田坂

TASAKA

Ted Ohashi
&
Yvonne Wakabayashi

REF
971.128
OHA

In 1893, a young man in his early twenties named Isaburo Tasaka emigrated from Japan boarding a steam-powered sailing vessel and landing 24 days later in Portland, Oregon. The fare was 70 yen or less than a dollar at 2004 rates but it was a substantial amount for the average labourer of the time. After working in forestry in Oregon during the winter and fishing in British Columbia in the summer, he came upon the idea of salted salmon that he produced out of the Pacific Coast Cannery in Steveston, B. C. This business allowed him to accumulate a stake and he returned to Japan in the waning days of the 1800's. There he married a 17 year old woman of shizoku or noble birth, Yorie Hato, before returning to settle in Steveston in 1903. In the 25 years between 1904 and 1929, Yorie Hato gave birth to 19 children of which 17 survived birth and 15 lived to adulthood. This is the story of Isaburo and Yorie Tasaka and their children.

As you read the vignettes about the members of this Tasaka family, you will find it is also the story of individual and cultural values. It is more than a story of what it means to be a Tasaka. It is also the story of what it takes to be a Tasaka. In other words, it is both the quantitative and qualitative characteristics of the people in the family. It is about 'giri ninjo,' 'shikataganai' and 'kohai and senpai,' those cultural forces that underlie the description 'inscrutable oriental' and results in behaviour that many North Americans find confusing. It is a story of the children of Isaburo and Yorie overcoming barriers and it is also the story of the belief in their ability to conquer the obstacles life put in their way. The stories are interesting and the lessons are invaluable. Hopefully, future generations will consider these words, what they mean and what it takes to follow in their footsteps.

"In the 25 years between 1904 and 1929, Yorie Hato gave birth to 19 children of which 17 survived birth and 15 lived to adulthood. This is the story of Isaburo and Yorie Tasaka and their children."

As the principal author for the project, I have the privilege of writing the introductory remarks and acknowledgements. However, I am the first to recognize that many people's ideas, words and stories are represented here. Nevertheless, someone had to be the focal point for putting the words together and that was my job.

In writing this story, there are many people to thank. First, we must thank the 'Tasaka Family' – a group of 17 children who survived birth. They represent a generation of Canadian citizens who suffered hardship as never before or since and, in spite of it all, continued to honour Canada as their adopted country and themselves as contributors to their nation's well-being. This group stands as a role model and inspiration to their families and to all people who read about and appreciate their accomplishments. It is impossible to overstate the pride we feel toward this group of people and their spouses. It is a sense of admiration that is heightened by a more complete understanding of their history.

Within a family of 17 people, there is enough diversity to form the basis of a television network soap opera. There is the comically outgoing and the stoic loner. There is a life recognized by an award from the Emperor of Japan and one snuffed out in a toddler by a disease that would be easily cured today. There is an older sister raising

a younger brother to his teenage years and a younger son being raised by another family as their own. There are the four older children uprooted from their family at the tender age of five or six and being sent alone to Japan to begin their education. The younger children aged 12 to 21 were left behind in Canada to more or less fend for themselves and the four youngest children who were taken to Japan by their parents later returning to the family property prior to World War II. And there is the quest of all of them whether in Canada or Japan struggling to make a life for themselves and their families against the odds. These are the ingredients of a warm but difficult, inspiring but ordinary and intensely personal but broadly appealing story with lessons for all.

Masue with Ted Ohashi (Iko's son) in April 2004 with the first draft of the Tasaka story.

We owe a special debt of gratitude to the surviving members of the Tasaka family who were so willing and able to help in compiling information about themselves and their family. We are fortunate that these people come from such strong stock. There are seven of the original 17 or nearly half of those who survived to adulthood who are still with us. These people are now in their 70's, 80's and 90's but their minds are as sharp as those of people half their age. As Masue Sakai, the senior surviving Tasaka at age 93 years old, says in perfect English, "Sometimes I can't remember what I had for breakfast but I can remember things that happened 70 or 80 years ago as if it was yesterday." A sincere thanks to Masue, Fumi, Kiyo, Take, Hana, Hachiro and Sueko.

Of course, there are ten who are now with us only in our memories. But they are with us. They live through their children, grandchildren and great grandchildren. They survive in the character and accomplishments of their lives and the lives of their families. They continue in our memories. It is our hope that this written record will contribute to the preservation of the memory and accomplishments of Masuko, Hajime, Koji, Arizo, Sachu, Judo, Taisho, Fusa, Iko and Chizuko.

This is the story of the Tasaka children but we are the first to recognize the important contribution made by the spouses. In all cases they were partners and in some cases, they were truly the better halves. Some of their actions, accomplishments and relationships are recounted here as well. We acknowledge Isamu, Ayame, Hatsue, Shige, Mitsue, Keiji, Ainosuke, Rose, Wataru, Eichiro, Takeo, Haru, Yoshio, Misako, Naoe and Shigeru.

Kaz Tasaka also provided invaluable assistance. Kaz is Arizo's oldest son and the outbreak of hostilities found him in Japan for the duration of World War II. As a result he spent more time with his grandparents than any of the other grandchildren. In addition, Kaz is one of the older cousins and has always had an interest in the Tasaka family history and his Japanese roots. He had many conversations with his parents, uncles and aunts about the family. As a result, in many cases he was the only one with certain information and was more than willing to share these stories with us. In addition he had many documents from Japan that are important family records. He generously shared these with us as well. When the first draft of the story was completed, Kaz proved to be an excellent

proof reader and was especially helpful with the Japanese words and phrases that we used. Finally, we thank him for keeping the tradition of 'nori tori' or the harvesting and preparation of seaweed alive and for allowing us to provide a detailed record of how this is done.

A special thanks to Leah Kitamura, daughter of Lucy and Fred Kitamura and great granddaughter of Isaburo and Yorie who contributed wonderful essays and poems to our story. Her words stand out like the finely crafted works of art they are and add a touch of elegance to our final product.

Rod Tasaka, son of Donald and Sharon Tasaka, made an important contribution to our written record. Rod is a graphic artist who undertook special projects such as drawing maps of Sashima and Saltspring Islands and electronically restoring one of our old photographs. . He also made an important contribution in the design of the covers. This added to our story's professional look and feel. One example will indicate Rod's commitment to our project. In the summer of 2003, Rod went to Prince Rupert to help his father Donald Tasaka as a commercial fisher. While out on the high seas, he had his trusty laptop and worked on the Sashima map. At one point, he observed that he was the only designer/fisher in the fleet. That claim goes unchallenged.

There are so many others who made important contributions it is impossible to thank them individually. But we would be remiss if we did not at least mention their names: Joy Barry, Gail Burgin, Bianca Craig, Satomi Hirano, Mieko Ise, Fred Kitamura, Lucy Kitamura, Sanny Nishi, Stephen Shimano, Akemi Tasaka, Bruce Tasaka, Chuck Tasaka, Donald Tasaka, Jack Tasaka, Jen Tasaka, Lurana Tasaka, Nan Tasaka, Sharon Tasaka and Rose and Ed Yamamura.

We have some special acknowledgements of people who are not members of the Tasaka family. Thank you to Reiko Andrew and her husband and sometimes secretary, Bill, friends of Yvonne and Henry Wakabayashi's, who shared Sunday morning coffee time so we could benefit from Reiko's translations, insight into Japanese culture and knowledge of Japanese history. Reiko made an important contribution to the texture of our story. A thank you as well to Gary McPhee, Yvonne's neighbour who happened to be working on a family history of his own when we were just thinking of getting started. Gary was very generous in sharing resource information with us and helped with some of the computer and technical aspects of production. If you appreciate the pictures, you value Gary's assistance. A word of thanks to M.L. Constantineau, the librarian at White River who located James Fujinami who knew Fusa and her husband Eichiro during World War II. Jim was very helpful and provided us with pictures of 'Frances' and 'Fred' that we did not have. Thanks also to Mrs. Kurahashi who helped with the calligraphy for the cover.

Toward the end of the project we enlisted the help of Linda Mitsui, a friend of Yvonne Wakabayashi and a graphic artist. At many points along the way, people made contributions that raised our project to the next level and Linda was the last in a line of such people. Linda approached our project with enthusiasm and intensity that was motivated by her relationship with the Koji Tasaka branch of the family. Linda took our manuscript and turned it into a book. We can't thank her enough.

We would like to recognize the proofreading done by Ian Ward who found many corrections the rest of us missed. We particularly appreciated the personal interest Ian showed in the family history.

If you get involved in a project like this, you will be surprised and gratified at the willingness of people to help. There are so many individuals who do the little things that are important: a librarian who makes an extra effort to help find an article, the museum curator who goes out of their way to find a picture, the foreman at the cemetery who helps locate a specific gravesite. Our thanks to everyone who helped us along the way.

It is not out of a sense of false modesty that I accept my role as the next step in a work-in-progress. I did most of the writing and organizing of this version. But this is not my project; it is our family's project. This is not a snapshot; it is a video. This story is not ending; it is never-ending. I hope in the years ahead, someone else will pick up from where we have left off. We have the files available on CD-ROM.

When my father passed away in 1963, I was young, he had been ill for a long time and my mother was still living. But when my mother passed away in 2002, I felt a need to record some of the memories I had of her. My mother went unexpectedly and passed away on my birthday. With both of my parents gone, I felt a void. The writing of my mother's story was therapy. The more I wrote, the more I realized her stories included her brothers and sisters and their children. I began to realize that although my mother was an individual, even more important she was part of a family – The Tasaka family. Her brothers and sisters were not an important part of her life. They were her life.

The next logical step was to expand the writing to include some family stories. To do this, I thought Yvonne Wakabayashi would be a good resource person. My recollection of the telephone conversation is exaggerated but it went something like this: we exchanged pleasantries and I said, "I was thinking of writing down some stories about the Tasaka family." She said, "Come right over."

Soon I found myself sitting in her kitchen. I felt like the man who finds a bottle on the beach and rubs it. I had released the Tasaka genie from her bottle. Again, I am guilty of embellishing the facts but I recall the discussion like this: "Here's some information on grandfather and grandmother. Here is a summary table of our aunts and uncles and their birthdays. There's a whole lot of information in this scrapbook. Take it with you. I'll see Auntie Sakai on Friday. I'll call you then. I have a meeting in 15 minutes. I have to go."

So it went. Yvonne often carried the most recent draft with her. She would read it in a car while stopped at a red light. I would get e-mails full of information because she found some scrap of paper with a note she had written years earlier. Yvonne didn't go anywhere to do anything without seeing it as an opportunity to gather more information. She started carrying this information with her so she could hand it off to me if the opportunity arose.

The process of writing this family history has been personally rewarding in many ways but the greatest benefit was getting to know Yvonne. For five decades, she was my cousin and that was not remarkable if you realize there are fifty first cousins. But when we began to work on this project, I had the opportunity to get to know Yvonne as a person. I gained insight into her values, her ideas and her thought processes. If there was nothing else, all the time and effort was worth it just for this. My only regret is that we didn't start sooner.

For these reasons, Yvonne Wakabayashi, daughter of Koji and Ayame Tasaka, is the co-author of this work. Although not as many of her words made it directly into the text, Yvonne provided the background and context that contributed so importantly to the spirit of the stories. For many years, Yvonne had quietly and conscientiously collected information on the Tasaka family starting around the time her mother became ill in the early 1980's. She had collected so much information, she ended up being our TPGP – Tasaka Project General Packrat. A running joke between us was how many different ways she signed off on her e-mails as she worked on our project including: Anthropologist, Archaeologist, Archivist, Artist, Basketmaker (as in making basket cases out of us), Cartographer, Censor, Conciliator, Conflict Resolution Consultant, Counsellor, Dumbo (as in 'an elephant never forgets' her assignments), Editor, Educator, Facilitator, Family Collector, Genealogist, Historian, Interviewer, Librarian, Motivator, Photographer, Photo-maniac, Physician, Proofreader, Researcher, Reporter, Scanner, Secretary, Storyteller, Teacher, Tasaka Project General Packrat, Translator, Travel Agent and Writer. It was during this time that her daughter, Wendy and son-in-law Blair initiated and completed the process of adopting a baby. After this, Yvonne frequently signed-off as GM or Grandmother and once as Bachan, that is a term of endearment from the Japanese word Obasan that means grandmother or grand old lady.

Clearly a person wearing this many hats made a significant contribution to the undertaking. The reason most projects of this sort never get off the ground is people are immediately discouraged by the enormity of the task. The work Yvonne had done on her own over many years in advance tricked us into believing we could do it. By the time we realized it was impossible, we were nearly finished.

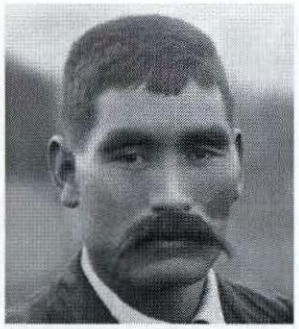
Even more than raw data, Yvonne provided the enthusiasm and excitement necessary to push the project through to completion. Yvonne was thrilled with the high level of interest in the project within the family, especially from younger generations, because the sense of family is so important to her. It was validation for the many years she spent preserving the family history as a lonely labour of love. This record could not have been completed without her.

Although this is a story of one immigrant family, it is the story of every immigrant family. It shows that the burdens of survival fall upon the early generations so the opportunities for success are available to later generations. You don't have to be a member of the Tasaka family or the Japanese-Canadian community to enjoy and benefit from this story. It is a detailed account of one immigrant family and all immigrant families melding into Canadian society. To this extent, there are lessons to be learned, the values are universal. The message is as valid to today's immigrants as it was to those of a century ago. This story has meaning for everyone because, with very few exceptions, all Canadians are settlers from another land.

Ted Ohashi

North Vancouver, British Columbia
January 2005

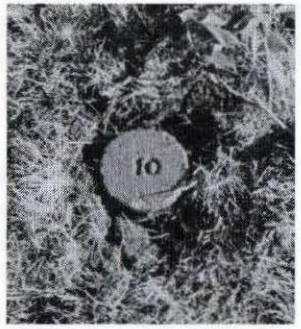
ISABURO AND YORIE TASAKA AND THEIR CHILDREN



Isaburo (1871 – 1957)

Yorie (1884 – 1976)

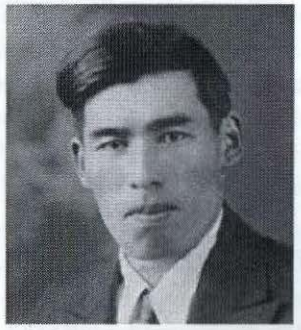
1. Masuko (1904 – 1997)



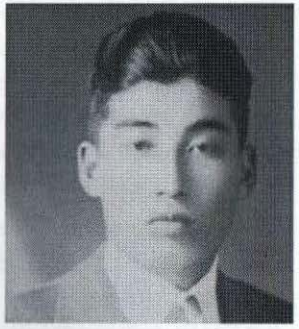
2. Hajime (1905 – 1908)

3. Koji (1906 – 1997)

4. Arizo (1908 – 1997)



5. Sachu (1909 – 1997)



6. Judo (1910 – 1999)

7. Masue (1911 -)

8. Taisho (1913 – 2000)

9. Fumi (1915 -)

10. Fusa (1918 – 1946)

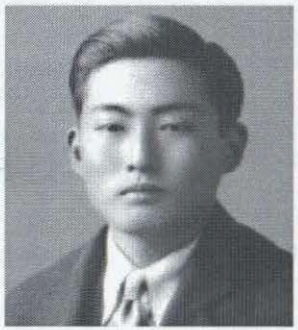
11. Iko (1920 – 2002)

12. Chizuko (1921 – 1921)

13. Kiyo (1922 -)

14. Takeo (1924 -)

15. Hanano (1925 -)



16. Hachiro (1927 -)

17. Sueko (1929 -)

Chronology of the Tasaka Family (1690 -)

1690 The estimated year of birth of Tahai Tasaka, the original Tasaka on Sashima in Japan.

1713 The first official Tasaka entry in the Buddhist record in Sashima, Japan is March 7, 1713 when the wife (name unknown) of the original Tasaka descendent passed away.

1740 The original Tasaka descendent, Tahai Tasaka, passes away in November. Based on his Buddhist name, he enjoyed special status in the temple. The fourth generation Tasaka (name unknown) enjoyed a similar high rank within the temple.

1790 The approximate date of birth of Asaemon Tasaka, the sixth Tasaka descendent.

1835 Masujiro Tasaka, the seventh descendent, is born in Sashima, Japan.

1841 Noyo Oda, sister of Isaburo and future wife of Masujiro is born.

1852 Asaemon Tasaka, the sixth descendent and Masujiro's father and Isaburo Oda's adoptive father passes away in Sashima.

1871 Isaburo Oda is born in Sashima, Japan on December 18th.

1884 Yorie Hato is born in Seto Zaki Mura, Omishima, Ochigun, Japan, the fourth daughter of Shina and Nonao Hato.

1885 Circa 1885, Masujiro and Noyo Tasaka (nee Oda) adopt Isaburo Oda, Noyo's brother, who becomes Isaburo Tasaka, the eighth descendent.

1893 Isaburo arrives in North America, lands in Portland, Oregon and spends the next six years working in forestry around Portland and fishing out of Steveston, B.C.

1895 The British Columbia Government denies the vote to citizens of Asian extraction.

1900 Circa 1900, Isaburo returns to Japan.

1901 Isaburo marries Yorie Hato in Japan.

Masujiro Tasaka passes away on October 13th.

1903 Isaburo and Yorie Tasaka immigrate to Canada and settle in Steveston, B.C. He was 32 years old and she was 19.

1904 Masuko is born in Steveston, B.C.

1905 Isaburo and family move to Ganges on Saltspring Island, B.C.

Hajime is born in Steveston, B.C. and is the ninth descendent.

1906 Koji is born in Ganges, B.C.

1907 The Asiatic Exclusion League sets off a riot against Asians in Vancouver.

1908 Hajime passes away from typhoid fever.[1] When Hajime passes away as an infant, Koji becomes the ninth descendent.

Arizo is born in Ganges, B.C.

1909 Sachu is born in Ganges, B.C.

1910 Judo is born in Ganges, B.C.

1911 Masue is born in Ganges, B.C.

1912 Masuko and Koji are sent to Japan.

1913 Taisho is born in Ganges, B.C. on April 13th.

Arizo and Sachu are sent to Japan.

1915 Fumi is born in Ganges, B.C.[2]

1914 World War I begins and some 200 Japanese-Canadians volunteer and serve in the army fighting in France. Of these, 54 are killed and 92 are wounded.

1918 Fusa is born in Ganges, B.C.

1920 Iko is born in Ganges, B.C. on January 2nd.[3]

1922 Chizuko is born in Ganges, B.C.

Chizuko passes away in Ganges, B.C. The record in Japan sets her birthday as January 2nd and her date of death as February 10th at 6:00 p.m.

Kiyo is born in Ganges, B.C. on November 24th.

[1] It is not known for sure when Hajime was born or passed away. The Tasaka koseki or official family register records he died at age one year, ten months. However, these entries are not totally reliable. Isaburo provided the information to Mr. Mouat on Saltspring Island who passed it along to the Japanese Consulate Office in Vancouver on his next visit. There are instances when the data was recorded in the koseki nine years after the fact. Some surviving family members believe Hajime lived to around age five. This means he passed away around 1910 or 1911. The cemetery record in Vancouver indicates Hajime died at age four in 1908.

[2] The record in Japan gives the date as June 1, 1917.

[3] The record in Japan gives the date as January 12th.

Arizo returns to Canada the year following the great earthquake in Tokyo.

Takeo is born in Ganges, B.C. on September 28th.

Hanano is born in Ganges, B.C. on January 28th.[4]

Noyo Tasaka, nee Oda, Isaburo's sister and adoptive mother passes away in Sashima, Japan.

Hachiro is born in Ganges, B.C. on March 3rd.

Masue marries Keiji Ise.

Isaburo Tasaka and family move back to Steveston, B.C.

Sueko is born in Steveston, B.C. on August 10th.

Koji is graduated from Waseda University in Tokyo.

Koji marries Ayame Oda on July 17th.

Arizo marries Hatsue Maede.

Koji travels to Canada to tell his father that he is needed in Japan.

Isaburo and Yorie return to Japan taking Hana, Takeo, Hachiro and Sueko.

Fumi marries Wataru Hirano on November 23rd.[5]

A Japanese-Canadian request to Ottawa for the right to vote is turned down.

Koji, Ayame and Take return to Canada.

Sachu marries Shige Tabusa on November 20th.

1941 Legislation in March requires all Japanese-Canadians to register with the RCMP.

All Japanese-Canadians are required to carry an identification card with picture and thumb print.

Japan attacks Pearl Harbor on December 7th

The Kitsilano Japanese Language School where Koji Tasaka is principal is closed.

On February 24th, Canada passes legislation for the internment of Japanese.

Iko marries Takeo Ohashi in Chase, B.C.

1945 Taisho marries Rose Yoshihara in East Lillooet, B.C.

Japan surrenders on August 14th.

Federal Government initiates policy of repatriation, that is, trying to encourage Japanese-Canadian citizens to return to Japan.

1946 Fusa passes away in White River, Ontario.

1948 Masue marries Ainosuke Sakai in Kamloops.

Sueko marries Takao Katayama.

Japanese-Canadians given the right to vote on June 15th.

1947 Federal Order-in-Council to deport Japanese-Canadians is repealed.

1949 Canadian government rescinds law and allows Japanese-Canadians to return to Vancouver and the west coast.

The Hirano family returns to Vancouver, B.C.

The Koji Tasaka family returns to Vancouver, B.C.

The Sakai family returns to Vancouver, B.C.

The Judo Tasaka family settle in Port Edward, B.C.

The Ohashi family returns to Vancouver, B.C.

1951 Hana returns to Canada from Japan.

1952 Kiyo marries Sylvia Haru Nakamura.

1954 Hachi marries Naoe Fujiwara in Sashima, Japan.

1955 Shige Tasaka, Sachu's wife, passes away on February 20th before she is able to immigrate to Canada.

1956 Hana moves to Toronto, Ontario.

1957 Isaburo Tasaka chokes on a mochi and passes away on December 18 in Sashima, Japan.

1959 Hanano marries Bob (Yoshio) Shimano.

1963 Takeo Ohashi, husband of Iko passes away in Vancouver, B.C.

1974 Yorie Tasaka celebrates her 90th birthday.

1976 Yorie Tasaka passes away.

1981 Ayame, wife of Koji passes away in Vancouver, B.C.

1985 Wataru Hirano passes away in West Vancouver four months short of his and Fumi's 50th wedding anniversary.

1986 Ainosuke (Dan) Sakai celebrates his 90th birthday.

1988 On September 22nd, Prime Minister Brian Mulroney formally apologizes to Japanese citizens for their treatment during World War II and announces a redress settlement.

1989 Koji receives the Kun Gotō Zuihōshō (Order of the Sacred Treasure 5th Level) from the Emperor of Japan for contributions to the Japanese community in Canada.

1994 Ainosuke (Dan) Sakai passes away in Vancouver, B.C.

Masuko celebrates her 90th birthday.

1996 Koji celebrates his 90th birthday.

1997 Masuko passes away in Sashima, Japan.

Koji, Arizo and Sachu pass away in Vancouver, B.C.

1998 The 'Nishga Girl,' a wooden gill-net fishing boat built by Judo Tasaka becomes part of a permanent exhibit in the Canadian Museum of Civilization in Hull, Quebec.

1999 Judo passes away in Prince Rupert, B.C.

2000 Taisho passes away in Kamloops, B.C.

2001 Masue celebrates her 90th birthday.

2002 Naoe, wife of Hachiro, passes away in Sashima, Japan.

Iko passes away in Vancouver, B.C.

[4] The record in Japan gives the date as January 28, 1924.

[5] The record in Japan gives the date as November 23, 1937.

Two cargo boxes from a ship sunk by Isaburo Tasaka circa 1890 saved in the family home on Sashima Island. The Tasaka corporate mon was found on these boxes.

He had been on edge for the past few hours. His heart was racing. He could hear it thumping between his ears. In spite of his lack of experience, he knew how quickly the weather could change around Yamaguchi Prefecture and he recognized the signs. Storms in this region typically came from either the Sea of Japan to the North, the East China Sea to the southeast or the Philippine Sea to the southwest. Of the three, a shike or typhoon from the southwest was the worst and this was the case now. The wind velocity had increased steadily for the past 60 minutes. His fear rose with the seas.

"The weather is so unpredictable at this time of year," he muttered to himself. It would be difficult enough for a seasoned captain to handle a ship under these severe conditions but for someone as young as he, it was all but impossible. The captain, responsible for the safety of the crew and cargo, was still in his teens. He could not have been in the lofty position of captain if not for the fact that his father owned the ship the Sengoku Bune.

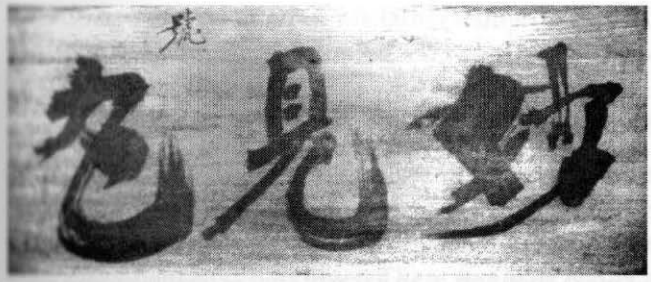
The load of coal in the hold made the ship ride low in the water and respond sluggishly to the helm. Too much sail in these high winds would cause the ship to capsize but too little sail deprived him of the control needed to steer clear of the rocks along the shoreline. Maintaining this delicate balance was beyond his capabilities. He felt trapped and helpless. His lack of formal training and time at sea would soon have disastrous consequences. He tried his best but to no avail. "A captain not yet in his twentieth year cannot be blamed for this," he cried to himself as he realized all was lost. "I have no insurance. What will father think of his unworthy adopted son?"

Although the ship and cargo were lost, the young captain managed to survive but he would have to face his father. Isaburo's father, Masujiro, was a well-to-do businessman as suggested by the information in the Tasaka koseki, or official family register. The koseki includes a licence issued by the governor of the area that allowed Masujiro to brew and sell sake. Also recorded are loans made by Masujiro to various people. He lent 150 yen to Mr. Shigeta, 45 yen to a 'working man' and 35 yen to Mr. Hanamoto all in 1900. These were substantial amounts as the average annual income at this time was 30 yen.[6]

In addition, Masujiro owned a shipping business although that was not included in the official record. The Myoken Maru was built by Ehimeken Kino-Ura located on Hakata Jima near Yuge-cho. Yorie's brother worked for this shipbuilding business.

To Isaburo's relief, stepfather Masujiro showed some compassion toward his wife's brother who was now his son by adoption and bore his name. Provided he made up the financial loss personally, he would be given a second chance with another vessel. He was most thankful for the empathy and forgiveness offered by Masujiro and eagerly accepted responsibility for another ship. But the

[6] These figures suggest that although the shipping accidents had a major impact on Masujiro Tasaka's wealth, he still had significant assets.



This sign reads 'No. 2 Dai Ni Myoken Maru,' the name of the second ship Isaburo sank. It was rescued from the wreck and hangs in Hachi's home in Sashima.

reprieve proved to be short-lived. He lost the second ship and cargo in yet another storm, this time near Shimono Seki (Kyushu). As the ship heeled over and sank, the young captain knew he would not be offered another vessel.[7] Facing his father's wrath, enormous loss of face and mounting debts, he decided he had no future in the shipping trade in Japan. Therefore, in 1893 at the age of 21 or 22, he left his home and homeland to start a new life in a new land, nearly five thousand miles across the vastness of the Pacific Ocean. The trip to Portland, Oregon took 24 days[8] on a steam powered sailing ship. The fare was 70 yen or less than $1 in today's terms but as much as two years income for a labourer in those days.[9]

Isaburo Tasaka could not imagine what a successful venture and adventure this would be.

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These are the stories of the 19 children of 'Captain' Isaburo Tasaka recorded for future generations. As you read these anecdotes, you will notice the stream of consciousness form. The idea is that each vignette is like a pearl added to the string that eventually becomes a necklace. This work is not dedicated to any one person. In a sense, it acknowledges the accomplishments of a large group of people – the 'Tasaka Family.'[10] This idea does not adequately embrace the magnitude of their accomplishments. It is a celebration of this family's human spirit. It is the concept that success does not come in bottles, it comes in cans: I can, you can, and we can. Despite adversities not experienced before or since by any other generation of people in Canada, this family succeeded with a 'can do' attitude.

In 1992, Koji Tasaka, for most of his life the oldest son of the family, travelled to Toronto, Ontario for a reunion of Japanese-Canadian residents from the Kitsilano[11] area of Vancouver, B.C. Koji attended the University of British Columbia to learn English while teaching at the Japanese School in Steveston, B.C. and later became the last Principal of the Kitsilano Japanese Language School (Kitsilano Gogakko) before it was closed due to the events of World War II. His wife, Ayame, also taught at the school, pursuing an interest that was evident in Japan where she and Hachiro Tasaka helped the other children with their schoolwork. In the Japanese culture, the most respected profession is that of teacher. As a result 'Tasaka sensei' (teacher) was a featured speaker at the Saturday night banquet of the reunion, where he espoused a bit of this 'can do' personal philosophy when he said, "Kitsilano people can do anything well, if they put their minds to it."

[7] It is believed there was a third ship that couldn't be registered in Ehime. Masujiro hired a Daigen, a village elder who could read and write, to register the ship in Nagasaki because he, himself, could not read. Isaburo had been sent to a temple where he was taught to read and write by the monks. The captain, however, registered the ship in his own name and it is believed this ship was also lost. These events resulted in the loss of Masujiro Tasaka's fortune. In the mid 1930's, Kaz Tasaka, son of Arizo Tasaka visited the mother of Hatsue Tasaka and an empty building that had been used to ferment sake and an old barrel was all that remained of the businesses.

[8] By the time Koji, Ayame and Take returned to Canada from Japan in 1937, the voyage by sea had been reduced to 12 days.

[9] When Isaburo first came to Portland, he paid the passage for four other relatives (Tamai, Masuda, Shiomi and one other).

[10] Isaburo told Kaz Tasaka, oldest son of Arizo, and showed him by holding his hands out, that he brought 19 children into the world. Two did not survive birth, one passed away as an infant and one passed away as a young child. The remaining 15 survived to adulthood. There is some controversy about the number and sources provide figures ranging from a low of 17 to a high of 25.

[11] There was a Japanese population in the Kitsilano area because work was available in the sawmills operating in Burrard Inlet at the time. When World War II began, it is estimated that one thousand Japanese lived in Kitsilano.

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The koseki is a vital document in Japanese genealogical study as it is a record of a Japanese family. It is generally kept in the government office or church in the location where the family was founded. In the case of this Tasaka family, this is the temple on the island of Sashima. A koseki touhon is a copy of the entire register and a koseki shouhon is an excerpt that probably covers only one's parents. There is also a kakocho or death registry.

In the Tasaka koseki touhon, the first entry is March 7, 1713, the date of death of the wife of the original Tasaka on Sashima. The original Tasaka's name was Tahai who passed away in November 1740.[12] In the Buddhist religion the deceased is given a Buddhist name that can provide some information about the person. Tahai Tasaka was given a name that indicates special status within the church.[13] During his life, Tahai Tasaka may have been a major contributor or donor to the church. Tahai Tasaka is the great, great, great, great, great, great, great grandfather of the children of Isaburo and Yorie.

In the Buddhist religion, the deceased is given a name but a record of the person's 'worldly' name is not kept. In addition, the records at the church are for funerals so we only have dates of death for the ancient Tasaka family members. This is the information we have on the Tasaka family descendents:

1. Tahai Tasaka (circa 1690[14] – 1740)
2. unknown
3. unknown
4. unknown
5. unknown
6. Asaemon Tasaka (circa 1790[15] – 1852)
7. Masujiro Tasaka (1835 – 1901)
8. Isaburo Tasaka (1871 – 1957)
9. Hachiro Tasaka (1927 –)[16]
10. Fumitaka Tasaka[17] (1956 –)

• • •

The founder of the Tasaka family in Canada, the first immigrant, is the eighth generation Tasaka, the same Isaburo Tasaka (1871 – 1957) described in the introductory seafaring story. Isaburo's father was Masujiro Tasaka. Masujiro's wife was Noyo Tasaka, nee Oda who had no children and adopted her own younger brother, Isaburo Oda[18] who became Isaburo Tasaka. Isaburo was the second son of Jinsaku Oda.

Masujiro Tasaka had a sake-making business as well as a shipping company. At an early

[12] This information is taken from the Buddhist Church records that only note the date of the funeral. As a result, we do not have access to birth dates.

[13] The fourth descendent also had a similar status.

[14] We know Tahai Tasaka's wife passed away in 1713. Assuming they were married for five years and he was 18 years old when he was married, his birth year would be 1690 at the latest.

[15] An age of 62 is reasonable for Asaemon. His son lived to age 66.

[16] Hajime Tasaka was born the ninth descendent. When he passed away as an infant, Koji Tasaka was next in line. He relinquished the position to Hachiro.

[17] Hachiro Tasaka's oldest son.

[18] Isaburo was the second son of Jinsaku Oda who was his birth father.

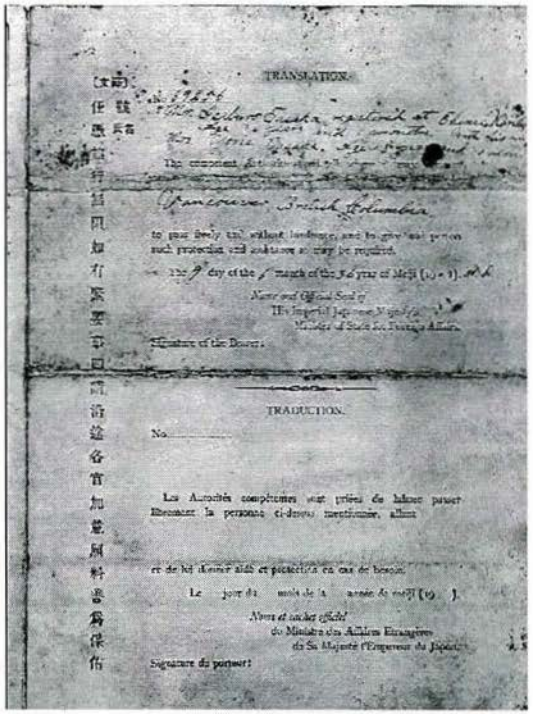
age, Isaburo was captain of his father's ship transporting coal between Tokyo and Kyushu. Unfortunately, he captained two ships to the bottom of the sea and he had no alternative but to flee. He arrived in North America in 1893 just 16 years after the arrival of the first official Japanese immigrant to Canada.

Isaburo's port of entry was Portland, Oregon. At this time, Portland was an easier port to navigate than either Seattle, Washington or Victoria, B.C. Isaburo began working in the forest industry in Portland in the winter and travelled to Steveston where he fished in the summer. There was little U.S./Canada border security at this time. This seasonal work pattern continued for many years until Isaburo met with success exporting salted chum salmon, also known as dog salmon. Isaburo Tasaka was one of the early processors of salted salmon working out of the Pacific Coast Cannery located near Steveston between Number One and Number Two Road on the Fraser River.[19]

Buoyed by his good fortune, Isaburo returned to Japan to seek a wife. In 1957, Kaz Tasaka, son of Arizo, returned to Sashima for a visit. An elderly woman told him that Isaburo was a handsome man from a well-to-do family. When Isaburo first returned from Canada, he was wearing a suit, hat and shoes so all the young women in the village were very excited. Some fathers encouraged their daughters in an old tradition called 'yobai' which means when a single man impregnates a single woman and the father of the single woman announces the name of the father.

There are many versions of Isaburo's search for a wife. One story is that before he left Japan for North America, Isaburo impregnated a young woman. Both would have been in their mid-teens. Masujiro[20] recognized that she was from a lower class family and refused to approve their marriage. However, he provided the young woman's family with financial compensation and agreed to give the baby the Tasaka name.[21] This was considered an acceptable practice in Japan at this time. Different stories suggest another one to five wives who did not become pregnant within an acceptable period of time and were divorced.[22] Again, this was customary practice at the time.

In any case, Isaburo married Yorie[23] Hato (1884 – 1976) in Japan in 1901. Her family opposed the union because the couple intended to return to Canada. They moved to Canada in 1903 without their family's approval and settled briefly in Steveston before moving to Saltspring Island.[24] Yorie had 19 pregnancies including two who did not survive birthing or were still born, one child who did not survive her first year and another son who died from typhoid fever at around age four. In the 26 years between 1904 and 1929, Yorie bore 19 children of which 15 survived to adulthood. This woman, who spent the best years of her life in pregnancy, lived into her nineties proving that a woman can do a lot worse than making love and babies.


TRANSLATION.

TRADUCTION.

Isaburo and Yorie's official entry papers. It reads in part "No. 69256 ....Mr. Isaburo Tasaka, registered at Ehime Ken age 32 years and 1 months. With his wife Mrs. Yorie Tasaka age 18 years and 10 months.... Vancouver, British Columbia.... The 9th day of the 6 month of the 36 year of Meiji (1903). A.D. Name and Official Seal of His Imperial Japanese Majesty's Minister of State for Foreign Affairs."

[19] *Steveston Cannery Row: An Illustrated History.* Mitsuo Yesaki and Harold and Kathy Steves.

[20] Masujiro Tasaka was the first son of Asaemon Tasaka born circa 1790.

[21] These events must be understood in the context of the times. It was not unusual to try to improve a family's station by marrying into a wealthier family. It is said, for example, that one father instructed his daughter to leave her shoji screen open at night in the hope that Isaburo might sneak in.

The sumire flower that seemed to embody the spirit of Yorie. The sumire blooms in the wild in Japan between April and May. Yorie ground the root of the plant to make dashi.

Yorie Tasaka was the fourth daughter of Nomichi and Shina Hato and was of Shizoku birth[25] in Imabari.[26] Her family record goes back to 1620 when the first descendant came from Ehime-ken. At Imabari City, this man established a Kendo School and became Kendo Master for Lord Imabari.

Hana says her mother was a quiet and gentle lady, like a sumire[27] flower because she walked with her head bowed out of respect for others. Hachi remembers her as easygoing in spite of her rank. When she walked down the street in her village, people bowed in respect. Isaburo cherished his wife for her upbringing and bearing and always encouraged the children to be like her: study and be proud of your endeavours. Isaburo's pride is reflected in Masue's recollection that her father's favourite saying was "Your mother is a samurai. Don't act like a kojiki (beggar)." He often said this when he was toasting mochi on the stove. Masue would pester her father to cook it faster and Isaburo thought this was poor behaviour.

A very early picture of Isaburo and Yorie by the big tree in Stanley Park, Vancouver B.C.

L to R: Bob, Nakako (Hana's daughter), Hana, Yorie. Michael and Stephen (Hana's sons) in front. Yorie made the flower arrangement on the right with Hana's favourite flower, yagurumaso, taken from the garden. This picture is taken at the hotoke or family shrine.

Masue can remember being allowed to look through her mother's trunk that contained her dowry. She remembers that it contained many beautiful items. When Yorie came to Canada, Isaburo had given her a brown cashmere suit with a peach-coloured lining. Masue loved the feeling of the soft fabric and she thought it was the most beautiful suit ever. Yorie also had a samurai sword used for hara kiri and a beautiful hand mirror. There were also several Ohina[28] dolls that she brought out every March 3rd.

[22] When Kaz Tasaka, son of Arizo Tasaka, lived in Japan during the war, he met a woman who said she was once married to Isaburo.

[23] Hana has a birth certificate in the name of Yori Hato. We have chosen to use Yorie (Yo-ree-eh) that is the name her many children remember.

[24] In *Salt Spring, The Story of an Island,* page 255, author Charles Kahn reports that the Tasaka property was located on Seaview Avenue.

[25] The upper class also referred to as the samurai class. In 1620, a member of Yorie's family was Secretary of the Kendo School during the Tokugawa Era.

[26] The birthplace of Fumi Hayashi, a well-known and highly regarded literary figure.

[27] A violet.

Unfortunately, Yorie had to sell most of these items to raise money when things were tight. By the time sisters Fumi, Fusa and Iko were born, there was almost nothing of value left.

Here are some of Hana's memories of her mother Yorie.

"When I think back to those days it seems like a story of 'Urashimataro' or 'Momotaro[29]' when I remember going into the meadow or 'nohara' to pick 'yomogi[30]' with my mother. I remember walking into the mountainside off the main road when we saw a large field full of 'yagurumaso' flowers. My mother said, "What a shame that these lovely flowers are growing where no one can enjoy them. I will take some with roots and plant them in my garden." In the picture on the bottom of page 14 the flower arrangement created by Yorie includes some of these flowers.

Much later, the second time that I returned to Sashima, mother Yorie was gone, however, the 'yagurumaso' flower was blooming in the garden beside her house. When I saw this, my heart was warm with memories of my mother. I regretted having to leave my 'furusato,' or birthplace at a time when the full bloom of yagurumaso was so beautiful!

My mother loved all wild flowers that grew in the meadow. Another favourite was the 'sumire' or violet. She loved very tenderly all things in nature that were given to her by God. That is why I feel my mother gave me the name 'Hanano' that means field meadow or wild flower."

Hana adds, "The purse my mother is holding in the picture below was given to her by Ayame, brother Koji's wife. My mother said all Tasaka brides (daughters-in-law) without exception, are very 'kashikoi' or wise. I can still hear her words in my ears. When I came to Canada, I realized that mother was right. These words echo in my ears to this day and deep in my heart I confirm what mother said. In Kelowna, one day I talked to Taisho's wife, Yoshie-nesan about this. I reminisce often over these stories, as I tell them to others."

Hana speaks for all the children as she remembers her father. "Isaburo was my father. I will always remember him as kind, devoted and caring. He was always there to help and guide us. To raise a large family he must have suffered both financially and physically. He was an honest and hardworking man... He had outstanding penmanship. In his time he was said to be an accomplished man of letters and he had a way with words describing with interest everyday news and events."

Her mother's handbag reminded Hana of another story.

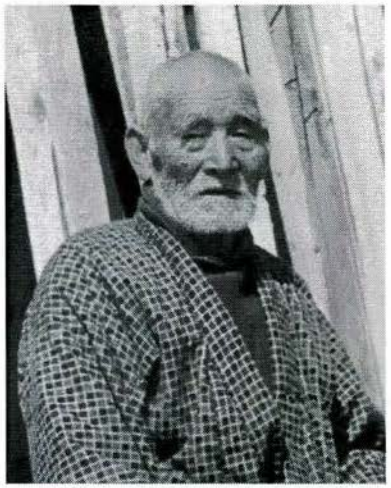
These dolls represent the 'dairibina' or the Imperial Pair with 'bonbori' or lanterns on each side. In black is the 'Obina' or Emperor with his 'Mebina' or Empress in red.

Yagurumaso, a special flower for Hana and her mother.

[28] A display of Japanese dolls that can have several levels. The Hina is the main male doll at the top of the display and represents the Emperor. See 'Hinamatsuri' in Glossary of Japanese Terms.'

[29] Folk stories that parents read to their children.

[30] Mugwort leaves used in the preparation of mochi.



Isaburo Tasaka in Sashima, Japan at age 86. This might be his last picture dated October 1957. He would choke to death eating mochi later in the year.

Yorie Tasaka in Sashima, Japan at about the same time. From age 73 she would live another 19 years.

One of the differences between Isaburo and Yorie is that Isaburo could be financially frivolous but Yorie was very practical. One day Isaburo came home with a gramophone, one of those crank-up record players with a large horn to amplify the sound. Isaburo was extremely proud of his purchase. When he played music he insisted that the children stay perfectly quiet.

Yorie was very annoyed because there were several other more practical things the family needed. After all, she had sold her entire dowry to buy food for the family. In the end, Yorie prevailed and the gramophone was sold to buy chickens that would lay eggs. For a long time, Masue could not eat eggs because it reminded her of the day her father had to get rid of his prized possession.

Isaburo Tasaka was a virile, prolific man who sired a child at age 58. He died in 1957 at age 86 when he choked on mochi, a ball of pounded rice. Yorie Tasaka lived in good health until she was bedridden following a broken hip from an accidental fall at age 89. Even then she received guests in her room until she passed away in her 92nd year in 1976.

Between Isaburo Tasaka's arrival in Canada in 1893 and Yorie's passing in Japan in 1976 is the heart of the story of the Tasaka family.

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The story of the events and circumstances leading to Isaburo Tasaka's immigration to Canada is preserved in the memories of the Tasaka family. Like folklore, the stories recorded here for the first time, were handed down from generation to generation by word of mouth and are based on strong Tasaka beliefs. In this process, the stories become romanticized. We soon discover that history is what someone says it is. In Western Canada during the late 1800's and early 1900's, events as basic as a birth date are not necessarily accurate. For example, Fumi found she had two official birthdays: April 8, 1914 and April 8, 1915 and she says, quite innocently and honestly, she chose 1915 because it meant she would be one year younger! It is out of such circumstances that history is created or recreated as the case may be.

There is another written version of the trials and tribulations of Isaburo Tasaka and his coming to Canada recorded in *Powell Street Monogatari*[31], or roughly translated, 'Tales from Powell Street.' Powell Street is the main street that ran through the older 'Japan-town' in Vancouver. Powell Street is still there but Japan-town has gradually disappeared. Masue walked along a short section of Powell Street in 2003 and recalled being there 75 years before. She could remember where a Japanese grocery store and barbershop were once located.

The author of *Powell Street Monogatari* is Mr. Katsuyoshi Morita, a man who was well known and respected by the Tasaka family. Mr. Morita was evacuated to Greenwood during the war and knew Arizo and his family very well. After the war, he was a regular player in the Vancouver gaji group that was also likely a major source of his information.

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Excerpts from 'Tasaka' *Powell Street Monogatari*, pages 101 - 104

By Katsuyoshi A. Morita

"There was a man by the name of Masujiro Tasaka, who ran a long established shipping company and a sake brewing company under the name Masuya. His was one of the better known families in Sayama Yuge, a town in Ehime...as he had no children...he adopted...the second son of the Oda family, Isaburo...who was born in 1870, married his first wife at age 19...In those days, a man could divorce his wife if she could not bear a child, so he unwillingly parted ways with her...stepfather...wanted a grandchild...and Isaburo was later made to divorce four wives. He could not go against the wishes of his step-father...no matter how much he loved her...Although...a little young and inexperienced sailor, Masujiro...took Isaburo on as a crew member...One day...in Shimonoseki harbour, they had an accident...Undaunted, Isaburo commissioned a ship in his own name...His string of bad luck continued...he was wrecked off the coast of Goho, in Wakayama prefecture...Masujiro, fearing his heir would be taken by conscription, sent Isaburo to America on the premise that he would go study American business techniques. He arrived in Oregon...For ten years...he spent his summers fishing in Steveston and his winters in Portland, Oregon, working in sawmills or the railroad...there was no customs...at the border...One day, Isaburo...struck it rich when...salted salmon was a hit. He returned, a success, to his native village...to find a wife. Yorie...was beautiful, reminding one of Italian beauties. The two of them hit it off...they moved...to Saltspring Island...A little while later, the first Nikkei child was born...Without a midwife, Yorie gave birth all by herself...Before long, they had three or four children...One day, the local constable

[31] *Powell Street Monogatari*, Katsuyoshi A. Morita, Alpine Press for Live Canada Publishing Ltd., 1988. Pages 101 to 104 are about Isaburo Tasaka.

came by...with applications for birth certificates...After getting Isaburo to sign the forms... he drove away...That day the constable...assumed Koji was two years older than his sister... he was only nine months older...Koji was put down older than he was...Isaburo wrote his stepfather saying a large family was nice...but he was having difficulties. Masujiro wrote, "...Send the kids back with the shipments of salted salmon and we'll look after them..."

