genzo Kitagawa, C.M., Regina, SK. Appointed June 19, 1973

Masajiro Miyazaki, C.M., D.O., Kamloops, BC. Appointed December 15, 1976

Roy K. Kiyooka, O.C., Vancouver, BC. Appointed January 11, 1978

Seisho Kina Kuwabara, C.M., Montreal, QC. Appointed July 4, 1978

Tsuta Sato, C.M., Vancouver, BC. Appointed July 4, 1978

Thomas Kunito Shoyama, O.C., B. Comm., Victoria, BC. Appointed July 4, 1978

Takaichi Umezaki, C.M., Toronto, ON. Appointed December 18, 1978

Hide H. Shimizu, C.M., Toronto, ON. Appointed June 21, 1982

Yuzuru Kojima, C.M., Richmond, BC. Appointed June 20, 1983

Yutetsu Kawamura, C.M., Raymond, AB. Appointed December 17, 1984

Lori Fung, C.M., O.B.C., Vancouver, BC. Appointed December 23, 1985

Joy Kogawa, C.M., O.B.C., LL.D., Toronto, ON. Appointed June 23, 1986

Robert Yasuharu Kadoguchi, C.M., North York, ON. Appointed December 21, 1987

Roger S. Obata, C.M., B.A.Sc. P.Eng., Scarborough, ON. Appointed October 25, 1990

Arthur K. Miki, C.M., LL.D., M.Ed., Winnipeg, MB. Appointed April 19, 1991

Arthur S. Hara, O.C., LL.D., Vancouver, BC. Appointed November 1, 1991 (This is a promotion within the Order) C.M., Appointed June 24, 1985.

Irene A. Uchida, O.C., Ph.D., D.Sc.(Hon), Burlington, ON. Appointed April 22, 1993

Jon Kimura Parker, O.C., Houston, TX., Appointed April 15, 1999

Takao Tanabe, C.M., O.B.C., D.F.A., Parksville, BC. Appointed April 15, 1999

Arthur Tsuneo Wakabayashi, C.M., M.P.A., Regina, SK. Appointed November 15, 2000

Mamoru Watanabe, O.C., M.D.C.M., D.Sc., F.R.C.P.(C), Calgary, AB. Appointed October 18, 2001

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Miyuki Tanobe, C.M., O.Q., A.R.C., St-Antoine-sur-Richelieu, QC. Appointed May 1, 2002
 Henry J. Shimizu, C.M., M.D. F.R.C.S.(C.), Victoria, BC. Appointed October 30, 2003
 Takashi Murakami, C.M., Winnipeg, MB. Appointed October 29, 2004
 David T. Suzuki, C.C., O.B.C., Ph.D., Vancouver, BC. Appointed November 17, 2005. (This is a promotion within the Order). O.C., Appointed December 15, 1976.
 Roy A. Miki, C.M., Ph.D., Vancouver, BC. Appointed April 6, 2006
 Setsuko Thurlow, C.M., Toronto, ON. Appointed October 5, 2006
 Yoshio Senda, C.M.L.L.D., Lethbridge, AB. Appointed October 25, 2007.
 Raymond Moriyama, C.C., O.Ont., M.Arch., LL.D. R.C.A., Toronto, ON. Appointed April 10, 2008.
 (This is a promotion with the Order) O.C., Appointed December 23, 1985
 Henry H. Wakabayashi, C.M., O.B.C., B.Sc. P. Eng, Burnaby, BC. Appointed April 10, 2008
 Additional information about the Order of Canada and these 30 Order of Canada *Nikkei* recipients can be found on the Governor General of Canada's website: www.gg.ca/honours

Dantai Constitution, 1900 translated by Stan Fukawa

(explanatory additions are bracketed and italicized - translator)

- Article 1: The aim of the Dantai shall be to remove the longstanding abuses against the Japanese who are engaged in the salmon fishery in and around the Fraser River and to advance their interests.
- Article 2: In order to accomplish the above, the Dantai shall be organized from among the fishermen, shall be formally called the Fraser River Fishermen's Dantai (*meaning "association"*) and the fishermen shall informally refer to it as the Dantai.
- Article 3: To these ends, the officers below will be chosen to manage the office to deal with the various concerns –
 1 President (*Torishimari*)*, 1 Vice-President (*Fuku Torishimari*)*, 1 Manager (*Riji*)*, 1 Committee Chairman (*In cho*)*, and several Committee members (*lin*)*. (*=*Japanese titles*)
- Article 4: Dantai members shall obey the fisheries regulations which appear on their licences and abide by them.
- Article 5: Dantai members shall be entirely loyal to and honest with their canneries. However, when the canneries drop the price of fish to frighten the Dantai, then in order to avoid being in a panic, unavoidably the fishermen shall take a common strategy against this.
- Article 6: Dantai members who contract with a cannery must not sell their catch to anyone else.
- Article 7: Even if a fisherman is not under contract with a cannery, he shall not sell to someone other than his affiliated cannery. If, for some reason, he has no choice but to sell to an unaffiliated cannery, he shall report the number of fish and the price to his boss in the affiliated cannery.
(The term "boss" (bossu) refers to someone in the fishery who manages a "house," has gathered a group of fishermen therein and is their supervisor)*
- Article 8: If a Dantai member does not have a "boss," if he is affiliated with a cannery and has a contract with it, and even if he does not have a contract, he shall not sell his catch to other than his affiliated cannery.
- Article 9: Dantai members, while they are out fishing, must above all, come to each others' rescue, help each other in need, and not pass by.
- Article 10: When a Dantai member is buying fishing gear at the Dantai, and he is a "boy" (*bo-i*)* or subordinate to a "boss," he should present a certificate from his boss (*indicating that his boss takes responsibility for payment*).
- Article 11: If a Dantai member who is a "boss" is buying fishing gear and he has some suspicions about the legality of the actions of someone who is his "boy," he should immediately report this to the office.
- Article 12: When a notification has been received as in the previous Article, upon investigation by the office person including any necessary trips outside of the office, the appropriate measures shall be taken.
- Article 13: The President shall manage the office, at all times maintaining order in the business, supervise the division of duties among the board members, and taking charge of the accounts.

- Article 14: The Vice-President shall assist the President in managing the office, and when necessary, act in his place.
- Article 15: The Manager follows the instructions of the President in the office, and because he already knows the intent of the President, he can quickly act arbitrarily in the case of the situations below, on behalf of the Dantai.
- Being in charge of the Dantai office.
 - Dealing with the Dantai incoming and outgoing members.
 - Taking charge of assistance in cases of sudden illness, injury, or drowning of Dantai members, including in the last instance, the method of locating their corpses.
 - When the office work is so busy that they cannot manage, a suitable person shall be hired on a temporary basis according to the following limitations.
 - No more than one person is to be hired.
 - The period shall not exceed ten days.
 - The pay shall not exceed \$1.50 per day.
 - However, when the office is so busy that they cannot manage and it is necessary to hire a temporary person beyond this period, it is necessary to ask for the authorization of the President.
- Article 16: The Manager shall in matters dealing with the work of the Dantai, ordinarily at the request of Dantai members, serve as English translator in dealings with non-Japanese.
- Article 17: The Committee Chair shall conduct the work of the Dantai at the direction of the President. If there are instances when the work should be handed to Committee Members, the Committee Chair shall oversee and direct them. As well, the Committee Chair directs the Dantai members in their Areas and he is a "Councillor" (*gi-in*) of the Dantai. *[the term is not defined]*
- Article 18: Committee Members conduct the work of the Dantai under the direction of the Committee Chair, each managing the Dantai members within the Area (*probably usually geographic*) for which he is responsible. Committee Members are also Councillors of the Dantai.
- Article 19: The Areas mentioned in Article 18 for which Committee Members are responsible, shall be determined by these managers themselves at a joint meeting.
- Article 20: The offices of President and Vice President are honorary posts and are considered not to be paid positions. However, some monies shall be paid to them for expenditures incurred in the performance of their duties. The Manager shall be paid \$250 per year. The Committee Chair and Committee Members will be paid some monies as an allowance.
- Article 21: The President, Vice-President and Committee Members shall be elected from among the members of the Dantai. The terms of their offices shall be for one year but they will be eligible for re-election.
- Article 22: The Manager shall be appointed by the President. Although there is no set term of office, the term will end when the Dantai no longer has confidence in the Manager, or when, due to circumstances, he cannot continue. The Manager must in those situations resign.
- Article 23: The Committee Chair shall be elected from among the Committee members. The term of office shall be one year but the Chair may be re-elected.
- Article 24: With regard to the circumstances in Article 5, the President shall represent the Dantai.
- Article 25: In order to quickly rescue Dantai members from sickness and injury, a hospital shall be established. The hospital entry procedure will be set out elsewhere *[and will not be a part of this document]*.
- Article 26: With regard to the salt salmon which Dantai members wish to export to Japan as a commercial product, when they come to the Dantai office seeking assistance, the people in the office shall do their best to help. "People in the office" refers to all Dantai board members.
- Article 27: A directory of the members' family and given names shall be maintained and be kept at the Dantai office. From it, it shall be clear as to who has joined, who has left, and who has been rewarded and penalized.

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- Article 28: There shall be prepared annually a statistical chart showing the amount of fish harvested. This shall be placed at the Dantai office and be readily available to Dantai members and others for examination.
- Article 29: With regard to Articles 27 and 28, every year at the end of the fishing season, we shall report the condition of the Dantai members' fishery to the Japanese Consulate.
- Article 30: The Dantai office shall be established and the Director shall keep it open at all times. This office shall be in Steveston.
- Article 31: Should a Dantai member die in a fishery area, the Dantai shall pay for his medical and prescription costs, his funeral expenses, the cost of erecting a stone grave marker, the cost of putting his affairs in order, the cost for informing his family in Japan, the cost of sending his remains home, etc.
- Article 32: In the event that the Dantai office is not informed beforehand, specifically in the case of a death as outlined in the previous Article, and all the costs are incurred already, then the Dantai will not bear responsibility for payment.
- Article 33: The collection of Dantai fees from members and the method of keeping the Dantai financial records will be outlined in other Articles.
- Article 34: Anyone who wishes to join the Dantai shall submit an application to the office, writing his birth details, occupation, family and given name, age, etc. and submit this with a fee of \$1.50.
- Article 35: When the Manager receives the contents of the application as per Article 34, he will write in the directory mentioned in Article 27, the new member's place of birth, address, occupation, name, age, membership date, membership number, etc.
- Article 36: When a Dantai member wishes to return to Japan or move elsewhere, or due to circumstance has to leave the salmon fishery in the Fraser and adjoining area, he shall contact the Dantai office and report his withdrawal as a member.
- Article 37: When the Manager receives the report and hears the facts, he shall remove the name of the member as outlined in Article 27.
- Article 38: Those who withdraw from the Dantai for circumstances or who are expelled as a punishment for breaking the rules shall not have returned to them any previously paid Dantai fees.
- Article 39: Dantai members who are "bosses" shall collect the Dantai fees from their "boys" or subordinates and turn them in to the Treasurer or a named affiliate.
- Article 40: The Treasurer shall receive the Dantai fees, and temporarily entrust them to a bank, from which he shall make payment for the following...
- a. Office expenses, construction, furniture and equipment, consumable goods, printing, communication expenses.
 - b. Officers' salaries, President's pay, Vice-president's pay, Manager's salary, Committee Chair and Committee members' allowances, Temporary workers' salaries.
 - c. Hospital expenses, construction, doctors' salaries, nurses' salaries, pharmaceuticals, furniture and equipment, consumables.
 - d. Extraordinary expenses.
- Article 41: The extraordinary expenses are those appropriated for the various items mentioned in Article 31.
- Article 42: The budget shall be agreed upon every year at a Dantai general meeting held before the start of the salmon fishing season.
- Article 43: Should there be a surplus from the various expenditures, it shall be deposited with the bank and be used for the following year's expenses.
- Article 44: If there is a deficit in the budget, within the year, the Dantai fees shall be increased in order to replenish the treasury.
- Article 45: Within 15 days of the end of the salmon fishery, an Account Settlement Report meeting shall be held where the Dantai Treasurer will give detailed information about the income and expenditures to the Committee Chair and Committee Members. The Committee Chair and Committee Members shall, in turn, report to the members in their [geographic] areas.