Which of these stories, Mr. Morita's or the one that follows, is correct? Neither and both. Mr. Morita's story also mentions Portland, Oregon and there is a connection between the Tasaka family of Saltspring Island and the Shiomi family of Portland. Fumi recalls a member of the Shiomi family coming to Steveston to borrow money from Isaburo who didn't have any. But Fumi had been working and had $15 that Isaburo took from her and gave to Mr. Shiomi. Hana recalls that Isaburo had a nephew studying medicine in Portland and he often travelled there to give him moral and financial support. On the other hand, Koji was born between two brothers: Hajime and Arizo so he couldn't be nine months older than a sister. But in the tradition of Tasaka optimism, we'll take the best and leave the rest. Both versions are an important part of the Tasaka family history and the fact that there are two versions of the same story is a reflection of the times.

The Tasaka Family Crest[32]

('mon' and 'ka-mon')

A Japanese 'mon' or 'monsho' (crest) and ka-mon (family crest) differs from European Coats-of-Arms that were used to display strength in battle with pictures of aggressive, predatory animals or birds such as lions or eagles. At approximately the same time in world history, the Japanese mon and ka-mon developed during a peaceful and intellectual era known as the Heian Period (794 – 1192). This mood was reflected in the quiet, natural images the Japanese used on their crests. Another major difference is that the use of European Heraldry was regulated by law but in Japan, mon and ka-mon applications were governed by convention.

The Tasaka Ka-mon.

The earliest known Japanese crests date from around 1100 A.D. and were used by the Kuge (noble) class that served the Emperor. In wartime, the Japanese crest was used to identify allies from enemies. This was necessary because conflicts were fought in full battle dress making it impos-

[32] The following general information about Japanese family crests was derived from a number of sources including: *What is a Japanese Family Crest? Teaching About Japan: Lessons and Resources.* Judy Kawabori; *The Roots and History of Kamon,* revised by James E. Moskin, November 2000, published by Moo Multimedia Inc; *Japanese Family Crest,* Netperson's Co. Ltd., June 2000; *Kamon "Japanese Family Crest,"* KanjiGraphy.com, 2001; *Family Crest,* Mas Nakano, The Japan Society of San Diego and Tijuana, March 2002; *The Elements of Japanese Design, A Handbook of Family Crests, Heraldry & Symbolism,* John W. Dower, Weatherhill, New York, Tokyo, 1979.

sible to identify friend from foe. During the feudal period (1193 - 1602 A.D.) as the shogun and samurai system evolved, only the imperial family, lords and samurai were allowed to have family crests. To distinguish each samurai family there were approximately 350 individual crest motifs. In the Edo period (1603 – 1867 A.D.), the design of crests became more sophisticated and the use of ka-mon expanded throughout Japan. The 16 petal chrysanthemum was such a popular motif that the Meiji Government of the day restricted its use to the Emperor or only with permission of the imperial family.

The Tasaka family crest carved in stone at the Sashima cemetery. The weathering indicates great age. The dark area behind the crest is probably for flowers.

The ka-mon was normally passed from father to oldest son. Younger sons created variations of the basic family crest for their own use. This means a ka-mon that is a variation of another might indicate an historical family relationship. Women had smaller crests that were passed from mother to daughter. There are believed to be approximately 200 to 350 motifs and 7,500 to 30,000 variations of ka-mon in current use.

After the Meiji Restoration in 1868, the shogun/samurai system was discontinued and ka-mon usage was expanded as wealthy families, schools, universities and businesses began to display mon and ka-mon. For formal purposes, the crest was displayed in five places on a kimono: one over each breast, one on each sleeve and one on the back below the neck. The crest was also displayed on noren, the short curtains hanging over doorways, and on lanterns and dinnerware.

In the traditional Tasaka family home at Sashima, there are some items rescued from the shipping accidents described earlier. One is a board bearing the name of one of Masujiro Tasaka's ships – No. 2 Dai Ni Myoken Maru. In addition there are two boxes that were recovered from the wreck and returned to the Tasaka family. The marking on the boxes is the word – Kagimasu – that means Sake Box Key as in 'kagi' (key) and 'masu' (sake box).

Masujiro Tasaka's corporate logo as found on a box recovered from his sunken ship.

Written on the side of one box are Masujiro Tasaka's name and the contents - chawan (rice bowls). On the other side of the box are the words for happiness and good luck. On the side of the second box are the words for good luck and the contents - 20 soup bowls. On the other side of the second box is the word for lucky and the name of the ship – Myoken Maru.

In addition, what appears to be Masujiro Tasaka's company logo was found on cargo boxes recovered from one of the shipping accidents. The logo on the actual box is shown to the left. After the Meiji Restoration in 1868, the use of mon and ka-mon was expanded to include institutions such as businesses. In 1868, Masujiro was 32 years old. It seems reasonable to assume that sometime in the ensuing

Masujiro Tasaka's corporate logo on a set of dishes brought from Sashima by Ayame Tasaka.

20 years, he adopted a corporate mon or logo for his business. In addition, while the family mon and ka-mon were originally designed to be embroidered and later printed on clothing, flags and banners, the corporate logo often found its way onto products. A logo such as the one shown to the left was preferred because it was much easier to mark on a product than the more complex family ka-mon.

When Ayame was ill and near the end of her life, she wanted her daughter Yvonne to have a special dinnerware set. It was one of the few things she brought with her from Japan. In 2003, Yvonne examined the set and found Masujiro Tasaka's company logo on the bottom. This is another connection between the Oda and Tasaka families.

The Tasaka Ka-mon: from Stone Age to Digital Age. The Mokko motif (cucumber or melon slice) with Four Swords.

After World War II, the Japanese sense of family declined in significance and the importance of the ka-mon did as well. Designing family crests became commercialized and began to move away from the celebration of the simplicity and beauty of nature. This diminished the usefulness of the ka-mon in ancestry and genealogical history.

Pictured below is the Tasaka ka-mon. Hachi temporarily moved a stone marker from the family cemetery at Sashima and photographed it. Yvonne Wakabayashi, daughter of Koji and Ayame and an accomplished artist in her own right, produced a hand-drawn rendering from the picture that was scanned into the computer (see upper right logo). In effect the Tasaka ka-mon has come from an era of stone carving through photography into the digital age.

Many ka-mon images are displayed inside a circle, square or similar outline. The Tasaka crest is a plant/vegetable motif and is a variation of a cross section of a cucumber, pumpkin or melon inside a circle. Four sword blades, the elongated triangular shapes with the pointed ends that meet in the middle, divide the cucumber slice pattern into four parts at right angles to each other. There is a hole in the broader end of each sword blade. The introduction of the swords suggests a military involvement at some point in history. For example, at some point in the past the Tasaka family might have become an ally of another family that had a mokko ka-mon. They could have taken the basic design, added the swords to indicate the military relationship and drawn a circle around it to differentiate the basic style.

The Tasaka ka-mon on a marker in the family cemetery on Sashima Island, Japan.

This motif is called Mokko or Mokkou.[33] The basic mokko was used by Nobunaga Oda (1534 – 1582), the most prominent samurai of the feudal era. Nobunaga Oda, whose father was a 'daimyo' (feudal lord) of a region of Nagoya, is credited with unifying Japan during the Sengoku or Warring period (1457 – 1568) by a series of brilliant campaigns used to defeat rival daimyo around Kyoto. By 1580 he defeated the last Buddhist resistance in Osaka. At this point, Oda was in control of central Japan, including the Inland Sea region where Sashima Island is located. This is approximately one-third of the country and Oda was a de facto Shogun. Two years later, however, he was betrayed by a rebellious general and was killed or committed hara kiri. Another of his generals, Toyotomi Hideyoshi completed the unification of Japan.

Mokko is one of the ten major family crests in Japan. It is one of the original designs from China dating back to 700 A.D., first worn by Japanese courtiers and categorized as yusoku monyo. These designs were based in embroidery and not drawing or etching. Approximately 400 years later when Japanese families began to adopt designs for ka-mon, they turned to this repository of basic yusoku monyo textile designs as the starting point. As a result, it is likely that the Tasaka ka-mon is very old.

For Japanese families, including the Tasaka family, having a family crest that pre-dates the Meiji Restoration of 1868, indicates a family with noble or samurai class connection since they were the only ones allowed to have a ka-mon. Such a ka-mon may represent a direct link to ancestors and is a source of great family pride.

The Oda Connection

To understand the history of the Tasaka family we must be aware of the close association between the Tasaka and the Oda families on Sashima Island. The first and most obvious tie-in is in the kanji symbols for the names. Kanji is the oldest form of Japanese writing and it is made up of Chinese characters. Kanji is a form of writing made up of unique pictographs. This is different from hiragana or katakana that are phonetically based. In Kanji, Tasaka is made up of the character 'Ta' that means 'rice paddy' and 'saka' that means 'slope.' Therefore, Tasaka means 'rice paddy on the slope' or 'sloping rice paddy' and may have been derived from the fact that the family once owned or lived near a rice paddy terraced up the side of a hill or slope. Oda is made up of the characters 'O' that means 'little' and 'da' that also means 'rice paddy.' So Oda means 'little rice paddy' and it could be the family once owned or lived near a small rice paddy.

But there is more than a simple overlap in the names.

In the last 100 years it is known that on Sashima Island, the Oda family owned a store next door to the Tasaka home. The Oda family owned a 'zakka' or general merchandise store referred to as 'Oda Mise' or the Oda Store. The store was on the ground level and the family lived and slept on the second floor. So the Tasaka and Oda families were next-door-neighbours on Sashima Island. Arizo Tasaka referred to Ayame Oda as being like his sister.

[33] Some sources also refer to the mokko as a bird's nest. Because of the imprecise nature of the Japanese language, mokko includes melon, cucumber and bird's nest.

The 'Oda Mise' as written on the sign above the door. Yorie is third from left. Further to her left in the round glasses is Isaburo. Immediately to his left in front is Ayame Oda wife of Koji Tasaka. To her right in front is Hachi; to his left is Sueko and to her left, taller in the white bandana is Take. The child on the front right is Masae Makihata, a cousin and son of Takako Makihata Oda to Ayame's left. To Ayame's right is Torako Oda whose husband is directly behind Isaburo. To Yorie's left behind is Oda Mise ojisan, Isaburo's brother. The others include Takako's husband. Hana is not in this picture as she was taking lessons on the koto or Japanese harp.

The Tasaka family home in Sashima. L to R: Koji, Takano (Hisakichi's daughter), Kiku Oda (Obasan, Hisakichi's wife), Ayame, (seated) Hisakichi (Isaburo's brother), Torako (Hisakichi's daughter) and Takano's children.

The picture (upper left on page 22) was taken on 'matsuri' or an annual festival celebrated by the islands of Yuge and Sashima together. The matsuri occurred during the summer holidays and Torako's children were staying at the Oda home. There were parades with 'taiko' or drums and the children would dress up and walk through the streets. Isaburo was well known and admired on Sashima so people often came to the Tasaka and Oda houses to pay their respects. The police in the back row are probably making such a visit on this holiday. When the Tasaka house was being renovated, the family stayed with the Oda family next door.

Isaburo Tasaka was born an Oda and Masujiro Tasaka, who was married to Noyo Oda, adopted him. Here is the way that web was woven. Isaburo Tasaka's natural father was Jinsaku Oda. Masujiro Tasaka's wife was Noyo Oda but they had no children. So Masujiro and Noyo adopted Noyo's youngest brother, Isaburo Oda, who became Isaburo Tasaka. So the male common ancestor of our story, Isaburo Tasaka, was an Oda by birth. Neither Isaburo Tasaka nor any of his offspring are Tasaka by blood. We are Tasaka by adoption.

Another view of the Oda house. On the left are Kiku and her husband Hisakichi Oda. Standing is Takano (an Oda daughter) behind Koji (seated) with her three children. On the right is Torako, the oldest Oda daughter.

The next tie-in between the families is the story of Koji Tasaka and Ayame Oda. Ayame's grandmother, Kiku Oda, adopted Chiye Tamura who became Chiye Oda. Chiye Oda married Goro Sanpei and their daughter was Ayame Sanpei. Ayame married Koji Tasaka, son of Isaburo Tasaka. In effect, Koji and Ayame were related because Koji's father was an Oda and Ayame's mother was also an Oda. But they were not related by blood because Ayame's mother was an adopted Oda.

Another example of close family ties. Hana is playing the 'koto' or Japanese harp that was given by Masuko to Ayame Oda on her high school graduation. Ayame would later marry Koji Tasaka.

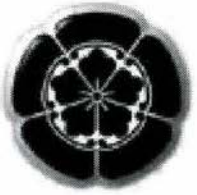
When Ayame graduated from high school, Masuko, Koji's older sister, implored her to consider Koji for her husband. At the time, Ayame had at least one other serious suitor, the younger brother of Mr. Makihata whose family was close to the Oda and Tasaka families on Sashima. Apparently, Masuko was very worried that Ayame would not choose Koji but she did and Koji and Ayame became the patron and matron of the Tasaka family in Canada.

The Tasaka and Oda ka-mon suggest a possible historical connection between the families. Prior to the Meiji Restoration of 1868, ka-mon usage was restricted to the upper class and samurai. In fact, prior to this time only 20% of Japanese

families even had formal last names. The general practice was for the family ka-mon to pass from eldest son to eldest son. Younger sons created a new ka-mon that was a variation of the same motif of the main ka-mon. Daughters sometimes had their own ka-mon or adopted the ka-mon of their husband's family.

The Tasaka Ka-mon

The Tasaka ka-mon (upper left) is the mokko, a plant/vegetable motif based on the cross section of a cucumber or melon in four pieces inside a circle. Separating the sections are four slender triangular pieces that depict swords. The most famous mokko ka-mon belongs to Nobunaga Oda and is pictured to the left in the centre. Nobunaga Oda (1534 – 1582) was the most prominent samurai of the feudal era. The Nobunaga Oda ka-mon uses the mokko motif and has five sections and is not inside a circle. Because both ka-mon predate the Meiji Restoration, the similarities indicate a possible historical relationship between the Tasaka and the Nobunaga Oda families. If a link exists, it was most likely a military association because of the swords. Ka-mon experts state that the inclusion of weapons as a variation to a crest sometimes occurred because the families made a military alliance. This is possible because Nobunaga Oda was a warring samurai in the 1500's who made and broke many military alliances. There were many people and families that were allied with Nobunaga Oda that were alienated for one reason or another. As it result, it is possible that members of his family or a family that was once close to Oda was exiled, escaped or moved away from his sphere of influence. This could have resulted in a modification of the name or the ka-mon.



Nobunaga Oda (1534 – 1582)

Another interesting relationship is suggested when considering the Sashima Oda family's ka-mon taken from a stone marker in their cemetery. This ka-mon is shown to the lower left. The motif of this ka-mon is kikyo or the Chinese bellflower. This ka-mon is exactly the same as the one used by two famous samurai: Mitsuhide Akechi and Kiyomasa Kato. Therefore it is possible that there is a connection of oldest sons from Mitsuhide Akechi or Kiyomasa Kato to the Oda family on Sashima Island. There is another possibility. Mitsuhide Akechi was a retainer of Nobunaga Oda, that is, he was an ally in battle by agreement. His offspring could have carried on variations of the ka-mon and have a connection to Sashima.

The Sashima Oda Ka-mon

The ancient history of the Tasaka and Oda families is beyond the scope of our story. But in the process of recording the recent history of the Tasaka family, there is enough information to make such a review worthwhile.

Adoption in the Family

To appreciate the history of the Tasaka family, it is necessary to understand the important role that adoption has played. It is clear that in Japanese society in general, adoption was commonplace and it was accepted as a normal part of life. Years ago, especially in small, rural communities in many cultures, children were adopted for their ability to work. In many instances, male children were adopted to carry on the family name. However, this was not necessary in Japan as there is a system in place that allows a woman to carry on the family name by having her husband accept her name upon marriage. There is a subtle difference in Japanese society – there are no hang-ups related to adoption. It is a more enlightened attitude than prevails in many other countries.

In our Tasaka family, adoption plays a key role starting at the very beginning. Masujiro Tasaka married Noyo Oda but their union did not produce any children. Masujiro wanted a son to carry on the Tasaka name and Noyo had a brother, Isaburo, who was 29 years her junior. So Masujiro and Noyo Tasaka adopted Isaburo Oda who became Isaburo Tasaka, the first common ancestor of the Canadian branch of the Tasaka family. This adds an interesting twist to our story. While descendents of Isaburo and Yorie are proud of their Tasaka heritage, none of us is actually a Tasaka by blood. By blood, we are actually descendents of Isaburo Oda and Yorie Hato.

Kiku Oda adopted Chiye Tamura and her daughter Ayame.

Adoption was also present in Yorie's family. Yorie's parents, Keiji and Shina Hato adopted son Nonao before they had children of their own. This was unusual for a couple of reasons. First, Keiji and Shina subsequently had three boys and seven girls of their own. Second, Nonao was 12 years older than his adoptive mother and 33 years older than Keiji and Shina's oldest natural child.

Another instance of adoption is the story of Ayame Oda. Kiku Oda adopted Chiye Tamura who became Chiye Oda. Chiye Oda became Chiye Goro when she married Sanpei Goro. They had a daughter, Ayame Goro and when Chiye and Sanpei Goro's marriage ended, Kiku Oda adopted her granddaughter, Ayame Goro, who became Ayame Oda. Ayame Oda married Koji Tasaka to become the matron, that is, the wife of the oldest son of our Tasaka family.

These two events led to the circumstance whereby Koji and Ayame were related through adoption. Koji Tasaka was an Oda by blood since his father, Isaburo, had been born Isaburo Oda. Ayame was also an Oda but by adoption since both she and her mother were adopted by Kiku Oda.

Next is Takeo, the 16th child of Isaburo and Yorie. When Take was around nine years old, his parents moved back to Japan with the four youngest children, Take included. Take was not much of a student and he was a free spirit. These qualities combined to make him totally unsuited to the Japanese school system. As a result, Take looked for the quickest way back to Canada. His mother arranged for him to live with her friends, Mr. and Mrs. Mase in Canada. Yorie also arranged for Take to accompany his older brother Koji when he returned to Canada with his wife Ayame. The Mase family did not have children of their own and they adopted Takeo Tasaka who became Takeo Mase.

Then there is Kiyo Tasaka, the 13th child of Isaburo and Yorie. In the dynamics of the Tasaka family, Masue, the seventh child and oldest daughter who remained in Canada bore many of the responsibilities of raising her younger siblings. This started a relationship with her brother Kiyo, who is 11 years younger, that was as much 'mother, son' as 'sister, brother.' Kiyo was born prematurely, was positioned feet first and suffered health problems in his first few years. Masue looked after him at this time and a bonding took place. Kiyo was in the hospital when Yorie came to the hospital during her pregnancy with Hana. The nurses thought Kiyo would like to see his mother but he cried in the arms of a woman he hardly knew. This bond with his sister Masue continued when Kiyo lived with Masue and her husband Keiji Ise after Isaburo and Yorie returned to Japan. This was sometimes a less than satisfactory living arrangement on many levels but in the end, Keiji asked Kiyo to take on the Ise name as he did not have any children of his own. He agreed and Kiyo Tasaka legally changed his name to Kiyo Ise.

A spouse who was adopted was Rose, wife of Taisho. Rose's story reveals another interesting part of Japanese tradition. In a family without a son, the oldest daughter could carry on the family name. It was understood that when she married, her husband would take on the wife's name. Rose's biological parents were Mr. and Mrs. Nagai who were married in Victoria. Rose was born in Canada and later adopted by the Yoshihara family.

In Japan, Rose's adoptive mother had been born a Sakai. Her mother did not have a surviving brother so she had been selected to carry on the Sakai name. If she married, her husband would take on her name. Mrs. Sakai became a naturalized Canadian when she married Mr. Yoshihara who was a naturalized Canadian himself. In the Japanese records, they were Mr. and Mrs. Sakai. If they moved to Japan, they would both have the Sakai name. In Canada, they retained the Yoshihara name.

As Rose was the only child of the Yoshihara family she was to take on the responsibility of the Sakai name and property after her mother. This arrangement had been formalized. After the war, both Rose and her adoptive mother decided they didn't want to return to Japan and Rose wanted to make sure she could take her husband's name. So they signed everything over to Mrs. Yoshihara's sister who took their place.

The situation was similar for Arizo Tasaka and Hatsue Maede. Hatsue did not have a surviving brother and was to carry on the Maede name. If Arizo and Hatsue had decided to live in Japan, their surname would have been Maede. But Arizo did not want to surrender his family name and, in any case, they settled in Canada.

The tradition of adoption continues with the younger generation. In 2004, Yvonne Wakabayashi's daughter and Koji and Ayame's granddaughter Wendy and her husband Blair Bowen adopted a child from China. The adoption was completed in May 2004 when they were united with their daughter and granddaughter Kiana. Wendy's grandparents Koji and Ayame Tasaka would be pleased to know that their great grandchild was adopted into the family just as Ayame and her mother were adopted into the Oda family over 80 years earlier.

Food

Food has long been an important part of the Tasaka family history. We have collected a few original Tasaka recipes for some basic Japanese dishes. Each recipe has its roots with an original Tasaka. Like modern cuisine, there has been a fusion of old and new, east and west. These recipes will likely be changed further as they pass along different branches of our family. As you try these recipes, you are connecting to the preparation of food on Saltspring Island in the early 1900's or even as far back as the 1800's in Japan. As you pass these recipes along to your children and grandchildren, you will be preserving a connection to those early days.

• • •

'Itadakimasu' is a polite and appreciative word that means, 'I am going to begin eating.' It is used when you are being treated to a meal in someone's home but usually not in a restaurant. At the end of a meal, a guest says 'Gochisosama deshita' meaning 'That was very tasty.'

This is a good point to explain a few important Japanese concepts. Some insight into these social factors will improve your understanding of the Tasaka family and Japanese people in general.

To make an authentic fukujin-zuke, see Hana's Fukujin-zuke recipe.

RECIPES

GRANDMOTHER YORIE TASAKA'S MOCHI

Comment: We are fortunate to have a record of this mochi recipe passed down from Yorie to her daughter Hana and now to all of us. Mochi is a Japanese sweet treat made of a rice-based shell stuffed with a sweet bean paste (anko). Mochi is often served as part of the New Year's or other celebration. This recipe is a direct link to Yorie and Japan in the 1800's. Our special thanks to Hana for saving this recipe and sharing it with us.

Mochi Ingredients:

1½ cups mochiko*
½ cup of sugar
1 cup of water
2 tbsp of yomogi**
8 drops of food colouring (pink is lucky)

Mochi Directions:

1. wash yomogi leaves and put in boiling water for one minute. Drain and put in cold water. Squeeze out moisture and cut into small pieces. Set aside.
2. add food colouring to water.
3. in a bowl, combine mochiko (or mochiko and joshinko) with sugar. Slowly add water, stirring until well mixed. Add yomogi, stirring until all ingredients are well mixed.
4. line the top of a double broiler with a wet cloth. Put mochi into the broiler at high heat for five minutes. Lower to medium heat for 10 to 15 minutes.
5. put mochi in a separate pot (spraying pot with PAM will prevent sticking) and use a dengi (also spray with PAM) to work the mochi until soft. This will take at least five minutes.
6. put mochi on a cutting board covered with flour or corn starch. Cut into two inch cubes.

* sweet powdered rice. As an alternative, use ¾ cup of mochiko and ¾ cup of joshinko (rice flour).

** mugwort leaves. Amount can be increased to ¼ cup.

Anko Ingredients:

4½ cups azuki***
6 cups of sugar
¼ teaspoon salt

Anko Directions:

1. soak azuki in water overnight.
2. cook over medium heat until soft, testing by squeezing with fingers.
3. put in blender or food processor on a slow setting until smooth.
4. place in a cloth bag and hold under cold running water. Squeeze bag to expel all moisture.
5. empty into large pot mixing well with sugar and salt. Cook for one minute under high heat and 45 to 60 minutes under medium heat. Stir constantly to avoid burning.
6. allow the mixture to cool.

*** a small, red-brown, slightly sweet Asian bean used in Japanese and Chinese cooking. The scientific name is Vigna Angularis.

Making the Mochi: now for the fun part. Making mochi is an art involving taking a piece of the mochi, stuffing it with anko and closing it off so that all of the anko is inside and does not show on the outside. Mochi makers have been known to gain weight at this stage eating their rejects.

The structure of Japanese society is built on respect[34]. It is patterned after the five basic relationships in Chinese philosophy: 1. ruler and subject 2. father and child 3. husband and wife 4. older brother and younger brother, and, 5. friend and friend.

The three main components of Japanese relationships are:

1. **anmoko:** an unspoken understanding.
2. **senpai:** (or sempai): before as in 'sen' that means before.
3. **kohai:** after, as in 'ko' that means after.

The relationship is that the kohai reveres the senpai and the senpai takes care of the kohai. The senpai/kohai relationship might exist on more than one plane. For example, assume the relationship is established as employer/employee and they attended the same school. In this case, the employer (senpai) will take better care of that employee (kohai) and expect greater loyalty in return. The relationship is impacted by age, social position, gender and the degree of intimacy. Another social category is whether you are 'uchi' – an insider or 'soto' – an outsider.

The unspoken hierarchy also determines how each person speaks to the other. The kohai uses prefixes and verb endings that are polite, honorific and that humble the individual. While all of this is complicated, the purpose is to promote peace and harmony at home, at work and in the world at large.

There are many other examples that show how respect flows through all areas of Japanese society. In martial arts, there is 'dan' that advances through different stages accompanied by different coloured belts. Your level of achievement determines how people interact with you and how you interact with people. In sports, 'senshu' is added to the name of a well-known athlete or sports person. Sumo is a special sport that uses 'zeki' as in Akebono-zeki.

Similar terms apply in religion, family, politics and at work. For example, the suffix 'san' is the equivalent of referring to someone as Mr., Mrs., Miss or Ms. Sama is a more honorific form of san used in writing. Within a family, 'ani' is older brother and 'ane' is older sister. So in the Tasaka family, the oldest brother was Koji and to family members he was Ko-ni-san or 'Ko' for Koji, 'ni' for older brother and 'san' for Mr. His wife Ayame was Ayame-ne-san or sometimes just ne-san.

Sensei is added to a teacher or instructor's name and is sometimes used for doctors and other professionals of high standing. In Japanese society, teaching is the most respected profession[35].

Equally as important, the responsibility goes both ways. For example, a sensei continues to be shown respect for life, even though he or she may no longer be teaching. At the same time, the sensei must continue to behave in a manner that justifies the respect he or she is shown. In addition, the sensei sincerely cares about the happiness and success of their students. This was very evident throughout Koji's life. Former students often greeted him as sensei and he was truly interested in each and every one of their lives.

[34] The information on senpai and kohai is from *Language Kaleidoscope*, Nikkei Voice, March 1999.

[35] See the separate section on Employment - Teaching, page 171.

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An important concept related to the above is 'oyakōkō' or 'oyakoukou' that means the devotion or duty of a child (ko) to their parents (oya). Oyakōkō lasts a lifetime. For example, a child should, if possible visit their parent(s) regularly in their advanced years or care for them when they are infirm. Interestingly, oyako donburi is a dish made with chicken (oya) and egg (ko) on a bowl of rice.

Another important concept is 'giri[36]' or 'giri ninjo.' It is related to but distinct from 'seken-tei' that evolved from the samurai class during feudal times and means 'saving face.' When a Japanese military commander loses a battle and commits hara kiri in an old war movie that is 'seken-tei.'

Giri ninjo is different. It is a concept that evolved from the merchant and artisan classes of Japan at the same time in history. Giri is so complicated that scholars have written entire books on the subject. Giri is a practical, sociological force that affects behaviour in day-to-day relationships.

A useful definition is that if you take the feeling of responsibility and obligation parents feel for their children and that children feel for their parents and you project that into other relationships, that is giri ninjo. It is sometimes referred to as "...the burden that is hardest to bear." Some understanding may be gained by considering what each word means. 'Giri' means keeping the faith with justice, honour and charity. 'Ninjo' refers to feelings people should have toward each other. In other words, giri is the materialistic obligation and ninjo is the feeling of obligation.[37] So giri ninjo means the burden of feelings of justice, honour and charity people should have toward each other.

But giri is very subtle and there are many nuances. Some other words and phrases used to describe it include: sense of duty, a moral obligation, debt of gratitude, a demand of culture and formal courtesy.

Here are some examples:

1. If a person sends money to relatives in Japan to look after the ancestral family home even though they cannot spare the money, that is giri.
2. If a person allows someone who needs temporary accommodation to stay in their home even through they don't have extra room, that is giri.
3. If a neighbour's daughter comes to the door to sell you a raffle ticket to raise money for her school and you buy one even though you don't want to, that is giri.
4. If a person has worked at his job for ten years and he is offered the same job by a competitor at a higher salary and he turns it down, that is giri.

Giri defines mutual moral obligations that influence behaviour. In other words, understanding giri can provide insight into the actions of individual Tasaka clan members. Hana recalls that Isaburo and Yorie appreciated the financial support they received from their children and families.

[36] A special thanks to Kaz Tasaka, son of Arizo and Hatsue Tasaka for help in defining giri and giri ninjo.

[37] In order to emphasize the difference, giri ninjo is sometimes referred to as giri and ninjo.

Often this money was sent at a time when conditions in Canada were very difficult and the families really could not afford to support them. But the need to satisfy this obligation is giri ninjo.

An excellent example of giri ninjo is the attitude of Isaburo toward helping others. When Mr. Konishi, Sid Konishi's[38] father had problems, Isaburo brought their whole family to Saltspring Island and found him work. Their children wondered why they were sharing their food with people when they didn't have enough for themselves. "I remember wondering why we were doing this when we didn't have enough food for ourselves," says Masue. "Our children were hungry and we were giving food to strangers." That was giri ninjo.

When Isaburo used the only remaining cash after the sale of the family businesses to provide fare for four families from his hometown to come to Canada, that was giri ninjo.

When Masue was seven or eight years old, a woman on Mayne Island was injured and was brought to the hospital at Saltspring, as Mayne Island didn't have a hospital. Everyday Isaburo sent her to keep the woman company. The woman was so appreciative that she cried and hugged her. When she returned to Mayne Island, she sent the family some money. Masue remembers thinking she should be allowed to keep the money because she earned it but Isaburo sent the money back saying they could not be paid for helping someone in difficulty. That was giri ninjo.[39]

Another idea worth understanding that is related to giri is 'kayashi.' This is the sense of obligation for previous favours and is related to giri ninjo. It is a formal but heartfelt need to repay a favour with a favour. The favours may have been in the form of gifts or deeds and can be satisfied in the form of reciprocal gifts or deeds. The obligation is not always repaid to the original person. For example, a good deed from a parent might be paid back to that person's child.

Along these lines is the concept of 'enryo,' that is, restraint or reserve. But it is more. Enryo is modesty and deference to superiors. In North American society, the saying is 'The squeaky wheel gets the grease.' In Japanese society, enryo means 'Don't be a squeaky wheel.'

Another Japanese concept that will enhance our understanding of the Tasaka family is 'shikataganai.' This is a blend of the Oriental belief in fate and the North American phrase 'that's the way it goes' or 'those are the breaks.' In a phrase from another language, it is summarized in the Spanish and English words from a Doris Day[40] hit song:

"Que sera sera. Whatever will be, will be.
The future's not ours to see, Que sera sera.
What will be, will be."[41]

Shikataganai, however, means more. It is a resignation to one's destiny. It is not only 'There is nothing I can do' but also 'There is nothing I should do.' A good example came during the negotiations

Doris Day – a recurring theme in the Tasaka project.

[38] Iko and Sid Konishi lived together for several years after Takeo Ohashi passed away.

[39] Isaburo also felt an obligation to the people of his village because they had saved his life when he had his second shipping accident. In the family home at Sashima there is a sign from one of the ships and some cargo that was saved.

[40] Doris Day has a special place in our story. If we had to deal with a controversial issue to be put in or left out of the story, we would remind ourselves, "We're not writing the next episode of Dallas." But if someone wanted to clean up a story too much, we would say, "We're not writing a Doris Day movie script."

[41] Sung by Doris Day and written by Jay Livingston and Ray Evans for Alfred Hitchcock's 1956 re-make of his 1934 film *The Man Who Knew Too Much*

with the Canadian Government to redress the internment of Japanese-Canadians during World War II. Henry and Yvonne Wakabayashi, son-in-law and daughter of Koji and Ayame Tasaka, participated in the process. They observed that much of the anger and emotion was expressed by the younger generation. Many of the older representatives, who were the people directly impacted by internment, were passive. 'Shikataganai,' many of them said. It is ironic that shikataganai was the same reason that many of the internees give for accepting the internment process at the beginning of the war. They accepted their loss of civil rights and possessions with the sense that 'It can't be helped because that's the way things are.'

Of course, it doesn't have to be used in such a serious context. Shikataganai could be heard around the Tasaka gaji table as the careful plans of a player were thwarted by an unusual lie of the cards. It would often be said with a pronounced nod of the head down to the left and the drawing in of breath hissing through the teeth. Shikataganai!

Although western cultures may view 'shikataganai' with some disapproval, it is actually a positive attitude. It allows people to put adversity behind them and move on. It is doubtful that Japanese-Canadians would have been able to adapt to life after internment as well as they did if it was not for this liberating spirit.

Somewhat related to shikataganai is 'gaman' or 'gaman shinasai' that is a verb meaning putting up with or enduring or persevering. It is used in many different contexts but it often means having to endure hard work such as your studies as a student; pain such as during childbirth or adversity such as internment. Implied with 'gaman shinasai' it means to bear, persist or hang in there without complaint: to bear your hardship without griping, endure your pain without crying, to accept adversity without objection. This was very important to the members of the Tasaka family.

Another idea worth understanding is 'mottainai.' On the surface of it, mottainai means 'wasteful.' But there are nuances to its meaning. Mottainai means 'it is a shame to be wasteful" and it is also a reprimand or admonition that means "don't be wasteful.' If the word is said sadly or with regret about food, for example, it means 'isn't it a shame to be given more food than one can eat.' But if it said with anger about food to a child, for example, it means 'don't take more than you can eat because it will be wasted.'

Mottainai is a concept that was very important to the Tasaka family that had very little to spare whether it was food, clothing or money. In today's world with improved economic conditions, we are probably far too wasteful. The original Tasaka family could probably live comfortably on what the next generation throws away. That is the message of mottainai. It does not mean we have to be frugal. It does not mean we have to be miserly. But it does mean we should not be wasteful.

To Buddhists, 'hakamairi' is a sign of respect for ancestors. 'Haka' means grave and 'mairu' is the verb for worship. Hakamairi is often a pilgrimage during the spring and fall equinox during the week when the length of the day and night is approximately the same. Although few of the Tasaka family or the next generation are Buddhists, visiting the final resting place of ancestors remains a very important tradition. For example, when many of the younger generation visit the Tasaka family home in Sashima, showing respect for ancestors by visiting the family cemetery is always one of the first items on the agenda.

In the stories that follow, you will see examples of these concepts influencing the behaviour of the individual Tasaka family members. These ideas explain some of the choices that were made. These values make up the moral fibre of the family. This ethic kept these lives on a path to success.

It is important to remember that these values are not diminished by the passage of time. They are as worthwhile today as they were in the past 100 years. In the final analysis, this may be the most important legacy of the Tasaka family. They make up a set of guideposts on which to base one's life.

Rose Hirano between daughter Satomi and son Michi from the Saltspring Island newspaper, the Driftwood. The headline reads "New Marker Honours Chizuko Tasaka's Short Life."

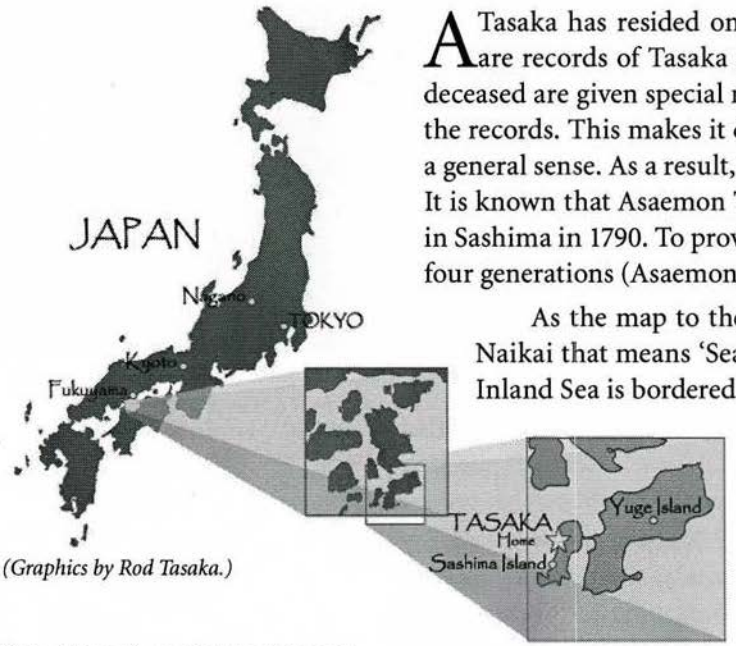
• • •

The members of the Tasaka family grew up ranging from somewhat to totally westernized. But out of the centuries-old tradition stemming from their Japanese heritage, there has always been a strong respect for their elders. This dictated how the younger generation addressed their parents. The grandchildren of Isaburo and Yorie would have sooner called the President of the United States 'George' than call the oldest living son of the Tasaka family 'Koji.' The protocol was to address that generation as 'auntie' or 'uncle.' The fact that most of them were 'Auntie Tasaka' or 'Uncle Tasaka' was a minor complication. Somehow, everyone knew who was being talked about. In most instances, 'Uncle Tasaka' was reserved for 'Uncle Koji Tasaka' as patriarch of the family and the younger uncles would be referred to by their first name, as in Uncle Judo or Uncle Tye.

Between the children of Isaburo and Yorie, there were some formalities as well. For example, Koji was usually Ko-nisan, a form of address that recognized his stature as the oldest son. His wife was Ayame-nesan or just nesan that noted her status as Koji's wife.

Some of the aunts, particularly those who were younger and more anglicized in their attitudes were sometimes referred to by their adopted westernized name as in Auntie Rose or Auntie Gladys. In the family history that follows, auntie and uncle have been dropped and in keeping with the spirit of the story, their Japanese given names have been used.

The Tasaka Traditional Home (Sashima Island)



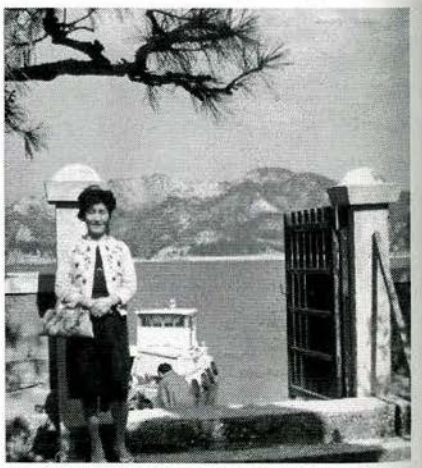
(Graphics by Rod Tasaka.)

A Tasaka has resided on Sashima Island[42] for over 300 years. In the family cemetery there are records of Tasaka generations dating back to the late 1600's. In Buddhist funerals, the deceased are given special names and these appear to be the names listed on the markers and in the records. This makes it difficult to use this information for tracking family history except in a general sense. As a result, it is likely that the first Tasaka arrived on Sashima in the later 1600's. It is known that Asaemon Tasaka, father of Masujiro and step-grandfather of Isaburo was born in Sashima in 1790. To provide some perspective, in the past 200 years or so there have only been four generations (Asaemon, Masujiro, Isaburo and Hachiro) in the home.

As the map to the left shows, Sashima Island is located in Japan's Inland Sea or Seto Naikai that means 'Sea between the Straits.' Informally it is referred to simply as Seto. The Inland Sea is bordered to the north and west by Honshu, the main island of Japan. Shikoku forms the southern border and Kyushu is the easterly extent. Seto Naikai stretches 440 kilometres from east to west and is five to 50 kilometres wide. There are approximately 950 islands in the area of which Sashima is one of the smaller measuring approximately 20 kilometres around with a current population of approximately 700 residents. In 1996, Sashima was joined with the larger Yuge Island by a bridge approximately 980 metres long.[43]

Here are directions to the Tasaka home. Take the Japan Rail Bullet Train to Fukuyama, which is about 90 minutes from Kyoto. A one hour bus ride takes you to Habuko. Take a 15 minute ferry ride to Yuge Island and walk across the bridge to Sashima Island. Go by car to the house.[44] As an alternative, take the Japan Rail to Shin Onomichi (Onomichi Station) and the bus into Onomichi. From there you take the bus to Habuko and follow the directions above.[45]

Because the Inland Sea is protected on all sides by land, the waters are relatively calm. For this reason, explorers from the mainland from what is currently



Sueko at the back gate of the Tasaka property. The Inland Sea is in the background.

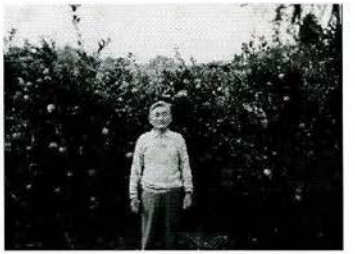
[42] The information on the Inland Sea and Sashima Island is from *Six Mouthfuls and Tired of Salt, Island Travel on the Inland Sea*, Randy Johnson; *Tokyo Journal*, March 1986; *The Seto Inland Sea*, Hitomi Hamasaki from the English-Japanese Shikoku bilingual Guidebook by Akiko Takemoto and Steve McCarty, Takamatsu: Biko Books.

[43] The bridge crosses where Ayame, Koji's wife, sometimes swam to get to school on Yuge Island. The swim is a much shorter distance than the full length of the bridge.

[44] This is the route taken recently by Henry and Yvonne Wakabayashi son-in-law and daughter of Koji and Ayame.

[45] This is the route taken by Kaz Tasaka, son of Arizo and Hatsue.

The view from Yuge Lodge. It could be Hawaii.



Mikan or Japanese oranges are grown on Sashima Island and fill the air with the aroma of orange petals. Hachi stands in front of a mikan grove.

An older picture looking back toward the traditional Tasaka property.

Masue and her husband Ai-san in front of the Tasaka home on Sashima. This tree was Isaburo's pride and joy. It was originally at the front gate before Take replanted it on a visit.

China and Korea sought the refuge of these waters having survived crossing the Seas of China and/or Japan. Continuing up these waters led to the two early capitals of Japan: Kyoto and Yamato (Nara).

The Inland Sea has been a major artery for ideas, information, commodities and products from the mainland including Chinese writing, the Buddhist religion and iron and bronze utensils. However, the people of the islands remained isolated from international commerce and each other. As a result, the characteristics of the people of one island can be totally different from another. In addition, the activities of the people are also unique: farming or tending mikan (Mandarin orange) orchards, fishing or shipping and building fishing vessels or fishing net.

At the front gate to the Tasaka house. The trunk of Isaburo's favourite tree at the gate is shown. L to R: Hachi's children Fumitaka, Akiko and Miho in the back, Mitsue, Judo, unidentified man and Naoe, Hachi's wife.

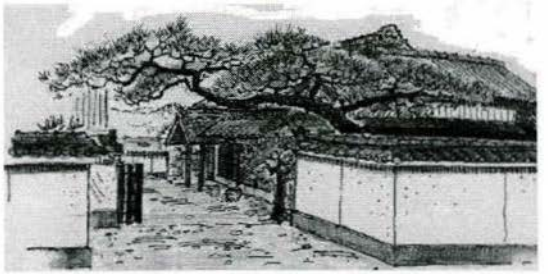
This is the front of the Tasaka house before it was renovated. L to R: (front) Naoe and Hachi with daughter Miho. (back) Yorie holding Hachi's daughter Akiko, Ayame's stepfather Mr. Tamura, unidentified lady and Ayame.

The Tasaka garden today. With Hachi is Henry Wakabayashi, son-in-law of Koji and Ayame.

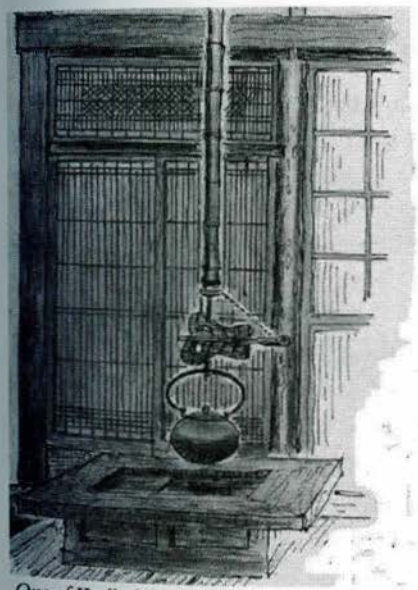
Along the shores of the Inland Sea are some of Japan's best-known industrial cities including Osaka-Kobe to the east and Kyushu to the northeast. Also, many of Japan's most famous ports are located along Seto's shores including Osaka, Kobe and Hiroshima.

The Inland Sea is a particularly beautiful part of Japan. Although it is not a tropical paradise, the climate of Seto is mild and the surrounding waters are calm and bountiful. The Inland Sea is included on many tours for visitors to Japan. Anyone who has visited the Tasaka home island of Sashima comments on its magnificence and splendour and the perfume of orange blossoms that permeates the air. There are many miles of unspoiled and unpolluted beaches as the pictures show.

After returning to Japan around 1934, Isaburo was basically retired as he was in his mid-60s. He spent many contented hours working in his 'hatake' (garden). In the back of his garden, Isaburo had a fish pond with koi fish in it. Many years later when Hana returned to Japan, she was saddened to see all of this was gone.



Sketch of the Tasaka home in 2003 by Karl Willms, husband of Eileen and son-in-law of Tye and Rose Tasaka. Karl's notes read in part, "Uncle Hachi's house on the tiny island of Sashima in the Inland Seto Sea. This house was probably the highlight of my trip – beautiful scenery – a typical traditional Japanese village. Uncle has a mandarin orchard – the oranges were in season and we overindulged – fresh off the tree and wonderfully sweet..."



One of Karl's drawings inside the Tasaka home. He writes, "Uncle lives alone in his house since his wife passed away – he cooked us fabulous breakfasts and was such a neat host.... His daughters Akiko and Miko cooked us a great sukiyaki dinner."