- Article 46: General meetings of the Dantai are divided into Regular General Meetings and Extraordinary General Meetings.
- Article 47: General meetings will be conducted through the spoken word.
- Article 48: The Regular General Meeting shall take place each year before the beginning of the salmon fishery.
- Article 49: Extraordinary general meetings shall be held either when the President recognizes their necessity or when two or more Committee Members make a proposal that it be held.
- Article 50: To facilitate meetings, the following officers will be named
- a. 1 Chairman (*gicho*)*
 - b. 1 Vice Chairman (*fuku gicho*)*
 - c. 1 Elucidator (*setsume-in*)*
 - d. 1 Secretary (*shoki*)*
- (*=Japanese titles)
- Article 51: The role of the Chair shall be assumed by the President; that of the Vice-Chair, by the Vice-President; that of the Elucidator, by the Committee Chair; and that of Secretary, by the Manager. However, there can be exchanges of roles and concurrent occupancy of roles.
- Article 52: In decision-making, the majority shall rule.
- Article 53: Dantai Members may audit meetings.
- Article 54: Each member of the executive who is involved in Special Assignments and through assiduousness achieves great results shall receive, in addition to his pay, salary or allowance, a commemorative award or a testimonial scroll.
- Article 55: The Dantai member who catches the most fish shall be awarded both a prize and a scroll, as an encouragement to others.
- Article 56: Dantai members who work mightily on behalf of the Dantai and achieve great results shall be awarded prizes or testimonial scrolls.
- Article 57: Individuals who are not members but who give of themselves for the Dantai shall be given letters of appreciation or gifts as expressions of gratitude from the Dantai.
- Article 58: Should a Dantai officer commit an illegal act or engage in wrong-doing, and thus contravene the Dantai's principles, and no longer sets an example to Dantai members, an extraordinary meeting shall be called and he shall be made to resign.
- Article 59: Should a Dantai officer neglect his duties and not fulfill his role obligations, even within his term of office, he shall be made to resign and another person who can perform those duties shall be appointed in his place.
- Article 60: If a Dantai Member carries a person on his boat who wants to enter the USA illegally, should this be confirmed, the member's name shall be struck from the membership.
- Article 61: If a member cuts someone else's fishnet or cuts fish out of someone else's net, for purposes of making restitution, the victim's gear shall be kept at the Dantai office for a short time for safe-keeping.
- Article 62: In the case of the previous Article, if the office person investigates and finds this to be true, the injurer shall be made to recompense the injured, the injurer shall be ejected from the Dantai and black-listed as well.
- Article 63: Dantai members who commit illegal acts or attempt to do things to the detriment of the Dantai shall be punished as in the previous Article.
- Article 64: Although the relationship between "bosses" and their "boys" is based on earlier custom, bosses must strive for the convenience and profit of their boys and they must never be unfaithful to them.
- Article 65: Boys, at the end of the fishing season, shall pay to their bosses, one-and-a-half percent of their catch.
- Article 66: Should the Boss make one or more of his Boys perform housework duties, then he should pay the Boy or Boys well for doing this.
- Article 67: At the end of the season, the Boss must calculate the Boy's pay, obtain the concurrence of the Boy and pay him. If this does not occur, then the Boy must report this to the Dantai office for

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them to take care of it.

- Article 68: Should the situation in the previous Article be reported to the Dantai office, two officers shall discuss it and determine the truth. If the Boss has not paid the Boy properly, then the Dantai shall make him pay.
- Article 69: Should the situation in the previous Article occur, and the Boss asks for a delay in payment, this shall not exceed five days. If payment does not occur within five days, then the victim will press charges in the local court, the Boss will be made to resign from the Dantai, and he will be black-listed.
- Article 70: Dantai members who are Bosses will receive branding irons from the office and they will be expected to put the Boss's mark on his and his Boys' net corks.
- Article 71: Dantai members who do not have Bosses will adopt the same method in the previous Article (*i.e., put their own names on the net corks*).
- Article 72: When a Dantai member finds a net and returns it to the person who lost it, the latter shall pay the finder a cash reward of between three and ten dollars.
- Article 73: With regard to Bosses and Boys, in the event that there is a death from drowning while on a fishing trip, those who lived together with the victim have the duty of finding the corpse and burying it.
- Article 74: Regarding the method of payment for the various matters involved in the previous Article, this shall be determined by discussion among the Boss and those who lived with the deceased.
- Article 75: Dantai members who drown and who do not have a Boss or relatives or friends, shall have their corpse retrieval and burial costs paid for by the Dantai.
- Article 76: When Dantai members argue and fight and this causes injury, then there is an obligation for a board member to mediate.
- Article 77: In a situation as outlined in the previous Article, when no heed is paid to the words of the mediator and the uproar continues, to no good purpose, then the Dantai shall take legal action.
- Article 78: A Dantai member who finds a fishing net must report this within three days, to the Dantai office or the Boss of the person who lost the net. If this is concealed and the proper procedures are not followed, then, upon confirmation by someone sent from the office, the member shall have to resign from the Dantai.
- Article 79: A Dantai Boss in recruiting his Boys, shall check their references from previous residences, and may refuse to accept some who wish to live in his house.
- Article 80: To those people who in support of the work of the Dantai donate money and goods to it, the President shall send a letter of thanks on behalf of the Dantai.

The Fraser River Japanese Fishermen's Association. (*Fureza-gawa Nihonjin Gyosha Dantai*)

Source - *Sutebusuton Gyosha Jizen Dantai 35nen Shi* (Steveston Fishermen's Benevolent Association 35-year History). Teiji Kobayashi, editor. Published in Tokyo. 1935

Commentary

The Constitution of the 1897 Steveston Japanese fishermen's union has been translated into English for the Fall 2008 issue of Nikkei Images. It had only 11 articles.

In 1900, the Dantai re-organized, and we can see by the fact that they celebrated the 35th anniversary in 1935, that 1900 was considered the beginning of the Dantai. The 1900 constitution had 80 articles, with more detail on the obligations of fishermen to their canneries, to their fishermen's union, the *Dantai*, and the relations among the bosses and their boys – including their rights and obligations. Racist abuses caused them to organize on the basis of race and its importance is recognized in the very first article.

As Moe Yesaki has pointed out in his books on the Japanese fishermen in the Steveston area, the turn of the century had the highest number of fishermen ever and about half of the almost 4,000 were Japanese. Like the mining and logging "boom towns," Steveston was a settlement of men, mostly younger men of all backgrounds, with few women or children. ●

Nikkei Group Formed in Yukon by Fumi Torigai



General meeting of the Japanese Canadian Association of Yukon held on February 1st, 2009. (K. Torigai photo, 2009)

About twenty Japanese Canadians met in Whitehorse, Yukon, to form a new organization, and decided to call this group Japanese Canadian Association of Yukon. There have been numerous social gatherings of the same group of people in the area for over ten years. In view of a recent participation of Japanese Canadians at the Herit-

age Festival in Whitehorse, a need was strongly felt for a formal association, hence this organizational meeting.

At the meeting, a decision was made to properly register the Association as a non-profit society. A number of officers were elected, including Fumi Torigai as president and Lillian Nakamura-Maguire vice-president. The purpose of the Association encompasses a rather wide area of activities, including: to promote and preserve Japanese culture and language, to organize social and recreational activities, to provide information and support to Japanese new comers, to highlight the history and contributions of Japanese Canadians, to address issues concerning the well-being of Japanese Canadians, and to connect with other Japanese groups across Canada.

The new Association is expecting to see more people sign up for membership as news of the organization spreads. It is an aspiration of the members to make an important contribution to the developing multicultural society of Whitehorse, as well as to serve the slowly expanding Japanese Canadian community in the Yukon Territory. ☀

Wada Mysteries Uncovered in Yukon by Lillian Nakamura Maguire

Descendants and historians of the famous Japanese dog musher, prospector and adventurer, Jujiro Wada met in Whitehorse, Yukon last fall to view a photo exhibit, share stories and fill in some of the mysteries in his life in the north.

Toshio Wada, the grandnephew of Jujiro Wada, was accompanied by Yuuki Nakagawa, Toshio Wada's granddaughter, and Toshiaki Ochi, a member of the Jujiro Wada Memorial Association (*Kenshoukai*) in Matsuyama City, near the birthplace of Jujiro Wada.

Jujiro Wada is well known in Japan, but not as well known to the average Yukoner. Avid historians like Yukon Archives librarian, Peggy D'Orsay first ran across the story of Wada and shared it with Miko Miyahara, a local resident and Lillian Nakamura Maguire, human rights educator. This resulted in a collaboration between Yukon Archives and Yukon Human Rights Commission in a photo exhibit of Asian History of

the Yukon with Jujiro Wada featured in one of the panels.

Jujiro Wada traveled throughout Yukon, Alaska and NWT by dog sled from the early 1900s to 1930s. It was estimated that he traveled 44,000 kilometers (26,000 miles) by dog team. He traveled regularly between Fairbanks, Nome, Dawson City, Herschel Island and the Mackenzie Delta in NWT. In the early 1930s he traveled by dog team from the Mackenzie Delta to Winnipeg, via Fort Norman (later to be Norman Wells), all in aid of promoting the latest oil discovery.

Peggy D'Orsay of Yukon Archives created excitement among invited guests when she shared a previously unknown National Archives photo of Jujiro Wada taken in 1922 near Aklavik, Northwest Territories.

Yukon historians learned about the previously unknown "mystery woman", Mary Silveira, the mother to Jujiro Wada's daughter Helen ("Himeko"). Toshio Wada and the Japanese guests told those gathered



#1. Mr. Toshio Wada with Frank Turner and one of his retired Yukon Quest dogs. (L. Maguire photo, 2008)

at the welcoming reception, that prior to coming to Whitehorse they met descendants of Jujiro Wada's daughter in San Jose, California. Many of these descendants only discovered this Japanese connection within the

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#2. Left to right: Taeko and Fumi Torigai, Yuuki Nakagawa, Toshio Wada, Toshiaki Ochi, Frank Turner, Hugh Carruthers, Miko Miyahara, Lillian Nakamura Maguire, and Carl Maguire. (L. Maguire photo, 2008)

last few months.

The Japanese visitors also went sightseeing and to the MacBride Museum. One of the highlights was a visit with local dog musher, Frank Turner and 126 of his dogs. Fumi and Taeko Torigai provided translation during the various events. They, along with Miko Mikahara and Lillian Nakamura Maguire, served as hosts to the guests. In a recent visit to Japan, the Torigai family reconnected with the Japanese visitors and also met members of the Jujiro Wada Memorial Association in Matsuyama. ●

For further information on Jujiro Wada and the photo exhibit on Asian History of the Yukon, contact Lillian Nakamura Maguire at the Yukon Human Rights Commission at maguire@yhrc.yk.ca or telephone: 867-633-7623

解明される和田重次郎の謎、ユーコン（リリアン中村マグワイアー）

犬ぞり使い、冒険家、金鉱開発者として、日本で広く知られている和田重次郎。その子孫と、ユーコンの重次郎研究家たちが、昨年9月ユーコン準州ホワイトホースで交流する機会が持たれた。ユーコンアーカイブで展示された重次郎の写真その他の資料の見学や話題交換の結果、北極に暮らした重次郎の謎に包まれた生涯の一部が次第に明らかになっていった。

ユーコンを訪れたのは三人。和田重次郎の兄の孫である和田利百氏、そのまたお孫さんの中川優紀さん、それに重次郎の生誕地松山市に拠点を置く和田重次郎顕彰会の代表、越智利明氏である。

和田重次郎の名は日本ではかなり知られているが、ユーコンでは、まだあまり良く知られていない。熱心な歴史家である、ユーコンアーカイブのペギー・ドーセイさんが最初に重次郎の話に出くわし、ユーコン在住の日本人宮原史子さん、人権擁護協会教育者として働く2世のリリアン中村マグワイアーさんに知らせた。その結果ユーコン・アーカイブとユーコン人権擁護協会の共催で「ユーコンにおけるアジア移民の歴史」という写真の展示会が催され、その中で重次郎が大きく取り上げられた。

1900年から1930年代にかけて、和田重次郎はユーコン、アラスカ、ノースウェスト・テリトリーを犬ぞりで走り回った。重次郎が犬ぞりで旅をした距離は4万4千キロメートル(2万7千マイル)と推定される。フェアバンクスや、ノーム、ドーソン・シティ、ハーシェル島、ノースウェスト・テリトリーのマッケンジー・デルタ等の間を定期的に旅している。1930年代の初期には、当時最新の油田、後にノーマン・ウェルスとして知られる油田の開発に助力して、犬ぞりでマッケンジー・デルタからフォート・ノーマン経由でウィニペグへ行った。

ユーコン・アーカイブのペギー・ドーセイさんは、彼女がごく最近発見した、カナダのナショナル・アーカイブに保管されているノースウェスト・テリトリーのアクラビックで撮った重次郎の1922年付けの写真を披露し、日本からのゲストを大いに喜ばせた。

和田利百氏一行は、ホワイトホース訪問の前に、カリフォルニアのサンホセで重次郎の娘の子孫たちと初対面して大変感動したと、歓迎会に集まった人たちに報告した。カリフォルニアの子孫たちのほとんどは、ついこの2、3ヶ