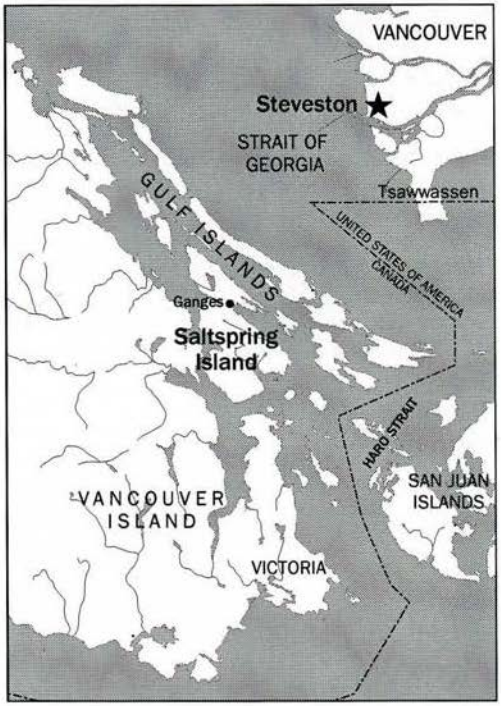
One of Isaburo's hobbies was bonsai, the miniaturization of plants, especially trees. Isaburo's favourite bonsai was matsunoki or the pine tree.

The children sent him money from time to time. Although he did not have much extra money, he made some renovations that 'westernized' his house. For example, he built a fireplace in the living room. While most villagers did not have enough wood to cook their meals, Isaburo spent many happy hours sitting in front of a fire in his fireplace. He also built a system that pumped water to an elevated storage tank. Then he ran a hose to a tap in his kitchen sink. People in the area had never seen such a water delivery system.

From time to time, Isaburo had to sell a portion of the property, as money was needed. One time he sold his orange orchard and the buyer was able to immediately turn a profit on it. Isaburo rued the day he had to sell it.

In the fall of 2003, Eileen and Karl Willms, daughter and son-in-law of Taisho, visited the Tasaka family home. Throughout the trip, Karl drew images of Japan with accompanying notes. Shown here are two sketches from Sashima.

The Tasaka Family and Saltspring Island[46]



Steveston, indicated by the star, is located south of Vancouver in the southwest corner of Richmond on the mouth of the Fraser River. Saltspring Island is located south-west of Vancouver off the east coast of Vancouver Island.

When Isaburo returned to Canada with his wife Yorie in 1903, they first settled in the fishing community of Steveston at the mouth of the Fraser River. By 1905, however, they were living in Ganges on Saltspring Island.

Saltspring Island is located in Georgia Strait between the mainland and Vancouver Island, just off the east coast of Vancouver Island. This area enjoys the mildest weather in Canada. The Coastal Mountain Range and Vancouver Island protect it from storms and cold weather.

This region was explored by Spain and Britain in the late 1700's. Captain Cook explored Vancouver Island in 1778. By 1792, Captain George Vancouver and Juan Francisco de la Bodega y Quadra were mapping the area. The Spanish lost interest and left the territory by 1795. Of course, there is also evidence of seasonal aboriginal settlements going back several hundred years. Many of the current place names reflect these cultures: Saturna and Galiano (Spanish), Douglas and Chatham (British) and Cowichan and Sooke (aboriginal).

Saltspring Island (SSI) is the largest of the five main islands in the southern Gulf Islands and was named after the saltwater springs to the north. The Hudson's Bay Company originally named it Salt Spring but the name was changed in 1905 when the Geographic Board of Canada fused many two-word names in the country. Saltspring Island is 27 kilometres long and 14 kilometres wide with 133 kilometres of shoreline. Saltspring Island's 182 square kilometres (70 square miles) feature the highest mountains, over 700 metres high, in the Gulf Islands to the south and lower elevations to the north. There are eight fresh-water lakes and 22 ocean beaches. There are currently 10,000 permanent residents.

The largest settlement on Saltspring Island and in all of the Gulf Islands is the village of Ganges named after the HMS Ganges, the flagship of the Royal Navy's Pacific Station between 1857 and 1860. The village of Fulford on Fulford Harbour was named after John Fulford, captain of the Ganges. Vesuvius Bay, one of the early settlements, was founded in 1857 by nine American blacks. It was named after a Royal Navy sloop.

The early non-aboriginal settlers were attracted to the area by the gold rush. In addition, inhabitants were recruited by the Hudson's Bay Company, first to Fort Vancouver near what is now Vancouver, Washington and later to Fort Victoria, the current site of Victoria, B.C.

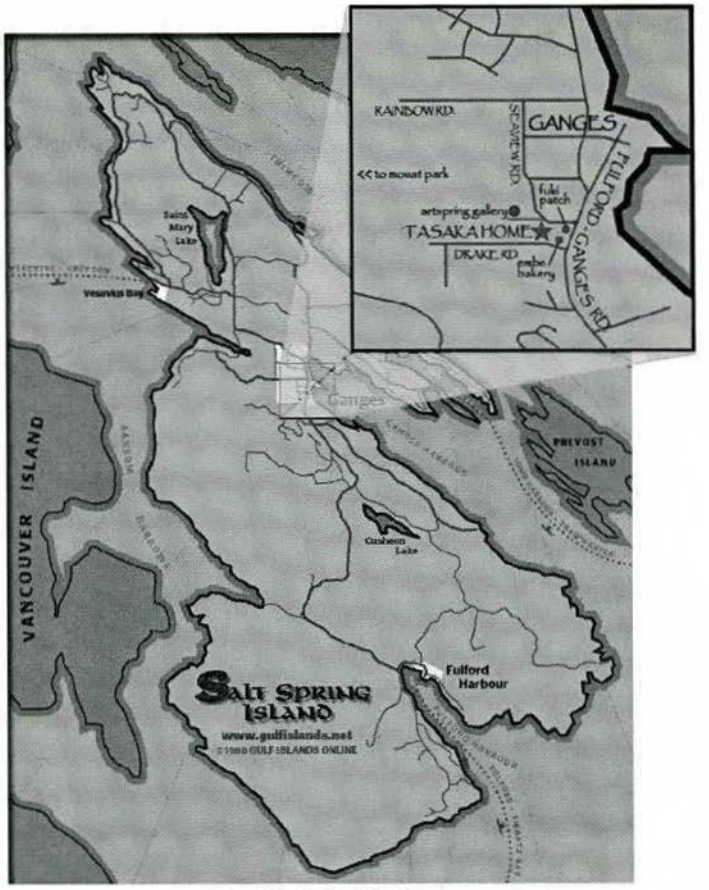
[46] The information in this section was taken from Saltspring Island, BritishColumbia.com, VancouverIsland.com, Gulf Islands Online, japanesecanadianhistory.net, Japanese Shipwrecks in British Columbia, Royal B.C. Museum, Salt Spring Island, Driftwood Publishing.

The first record of a Japanese presence on these shores is from the wreck of the Hojun Maru in 1834 off the Olympic Peninsula in Washington State. This vessel was blown off course by a typhoon and three of a crew of 14 survived only to be captured by natives before being rescued by employees of the Hudson's Bay Company. The earliest documented visitor to British Columbia from Japan was in 1858, shortly after the end of the National Seclusion Policy in 1854. In 1877, the first known Japanese settler landed in New Westminster, British Columbia.

In 1893, Isaburo Tasaka arrived in North America. Based on anecdotal evidence, Isaburo may have been among the first one thousand or so permanent Japanese residents in the area. Isaburo Tasaka and family moved to Saltspring Island in 1905.[47]

The Tasaka property on Saltspring was in the Village of Ganges on Seaview Avenue near the intersection with Fulford Ganges Road. In the book *Salt Spring, the Story of an Island,* the location of the Tasaka property is identified as being on Seaview, a very short street. Currently, a building that houses the Embe Bakery and the Rainbow West Gallery is located at the intersection of Seaview and Fulford Ganges. It is generally on the edge of town as you travel from Ganges toward Fulford Harbour. The last bit of road from Fulford Harbour into Ganges is known locally as Ganges Hill and Embe Bakery is described as being at the foot of Ganges Hill.

A drawing of the creamery that was immediately below the Tasaka house where Embe Bakery is today. Source: Times Past written by Beth Bill, Sue Mouat, Margaret Cunningham and Lillian Boradul.



Graphics by Rod Tasaka

On a visit many years ago, Koji Tasaka tried to identify the location of the Saltspring Tasaka home with his daughter Yvonne. Koji recalled that the building housing the Embe Bakery used to be a creamery. On a recent trip to Saltspring, Yvonne returned to the bakery[48] and asked if anyone knew if the building had once been a creamery. They said it was and because it is a heritage building, an old sign from the creamery days is preserved on the wall. When Lucy Kitamura, daughter of Arizo Tasaka, spent a summer on Saltspring Island as a young girl,

[47] It is interesting that two islands, Sashima and Saltspring, are prominent in the history of the Tasaka family. The 1891 Canada Census records only 11 Japanese living in the Gulf Islands and in 1901 the number had only increased to 311 made up of 306 men, four women and one child. In 1901 there were 475 Japanese in Steveston. The Statistics are from the B.C. Historical News.

[48] The article *Salt Spring Island* by Driftwood Publishing reports the creamery was built by Reid Bittancourt in 1904.

Mr. Mouat[49] drove her around and explained that the Tasaka property used to be near the creamery. The creamery is important because the Tasaka children recall the facility. Masue remembers sitting near her home and watching the people churn butter. Many of the children recall walking past the creamery on their way from their home to the beach. Clearly, this was the general area of Tasaka life on Saltspring.

Iko with niece Yvonne on Saltspring Island before World War II. The building on the right could be part of the Tasaka home.

Fumi and Masue in 2003 with the fuki planted by their mother Yorie at the family home on Saltspring Island.

Mouat Regional Park is located behind the Artcraft building not far north of the Embe Bakery. This park has 15 campsites within its boundaries. Stephen Nemtim, author of Japanese Charcoal Pit Kilns on the Gulf Islands, told Ted Ohashi, son of Iko, that the original Tasaka charcoal pits were located near the campground on the outskirts of Ganges on the way to Fulford. During the summer that Lucy Kitamura stayed on Saltspring, Mr. Mouat told her that the Tasaka family lived at the creamery and they were going to turn the property into a park. He said it should be named after the Tasaka family but it was eventually named Mouat Regional Park. The charcoal pits would have been constructed near the Tasaka home but not too close by. Charcoal making produces a lot of smoke and it saves labour to build the pits near the trees so the wood does not have to be moved a long distance. Since the creamery predates the arrival of the Tasaka family, it is reasonable to conclude that the Tasaka property was located in the area between the current Embe Bakery and the current campsites, probably closer to the bakery.

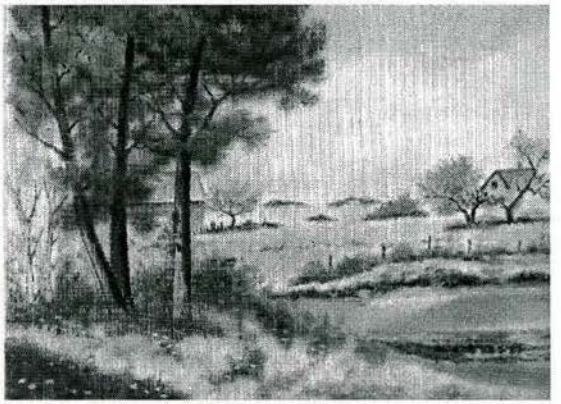
In the summer of 2003, Masue and Fumi travelled to Saltspring Island. It was difficult to be precise because so much has changed. There are roads and buildings that didn't exist at the time. They remembered their house was upslope of the creamery. On the hill in the trees is an old house that may have belonged to Mr. Drake who was the owner of the creamery. This was the neighbour of the Tasaka family. Masue and Fumi can remember sitting at their house looking down towards the creamery and the harbour as they watched for their father, Isaburo, to return from fishing.

[49] The Mouat's are a founding family on Saltspring Island. Initially they owned and operated the Mouat Bros. Co. Ltd. General Store where the Tasaka children sometimes shopped for food and occasionally worked at odd jobs. There are several landmarks in the area named for the Mouat family including a regional park and a point.

Finally, there is the fuki[50] or bog rhubarb that is native to Japan and China but that has now spread to almost all parts of the world. Fuki is unusual because it flowers and then it grows very large leaves. The Japanese eat the stalks boiled, simmered and even fried. It is an herb that is supposed to provide many health benefits. It grows in damp, marshy areas. It is a very hardy plant. Many members of the Tasaka family remember fuki growing on their property. An article in Driftwood[51], the Saltspring Island community newspaper says Rose Hirano (Fumi) "...remembers the bog rhubarb that her family planted and that still grows wild near the site of their home."

When Yvonne Wakabayashi looked around on a visit in 2002, she found fuki growing between the Embe Bakery and the ArtSpring building, nearer the bakery. Earlier, Chuck Tasaka, son of Arizo, also found the fuki in the same place. When Masue visited Saltspring with her husband Dan, they also found the fuki. In the same Driftwood article referred to earlier, Fumi says, "Yes, of course, it is fuki. We use it all the time. Anywhere a Japanese lived you would see fuki growing."

There is considerable evidence that this is the location of the Tasaka home on Saltspring Island. It fits, almost exactly, the description given by Fumi to the Driftwood reporter, "...[Fumi Hirano's] family lived in Ganges near where the ArtSpring now stands and she remembers walking from her home past the creamery (now Embe Bakery) to the beach where she and her siblings spent many summer days playing." The location on the map on page 39 is where Isaburo and Yorie settled and the Tasaka children were born and raised.



An image of a Tasaka property on Saltspring Island painted in oil by Masue's husband Dan Sakai when he was 90 years old.

There may not be any photographs of the Tasaka home(s) on Saltspring Island but we do have a painting by Ainosuke 'Dan' Sakai, husband of Masue done when he was around 90 years old. This is not a painting of any specific property. It is a painting of Ainosuke Sakai's impression of the area based on things Masue had told him about all the places she had lived. The picture is most like the property the Tasaka family occupied on Saltspring before the one described above.

As a work of art, the painting captures many of the features that Masue remembers. Until Fusa was born, the family lived in a small, red house pictured on the left behind the trees. The only other building they could see was the schoolhouse on the right. There were two apple trees and a plum tree. Most important was the small pond that often froze over in the winter. The children all skated on this pond as their primary recreation during the winter. Although there are three larger trees in the foreground, in actuality there was only one. Around the tree were many small, white flowers. The fields were covered with dandelions and buttercups that gave it a yellow hue that he has captured so well.

The Tasaka family's neighbour on Saltspring Island was a Chinese farmer, Mr. Yuen, who grew vegetables and raised chickens. The farmer told Fumi that if she watched the chickens and

[50] Fuki or bog rhubarb is known by many names including butterbur, langwort and umbrella plant. Technically, the Japanese plant is petasites japonicus Miq.

[51] *New Grave Marker Honours Chizuko Tasaka's Short Life*, Jean Gelwicks, Special to the Driftwood.

A picture from circa 1925 on Saltspring Island. The small structure on the right is part of the Tasaka home. L to R: Arizo holding Kiyo, Masue carrying Hana, Yorie behind, Iko in the hat and Fusa. Just behind them is Yorie's garden.

saw where they laid eggs in the field, she could keep the eggs. She also climbed in under the floor of the chicken coop to retrieve eggs that fell through. It was extremely dirty but the eggs were worth it. Once in a while, she would also take a chicken. Fumi collected so many eggs; her mother preserved them in the shell in large tin cans, Chinese-style.

The farmer provided the children with work. He paid $.05 per hour for harvesting potatoes and $.10 per hour for plucking chickens. One day Fumi was plucking chickens. The farmer killed the chickens by grabbing the chicken by the neck and spinning it around to break its neck. Fumi plucked one chicken and when she put it down, the chicken got up and walked off!

Fumi also went to the hospital to sell vegetables. One day, she saw a man with a heavily bandaged head and it frightened her so much, she never went back.

The Tasaka family was poor although they usually had food to eat. Masue recalls how special and important food was on New Years day. They always had to have two different kinds of fish, some shrimp as well as sweet beans.

Most of the children did not have new shoes until they were in their early teens. Fumi did not have a new coat or shoes until she was 12 and worked as a housekeeper to earn her own money. A neighbour, the Croftons, also had a large family and would give the Tasaka family their old clothes that the children would share.

Mr. Bullock was a well-to-do man who owned a cherry orchard in Ganges. When the cherries were in season, he would tell the Tasaka children they could come and eat all they wanted but if they took any away, they had to pay ten cents a pound. Isaburo knew Mr. Bullock and often took the children to pick the yellow cherries. Fumi doesn't think they ever paid for them. There was another family that owned plum trees. Isaburo Tasaka would trade fish for plums and Yorie would

make jam. On the border of their property was an apple tree. The tree belonged to the neighbour but many apples fell on the Tasaka side of the fence. The children would gather up these apples and take them home.

Masue cannot remember feeling any discrimination on Saltspring Island. She remembers that her mom and dad were always well liked by everyone and, as a result, so were the children. She can even remember being invited to picnics with the other 'hakujin' (caucasian) children.

None of the Tasaka clan were overweight and this probably goes back to their early diet. There was almost never any beef or pork to eat but there was sufficient fish and the occasional chicken and store-bought baloney. Isaburo was a fisher and since they had no refrigeration, he would slice and salt salmon and lay it out on the roof of the house to dry. Otherwise, they had fresh or preserved eggs from the neighbouring farm and home-grown beans and vegetables. Yorie had a 'green thumb' and always kept a beautiful, large garden of carrots, cabbage, peas and radishes. She also planted the fuki that grows on the property today. Her children recall that the entire house was surrounded by her garden. One year she grew a huge squash that was so big they had to cut it with an axe. The children wanted to enter it in a horticultural contest but Yorie was too practical. She made a Japanese dish called 'kabocha' with it.

Still there were those days when there was little or no food in the house. When this was the case, Arizo and Judo were the hustlers and wheeler-dealers. Sometimes, the brothers would pick up odd jobs to supplement the family income. Other times they went down to the dock to catch perch, rock cod or octopus or went down to the beach to gather oysters, clams or crabs.

Fumi can also remember being asked to forage for food. Yorie sometimes asked her to go pick dandelion leaves or the new shoots from stinging nettles. To pick the latter, there was a special pair of gloves. Yorie would boil the nettle leaves and serve them like spinach. Fumi recalls they tasted rather bland but not bitter. When the tide was out, her mother would hand her a bucket and send her out to look for octopus and other sea life. These items would be used to supplement the fish, fresh or dried, and rice that was usually the main dish. On rare occasions they would have pork or beef.

Many years later, Iko remembered that as children they would take food and hide it under their rice so they would have it to enjoy later in the meal. In a family this large, eating was a competition. Masue recalls that dinner was a family affair although brothers Arizo and Sachu often ate by themselves.

Yorie was too busy to make individual meals. Normally, she would put out a large bowl of kidney beans in the morning that the children would eat whenever they were hungry. Otherwise they had to fend for themselves. Dinner would usually be a family meal with everyone in attendance. The ingredients of this meal would be a combination of normal fare such as fish and vegetables as well as whatever the family members foraged earlier in the day such as clams, oysters, 'gobo' (burdock root) and wild thistle.

In their later years, eating was a very important event for most of the Tasaka children. In all likelihood, it relates to the fact that there was never an excess of food during their childhood.

When the kids were going out to play, Yorie would take the current baby and strap her/him onto the back of one of the older children. That person would spend most of the day with an infant on their back.

Arizo always got the worst chores that no one wanted to do. For example, he was always the one who cleaned the outhouse. Masue would watch him and gave him the nickname, 'Shen-chi sohri daijin' that means 'Prime Minister of the Outhouse!' But Arizo was usually one jump ahead of everyone. He would take all the night soil and put it in his garden. His plants grew like Jack's beans in *Jack and the Beanstalk*. Later, when living in Greenwood, B.C., he grew the best daikon (white radish), snow peas and beans. The amazing part is he never tended his garden. It was so overgrown with weeds that people would have trouble finding the vegetables!

The following is an essay written by Debra Ise recounting a visit to Saltspring Island with her parents Kiyo and Haru. It provides a wonderful mix of life on Saltspring past and present.

Saltspring Island
With Mom & Dad

Debra Ise, April 2003

The Journey Begins

I meet up with mom and dad at Westin Harbour Hotel, Vancouver. We share a nightcap while they catch me up on their journey to date. They went to Ginny's Ukulele gig on Friday night, which was great. Dad says she must have his genes and she will go far. I learn from mom later that dad actually planned to be a professional singer. With his looks and voice, he thought he would be successful. That was just after the war, when he was 17-18 years old. Today, all the relatives came to lunch at the hotel, then off to cemeteries to pay respects to Aunt Iko, Uncle Koji and wife Ayame, Uncle Sachu, Uncle Wataru, Uncle Judo and Uncle Tye. We counted up; there are only seven Tasaka children left from a total of seventeen.

Family On Deck:
L to R: Debra, Haru and Kiyo.

En Route

Looking back on the approach to Pender Island, on the outer deck by myself, I realized this would be a special trip with mom and dad.

On Saltspring Island, it was basically a barter system when mom and dad were growing up. To make money, mom's family sold strawberries to Victoria and had a vegetable plot that met their needs supplemented with a few other families' goods with which they would barter. At that time, there were probably no more than twenty families on the island. Mom pointed out the sunny slate slabs that bordered the islands. She would pick seaweed and they would use these slabs to dry it, then Bachan would make crunchy nori.

Harbour House: L to R: Haru, Debra and Kiyo.

Harbour House

We stayed here because mom's sisters worked here when they were teenagers. Originally, I assumed they were waitresses but it came out on our trip, they were chambermaids. There was a lot of social prejudice on the island although at this time it was under the surface. When I made arrangements to book the hotel, the price was only $90 a night for three people. I was a bit concerned over the quality of the hotel but mom insisted we would be fine. Well, it was much more than fine. We had a big room and an even bigger patio overlooking the ocean. The patio proved to be the best part of the trip as mom and dad would share stories about their childhood, always after the cocktail hour!

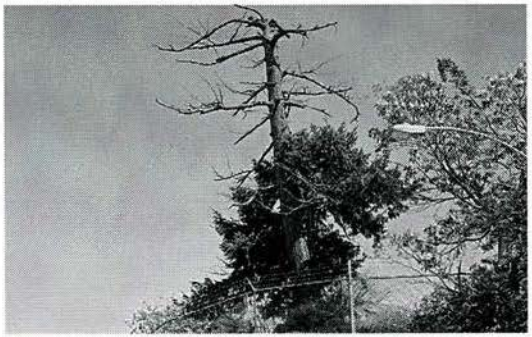
Old Harbour House.

The restaurant was also family-good. On display in the adjoining smoking room were a series of C1940 pictures, which of course is the time when mom lived on the island. Mom remembers the hotel exactly as the picture depicts.

War Memorial:
L to R: Haru, Debra and Kiyo.

1st War Memorial, Downtown Ganges

The first place we came across in Ganges was the memorial in the park. Dad wanted to get an ice cream to replicate his picture with Uncle Gordie (mom's brother), over 60 years earlier but he decided it was too early to eat ice cream. The Cherry Blossom trees in the background were planted in 1995 in recognition of the Murakami family who were the only Japanese family to return to SSI after the war. According to Rose Murakami (second generation SSI), her mother offered these trees in 1950 when the town was seeking donations for the memorial; however, the town council refused their donation



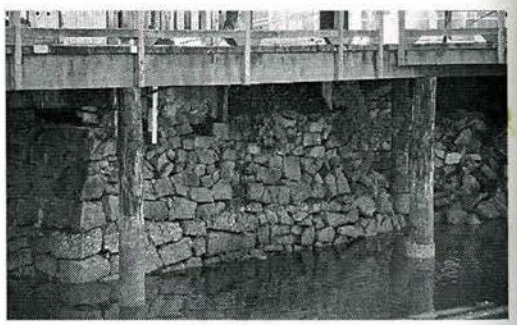
Tree – Picnic Site.

saying the Japanese dollar was not welcome. The Murakami family suffered discrimination according to Fumi. They were visited by the police and told to leave or else. Threatening calls, stones through windows, property damage. It wasn't until 1995 that Mrs. Murakami was asked if she would consider donating the trees again. The town also tried to make amends by commemorating her on a $100 Saltspring Island bill.

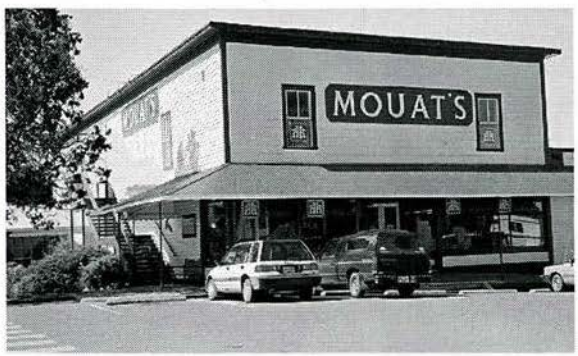
Walking About Ganges

Across Mouats toward the water is this scraggy tree sitting atop a mound encircled by a wire fence, like a monument. Mom said this was one of hers and Uncle Georgie's favourite places. They would walk along the beach to Ganges from their home (there is minimal or no beach now, but back in the 1930's, the island had 15'-20' of sand beach all along the perimeter). Times are different. It took twenty minutes by beach and forty minutes by road. Mom and Uncle Georgie would have what they called a picnic under the scraggy tree and take in the view and sea breezes.

We also found the location of the rock wall that dad's real father built in 1918 or so. The lower rows (definitely older than the rest and quite possibly the original wall) have since been added to and form the foundation for the stores along the wharf.



Granddad's Wall.



Mouat.

Mouat Family

Mom wanted to go in to see if Gavin Mouat was still around but, although he still comes into the store, he was not in that day. The Mouat family is one of SSI's founding families and their support is evident around the island. Gavin's father was the trustee and custodian put in charge of the Japanese families' assets when mom and dad were interned to the camps during the war. The government of the day promised that the assets would be returned after the war but sometime in the second year of their 3-year incarceration, legislation was passed allowing the assets to be sold at fire sale prices, with proceeds held with the trustee. However, when the Japanese were released at the end of the war, legislation was enacted that charged the Japanese a per diem for the time they were interned. This per diem was debited against the trust funds and most Japanese families received nothing.

Mom's family lost their farm and had to start with nothing. Mom and dad shared stories about how difficult it was in the camps. Prior to now, we've been sheltered from their sufferings. Even now, they sugar coat their stories but you can read the hardships behind their stories, like the lady who was highly prized because she was able to make tasty concoctions from various combinations of weeds that grew around the compounds. Or the once a week washings to look forward to. It was a red-letter day when the luck of randomness resulted in a fresh water bath; every one else would wash in recycled bath water. Or the complete lack of privacy in their living quarters. It was always too cold in winter and too hot in summer. The Japanese must have impressed their captors with their cleanliness, social order and ingenuity to make inhumane conditions bearable. It was this same verve and persistency that served them well after the war when prejudice and lack of jobs truly tested these families. Dad said he would always be appreciative of the Jewish people who were the only ones to hire Japanese during these times.

Old Mouat.

Debra and Haru.

Downtown Ganges

Downtown Ganges has a lot of green spaces and gardens interspersed along the walkways. In the background of this picture of mom and me, is the side of Mouat's store.

Lady Minto

We had some trouble finding the Lady Minto Hospital where mom and dad were both born. As much as they complain about their poor memories, they were right on where they thought the hospital was. The problem was, the hospital had been rebuilt and moved to another location, which we finally found. Mom and dad confirmed there was nothing left of the old building but we still decided to take a picture.

Lady Minto Hospital. L to R: Haru and Kiyo.

Chizuko Tasaka

Mom and dad wanted to visit the gravesite of dad's baby sister who died in her first year. Before we went to the gravesite, we visited the Murakami family who have been looking after the little Japanese section in the Ganges Cemetery. Because there were no stones, the green wooden grave markers were made by Mr. Murakami. Rose Murakami, the daughter, has taken over the job of caring for the gravesites and she embarked on a project to contact all the families to put proper head stones on the graves. In 2002, Uncle Koji's daughter, Yvonne, brought a new gravestone to mark Chizuko's grave.

Haru and Kiyo At Gravesite Of Chizuko.

Arbutus Tree

The arbutus tree is very typical to the island and dad remembered fondly climbing these trees, using the peeling bark as footholds. This big one was just outside the watercolour artist's studio where I bought a nice watercolour depicting so accurately, the SSI countryside, with sheep grazing. Before we embarked on the art tour, mom suggested we tell everyone we were from Ottawa. Because of the Severe Acute Respiratory Syndrome (SARS) outbreak in Toronto, she didn't want people to feel uncomfortable around us. All went well until the last place where the artist had just returned from Ottawa and started chatting about the areas they visited. She also wanted mom and dad to sign the guest book. Fast thinking, I wrote "Born on SSI" and the years of their births. We were just going to the car when I overheard dad telling the husband we had a lot of snow in Toronto last winter. Busted! More mumbles and I got them out of there.

Kiyo and Haru at 100-Year Tree.

The Homestead

We were able to find mom's homestead because she knew it was near the yacht club and the spit. Mom said the sandbar looks exactly the same. We may have trespassed but there were no signs and I wanted to see the homestead. So we walked along the shore until mom saw the old fallen tree that she and Uncle Georgie used to play on. Mom showed me the barnacles that would stick to the tree when the tide went out. Each one had dozens of tiny little tongues that flicked out of their honeycomb structure. Mom said she and Uncle Georgie would watch these barnacles for hours tickling the little tongues with sticks.

Kiyo and Haru.

So Long

I stayed back a bit and walked to the fence that bordered mom's homestead standing on tiptoes to try and see up the hill. Too bad dad is so respectful of other people's property I thought; I would very much like to have seen the homestead. As I turned to go back, I took this picture of mom and dad walking down the path to the water, a path she would have taken many, many times as a young girl. The view from their home must have been spectacular and mom's life before the war was truly idyllic - a kid's natural playground.

I understood where mom got her sunny disposition and kind heart.

HANA'S FUKUJIN-ZUKE

Comment: Very few cultures enjoy their pickles as much as the Japanese. Koji said you can always judge the quality of a Japanese restaurant by tasting their pickles with a cup of tea. If you want to be known for your pickles, follow these authentic recipes provided by Hana. It may seem like a lot of work but the pickles will be worth the time and effort.

Ingredients:

- 5 large daikon radishes[1]
- 15 small dill cucumbers
- 10 small eggplants
- 5 lotus roots (renkon)
- 5 small carrots
- 1 cup shiso seeds[2]
- ¼ cup of ginger
- ½ cup red shiso leaves[2]
- 2 cups gobo
- salt
- 3 cups soya sauce
- 2 cups sugar
- ⅓ cup mirin[3]
- ¼ cup sake[4]
- 4 pcs of konbu [5]
- ½ tsp dashi-no-moto[6]
- 1 tbsp konbu dashi-no-moto[7]

1. Japanese White Radish, daikon is 'dai' for large and 'kon' for root.
2. from the mint family (frutescens). The purple/red variety is used in pickles, especially umeboshi.
3. Japanese cooking wine
4. Japanese alcoholic beverage made from fermented rice.
5. dried kelp.
6. instant dashi (broth)
7. instant konbu dashi (broth).

Note: modern tsukemono presses were not available to the earlier generations. The Tasaka family used a large pot or bucket with a strong plate or piece of wood weighed down by heavy stones.

Directions:

1. Peel daikon and cut into 2" lengths. Cover with one cup of water and ¼ cup of salt. Weigh down in a pickle press for four to five days. Strain. Put daikon in plastic bags and freeze. One day before making fukujin-zuke, thaw and soak in water to reduce saltiness to taste. Cut into slivers and dry by spreading out in the shade outdoors or under a fan indoors.
2. Cut cucumbers into 1" lengths. Place in a tsukemono (pickle) press with ½ cup of water and two tbsp of salt. After three days, remove, squeeze out water, put in plastic bag and freeze. The rest of the directions are the same as for daikon.
3. Cut unpeeled egg plant into 1" lengths. Put in pickle press with two tsp salt spread on top. Remove after two days, put in plastic bag and freeze. The rest of the directions are the same as for daikon.
4. Wash shiso leaves individually. Salt lightly and place in pickle press for two days. Remove, put in plastic bag and freeze. The rest of the directions are the same as for the daikon.
5. On the day of making the fukujin-zuke, wash and peel the lotus roots and cut into 1" pieces. Fill a large pan ½ full of water. Add 1 tbsp of vinegar and cook lotus roots over medium heat. Do not overcook as lotus roots must be firm.
6. On the same day, clean gobo by scraping with a knife. Use Benriner or similar grater and grate using gobo blade. Fill a pot ½ full of water, add 1 tbsp of vinegar and cook for 10 to 15 minutes. Drain gobo and fry in 2 tbsps of olive oil over heat for five minutes. Wrap in paper towel to soak up moisture. Dry under a fan. Do not freeze gobo.
7. On the same day, wash but do not peel carrots and cut into 1" pieces. Boil for one minute but do not overcook as carrots must be firm.
8. Do not wash shiso seeds but allow to dry completely. Dice ginger into small pieces.
9. Combine 3 cups soya sauce, 2 cups sugar, ⅓ cup mirin and ¼ cup sake in a saucepan, bring to a boil and cook for two minutes. Pour this syrup over the vegetables and stir well and often over the next 12 hours. Squeeze the vegetables and dry for 12 hours. Keep the leftover sauce in the refrigerator. Place the vegetables in a large saucepan and cover with sauce. Bring to a boil stirring constantly for five minutes. Cool and separate the mixed vegetables and syrup into bags for freezing or put in jars and keep in refrigerator.
10. If the fukujin-zuke is too salty, use Hana's 'konbu dashi' Put 4 pieces of konbu 2" x 4" in one litre of water and leave for 30 minutes. Bring water to a boil and reduce heat to medium for two minutes. Take konbu out of the water and add ½ tsp of dashi-no-moto and 1 tbsp of konbu dashi-no-moto. Boil for one more minute. Add sufficient konbu dashi to reduce saltiness of the fukujin-zuke.

[52] Does not include two stillbirths or miscarriages. In his book, *Salt Spring, The Story of an Island,* page 255, author Charles Kahn says there were 25 Tasaka children of which 18 survived. This would be almost impossible because Yorie would have had to be pregnant nearly every year between Masuko born in 1904 and Sueko born in 1929. Kaz Tasaka, son of Arizo, lived in Japan during World War II and recalls Isaburo saying he brought 19 children into the world while holding his hands out as he spoke to indicate this number were born.

[53] Unofficial western name in brackets. None of the children had formal western names. Fumi was Rose because she had red cheeks so her hakujin (caucasian) friends called her Rosy. Iko loved flowers and the gladiolas was her favourite. So she chose Gladys.

[54] There is some confusion. Yorie had suffered a slipped disc in a fall and spent several weeks in the Vancouver General Hospital that may have overlapped when Masuko was born. But the Tasaka koseki records she was born in Steveston, B.C.

[55] It is not known exactly when Hajime was born. Mountain View Cemetery records his year of death as 1908 and that is probably accurate. It also states he was four years old but that may be more of a guess. We know he was born after Masuko who was the eldest so it is likely his year of birth was 1905.

[56] Masuko died in Japan on March 13, 1997 and Arizo died in Canada on the same day and in the same year. This coincidence was discovered weeks after the fact.

Back Row L to R: Arizo (4), Fumi (9), Judo (6), Masue (7), Taisho (8), Fusa (10), Keiji Ise, Iko (11), Koji (3), Sachu (5);
Middle Row L to R: Haruko Sawada, Taeko Sawada, Yorie, Sueko (17), Isaburo, Mr. Sawada;
Front Row L to R: Sadako Murata, Takeo (14), Kiyo (13), Hachiro (16), Hanano (15);
Inset bottom right: Masuko (1). Hajime (2 - deceased) and Chizuko (12 - deceased).
Number in bracket indicates birth order.

The following are the members of the 'Tasaka clan.'

No.	Name[53]	Spouse's Name	Year of Birth	Place of Birth	Primary Place of Residence	Year of Death
1.	Masuko	Isamu Tsukuni	1904	Steveston, B.C.[54]	Sashima, Japan	1997
2.	Hajime	N.A.	1905[55]	Steveston, B.C.	Ganges, B.C.	1908
3.	Koji	Ayame Oda	1906	Ganges, B.C.	Vancouver, B.C.	1997[56]
4.	Arizo (Lee)	Hatsue Maede	1908	Ganges, B.C.	Greenwood, B.C.	1997
5.	Sachu	Shige Tabusa	1909	Ganges, B.C.	Vancouver, B.C.	1997
6.	Judo (Jack)	Mitsue Urata	1910	Ganges, B.C.	Port Edward, B.C	1999
7.	Masue[57] (Angela)	Ainosuke Sakai	1911	Ganges, B.C.	Vancouver, B.C.	
8.	Taisho (Tye)	Rose Yoshihara	1913	Ganges, B.C.	Louis Creek, B.C.	2000
9.	Fumi (Rose)	Wataru Hirano	1915[58]	Ganges, B.C.	West Vancouver, B.C.	
10.	Fusa (Frances)	Eichiro Fune	1918[59]	Ganges, B.C.	White River, Ont.	1946[60]
11.	Iko (Gladys)	Takeo Ohashi	1920	Ganges, B.C.	Vancouver, B.C.	2002[61]
12.	Chizuko	N.A.	1922	Ganges, B.C.	Ganges, B.C.	1922[62]
13.	Kiyo Ise[63]	Haruko Nakamura[64]	1922	Ganges, B.C.	Toronto, Ont.	
14.	Takeo Mase[65]	Misako Beauchesne	1924[66]	Ganges, B.C.	Vancouver, B.C.	
15.	Hanano	Bob Shimano[67]	1925[68]	Ganges, B.C.	Toronto, Ont.	
16.	Hachiro	Naoe Fujiwara	1927	Ganges, B.C.	Sashima, Japan[69]	
17.	Sueko	Shigeru Ogawa[70]	1929	Steveston, B.C.	Osaka, Japan	

[57] Masue is sometimes referred to as Auntie Sakai as that is her more recent married name. Angela and Dan are the western names they adopted through their church. Her first husband was Keiji Ise. Her brothers and sisters refer to her as Oma-nesan.

[58] Fumi has two different birthdays on official documents. One is April 8, 1914 and one is April 8, 1915. She says she picked 1915 so she would be younger. In 2004, however, she celebrated her 90th birthday that means she was using April 13, 1914 as her birthdate.

[59] The record in Japan gives the date as June 1, 1917.

[60] Fusa was a victim of the times. She moved to White River, a small town in rural Ontario, with her husband. Iko recalled letters from Fusa saying it was the coldest place on earth. None of her brothers and sisters could attend the funeral but they received a picture of Fusa in her coffin.

[61] Iko passed away on May 30th, the 58th birthday of her son Ted.

[62] The British Columbia Archives list her date of death as February 6, 1922 at age 0 (under 1 year old). This coincides with the Japanese record that says she was born January 2, 1922 and died February 6, 1922. Masue, who was age ten at the time, remembers that Chizuko died before she began to walk. She had been ill from whooping cough that turned into pneumonia.

[63] Masue recalls Kiyo's first name was actually Kyo because Isaburo named him Kyoto. But Yorie did not want a son named after a city in Japan. Kiyo formally adopted the name Ise from Masue and Keiji Ise.

[64] Haru was baptized Sylvia on Saltspring Island by Reverend G.G. Nakayama.

[65] Mase is the surname of the family that adopted and raised Take.

[66] Hajime and Koji (born 1906) are not twins. Grandma Tasaka gave birth to both in the same year!

[67] Hana's first husband was Etsuichi Tanaka. Bob Shimano's Japanese name is Yoshio. Within the family, he has always been Bob.

[68] The record in Japan gives the date as January 28, 1924. Hana and Tak discussed the matter and agreed that Take was older and was born a year before Hana.

[69] The relatives gave Hachi the traditional family home, as he had looked after Isaburo and Yorie in their later years. The address is Sashima, Yuge, Ochigun, Japan. The modern mailing address is Hachiro Tasaka, 269-1, Sashima, Yugecho, Ochigun, Ehime-ken, Japan. 794-2520.

[70] Sueko's first husband was Takao Katayama.

Not only did Isaburo sire these children, he also helped Yorie deliver 13 or 14 of them. With the exception of Masuko, Kiyo, Takeo and Hachiro, all of the children were born in various homes on Saltspring Island, B.C. Koji, Arizo, Sachu and Masue were born in a log house at Walter's Ranch. Taisho and Fumi were born in the old house and Fusa and Iko were born in a new house on the McAfee Ranch. Apparently when Fusa was born, Isaburo made a mistake and cut the umbilical cord[71] at the wrong end. Most of the others were probably born in a house at Fulford Harbour in Walters Cove except Kiyo who was born prematurely at Lady Minto Hospital in Ganges, B.C.[72]

Because most of the children were born in private homes and not in a hospital, the births were not recorded until Isaburo travelled to Victoria to report the births. Probably due to the rate at which children were being born, he did not register the births one at a time. Arizo used to tell the story that Isaburo saved the umbilical cords of each child. He said Isaburo dried them out and wrote the name and birth date of each child on them. Apparently, he kept them in a box and did not take them to Victoria. As a result, some of the aunts and uncles had the same day of birth. This happened because Isaburo would record the day of birth of each child as the day he was in the Government office filling out the forms. Generally it is believed he got the years right although even this is in some doubt.

All of the 15 members of the Tasaka clan who reached adulthood were married (Takeo common law) and 11 had children. The table to the right is a summary of the number of Tasaka clan children who are first cousins.

As the summary indicates, there are 50 first cousins: 21 boys and 29 girls.[73] The largest family is Arizo and Hatsue. They had nine children and currently have 22 grandchildren and 19 great grandchildren. With spouses, this totals 70 descendents.

Within these generations of the Tasaka family, there have been four sets of twins.

Decendants of the Tasaka Childern

	Boys	Girls
Masuko	4	1
Koji	2	1
Arizo	4	5
Sachu	0	0
Judo	3	4
Masue	0	0
Taisho	0	4
Fumi	2	2
Fusa	0	0
Iko	1	1
Kiyo	0	4
Takeo	0	0
Hana	2	1
Hachi	1	2
Sueko	2	4
Subtotal	21	29

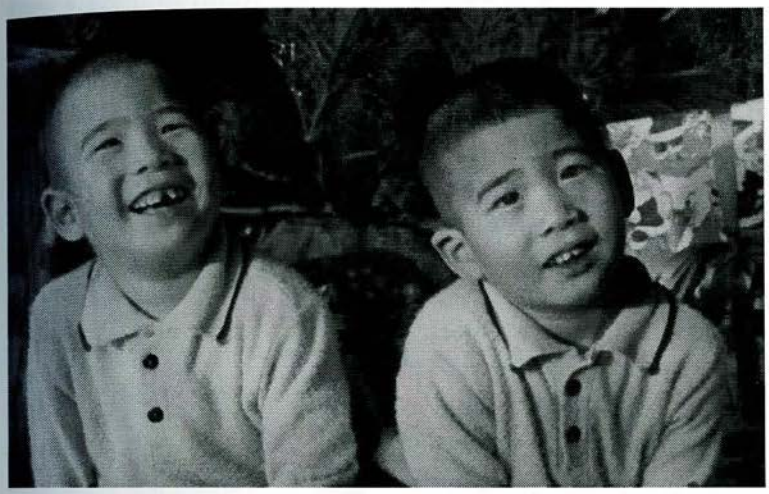
[71] There is also a story that when he cut Sachu's umbilical cord, he forgot to tie it off.

[72] Masue bathed Kiyo beside her mom's bed and remembers when the doctor came in, he thought Masue was a nurse. She went to the hospital several times a day to help feed Kiyo. It was one of her happiest days when Kiyo began to eat and gain weight. Masue remembers Kiyo's first word was mizu (water).

[73] Ted Ohashi, son of Iko recalls playing a game with Satomi and Michi Hirano, daughter and son of Rose Hirano, when they were children called 'Name the Cousins.'

The Tasaka Twins

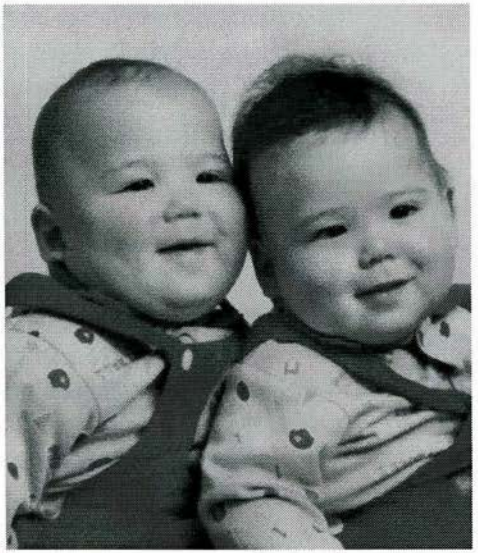
In the Tasaka family, there have been four sets of twins so far. Only one of the 15 children of Isaburo and Yorie had twins – Tye and Rose. Arizo and Hatsue had twins as grandchildren and great grandchildren while Kiyo and Sylvia had twin granddaughters.



Arizo and Hatsue were next when Kaz and Chic had Ricky and Randy.

Kiyo and Sylvia were blessed when daughter Gail had Kiyomi and Sachi.

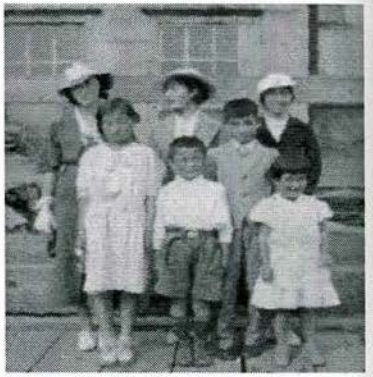
It started with Tye and Rose's twins Elaine and Eileen shown here in Sicamous.



Lightning struck twice for Arizo and Hatsue when grandson Martin Nakagawa had twin boys Ariel and Erez.

A picture of Masue and Kiyo in front of the Victoria tailor shop. This must be circa 1930.

In a family of this size there were some natural groupings. Masuko, Koji, Arizo and Sachu are one group because they were the older children sent to Japan for their education. Judo, Masue and Taisho are a second group being the oldest children to remain in Canada. They shared some of the responsibility for the care and feeding of the family. Judo was described as one of the 'wheeler, dealers' who was able to help the family by finding ways to come up with food. Masue was actively involved in helping to raise her younger brothers and sisters, especially younger brother Kiyo. Taisho worked with this father on the charcoal pits while also caring for the younger children. After Judo left to begin working, circa 1924-1925, Masue was the oldest child living at home but Taisho was the oldest son. Isaburo always treated Taisho as the oldest and this caused friction with Masue who recalls arguing with Taisho saying, "You might be Taisho (Emperor of Japan 1911 – 1925) but I'm the eldest child of the family (in Canada)."



Seven of the Tasaka Children Circa 1934. Back row L to R: Iko, Fusa, Masue. Front row L to R: Hana, Hachiro, Kiyo, Sueko.

Fumi, Fusa and Iko are another group. They were three attractive, fun-loving girls who grew up in Canada under the watchful eye of Koji after he returned from Japan.

Hana, Takeo, Hachiro and Sueko are a fourth group of the youngest children who returned to Japan with their parents in 1934. The latter group was split up when Hana and Takeo returned to Canada and Hachiro and Sueko remained in Japan.

• • •

Isaburo sent the four oldest children to Japan to be educated. They lived with their paternal grandmother Noyo Tasaka, who was actually Isaburo's sister. Masuko – age seven, Koji – age six went first, followed by Arizo – age five and Sachu – age four later.[74] Of these four, only Koji Tasaka went to university. After attending school in Ehime-ken, he graduated from Waseda University in Tokyo in 1932. Making it more difficult for Koji was the shortage of money. For example, he only had one pair of shoes so he only wore his shoes to classes. To prevent wear and tear, the rest of the time he went barefooted.