は新しい土地でどんな人生が待っているだろうかといろいろ考えたがビクトリアへついた最初の数日間は惨めであった。手違いで私の夫は私に会いにきていなかった。彼はそのときまだタコマで働いていた。戎崎さんと私は夫のところへ電報をうった。戎崎氏は2度目の電報の後、彼女をむかえにきて、私を一人残して行ってしまった。私は1週間ひとりでホテルで1日中泣いていた。すべての移住者におとずれる孤独とホームシックに悩まされた。結局、私はバンクーバーで2日間買い物をしたあと、ポート・ハーモンドへ行く汽車にのり、ひどい雨の中駅に着いたとき、私の義理の兄、戎崎マサオ氏が待っていた。この地では8人の山口県出身者が農業をしていたので、山口村と呼ばれていた。我々は馬車に乗って両側が林のなかのデコボコ道を約1マイルほどはしったところで木造の家が見えた。私は今までこんな家を見たこともなかったので、これはこじきの家に違いないとおもった。カナダに住む日本人は皆便利なものがそろった煉瓦作りの家に住んでいると思っていたから、途中煉瓦作りの家を見たとき、そのどちらかが私の家に違いないと思った。しかし我々はそこには止まらないうえにさらに森のなかを進み、2軒の小屋のたっている平地にきた。カナダには乞食が沢山いると思っていたと、これは山中さんと松井さんの家ですといった。3番目の家は、その2軒よりもっと小さかったが戎崎氏は、さあ、ここですよといったので私は驚いた。50年たってもこのときのことは忘れられない。

しかし、この家で初めて真っ白いテーブルクロスを見たとき、ちょっとばかり安心した。台所の古い料理用ストーブはごみ捨て場でも見ないようなものだったが、日本で使っている土かまどよりはましだった。ベッドは白いシートでカバーされていたが、シートを

めくるとおどろいたことに、牛に食べさせる干草があらわれた。遠く故郷を離れた外国にきてほし草のうえにねなければならないのかと思うといたたまらない気持ちになった。

しかし日本へ帰りたくても、それは不可能だった。わたしは“幸福は不幸の種、不幸は幸福の種”と何度も我とわが身に言い聞かせた。日ごとに寒さがひどくなり小屋の壁はひびのはいった杉板だったので雨や雪が家のなかに降りこんできた。最初の冬、私はいつも震えていて凍死するのではないかと心配していた。古いストーブがこの寒さをすこしは



川本コトと3人の子供：マサオ、キミコ、フクヨ（前列）1915年ごろ

やわらげたが、私はセコハンのもっと暖かいストーブを買ってほしいと頼み、やがてやっと震えが止まった。冬が過ぎると私は外で仕事をした。蕨の生い茂る林をきれいにした後でイチゴを植えた。この地域の8軒の日本人家族は同じ仕事をしていたが、この仕事は私が日本でした、どんな仕事よりずっと厳しかった。このような厳しい仕事になれていなかったが我々の未来のためと思ってがんばった。時々私は仕事疲れで病気になった。私は地獄にいるに違いない

と思ったことも二度や三度ではなかった。カナダへきてからは私は男の仕事をしなければならなかった。私の疲れた体を動かし続けるのは私の頑固な精神力だけだった。もし、この借りた土地を5年以内に開墾しなければ白人の地主に罰金を払わねばならないのだ。

1909年のこの苦労の最中に最初のむすこマサオが生まれた。夏になると、木よりも高く生い茂った蕨の間でイチゴを摘まねばならない。畑はただの2エーカーだったが、家からは遠く、我々は1ヶ月20ドルで摘み手を雇うことも不可能だったので、地主に罰金を払い土地を返さねばならなかった。唯一の解決法は自分の土地を持つことだったがこの日本人はこれまで誰も土地を持った者はいなかった。しかし我々は1910年に1エーカー400ド

ルの土地を見つけて借金をして必要な4エーカー1600ドルをはらった。我々はその借金を返すために今までよりもっとひどく、1日10時間も働かなくてはならなかった。したがって今度は自分の土地で働くほかに、百姓仕事を必要としている白人地主たちのためにも働かなくてはならなかったのだ。

私の2番目の子、キミ子は1910年に生まれ、私は働きながら二人の子供の面倒をみた。1911年の冬の間私は木を切る請負仕事で夫を助けた。1912年に3人目の子供が生まれる数日前まで切り株を掘っていた。この仕事が終わると我々は今度は自分の土地の木をきった。イチゴ摘みの季節がくると私は3歳と4歳の子供を連れて1日10時間働き、赤ん坊は家にお



ポート。ハーモンド日本語学校前に並んだ生徒と父兄（1918年）

いてきた。授乳のため私は毎日30分仕事を休まねばならなかったのだ、夕方まで働いた。イチゴのあとはラズベリー。夫は7時に仕事を始めたが私は子供たちのために1時間遅れて仕事をはじめた。地主は私がよく働くのを知っていて、いつも1時間20セントの男の料金を払ってくれた。彼は時々私に授乳のために、少し休むようにといてくれた。そのようにやさしい心をもった彼は冬の間私に洗濯仕事をくれた。冬は主人は薪づくりの仕事をしたので、私はそこで焚き火をして子供たちを遊ばせながらその手伝いをした。

我々はおまえが自分の土地を持ちたいといったために、ひどく働かなくてはならないと夫はよくこぼした。我々が稼いだ金は皆、借金を返すのに使った。私はこのころのこと

を考えるとよく体が保ったと思う。朝4時半におきて夕方6時までにはたっていた。夜になって子供たちの平和な寝顔をみると、もっと子供たち、特にいつも籠の中に放っておかれたベビーの面倒をみられたらよいのに、と泣いた。

子供たちが学齢期になったとき、彼らに日本語の教育をうけさせたいとおもった。ここには白人の子供たちが行く2部屋の学校があったが、我々の子供たちは英語を話すことができなかった。もし、日本に帰ったら両親

が子供の面倒をみてくれるだろうと思い、我々はマサオ、キミコ、フクヨが日本で教育を受けられるように手配した。宮本氏が我々の家に住み留守居をしてくれることになった。私が子

供たちを連れて日本へ帰り、夫はどこかで仕事を探すことになった。1913年の9月に3人の子供を連れて日本へ帰ったとき、私は4人めの子供を妊娠していた。私の両親も夫の両親も私をみて喜んだ。私はもうカナダへ帰りたくないといったが、自分がとても辛いめにあっていたことはしゃべらなかった。夫の両親は私がカナダへ帰るか、夫も帰国するか、どちらかにすべきだといった。私がカナダへ帰れば、自分たちが子供の世話をするとしてくれた。私は子供たちと別れるのは辛かったが、翌年の2月いやいやながらカナダへ帰った。