Kaz Tasaka, Arizo's son, says Koji told him there was a big board on the wall at the university. When your tuition was paid, your name was crossed off. Koji's tuition was always late and once he was the last one. At first, he blamed his father, Isaburo but later he figured out that his tuition

[74] Although Hajime was the second oldest of the children, he had passed away by this time.

money was coming from the rental of their family property. The Oda family collected this money and Koji concluded that it was not his father's fault.

Of the four older children, only Masuko did not return to Canada. Their early education explains, in part, why Koji, Arizo and Sachu were not as fluent in English as their brothers and sisters who were educated in Canada.

Masuko was married in Japan and had five children. Sadly, we know three of her children passed away relatively young: Eishiro as a child of five or six, Toshiyo at age 50 and Tadashi at age 55. We also know that Michio, a writer, survives her but is currently hospitalized in Japan.

Later Koji returned to Canada to tell his father that he was needed in Japan to take over the family property. Isaburo and Yorie returned to Japan in 1935 taking the four youngest children, Take (~10 years old), Hana (~9), Hachiro (7) and Sueko (~5), with them on the Heian Maru. Before they parted, Yorie left specific instructions that Koji was to be responsible for Iko, Arizo was to look after Fusa and Masue was to take care of Kiyo. Isaburo sent Kiyo to live with Masue and her first husband Keiji Ise.[75] Hana remembers it being a sad and tearful family farewell. On top of that, Yorie was worried about the long trip ahead. The voyage was long and they encountered high waves that could have capsized the ship. Nevertheless it was worth it because both Isaburo and Yorie wanted to spend their final years in Japan and to be buried in Japanese soil.

Of the younger children, Take and Hana returned to Canada while Hachi and Sueko remained in Japan. Spending their early years in Japan explains why Take and Hana prefer speaking Japanese.

Hana returned to Canada on her own after the war while Take had returned to Canada with Koji and Ayame around 1937. Koji, Ayame and Take returned on the Empress of China and the ocean voyage was now only 12 days long.[76] Koji and Take became kika-nisei.[77] Hachiro and Sueko remained in Japan.

A copy of Hana's travel document to Japan dated March 26, 1935.

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Of course, the members of the Tasaka family were very active when they were young. It was required. The four oldest children, Masuko, Koji, Arizo and Sachu, had been sent to Japan for their education. When Judo was 14, he began working fulltime as an apprentice boat builder. When Masue was 16, she was married. At around age 12 years old, Tye was helping his father make charcoal in the pits. When Fumi was around 13 years old, she would start up her father's boat and take it across the Fraser River to Steveston to go shopping. Ayame, wife of Koji, sometimes swam from Sashima Island to Yuge Island to go to school in the morning and swam back in the afternoon.[78] When he was 16, Take was fishing the Fraser River in his own boat.

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[75] Kiyo also lived with Judo Tasaka for a short period of time during the war.

[76] When Isaburo Tasaka first travelled from Japan to the west coast in 1893, the trip took 24 days.

[77] A kika-nisei is a Japanese person born in Canada who returns to Japan but re-settles permanently in Canada.

[78] There is now a bridge across the channel that Ayame swam across on several occasions to and from school.

Language is an interesting and sometimes amusing factor in ethnic families and its effect within the Tasaka clan was no exception. The ability of the Tasaka children to speak English varied from virtually fluent to heavily accented pigeon-English. The ability to speak English depended on where they were educated. The four oldest children: Masuko, Koji, Arizo and Sachu and the four youngest children: Hana, Take, Hachi and Sueko went to school in Japan. As a result, when Koji, Arizo, Sachu, Hana and Take returned to live in Canada, Japanese was their primary language.

By the same token, the nephews and nieces' ability to speak Japanese ranged from fluent to non-existent. The ones who spoke Japanese fluently or comfortably tended to be those who were older, raised in a family where the parents' primary language was Japanese or were educated in Japan.

However, the ability to understand verbal communication in the weaker language was always greater than the ability to speak it. Between the two generations, it was not unusual for a younger person to address an older person in English and for the older person to reply in Japanese. This mixed method of communication was very practical and worked very well.

However, there were still some linguistic anomalies. For example, use of the English language by the Tasaka clan members was not always precise. The aunts or uncles would not say, "Will you turn up the volume on the television?" Instead they would say, "Will you make the TV bigger?" As they turned up the volume, a cousin would often answer, "Sure, Auntie. Do you want me to make it wider or taller?" Such remarks were not made in an insolent or discourteous manner. It was part of good-natured teasing that was common.

Another fact is that Japanese people are notorious for having problems pronouncing the letter 'L.' It comes out sounding more like an 'R.' When Iko's grandchildren Tobin and Darin were around seven and six years old, she had a beau named Sid Konishi who spoke limited English. As soon as Sid came for a visit, the two boys would rush over and sit on the floor at his feet and say, "Sid. Say Honolulu." Sid would look down, smile innocently, and say "Honoruru" at which point the two kids would roll on the floor in laughter. After a few minutes, the boys would compose themselves and ask him to say it again. This would be repeated until the children were too exhausted to laugh any longer. Of course, Iko spoke nearly perfect English.

Arizo (Lee) wore a ring embossed with the initial 'R.' The ring had been given to him in repayment of a loan made to a friend. But when he was asked why it had an 'R,' he would explain that when he went to the jeweller to have it monogrammed and the jeweller asked him for his name, he said it was "Ree."

Chuck Tasaka says his grandmother, (Hatsue's mother), worked at a cannery on Newcastle Island near Nanaimo, B.C. named 'Helen Campu.' For a long time, he wondered why a cannery was named after a woman until he found out it was a 'herring camp' or a 'hellin' camp-u.'

Speaking of language, in 1992, Koji Tasaka attended a reunion of Japanese Canadians connected to the Kitsilano area of Vancouver. The Souvenir Booklet from this event had an historical section titled KI-CHI-RA-NO, or Kitsilano as the attendees enjoyed a joke at their own expense by remembering how they pronounced it.

Another language-related story involves Fumi's husband Wataru Hirano. Wataru was a boat builder who moved on to building houses. Because he built his houses to the superior standard that applied to fishing boats, his services were in great demand. Almost all of his house-building customers were caucasian but he never got the hang of English. His children and their cousins spent many happy hours laughing at him, talking to his customers on the telephone.

For example, if he said, "Solly foda ollimoning," he was saying the words "Sorry for the early morning" that really meant 'I'm sorry to call you so early in the morning.' Such examples of pigeon-English would send the youngsters into gales of laughter.

One day Wataru was talking to Hans, one of his caucasian neighbours. Wataru was using his barely comprehensible pigeon-English and Hans, who had known him long enough to decipher the commentary, was able to figure out what he was saying and answered in English. A neighbour overheard parts of the conversation and after Wataru left she said to Hans quite seriously, "I didn't know you could speak Japanese."

Wataru is best remembered for saying, "Makaro, Makaro" over and over when he was excited. This was his way of saying 'Holy Mackerel!'

When Chuck Tasaka took his dad to the racetrack, he placed Arizo's bets for him. His dad would always say, "Bet this horse for nossu." Chuck interpreted nossu, as north in katakana and he knew his dad wanted to bet on the horse to win. But he wondered why 'win' was 'north' in Japanese so one day he asked. Arizo smiled slyly and pointed at his nose as in 'Bet this on the nose-u.'

JOY BARRY'S PAKKUI

(SWEET AND SOUR PORK)

Comment: When Joy Barry, daughter of Iko, was first married she asked her aunt Fumi for a recipe. The original handwritten recipe is shown in Appendix Three. She and husband Tom have enjoyed sweet and sour pork ever since. "The Tasaka family called it 'pakkui' (pah-koo-ee)," says Joy. Although we think of sweet and sour as a Chinese specialty, variations are found throughout Oriental cooking. In Japan, Chinese dishes are called 'chuka.' One of these is 'subuta' - 'su' means vinegar and 'buta' means pork. To the Tasaka family, however, pork or sweet and sour pork will always be pakkui.

Ingredients:

2 lbs spareribs	1 large egg beaten	2-4 tbsp cornstarch
Oil for deep-frying	1/2 cup ketchup	1/2 cup water
1/4 cup brown sugar	juice of half a lemon	1/2 cup of pickle juice
1/4 cup of vinegar	a little cornstarch	

Directions:

1. Cut spareribs into pakkui size pieces; roll in beaten egg, then in cornstarch. Deep fry.
2. To make the sauce: in a saucepan mix together ketchup, water, brown sugar, lemon juice, pickle juice, vinegar and cornstarch. Cook over medium heat.
3. Add spareribs to the sauce, bring to a boil and reduce heat to a simmer. Simmer meat on the stove for 30 to 60 minutes until cooked.

Note: you can deep-fry the spareribs and prepare the sauce the day before. Leave in refrigerator. Take out at least an hour or two before cooking.

Masuko with sons Toshio and Tadashi.

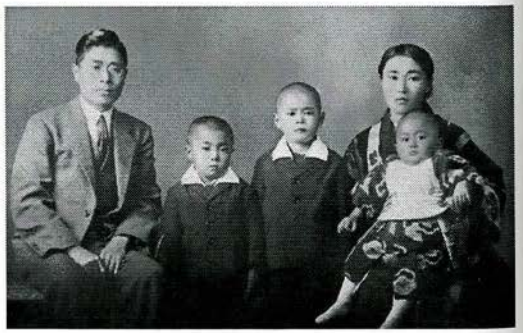
Masuko (1904 – 1997)

Isaburo and Yorie's first-born child was Masuko who was born in Steveston in 1904. Masuko was sent to Japan around 1911 at age seven. She was educated in Japan.

Yorie was worried that it might be difficult to find a husband for her oldest daughter. Masuko had a stubborn streak and whenever she got into arguments with her siblings, she had to win. But she met Isamu Tsukuni and they were so much in love they married despite his parent's objections. For a while they lived with Isamu's parents but it was too difficult for them to get along so they moved and lived in Tokyo.

While they lived in Tokyo, Masuko's brother Koji lived with them while he attended university. But Isamu was very demanding and although this living arrangement was very stressful for Masuko, she was determined to help her brother get a good education. Koji appreciated all of the sacrifice and hardship endured by his sister during this time and never forgot her kindness. Years later Koji would talk about how grateful he was for his sister's help.

Isamu was hard working and ambitious. He worked during the day and went to university at night. He became an electrical engineer and worked for many years with the Japan National Railway. He was very successful and attained a high position. Although they enjoyed a comfortable lifestyle, Isamu felt that they kept depleting their savings as they tried to keep up with a more affluent group of friends. They had four sons: Tadashi, Toshio, Michio and Eishiro and one daughter. Sadly, at least three of her children predeceased her: Eishiro at age five or six, Toshio at age 50 and Tadashi at age 55. Michio, has spent at least the last 20 years in a hospital suffering from Alzheimer's disease.[79] They had five grandchildren: four boys and one girl.



Masuko with her husband and three children. This picture must date to around 1930 – 1935.

When Isamu retired, they returned to Sashima and built a western-style house that faced the ocean. There they lived a quiet and happy life. After ten years, Isamu contracted stomach cancer and had to endure great pain before his death at age 75. Masuko lived a full life with a combination of happiness and pain. But she was very stoic and never complained.

[79] Eishiro died from leukemia at age ten; Toshio died from cancer at age 50 and Tadashi died from liver cancer at age 55.

Although Masuko lived near her parents, she was not close to her mother. She had feelings of abandonment for being sent away to Japan at a very young age. Masuko often felt sad and alone. Yorie also had feelings of sadness that her daughter was not as close to her as she wanted. She rationalized that their problems related to a lack of bonding from the time of childbearing forward. In any case, they shared a sense of loss because although they had a mother and daughter relationship, it was not as close as it might have been.

Masuko and Masue are reunited in Japan.

When Masue saw Masuko in 1990 after nearly 80 years she said, "It was just like seeing my mother. She walked like my mom and talked like my mom. She teased me because her face was wrinkled like my mother's used to be and I didn't have too many wrinkles. Masuko said that I looked like someone who hadn't known any hardship during life. I know she had a difficult time with her mother-in-law. Japanese mothers-in-law can be very demanding. Even in her late 80's, she enjoyed digging in her garden and growing peas and beans. Most of all she liked giving them to her friends and neighbours. Masuko really enjoyed a drink of sake and before we left, my husband, Ai-san, bought her two bottles as a present. She was very pleased with the gift."

Masuko passed away in Japan at age 93 on March 13, 1997, the same day as her younger brother Arizo passed away in Canada. We are fortunate to have found these pictures of Masuko, her husband and three of their children.

Back row L to R: Masuko, Yorie, Tadashi (Masuko's son), Hachi. Front row: Masuko's sons Toshio, Michio and Eishiro.

Hajime's plot is located to the right and below the marker in the picture. The marker is approximately 2" across and was grown over by the sod. The foreman poked around with his shovel tip and was able to locate it for us.

Hajime (1905 – 1908)

The firstborn son and second child of Isaburo and Yorie was Hajime, a name that means first. Sadly, Hajime died as a youngster. It is easier to explain his life from the end to the beginning because the clearest record is the end of his life. At Mountain View cemetery in Vancouver, Hajime's death is recorded as "I. Tasaka; August 26, 1908; four-year-old male; Steveston, B.C."[80] The 'I' is apparently for Isaburo and at the cemetery it is also recorded as 'G' Tasaka because the handwritten initial is not clear and could be either 'I' or 'G.' The record also states that he died from dysentery according to the attending physician, Dr. Hepworth.[81]

In all likelihood, Hajime did pass away in August 1908. However, he could not have been four years old because we

[80] Handwritten records at the Mountain View Cemetery located in Vancouver, B.C.

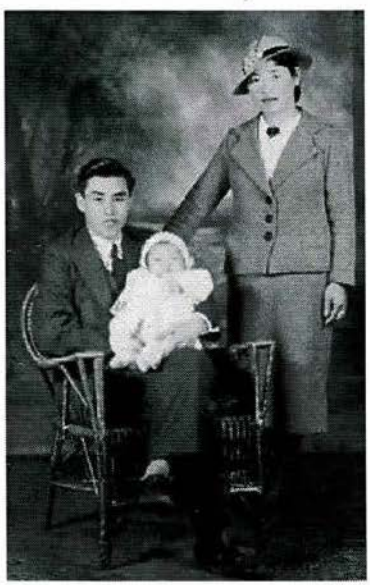
[81] Little is known about Dr. Hepworth although there is a record of a Dr. Hepworth practicing in British Columbia at this time.

know he was born after older sister Masuko. Isaburo who thought Hajime was 'around four' or the doctor who guessed at his age probably entered Hajime's age.

Hajime probably died from dysentery. Isaburo apparently believed Hajime's death was caused by typhoid fever and blamed the polluted water in the Fraser River. He told Kaz Tasaka, son of Arizo and Hatsue, he moved to Saltspring Island because the water was clean and safe to drink. One cause of dysentery is fecal coliform carried in water that was a problem for the lower Fraser River even at that time. As a final note, the cemetery records also show the cost of the plot was $4 and the cost of the burial was $3.

Partly because Hajime was the oldest son, his mother and father often recounted stories of what an intelligent boy he was. Even at the age of around three or four, he apparently could sense Yorie did not want Isaburo to go out. Hajime would grab his father's leg and ask him not to leave. Isaburo would give in and when the boy let go, he would sneak out the back door. The youngster soon caught on and when Isaburo snuck out the back door, he found Hajime outside waiting for him.

Yorie told some of the children that Hajime died because Isaburo was supposed to be looking after him but went gambling instead. Later, when she discovered he was up to his old tricks again, she threatened to leave taking all the children with her if he didn't stop gambling. He did. Masue can recall her mother mourning Hajime's loss many years later.



Koji and Ayame with son Tom in 1937.

Koji (1906 – 1997)

The patron of the Tasaka family was Koji Tasaka. Although he was the third child and second son of Isaburo and Yorie Tasaka, he became the oldest son when Hajime, second child and first son, died as a youngster. Here are some memories of Koji's life as recounted by daughter Yvonne Wakabayashi with the help of her brothers Tom and Jack.

"What is the first thing that comes to mind when I think of my dad? I think of the numerous roles he played in his 90 years and his sense of duty to his family. As expressed by my husband Henry in my dad's eulogy, his father-in-law answered to many names. "Most likely he was simply Koji to his parents, Ko-nisan to his eight sisters and eight brothers, uncle or oji-san to his 47 nieces and nephews, sensei to his former students, Tasaka-san to his friends at church and in the community, Mr. Tasaka to his customers at the Dry Cleaners, ji-chan/grandpa to his five grandchildren, and simply daddy or dad to his wife Ayame and his three children." As for me, I always called him affectionately, daddy, even when I was in my fifties.

The role he was destined to play as the oldest surviving son of Isaburo and Yorie had it's obligations or 'giri ninjo' but with the constancy and moral support of his 'partner in life' Ayame, he did as well as could be expected. Without preparation, he stepped into the role as oldest son and brother, totally unrehearsed.

Koji was just six years old when he was separated from his parents and sent to Japan for his education. His sister, Masuko, age eight, was to accompany him along with an adult, Isaburo's cousin. The three journeyed by ship to live with Isaburo's sister referred to as Obasan in Sashima. What could have been going through their minds as they made this long journey? I can only glean from stories dad told that the children were no doubt apprehensive and frightened of the unknown, especially when they overheard their father tell the cousin to take precaution and tie the trunk to a post when the seas get rough. Koji thought he had heard, "Tie Koji to the post." These collected memories would explain the nightmares he seemed to have even in his adult life. We would often wake him from his loud and panicky moans. The upbringing of children is a challenge at the best of times and compared with today's childrearing, I wonder who tucked him to bed at the end of a hard day? Did anyone read or tell him bedtime stories for enrichment? Who reinforced manners or taught him to tie his shoelaces or brush his teeth? It would seem that out of necessity, the Tasaka siblings learned 'self reliance' very early in their life. Dad often boasted that he saved the wear and tear of his shoes and wore them only when necessary and this attributed to his immunity to catching colds. In fact, it's hard to remember when he had a bad cold and he never did get the recommended flu shots for seniors.

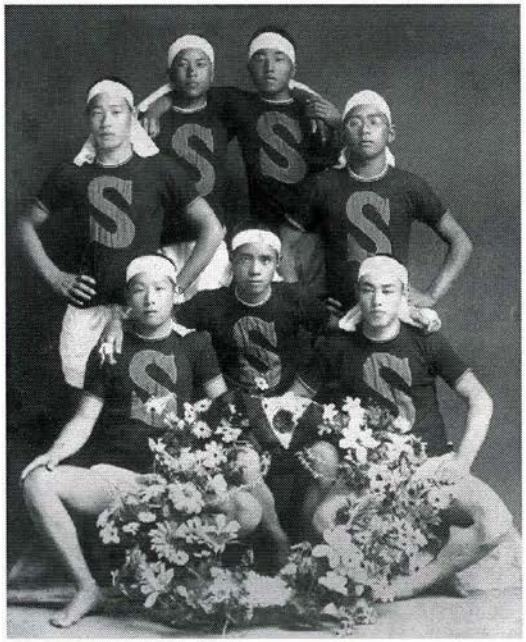
Ayame – the girl next door.

As luck has it, it was during his youth that he met the girl next door, Ayame. She lived in the Oda Mise or Oda store right next to the Tasaka home.

During her early years, Ayame lived and worked in the store that was owned by her adoptive grandmother, Kiku Oda. Stories from Koji's brothers Hachi, Take and Sachu indicate that Ayame was a big part of the Tasaka siblings' lives in Japan and even later in Canada. She had a warm heart and helped her neighbour's siblings with kindness, moral support and love. My uncles Take and Sachu said Ayame-nesan was intelligent and kind and would help them with their schooling.

However, Koji was the lucky one to embrace her as his partner for life.

According to stories we were told, Koji attended school in Yuge, the adjacent island to Sashima and continued in



Koji (front right) was captain of the rowing team.

Tadanoumi High School in Hiroshima. His high school picture album indicates that he spent all his leisure time in the pursuit of sports. He was on the rowing team, was the captain of the kendo team attaining the rank of black belt and held the record in his prefecture for the 100-metre dash. He was small, agile and very athletic; one would call him a 'jock.' As it is said, the best things in life are free and that applied to playing sports in those days. Participating in sports did not cost him anything but gave back to him a great sense of accomplishment, inclusion with like-minded friends and an identity of who he was and who he could be. In his later years and during the internment, his physical fitness and training allowed him the smooth transition from a schoolteacher's life to that of a sawmill worker. His love for physical activity was also evident in his retirement years when he always walked and independently found his way around the city with his bus pass. No Handy Darts or taxi cabs for him even in the rain or snow.

Koji, back left, held the record for the 100-metre dash as a member of the track team.

Dad set his goals during those high school years deciding that education was the answer to many of his aspirations. He set the 'bar' higher than anyone would in his circumstance but how could he afford to go to university? With determination and discipline, somehow he gained admittance to Waseda University in Tokyo to study Economics. He often spoke of the difficulties of getting his tuition paid each semester. His nightmares started when his name was posted on a bulletin for being late with his payment. 'Hazukashi,' embarrassment and loss of pride are three times as bad in the Japanese sensibility and this dilemma faced him each day. He was forever grateful to his sister Masuko and good friends who helped him and invited him to their homes

Front of medal Koji received...

...that daughter Yvonne wore.

for a good meal. After retirement, he returned to Japan many times to visit these lifelong friends and always had gifts in appreciation for those unforgettable lean years. The other nightmares he had were related to writing exams. Everyone knows that exams are stressful but in dad's case he had so much at stake and not just himself to worry about. He carried the Japanese burden of losing honour and pride for the family name.

Koji - a black belt in kendo.

However, the years at Waseda were happy years as is evident in the yearbook. Koji was involved in many activities. The most important contribution he made was in journalism and in the committee responsible for the publishing of the huge university annual. I often wear the medal dad gave to me that had been presented to him for his contribution to the publication of this university yearbook.

Koji returns to Waseda University.

In his eighties, he made a trip to Japan to attend a major anniversary of Waseda University. He was to attend with his best friend, however his friend took ill so dad didn't have it in his heart to go alone. However, another time our family went with him to visit his old haunts and took pictures of places where he had spent five years of his early life... some bittersweet memories of his university years.

My mom, Ayame, came into the picture early in his life and was the girl next door. He was smitten by her and mom's story was that dad wanted to marry her and if she didn't he would commit 'hara-kiri.' So dramatic! Well, over the years, there is evidence that mom saved his life in more than one way. The wedding picture of 1932 in the Tasaka Wedding Gallery shows a couple in traditional wedding attire but also a less formal picture taken at the church where dad was a parishioner and Sunday school teacher. Evidently Grandma Yorie and many of the Tasaka clan have been connected with the United Church in both Japan and Canada. In difficult times their faith played an important part in coping with disappointment and despair.

Returning to Victoria, B.C. by ship circa 1937. L to R: Take, Koji, Ayame.

Sometime after his marriage, probably around 1934, Koji returned to Vancouver alone to inform his father that he was needed in Japan. It was not until 1937 that Koji and Take returned to Canada bringing with them my mom, Ayame. Masue remembers the ship docking in Victoria. She rushed off on the taxi to meet my mom for the first time.

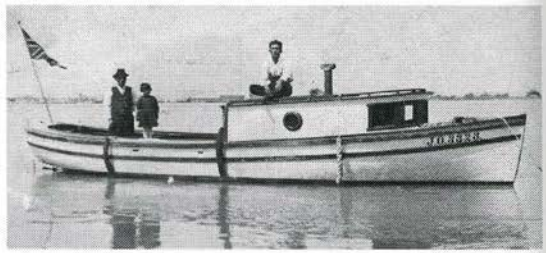
Eventually, dad and mom settled in the Kitsilano area on 2nd and Pine Street near the entrance to what is now Granville Island. It was here, prior to internment that Tom was born in 1937, Yvonne in 1938 and Jack in 1940.

Dad became the Gogakko Principal and both he and mom were teachers at the Kitsilano Japanese Language School and he took on the role of Tasaka sensei.

Koji in Canada in 1934.
L to R: Koji, Hachi, Take, Mr. Kuba

Nisan means big brother and in the Japanese culture it brings with it a huge responsibility. In most situations it should not be so daunting a task but the size of the Tasaka family and the war and internment brought unforeseen challenges. Ko-nisan and Ayame-nesan did what they knew best to keep the family together during this and other trying times. The Tasaka clan were relatively self-reliant but whenever there was a crisis, the clan met at our home and there was great discussion.

The war years posed great challenges for Ko-nisan who took the role as older brother to Masue, Fumi, Fusa, and Iko. The three older sisters were already married, however Iko needed a husband as the war was inflicting unknown circumstances on the families being interned. How long would the war last? Where would they go? How would they be housed and fed? It was at this time that Ko-nisan introduced Iko to a very respectable teacher, Mr. Ohashi who rated high in Ko-nisan's judgement of people. Dad was right, Uncle Takeo Ohashi will always be remembered fondly as a gentleman, quiet and soft spoken, who loved his wife and family dearly. Again, the spouses were such an integral part of the Tasaka story.



On the Fraser River circa 1934. Isaburo and Sueko aft.
Koji sitting on the roof.

Tasaka sensei at the Japanese Language School played the role as advisor and counsellor to many families who were stricken with anxiety as to what to do, where to go with the government's order to leave the west coast. Given his own responsibilities as a family man with three pre-school children, one can imagine the nightmares this would pose. Mom told stories about the night the RCMP took dad away because he had been writing letters to the fathers who had been shipped away to work camps. The authorities suspected treason when sensei was just doing his job to help out worried family men in road camps. It was a frightening night for mom, being a fairly recent

The Tasaka family just before internment. L to R: Koji, Yvonne, Tom, Ayame and Jack.

immigrant with limited English and three young children while dad was in custody for questioning.

In late 2003, Masue indicated how difficult it was when the war made it necessary for the Tasaka family to move to the interior. There was great uncertainty associated with relocating from the west coast and finding work for all the Tasaka family members and their extended families. Much later Ko-nisan told Masue how difficult it was for him as he had lost his freedom to go where he wanted to and had to take care of his four sisters. That would be reason enough to make sure the four girls were married so they would have some security and lighten his load. The war was such a threat to their future plans. Without work, how would they manage?

In desperation, the first move was to Harper Valley near Kamloops. The men were to operate a railroad tie mill. According to Masue, under the one roof were Koji and Ayame with their three young children; Masue and her husband Keiji Ise; Fumi and Wataru; sisters Fusa and Iko; brothers Tye, Sachu and Take and Take's adoptive parents Mr. and Mrs. Mase.

She recalls that it was a very difficult time. With all the people crowded together there was unavoidable conflict and unhappiness. It might be that I am attentive to words told of my mother but, Auntie Sakai relayed to me these words: "Your mom worked and cooked for all the people...she was a slave. Yes, she was a slave!" Where were the liberators of women in those days? Truthfully, mom didn't believe in all that 'stuff.' She loved to make everyone enjoy time together and food was the common denominator. She could and did fill that need for all.

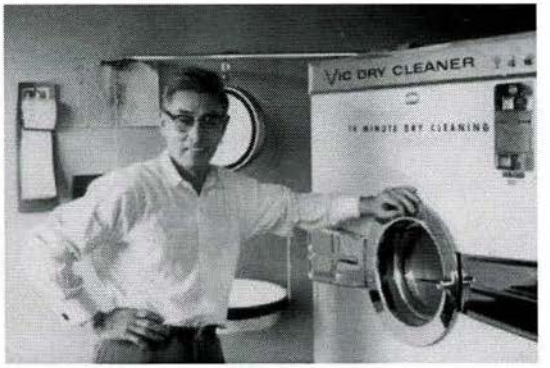
Much later in the 1990's we returned to Harper Valley with dad for a walk down memory lane. He told us how mom took three little pre-schoolers down and up again on the steep gravel logging road with groceries in hand bought in Chase, B.C. some two to three kilometres away. Eventually, Masue and Fumi with their husbands set off to Vernon and Fusa joined her husband in White River, Ontario. The rest moved to Seymour Arm in a logging area to continue with tie-mill work.

In Seymour Arm in a logging area far from civilization, I remember dad dressing up like Santa Claus to make our Christmas special. I remember Uncle Tye, for safety reasons, shooting a mother bear when it came into our campsite. I remember mom and Auntie Iko cooking for all the men. And I remember we three carefree children chasing grasshoppers, leading a Huckleberry Finn lifestyle in the meadows and tall grasses of the Shuswap Lake area.

Koji with Yvonne on Granville Street before the war. Part of the 'Famous Furs' sign is visible.

The Kitsilano Gogakko (school). Ayame sensei, third row up, third from the left.
Tasaka sensei, third row up, tenth from the left.

Dad always felt that the war years gave him opportunities for learning other things: adventure and hardship. But he never dwelled on the negative or the resentment most would feel. This remarkable attitude of both my parents has continued to be a lesson for us and again the mottos of the Tasaka clan: 'can do' and 'will do' echoes over and over again.



Koji learns another new profession.

Our schooling during the war years was in a typically rural one-room school with one teacher responsible for all grades from one to eight. It wasn't the best of schooling and there was a lot of catch-up when we returned to the west coast in 1949.

Dad was eager to get us back to start anew in Vancouver, where drastic changes had taken place from the pre-war years. There was no Japanese Language school, let alone Japanese students. The Japanese community was dispersed. Our family was one of the first to return to Vancouver. What work could dad find and what were his skills? Fortunately, Mr. Feigel gave dad work at the Bay Lumber Company on False Creek near the site of Expo 86. Dad had learned sawmill work during the internment and therefore, as a 'boom man' he could handle the very physical and co-ordinated feat of balancing himself on logs in False Creek, at the same time directing logs with a boom-stick into the mill for finishing. It was something that one might see at the Pacific National Exhibition during a lumberjack's demonstration.

It is hard to fathom the complete 'switch' dad had to make from the Pre-war years to the Post-war years. Why did he choose to come back to Vancouver? The answer was always: for his children's education. Got to get back to give the children a good education in the city!

The physical hardship did not end on the weekdays for dad; he worked at Mr. Feigel's home on weekends as a gardener. Tom remembers going with dad to help. Mom and I would also go with them on weekends to do housework at this man's luxurious home in the Jericho Beach area.

As age caught up with dad, and he could not handle the physical demands of millwork, he decided to learn the dry-cleaning trade from his friends at Iwata Cleaners. This way he was able to join mom to combine her dressmaking shop with a dry cleaners. There he worked side by side with mom as Mr. And Mrs. Tasaka opened their doors to their customers six days a week with free deliveries made after store hours at six o'clock. Finally at the end of a long day, they would get home and mom would cook and feed whoever was staying at their home at the time.

Sunday was always church. They picked up friends along the way and enjoyed their time socially with many friends on their much-deserved only day off. Church meetings and bible study evenings were often held at our place so any spare time mom had, she would be making rice cakes for refreshments. There was always a pot on the stove for making the bean paste called 'anko'. This paste would be wrapped with a sticky rice mixture that made up the Japanese confection called 'manju'. There was also the annual church bazaar where our family would meet for homemade

noodles, maki-zushi, or chow mein. So much of mom and dad's free time was directly related to church work with many out of town church friends staying with them. Even with mom gone, dad continued to take his carpool to church until he gave up his driver's licence at age 87. Not having a vehicle meant the loss of some independence but there was always the bus pass that allowed him to remain self-reliant. Sometimes we would wish that he would ask us for help, but he was fit, remained fit, most definitely because of his daily walk and always his positive 'can do' approach to his daily life. Along with the numerous photo albums which record our parent's lives, there remains a boxful of journals that dad wrote in every single day. He must have felt that keeping mentally sharp was as important as physical well-being and writing and reading would facilitate this. He lamented that when you have your youth, you don't have the time to read and unfairly when you are old and have the time, your eyes tire too easily. Well, a magnifying lamp placed over his book was another solution to that hindrance and he continued to read.

Visitors at the Tasaka home behind Ayame's Broadway Dressmakers.

The first home we had in Vancouver was behind mom's dressmaking store on Broadway. It was basically a single big room partitioned off for a bedroom for the children. Mom and dad slept on a foldaway sofa. There was no hot water so we bathed in a tub with water that had to be boiled on the stove. This was still very much 'home' to us and to the many people who visited and stayed.

Our second home was on 7th Avenue, small but just chock-full of people, relatives, church friends and cousins and friend's children staying with us. There was always room to accommodate someone at our home. We shared our rooms with many cousins over extended time periods.

What has come out of this hospitality my parents offered is the comfort of a large extended family with a special closeness with so many of our aunts and uncles and 50 cousins. To this day, cousins are like brothers and sisters to us; supportive and precious in so many ways. My parents always spoke the word 'nakayoku' meaning... 'having good relationships.' Considering a family of our size, it is still possible to say that the aunts and uncles were always 'nakayoku' with a closeness admired by all. Tom, Jack and I learned from mom and dad early in life that the meaning of this word holds true in all relationships and it is truly a Christian way of living.

The third house was on Quesnel Drive on the hill with a fantastic view of the city. Dad always liked a house with a view. By this time, mom and dad could also afford holidays and they could visit Japan, Europe and other destinations. However, the twilight years were short for mom as her heart failed at age 69 and dad was to spend the next 16 years without his partner.

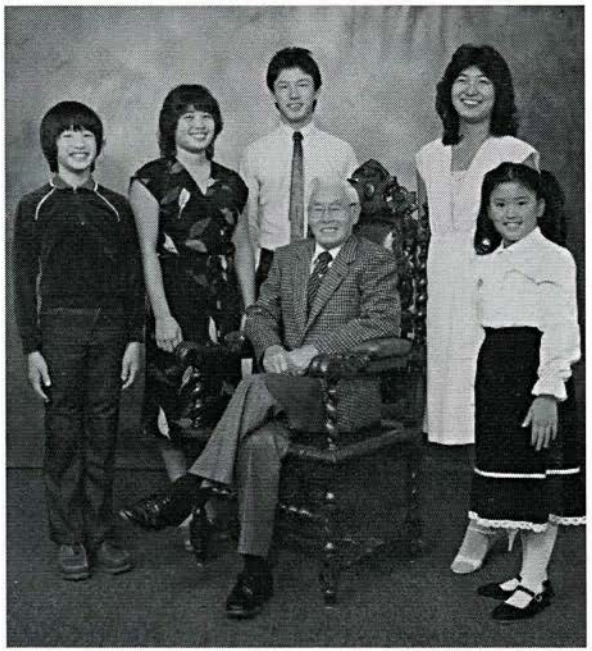
The family gathers for Ayame's funeral in November 1981.
L to R: (Front Row) Judo and his wife Mitsue, Arizo and his wife Hatsue, Hana, Rose and Tye.
(Middle Row) Sachu, Koji, Iko, Take, Fumi, Take's partner Misako.
(Back Row) Ai-san and Masue Sakai and Wataru, husband of Fumi.

Again, he was open to learning new skills, like cooking for himself; bacon, eggs, coffee and toast every morning. It was a ritual. His 2nd Avenue apartment overlooking the Kitsilano waters brought him full circle to an area very close to his heart where he had taught school in the pre-war years. He spoke often about the pride he had in being Canadian and how lucky he was to receive a pension cheque, a bus pass and medical insurance. Once every month he took the bus to the Tsawassen Ferry to take a 'free' ferry ride for seniors to Victoria. He did not disembark; he remained on board to enjoy the return trip, sipping coffee, conversing with Japanese tourists about news from Japan, always being most grateful for his full and happy life.

His sisters and brothers were very close by to join him in their weekly gaji game. The stakes were high when they played for money, 50 cents per yaku, and there was always a lot of scolding and joking among them. It was a delight to watch them so 'nakayoku.' These were such good times for them. They boasted about their grandchildren in their conversation, drank coffee and smoked although dad never smoked. It was such a treat if cousin Lurana made special dinners for them. Other times they would order Chinese food and play the night away.

A proud moment. L to R: Japanese Consul General Mr. Shigenobu Yoshida, daughter Yvonne, Koji wearing his medal, granddaughters Wendy and Beth.

Dad's interest in sports never waned. Football, baseball and hockey on TV could have made him into a couch potato but he often received invitations to go to see the real thing, first at the Pacific Coliseum and later at General Motors Place when the



Koji with grandchildren.
L to R: Scott, Wendy, Lyle, Beth and Kara.

Canucks hockey team moved. There he could see first hand a 'good fight' on the hockey ice. Being in the crowd must have made him feel so alive and right in the mainstream of life. He never refused such an invitation to a game.

On April 28, 1989, Tasaka-san received the Kun Gotō Zuihōshō or the Order of the Sacred Treasure 5th Level from the Japanese Government. The honour was bestowed upon him for his contribution to the Japanese community in Canada. Japanese Consul General Mr. Shigenobu Yoshida presented the award. This recognition has been awarded to men since 1888 and women since 1919 to persons who have "...rendered excellent services...." The ceremony was described as translated and paraphrased as follows:[82] "A ceremony of order delivering from the Japanese Government to Mr. Koji Tasaka was held at the Japanese Consulate General's office at 4:30 p.m. on May 10, 1989. The family of Mr. Tasaka was present at the ceremony." Consul General Mr. Shigenobu Yoshida read the certificate and presented the order to Mr. Tasaka. Mr. Tasaka stated, "Japan is my native country and I appreciate being warmly remembered even though I live far away from Japan." Mr. Koji Tasaka received the 'Order of the Sacred Treasure 5th Level' from the Japanese Government on April 29, 1989 and the orders were delivered at the Japanese Consulate General on May 10, 1989. At the ceremony, not only Mr. Tasaka but also his family shared the honour.[83]"

He had served as President of the Japanese Canadian Citizen's Association, was a life long member and Steward of the Japanese United Church, as well as his involvement as teacher and principal of the Japanese Language School before the war and after the internment. Weddings and funerals always meant Tasaka-san would be asked to make a speech. He seldom read speeches but instead closed his eyes and spoke from the heart. It was easy to follow what he was saying as it seemed to relate to his 'real life' experiences of which he lived so much.

Finally, of all the names he answered to, I would have to conclude that the best part he played was that of ji-chan or grandpa; an academy performance! Beth, Wendy, Lyle, Scott and Kara would all agree. After all, by this time, he had gathered life's experiences and being a loving, doting, devoted grandfather was 'a piece of cake.' He reaped his rewards in this special role. On each grandchild's birthday and Christmas he would have a card with 'that envelope' inside. He delighted in watching the kids spend the money on some indulgence. This was his 'tanoshimi', what he looked forward to with delight and joy. What a way to use his pension cheque! I am certain that he was reliving his life through his grandkids."

[82] Vancouver Shinpo Newspaper, May 19, 1989.

[83] Koji was laid to rest wearing his medal.

Koji's youngest son, Jack, recalls some special times that reflect his father's love for his grandchildren. "For some reason, Scott called his jichan, 'Buppy.' From their early childhood, Scott and Kara always looked forward to our weekly Sunday breakfast of pancakes and bacon with 'Buppy' and grandma. To this day, whenever we get together for breakfast, we are reminded of those memorable Sunday visits at their Quesnel Drive home. Now that we ourselves are experiencing grandparenthood, we realize how very special it must have been for 'Buppy' and grandma to have spent those moments with all their grandchildren.

Koji celebrating his 90th birthday in Palm Springs with his entire family except Blair Bowen who is taking the picture.

In the later years following mom's passing and our children growing up and going their separate ways, the family breakfast was discontinued. Instead, it was a regular Sunday breakfast at the White Spot on West Broadway with just dad and I. With the exception of a few weekends for my school sports commitments, a White Spot breakfast with dad was a regular occurrence for several years until his final days. This was a time when dad would talk about his love for his grandchildren and express his thankfulness and pride for all the good fortune in his life. He was so proud of his own three kids for achieving university degrees, attaining secure careers, and for providing him with five loving grandchildren. Not once was there any expression of negativity or resentment for all that he had gone through during the internment years. Dad lived a full and happy life because he always looked at the positive side, no matter what the situation. He was such a great role model for all of us."

On his 90th birthday, we planned a 'never to be forgotten' holiday with dad, his kids, spouses and grandchildren. There were 14 of us in total. We were able to use Elvis Presley's Hideaway house in Palm Springs over Labour Day week to enjoy the swimming pool, golfing and barbeques. The house was lent to us free of charge since the temperature in the desert was too hot for most normal vacationers. There we celebrated the 90 years of the life of the 'head of our clan.' It was soon after this holiday that dad became ill, but what more could we have asked for? He lived longer than most and did more with his life than others could hope for. He did not have a perfect life nor was he a perfect human being but dad left us precious memories of a life lived well with passion and we shall always cherish his memory and hold it close to our hearts.

Arizo (1908 – 1997)

Arizo was the fourth child and third son of Yorie and Isaburo born in Steveston in 1908. At the age of five or around 1913, he was sent to Japan for his education. He lived with his grandmother and older sister Masuko and brothers Koji and Sachu on Sashima. He moved back to Canada and lived with the family when they moved back to Steveston around 1929. In Steveston, Arizo fished the Fraser River and began a career as a barber.

Arizo Tasaka's first house in Steveston, B.C.

In 1932, Arizo married Hatsue Maede and they lived in Steveston. Initially, they lived in a small, rented house on Chatham Street shown to the left and Arizo fished the Fraser. While living in this house, the oldest children were born.

The barbershop and home that Arizo built in the late 1930's is pictured below as it looked during World War II. The address is 3891 Moncton Street. It is a little difficult to see because the building is white and there is snow on the ground. It was built using a method known as wood-on-dirt; that is, without a foundation. As a result, the wood is rotting where it touches the ground and the building now has a noticeable tilt as can be seen in a more recent picture to the right.[84] Although it is not a heritage building, it is known in the Steveston area and the Steveston Museum as the 'A. Tasaka barbershop.'

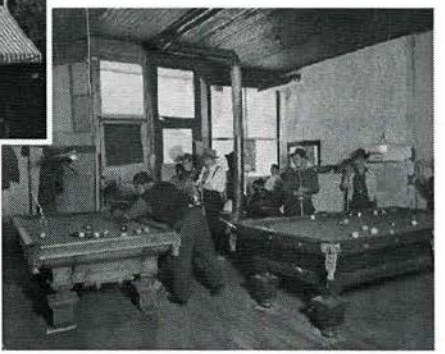
The Tasaka barbershop between the meat shop on the left and the Morishita dry goods store on the right on Moncton Street in Steveston, B.C. circa 1945. (Steveston Historical Museum)

The Tasaka barbershop building today.

[84] The construction cost approximately $2,000 and Arizo received around $800 from the Custodian of Enemy Alien Property when the property was confiscated during World War II.

In 1941, Arizo's family was relocated to Greenwood, B.C. as part of the internment process. During the war he had a barbershop and pool hall. One day a week, Arizo cut hair in Midway, B.C. often being paid with potatoes, corn, chickens and other goods in kind. For a time, he also sold WearEver pots and pans door-to-door to supplement his income.

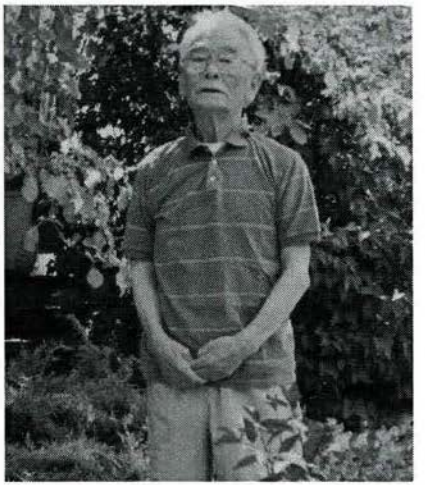
Arizo's barbershop and pool hall in Greenwood. During internment, this was also their home.



Arizo's pool hall and barbershop in Greenwood during internment. Just to the right of the chimney is a man sitting in the barber chair.

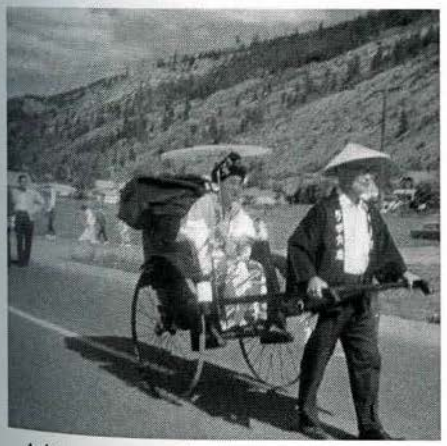
Arizo had the Tasaka love for games and gambling. From Greenwood, he would often travel to Spokane, Washington to play the horses. Mr. Mukai, owner of Mook's Restaurant in Greenwood often drove giving Arizo a ride. In return, Arizo would pay for dinner on the way back. He also played cards and dice in Greenwood, sometimes for fairly large stakes. But Arizo had another Tasaka quality, that is, generosity and he demonstrated this with people who owed him money from gambling.

Arizo continued to live and work in Greenwood after the war, raising the largest family of the Tasaka group. In the 1980's, Arizo received a certificate acknowledging 50 years of service as a barber in British Columbia. He continued to work for nearly another 15 years. In the early 1990's, Arizo and Hatsue moved to Vancouver where they were reunited with the families in the Lower Mainland. Arizo became a regular in the family gaji games and enjoyed going to the horse races at Hastings Park and the harness races as well.



Arizo a few days before leaving Greenwood for Vancouver.

Every family has a comedian and for the Tasaka clan, it was Arizo. Arizo was one of those people who is funny just acting naturally. He had a comical look, a quick wit and the love of laughter. One of the stories about him that has taken on legendary proportions in the family involves one of the cousins seeing him as he shuffled along the street one day. When they looked to see why uncle was walking funny, they noticed his new shoes were two or three sizes too big. "Uncle," they said. "Your shoes are too big. Why didn't you buy shoes that fit?" Arizo replied, "Small shoes, big shoes, same price," as he shuffled past.[85]



Arizo entertains people by pulling a rickshaw in the Labour Day parade in Greenwood.

Another source of amusement in the family was listening to Arizo arguing that he was older than his brother Koji. The heart of his case was an error in the koseki, the family record in Japan that recorded Koji's

[85] Masue remembers that as a child, Arizo took shoes that were too large because they would last longer. There was room for him to grow into them.

year of birth as 1907. Even so, the argument only held up if Arizo's age was calculated using the former Japanese system in which children are born at age one. Although it didn't make any sense, it led to many hours of laughter over the years.

L to R: Front Row: Michi Hirano, Jack Tasaka, Ted Ohashi, Yvonne Tasaka with baby Joy Ohashi. Middle Row: Masue, Hana, Fumi, Saichi Shiomi, Ayame, Iko. Back Row: Noburu Hirano, Tom Tasaka, Ai-san, Wataru, Takeo Ohashi.

Although Arizo enjoyed being driven around Greenwood, B.C. to make note of all the changes in town, he never learned to drive. One day in Vancouver, he was in a car being driven by his older brother and was moved to tell Koji what an excellent driver he was. Within a few minutes, Koji was involved in a minor traffic accident!

Noyo Oda was the adoptive mother of Isaburo Tasaka. One of her sisters married into the Shiomi family in Japan and had a grandson who was Dr. Shiomi who settled and was educated in Portland, Oregon. The Shiomi and Tasaka families have maintained a close relationship.