我々の家はまだ宮本氏が借りていたもので、しばらくは自分の家の二階に住み、キャピラノで屋根板を作る仕事をしていた夫に会

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いにいった。5月に我が家へ 帰る途中一晩バンクーバーの福井ホテルに泊まりそこで1か月はやくミドリが生まれた。しばらくの間夫の姉の家のイチゴ摘みをした後、私はコクイットラムの森に働きにゆき、夫が切った丸太を束ねていた。その年は不景気で賃金は安かったが仕事はきつかった。事実夫婦二人の賃金をあわせても前年の一人の料金と同じだった。イチゴのシーズンのイチゴ摘みの賃金は一時間たったの10セントにすぎなかった。我々が働いているところを通りかかった白人は夫に、“お前の妻は働きすぎて過労死するだろう”といった。近所に住む森川さんや戎崎さんも“あんたたちのように働く人を見たことがない”といった。

私の5番目の子供ツギオは1916年に生まれこのころから我々の経済状態は少しずつよくなってきた。我々の成功はこのあたりの日本人家族や他の白人農家にも希望を与えたポート・ハーモンドの農会は我が家の近くに日本語学校を建てた。我々も半エーカーの土地を寄付した。我が家の4番目の子ミドリは1918年にこの学校に行きはじめた。夫は2マイル離れたハーモンドミルに仕事を見つけ毎朝6時に家をでて2マイルを歩いた。私はこのころ6人目の子供ヒロシを生んだ。この年、まえの土地をもっていた白人が土地を貸すというので近所の人と話合って2エーカーを借りた。それは第一次大戦のころで作物はよくでき値段も高く売れたので、カナダへきてはじめて土地を買ったときの借金を返し、銀行に少し金を預けることができた。

この年は土地の値もあがり我々が1エーカー400ドルで買ったところが900ドルにもなったので夫は私に相談もせず4エーカーも売ってしまった。農家の畑仕事を手伝わせるために、夫は1913年に滋賀県人の中山カンジロウと1917年には従弟の川本トウイチを呼び寄せた。夫は4エーカーの開墾地とすでに畑になっている2エーカーの農園の持ち主なので呼び寄せる労働者のスポンサーになることができた。夫が船賃と食費、住居費を払って呼び寄せた若者たちは3年間畑で働いたのちは

日本へ帰ってもよく、カナダに残って仕事をしてよかった。このころポート・ハーモンド農会を育てるために一緒に働いた農家が成功し、大きなジューシーなイチゴができるようになり、1918年に農会はホールを作った。家族が増えるにつれ、このホ



川本一家：前列左からキミコ、スエヨ（起立）コト、マコト（起立）、サンスケ、ヒロシ（起立）、マサオ、ツギオ（起立）、後列フクヨ、（氏名不明の男）、ミドリ（1927年）

ールは、幼稚園、多目的ホール、日本語学校および仏教会として使われるようになった。農会の会長は子供の教育はもとより、彼らの道徳的、精神的指導者となり、さらに日本語、日本文化、日本の習慣の維持などをふくめた、コミュニティの重要な問題に取り組んだ。多分一番重要なのはイチゴづくり農業に関するビジネスと白人とのコミュニティ関係、および戦時国債を買ってカナダを支援することだった。ヘニーとハーモンドの若者たちの集まり、青年会は次の指導者になるひとびとを養成し、会費を集め、呼び寄せた若者たちの精神教育をした。

サンスケは数年間、農会の秘書をしてホ

ールをつくるのを手伝った。彼は日本語学校の役員や、1930年の仏教会の設立のために活躍した。新しい農会ホールは古いホールが火事になったあと、1922年に建てられた。ハーモンド農会の仲間は周辺のコミュニティの農会と協力して、この効率のよい組織で活躍した。イチゴ産業がうまくいってフレーザー・バレーがカナダのイチゴの産地として知られ、ここのイチゴはカナダ東部や遠く英国にまで出荷するようになったのでこれまでよりもっと大きな協同組合が必要となった。山家安太郎はイチゴの生産量を調整して売れ残りをださないようにし、適正市価を保つようにし、品質を保証する出荷のためにフレーザー・バレー農業協同組合を組織した。その結果フレーザー・バレーの農家は不況時代にも負けず1930年代まで繁栄した。

そのころの多くのパイオニア女性の

ようにコトも畑をうまく運営するために昼夜をとわず働いた。1910年生まれの山本ヨネにとってはコトは山口村の産婆だった。コトは漬物や酒も造った。酒は警官や役人が見回りにくるかもしれないので毛布の下にかくしておいた。川本家は1920年に森川氏から9.6エーカーを7000ドルで買った。コトは1922年から30年の間にさらに、マコト、スエノ、トモヨの3人のこどもを生んだ。彼女は子供たちがヘニーの小学校に入ったとき、日本人母の会にはいった。その間、彼女は2.5エーカーのアスパラガス、2.5エーカーの野菜とルバーブ、2エーカーのイチゴと2エーカーのホップ（ビールの苦味をだす植物）を含む多くの作物の世話をした。庭にはいろいろな果樹が100本と18 x 40フィートの鶏小屋があって、

彼女はその卵を売ってさらに金を稼いだ。

最初の3人の子供たちは山口県で学校を終えてから1926年と27年にカナダへ戻って家族と再会した。娘たちは結婚し、息子たちはそれぞれ自分たちの農園や土地を持ち始めた。1937年には川本一家はイチゴを仲買人のところに運ぶために、ま新しいGMCのトラックを買った。これは一家の誇りであり喜びでもあった。サンスケは運転できなかったが息子たちが彼をバンクーバーの朝日野球をみに連れていってくれたので、試合のあと富士チョップスイで食事をおごった。球場では彼はアンパイヤーの後ろの席に座って自分で得

点をつけ、時々アンパイヤーや選手を大声で声援した。彼は野球が大好きで朝日チームのことを誇りに思っていた。

戦争が始まったとき川本一家は自由移動でリルエットのキャンプに行くこと



パーノン農会のメンバー（川本一家の写真、1945年ころ、Sアカツカ撮影）

ができた。1942年はイチゴ産業が全盛だったので、当時24歳でポートアリスの製材所で働いていたヒロシは帰ってきた。このころすべての若い日本人男性はロードキャンプに送られていたのでヒロシはこの検査から逃れるためにBCセキュリティ・コミッションの管理事務所で働き、最後のイチゴや野菜を収穫し、農園に巣食う野生動物を追い払い、大切なGMCトラックを取り戻した。しかし土地は敵国管理人事務所に取り抑えられた。彼は、収穫後トラックに残っていた家財道具を積んでリルエットに持ってゆく許可を得た。このトラックは自営キャンプのなかの2台のトラックのひとつとして部落に水を運ぶために使われた。もう一台はT. 露木氏のものだった。