Arizo's oldest son, Kazuichi, tells a story related by Dr. Shiomi. On one visit, from Portland to Steveston, Dr. Shiomi went fishing on the Fraser River with Arizo. After a while, Dr. Shiomi was hungry and asked Arizo for something to eat. Arizo gave him some crackers. The salted crackers made him thirsty so he asked for something to drink. Arizo took a cup and scooped water out of the river and gave it to him. With the food and drink, Dr. Shiomi had to go to the bathroom and Arizo told him to go the back of the boat and poop into the river. Kaz reports that Dr. Shiomi was laughing the whole time he related the story.

Here is a story from Kazuichi Tasaka, oldest son of Arizo and Hatsue Tasaka.

"My father told me the oldest Oda son, Hisakichi, took over the Oda family and the younger son, Isaburo Oda was adopted by his oldest sister Noyo and her husband Masujiro Tasaka. The sister who married a Shiomi had a son who had a son who was Dr. Shiomi in Portland, Oregon.

Because there was 29 years between Noyo, the oldest Oda child and Isaburo, the youngest, Isaburo was just a little younger than Dr. Shiomi's father. In fact, Isaburo was Dr. Shiomi's great uncle and Dr. Shiomi was Isaburo's great nephew. If you take into account that Isaburo was adopted by his sister, their relationship was first cousin, once removed. But because Isaburo was about the same age as his father, Dr. Shiomi always thought of and called Isaburo his uncle.

Dr. Shiomi visited the Koji Tasaka family in the late 1950's and said that Isaburo had been appointed the Yuge-cho village representative because he could read and write. On another visit, I had planned my marriage to Chic later in the year and Dr. Shiomi invited us to come to Portland

for a visit. On our honeymoon we visited his office that was located in a huge mansion on one or two acres of property in a nice area of the city. Later we went to his home for dinner. It was also very big and I remember a pond outside that extended into the livingroom with a window down to the water so the fish could swim in and out. There was a six or eight foot chandelier in the foyer. After dinner he took us to the opera."

In the early 1950's, Saichi Shiomi, father of Dr. Hajime Shiomi of Portland, Oregon visited his son and travelled to Vancouver to visit Koji Tasaka and his family. (See picture on page 74). The Shiomi, Tasaka and Oda families were very close as they were all from Sashima, Japan. Dr. Shiomi often expressed his gratitude for the help Isaburo Tasaka gave him while he was attending university. Dr. Shiomi was an outstanding citizen of Portland and when the Winter Olympics were in Sapporo, he and his wife went to represent Portland when the mayor was unable to attend.

In 1972, Hana and Bob Shimano visited Dr. Shiomi in Portland and were invited to dinner. Dr. Shiomi was amazed at how well Hana looked. He recalled first seeing Hana in Sashima when she was ten years old and suffering from a high fever. He visited her in the hospital at that time. At dinner, Dr. Shiomi again expressed his gratitude to Isaburo Tasaka who helped him during his university days.

Arizo performs the dish dance in Greenwood.

Back to Arizo Tasaka. Many family members have witnessed Arizo's favourite, the 'dish dance' that he would perform at the drop of a dish. But he also enjoyed entertaining all who were willing to watch. Arizo was very serious about the dance although his personality gave it a humorous disposition. Here is how son-in-law Fred Kitamura describes it. "Arizo enjoyed dish dancing, dancing with two large, Japanese serving plates in each hand at parties and community celebrations in Greenwood. He often danced in the local Labour Day Parade wearing a traditional blue and white coloured kimono with a white bandana wrapped tightly around his forehead."

Arizo's love of gambling and horse racing did not end because he moved to Vancouver. In fact, many of the traditions continued including buying dinner for the person who drove him to the track, often his son Chuck. If there was no one available, he would use public transit. Anyone who went to the races with Arizo was surprised to see that he was well known to the people who worked there. Most amazing is the fact that he would study the horses, the odds and place his bets even though he could not read English. He could not even read the names of the horses he was betting on!

Arizo and Hatsue had the largest family of the Tasaka children with nine kids of their own. At their sixtieth wedding anniversary, the entire family and spouses

Where would Arizo rather celebrate his 88th birthday than at the race track with family. L to R: Misako (Take's partner), Hatsue, daughter Lurana, Arizo and granddaughter Patty Tasaka. Above the tote board below, the electronic sign is sending a birthday greeting and reads Arizo Tasaka.

Arizo cuts Hatsue's hair.

with the exception of two grandchildren gathered in Harrison Hotsprings. Including children, grandchildren, great grandchildren and spouses, the family was 69 people.

Arizo passed away on March 13, 1997, just short of his 90th birthday. It was later discovered that he died on the same day and year that his oldest sister Masuko passed away in Japan.

Leah Kitamura wrote a story about her grandparents, Arizo and Hatsue. It is entitled *Privilege.* Another of Leah's poems, *My Mother's Gift,* was published in the Japanese Canadian Citizens' Association (JCCA) Bulletin.

Privilege

"We want meat!" I had just entered my Aunt's basement suite in Kitsilano where my grandmother and grandfather lived. I was just dropping in to say hello and my visit was met with this demand.

"Well," I replied after returning from the kitchen. "There's some fish in the fridge. Do you want some fish?"

"No," they rebutted in unison shaking their heads. "We want meat!" My grandfather got up from his chair and waddled into the kitchen. He opened the fridge door and took out a package that contained matter that was walnut-coloured with crimson streaks running through it. I thought it was a diseased liver. Then I read the package.

"Lamb," I muttered in fear. "You would like me to cook lamb for you?" Being a vegetarian it was difficult for me to smell raw meat, let alone handle it.

"Yes," they said. "We want to eat meat, potatoes and carrots."

I just stood there, staring at my second generation Japanese-Canadian grandparents. Their ancestors had been farmers and fishers; they had grown up on staples of rice and fish. But now they weren't in the mood for the food of their homeland. Today they wanted meat. And at that moment I was the only available cook.

I had been a vegetarian for nine years. Raw meat made me nauseous. I had that adrenaline rush, like someone who is backed into a corner. Fight or flight? I had to regain my composure. I love my grandparents. They are usually puffing away on cigarettes, snoring away in bed or eating. Now they were asking me to help them indulge in one of their guilty pleasures.

I went into the kitchen, pulled off the meat wrapper with one hand squeezing my nostrils. Red tributaries drained into the sink. Could I flip the meat into the frying pan like a pancake? I was balancing the tray of lamb shreds while pulling a frying pan out from a low cupboard. "Don't be so ridiculous," I said to myself.

I put down the tray so that I could find some oil. I looked over at the tray. "I'm sorry little lambies," I whispered.

The oil was heated way too soon. I slid the meat into the pan. Images of the ewes in a pasture on Mayne Island surfaced in my mind. I could see them grazing in the field. I could hear them chewing and baa-ing. I could smell the clean ocean air. I could see their view, right off Campbell Bay – green grass, sapphire blue ocean, rich red Arbutus trees.

The popping of fat returned me to my place in the kitchen in Kitsilano. I looked over at the sizzling meat and said a little prayer.

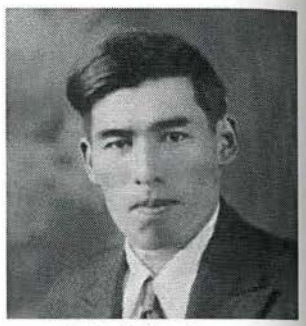
To my grandfather who was ill with cancer, and my grandmother who was blind, I'm sure it seemed like a day had gone by before I set two hot plates in front of them. The lamb was no longer oozing with blood, the potatoes were mashed to a swallowing state and the carrots were prepared not to cause too much discomfort to their denture-filled mouths. "Mmmm, totemo oishi!" They repeated, "This tastes very good," as they chewed and chewed. I stood there thinking, at this point, probably anything tastes good.

"Leah, you're number one!" These were the words I loved to hear, not because of the competitive notion of being number one but because this was my grandfather's favorite saying. He often repeated this saying, in exclamation, as if he was shouting from a rooftop. Everyone in our family knew that he would declare this saying to whomever walked in the door, to whomever was willing to help out.

Today it was me. Today it was my privilege.

Arizo and Hatsue Tasaka's 60th Wedding Anniversary – January 1993. Pictured are nine children and spouses, 22 grandchildren and spouses and 17 great grandchildren. Two grandchildren could not attend and one baby was on the way for a total of 69 descendents. Arizo's older brother Koji Tasaka and a friend from Greenwood Mrs. Yamamura were special guests.

Sachu (1909 – 1997)



Sachu before the war.

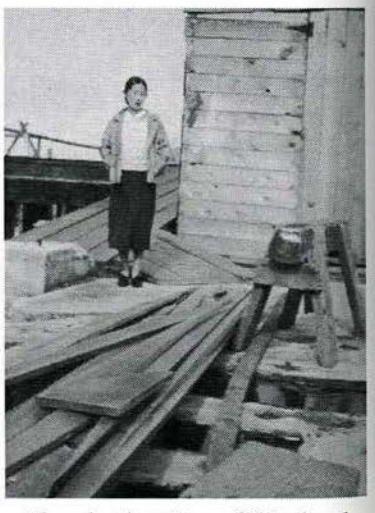
Although most of the Tasakas are friendly and gregarious, Sachu was the exception that proves the rule.[86] Even as a child his siblings recall that he tended to remain aloof often sitting by himself near the stove. During the internment, he lived away from other family members. He was always welcome to join in family gatherings and did on rare occasions but mostly he preferred to be left alone.

Shige Tabusa married Sachu Tasaka. She died before coming to Canada.

In Japan, Sachu worked in a coal mine that went under the sea. Isaburo sent him a ticket to return to Canada but the employer would not release him because Sachu had signed a contract to work for a number of years. In effect, they held him for ransom. Arizo always claimed to have bailed him out and teased Sachu about it. Sachu claimed he had not been bailed out but had escaped.[87]

Around 1935, Sachu was living in Steveston. Isaburo was moving from Saltspring Island back to Steveston but still owed money to the Wakita General Store in Steveston. Isaburo gave his fishing boat to Tye on the understanding that he would repay the debt to the store. Shortly after, Tye passed the boat and the obligation to repay the debt over to Sachu. Sachu did not repay the debt giving the Tasaka family a bad name in Steveston.[88]

Sachu was married in 1937 in Sashima, Japan although he was living in Revelstoke B.C. at around that time. Someone said his new wife was 'sugiru, sugiru' or too good for him. Shige Tabusa[89] was an attractive woman and a good person but Sachu had some of the Tasaka looks and probably would have been a good husband and father. Fumi was in Japan at the time and is one of the few family members who met Shige, his wife.[90] Sachu returned to Canada shortly thereafter and lived with Masue and Mr. Ise who were also raising Kiyo.



The only other picture of Shige found among Sachu's belongings.

Sachu planned to send for his new bride upon his return. Unfortunately, the process of getting her to Canada took longer than expected and the outbreak of World War II interrupted the process. After the war, the laws did not change right away and it took a few more years for the Japanese in Canada to get resettled and re-established. Sachu once again started the

[86] The rumour was that Grandfather Isaburo forgot to tie off Uncle Sachu's umbilical cord. See also Footnote 71.

[87] This is another reason given to explain Sachu's aloofness.

[88] This may be another reason that Sachu stayed away from the rest of the family.

[89] The only known pictures of Shige were found and saved by Yvonne Wakabayashi when cleaning out Sachu's room after his death.

[90] Fumi was expecting and gave birth to her first child, son Noburu in Japan.

Sachu (front left) with 'work gang' members in Revelstoke during the war. He seems to be receiving an award or gift.

paperwork needed to bring his wife to Canada. When it was finally completed, one of the final steps was for Shige to have a medical examination. It was discovered that she had tuberculosis and she passed away in 1955 before she could emigrate. It is believed that Shige was such a kind and gentle person that the realization that she would not be able to come to Canada after the many years of waiting contributed to her death.

Sachu lived and worked at the mine at Britannia Beach, B.C. where he was living when the war began. Sachu was interned near Revelstoke as part of one of the work gangs. Sachu was a bit of a gambler, a trait that seems to have been handed down from Isaburo. But generosity and the love of children were other qualities he also inherited. On those rare times he was able to visit the family during the war, he would sometimes get into a card game. Afterwards, he would give Koji's children Tom, Yvonne and Jack any pennies he had from his winnings. This was exciting stuff for the kids at this time.

Sachu worked at this mine at Britannia Beach.

After the war, Sachu returned to Revelstoke and worked for the Canadian Pacific Railroad as part of the 'Japanese Gang.'

In the final years of his life, Sachu was living alone at the Sakura So Housing complex on Powell Street in Vancouver. Lurana Tasaka, daughter of his older brother Arizo, was working at Tonari Gumi, a facility for elderly Japanese-Canadians operated by the Japanese Community Volunteers Association. Three times a week, Tonari Gumi would serve a Japanese lunch and, as a member, Sachu was almost always there.

L to R: Iko, Taisho, Sachu, Arizo and Fumi.

Sachu's health problems actually started when he passed out and it was discovered that he had a brain tumour. Surgery was successful. Later, Sachu died in St. Paul's Hospital in Vancouver, B.C. after suffering a ruptured appendix and/or a blocked intestine. Masue went to see him and he admitted that he had a stomach ache but didn't tell anyone because he was sure it would get better.

Sachu with nephew Jack Tasaka, Koji's son, on a visit to Blind Bay during the war.

He was in severe pain and asked her to do something to end his torment. Masue didn't know what to do and told the nurse who gave him a shot of morphine.

Toward the end, Sachu was in a bad way. Some of his sisters as well as Lurana (Arizo's daughter), Sanny (Fumi's daughter) and Yvonne (Koji's daughter) took turns visiting with him. On one of Yvonne's turns, Sachu was awake and aware the end was near and said regretfully, "Minna ni orei dekina katta" that means, 'I didn't have a chance to thank my relatives.'

The end also came on Yvonne's watch as the medical staff decided to take Sachu off life support and needed a family member as a witness. Yvonne will never forget seeing Sachu's life leave him.

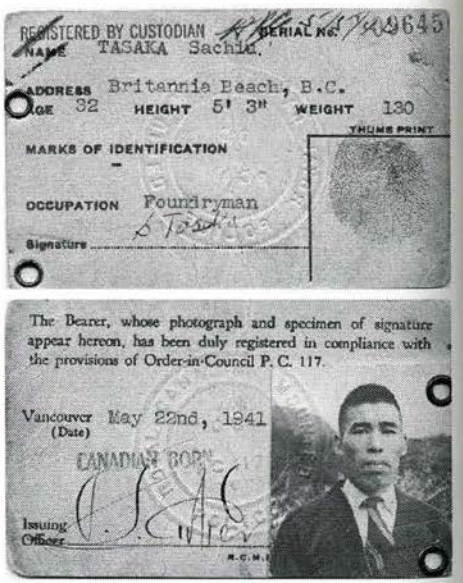
Later Yvonne and Lurana went through Sachu's few belongings. He had two pictures of his wife and the picture to the left with his nephew Jack Tasaka, son of Koji. They helped with the funeral arrangements and Sachu's ashes were placed with Koji and Ayame. Some in the family imagine this represents a good start on a gaji game.

Although he was a loner, Sachu was probably able to be comfortable with his lot in life. He knew his family loved him and now he has had a second chance to express his gratitude to his surviving relatives.

Here are some thoughts about Sachu, written by Ted Ohashi, son of Iko.

"One of the benefits of doing a study such as this is the understanding and insight you gain. For me, my feelings toward Uncle Sachu exemplify this the best.

When I was young, Uncle Sachu seemed to be the relative that everyone was a little embarrassed about. Each time I saw him, I wondered who he really was. He didn't fit in with the rest of my family. My uncles were wise like Koji or outgoing like Arizo or strong and silent like Judo or warm and friendly like Tye or youthful and fun loving like Take. My uncles were handsome. We kids referred to it as the 'Tasaka look' and Sachu didn't have it. Finally, my uncles were well groomed and nicely dressed. Sachu often looked like he cut his own hair and made his own clothes.



Sachu Tasaka's identity card that all adult Canadian citizens of Japanese ancestry were required to carry after August 12, 1941. On the front is Sachu's thumbprint and signature. On the reverse side is his picture, a note that he is Canadian born and the signature of the issuing RCMP officer.

Uncle Sachu was, well, he was different. I remember my mom would take me by the hand and introduce me to him. He wouldn't look up and would mutter something unintelligible as he nodded his head while staring at his feet. And although this introduction took place several times over the years, I didn't really know who he was and I'm sure he had no idea who I was.

But then we began to put his life story together and here is what we found. At age tender young age of four or five, Sachu was put on a ship to be sent away from his parents to a strange country. The first time they tried to put him on a boat to Japan, he came running off crying in terror, grabbed his mother's leg and refused to go. He was given a reprieve but the next year he was sent. Many years later when his father sent a ticket for him to return to Canada, Sachu's employer would not let him go because he had signed some sort of indenture. His older brother, Arizo, had to secure his release.

Six siblings. Back L to R: Koji, Fumi, Sachu and Iko. Front L to R: Arizo and Take.

After living and getting resettled in Canada, he returned to Japan in 1937 and married a wonderful and beautiful woman, Shige Tabusa. Fumi was in Japan about this time and was one of the few family members who met her. She has very positive memories of her. Everyone was surprised Sachu had been able to find such a wife. He returned home and began the process of arranging to bring her to Canada when the outbreak of World War II interrupted the immigration proceedings.

Before and during the war, he was subjected to the many indignities and loss of civil rights and assets caused by the internment process: the requirement to carry an identification card marked with his thumbprint, the need to keep a curfew, having his meagre belongings taken by the Custodian for Enemy Alien Property, being moved to Revelstoke and forced onto a work gang.

After 1949 when all the restrictions against Japanese-Canadians were finally removed, he restarted the process of arranging to bring his wife to Canada. When the paperwork was finally completed, Shige went for her required medical and it was discovered that she had tuberculosis. She died in 1955 before she was able to join Sachu in Canada. After they were married, it is unlikely Sachu ever saw his wife again.

When he died, he left very few belongings. Among them were two pictures of his wife, a picture with his nephew Jack Tasaka and his World War II identity card.

These were the events of the first 45 years of Uncle Sachu's life. So if he avoided making relationships; if he was a loner; if he sometimes had too much to drink; I understand. Now, to me, the surprise is not that Sachu was so strange. Given the difficulties of his life, the surprise is that he was so normal.

Judo (1910 – 1999)

Judo Tasaka, born in 1910, was the sixth child of Isaburo and Yorie. Judo began apprenticing as a boat builder in Steveston at the age of 14. After seven years of training in Steveston and Barkley Sound, he laid the keel of his first boat. He did very well as a fisher and boat builder settling at the mouth of the Skeena River. During the war, he took his family to the self-sustaining internment community[91] outside of Lillooet by paying his and his family's transportation costs. In 1949, he returned to the coast taking up residence at Port Edward, near Prince Rupert and in the 1950's, his sons Bruce and Donald joined him in fishing and the boat building business. The selection of the 'Nishga Girl' as a permanent exhibit in the Canadian Museum of Civilization was more than just a historical record of boat building using one of Judo's boats. It was also a demonstration of the interaction between two cultures: Japanese-Canadian boat builders and Aboriginal-Canadian fishers and their personal relationships.

His daughter Rose writes of her memories of her parents with input from the other children.

"Let me start with the story dad used to tell us about the first time he saw mom (Mitsue) and of the years later when he wooed her. The Urata family (mom's family) moved into the Tasaka house on Salt Spring Island after the Tasakas had moved to a larger house to meet their growing family's needs. I remember dad telling me how dark he thought baby Mitsue Urata was. He would only have been seven years old at the time. Mitsue became a beautiful and intelligent woman excelling in both Japanese and English and was pursued by many suitors. Dad, who had gained a reputation as a good provider and so was considered a good catch, was eyed favourably by many girls, but he decided to woo Mitsue. He would visit her, along with her many other suitors – but always was the first to leave. He probably figured that this would arouse her interest in him. His tactic must have worked because he won her hand. Their wedding picture of January 29, 1936 shows what a handsome couple they were! They soon went up to Claxton on the mouth of the Skeena River. Mom went back to Steveston to give birth to Bruce. Donald and Rose were born in Claxton. Dad was successful at salmon fishing and boat building. Uncle Kiyo lived with mom and dad and fished with dad for one year.

During World War II, like many other Japanese-Canadians, we were suddenly uprooted from Claxton and forced to live in Hastings Park.[92] Conditions were very poor, and I developed scarlet fever, adding to the family's tremendous hardship. I was put in quarantine and was not allowed any visitors for 28 days, very extreme measures by today's standards. As young as I was, I remembered for many years the fear and loneliness I went through during my quarantine period. Dad made the mistake of telling the attending doctor that he had money and wanted me better whatever the

[91] There were different types of internment camps. The self-sustaining camp was for those Japanese families that had the money to pay their own transportation and other costs. In return, these families enjoyed somewhat greater independence.

[92] Japanese-Canadians living on the north coast were the first to be relocated.

In East Lillooet during internment.
L to R: Bruce, Donald, Judo with Akemi, Mitsue carrying Keiko, Rose.
The family car is in the background.

cost. This doctor bilked dad out of many dollars. Fortunately, we were able to put behind these unpleasant episodes and look forward.

Our family went to East Lillooet where we lived in tents until our two-room home was built. There was a system to pump water from the river to irrigate vegetable gardens and for use in the home for cooking and bathing. Bruce recalls that the water was pumped into huge tanks located across the street. Bruce and Donald remember carrying water home in two sembe cans[93] attached to each end of a pole. They used to continuously fight over this job so dad finally set up a water pump to get water directly into the house. We were the first family to have a washing machine. Although initially there was reluctance and mistrust for the Japanese internees, dad found a job in Lillooet with Lillooet Cartage as a mechanic. Dad became known for his hard work and skills and soon he was made a foreman. He was the foreman and a most valued employee.[94] His decision to leave for the west coast was sad news for the people where he worked.

There were many good memories of family times in Lillooet - especially on the weekends. In 2003, we attended a Lillooet reunion and visited with many of the people who were also there during the war. Dad had a Model A Ford and he would take us to Seton Lake to go swimming and to Lillooet for ice cream and to visit the 'famous' ice caves.[95] In those days, seat belts weren't an issue so we always squeezed in a load of our friends for these jaunts.[96] Dad was quite ingenious and he fixed up a gasoline generator to light our home and to pump water as mentioned earlier. We knew it was time to go to bed when the lights dimmed as the gasoline was running out. Mom used to preserve many vegetables from our garden for use during the winter. Our basement – a mere hole in the earth – served as the storage area for these preserves and was our 'air conditioner' during the very hot days of summer. Our family increased during this time. Tsugumitsu, the fourth child, unfortunately passed away as an infant; Akemi was born at home where we witnessed her delivery by Dr. Miyazaki and Keiko was born in the Lytton hospital. Mom worked hard and endlessly for her large family. She made most of our clothes. Our bathing suits made with meat gauze and when we went in the water, the suit would stretch to our knees. It was quite embarrassing.

[93] The tin cans that rice crackers (shiyo sembe) come in.

[94] As a general rule, Japanese in the internment area could not go across the bridge to Lillooet. The British Columbia Security Commission supervisor was Mr. McBrayne who could issue special permits to allow Japanese to go to Lillooet. Also when the local Dr. Patterson died and another doctor could not be found, Dr. Miyazaki was given permission to be the doctor and lived and worked in Lillooet. There is evidence that the races (Japanese, caucasian and Aboriginal) got along well. The Japanese and caucasians played organized baseball against each other, the Japanese school at Bridge River and the Shalath Indian school put on a Christmas concert together and a young aboriginal girl who could not travel to the boarding school in Kamloops was admitted to the Lillooet school without opposition and is believed to be the first Native person allowed to attend a caucasian school. Mr. Shuart was Principal of the Lillooet High School and invited Japanese students to live in his home and attend the Lillooet School. Later, other Japanese children wanted to attend the high school and when some members of the school board objected, Mr. Shuart threatened to resign unless they were allowed to do so. After that several Japanese children walked or rode bicycles the four miles each way to school.

[95] Martin Chernault discovered a cave on the east side of the Fraser River in which ice formed all year around. In 1955, when B.C. Electric started construction of the Seton Canal, the ice stopped forming.

[96] In his book, *My Sixty Years in Canada*, Dr. Miyazaki reports that 'Jack' Tasaka was driving Mrs. Agnes Campbell home when they were hit by a speeding car from East Lillooet (the internment camp) at the Pavilion Road turnoff. Mrs. Campbell was slightly injured and tended to by the doctor.

In 1949, as soon as dad was able to go back to the coast, he went fishing with Bruce and returned to gather seven of us. We travelled in a 1939 Plymouth that dad had spent years getting into working condition. I guess we were like the Clampetts driving up the coast with just the bare necessities. I remember arriving in Port Edward on Halloween day. When kids came for treats we only had one candy to give to each caller. We were housed in row houses with private bathrooms. It was quite an upgrade from what we had previously in Lillooet. I believe we were one of the first families to return to the coast. There was a communal bath that turned out to be a time for socializing for the girls.

L to R: Donald, Judo and Bruce with Nishga Girl before restoration.

Being the first Japanese back in the public schools system, we had much adjusting to do. After attending a small school in East Lillooet, Booth Memorial High School (Grade 7-12) in Prince Rupert seemed huge. We were taken by bus from Port Edward and for the first time we packed our lunch. It was an unsettling experience and I dreaded going to school. None of the other students spoke to me. Being a girl and sensitive, the stares made me feel like I was from another world – different in looks and fashion. Bruce, I don't believe, had the same problem as he quickly had friends. I recall making excuses such as headaches and stomach aches to stay home from school. Months later I met a lonely aboriginal girl, Ruth, and we spent our lunch breaks together standing by the large window in the entrance. As more Japanese families returned to the coast, conditions became better and I soon had other Japanese-Canadian friends.

Very shortly after we arrived back, dad started working in the Nelson Brothers boat shop.

In time, he was building many boats with the help of hardworking men like Teiji-san (uncle of sister-in-law Sharon Tasaka[98]), Mr. Matsuo, a neighbour, Art Hirose, the son of a friend and, of course, his own sons Bruce and Donald. Boat building became a big business. Dad worked extremely hard as he had a habit of over-contracting boats to be delivered. Admirably, Bruce and Donald helped after dinner and weekends. Their schoolwork often became secondary. Later, dad would praise and express his appreciation for their efforts. Dad had a remarkable memory for salmon runs and in no time he became and remained high boat on the Skeena River

Vacationing together. L to R: Judo in his Hawaiian shirt, Mitsue in a muu muu, Hawaiian hostess, Koji and Ayame.

[98] Sharon is the wife of Rose's brother Donald Tasaka.

for many years. Dad passed on his trades to Bruce and Donald and with training and hard work; both of my brothers have been successful. After dad retired, Bruce recalls that dad would spend many hours driving along the waterfront. With his binoculars, he would look for the return of his sons from fishing. During the off-season he would make sure all the boats were tied securely to the docks.

Judo celebrating his 88th birthday with sons Donald (left) and Bruce (right)

In the Tasaka family, as mentioned elsewhere, spouses were often a big asset. Mom was dad's secretary doing all the correspondence in English or Japanese. She was also his accountant and helped physically in the boat shop. She fished with dad making all the meals on the boat. When Deanna was born in 1953, she joined mom and went fishing with dad every year. In his late 70's, dad's last endeavour, with mom's full support, was to try to start a sushi takeout business. He had a sushi chef lined up and most of the needed equipment. Sadly the area could not be zoned for business and the idea had to be scrapped. Mom was a tremendous support until her death on September 18, 1989.

Dad and mom first came to visit us in Kingston, Ontario in 1967 during Expo. We wanted a built-in china cabinet in our home and so we asked if dad would build this. Ed recalls that dad directed us to the lumberyard using his 'nose for wood.' We weren't any help, as we had no idea where it was located! Mom and dad next visited us in Montreal. Dad enjoyed his White Russian, a drink made of milk and vodka. Debbie recalls being on a horse-drawn carriage by the Plains of Abraham watching dad drink what she thought was milk from a bottle. Debbie and Kim thought he was so healthy. Of course he never showed any effects of the vodka.

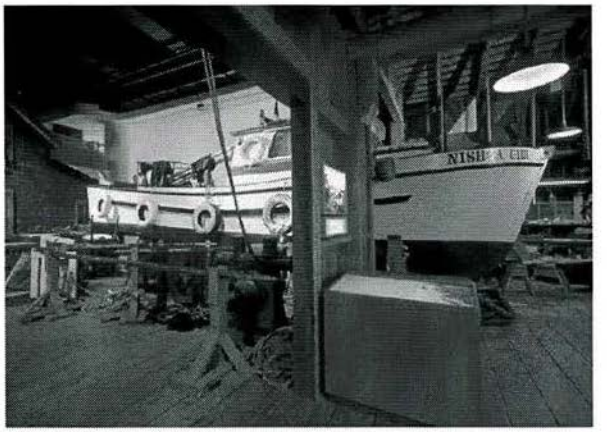
Debbie was very proud that grandpa attended her medical school graduation ceremony at Queen's University in Kingston, Ontario. Since we lived so far away both Debbie and Kim had always felt they had missed out on the personal relationships that their cousins were able to experience with their grandparents. Debbie recalls dad telling John (now her husband) many stories about the different ways fish and dolphins thought. Whether dad was in Montreal, Queen's University, the casinos of Las Vegas, or home, he was always so at ease and so adaptable to any environment. Dad proudly took part in the wonderful celebration dinner that John's parents hosted for us. Dad also came to Toronto for Debbie and John's wedding in 1993. I think he was very proud to be there for his first granddaughter's wedding. Regrettably, his stroke prevented dad from attending Kim and Rob's wedding in 1994.

Dad's 88th birthday, emceed by Bianca Craig (daughter of his daughter Akemi), was attended by all his children and included his first great grandchild, Keiko. The event included speeches, video footage, and classical piano. Family was very important to dad and this event paid tribute to dad and his life. When dad passed away on January 27, 1999, the whole family attended the funeral. The former Mayor of Port Edward, Allan Sheppard, performed the eulogy. He was remembered

Judo Tasaka and family.

as a hard working, kind, generous (he helped many people with time and money) and honest man to whom his family was always most important. Dad and mom were both very oyakōkō,[99] sending parcels and money to their parents in Japan.

Judo's granddaughter Kim Pollard (Rose's daughter) remembers her visits to Prince Rupert very fondly. One thing that always struck her about grandpa and his house was how much of a meeting place it was. It seemed that family members would drop in throughout the day to visit and see who else was there. A visit to grandpa's house was not complete without seeing one of the many aunties, uncles or cousins dropping in. Grandpa seemed to enjoy just sitting back and watching all the interactions taking place. Kim feels she will always have fond memories of grandpa and his house as he definitely tied the family together and was the backbone of the close family unit. To her it is nice to know that the house has remained in the family as another grandson (Brett Stava) has purchased the house.



The 'Nishga Girl,' built circa 1967 by Judo Tasaka is on permanent display at the Museum of Civilization in Hull, Quebec.

Dad's stories and achievements live on in the North Pacific Museum on the old North Pacific cannery site in Port Edward and in the Canadian Museum of Civilization in Hull, Quebec.[100]

Dad's gill-netter, the Nishga Girl, one of 200 fishing boats he built and one of 60 using this design, was chosen to be a centrepiece of the Canadian Museum of Civilization's West Coast Communities Exhibit. Special mention must go to George Hayes who called me and I was able to find a boat in Portland, Oregon. Later, George with the help of Akemi, Bruce and Donald found and selected the Nishga Girl. The boat represents the Japanese-Canadian contribution to salmon fishing and boat building along the west coast. It was built in 1967 in Port Edward by dad and was commissioned by Nisga'a Chief Harry Nyce and his wife Deanna who had been family friends for 25 years. Bruce and Donald restored the Nishga Girl for the Museum. The gill-netter made its historic voyage to the museum by train, leaving Port Edward on September 26, 1998. Much of this footage is captured in an episode of the CBC television program, Cross Country Canada.

Members of the Nyce and Tasaka families at the official opening. Chief Harry Nyce in ceremonial dress is standing below the ship's keel. L to R: from the Chief are Keiko (in front), Debbie, Kim and Rose.

[99] Devoted to one's parents.

[100] The Canadian Museum of Civilization is located in Gatineau, Quebec on the banks of the Ottawa River directly opposite Parliament Hill. The CMC is committed to fostering a shared sense of identity and history in all Canadians.

On Thursday July 10, 2003 Kim, Debbie and her daughter Keiko and Rose attended the official opening of the Pacific Gateways and West Coast Civilizations at the Museum of Civilization in Hull, Quebec. This was the opening ceremony and was attended by many members of the Canadian media and the invited guests including George Hayes. The opening ceremony included speeches from Dr. Rabinovich, the Chief Executive Officer of the Museum, and Nisga'a Chief Harry Nyce, among many others. The event was very emotional for Rose as it paid tribute to her father and the role of the Tasaka family in the history and development of the west coast fishing and boat building industry in British Columbia. Later all the guests and media went on a tour to view the 'Nishga Girl' and Debbie and Harry Nyce each gave a speech. Keiko was so impressed and thinks that the Tasaka name is very famous. The ceremony was memorable and grandpa's legacy is viewed and remembered by millions of people every year. Two rooms are devoted to Nishga Girl and a recreation of a typical boat-building workshop of that era. Both Debbie and Kim were very proud to be able to represent the Tasaka family.

L to R: Meiko and Debbie with parents Haru and Kiyo in front of the Nishga Girl at the Museum of Civilization.

In June 2003, Gail Burgin, daughter of Judo's brother Kiyo Ise, sent an e-mail to Ted Ohashi, son of Judo's sister Iko, describing a visit to the Canadian Museum of Civilization and seeing Judo's Nishga Girl exhibit. It wasn't intended for publication but it captures the spirit of the family so well, it is reproduced below:

"I just returned from Ottawa and the Museum of Civilization. Judo's boat is positioned near the end of the 'Canadian History Hall,' a massive hall that takes a few hours to walk through, as you read about Canada's history along the way. Beside the boat is a little area recreated to look like a dock, complete with boating accoutrements and 'wet' clothes hanging from poles and fishing nets. Within this environment is a video monitor and a small seating area. My feet were very grateful to be able to sit down for a moment and I watched the video and listened to Judo and my cousins talk about their boat building and a bit about their lives. When I looked up over my left shoulder to look at the big hull of the Nishga Girl, I realized I had tears in my eyes and looked around self consciously to see if anyone had noticed. After all, why would a simple boat and a straightforward documentary-style video bring tears to anyone's eyes? Well, despite the fact that I did not know Judo and have never met these cousins, it was still a source of deep pride to know that I was, through bloodlines, connected to this story and this boat."

In late 2003, Leah Kitamura, granddaughter of Arizo Tasaka was in Ottawa attending a teacher's conference. Here is a description of her experience.

majestic and surreal
this west coast creation
seems to be ready to board
capturing the essence of life on the coast
and the stories, and realized dreams of the people
whose lives were affected by this boat, this artefact, this history

"With 70 other Canadian educators, I tumbled into Ottawa, for a week-long conference on Parliament Hill. Our conference focussed on the learning and teaching of parliamentary democracy as a component of Canadian history. As part of our experience, we received passes to the Canadian War Museum in Ottawa and the Canadian Museum of Civilization (Musée de Civilisations) across the river in Gatineau, Quebec.

The plaque commemorating Judo and Mitsue at the North Pacific Museum.

Of all the experiences I eagerly anticipated, none were as exciting as visiting the west coast exhibit of Canada Hall on the second floor of the Museum of Civilization. Before arriving in Ottawa, I viewed the CBC Country Canada piece on the Nishga Girl, a boat that is now in Canada Hall, a boat that travelled from the west coast of Canada to Gatineau on the CN Rail, a boat that was hand built by my great uncle Judo [Jack] Tasaka and his sons, Bruce and Donald. Watching the program with my mom, I kept interrupting her experience of viewing the film with my questions and then quietly watched the balance of pride and humility in her expressions.

Back in Ottawa, our schedule was tight. The participants were discussing when they would be able to visit the museums. Wayne Axford, president of the B.C. Social Studies Provincial Specialist Association, was able to get there early in the week. "We saw your uncle's boat!" he exclaimed one morning. "It is really amazing. There are only two boats in Canada Hall, one is a replica of a Viking ship and the other is your uncle's boat. So your uncle's boat is the only authentic boat in Canada Hall!" His enthusiasm was contagious. By the end of the week, many of the 70 participants saw Uncle Judo's boat and sat down to watch the CBC segment that was playing near the Nishga Girl in the dockside viewing room. Many commented on how memorable it was to see the Nishga Girl and how when the teaching of history is personal, it has a greater impact.

Back row: John Marshall, Tony Marshall (with robe), Cynthia Marshall and late Peter Marshall. Front row: Judo, Debbie Yamamura, Ed Yamamura, Kim Yamamura and Rose Yamamura.

The day after the conference ended it was my turn to share this experience. Walking through Canada Hall, I felt like I was walking through time. And then, without warning, there she

FAMILY LANDSCAPE

We have proximity
a shared space
a trust
sprung from communication and hard work
and some common ground and water

the ocean brings us the possibility of sustainable life
it can be kind
but forces us to be diligent
and skilful

it's a living history
we share
a harmony like the ocean
with its life and boats
buoys that float

full of pride
and its daily ceremony
of waves, generous whitecaps
that persevere

like the boat builder who perseveres
with sharp abilities
fine craftsmanship
a delicate trade

our uncle creates an artifact
full of heritage
not knowing that a museum
will be its home

its new family
with its stories of the Canadian landscape and identity
representing diversity along its majestic bow
the Nishga Girl

was – majestic and surreal. "Mark, this is my great uncle's boat." It was actually breathtaking. And not just for me.

"Really? Wow," my friend, Mark, replied.

I stood there for quite some time. I could not believe it. The line on the boat was beautiful; the wood was gleaming in the light. This boat is life. The intertextuality of the wood and the weaving on the ropes may represent the intertextuality of the people who brought this boat into being. Lost in memory and history, my thoughts were broken by the voices around me. Where was Mark? Was I so captivated by the Nishga Girl that I lost my museum companion.

I found him near the starboard, sitting on a workshop bench, watching the CBC story of the Nishga Girl. "Wow," he kept saying. "I'm teaching about the west coast during WWII next week so I'm really glad I can share this experience with my students." The following Monday, I received an e-mail from this friend in Ottawa. "I shared the story of your uncle's boat and my students were really interested. Thanks for sharing."

In sharing, we honour and often confirm what is significant in history. The sharing of our stories are like stones thrown into the ocean, they have a rippling effect and reach places and people we can only connect with through our acts of sharing. I was so grateful and proud to have a familial connection to these hardworking and humble Canadians. What an amazing moment for a teacher who travelled to Ottawa for a conference on Canadian history."

In 2004, Leah Kitamura was still feeling the after-effects of seeing Judo's boat and submitted the following poem titled *Family Landscape.*

Masue as a young woman.

Masue (1911 -)

Masue is a Tasaka family treasure. In 2005, she is the family elder at age 94, in good health and mentally sharp. She can recall details of her life and the Tasaka family going back 80 years and more. We are lucky to have her.

Masue was born in Ganges, B.C. on Saltspring Island in 1911. Life in the Tasaka family was different from life in a typical Canadian family. For example, the year she was born, her oldest sister, Masuko, and oldest surviving brother, Koji, were sent to Japan. Masue did not 'see' Masuko again until she visited Japan in 1990, nearly 80 years later. By the time Masue was three, brothers Arizo and Sachu had also been sent to Japan.

In the summer of 2003, Masue and Fumi visited Saltspring Island. On the return trip, the ferry stopped at Mayne Island and they began exchanging memories of Mayne Island from many years ago. At one point, Masue said, "I was here 85 years ago (at age seven)." She told a story of a Mr. Iwasaki who had a daughter who was seven or eight years old. Since Masue was around the same age, he would invite her to keep his daughter company when he traveled to Mayne Island. Mr. Iwasaki, who owned a large boat, went there to buy pigs to sell to the Mouat store that had a slaughterhouse behind it. Gavin Mouat was in charge of the slaughterhouse. Isaburo had a smaller boat and would go to Mayne Island to buy one pig to sell to the Mouat's business. At the slaughterhouse, Gavin would shoot the pig in the head and it was Isaburo's job to hang it up and slit its throat to let all the blood run out. Masue recalls that Isaburo couldn't bring himself to eat the pork sausages after this experience.

When she was ten or eleven, brother Judo had moved away to apprentice as a boat builder. Before she was in her teens, she was the oldest girl with five younger brothers and sisters to help with. By age 16, she had two more brothers and one more sister and moved to Victoria as a married woman.

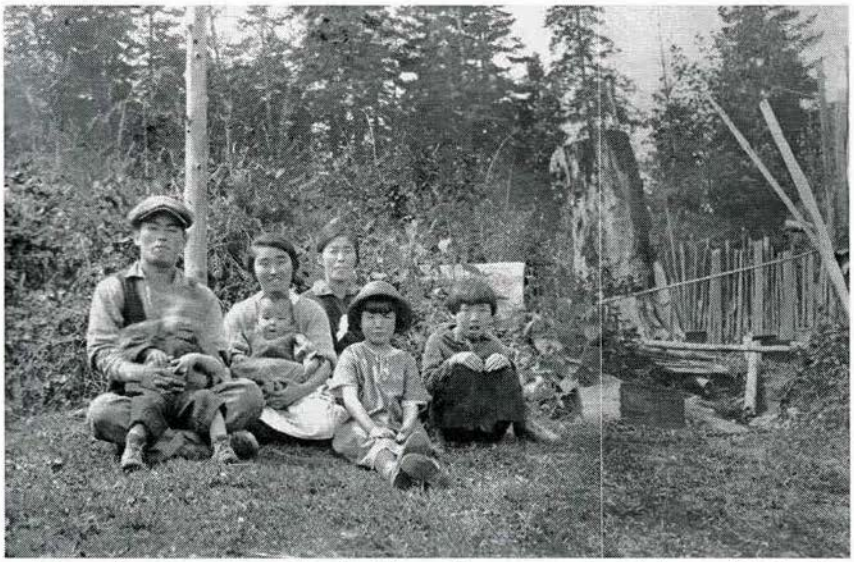
A story involving Masue and her sister Iko probably in their early teenage years on Saltspring Island is a poignant example of the everyday cultural issues that the children had to deal with. It seems the two young girls were sitting up on a fence waiting for their father to come home. Mr. Rogers, a neighbour described as having no teeth and often being drunk on homemade dandelion and/or blackberry wine,

Fumi and Masue on the Gulf Island ferry in 2003. Masue had been at Mayne Island 85 years earlier.

walked by. He peeked up the girls' skirts and teased them because they weren't wearing panties. In Japan, women do not wear panties under their kimonos. Embarrassed, they rushed home and asked their mother to make panties for them so this wouldn't happen again. Yorie cut and sewed them panties using old sugar sacks.

L to R: Iko, Fumi, Masue, Ayame.

Because of her position in the family, Masue had many household and child raising responsibilities that sometimes brought her into conflict with her younger brother Taisho. Of the children who stayed on Ganges, Masue was the oldest but Taisho, almost two years younger, was the oldest boy. Isaburo would often refer to Tye as the 'head of the family.' Masue remembers several arguments with Tye because of this. One example of the way it changed their roles was in tending the charcoal pits. Both Masue and Tye had jobs to do in tending the charcoal but Tye was the one who gave his father progress reports.



A picture from circa 1925 on Saltspring. The small structure on the right is part of the Tasaka home. L to R: Arizo holding Kiyo, Masue carrying Hana, Yorie behind, Iko in the hat and Fusa. Just behind them is Yorie's garden.

Masue remembers one event with satisfaction. Around 1926 when she was 16, three Japanese battleships visited Vancouver and most of the Japanese living near the coast received invitations to tour the ships and participate in related events. Isaburo couldn't go so Masue and Taisho joined the group that went from Saltspring. Masue told the naval officer that was escorting their group that her father was Isaburo Tasaka and she had been sent as his personal representative. As a result, she was given special treatment for the entire visit. They stayed nearly a week and at one dinner, she was seated with the sailors and was the only woman in the group. During the evening, the sailors took turns singing and when the young man beside her sang a well-known war song, she felt as if he was singing only to her.

She often had to look after the younger children and had various jobs to do. But she also has some heartfelt memories. Masue liked to get up in the morning and climb into bed with her mother who she called 'ducky, ducky.' She did this because

her bed was cold but her mother's bed was very cozy. One morning, she remembers clearly it was the morning after New Years' day, she was having breakfast and her father asked her if she had been in bed with her mother that morning and did she see anything special? She went to her mother's bedside and Yorie was there with a new baby. Iko had been born.

As she was growing up, Masue noticed she had a scar on the side of her head above her ear. Whenever she asked her mother how she got the scar, Yorie would change the subject and was always careful to hide the mark. Later a neighbour told her what had happened. When Masue was three, older brother Judo hit her on the side of her head with a metal bar. Afterward, she recalled that whenever she woke with a bad dream, the first person beside her bed to comfort her was Judo. She concluded that Judo must have had a guilty conscience.

Many years later, Judo's wife Mitsue told her that as an adult, Judo had nightmares about the incident. Apparently Judo was afraid that he had done it on purpose. Masue says that her mother subsequently told her it was an accident and she accepted that as true.

Another time, the house in Ganges caught on fire. Isaburo was cutting wood in the forest and Masue ran to get him. She met Isaburo running back as he had seen the smoke. Her father climbed up on the roof and began to pull off the burning shingles with his bare hands. Masue remembers two things about the fire very clearly. First, she remembers thinking how strong and brave her father was as he worked to put out the fire. Second, she remembers there was no roof on the house that night when she went to bed.

Masue recalls that when she was not quite four years old and brother Tye was not yet two, he fell into the well. She ran to get her parents and when they returned, Tye was floating face down in the water. Fortunately, they were able to resuscitate him. She later learned the doctor said that if they were one minute later, Tye would have drowned.

Masue almost drowned as well. Yorie and the children were living in housing that floated on the water provided by the Albion cannery. There were around nine houses on the docks along the Fraser River and some larger houses built at right angles to the others. Isaburo always made sure they had one of the larger houses in the best location. One day when Yorie was out visiting, Masue fell in the water and the current carried her past the houses. She cried out for help but no one heard her. Yorie was visiting in the second to last house and heard her calling for help. She came running out, went back to her house, grabbed a water pipe and ran all the way back down the wharf just in time for Masue to grab the pole and get pulled in. Masue can remember feeling so proud that her mother had the presence of mind to save her in the manner described above.

Masue explains that life was different in those days. "We couldn't stop on the street and talk to boys," she says. "So one time a young man walked about half a block ahead of me and dropped a note that I picked up. He invited me to attend a concert up by the old school on Saltspring. Still I

Masue Sakai behind her shop on Blanshard Street in Victoria in 1939.

Masue and Keiji circa 1930.

had to ask my mom if it was all right. If she didn't give me permission, I couldn't go. But she approved. The boy's brother was a truck driver so he picked me up in a truck and we picked up several other young people on the way."

Masue's marriage to Keiji Ise illustrates how small the Japanese community was at that time. Mr. Sawada, Isaburo's brother-in-law who was married to Yorie's youngest sister, was living in Victoria and owned a store. Masue had visited him a couple of times and had taken his children to play in a nearby park. Mr. Sawada was acquainted with Mr. Baba who lived on Saltspring Island and whose son married Haru Nakamura's sister. Haru married Masue's brother Kiyo.

Keiji Ise, who was around 23 years old, heard there was a young, single woman on Saltspring and asked Mr. Sawada to look into it. Mr. Sawada asked Mr. Baba who concluded it must be Masue Tasaka and arranged to introduce Mr. Ise to Isaburo. On a previous visit to Ganges, Keiji Ise saw Masue who was running around without any shoes and who he said "... looked like a beggar's girl." He was surprised when his possible wife-to-be turned out to be that girl but Masue was properly dressed and quite presentable. Later he recalled seeing her as a Japanese girl looking after two children in the park near the Sawada store.

Isaburo was very favourably impressed by Mr. Ise. As Masue says, "Dad fell in love with Mr. Ise before I did. Dad said 'yes' to Mr. Ise before I did. But dad made it clear to him that I would have to agree as well." Isaburo also explained that he still needed Masue to help with the household and the children and he couldn't let her go right away. Keiji said if they could be married immediately, Kiyo could come and live with them and he would also do what he could to help with the other children. After everyone agreed, Mr. Ise and Mr. Sawada returned to Ganges with the paraphernalia for a Japanese wedding.

Keiji (Ise-san) and Masue were engaged in January and married by the Japanese ceremony in April 1927. Masue was still in junior high school and went to Victoria at Easter break. She returned to finish her school year but did not write her final exams that year.

Ise-san was a teacher in Japan and a kendo instructor as well. When the Japanese military training ships visited Victoria every four years some of the sailors would challenge him to a kendo match. Later they told Masue that her husband was very accomplished at kendo. Keiji was a very well rounded person as he was also a music teacher and loved to play the piano. He studied dress design in Portland and was an excellent tailor. Masue felt very secure with him as he was a handy man who could do anything that needed to be done around the home and shop.

Keiji was very active in the United Church and he decided they must have a Christian wedding as well. Isaburo had no objection but asked that they wait until he could come to Victoria. Masue could not move to Victoria right away because Yorie was ill and needed help. When she moved to Victoria, Masue lived with Mr. and Mrs. Kuwabara, as Keiji did not believe they would be formally married until after a church wedding.

That summer Masue was walking in the park and she stepped on a bee's nest and was so badly stung the doctors feared for her life. She was in the hospital for a month and Yorie came to stay with her. Masue can remember her mother staying in her room with her day after day. Anytime she awoke, her mother would be sleeping at the foot of her bed.

After that, Isaburo got her room and board at the Ozana Hotel for $15 per month. Isaburo came to Victoria for Keiji and Masue's church wedding on December 21, 1927. Isaburo brought a large bouquet of flowers and treated everyone to dinner at a local Chinese restaurant. The church members didn't want any liquor at the wedding but Isaburo managed to get a bottle of whiskey. Masue couldn't figure out where her dad got all the money but it was her wedding, she was having a good time and didn't ask any questions.

Masue in front of their Victoria tailor shop.

Many years later, Masue was listening to her brother, Koji, talk about his years in university in Tokyo. Money was always a problem. One month, Koji waited and waited for the money to come from his father Isaburo but it didn't arrive. At one point, Koji was so upset he walked down to the beach and wept. As Masue discussed this with her brother, they soon realized that Isaburo didn't send the money because he had spent it to pay for Masue's church wedding.

The tailor shop in Victoria was very successful although it required a lot of hard work. Several family members lived and worked with them. When Isaburo and Yorie were leaving for Japan, Yorie instructed Fumi, then around age twelve to take brother Kiyo, then age six, to Victoria to live with Masue and her husband. Fumi made the trip from Saltspring to Victoria but doesn't know how she managed. The ferry ride was, to the best of her memory, around ten hours at the time. Later, Fumi moved to Victoria and lived with Masue and her husband for a short period of time. When Isaburo and Yorie left, sisters Iko and Fusa also came to Victoria to live with them. Kiyo did odd jobs and Iko looked after the money, kept the records and did the laundry. Kiyo was very young and was not paid for his contribution and Keiji insisted that Iko work for three years for room and board while she learned how to sew and run a business. Masue recalls that Kiyo did not complain but she remembers Iko saying that if she knew it was going to this much work, she would have gone to Japan with her parents.

In addition, they hired many other people to work for them such as Mrs. Kitagawa who is over 90 years old and still living in Vancouver. In the beginning, they had to be careful with their money and one month they didn't have enough cash to cover expenses. Masue, with Kiyo in tow, went to see Mr. Ogura, the church minister, who lent them $300. But as the business grew, money was not a problem. Younger sister Iko handled the till and all the cash and although she was not paid, she was allowed to use some of the money. Masue can remember telling her, "Take what you need and not what you want" She also reminded Iko to put the extra cash under the drawer in the till in case they were robbed. When the cash built up, Keiji would take it to the bank.

Back L to R: Michi Ashikawa (Iko's friend) Masue, Iko. Front L to R: Shigeru Nakamura (Haru's brother) Haru Nakamura (Kiyo's wife) and Keiji Ise (Masue's husband).

During this time, Masue can remember many visits from her brother Arizo.

The extra money allowed the Ise family to enjoy some luxuries. They owned a car and had a large radio and gramophone. Every Thursday, Masue made a large tub of rice that she put out in the kitchen. Young Japanese people who were out of work or having trouble getting jobs because of the depression came over and helped themselves to rice and tsukemono (pickled vegetables). Masue chuckles as she recalls Kiyo watching the people eat and reporting to her if he thought someone was eating too much. Kiyo had learned his lesson and knew the problems that would arise if they had to buy more rice and couldn't pay the rent.

Masue recalls that in 1938, the Japanese community was asked to participate in the Victoria Diamond Jubilee. They decided to enter a float and do a Japan night. Her husband Ise-san was treasurer of the Japanese Community but was busy helping build the float so Masue took it upon herself to raise the money needed to pay for it. To do this, she helped to organize a chrysanthemum flower show and a play that was a Japanese version of Romeo and Juliet. The Japan night was held on the Showboat in the inner harbour and Keiji was the master of ceremonies for the evening. Dr. Saita had a sister Aiko who was a well known opera singer as well as having the distinction of being the only female Japanese to sing opera in those days. She happened to be home from her many trips abroad. Ise-san asked her to sing for the Japan night. When she sang *Danny Boy* she brought the house down. Masue remembers it as one of the most beautiful evenings she had spent and was so proud of her husband for all his efforts. The whole evening was a resounding success. They won first prize for the float and the event. With the prize money the Japanese community donated sakura (Japanese cherry trees) and planted them in Victoria. To this day every spring you can see them grace the streets of Victoria.

The Ise internment story has been told in detail elsewhere. Being in Victoria, many of their customers were Members of the Legislative Assembly or their assistants and Keiji was assured he would not be interned. But efforts to exempt him from internment failed and the best that could be done was to give him two days advance warning to leave the coast. Masue had to stay behind but couldn't keep the shop going alone. With the encouragement and help of a caucasian neighbour, Masue was able to sell some of her belongings and leave some things in the care of the person next door.

Keiji Ise was not accustomed to physical labour. For almost five years during internment, Ise-san sprayed apples, carried the apple boxes and loaded them on trucks. Masue asked the owner why Ise-san had to do so much hard work and was told he was one of the few men strong enough to do the work. In June 1945, Ise-san started feeling ill but took no notice of it. He worked as ususal until October. By this time he was so sick he went to see a doctor who removed a lump from his shoulders. By November he completely lost his appetite and would not eat. Wataru-san (Fumi's husband) brought him milk but no one knew Ise-san was giving it to the cats. Masue says Keiji's birthday was December 20th and their anniversary was December 21st so each year they had a celebration at this time. In Vernon, B.C., two days after their 20th wedding anniversary, Keiji Ise passed away.

Ise-san's mind was sharp until the very end. One of his last few words with Masue were to say thank you for the many wonderful years they spent together. He recited a Japanese song that they often sang together, "We sang together, we cried together and we comfort each other. The time to part is glorious...."

Wataru-san was also very kind and sat up with him every night. One of Ise-san's final words to his friend was "Take good care of Fumi as she is a good woman."

Masue has vivid memories of her husband's funeral. "This reminds me of my husband's funeral where all my brothers and sisters gave Keiji Ise a beautiful send off. His body was brought back to Coldstream where we lived and for one day we had a beautiful service in our two-room apartment. Wataru-san, Fumi's husband, made the window larger so we could put the coffin through and the next day took his body to Vernon to be buried. My two rooms were filled with my relatives. I remember Noburu, Sanny, Tom, Jack and Yvonne stood in front of the coffin and sang *Silent Night* as it was close to Christmas. It was such a beautiful send off. All the funeral expenses were paid by my brothers and sisters and in-laws. Lee-san (Arizo) came from Greenwood, Sachu ni-san came from Golden, Judo ni-san from Lillooet, the Ohashi's and Koji ni-san's family from the Sicamous area, Tye and Rose from Louis Creek. Take and Mrs. Mase came from Chase and stayed with us for a while. I was so impressed and surprised that they all came from out of town and spent so much money. My neighbors were also very impressed by the lovely send off and all the nice food they had prepared. Kiyo came from Toronto but was one day late because it was just before the Christmas holidays. Kiyo was very touched that his brothers and sisters all came and I think that made him

a better man. I remember I was so happy they all came that it still makes me cry to think what my brothers and sisters did for me and Ise-san. There is so much love in the Tasaka family."

Ai-san and Masue Sakai in 1948, about the time they were married.

Shortly after, Masue was baptized 'Angela' by Reverend Yamaoka in the United Church in Vernon. Then she was introduced to and married Ainosuke Sakai in Kamloops in 1948. Ai-san was an intelligent man who had attended university in Toronto before the war. The marriage caused some problems in the Sakai family as a marriage had been arranged for Ai-san in Japan. Ai-san also converted to Catholicism and after making a full confession of his role in marrying Masue against his family's wishes, he was baptized 'Dan' in Vernon.

When the law changed and allowed Japanese-Canadians to move back to the coast, Masue came to Vancouver, living briefly with the Hirano family before starting a dress-making business on West Broadway. When the Ohashi family returned later that year, Iko worked with her. This continued until Dan's niece, Setsu-chan, asked if she could work with her aunt. Masue moved her shop a few blocks east along Broadway and Iko went to work with Koji's wife, Ayame in the same area.

In the meantime, Ai-san decided he should go to Prince Rupert/Port Edward after the war to try fishing. For the next 18 years, they continued living this way with Masue in Vancouver and her husband living between Port Edward and Vancouver. Finally, when Dan was around 63, his brother passed away in Japan and left him property. Mr. Sakai decided to retire and move to Japan but Masue wanted to move to Victoria. This was a serious decision because it would have represented a permanent separation but her husband changed his mind, sold everything in Japan and they moved to Victoria together.

Ai-san fishing off Prince Rupert after World War II.

Masue felt it was too soon to retire so they lived in a hotel for a month while she looked for a store. Her husband looked around and found two or three families that gave him part time work. Masue remembers Dr. Anderson and Mr. Jackson were two of them. When she was 64 and her husband was 77, they retired and moved back to Vancouver.

Masue and her husband Ai-san with Sueko and Naoe in Japan. Ai-san was 94 at the time.

When Ai-san was 94, they visited Japan. Earlier, Ai-san had expressed a desire to go but

Masue did not believe he could handle it. Each day, Ai-san went downtown on the bus and practiced going up and down the stairs outside of Pacific Centre. In the beginning, he had difficulty and had to hold on to the handrails but soon he was walking up and down with ease. So they went. He had no trouble walking around and when they visited an ancient castle in Osaka, there was an elevator up four stories but they had to walk up the next four stories and all the way down. One day they were walking with Masue's sister Sueko and Masue stumbled. Ai-san grabbed her and prevented her from falling. Sueko laughed saying she thought it was Ai-san who would be stumbling and not her sister Masue.

When Ai-san needed more help, he moved into Cooper Place, an assisted living facility for older Japanese. Masue continued living in a B.C. Housing complex near Jericho Beach. Ainosuke (Dan) Sakai passed away in Vancouver, B.C. in 1994 at age 96.

Masue at her husband Ai-san's grave.

One day, Masue arranged a ride to take flowers to her husband, Ai-san's gravesite. That day it snowed heavily and the person who was going to give her a lift decided it would be better to wait a few days for the snow to melt. Since she was ready to go and had the flowers, Masue walked down the street and took the bus. Since the public transit does not get close to the cemetery, she took a taxi as well and placed the flowers as planned! She was in her late eighties at the time.

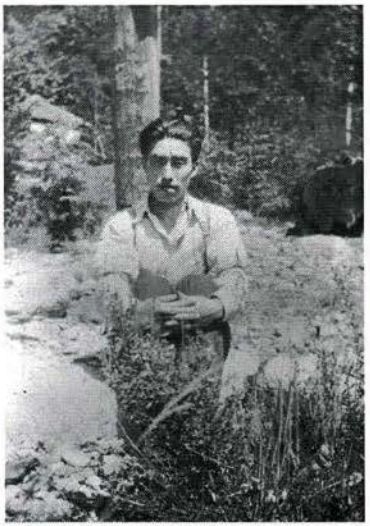
Many, many years later, Masue and Iko lived in the same complex for seniors. When Iko said to her sister that it didn't seem fair that they all worked so hard in the shop in Victoria but Masue ended up with all the money, she decided to share with Iko. Now that Iko is gone, Masue is very happy she did, otherwise she would have felt guilty.


Masue wearing a dress her sister Fumi brought for her from Hawaii.

Masue now lives comfortably in an assisted living facility in Vancouver. She remains active and on Labour Day in 2003, she went to the Pacific National Exhibition on her own. Many days she walks to the beach to sit and watch the water or she goes shopping on a nearby street. Masue often takes the bus to the Hudson's Bay store and has a cup of coffee in the cafeteria. She also looks forward to regular visits from her nieces and nephews who live nearby and the occasional visit when a relative from out of town comes to visit.


Masue at Christmas 2004.

Masue frequently expresses gratitude to her relatives who visit her and keep her in their thoughts. She remains particularly close to Kiyo and Haru. Although they reside in Ontario, barely a year goes by without a visit and almost every week, a niece or nephew drops by for a visit.



Tye before the war.

Taisho (1913 – 2000)

One of the most popular Tasaka brothers among the sisters was Taisho or Tye although he had some disagreements with his older sister Masue who was annoyed whenever their father, Isaburo, left Tye in charge when he was away.

In his earlier years, Tye and Fumi were sent out by their mother to sell vegetables to the neighbours. Yorie had a large garden and sometimes had some extra produce to sell. Tye and Fumi would take a bag of vegetables and go door-to-door. Tye was shy and Fumi would sell her load first with Tye coming home later. On a good day, they would each come home with about a dollar. Later, it seems Tye took it upon himself to help out his sisters, especially Fumi, Fusa and Iko. He always seemed to find a few extra dollars to give his sisters as a treat. As his wife Rose says, "Tye always felt 'kawaisou'[101] toward the girls because their mother and father had returned to Japan and left them here. I think Iko was only 16 at the time. In his early years, he was in the fishing industry and was the skipper of a fish packer up and down the coast."

Between 1997 and 1999, Tye's oldest daughter June recorded a series of 'interviews' with her father. Although these conversations occurred over a period of time, we have put them together as if they had taken place in one day.

June: "What was your early life like?"

Tye: "I was born April 13, 1913 at Ganges Harbour on Saltspring Island. While I lived on Saltspring, I helped my dad make charcoal and I also fished."

June: "You made charcoal?"

Tye: "I was ten years old when I worked with dad on the charcoal pits on Saltspring Island. Dad and I stoked the clay domes with alder, birch or fir. The wood was semi-dry and we stoked seven cords at a time and that would keep the kiln going for a week. The wood would smoulder to make the briquettes. I would help dad bag the charcoal and then we would sell it in Victoria."

June: "When did you fish?"

In the early 1930's, Tye, the tall man in the back, with his mother Yorie (front left) and her nieces Taeko and Sada-chan.

[101] Feeling sorry for someone in a kindly or loving manner.

Tye: "Around 1927 or 1928 I moved to Steveston where I helped dad fish. In 1929 I fished the Skeena with a sailboat and oars. I didn't have a motor. We lived in bunkhouses and ate in a cook shack. I fished for B.C. Packers' Balmoral Cannery. Around 1935 and 1936, I fished for Sockeye, Spring, Pink and Chum salmon on the Fraser River. With my dad and brother Judo, we packed fish in 1936 or early 1937. We owned our own packer and we got fish from the seine boats on the Skeena River. In 1937 I packed on the Skeena with B.C. Packers. The local aboriginals taught me how to get around the various fishing grounds. There were very few 'hakujin'[102] and I got along very well with the native fishermen. They called me 'skookum'[103] in those days."

An early picture from Sashima. L to R: Sueko, Fumi, Hana, Taisho and Hachiro.

June: "Did you save a woman's life?"

Tye: "I was at the Claxton Cannery near Port Edward before the war when a native woman fell through a hole where fish scraps and waste were thrown away. She got to the nearest piling and held on for dear life. No one at the cannery dared to swim over to rescue her. I was the only one with a skiff that was my emergency boat on my fishing vessel. I took my skiff and rowed to the piling under the cannery building to get this very frightened lady. When I arrived safely with her on shore, I was greeted by her father or husband (I didn't know which). The man was so thankful I had saved her life, he gave me a whole lot of smoked salmon. I was around 24 or 25 years old. I was told later that the majority of northern native people do not know how to swim."

June: "Did you continue fishing?"

Tye: "Japanese-Canadians could not go on seiners at this time. Some seiners would go to Johnson Strait and Alert Bay. I got to know the Alert Bay people. This is when I got to know the JRD boat that was subcontracted by Japanese-Canadians. I packed with B.C. Packers until 1938. In 1940, I packed on the west coast of Vancouver Island. I was a skipper on the boat named 'The Nootka Sound.' I packed in the Ucluelet/Tofino area. The boats I skippered were: Three Queens, Western Maid, JRD, The Japan Current, The Harrock, The Nootka Sound and the Milbanke Sound. Then the war broke out."

June: "Did you go to Japan at this time?"

Tye: "I was 26 years old when I went to Japan for eight months. My father was like the mayor of the village. One day my mother told me to visit my aunt (my father's sister). My aunt was over 100 years old. I walked to her house and found out she couldn't walk so I piggy-backed her to mom and dad's house. When we got home, she brought out a long pipe and put a little bit of tobacco in it. We smoked the pipe together."

[102] Caucasion.

[103] Very good, in west coast Canadian Chinook jargon.

Here are some memories of Taisho Tasaka in the words of his wife and widow, Rose.

"I was introduced to Tye just before World War II by a matchmaker. This was quite common in those days. But as there was so much uncertainty about the war and all, I didn't want to get married until conditions improved. In May 1942, Tye was evacuated to Harper Valley near Chase, B.C.

My biological parents lived in Maple Ridge and I lived with my adoptive parents in Clayquot. My father[104] was a fisherman and when Japan attacked Pearl Harbor, his boat was confiscated. He owned some property in Maple Ridge and we moved back. At the time, my dad was well into his sixties and everyone felt it would be best for him to go to the self-sustaining camp at East Lillooet. Life would be a little easier than in one of the government camps. As luck would have it, the matchmaker also ended up at East Lillooet and Tye Tasaka was living and working not too far away. So I waited until things got settled down and Tye and I were married in East Lillooet in early 1945 with Archdeacon Pugh officiating. The war was still on and I guess I was being practical but I didn't see the need to spend money on a formal wedding dress. Besides, it wasn't easy to get permission to go to Vancouver or Kamloops to buy one and I didn't know anyone in the camp who had one I could use. So I got married in a suit."

Rose Tasaka with her first daughter June circa 1946.

While visiting Japan prior to World War II, Tye was hit with a stomach ailment and had to visit the hospital in Onomichi twice a week for four months. He gradually regained his health with the help of okai-gohan[105] made by his mother. Tye also loved the Umeboshi No Chiso made by his mother and brought back many bottles on his return to Canada. Yorie knew the medicinal benefits of chiso (shiso) and each year she carefully gathered the leaves and washed, cleaned and dried them for family use. She used it in kiuri-namasu[106], nigiri sushi[107], norimaki[108] and also to spread over hot rice and in bento[109].

Rose continues, "In the spring of 1943, Tye moved to Seymour Arm and worked with Koji Tasaka, Takeo Ohashi and Take Mase on the railroad tie mill in Seymour Arm for R.W. Bruhn Ltd. Many of the Tasaka family were living close together during internment. The Hirano family (Fumi), the Ise family (Masue) and Fusa were living in Harper Valley. Eventually, the Hirano and Ise families moved to Coldstream near Vernon and Fusa went to join her husband in White River, Ontario. Tye and I were married in February and the men were in Blind Bay because they couldn't get up to the tie mill that was closed down during the winter. I didn't know the details but there was some disagreement about what to do about the mill. I think Koji's children were getting to be of school age and he wanted to live where there was a school. Take Mase might have been a little frustrated by the operation and he didn't want to continue. But Tye thought it was worth carrying on and he got along very well with Takeo Ohashi who was a very kind and intelligent man. They wanted to keep the mill operating.

[104] References to Rose's mother and father are to her adoptive mother and father.

[105] A soft rice often watered down with tea.

[106] Pickled cucumber

[107] a style of sushi made using a ball of rice.

[108] sushi made with vinegared rice wrapped in seaweed.

[109] Lunch box.

All of us only lived together for a short period of time, perhaps ten days during which Koji and Ayame discouraged me from going up Seymour Arm with Tye. I didn't know what was really going on but I felt since Tye was my husband, I should go where he went. Anyway, Tye and Takeo Ohashi decided they needed jobs until they could go back up the mountain in the spring of 1945 and they found work with a sawmill in Old Town, about seven miles outside of Sicamous. The mill was owned by R.W. Bruhn Ltd. that owned the Seymour Arm mill as well. Tye got a job as a sawyer and Takeo worked as a setter. I don't think Takeo had ever done that kind of work before and it was dangerous because he had to ride the carriage. If the sawyer made a mistake, the setter could be injured or even killed.

Visiting Vancouver. L to R: (back row) Rose and Tye, Take and Misako and Koji. (front row) Fumi, Sachu, Arizo and his granddaughter Patty and Iko.

Old Town was a very small place with a store and a gas station. The mill had a bunkhouse for the men but no facilities for a family. The five of us, Tye and me along with Takeo, Iko and baby Ted moved into small, three-room log house. Two of the rooms were our bedrooms but the walls were like partitions – they didn't go up to the ceiling. So there wasn't any privacy!

In the spring, Tye and Takeo knew if they went back to Seymour Arm they would have to repair the mill before it started up. Not only that, they were making pretty good money in Old Town. So they decided not to go back. Time went by and Ted was getting older so Takeo got a job working in a sawmill in Armstrong, B.C. and the Ohashi family left. Tye and I stayed. R. W. Bhrun owned the mill at Sicamous and the owner-manager had a boating accident on Shasta Lake and died. His sister lived and worked as a public health nurse in Old Town and her husband took over the mill. I think the man had a drinking problem. Anyways, the mill went bankrupt and closed down. In 1949, we had to move to Louis Creek because the mill at Old Town was closed. Tye got a job at Fadear Creek Lumber Company as a sawyer. At the time we had June and the twins had been born the year before. Tye worked at the mill but he didn't get along with the manager who was prejudiced against Japanese.

A sketch by Tye's son-in-law Karl Willms in 2001.
L to R: Tye with the bucket, Tye's grandson Craig Willms, grandson Kevin Kitamura riding the ATV with granddaughter Kelly Kitamura, grandson Kyle Willms and Tye's wife Rose.

So we talked about it and he was so unhappy, he quit. In the spring of 1951, we moved to Loon Lake when Tye got a job to build a sawmill for Besettes Interior Sawmills out of Kamloops.

In the spring of 1952, the Loon Lake job was finished and we moved to Port Edward. Our plan was to own our own packer but that fell through when a strike began when we arrived. When the strike was over, Tye skippered a Nelson Brothers fish packer for the season. The following year, Tye decided to fish for Nelson Brothers using a rented boat. Late in 1953, Tye went up to Kincolith to the Nass River Indian Reserve where he supervised the construction of a sawmill and planer mill.


Certificate of Nationality of Seamen

This document is issued to enable the bearer to disembark on United States territory in compliance with Executive Order No. 8428, effective June 6, 1940, and United States immigration regulations thereunder

Date November 22nd. 1940.

Issued at Vancouver B.C.

This is to certify that

Tyehio Tanaka

(Print plainly)

whose photograph, finger-prints and signature are affixed hereto, is a

Citizen of Canada

If naturalized, place and date of naturalization, with number of certificate, if numbered:

Place and date of birth Georgan Harbour Galt Spring Island B.C. April 18/1918.

Age 22 Height 5-8.

Color of Eyes Brown Color of Hair Black

Complexion Dark.

Physical marks none

Signature T. Tyehio

Finger prints taken by Detective Mott. Vancouver Police Dept. 22/11/40.

NOV 22 1940 Vancouver, B.C.

Tye's Certificate of Nationality of Seamen dated November 22nd 1940.

In the meantime, Ken Long, the sawmill owner in Louis Creek called and wanted him to come back. But Tye wouldn't go back to work for the same manager and we also felt that being a sawyer was too stressful. So Tye went north of Prince Rupert to help a native Indian band build a sawmill. While he was away, Ken Long called again to say there had been some problem with the manager and he had been fired. But Tye still did not want to be a sawyer. So they asked what job he wanted. Tye said he wanted to be a millwright. They said that was fine. They could find someone else to be the sawyer. So we returned to Louis Creek. After all the moving around, Tye worked for Fadear Creek Lumber Company for 25 years and we lived in Louis Creek until he retired.


Tye retires to a Kelowna cherry orchard. L to R: Hana, Rose, Tye.

Tye loved hunting and fishing and he bought a Land Rover so he could get around in the bush. This was odd because he hated camping out and he wouldn't eat venison. But Tye was very competitive and almost always came home with a large deer that he hung up in the garage. Then he would take it to the butcher and pay to have it cut up into steaks and roasts. I wouldn't cook the meat because there was no sense to it if he wasn't going to eat any. So he gave it away to his hunting friends. After a while we decided the best thing for him to do was to give the deer away to his friends while they were still out hunting. That way, they would be responsible for carrying it out and having it butchered.

In the earlier years, Tye especially enjoyed going with his family and friends into the North Thompson Valley. For many years, he rushed out to go hunting or fishing on his days off. Once we were fishing with friends at Long Lake. Tye and I both had lines in but the fish were biting my line. Our friends teased Tye about this for a long time because they knew how competitive he was and how much this bothered him. Another time, we entered a fishing derby and had to sleep in a tent. That night it rained so hard we couldn't sleep. That was the last time we did anything like that.

He also tried his hand at golf when his son-in-law Karl took him out a few times. We all encouraged Tye to keep at it and we went to the driving range a few times. But this is where his competitive spirit took over. If he couldn't do it well and win, he didn't want to do it. This quality has been passed down to his daughter, Eileen and her son Kyle. They are exactly the same. It's funny how that goes.

In June 1966, we bought a rundown orchard in Kelowna in the Black Mountain area. The plan was to build a retirement home. Dave Heppel looked after the property for three years and in return we gave him half an acre in the Northeast corner. In early 1978, we moved to Kelowna and operated the orchard as a small hobby orchard. We used to laugh because the people we hired to help us with the pruning, picking and other jobs knew more about running an orchard than we did. But we were retired so as long as we didn't lose money, we didn't care."

Hana spoke to Tye about ten days before his passing. Rose and Tye had been talking about visiting Sashima but Tye was reluctant because he did not like the toilet facilities. He was concerned about the strain on his legs and thighs even though there was a special seat in the traditional family home. Hana recalls that Tye was very sad that he might not get to return to Japan again.

Tye had four daughters so you might say his family was overrun with women. His wife and girls went to church regularly and managed to talk Tye into going along to the service one Christmas. Not having much experience with such affairs, Tye was apparently greatly impressed by the first song from the choir and when they finished he began to applaud. He was lucky not to be injured as the girls moved to grab his hands.

Over Christmas and New Years in 2003 and 2004, Tye's wife Rose was in North Vancouver visiting her daughter and grandchildren. She joined the Tasaka family for a traditional Japanese New Years Day celebration.

Fumi (88), Rose (83) and Masue (92) toast the new year – 2004.

Fumi (1915 –)

Fumi. A beautiful girl in a beautiful spot.

Fumi was the ninth child of Isaburo and Yorie and was born in 1915. She found two official documents, one that listed her birthday as April 8, 1914 and the other as April 8, 1915. She says she chose 1915 because it meant she would be one year younger.

In her early years, Fumi can remember being sent out by her mother to forage for food. She would look for stinging nettle leaves as well as apples and cherries from neighbour's trees in season. She recalls their neighbour was a Chinese farmer who had chickens. This man told Fumi she could watch and see if his hens laid eggs in the field. If she could find them, he told her she could keep them. She also remembers climbing under the nests in th henhouse to find eggs that had fallen onto the ground. This was filthy because of the droppings b well worthwhile. Fumi recalls that sometimes they collected more eggs than they could eat rig away and her mother would preserve the eggs Chinese-style.

The Asahi baseball team. Fumi, Fusa and Iko enjoyed dating some of the players.

Growing up, Fumi was the first of three girls in a row and she was close to her sisters Fusa ar Iko. Fusa passed away shortly after World War II from illness. Fumi remained very close to Iko un her sister passed away in 2002. But these three attractive, young women were very popular with t opposite sex when they were in their teens and early twenties and the sisters enjoyed dancing ar partying together.

There was great excitement in February 2003 when it was announced that the 1941 Vancouv Asahi Japanese Baseball Team had been elected to the Canadian Baseball Hall of Fame. The Asa (morning sun) team played in the Pacific Northwest League with Powell Grounds as their home par Powell Grounds, now called Oppenheimer Park, was located centrally within the old 'Japantow area in Vancouver. The Asahi team won the championship in each of the five years prior to the i ternment process that broke up the team. The Asahi team never played together again. Their sto is told in the National Film Board of Canada production *Sleeping Tigers: The Asahi Baseball Stor*

The announcement brought back fond memories for Fumi who remembers dating some

Fumi holding her baby Noburu, who was born in Japan. Her sister Hana is on the right.

the players with Iko and Fusa. In particular she remembers Ken Kutsukake, a player and Roy Yamamura, the manager of the team. These three sisters were in their late teens and early twenties and full of fun. They looked forward to the games so they could go dancing with the baseball players afterwards. They had to take the interurban streetcar from Steveston to Powell Grounds on the day of the baseball games.

Koji, as the oldest son, did not approve of his sisters going out with such men and tried to prevent it. He thought the girls were flirts and he would scold them saying they looked like streetwalkers when they dressed up and went out. As a result, the sisters borrowed party dresses and wore them under their regular clothes before sneaking out of the house. Sometimes, they left the house and exchanged clothes with their friends before going to meet the ballplayers. Koji never knew.

Fumi with Asahi baseball player, Teru Nakatsu.

Fumi was dating a young man but he was a taxi driver and Koji didn't approve. When her boyfriend was on a visit to Japan, Koji introduced her to Wataru Hirano, a boat builder in Steveston who was also the cab driver's good friend. Koji had them married in 1935 before the taxi driver returned from Japan. [110] Needless to say, the cab driver was very upset on his return by the news that Fumi was now married.

A picnic at Belcarra Park before the war. Fumi is standing in the middle of a group of friends.

When Fumi was expecting her first child, she travelled to Japan to visit her family. While on the trip, her first son, Noburu was born.

In Vancouver, the Hirano family owned a confectionary store located on Denman Street. A family friend owned a similar store and convinced them to buy it for $2,000. Fumi's sister Iko lived with them at the store and helped take care of the two children, Noburu and Sanny. Wataru worked at the shipyard and came home at 5:00 o'clock in the afternoon after which he looked after the store until midnight. They only owned the store for a matter of months when internment began and they had to give it up and leave for Harper Valley with Fumi's brother Tye who drove brother-in-law Keiji Ise's car down to the coast to get them.

As with many Japanese-Canadian families, the Hirano's did not receive any compensation for their business when it was taken by the government. As an anecdote, there was a tobacco wholesaler who supplied the store with cigarettes. After the war, he came to see Wataru and said they owed him

[110] Satomi Hirano remembers hearing that both her mother and father were seeing someone else before Uncle Koji played cupid and arranged for them to marry each other.

Before the war in Kitsilano. L to R: Fumi and son Noburu, Ayame with daughter Yvonne and Koji with son Tom.

$200 because that was the amount owing on their bill at the store. Everyone told Wataru that he didn't have to pay the bill but he did. It was all the money they had at the time.

Prior to internment, Fumi and Wataru relocated to Vernon, B.C. where they joined sister Masue and her husband Keiji Ise. Fumi picked apples and harvested onions and potatoes. Fumi recalls that she was very good at picking apples because she liked climbing and wasn't afraid of heights. She would climb up a 14-foot ladder and fill a bucket with 30 pounds of apples. These were dumped into boxes. She had to be careful because the apples couldn't be bruised. Most apple pickers including the men could do around 60 boxes a day. Fumi could do one hundred. They were paid five cents a box! But she looked forward to finishing work because her husband, Wataru, had built an ofuro or Japanese-style bath that they shared at the end of a hard day.

Fumi recalls that her husband got rheumatism and fevers in the summer and couldn't do physical work. But the owner was understanding and knew Fumi was a good worker, so he gave Wataru an easier job – milking the cows. Sometimes daughter Satomi would go with her dad and drink the milk right out of the bucket or, once in a while, Wataru would squirt the milk out of the cow's nipple straight into Satomi's mouth.

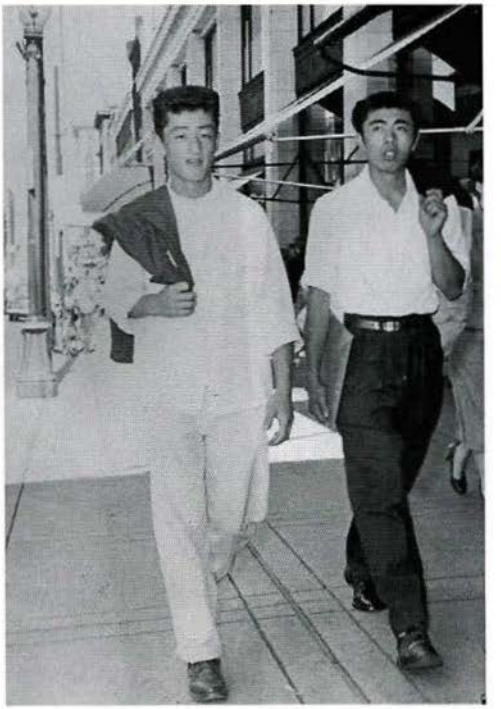
Before the Hirano family returned to Vancouver, Wataru accidentally ran over Satomi with his truck. She was on one side of the road and a friend, Shirley, was on the other. So Wataru had his eye on Shirley and didn't see Satomi cross the street. Fumi believes it was fortunate that the road had several potholes that were filled with sand just the day before and Satomi fell on one of these spots. When the truck ran over her, she was cushioned a bit by the sand. Satomi was badly injured and Fumi can remember seeing the tire marks on her body around her shoulder. The doctors said she was bleeding internally and there was nothing they could do. They told Wataru to take her home and hope for the best. For many years, Satomi walked with a slump because she had a collapsed shoulder bone. Eventually, she recovered fully. Her recovery was a miracle.

After travel restrictions were repealed in 1949, the Hirano family returned to Vancouver. They rented a large area on the ground floor of the New World Hotel across the street from Oppenheimer Park. They lived there for around a year and had extra room for other relatives as they began to return to the coast. The Koji Tasaka family and Masue and her husband Ainosuke are two families that stayed with the Hirano family until they were able to get settled.

A friend told Wataru that the Francis Millard cannery in West Vancouver was looking for a carpenter and he was able to get the job. The family moved into the cannery and later purchased a couple of lots in what would become Canada's highest income area. At the time the lots cost $1,000 each. Later he sold one and with the help of the other carpenters in the cannery, he built a house on Evergreen Road for $9,000. This became the family home and they lived there for many years.

Wataru began as a carpenter but soon turned to boat building. He eventually built 28 fishing boats, many of them for B.C. Packers at the West Vancouver Great Northern cannery. From there he moved on to house building. As related elsewhere, Wataru built houses as if they were boats so that every joint fit exactly. Although this reduced his profit, his houses were of the best quality.

The cannery paid Fumi $15 a month to cook for the men in the bunkhouse but she also had to pay for the food out of this money. They were able to get by because there was always plenty of fresh fish available for free. But when the men tired of fish, they would ask for meat that was very expensive. Fumi and Wataru would go into Vancouver and buy horsemeat because that was all the budget would allow. The men enjoyed the change and never complained. Of course they didn't ask what kind of meat they were eating!



Jack Tasaka and Noburu Hirano were cousins and best friends.

In a family as large as the Tasaka group, it is impossible to completely avoid heartbreak and tragedy struck Fumi's family on August 5, 1956 when her oldest son, Noburu or 'Nobby' was lost in a drowning accident at Harrison Lake near Vancouver. The bad as well as the good were family affairs in those days. Nobby was with his best friend and cousin Jack Tasaka, Koji's son, as well as other friends at the time. They had built rafts from driftwood that began to float away from shore. They decided to swim for shore and Nobby didn't make it. Fumi's younger brother Take and nephew Kaz (older brother Arizo's son) immediately went to Harrison to help out. Take recovered Noburu's body. Although it was a time of intense grief, Jack remembers the moment because he and his uncle hugged. This was a moment of high emotion because Japanese do not often express their feelings so publicly. This accident was a particularly catastrophic loss for the family as Noburu was both the first born and oldest son.

Over the years, the Hirano home, as was the Koji Tasaka home, was like a mini-hotel. Take, Fumi's brother, often stayed with the Hirano's when he was not fishing. When Arizo's son, Kaz, moved to Vancouver he lived there and worked with Wataru learning the carpentry trade. Ainosuke Sakai's nephew Mitts did the same. Later Kaz and Mitts worked together and were very successful building houses together. As one of the Hirano guests once said, "If everyone who had a meal at the Hirano home sent Fumi a dollar each year for her birthday, she would be a millionaire."

Fumi was known in the family for her cooking of Japanese and North American dishes. The Hirano family entertained often and she was frequently called upon to prepare food for the guests.

A family tea party. L to R: Fumi, Iko, Fumi's daughter Satomi and Masue.

Fumi also made dishes for the many Japanese church bazaars and other sales held by the Japanese community. Fumi was also a regular in the family gaji games that were mainly held in Vancouver where most of the players lived.

After her husband passed away in 1985, Fumi drew even closer to her sister Iko and brother Koji. When they weren't together playing gaji, they were on the telephone talking to each other. One of the reasons they enjoyed talking on the phone was they were hard of hearing and the telephone enabled them to overcome this problem.

When Fumi's oldest daughter, Sanny, and her husband Jack moved back to Vancouver to help, the old house on Evergreen was torn down and a new house was built. Eventually the property was sold and they moved into a large, waterfront apartment in West Vancouver where they live very comfortably.

Even in her early 90's, Fumi stays active. She continues her cooking and takes the bus to go square dancing each week. She is in good health and keeping busy is a key to a long and happy life.

Satomi, youngest daughter of Fumi and Wataru Hirano, writes about some images of her parents imprinted in her mind.

"My first memory is the wonderful dinner parties my parents hosted. They both loved entertaining and it helped that one of mother's talents was cooking, both western and Japanese cuisine. Christmas was never just a family affair. Anyone that didn't have a family Christmas dinner to attend ended up at our house. In the picture to the right is a man identified as 'captain.' This was a man from a Japanese ship that was in port for Christmas or New Years and was invited over to celebrate the day with us. What a memorable sight to watch mom put so much loving care into making her delicious Christmas pudding topped with a white hard sauce. Our annual New Year's celebration was a way for dad to pay

Christmas at the Hirano home in 1954. Back row L to R Yvonne with mother Ayame, a Captain from a ship, Hana, Fumi, friend Mrs. Shikatani and Fumi's daughter Sanny. Next row Fumi's young children Michi and Satomi. Seated in front two neighbours and Dennis Shikatani.

his respects to his ancestors and to welcome old friends as well as to introduce our 'hakujin' (caucasian) neighbours to Japanese traditions. It got so our 'hakujin' neighbours looked forward to the annual event and enjoyed themselves so much the parties would go on into the wee hours of the morning.

There always seemed to be some reason for giving a dinner party: birthdays, out of town visitors or a regular get-together with friends and neighbours. And of course, a lot has been said about the Tasaka 'gaji' games. Many were hosted at the Hirano homestead.

Sanny, the oldest daughter, says that whenever she visited our parent's place it was like Grand Central Station!

We heard from Yukiko, a close family friend, that both mom and dad loved someone else before they married. Koji felt this was a good match and introduced them. That is how my parents met and married.

New Years at the Hirano home in 1954. L to R: Mr. Nishimura, a Captain off a ship, Yvonne, Michi, Sanny, Satomi, Hana, Mr. Iwata, Koji, Ayame and Kaz (Arizo's son.)

They did complement each other very well. If dad was the salt of the earth, mom was the light in our life with her love for people and love of living. Shortly after dad's death, at one of the dinner parties, Gan Matsushita, a friend from Japan who stayed with our parents in the early 1970s said "If everyone one who had dinner at the Hirano's sent Rose $1 on her birthday every year, she would be a millionaire!

Dad loved anything Japanese. He took great pleasure informing anyone who would listen about Japanese culture. One time a friend of mine stayed over and the next morning I thought he had left. To my surprise I learned my friend went to Seattle with dad to pick up the Japanese films that dad showed at the Olympic Theatre for many years. Eventually he got a contract with Roger's Cable to show Japanese TV programs.

The other vivid image I have is of mother's green thumb and the many beautiful flowers that graced our home all year. In the summer our patio was filled with flowers in full bloom and bursting with such vibrant colours. Mom's delight was sitting in her patio serving tea and home-baked goodies to whoever dropped in for a visit. Bingy, Michi Hirano's first wife's younger sister, remembers how big mom's begonias were. She would buy a dying plant for next to nothing and within weeks that plant would be revived - full of life and bloom. It truly was a wonderful sight to behold. That is why we always associate flowers with mother.

My memories of the early years centre around the Tasaka clan and how much my parents loved to go visiting. I always remember the late nights having to sleep uncomfortably in the car because our visits often ran very late into the night or early morning. I couldn't wait to get home into my cozy warm bed.

My sister, Sanny, on the other hand, enjoyed it whenever our parents visited Uncle Koji and

August 1997. A gaji game ready to break out.
L to R: Iko, Lurana (daughter of Arizo), Koji, Mrs. Kobuke and Fumi.

Auntie Ayame because she was very close to our cousin Yvonne. Later when cousin Rose from Prince Rupert came to live with auntie and Uncle Tasaka, Yvonne, Rose and Sanny became a regular threesome and spent many happy hours talking into the wee hours of the night. Sanny got a lot of counsel about the birds and bees from her older cousins Yvonne and Rose, who were a lot more seasoned on the subject. I guess later all that advice was handed down to me as my sister and not mom initiated me on that subject. All that good advice got quenched with the 1960's sexual revolution.

Whenever we visited the Ohashi's I can remember having lots of fun and didn't mind the late nights. Ted always made sure my younger brother Michi and I would have fun at their place and he was a wonderful host. I remember playing pool a lot. Did you really have a pool table downstairs, Ted, or was that only in my imagination? After Uncle Ohashi died, mother and Auntie Gladys (Iko) got even closer and I remember whenever I was off on one of my travels mom would always remind me to bring something home for Joy. So Joy, after Uncle's passing, lost a father but gained a second mom. Mother was there for auntie when Uncle Takeo died just as Auntie Gladys was there for mom when my older brother Noburo died. The other day I laughingly said to Sanny that we're becoming like mom and auntie as we phone each other so often.

Also, mother would take Michi and me on many summers to visit Uncle Tye and the family in Louis Creek. She enjoyed the train ride to Louis Creek and remembers Junie (Tye's oldest daughter) waiting at the driveway for Uncle to bring us to their home. They made us feel so welcome and did not hesitate to show how much they looked forward to our summer visits. Michi would hang out with the twins, Elaine and Eileen, and June and I would play together. We would be so silly but we sure had some good laughs. In fact, the lasting impressions of our visit to Louis Creek is all the fun and laughter. In the evening, Uncle Tye would join us for a game of cards.

Sometimes mother took us to Bowen Island where one of her housekeeping customers had a summer home and was kind enough to let us use it for a weekend retreat.

The only time dad would accompany us was on our visits to Uncle Lee's family in Greenwood. Dad loved driving and I only recall how long those drives were. But as soon as we reached 'Midway' I knew we were close to our destination. The details of our visits to Greenwood are dim except

Charlie, Stephen and Uncle Lee's barbershop come to mind. I remember having lots of heart to heart talks with cousin Lucy but it seems my memories of times in Vancouver are clearer. Did you often visit Vancouver, Lucy, or were you living in Vancouver by that time?

I also enjoyed my correspondence with my cousin Akemi in Prince Rupert. If my recollection is correct, Lucy, Akemi and I had a trio happening at that time.

And dear Mavis, Tom Tasaka's wife at that time. She was working at CBC Television and would invite several of us cousins to special events happening at the studios located around West Georgia and Bute. She was so gracious and kind to us and I will always remember the beautiful smile on her face whenever she saw us.

The Hostess with the Mostess. Fumi, on the right, entertains L to R: Haru, Kiyo, daughter Sanny and Masue.

I can't remember at what age the cousins slowly drifted apart and the relatives were no longer an integral part of my life. All in all my memories are very sweet of times spent with our Tasaka cousins."

Here is babysitting story from Ted Ohashi, son of Iko.

Auntie and Uncle Hirano had been living in West Vancouver since the 1940's and I moved there in the mid-1970's. For the next 25 years, we were the only members of our family that lived in the area. In fact, for most of the time we lived within five minutes driving time of each other even though we all moved around a bit. My mother lived in Vancouver and although she was not that far away as the crow flies, it was a rather long drive.

When we needed a babysitter for my son Adam, we often called Auntie Hirano. She lived nearby and with the price of babysitting, we figured it was just as well to keep the money in the family. Besides, mom had stopped driving a few years earlier and she wouldn't let me come all that way to get her and take her home. At the time, Auntie Hirano was between 75 and 80 years old and unlike teenagers in old jeans and running shoes, she dressed up for the event as though she was going to a Royal Ball.

Quite often as we got close to home at the end of the evening, our favourite joke was to wonder if Adam had done a good job looking after Auntie. Many times when we came in, Auntie would be so engrossed in a television program (and a little hard of hearing to boot!) that we could walk right into the room before she knew we were home. In fact, we were always very careful not to startle her.

Auntie would join in the joke when we asked her if everything was fine and if Adam did a good job looking after her. She would laugh and say, "Oh, yes. Adam made me a cup of tea. He wouldn't let me come in the kitchen. He did it all by himself."

As a result of these circumstances, Fumi is Adam's favourite. Even though he is a typical, self-centred teenager, the one person he often asks about is 'Auntie Rose.'

Fusa (1918 – 1946)

Fusa as a teenager in Victoria

Fusa (Frances) was the tenth child of Isaburo and Yorie. Her next older sibling was Fumi (Rose) and her next younger sibling was Iko. This was significant because the three of them grew up as beautiful young women who were full of life and mischief. Whether it was sneaking out of the house under the watchful eye of older brother Koji to meet the Asahi Tigers baseball players or going to hang out at the beach in Victoria, the three girls enjoyed the social life.