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川本一家はリルエットに長くはいなかった。彼らはバーノンに仕事を見つけて1944年にそこに移動した。バーノンでサンスケとマサオは敵国管理事務所に申し立て、彼らの土地代金、バード委員会がつけた値、2,321.46ドルをえた。この申し立てをした1947年、その土地は1万2千ドルの市価であった。管理人の非力のため荒れ果てたこの土地は戦地からかえった兵士たちに与えるため競売にかけられ、1800ドルで取引された。戦後、旅行が許された後、川本一家はだんだんにBC州の海沿いの地にもどってきた。1953年に川本夫妻はラングレーの長男と同居し、イチゴ畑の手伝いをした。3年後サンスケが病気をしたため、病院に近いバンクーバーに移ったがサンスケは1957年に病気でなく

なった。コトはこの手記の最後に、人口衛星が飛びいまの世の中にこんな古いことを書いても、誰も本当の話とは思わないかもしれない、と書いている。

あなたも自伝を書きませんか。また両親、祖父母等が書き残したものがあれば、日系カナダ博物館にご寄付ください。それらは皆、大切な生きた歴史です。●

日系イメージ Vol. 13, No. 4に Linda Kawamoto Reid が A story of a berry farming family を書かれました。本文はその抄訳に加えて、新たに Linda が提供してくださった情報に基づいたものです。

ブック・レビュー “日系人の経験と国際移動”

在外日本人・移民の近現代史

米山 裕・河原典史編、280ページ、2007年、京都人文書院発行

この本は11人の学者が書名に関連するテーマで、それぞれの分野における研究を発表し、それをまとめたものである。次にその目次を記す。

環太平洋地域における日本人の移動性を再発見する

米山 裕 立命館大学文学部教授。専門はアメリカ史、日系移民史

二つのジャパニーズ

南川文里 神戸市外国語大学講師。専門は社会学、アメリカ研究

選択的・戦略的エスニシティ

和泉真澄 同志社大、言語文化教育研究センター准教授。

専門は日系アメリカ人・日系カナダ人文化史

ハワイ日系二世のアイデンティティと政治参加

物部ひろみ 同志社大、言語文化教育研究センター専任講師。

専門はハワイ日系史、人種関係

ハワイ日系コミュニティにおける日本映画の経験

権藤千恵 立命館大学アトリサーチセンター客員研究員。

専門は地域文化保存を目的としたデジタルアーカイブ研究

ハワイの越境日本人・日系人野球とアイデンティティ

清水さゆり ミシガン州立大学歴史学部准教授。

専門はアメリカ政治外交史

カナダ・バンクーバー島西岸への日本人漁業者の二次移住

河原典史 立命館大学文学部助教授。専門は歴史地理学

漁業移民の社会的関係性

杉山 茂 静岡大学情報学部助教授。専門は現代アメリカ史

朝鮮における日本人農業移民

轟 博志 立命館アジア太平洋大学アジア太平洋学部准教授。

専門は歴史地理学・韓国地域研究

植民地朝鮮へ渡った軍需缶詰工場

河原典史

新しい移民史研究にむけて

坂口満宏 京都女子大学文学部史学科教授。専門は日本近代史、移民史

これらの論文は4部門に分かれている。

第1部(2-3)は「移動とエスニシティ」について、現代社会ではエスニシティやアイデンティティが常に変化するものである一方、和太鼓が日系カナダ人の自己表現手段として定着している事に触れている。

第2部(4-6)は「移動の焦点としてのハワイ」について、ハワイでは日本人、日系人が白人、先住民族とともに、すべての住民の地位があいまいであった事を述べ、映画と野球が日系人のアメリカ社会参加を可能にした事実を語っている。

第3部(7-8)は「漁業と漁民の国際移動」について、従来スチーブストンを中心に語られてきたカナダの日系漁民がバンクーバー島へ再移住したケースと、メキシコ方面の日系の大規模な商業としての漁業について考察している。

第4部(9-10)は「朝鮮と日本人の移動」について、第二次大戦前、日本の植民地であった韓国への移動は政府からの特権を与えられて移住した農民である事、ならびに軍需缶詰工場であった缶詰産業について述べている。

以上のように、この本は環太平洋地域における日本人の国際移動を歴史的に捉えて、これを解説したものである。この本の中では、日系人、在外日本人、越境日本人、海外渡航日本人、海外在住日本人、日本人移民等の言葉が使われているが、この他に南里氏は北米地域に在住する「ジャパニーズ」という言葉を使って、日系人と日本人について解説しており、日系人はその殆どが地域に定着し、現地の国籍をもっていて、最近では異民族と結婚して作られた新しい家族をも含めている。一方、日本人と呼ばれる人々は主に、1950年以降に移住した永住者(新一世)、海外駐在員、留学生、研究者などの長期滞在者を指していると述べている。

この本の中では、なぜ人々が国際移動をするのか、移動による海外での労働事情、生活体験などが書かれているが、カナダに住む我としては、和泉氏の和太鼓に関する説や、清水氏のハワイで始まった日本人野球についての説に興味がある。また河原氏はスチーブストンの漁業者がバンクーバー島に再移住した経緯や、その出身地や移住先について述べているが、これまでカナダにおける日本の漁業者関係の本は、殆どがスチーブストンを中心に書かれていたので、これはまたひとあじ違ったものになっている。最後に戦前韓国に渡った人々について書かれているが、韓国に渡った人々について、これまで移住という観点から考えられた事はなかったのではなかろうか。いずれにしても本書はこれまでの移民関係の本とは異なり、国をあとにした人々を、社会学、地理学、歴史学的見地からアプローチしている点で、興味深い本といえよう。—西村咲弥—

Announcements

March to December' - an interactive website based on the war journal of Roy Ito, extended till April 15, 2009

This website is curated by Cindy Mochizuki, with new works by Kyo Maclear, Julie Tamiko Manning and Baco Ohama. This website can be viewed online at www.marchtodecember.com and on a large screen inside the gallery where ephemera from the Roy Ito collection are also on display.

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Announcements

First Annual ART AUCTION FUNDRAISER Saturday, May 2, 7:00-10:00pm

As part of the Open House, the Japanese Canadian National Museum will be hosting an art exhibition and auction to raise funds for the organization and promote the work of artists in the community. This showcase of Asian Canadian artists is guaranteed to be a crowd-pleaser, especially with the addition of wine and cheese! Bring your wallets and be prepared for fantastic, high quality art at amazing deals, delicious refreshments (cash bar), music and amazing company – a chance to hob-nob with good taste! Admission is free, but RSVP required, to museum @nikkeiplace.org.

Participants include: Douglas Beasley, Madoka Hara, Yuriko Iga, Tsuneko Kokubo, Lotus Miyashita, Cindy Mochizuki, Michael Tora Speier, Tak Tanabe, Arleigh Wood, Saori Yamamoto (Twinkets), and many more!

Sea Stealth and Suzuko, opening May 12, 2009

The Suian Maru exhibition from 2006 is coming back to the gallery. This exhibition marks the daring 1906 Suian Maru voyage of Japanese immigrants to the Fraser River. In autumn 1906, spurred to escape hardship and famine in Japan by a dream of abundant natural riches in Canada, the legendary Jinsaburo Oikawa led 82 men and women on a voyage across the Pacific. They came on a three-mast schooner Suian Maru to build a prosperous community on Don and Lion Islands and the nearby area on the Fraser River that endured until 1942. The show will feature rare Oikawa Family treasured artifacts and photographs donated by Oikawa's great-grandchildren in Japan, complemented by material and stories from the descendants of those who came with him.

Japanese Canadian National Museum and Herstory Cafe presents on Friday May 15, 2009 at 7pm

'Good Wives and Wise Mothers: Japanese Picture Brides in Early Twentieth-Century British Columbia' a talk by Dr. Michiko Midge Ayukawa

Without the large influx of Japanese wives following the Gentlemen's Agreement of 1907, permanent settlement of Japanese may not have taken place. These brave, enterprising and adventurous women laid the foundation of the society and molded the character of their Canadian-born children. Guest speaker Michiko Midge Ayukawa lives in Victoria, British Columbia and has published widely on Japanese Canadian history. Her most recent book is *Hiroshima Immigrants in Canada, 1891-1941*, UBC Press 2008. A book signing follows the talk.

Free admission and light refreshments. National Nikkei Museum & Heritage Centre, 6688 Southoaks Crescent, Burnaby, BC. Tel: (604) 777-7000 ext.109. Email: www.jcnm.ca and www.herstorycafe.ca

The list of new and renewing members of the National Nikkei Museum & Heritage centre from December 1, 2008 to February 28, 2009

rs. Kikue Akitaya	Ms. Aiko Hamakawa	Mrs. Margaret Lyons	Mr. & Mrs. Bunji Sakiyama
Dr. & Mrs. Robert & Molly Akune	Mr. & Mrs. Hiro Hasebe	Mr. & Mrs. Ron MacQueen	Mr. & Mrs. Noboru Sakiyama
Mrs. Alice Anderson	Dr. & Mrs. James Hasegawa	Mr. & Mrs. Bud Madokoro	Mr. & Mrs. Kenji Shibata
Mr. Ken and Sayoko Aoki	Mr. & Mrs. Showney Higashi	Ms. Sharon Masui & Mr. Gwilym Smith	Mr. & Mrs. Ben Shikaze
Ms. Makiko Asao	Mr. & Mrs. Terry Higo	Ms. Janice Matsumura	Mr. & Mrs. Dennis Shikaze
Ms. Grace T. Asano	Mr. & Mrs. Roy Honda	Ms. Joan Miki	Mrs. Emiko Amy Shikaze
Dr. Michiko Ayukawa	Mr. & Mrs. Isamu Hori	Mr. & Mrs. Richard Minato	Mr. & Mrs. Howard Shimokura
Mr. Frank Baba	Dr. & Mrs. Akira Horii	Mr. & Mrs. Elmer Morishita	Dr. & Mrs. Kazumi J. Shintani
Ms. Sara Buechner & Ms. Kayoko Segawa	Mr. & Mrs. Kazumasa Hoshino	Mr. Ken Murakami	Dr. Paul Matthew St. pierre & Sharon Yoneda
Mr. Guy Champoux & Ms. Reiko Okubo	Ms. Yasuko Iizumi	Mrs. Fusa Murata	Mr. & Mrs. Gerard Sugiyama
Mr. & Mrs. Maurice Copithorne	Mrs. Mieko Iwaki	Mrs. Shigeko Nagasaka	Ms. Chieko M. Suzuki
Mr. Hamish Cumming & Ms. Emiko Ando	Mr. & Mrs. Don Iwanaka	Mr. & Mrs. Dan Nakagawa	Ms. Hitomi Suzuta
Mrs. Yumiko Cybucki	Mr. & Mrs. George Iwata	Mr. & Mrs. Dick Nakamura	Mr. & Mrs. Sho Takahashi
Mr. & Mrs. Michael Davis	Mrs. Tomiko Jowett	Mrs. Peggy Nakano	Mr. & Mrs. Ken Takahashi
Mr. David Edgington	Mr. & Mrs. Gordon Kadota	Mr. & Mrs. Yukio Nasu	Mr. Mike Takahashi
Mr. & Mrs. Ted Fujimoto	Mr. & Mrs. Frank Kamiya	Mr. & Mrs. Brian Nasu	Mrs. Etsuko Takata
Mrs. Kumiye May Gardiner	Mr. & Mrs. Paul Kariya	Mr. & Mrs. Peter Nimi	Mr. & Mrs. Minoru Tanaka
Mr. & Mrs. Michael Gojsic	Mr. & Mrs. Peter Katsuno	Mr. Isamu Nishihata	Mr. Isao & Linda Terai
Mr. Kiyo Goto	Mr. & Mrs. Vern Kawaguchi	Mr. & Mrs. Shoji Nishihata	Mr. Tomoaki Tsuchiya
Mrs. Susan Gratton	Mr. & Mrs. Toshi Kitagawa	Ms. Grace Nishimura	Mrs. Akiko Wakabayashi
Ms. Kiyoko Hamada	Ms. & Mr. Akiko & Tom Knobloch	Ms. Janet Nitta	Mr. & Mrs. Daniel Washimoto
Mr. & Mrs. Bill Hamade	Mr. & Mrs. Larry Koble	Mr. Yutaka Ed Ogawa	Mr. & Mrs. Richard Woloshyn
Mr. Ted Hamaguchi	Mrs. Kay Komori	Mr. Lorene Oikawa	Mr. & Mrs. David Yamaura
Mr. Roy Hamaguchi	Ms. Lorna Koyanagi	Mr. Rudolph F. Penitsch	Mr. & Mrs. Fukashi Yasui
Ms. Taeko Hamakawa	Mrs. Kazuo Kozaka	Mrs. Toshiko Quan	Mr. Carl Yokota
	Mrs. Chiyoko Kubo	Mr. Ken Sakamoto	Mrs. Marcia Masako Yoshida
	Mrs. Chizuko Kurahara	Mr. & Mrs. Tats Sakauye	