When Isaburo and Yorie returned to Japan, Fusa moved to Victoria where she shared an apartment with her sister Iko. Masue recalls their father talking about taking Fusa and Iko with them because they might have been trained as dancers in Japan. But they did not think Fusa was tall enough and Iko did not want to leave Canada. Both sisters were in their mid-teens and attended high school. Later Fusa worked as a secretary. After a few years, Fusa and Iko moved to Vancouver where they lived for a time with Fumi and Wataru Hirano who operated a store. The girls enjoyed the generosity of their brothers Sachu and Taisho. Masue recalls that Sachu often gave Fusa money while Taisho did the same with Iko.

When World War II began, Fusa was in her early twenties and dating a young man named Yosh. Given all the uncertainties of the time, older brother Koji decided that his younger sister should be married. Koji, who had been the principal of the Kitsilano Japanese school prior to the war favoured teachers as prospective husbands and had a matchmaker role in Fusa's marriage to Eichiro Fune. Eichiro had been educated at Hikone College, a famous Japanese business school. He was a teacher at a Japanese language school prior to the war and was also a writer for the Continental Times, a Japanese language newspaper in Canada. They were married around 1940 or 1941.

Masue and Fusa in front of the tailor shop in Victoria.

Fusa was living with the Tasaka families in the interior of British Columbia after the war began but before internment. At first, Eichiro was sent to an internment camp and later to the prisoner of war camp in Angler, Ontario and worked for the railroad in nearby White River. There are several reasons some

Japanese-Canadians were sent to one of the two prisoner of war camps. One reason was if they were Japanese nationals. Eichiro had been born in Japan. Also a person of Japanese extraction would be sent to a prisoner of war camp if they complained about their treatment under the various unconstitutional laws that were enacted starting in March 1941. Another reason was if a person was found in contravention of the dusk to dawn curfew starting in February 1942. However a person could also be sent to a POW camp if they were considered a specific risk.

There are many reasons why Eichiro might have been sent to Angler/While River including the fact that: he was a Japanese national who was well educated, a teacher and a newspaper writer. When he was sent there, Fusa moved to White River to join him.

We sent a general enquiry to the library at White River, Ontario and a reply was received from Mary Constantineau, the librarian who located Jim Fujinami. Jim knew Fusa and Eichiro as Frances and Fred during the war. "My dad was born in Port Alberni, B.C. and in 1943, he was interned in Neyes, Ontario[111] just over 100 miles from White River. I'm pretty sure Fred was sent there too," says Jim. "Every 100 miles or so along the CPR track in this area are small towns that grew up to service the trains. White River was a town of around 400 to 500 people and my dad moved there because he could get work with the CPR. We lived in an old apartment building and when Frances and Fred arrived a little later, we were neighbours."

"Life was quite normal in White River. There wasn't any prejudice or things like that," Jim continues. "Of course, we Japanese were quite careful to avoid problems and confrontations. So it was very much a small town environment."

"When we knew Frances and Fred, I was only seven to nine years old so I don't remember too much. My father died many years ago and my mother passed away in 2002. The two things that are clearest in my mind about Frances are, first, that she was very well spoken and, second, I remember my parents commenting about her beauty. Even as an eight or nine year old, I recall thinking that she was a very attractive woman."

White River, Ontario where Fusa lived during the war calls itself as 'The Coldest Spot on Earth.'

"As I remember, Frances got cancer almost right away after arriving in White River and they must have taken her elsewhere for treatment.[112] There was no hospital in White River and only a small one in Chapleau," Jim recalls. "After Frances died, Fred came back to White River. He had a brass plaque made to commemorate Francis in the local United Church where they were members. Years later, the United Church closed and the building was taken over by the Pentecostal Church. I thought they gave the plaque to my mother because they knew we were friends but I haven't been able to find it."


Fusa in Victoria before the war.

[111] Neyes used to be known as Angler or Angler Creek and was one of two prisoner of war camps. Japanese who were sent to Angler or Petawawa had the courage or temerity to complain about being interned or were found breaking curfew. Another reason was that a person was considered a specific risk that may have been the case for Eichiro because he was a newspaper writer.

[112] In fact, Fusa had already been ill. Kaz Tasaka, son of Arizo, met Fusa in Japan in the summer of 1941 when she went there for medical treatment.

One of the pictures of Fusa and Eichiro sent by Jim Fujinami from White River.

Fusa's brother, Kiyo, went to visit her. She was staying at a convent in Montreal and receiving treatment at the hospital.[113] Kiyo recalls that he took a box of chocolates for the sisters at the convent but they were not allowed to accept gifts although they probably appreciated the gesture. He remembers that the Mother Superior told him that Fusa was a lovely person and very brave.

Fusa's sisters, Fumi and Masue recall her passing. Masue says, "We had enough money to go but instead of going to her funeral we gave all the money to her husband. We all chipped in as much as we could and it came to around $300 to $400. I wanted to go as I had enough money for the airfare but at the last minute I changed my mind as I didn't want to go alone. Instead we gave the money knowing Ei-san would probably need it more." Later they received pictures from the service.

"Eventually, I also went to work for the CPR and for around three years, Fred and I both worked in Chapleau, Ontario," says Jim. "As we were both single men, we lived in the bunkhouse and I got to know him a bit during that time. He was a very well spoken and educated man. Later, he wrote for the Continental Times newspaper. This was a partly English, partly Japanese newspaper in Toronto that had Japanese-Canadian subscribers located across the country."

"Fred had some tragedy in his life," Jim continues. "After Frances died, he remarried and within a few years, his second wife also got cancer and passed away. After Fred retired, he went back to Japan and we didn't hear from him again."

Eichiro Fune's misfortune continued according to family members on the west coast. Apparently, he remarried a third time in Japan and again was predeceased by his wife. Later, he passed away in Japan.

[113] This makes sense because one of the pictures that Jim Fujinami sent was taken in a photography studio in Montreal, Quebec.

Iko (1920 - 2002)

Canada or Japan? A tough choice for a young girl.

Iko Tasaka was the 11th child of Isaburo and Yorie and the third of three girls born in a row in a span of five years: Fumi, Fusa and Iko. She was born and raised on Saltspring Island and even as a child she was known for her independence. One day when Masue was 11 years old, she babysat for her sister Iko who was two. Iko wandered off to play by herself as she often did. Masue frantically looked everywhere for her and finally saw a neighbour, Maki-san, carrying Iko away after finding her playing by the creek. He claimed the baby was being neglected and he was going to take this beautiful child home. He said, "You don't want her. You already have 13 children." Masue remembers begging Maki-san to return the baby. He did. From that day on, Iko was marked as an independent and free-spirited person. Her independent spirit would be a dominant characteristic throughout her life.

Iko's childhood years were spent on Saltspring Island in the woods, streams and beaches, often under the watchful eye of her older sister Masue. She went to primary school in Ganges and later finished high school in Victoria when she was living and working with Masue and her husband Keiji Ise.

The first major decision in her life occurred in 1934 when she was 14 years old. Her parents were returning to Japan and taking the four youngest children with them. Would she go to Japan or stay in Canada? She chose Canada and moved to Victoria to live with her sister Masue and her husband Keiji Ise who owned and operated a tailor shop.

In Victoria, she went to school and learned to sew and operate a business working with her sister Masue and her husband. Keiji Ise was, however, a stern master and decided that Iko had to work for three years for room and board only while she was in training. Because of her language skills, she dealt with customers and handled the cash register. As a young girl, she would sometimes complain about the hard work, especially when doing the laundry that was her other major

Three Tasaka girls at Oak Bay. L to R: Iko, Fumi, Fusa.

Two loving and fun loving sisters.
L to R: Iko, Fusa.

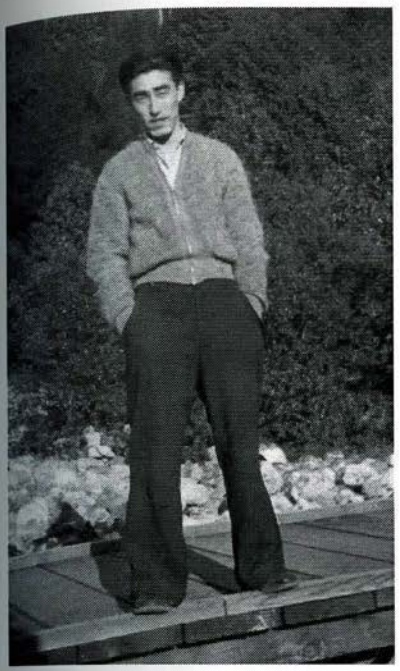
Iko as a teenager.

responsibility. Masue recalls Iko saying that if she knew she would have to work this hard, she would have gone to Japan with her parents. It was not all work, however, and Iko and her older sisters Fusa and Fumi were three young, good-looking, vivacious women who knew how to organize and have a good time. In Victoria, Iko was involved in arranging rest and recreation activities for Japanese sailors who had time on their hands while their ship was in port. Older sister Masue recalls many captains and officers from the ships coming by to thank Iko for the entertainment she had organized for their men. Many years later, Iko and her older sister Masue, returned to Victoria for a fiftieth anniversary of the Japanese leaving after the start of World War II. Masue recalls even then, men would come up to Iko and tell her that she was still a 'spring chicken.'

A few years later in Vancouver, Fumi, Fusa and Iko enjoyed tricking their older brother Koji who was opposed to their going off to dance and party with the Asahi Tigers Japanese baseball team players. Sometimes the girls would wear their regular clothes over their party clothes. On other occasions they would wear their usual clothes having arranged with girl friends who would meet them wearing their party clothes and switch with them. They rode the interurban streetcar from Steveston to the Powell Grounds, now Oppenheimer Park in Vancouver. The friendship of these three sisters would last a lifetime. Sadly, Fusa's life was cut short by illness just after the war and she passed away in White River, Ontario in 1946.

Iko feeding pigs during internment, probably at Seymour Arm. Iko's handwritten caption on this picture was 'Me and my pigs.'

Iko often spoke fondly of her youthful antics with Fusa. For example, when Iko was 22 years old and Fusa was 24, they worked gathering potatoes for $.25 per hour while their brothers worked in a sawmill. Fusa wanted to take the train to Kamloops to go shopping but they only had enough money to stay



Brother Tye was one of Iko's favourites.

one night in a cheap, bug-infested rooming house in Chase before catching the train the next morning. Their brother, Tye, somehow found extra money to pay for three nights in a clean bed and breakfast. Iko never forgot Tye's kindness and generosity and wrote a note about it that she left with her important personal papers. This trip was more significant because shortly thereafter Fusa moved to White River, Ontario to join her husband. She died there four years later. In another letter, Iko described White River as "...the coldest spot on earth." Later it was discovered that White River lays claim to being the coldest spot on earth. Iko would look back on these times with mixed emotions. She remembered the good times they enjoyed together as young women and she was saddened as she recalled Fusa's premature passing.

Iko also had a special relationship with her brother Taisho who was always sympathetic and generous toward his younger sisters. Masue can remember Iko coming back to Victoria for visits and always having spending money. This was odd because Iko wasn't working in Vancouver. Masue learned that Tye had given her money. When war broke out, Tye entrusted his money, around $1,000 in cash, with Iko who carried it around on her person in a money belt. They did this so they wouldn't have to turn it over to the Custodian for Enemy Alien Property. Iko never forgot Tye's kindness and talked about him often in her later years.

Just before the outbreak of World War II, Iko was living in Vancouver and was called upon to play an important role because of her ability to speak English. Koji had met a man named Mr. Bruhn who was in the lumber business. Mr. Bruhn had secured a contract to provide railroad ties for the Canadian Pacific Railway and wanted to build and operate a mill in Seymour Arm. Koji probably foresaw war on the horizon and perhaps had some idea of what would ensue. He expressed an interest in the project and sent Iko to discuss it with Mr. Bruhn and work out the details. The final plan involved Koji and Ayame and their children, Taisho, Take and Iko to move and live together to work and set up and operate the mill. When Iko married Takeo Ohashi in 1943, he became part of the family and was the bookkeeper for the operation. As a result, this group of the Tasaka clan and their families avoided the internment camps and enjoyed somewhat better living conditions than many Japanese families.

Iko in front of her shop at 2615 Alma Road, Vancouver.

Iko's command of the English language also allowed her to help Koji's oldest son, Tom, with his schooling by correspondence during the early months of internment. It was a source of pride for Iko to know that she played a small role in Tom's education that would eventually result in an engineering degree from the University of British Columbia.

Iko visits her mother in Sashima, Japan.

Before Isaburo and Yorie left for Japan, Yorie asked some of the older children to watch out for some of the younger children and she asked Koji to keep an eye on Iko. So when they were living together after the outbreak of war, older brother Koji decided that his young sister should get married. There was great uncertainty caused by the war and there were plans afoot to move to Seymour Arm to build a small sawmill. Koji decided that Iko should marry Takeo Ohashi. Takeo was university educated in Japan and had been a respected teacher in the Kitsilano Japanese Language School where Koji had been a teacher and the principal until war began. Teachers ranked much higher on Koji's scale of attractive suitors than on his younger sister's scale. Everyone agrees Takeo was a tough sell to a young woman who was accustomed to the excitement and glamour of dating sailors and baseball players. Yvonne Wakabayashi, Koji's daughter who was a young girl at the time, says her dad must have had to do a lot of talking because Iko was very attractive and popular with the boys. When Takeo first came up the front walk, Iko looked out the window and screamed that she would never marry him! But Koji prevailed and in 1943, Iko and Takeo were married in Chase, B.C. Although it was a somewhat unlikely match, they would enjoy many happily married years together.

In 1944, son Ted was born and with a new baby in tow, Iko and Takeo moved to Sicamous, B.C. with Tye and Rose Tasaka. Takeo and Tye worked together in a sawmill. The next stop for the Ohashi family was Armstrong, B.C. before they returned to Vancouver in 1949. Iko went to work with sister Masue who had lost her husband Keiji Ise during the war and had remarried Ainosuke (Ai-san) Sakai who was spending much of his time fishing out of Prince Rupert. The dressmaking shop was on West Broadway in Vancouver next door to the west of the Hollywood Theatre that is still in business. When her husband's niece, Miyo Sakai, wanted to come to Vancouver to work with

her, Masue moved her shop some six blocks east along Broadway and Iko went to work with Ayame Tasaka who had a shop in the same neighbourhood.

At this time, memories of the war were still fresh in the minds of Canadians and there was strong prejudice against Japanese. As a result, Takeo was unable to find work and had to leave his family to return to the sawmill in Armstrong where he had been working before coming to Vancouver. When Koji was able to find him a job at the sawmill in Vancouver, Takeo returned and the Ohashi family moved out on their own to a store on Alma Road. Shortly after, in 1952, daughter Joy was born.

In the next few years, life improved for Iko and Takeo. Both worked very hard. Takeo worked a full shift at the sawmill during the day, in the evening as a janitor in the nearby branch of the Toronto Dominion Bank and on weekends doing gardening. Because they lived in back of Iko's shop, she never stopped working. In the morning she would make lunch for her husband and children before making them breakfast. After Takeo left for work and the children left for school, she opened her shop and as long as she was home, the store was open. She would often be working late into the evening after dinner. These efforts enabled them to save enough money to make a down payment on a small house. Until then, the family lived behind the store on Alma Road.

During this time, all the Tasaka families in the Lower Mainland were doing better and had time for some recreation. Iko was able to travel to Japan to visit her mother. And there were gaji games almost every week. Koji and Ayame, Iko and Takeo, Fumi and Fred were regulars joined by their younger brother Take Mase and Misako and friends such as Mrs. Kobuke and Mr. Morita. On occasion, the older cousins such as Kaz, son of Arizo and Tom, son of Koji would join in and the group would play Japanese poker. In these years, the group was relatively young and sometimes the games would begin in the early evening and last all night. In the morning, the women would be jumping up and down from the table as they prepared breakfast between hands. Their games were marked by laughter, teasing, arguing, kibitzing and joking. But most of all was the laughter.

Brother Koji drops by for a visit but not to buy lingerie.

Sadly, Takeo was diagnosed with cancer and passed away in 1963. Iko was forced to give up the house and the family moved back behind a shop on West 10th Avenue. Iko appreciated the support, especially from her brother Koji and sister Fumi, as she worked and struggled as a 'single mom' to put her two children through university. Even so, the gaji games continued although the group, in deference to advancing years, would break up by midnight or a little after.

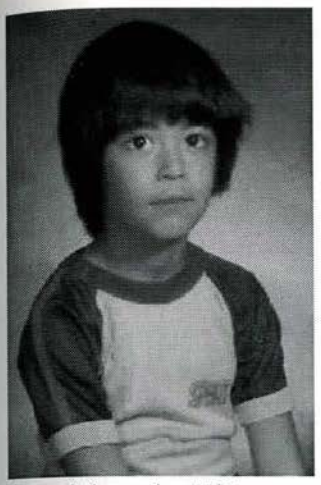
Christmas 2001. Front L to R: Rose Tasaka, Satomi Hirano, Joy Barry, Ted Ohashi.
Back L to R: Yvonne Wakabayashi, Sanny Nishi, Fumi, Masue, Iko Ohashi, Adam Ohashi, Jack Nishi, Tom Barry.

After Iko's husband passed away, she became very close with her brother Koji and his wife Ayame. When Ayame passed away in 1981 the two became very close and when Fumi's husband Wataru died in 1985, these three grew even closer. The gaji games continued but with each passing year, the games ended earlier and earlier. To beat the clock, they sometimes started their games in the mid afternoon and played through dinner quitting at ten or eleven o'clock in the evening.

In her later years, with her children grown she gave up her own shop but continued to work. She worked as a clerk in a women's lingerie shop and quickly became a friend and valued employee of the owner Mrs. Kearns and her daughter.

After Koji passed away in 1997, the sisters became very close. Almost every night, each of them would be at home watching the same television program. During commercials, they would telephone each other to discuss the plot. They each thought the other had trouble keeping track of the story because they were hard of hearing. The truth was they were both hard of hearing and needed each other to figure out what they had missed.

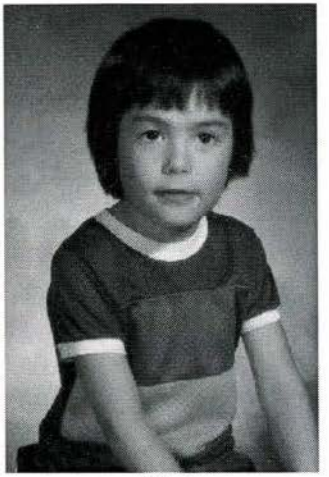
Iko's son Ted remembers seeing his Auntie Fumi in West Vancouver. By chance he talked



Iko's grandson Tobin...

to his mother less than half an hour later. "Oh," he said. "I saw Auntie Rose a little while ago." "I know," said his mother. "Fumi called me to say she had seen you and to tell me you looked fine." Nothing happened in one of their lives that they didn't immediately share with the other.

Her children and grandchildren were important to Iko. She always looked forward to Christmas dinner as a time when everyone came together and she could spoil her children and grandchildren, especially when they were youngsters. Her grandchildren's pictures were always placed prominently in her home.



and Darin...

After she retired, Iko moved into the same housing complex as her older sister Masue. Each was convinced their sister would not be able to get along without them. The independent spirit that people noticed about Iko from her very earliest days continued to be a personal quality all her life. Masue visited Iko on Victoria Day in 2002. During the visit, Iko said to her, "Mom wanted us to be good girls. I was a good girl, wasn't I?" Six days later, Iko passed away.

Tobin, Iko and Darin, Christmas....

Iko often referred to daughter Joy's dog, Maisie, as her only granddaughter.

If there is a life in the hereafter, one can only imagine Iko as part of that group laughing and arguing as their gaji game continues unaffected by the restrictions of time of day or night.

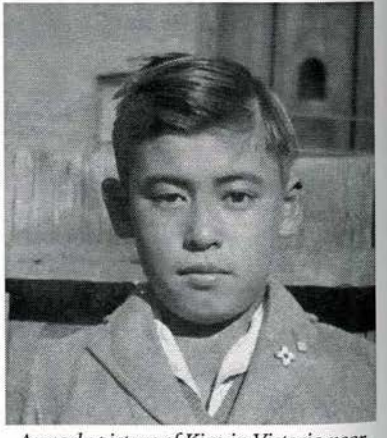
Chizuko's final resting place on Saltspring Island

Chizuko (January 1921 – February 1921)

Chizuko's brief life lasted barely two months and she was buried on Saltspring Island in the Japanese cemetery at Central Hall. Masue remembers that Chizuko succumbed to whooping cough and pneumonia before she was able to walk. It isn't known for sure what her illness was but Masue recalls that the baby's temperature dropped. Isaburo stayed in bed for around 48 hours holding the child against his body trying to warm her up. When that didn't help, the doctor told him to leave Chizuko to her own resources and see if she could survive on her own. Unfortunately, she couldn't.

Fumi remembers her dad making a small, wooden coffin for her that he carried on his shoulder from their house to the cemetery, a distance of over one mile. There is an unconfirmed story that Isaburo took her ashes or some of the soil from her grave when he returned to Japan. Some members of the family thought her remains should be moved to Vancouver to be laid to rest with other members of the family. However, others believe her grave represents a memorial to the Tasaka family's involvement in the history of Saltspring Island and consider it sacred.

Kiyo (1922 -)



An early picture of Kiyo in Victoria near Blanchard and Fort Streets.

Kiyo had a difficult childhood. But in working his way to adulthood and through his life, he has experienced success and happiness with the help of a supportive family. Kiyo's older sister Masue tells the following story, "When Kiyo was born, he had no strength to suck on his mother's breast or from the nipple of a bottle. His mother Yorie was sick and too weak to nurse him and was forced to give him up even though he might die. I spoon fed him and he responded well. Little by little he gained the strength to live. I remember the day I knew Kiyo had a strong will to live. When he was around one and one-half years old and had been sick for some time, he stood up in his crib and said his first word, 'misu[114].' I gave him water and he got better. Here is part of Kiyo's story in his own words that he wrote at the request of his daughter Virginia who was curious about his childhood.

[114] Water.

"I don't know where to start. My childhood life was no bed of roses. So I'll give you just a brief summary of my life starting with Mr. Ise when I was 15 years old.

Mr. Ise ordered me out of the house. It all started with my grade eight report card. It had nothing but C+'s and only two B's. Mr. Ise said the Japanese are a very intelligent race and I was a disgrace to the Japanese community. Well I had to look for a job so I spent all night on the steps of the Victoria Times newspaper building. In the morning I saw an advertisement for a position as a houseboy and I applied for the job.

I walked all morning and a good part of the afternoon to get to Dyke House on Dyke Pointe down near the Esquimalt naval base where I hoped to work. The resident was Commander Holms, a naval officer of high rank. I met Madam Holms at the front of the house and I agreed to a salary of $20 per month plus room and board. I had a small room in the basement with a bed, table, chair and two dogs to keep me company. That was the beginning of my love for animals and birds.

Kiyo as a member of the 1936 Victoria Judo Club. Kiyo is in the second row up and third from the left.

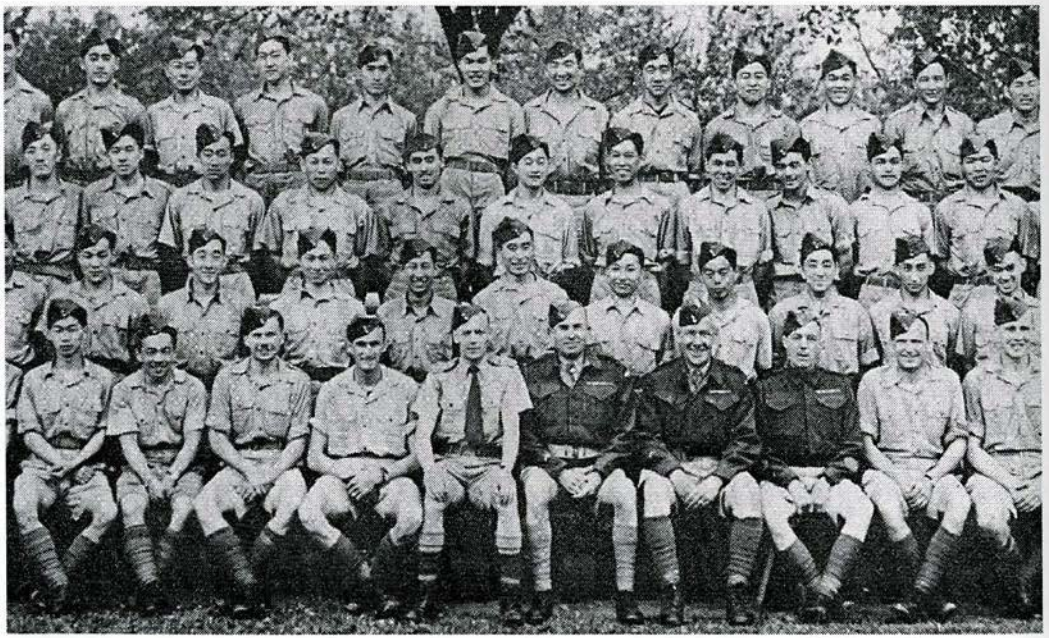
I spent long hours mowing the lawn and working in the garden plus doing housework. I was sad for a few days thinking about my friends who had graduated into grade nine. I missed them all and yet today when I look back, I realize it wasn't that sad after all. About a year later Commander Holms got shipped out to the Halifax naval base.

Air Commodore Earl Godfrey with a rank equivalent to a Brigadier General in the Army took over the house and was later promoted to Vice Air Marshall. I was about to lose my job but Madam Holms begged the Commodore to keep me on. He did.

In September 1939, Germany invaded Poland to mark the beginning of World War II. Soon it was Pearl Harbor and evacuation, about which volumes have already been written, so I won't go into that.

I attempted to join the Canadian Army[115] several times but was unsuccessful because at that time, men of Japanese extraction were not being recruited. I was however finally accepted into the army and served until the end of the war. I received an honourable discharge and a rank of Sergeant. [116]

I would like to mention one more incident that happened at the Dyke house. It had to do



Kiyo Ise in the Canadian Army during World War II. Second row from top, fifth from left.

[115] Japanese Canadians were only accepted into the Canadian army before Pearl Harbour. But the British were desperate for soldiers so they sent recruiters to Canada and accepted a number of Japanese Canadians in the British Pioneer Corps. as corporals. This was potentially embarrassing for the Canadian government so they decided if Japanese Canadians were going to war anyway, they were going to go as Canadians. So nisei were taken into the Canadian intelligence service but at the lower rank of private! Information excerpted from Japanese Canadian Centennial Project, 1877-1977, The Japanese Canadians and Dreams of Riches, Vancouver, Gilchnist Wright, 1978.

[116] In the context of the times when persons of Japanese extraction were moved from the west coast in the belief they might be spies or saboteurs, the honourable discharge of a young, Japanese Canadian without a high school education with the rank of Sergeant is a significant accomplishment.

Kiyo shortly after the war.

with the Chinese cook. I think his name was Lem. He worked from the afternoon until later in the night cooking and cleaning in the kitchen. However, Madam Holms did all the shopping and knew exactly what was in the kitchen freezer.

One night Lem made stew for supper and I ate in the kitchen with him. I told Lem I had felled a tree today and sawed, chopped and made wood for the fireplace. Lem said I must be very hungry so he gave me two servings of stew. It was so tasty! After Lem served dinner I was helping him with the dishes and just before I was ready to go downstairs, Madam came into the kitchen. Commander Holms said he didn't have enough to eat. Madam asked what happen to all the stew? Lem said he ate two servings. Madam was angry and left the kitchen slamming the door behind her.

The next day I was out front mowing the lawn. I usually saw Lem coming in to work. He always greeted me with a big smile but not today. When I went for supper, Lem wasn't there. There was a new cook. I still remember her name - Cecilia.

The Ise family.
In front L to R: Debbie, Virginia, Mieko.
Back row L to R: Gail, Haru, Kiyo.

I went straight downstairs and did not help with the dishes. I couldn't stop thinking that Madam fired Lem for something I did. Even today after so many years I still feel guilty that I didn't have the courage to admit that I ate all that stew. If I had, Lem may not have lost his job.

After several years, I saw Mr. Ise again. He was very ill and looked frail. He was in bed and had my old army jacket draped over his chest. We talked for a while and I was surprised when he asked me to take his name, as he had no children of his own. I wasn't expecting such a request. I had many feelings. I felt a sense of duty because he was my sister's husband and I had lived with them in Victoria. At that time I had never felt like his son. I was more of an employee who made deliveries for his business. However, I hadn't been given much of an opportunity to know my birth parents because I was only five years old when I went to live with my sister and her husband. Mr. Ise was the only father figure I could remember clearly. At the same time, I was honoured by his request because it was really the only significant thing he had ever asked of me. Finally, I was

Kiyo visits Masue on her 90th birthday.
L to R: Masue, Kiyo and his wife Haru.

Before the war at Ganges on Saltspring Island.
L to R: Ayame, Goro Nakamura carrying Tom Tasaka, Mrs. Nakamura holding Yvonne Tasaka, Iko with her arm around Haru Nakamura (Kiyo's future wife). In the front centre is Hichi Nakamura.

very touched by the image of him near the end of his life using my army jacket to keep warm. So I agreed. Later I went to the government office and made the change."

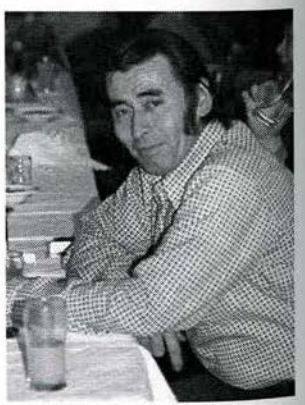
Masue remembers when Kiyo came to live with her in Victoria. "When Kiyo came to live with us he attended a small school with Chinese children who were learning English. The teacher took a liking to Kiyo so he learned English very quickly and the following year got into Central School. One year they had a sports day and Kiyo asked Masue to come watch him run. She felt badly for him because he came in last. She thought she would never go again. But her husband Keiji made Kiyo walk down to the beach every day and carry back stones to fill the holes around the store. Kiyo did this for a year and his legs grew stronger and his back became straight. The next year Kiyo ran again in Sports Day and Masue remembers him proudly coming home with first and second prize.

Here is a personal essay from Mieko Ise, daughter of Kiyo and Haru, about her relationship to the Tasaka family. She calls it "Getting to know my dad as a Tasaka."

"During my childhood, I didn't really comprehend my connection with the 'Tasaka family.' My dad was not much for talking about things and even less so about things in the past. Therefore my recollections of the Tasaka family consisted mainly of looking at wedding photos of people I had never met and newborn pictures of strangers who were apparently my first and second cousins.

Those years were also occasionally punctuated with visits from mysterious aunts and uncles who spoke only in Japanese. At that time I didn't see the value in learning a language my friends didn't speak, so I was pretty much in the dark. However, I always became eagerly attentive when these 'unknown' relatives dished out presents to the children.

That was the extent of my knowledge of the Tasaka family and my relationship to them until my first visit to the west coast at age 19. I went to visit a cousin I had grown up with from my mother's side but when Auntie Oma[117] heard I was coming she made sure she had equal visiting time.



Looking a little like Elvis...

[117] The name used by those close to Masue Sakai. Her brothers and sisters called her Oma-nesan.

Kiyo with two of the loves of his life: a cat and golf.

I didn't know what to expect in meeting this person, whom I had been told by my dad was not only my real aunt, but also like a grandmother. Not having much of the background to help make sense of this statement, I was more than a bit confused and nervous. However, these feelings of unease were quickly replaced with curiosity and understanding as Auntie Oma whisked me around Vancouver to meet various relatives and friends of the Tasaka clan. Each provided interesting and historical tidbits about my dad's life.

Auntie Oma provided the most significant piece of the puzzle through her own account of my dad's childhood. With tears running down both our faces, I listened to her describe how difficult and lonely my dad's formative years were and how she wished she could have been a better protector – a real mother. But I understood that she was only a teenager herself when given the responsibilities of both a wife and guardian and the 1920s were not a time for empowered women.

It was at this moment of realization that I suddenly became immensely proud to be a Tasaka. I now appreciated and understood my dad's teachings about being grateful for all the little things in life and to persevere during the hard times because it would make me strong.

I never forgot what I learned that day. Whenever I faced a new challenge in life (university, career, marriage, motherhood) I remembered what my dad had endured and successfully survived and thought "If he made it through all that, I can certainly handle my situation."

Knowing how much I benefited from an awareness of my dad's hardships, I was determined to pass on his life lessons to my daughter Mika. Mika and her grandpa have always been very close because he has been a doting (and spoiling but in a good way) babysitter since she was only a few months old. So upon hearing the stories that Auntie Oma had revealed to me so many years ago, Mika became keenly aware of her grandpa's feelings and needs. I believe this knowledge has made Mika a more compassionate and thoughtful person in general – another wonderful and unanticipated benefit.

I knew a very important part of my dad's legacy had been passed on when one day Mika observed, "Mommy, how come grandpa has so much love in his heart for me, when he wasn't loved as a kid?"

Obviously, the Tasaka's great love of children lives on in Kiyo Ise and his family."

A family gathering in 1994. L to R: Kiyo, Hana, Masue, Rose (Tye's wife) and Iko.

Takeo (1924 -)

Take was the fourteenth of the 17 surviving Tasaka children. For example, he was only ten years old when he moved to Japan with his brother Hachi and sisters Hana and Sueko. He was only 13 years old when he returned to Canada with brother Koji and his wife Ayame. When he was 16 he was fishing the Fraser River on his own boat and World War II broke out and 20 when the war ended. In his first two decades, he had already lived a full life.

On a ship in Yokohama. Take on the left, Ayame behind and Hachi, the young boy, in the front.

Take admits he was not much of a student in high school and did not finish his education. Japanese schools are very strict and Take was regularly getting into trouble. When Hana was in Vancouver to attend her brother Koji's funeral, Misako told her that Take was very knowledgeable about political matters even though he had not studied it. Take says his understanding of the political situation in Japan in his youth was one of the reasons he was anxious to return to Canada.

Take has fond memories of Kiku, obasan of the Oda family next door. He remembers her as a kind woman who worked hard to maintain the success of the Oda mise (store) next door to the Tasaka home on Sashima. Sadly, Kiku's daughter Torako drowned in a storm as she rode the ferry between Onomichi and Sashima. After Kiku's death, the Oda store was never operated properly and eventually went out of business.

One of Take's first jobs was as delivery boy for Kiku and he was especially proud of being entrusted to deliver sake to customers. He also has wonderful memories of Kiku enjoying a cup of sake and letting him have a sip or two. Another of Take's jobs was to prepare the 'ofuro' or Japanese bath. This involved filling the tub with water and lighting a fire under it to heat the water. He had to begin in the late afternoon to make sure the water was hot by the evening.

An opportunity to return to Canada arose when Koji and Ayame Tasaka returned to Canada in 1937.[118] Take was only 13 years old at the time, the family had no money to give him and he had nowhere to live. As a result, Yorie arranged with a friend, Naka Mase and her husband Asajiro, to take him in. The Mase couple had no children of their own and formally adopted Take whose registered surname is Mase.[119]

Take says he felt no resentment or ill will toward his Tasaka parents. He wanted to come to Canada and this arrangement provided him with a home, food and clothing. The Mase family

[118] The date is not known exactly. Uncle Take recalls arriving when Bruce Tasaka had just been born. Because Bruce was born in December 1936, they probably arrived early in 1937.

[119] Keiji and Masue did not formally adopt Kiyo although he formally took the Ise name. Take was formally adopted by the Mase family and lived in their family in Canada.

was very kind to Take and treated him well. His adoptive mother, Naka Mase was an excellent cook and was often called on to prepare food for as many as 200 people at weddings and for other special occasions. Asajiro Mase was a fisher and took Take with him and taught him the trade starting when Take was only 13 years old. When Take was 16, Asajiro purchased a fishing boat for him and Take began fishing the Fraser River alone.

The outbreak of World War II and internment found Take and the Mase family living in Chase with Koji and Ayame Tasaka, Tye and Iko and Takeo Ohashi. They worked together at a railroad tie-cutting mill in Seymour Arm. When the rest of the family decided to stop operating this mill, Take moved to Chase where his adoptive parents were living. Later, Take, Tye and Takeo Ohashi all worked at a sawmill in Sicamous.

Take treats niece Yvonne Tasaka to a ride during internment.

When most of the members of the family began moving back to Vancouver, Take went to live in Kamloops and was the head sawyer for Kamloops Lumber. He lived and worked in the Kamloops area for six or seven years.

In the late 1950's, when he was 23 or 24 years old, Take returned to the coast and lived with the Hirano family in their home in West Vancouver. During this time, he fished the Fraser and Skeena Rivers and all around Vancouver Island including Johnstone Strait, Port Hardy, Tofino and Ucluelet. Take trolled for salmon and also fished for halibut and herring. Asajiro must have been an excellent teacher and Take a good student who learned his lessons well because he was consistently one of the top five fishers on the west coast after the war.

Satomi, Fumi's daughter and Take's niece remembers her uncle's generosity. "Whenever he returned from fishing and came to visit us, he would always give the children some money. One memory that stands out is when he gave me money so I could buy an expensive ankle boot from Ingledew's.[120] The boots were not only stylish but one of the most comfortable pair I ever owned. I loved wearing them. Ever since, I have always owned an ankle boot.

Take's interest in political matters brings to mind my first trip to San Francisco when I was around 16 years old. He had a Russian friend, Sasha, who used to visit her father in Vancouver where Take got to know her. She had been a Russian interpreter for the U.S. Embassy in Washington, D.C. and had rubbed shoulders with all the leading political figures during the Cold War. She lived in San Francisco. I can't remember if Take suggested it or I decided to visit San Francisco. Anyway, Take arranged for me to stay with Sasha. I still remember my mother taking me to the old Canadian National Railway station and sending me off! Here I was going all by myself to the big city

[120] A higher priced shoe store in Vancouver.

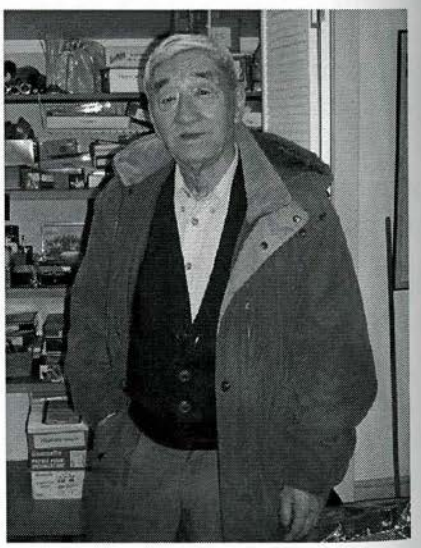
Take and Misa-chan. For Take, a cigarette and beer are never too far away.

of San Francisco! I'll never forget Sasha's place in one of those much loved heritage buildings with lovely French doors that opened onto the living room where I slept. She, with her nephew and another friend, showed me all the highlights of San Francisco and it must have been then that I fell in love with the city. Of course, she loved to talk politics. Her nephew and I would bemusedly listen to her and her friend tell stories of many interesting political intrigues. Thanks for these lovely memories, uncle."

In the 1960's, as the story goes, Take was the third leading money earner but the first leading money spender. He was in his twenties, earning good money in seasonal work and enjoying the 'work hard, play hard' lifestyle of many young fishers of the time. Fortunately, he met and began a life with Misako who provided some much needed discipline in his life. With Misako's help, Take returned to a more mainstream lifestyle. During these years, Take re-established a relationship with his brothers and sisters in Vancouver and he and Misako became regulars in the Tasaka gaji games and family lives.

Take continued fishing until 1997 when he retired at age 72! He continued to have friends who were fishing and would visit them. At this time, Take was one of the few people who knew how to mend fishing nets and began to help a few of his friends. These were difficult years for fishers on the west coast and no one could afford to pay him. As a result, he limited the number of people he helped to two or three. These friends would repay his kindness with gifts of fish and other seafood. As this continued, his reputation grew and in his late seventies, Take often complains that he is getting too old to help everyone who needs it.

Today, Take and Misako have a comfortable life. They own an apartment in Vancouver that they purchased with the proceeds of the sale of Take's halibut license. Take smokes like a chimney, enjoys several glasses of beer every day and visits the local casino many times a week. They are a very contented couple in their golden years.



Take on New Year's Day 2005.

Hana as a student.

Hanano (1925 -)

Hana, born in 1925, was the fourteenth child of Isaburo and Yorie. When she was around age nine, Hana was taken by her parents to Japan to live at the Tasaka property in Sashima.

When she was eleven years old, Hana was stricken with jaundice and was taken to a local hospital. She developed such a high fever that her survival was in question and she was transferred to a larger hospital in Okayama City that had a special unit to treat her. Hana recalls that her mother and father were constantly by her side tending to her care and recovery. She is very thankful for the time her parents spent with her as a young child growing up.

Hana was educated in Hiroshima and taught school for eight years in Yuge-cho.

Hana was married in Japan when her oldest sister, Masuko, introduced her to Etsuichi Tanaka and they had a daughter, Nakako. The Tanaka family was well off and Hana and Etsuichi were a loving and happy couple that enjoyed an upper class life style. But there was a problem. Hana's mother-in-law was very severe, critical and demanding. At the same time, Hana was having health problems and was under a doctor's care. She had to maintain a very strict diet. With all of this going on, it was impossible for Hana and Etsuichi to stay married. They were divorced and after a most heart wrenching decision, Hana left for Canada in 1951 leaving her daughter behind.

Hana's graduation from dressmaking and design school. She designed and made the dress she is wearing.

In 1970, the Shimano family returned to Sashima and Japan for a visit. At the time, Etsuichi's mother was in the Yamaguchi hospital terminally ill with cancer. When she heard Hana was in Japan, she sent word asking to see her. Hana and Bob left their children in Osaka and went to see her. In bed and near death, she grasped Hana's hand and said tearfully, "Yasashi-katto,[121] Hanano-san." A few days later she passed away and Hana and Bob attended her funeral.

Hana at age 12 on Sashima Island. This picture was taken the same day as the 'family' picture on page 22. She missed that picture as she was taking her koto lesson.

[121] Gentle, sweet, kind.

For the first two years back in Canada, Hana lived with the Hirano family in West Vancouver where she did housework.

In 1954, Hana moved to Kelowna to study dressmaking and design. She stayed with Mrs. Kondo, the instructor and after two years, she earned a diploma. On page 133 is Hana's graduation picture wearing a dress that she designed and made. The jewellery she is wearing was given to her by family members as a graduation gift. Hana planned to return to Japan to teach at a sewing school but advice from family and friends resulted in second thoughts. Her two years of hard study and earning her diploma convinced her to stay in Canada. This was a difficult decision for her because of her close ties to family and friends in Japan. In 1956 she went to Toronto to work at dressmaking.

Hana with her students.

Hana – a dedicated teacher.

In Toronto, Hana stayed with her brother, Kiyo and his family. Kiyo's wife's mother, Mrs. Taki Nakamura, accepted Hana like a daughter. At her encouragement, she decided to stay in Toronto.

In Hana's words, "What mother left me materially and spiritually hopefully I can leave the same for my children. I am happily married and I am enjoying life.

Here is a summary of a trip to Japan taken by Bob and Hana Shimano with their children written by their son Stephen.

"In the summer of 1970, our family took a six-week vacation to Japan to visit the Tasaka family, grandmother and to pay our respects to grandfather at the cemetery.

Hana in Japan before World War II.

We visited Sashima to see Hachiro and family, Sueko, Nakako, Masuko-nesan and Isamu-nisan (Masuko's husband). It was a very nostalgic visit after all their bygone years.

Grandmother had given each of us a yukata (kimono) that was treasured by everyone because it was specifically handmade for us. Dad still wears his yukata as a bathrobe.

Originally, Kiyoko (dad's sister-in-law) was willing to care for Michael and Stephen while mom and dad visited Japan. Although Michael and Stephen were young and may not have appreciated the trip to Japan, grandmother insisted on seeing her grandsons during this visit. Grandmother became so attached to her grandsons that almost everyday she would walk hand in hand with Michael and Stephen to the corner store to buy treats. Mom and dad were really never sure where we were until walking to the corner to see grandmother and her grandsons at the store. Grandmother's vitality belied her age. She endured every outing with us.

Michael and Stephen wearing the yukata (summer kimono) hand-made for them by grandmother Yorie.

Hana (standing) with children L to R: Michael, Nakako and Stephen in the home of Yorie's sister Haruko Sawada

We visited Yorie's two sisters, Auntie Sawada at Imabari and Auntie Murata in Innoshima on Ikujishima. Auntie Sawada, having lived in Victoria BC, understood English that made conversation easier. Her house was westernized. The kitchen, living room, dining room and furnishings were very modern. Her house adjoined her daughter Aiko's sewing and design school. Auntie Sawada and Auntie Murata were very different personalities. Auntie Sawada was very outgoing and she had a cheerful disposition. Auntie Murata was more reserved.

When mom felt tired after visits to different places, she would still have the energy to make daily visits to her father's gravesite. It was during these visits that she would reflect back on her life with her father. Mom's memories of her father always reflected on his gentleness and devotion to his children. He was a family man who gained the respect of his family. Mom always remembers his kindness and goodwill towards others.

After the three-week stay in Sashima, we departed for Hiroshima to visit Auntie Rose Hirano's sister-in-law, Sumiko and family. At Hiroshima we visited the memorial to the A-Bomb site. We also visited Fujiko Hirano (Wataru Hirano's sister) and her sister's gravesite, to pay our respects.

Later we took a boat ride to Miyajima to tour the site. After the

L to R: Iko, Masue, Hana and Fumi in Vancouver.

Hana's 80th birthday February 2004.

three-day stay with Sumiko Hirano and family, we departed for Tokushima to visit dad's cousin. We stayed there for about one week. Then we traveled to Osaka to visit Hirochan Makihata, who is mom's cousin. We stayed at Osaka for three days.

We left for Tokyo and stayed at Sadako Murata's (mom's cousin) house for four days. Sadako's sister Chizuko reserved a resort hotel in Hakone Hotsprings for the family. Chizuko's husband's company owned the resort. We enjoyed our one-week stay, soaking in the hot springs. After a restful week, we left for Canada and home."

Hachi and Naoe with children Miho, Fumitaka, Akiko and pet dog.

Hachiro (1927 -)

In Hachi's livingroom: L to R: Michael (Hana's son), Hachi, Nakako (Hana's daughter), Akiko and Miho (Hachi's daughters), Yorie, Hana, Sueko, Naoe, Fumitaka (Hachi's son) and Stephen (Hana's son).

Hachi was one of the younger Tasaka children. He was the sixteenth child and was taken to Japan when his parents moved back before the war. He was only in Canada for the first six or seven years of his life. One significant event during that time happened when Hachi followed his father down to the dock. He was not supposed to go out on the pier but he did and fell in the water. Luckily, Isaburo heard a noise, ran back and pulled him out.

After moving to Japan with his parents in 1934, Hachi remained[122] and attended Onomichi Chu - Gogakko, the same high school as Hana. He then went to work for Kokyo Shokugyo Anteisho in Yuge, the island next to Sashima. The Shokugyo Anteisho is the equivalent of Employment Canada. It is a government office that helps unemployed persons find work and administers employment insurance. Hachi worked there until he retired at age 70.

This is another case of a Tasaka's spouse playing an important role and Hachi seems very indebted to his wife, Naoe. First, she looked after Isaburo until his passing at age 88. Second, Naoe looked after Yorie until her passing at age 92. Yorie broke her hip at age 89. An operation at Imabari

[122] The address of the Tasaka family home is "Sashima, Yuge-cho, Ochigun, Ehimeken, Japan."

Hospital was considered but turned down. As a result, Yorie was bedridden for the last three years of her life. In addition, when Tasaka relatives visited Sashima, they often stayed with Hachi and Naoe. Some relatives such as Koji tried to be less of a burden on Naoe and stayed at Yuge Lodge, just across the bridge joining Sashima to Yuge Island.

In addition, Koji and Ayame probably felt indebted to Hachi and Naoe for assuming responsibility for caring for their parents. In Japanese tradition the job would otherwise have been Koji's.

Partly out of giri ninjo, Koji and Ayame regularly sent money to Isaburo and Yorie. The job of addressing the envelope was Yvonne's (Koji and Ayame's daughter) and to this day she has the address memorized. Other children also sent money home to Japan from time to time.

In 2004, Hachi is retired and living in and maintaining the traditional Tasaka family home in Sashima, Japan.

Sueko, Masuko, Hana and Hachi in Hachi's home.

Hachi with their daughters Akiko, Miho, Hachi's granddaughter and Naoe.

Sueko (1929 -)

Sueko is the final and youngest child of Isaburo and Yorie. Family members always wondered how they knew Sueko would be the last because her name means 'youngest child.' Most likely it was combination of the fact that this was Yorie's nineteenth pregnancy in 25 years and that Isaburo was 58 years old when she was born.

Sueko, with brothers Take and Hachiro and sister Hanano, was taken to Japan by her parents in 1934. Sueko was educated in Japan and after World War II, she married Takao Katayama on February 4, 1948. In their wedding picture[123], Sueko is wearing a kimono with the Tasaka ka-mon that is specifically used for weddings and funerals.

Sueko is a tour guide for visiting relatives.

[123] See Tasaka Wedding Gallery, page 156.

Ai-san (Masue's husband), Masue, Sueko and Naoe (Hachi's wife) at a temple near the Tasaka home.

Takao had three brothers who were successful businessmen and one was a well-known news and media person. Takao's mother was very close to Sueko so everyone was very surprised when they were divorced after 15 years of marriage.

Takao did not remarry and lives happily and is very proud of his children. He visits Hachi from time to time and attended Naoe's funeral. His sons also visit Hachi and go to the cemetery in Sashima to pay their respects to Isaburo and Yorie.

Shigeru (Sueko's husband), Sueko and daughters Miko and Taeko.

Arizo, Shigeru (Sueko's husband) and Sueko in front of Sueko's home in Osaka.

Sueko moved to Osaka where she met and married Shigeru Ogawa who was 15 years younger. Shigeru had two children from an earlier marriage and Sueko helped raise them as her stepdaughters. The stepdaughters are now both married and they have three children in total.

Over the years, Sueko and her husband have received many visits from her brothers and sisters. They have spent many hours entertaining guests and acting as tour guides.

• • •

Despite the large number of children, each one felt very secure because of their parent's love and devotion. Of course there were some family problems. It was unavoidable. But the overall feeling of the family was one of happiness. The feelings expressed by Masue and recorded by Satomi Hirano (Fumi's daughter) say it best. "Auntie (Angela) Sakai's recollection of her childhood at Ganges on Saltspring Island is very happy with a warm communal sense of family. Her dad (I love the way she always says "my dad and my mom" as if she was the only child!) was still strong and healthy and worked very hard to provide for the family. Masue can remember waiting for her dad to come home from fishing, as he would bring a gift that might be a dress or shoes. Auntie remembers the black patent shoes her dad bought her. Years later she read that only rich children wear patent shoes, so she cherished the memory even more. Masue thought these shoes were so special, she usually kept them safely put away in a closet. One day, Isaburo saw her in Ganges without any shoes on and told her it made him want to weep. From that time on, she was not allowed to go outside the family property barefooted.

Masue worked hard alongside her dad and mom. Dad would sometimes take her out on the boat so she learned many fishing skills. If she stayed home she would help mom with the kids or chores around the house. There was always a lot to do... Isaburo... would take the family to Steveston and leave Yorie and the kids in one of the cannery housing units from June to September while he was fishing... Listening to auntie talk you felt like they were a well-to-do family with a winter cabin in Ganges and a summer home in Steveston."

Tasaka Spouses

The focus of our stories is on the members of the Tasaka clan. But we cannot appreciate their lives without an understanding of the contribution of their spouses. Whether it was Isaburo and Yorie's upbringing or the circumstances of their youth, many of the Tasaka family members can best be described as having a 'work hard – play hard' ethic, in a life in which there was always more work than play. Many of the spouses had the personal qualities that complemented the other. It often fell to the spouse to provide the balance that made the family unit complete. Here are some examples:

Koji and Ayame on a trip to Japan. The rope in the background connecting the stones symbolizes 'tying the knot.'

Ayame with son Tom and daughter Yvonne. Not the life she expected.

Ayame had a sheltered, some would say lonely start to her life. Ayame's father liked to party and drink at the geisha house. Ayame would go with her mother to find him but in a male-dominated society, he didn't care. Her mother and father divorced leaving Ayame with bad memories. Ayame's mother remarried and moved to Portland. Later Ayame traced her father and found out where he lived. She went to his house that was very large and richly appointed. But she could not make herself to go up to the door. Instead, she turned her back and walked away forever.

Ayame's life changed when she married Koji, the oldest son in a family of 19. In a society in which fathers do not praise their son's wives, Hana recalls that Isaburo often said his children's spouses were understanding and helpful, especially Ayame who he admired greatly. After the internment, the Tasaka family lived behind Ayame's dressmaking shop. This was one large room that had a section at the back

curtained off. This is the area Tom, Jack and Yvonne used for a bedroom. Their parents slept on a hide-away sofa bed on the other side. There was no hot water or bathtub. Still, if the Prince Rupert Tasaka family came to Vancouver to go the Pacific National Exhibition, they all stayed together in this small area.

Ayame probably in Japan in her late teens or early twenties.

Jack Tasaka remembers his mom saying Yvonne wanted a proper house so she could have friends over. Shortly after, Koji and Ayame were able to buy a tiny house on West 7th Avenue, a few blocks from the dressmaking shop.[124] "Mom and dad always managed to accommodate the needs and wishes of their children," says youngest son Jack.

This small house was operated as if it was a hotel. The Tasaka family from Greenwood lived with them for a while, as did Hana on her way from Kelowna to Toronto. In addition there were missionaries from the church that resulted in some impromptu sermons, students and, of course, many friends who stayed with them as well. There must have been times when Ayame longed for the quiet times with her small family of five.

When Arizo heard his older brother planned to sell the West 7th Avenue house, he asked if he could buy it. A deal was struck. Arizo had visited daughters Yoko, Lurana and Monica and had seen the dark and dingy basement suites they rented together. They also knew that other children would be coming to Vancouver in search of work and would need a place to stay. Finally, he needed a place to stay when they visited Vancouver. So the West 7th house was perfect. But it was difficult to keep up the payments and Lurana took in a boarder to help with the rent. Brother Stephen worked on the house making improvements. One day Stephen was walking in the neighbourhood and chatted with an elderly lady who said she owned this large apartment-like house that was too much work for her. So the West 7th house was sold for a good price and the West 8th Avenue house was purchased for a good price.

Here are a few words written by Yvonne Wakabayashi about her mother, Ayame, "My mother's father was Goro Sanpei from Aga close to Kure. The Oda family who owned a 'Zakka' (general merchandise) store next door to the Tasaka home brought her up. The store was always referred to as 'Oda Mise' or the Oda Store. Hachi remembers my mom being up at 4 am doing the washing. She even worked hard in those days. In Canada, my mom worked six days a week and then church on Sunday... she cooked and people sometimes paid a bit toward rent and food and that's how she sent us three to university... My mom died of heart failure at age 69 and I know that her life was shortened because of the hardships of internment and the busyness of her full life. However, she never once complained... Anyway the last year of her life was pretty much in a hospital bed...off and on. During those times, she always greeted everyone with her smile and never a complaint about

[124] Koji and Ayame Tasaka's son, Jack was a physical education teacher at Kitsilano High School. The old Tasaka house is now owned by one of Jack's former Kitsilano students.

Ayame's high school picture. She is the precocious young lady fifth from the left in the front row.

the difficulty of being so sick. She said to me she will never get bored in her bed as she goes over her life like pages of a book and recollects precious memories of all that she had and how lucky she had been. The church and religion helped her so much."

Ted Ohashi, son of Iko, remembers his Auntie Ayame. "I often dropped in on the gaji games at the Tasaka home on Quesnel Drive because it was on my way home and my mom was always there. The thing I will always remember is Auntie Tasaka smiling at me as I walked in. Some people smile with their lips. Other people smile with their eyes. When auntie smiled, everything moved. Her smile was so wide that it made her cheeks bunch up and turn pink. Both of her eyes were also involved and arched over the curve of her cheeks with a bright twinkle in each. All of this action made her nose a little wider and little flatter. Auntie's eyebrows, forehead, ears, everything participated in the moment of mirth. She did another thing that was more common then but that you don't see very often now. As part of her smile, she raised her shoulders and pressed them in below her ears as he pulled her head down. I couldn't see her feet under the table but I'll bet they were involved as well.

Ayame was like a daughter or sister. L to R: Daughter of Mrs. Sawada, Yorie, Ayame, Koji, Mrs. Sawada, Fumi

I think her smile was a form of communication because she didn't speak much English and I spoke even less Japanese. She was saying, "Hello. I am so glad to see you." It's an old joke but in my dictionary, if you look up the word 'happy' there will be a picture of Auntie Tasaka smiling."

"I would like to add my affectionate thoughts of Auntie Ayame," says Rose Yamamura, daughter of Judo and Mitsue Tasaka. "I lived with Uncle Koji and auntie for almost five years. Auntie was not only like a second mother to me but also a friend and I admired her very much – she was kind, happy and an amazingly understanding lady. She never ever showed any anger or an unkind look. She always had time for everyone no matter how busy she was. I recall many 'match making' breakfast gatherings since this was the only time slot everyone had available. Auntie used to make manju[125] for everyone's celebration and occasion. She and I would spend hours making manju talking and laughing – auntie was a great storyteller and I would never tire of her interesting stories. My life in Vancouver holds very fond memories of all my other wonderful aunts and uncles and their families."

Here is what Chuck Tasaka says about his mother, Hatsue and dad, Arizo, "... a middleman arranged a marriage with dad. Mom's first impression was not optimistic. Dad had a Hitler moustache and buck teeth... Dad was impressed with mom! Many people close to dad did not

[125] A small, steamed cake filled with sweet beans. Also spelled manjyu.

approve... They probably thought that mom was inferior because she came from a peasant family in Miomura. Dad did not judge people by their financial status in the community but rather on their demonstrated street smarts such as being a good provider for their families or their gambling skills. Dad was a people person. Mom also had a great sense of humour. I guess she had to have it to be married to dad. She also enjoyed gambling and before she lost her eyesight, she played gaji. But because she had a large family to take care of she only went on weekends to accompany dad to the Yurugi home.

Mom was an only child and marrying into a... large family may have appealed to her. Mom vowed that she would not have a small family because she experienced the loneliness of a single parent family... Mom had twelve children in all. Nine survived.

Mom always had health problems. Her glaucoma developed almost 50 years ago. Back then... specialists were not available... her eyes could not be saved. She had arthritis that gave her pain for many years... she had both hips replaced... what a godsend! Then mom suffered a stroke in her seventies. Her left side is paralysed. You know what? Mom accepts these adversities without regret and depression. Mom says this is fate... Her Buddhist faith has provided a practical approach to life. Now, mom is 93 years old and she says she is not ready to die because she enjoys all the great news that her children, grandchildren and great-grandchildren (63 all living in B.C.) have given her... including grandchildren in provincial competitions in judo, fastball, basketball and tae kwon do, nationally in judo and fastball and the worlds in judo and tae kwon do... grandchildren visit her regularly and the happy voices she hears is music to her ears! When mom is pampered by her grandchildren, she is in Seventh Heaven!"

Here are some memories of Wataru (Fred) Hirano, Fumi's husband. Kaz Tasaka says, "Uncle Hirano was a good-hearted person. And he was gutsy. He was a boat builder and other than a few, small shacks in Vernon, he had never built a house. Mitts[126] and I worked for uncle in the early 1950's and I got paid $1 an hour. Uncle took on some big contracts. His problem was he wasted time and money building houses the way you build boats. If you build a boat and one fitting is out by 1/4" you have to fix it because the boat might leak. It has to fit tight. But if you're building a house, 1/4" or 1/2" doesn't matter. But with uncle, if a rafter didn't fit perfectly, he would tell us to plane it down until it fit exactly.

One day Mitts and I were working on a house for Fred and another crew was building a house across the street. That night after the other crew had gone home, we went over to see what they were doing. They were building houses as houses and there were lots of fittings that weren't perfect. We showed uncle and argued with him that we should do that too but he wouldn't listen to us. He was very excitable and he started calling us names. I think he must have lost money on some of his houses and he didn't make as much money as he should have on any of them. But he wanted to be in business and he kept at it. His customers got really well-built houses for their money.[127]"

Hatsue Maede.
No wonder Arizo was impressed!

[126] Mitts Sakai, nephew of Ainosuke Sakai, husband of Masue.

[127] In 1992, Fred Hirano's daughter Satomi was director of an art gallery and wanted to do an exhibition of Joyce McDonald's sculptures. Initially, the artist was reluctant to loan her sculptures out but when she learned that Satomi was Fred Hirano's daughter, she changed her mind. Apparently Fred had done many renovations to their home and she loved watching him work, as Fred was a real craftsman. She said that she learned so much from him.

Mitsue,
dedicated spouse and mother

Here are some memories of Mitsue Tasaka, wife of Judo as written by her son Donald.

"Mom was a hard worker - the 'eye of the storm' kind of mom who kept the family together. She was the woman who played a big part in dad's success as a boat builder and fisherman. As the saying goes, 'For every successful man there is a good woman behind him.' That was mom.

I remember the boat building days. She was the one who kept the steam boiler going – shoveling coal into the fire to make sure the ribbing and planks of the boat's hull were well steamed so that it would be easy to bend the planks into shape. I remember her sitting beside the boiler but that was not her only job. Around noon she would run home to get lunch ready for the family and then hurry back to the boat shop to look after the boiler. This would go on for three or four days while we were planking the hull and then she would be back doing the same thing after a couple of weeks when we started to build another hull.

During the salmon fishing season from June until September she would go fishing with dad. She was getting to know fishing so well that she was telling dad where he should set his net. Dad used to kid her that she should get her own boat so she could set the nets where she wanted. She fished well past her retirement – until she was 70 years old. Dad was 77 so she knew he needed help. She never complained. She just kept going out fishing. I think she enjoyed being out on the boat most of the time – especially when the weather was good. She always worried about storms and rough waters.

We have to dedicate our appreciation to our moms. It seems in those days their jobs were never done. Having a large family of eight plus three others to cook dinners for and to look after with no modern conveniences and no benefits. She used to knit all of dad's socks and his 'sarumata' (waist-to-knee underwear) of wool. She would also sew and knit for the girls but the girls did not appreciate her efforts as much. It wasn't cool to wear homemade things according to Mitsue's daughter Akemi.

The Japanese community of Port Edward used to do odori[128] and judo[129] demonstrations to the general public and I remember mom and another lady playing the shamisen[130]. Mom was pretty good at it. She was also a very good cook. All the Port Edward folks used to gather at our place on New Year's day and they all raved about her chow mein and sweet and sour pork.

Like the saying goes – 'honour your mother and father.' It's so true. They deserve it."

[128] An exciting form of dancing involving leaping and jumping.

[129] Japanese martial art.

[130] A Japanese stringed instrument.

Here are some memories of Taisho's wife, Rose, written by their daughters June, Eileen, Elaine and Karen.

"We have fond recollections of mom as being caring and hardworking.

Mom grew a huge garden that was irrigated by a complex network of ditches all dug by hand. She involved us in folding newspaper hats to cover her tomato plants to protect them from the frost. When a farmer's cows wandered into her garden, 'little mom' fearlessly shooed the herd away. At the end of the season, we all enjoyed the fruits of her hard labour.

Other memories of Mom are her diligently sewing all four of us outfits for special occasions throughout the year. We also remember her nightly readings of Uncle Arthur stories. What fun we had!

Now as adults with children ourselves, we have grown to appreciate all that mom has done for us."

Rose's niece, Satomi Hirano, adds some memories.

"I really can't remember too much about her during our summer visits because I didn't have much contact with her. Auntie was probably busy cooking for us and then talking with my mom as well as looking after her own mother who lived with them at that time.

I did not get to know Auntie Rose until I got born again. That's when I had something to talk about with her and whenever she and uncle would visit us I would talk with her while the others played gaji. I suspect that she is the quiet strength behind the family and a woman of real devotion and faith. I always picture Auntie Rose with a bible or a devotional book on her lap enjoying her reading while the others enjoyed playing cards. Whenever there was a break in the action or one of them was out a turn they would come and talk with Auntie but she was always very much part of the group."

The following is a contribution from Ted Ohashi, son of Iko, about one of his favourite memories of Uncle Hirano.

"When I was young, I visited cousins Satomi and Michi once or twice a summer and stayed over at the Hirano's house. The three of us would play doing things that didn't cost any money because we didn't have any. Kids today have video games to play or movies to watch on the VCR. My entertainment was watching Uncle Hirano eat.

Dinner at the Hirano's was like eating at a boarding house. And because auntie worked at the cannery less than a block away, fish (often a whole fish) was always a part of the Saturday night menu. I remember Kaz Tasaka, son of Uncle Arizo and Mitts Sakai, nephew of Ai-san (Masue's husband) lived there while working for Wataru Hirano. Noboru-san also stayed with them and there were always guests from Japan or out of town. The dining room area was smallish and crowded into a

Wataru, hard-working and a good provider

corner surrounded by walls on two sides and the kitchen counter on the third. Uncle Hirano often sat at the head of the table on the open end.

In oriental culture, it is not rude to slurp your food, suck noodles or vegetables into your mouth, chew with your mouth open or talk while you're doing all the above. Uncle really enjoyed talking to people, telling stories and laughing. All the while he would be slurping and slopping and sucking and chewing. But it was near the end of the meal that he really distinguished himself. It was the moment the kids all waited for.

When uncle was sure everyone was finished, he would lay claim to the carcass of the fish. He would start with the tail and poke around with his chopsticks knowing there would be a small piece of uneaten meat hiding there. Then he would move along checking all the spots where the fins were attached to the skin. There was always something edible in the bones and cartilage that enabled the fish to steer through the water.

Finally, there was only the head! First, he would separate the head from the carcass as easily as you would break the head off a ginger bread man. Then he would probe inside the head with his chopsticks. His hand was as steady as a surgeon's. Next he would pry up the cheeks to find the delicate morsels hidden there. Then, on those rare occasions we all waited for, he would eat the eyes! Finally, to make absolutely sure nothing was missed, he would put the open end of the head to his lips and suck loudly and aggressively. Whoever said, "Nothing sucks like an Electrolux" didn't eat with Uncle Hirano. At this point, the family cat would shrug his shoulders and walk away knowing there was nothing left for him.

I have a few other memories of uncle that make me laugh to this day. First, in Japanese culture you are an animal depending on what year you were born during a 12-year cycle. Of course, you were also supposed to have the characteristics of the animal as well. For example, I was a monkey. Uncle Fred was a wild pig and every time we thought about it, we would break out in laughter. It was only years later that we learned the boar is an intelligent perfectionist revered for their love of family and friends.

One morning, we were having breakfast and cousin Michi wasn't eating something. His mom noticed this and said, "If you don't eat your food, you won't grow up big and strong like your daddy." Michi and I ended up rolling on the floor in laughter.

Another morning we woke up and there was a punch bowl on the kitchen counter with a little bit of punch left in the bottom. Michi and I each took one cupful and pretending we were cowboys, we sipped the punch, swirled it around in our mouths and spat it back in the punch bowl. Just as we finished, Uncle Fred came in the kitchen, grabbed a cup and drank the punch that we had just spit out saying, "Mmm, good." I think we laughed for the rest of the day over that one.

Wataru loved to drive his car but according to Fumi he was a very bad driver and wrecked two or three cars. Some of his driving escapades include:

1. Wataru was driving Fumi and Take up the Fraser Canyon highway to look for mushrooms. He tried to pass in the rain and the car skidded off the road and down a hill toward a cliff. Luckily the car hit and stuck on a tree otherwise they would have gone all the way down into the water!
2. Another time, Wataru was nearly home when he hit a telephone pole and knocked it down breaking some ribs in the process. When they replaced the telephone pole, they painted the bottom half a bright orange colour! Fumi says every time she drove past the pole she thought about her husband driving into it.
3. Wataru was driving a half-ton truck and on one side of the road was his daughter Satomi and on the other side was a friend of hers. He was being very careful to keep an eye on the friend and accidentally ran over his daughter! Satomi was very badly injured and the doctors were pessimistic. But she recovered although she walked with a limp for many years. What saved her was a hole in the road that was filled with sand so when the car ran over her, she sank down a bit. Fumi can remember seeing tire marks on Satomi's shoulder.

Fumi recalls her sister Iko always said, "Wataru has nine lives."

One day, many years later I pulled up in front of the drug store and Uncle Hirano was about to get in his car parked two cars in front of me. It was one of those moments. Should I call out to him or not bother? I had to act fast so I honked. It was a busy street so he walked back as I rolled down my window. "Oh. Teddy. Teddy," he said. He always called me Teddy. We spoke for less than two minutes. A couple of days later my mother called me to say uncle had a sudden heart attack and died. Ever since then I have always tried to take the time to say hello or just to wave to someone."

Here are some of Ted and Joy's memories about Takeo Ohashi, their father and Iko's husband.

Ted: "I always knew dad was educated because he read the newspaper from cover to cover every day and he always went to vote. Later cousin Kaz told me dad had studied business in high school in Japan and worked for one of the Japanese trading companies in Kobe. In Canada, he was a teacher before the war at the Kitsilano Japanese Language School but the best he could do after the war was as a laborer in a sawmill. At the same time he was the janitor for the Toronto Dominion bank branch near mom's shop at night and did gardening on weekends.

Joy: "My love for gardening originated from watching dad work in the garden of our Fourteenth and McDonald home. I remember the colours and scents of

Teachers at the Kitsilano Gogakko. Takeo Ohashi is at the back row right side beside Koji Tasaka. Ayame, Koji's wife, is front row left.

his remarkable flowers. On summer nights, dad used to go out with a flashlight to pick the snails off his precious sweet peas! Gardening was a passion that mom and dad shared."

Ted: "When mom was expecting Joy, dad and I teased her saying the new baby was hers and nothing would change between dad and me. But when his little girl was born, she stole his heart! He loved her like nothing else on earth!"

Joy: "Every August, dad took me to the Pacific National Exhibition. He would often wear a short-sleeve dress shirt, a tie, trousers and a hat. Dad and I would ride the giant ferris wheel. Mom didn't like heights so we could never convince her to join us. Later, we'd find her playing bingo!"

Ted: "It's funny but we both remember dad getting his hair cut. Before Joy was born, he went to the Minto Barber on Broadway near Trafalgar and later both of us remember going by bus to a Japanese barber downtown near the Patricia Hotel on East Hastings.

Before Joy was born, we went to Saltspring Island for a summer holiday. We stayed in a motel and we found a pinball machine that I wanted to play all day long. But it cost a nickel so I could only play once or maybe twice. We went to a movie called *On Moonlight Bay.*

The other event that is so memorable for me is dad setting up the Christmas tree. In those days if one light was burned out, the whole string was out and you could only get the string working by taking one new bulb and replacing each old bulb one by one. If two lights were out, it was a nearly impossible task. I remember dad was always so happy if he plugged in a string of lights from the year before and it immediately lit up. I remember thinking it was funny to be so happy about such a small thing. One year when we were living behind the store on Alma Road, mom and dad decided to put the Christmas tree in the store window. Setting up the tree took hours because dad was such a perfectionist. Each light had to be an equal distance from each other light and evenly distributed around the entire tree. Similarly, the decorations had to be in precise balance. Anyway he finally finished and left. I sat back admiring the finished product when mom came out. She decided something wasn't quite right but when she tried to change it, the whole tree fell over. Mom was really scared and her voice trembled as she called dad. I remember dad was really angry and was muttering to himself as he repaired the damage."

Takeo Ohashi, husband of Iko, with daughter Joy at White Rock.

Joy: "I remember our family holidays in White Rock. We would make the trip from Vancouver by train. The beach was rocky so when the tide was low, dad and I would walk way out and we would dig in the wet sand."

Ted: "One year the union went on strike and dad had to go on the picket line. He wasn't happy. It wasn't

in his nature to strike against his employer. Still he did it. Dad played gaji with the Tasaka group but he preferred Japanese poker. Kaz Tasaka (Arizo's son) and Tom Tasaka (Koji's son) were cousins old enough to play with the grownups.

Because he was a teacher, it was never 'if' we go to university, it was always 'when.' Tom, Yvonne and Jack Tasaka (Koji's children) were always the examples. It worked because Joy and I went to UBC. In my first year at UBC, dad got cancer. He had been a powerfully built laborer but the disease made him thin and frail. Still every morning at 7:30 he sat at the window so he could tell me when my car pool arrived. One day, when the end was near we had our only heart-to-heart chat. It was the only time I remember him crying. In the spring, I came home from class and dad had died. Auntie Sakai was there. I had an exam right after dad's funeral and Henry Wakabayashi, (Koji's son-in-law, Yvonne's husband), drove me to campus. I could have written the exam another day but I felt dad wouldn't have wanted me to miss it.

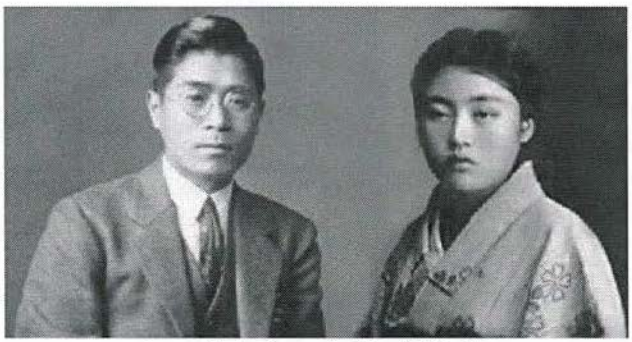
Apparently, there was some controversy about dad's funeral. Neither of us was aware of it at the time. Mr. Banno was a good friend of dad and was from Shigaken, the same part of Japan as dad. He expected dad to be given a Buddhist service. But when dad worked at a sawmill in Sapperton (New Westminster), a Christian minister had spoken to a number of the sawmill workers. Uncle Koji knew this and also knew our dad had expressed a preference for a Christian service. We think it was the right choice."

Ohashi family at the Pacific National Exhibition. When Joy and Takeo head for the rides, Iko will play bingo.

It is difficult to imagine a more important Tasaka spouse than Misako has been for Take. Misako tells the story of selling pots and pans to the store on Powell Street in Vancouver when a friend told her to keep her eye on a local fisherman named Take Mase. "He drinks too much and gambles a lot," said her friend, "But he's a good fisherman. He always comes in with a big catch and ends up with a bag full of money. If you can get your hands on the bag and close it off before all the money is gone, everything will work out fine." So that is what she did. Misako has said many times, Take would be holding on to one end of a pay cheque and she would grab the other end and say, "You have to choose between me or the cheque." Take always let go. Misako deposited the money in a bank account in her name and gave Take an allowance. She handled the money and planned for the future for both of them.

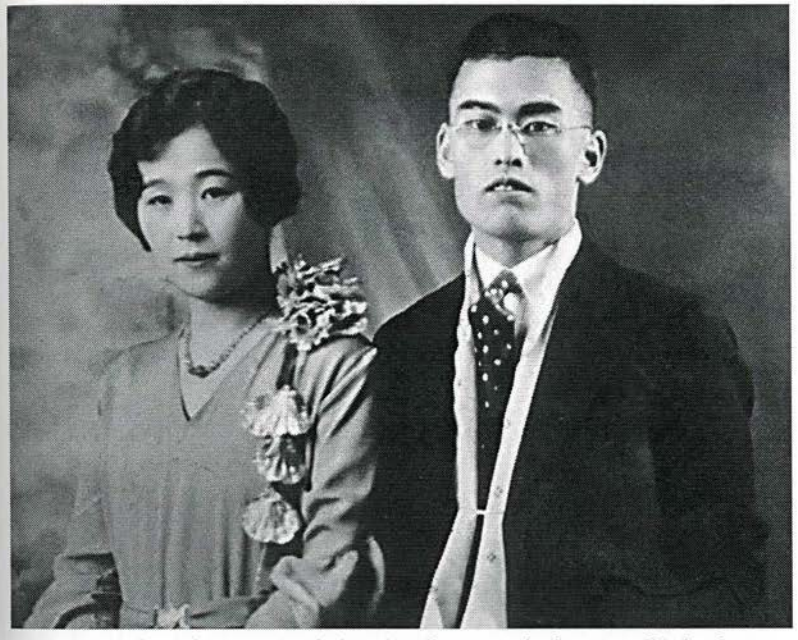
Today they own a comfortable apartment in Vancouver that they purchased by selling Take's halibut fishing license. And as he says, they are very contented. Take boasts that each day he smokes three packages of cigarettes, drinks ten glasses of beer and goes to the casino. In his spare time, he mends fishing nets for friends in return for fresh fish, crabs and a little spending money. This is another example of the valuable contribution by a spouse into a Tasaka family member's life.

Of the 17 Tasaka children who survived birth, Hajime and Chizuko passed away too young to be married. Of the remaining 15 children, 14 were married and Take is in a common law marriage. Masue, Hana and Sueko were married twice. The weddings took place before, during and after World War II in both Japan and Canada. The following are the wedding pictures we have been able to find or put together.

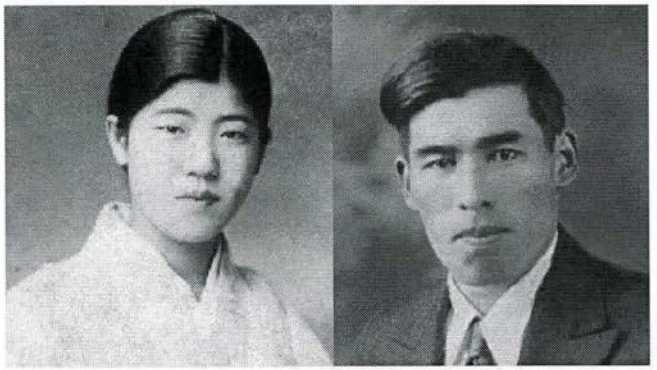


Isamu Tsukuni marries Masuko Tasaka.

Koji Tasaka and Ayame Oda (1932).
Big brother continues the relationship between the families.



Arizo Tasaka and Hatsue Maede (1932). Following in the footsteps of big brother...



Sachu Tasaka married Shige Tabusa in 1937.
Shige's immigration to Canada was interrupted by World War II and delayed by bureaucratic problems. Sadly, Shige passed away in 1955 before she could move to Canada.

Masue marries Ainosuke Sakai (1948).
A later picture has been substituted as a wedding picture.

Judo Tasaka and Mitsue Urata (1936).
Judo marries his beautiful childhood sweetheart.

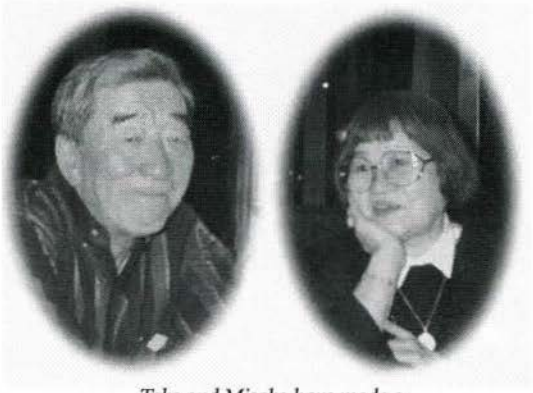
Taisho Tasaka marries Rose Yoshihara (1945) in Vernon, B.C.
Auntie preferred practical dress.

Wataru Hirano and Fumi Tasaka (1935).
It could be straight out of Hollywood.

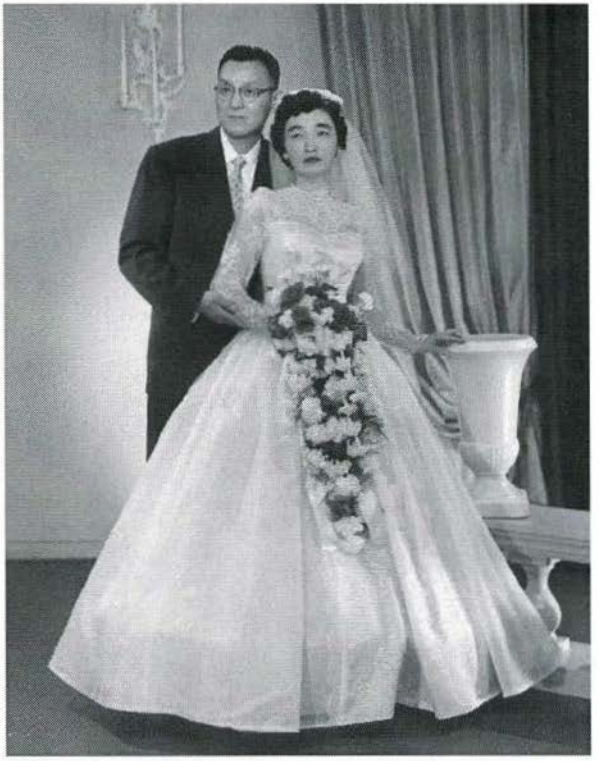
Fusa Tasaka and Eichiro Fune (circa 1942).
Their marriage was cut short by her untimely death in 1946.

Takeo Ohashi and Iko Tasaka. (1943).
Matchmaker Koji fulfills his mother's request.

Kiyo and Haru (September 6, 1952).
Moving forward into a bright future.



Take and Misako have made a
good life together.



Hana and Bob Shimano (1959).
Another beautiful Tasaka out of circulation.

Hachiro Tasaka marries Naoe Fujiwara in 1954.
They maintain the family traditions in Sashima, Japan.

Sueko and her first husband Takao Katayama in 1948.
Sueko later divorced and remarried
but we do not have a picture available.

A History of the Internment of Persons of Japanese or Mixed Ancestry in Canada During World War II.[131]

Tasaka group during internment. From L to R: Take, Koji. Children Yvonne, Tom, Jack standing on stump. Ayame, Iko, Tye.

To understand and appreciate the life of the Tasaka families during World War II, it is necessary to have some understanding of the history surrounding the times. Here is a summary of the some of the key developments.

March 1941:	All persons of Japanese ancestry, including Canadian citizens are required to register with the Royal Canadian Mounted Police.
August 12, 1941:	All persons of Japanese ancestry are required to have and carry an identity card.[132]
December 7, 1941:	Japan attacks Pearl Harbor.
December 8, 1941:	The entire west coast fishing fleet owned by persons of Japanese ancestry is impounded and all ethnic newspapers and schools are immediately closed.
January 16, 1942:	All land west of the Cascade Mountains is declared a 'protected area' and plans are made to remove all residents of Japanese ancestry between age 18 and 45 from this 'protected area.'
February 2, 1942:	Order-in-Council PC 1486 is passed as part of the War Measures Act. At this time, restrictions on persons of Japanese ancestry classified as 'enemy aliens' include a dusk to dawn curfew and laws that restrict the use of automobiles, make it illegal to own a short wave radio, cameras or firearms. The RCMP is allowed to search their homes without a warrant.
February 24, 1942:	A curfew begins under which all persons of Japanese ancestry within the 'protected area' are required to stay in their homes from dusk to dawn.

[131] The information on internment was taken from a variety of sources but primarily: Vanishing B.C., Michael Kluckner, July 1, 2003; JapaneseCanadianHistory.net; Crimes vs. Humanity: Lessons from Asia Pacific War, Judge Maryka Omatsu, March 2003.

[132] In his book, *My Sixty Years in Canada*, Dr. M. Miyazaki describes his identity card as follows: "My card #02139 has on one side my name... Address... Age...Height... Weight... Marks of identification... occupation, signature and thumb print. On the other side of my card is my photo and the following: "Bearer, whose photograph and specimen signature appear hereon, has been duly registered in compliance with provisions of Order-in-Council P.C. 117, dated at Vancouver March 21, 1941. Japanese National stamp and seal of Royal Canadian Mounted Police and signed by Inspector Gibb, R.C.M.P."

February 26, 1942: All persons of Japanese or mixed Japanese ancestry[133] are ordered out of the protected area.[134]

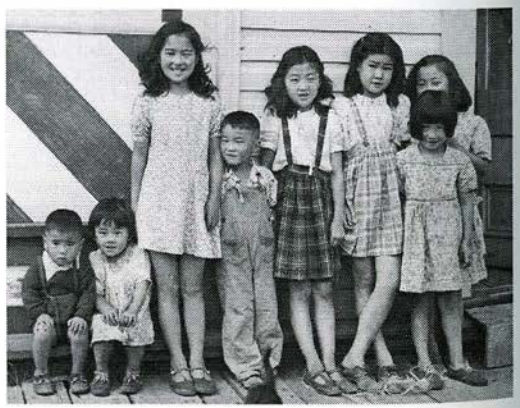
March 4, 1942: A new B.C. Security Commission orders all persons of Japanese ancestry, including those who are Canadian citizens, to turn over their property to the Custodian of Enemy Alien Property 'as a protective measure only.' These people are given 24 hours to pack and are initially assembled at Hastings Park Race Track in Vancouver before being shipped out to internment camps.

March 5, 1942: Many families of Japanese ancestry begin to voluntarily move out of the protected area. They are met with hostility in most communities where they try to settle.[135]

March 10, 1942: New regulations require anyone moving out of the protected area to have prior permission from the B.C. Security Commission.

March 11, 1942 to August 13, 1945:

The period of internment. Around 12,000 persons of Japanese or mixed ancestry with a maximum of 150 pounds of possessions are moved to camps at Kaslo; Tashme and Roseberry Farm at New Denver; Slocan City, Lemon Creek, Popoff and Bay Farm in the Slocan Valley; Greenwood and Sandon. A further 1,161 people go to self-supporting camps in Lillooet, Minto City, Bridge River, McGillivray Falls, and Christina Lake. Self-sustaining camps are generally populated by wealthier Japanese families who are able to pay for their own relocation, the shipment of their goods and rent for the use of property in these areas in return for a less restrictive, less punitive environment.[136] Some 945 men work on road camps at Blue River, Revelstoke, Hope, Schreiber and Black Spur. Another 699 'dissident men' who violate curfews or are otherwise deemed to be uncooperative are sent to 'Prisoner of War' camps in Angler and Petawawa, Ontario. Some men age 18 to 45 did not want to leave their families. If they refused to leave, they were arrested and sent to a P.O.W. camp. These men are forced to wear shirts with round targets drawn on the back. Due to the shortage of sugar beet farmers, some Japanese families are sent to work in Alberta while others are offered the opportunity to move to Alberta with their families to work on farms instead of going to a camp. A few families receive special permits to live and work in Shuswap or other parts of eastern British Columbia on their own. They must register with RCMP but are otherwise left alone. It is estimated that a total of 21,000 – 23,000 Japanese-Canadians move or are moved out of the protected area. Three quarters of these people are naturalized citizens or Canadian citizens by birth.



Greenwood, Arizo's family Jerry, Pearl, Yoko, Stephen, Betty Kariya, Kaz Yoshida, Monica and Lurana.

[133] It is interesting to note that Japanese married to caucasians were not required to move. 52 Japanese persons in mixed marriages were not evacuated. However, it is believed their mail was opened and their telephones were tapped. *My Sixty Years in Canada*, Dr. M. Miyazaki, page 23.

[134] The resolution read as follows: "Whereas in view of the serious situation prevailing in the Province of British Columbia arising out of the war with Japan it is deemed necessary for the security and defence of Canada to take further steps for the evacuation of persons of the Japanese race from the protected areas in that Province...."

[135] After some 30 Japanese families moved into Salmon Arm, a town meeting was called to discuss ways to ensure no more Japanese families would be allowed and to see if the existing families could be moved out. "Salmon Arm Asks Japanese Removal," The Vancouver Province, March 31, 1942.

[136] But there were still restrictions. The National Film Board production *Sleeping Tigers, The Asahi Baseball Story* reports the Japanese in the self-supporting camp at Lillooet were only allowed over the bridge across the Fraser River into town to play baseball.

August 14, 1945:	Japan surrenders.
August 15, 1945:	The postwar policy of the Canadian Government is that all persons of Japanese ancestry should repatriate, that is, voluntarily move to Japan. All persons of Japanese ancestry staying in Canada are to be moved east of the Rocky Mountains. People who refuse to repatriate or move east are threatened with deportation. Between 1945 and 1947, 4,319 people are actually deported. In the United States, all interned persons were released immediately after the war and their property was returned to them. In some cases, rentals had been collected and used to reduce or pay off mortgages.[137]
January 1947:	Legislation allowing the government to force Japanese residents to move east or be deported is repealed.
April 1, 1947:	The ban forbidding persons of Japanese ancestry from owning real estate is lifted.
June 15, 1948:	Japanese-Canadians receive the right to vote in Provincial elections. The right to vote in Federal elections is granted in 1949.
April 1, 1949:	All remaining restrictions affecting persons of Japanese ancestry are removed. This paves the way for people to move back to the west coast.

All Japanese-Canadians, residents of Canada of Japanese or partial Japanese descent and the members of the Tasaka family were impacted in some way by these events. One of the first occasions was on December 8, 1941, the day after the attack on Pearl Harbor when the Kitsilano Gogakko (Japanese school) was closed. Koji Tasaka was the principal of the school at the time, his wife Ayame Tasaka taught there as well, Takeo Ohashi who would later marry Iko, was a teacher at the school. Eichiro Fune who would later marry Fusa was also a teacher.

After war had started but before internment had begun, many members of the Tasaka family gathered and lived for a time at the home of Koji and Ayame in Vancouver. Koji, Arizo, Sachu, Tye and Takeo Ohashi were there along with Ayame, Masue, Fumi and her daughter Sanny. This was a time of some tension because of the uncertainty created by the war, the fact that everyone was out of work and they were trying to figure out what to do. Also the living conditions were cramped. Tye and Takeo Ohashi lived in one room at the far end of the basement while the women slept in downstairs kitchen. The rest of the men lived upstairs.

During internment. L to R: Takeo Ohashi with recently born son Ted, Iko, friend Mr. Suga, Ayame, friend Mrs. Adachi, Koji and an unidentified visitor.

[137] *My Sixty Years in Canada*, Dr. M. Miyazaki, page 108.

Internment taught different lessons.
Koji with daughter Yvonne and son Tom pluck a chicken.

Masue remembers this as the first time she met Takeo Ohashi and couldn't understand why children always surrounded him. She learned he had been a teacher at the Kitsilano Japanese school and some students were coming to see him even though the school had been closed. She remembers that he knew how to deal with people and as a non-family member (he hadn't married Iko yet), he was often put in the role of mediator or conciliator when disagreements arose. Masue says Ayame was very smart and clever and if there was a difference of opinion, Takeo was the only one who could talk to her and work out a compromise. He was honest and sincere and tried his best to help everyone. Another teacher at the school, Sakura-san told everyone to make sure Mr. Ohashi became part of the Tasaka family. Even at this time, Sakura-san was thinking of matching Takeo with Iko.

The legislation passed in February and March 1942 affected members of the Tasaka family in different ways. Keiji Ise, Masue's husband, received advance warning of the impending changes and moved out of the protected area ahead of the legislation. Masue was forced to wait several months before she was able to join her husband in Vernon where they worked as fruit pickers. During internment, Keiji Ise, who was a tailor and not accustomed to physical labour became ill and died. After the war but before returning to the coast, Masue was introduced to and married Ainosuke Sakai.

Kiyo was interned to Slocan City where he stayed until 1945. When the Canadian government threatened to deport people of Japanese extraction who did not move east of the Rocky Mountains, Kiyo moved to Chatham, Ontario where he worked in a fertilizer plant. He also lived in Hamilton for a period of time and worked in a steel mill. Finally, his dream to join the Canadian army came true and he served with distinction. Kiyo was discharged with the rank of sergeant.

Eichiro Fune, Fusa's husband was issei (first generation Japanese-Canadian) and worked for the Japanese newspaper so was picked up and taken to the immigration office for questioning. Later he was send to the Prisoner of War camp in Angler, Ontario. There he was able to get a job with the CPR in White River, Ontario. Fusa joined him there and passed away shortly after the war.

After being rounded up and moved to the temporary quarters at Hastings Park in Vancouver, the Judo Tasaka family moved to the self-sustaining camp at Lillooet. Japanese from the north coast were the first to be evacuated. In his book, *My Sixty Years in Canada,* Dr. M. Miyazaki reports that 'Jack' Tasaka worked for Lillooet Cartage during internment. Judo's children recall this as well. This suggests that the rules that kept the Japanese in the internment camp totally separate from the residents of Lillooet may not have been rigidly enforced.

The Arizo Tasaka family were living in Steveston and were moved to Hastings Park or as Arizo pronounced it, 'Hesstin Paaku.' Two of the children, Kaz and Itsuko were in Miomura, Japan when war broke out. Yoko, Lurana, Monica and Steven were moved with their parents to the government internment camp in Greenwood. Daughter Lucy was born in Greenwood, the family moved to Midway for a year at which time Chuck was delivered by a midwife in a room behind the beer parlour. The family then moved back to Greenwood where Jerry was born.

Sachu Tasaka wound up on one of the work camps and spent the war years near Revelstoke although he was able to visit his relatives a few times.

Tye and Take working at the Seymour Arm sawmill during Internment.

The Koji Tasaka family, Taisho Tasaka, and Iko with her husband-to-be, Takeo Ohashi, started off in Harper Valley near Kamloops doing sawmill work. They moved to Seymour Arm to operate a mill for cutting railroad ties and were joined by younger brother Take Mase. These families were able to live independently outside of an internment camp environment because they had moved out of the 'protected area' before they were forced to evacuate.

Before internment became a fact of life Koji met a Mr. Bruhn who had contracted with the Canadian Pacific Railroad to provide them with railroad ties. He asked if there were Japanese families who would like to move to Shuswap Lake to set up a sawmill. This group of Tasaka family members jumped at the chance because it meant they would continue to live normally although they had to remain away from the coast. Only those persons who were living in the 'protected area' were moved out by the government and went to the camps. Persons of Japanese ancestry who were already living east of that area did not have to move.[138] Take recalls Iko went to the government department, probably the B.C. Security Department, to determine how this could be done. She was chosen because her English was the best.

The sawmill functioned well but the families were unable to make a profit. Take believes it was because they were too generous to the employees and paid them too much money. Other people took advantage of the trusting nature of the Tasaka family members. Take recalls that an elderly

[138] Keiko Miki, National Association of Japanese Canadians, National Office.

man worked for them for a while and this man put in a claim that he had cut down 200 trees. So he was paid for this work. Take says it would have been physically impossible for this man to cut down that many trees. In addition, the output of the mill was only ten to twenty ties per day sold at $.10 per tie. This is revenue of approximately $25 to $50 per month to be divided among the seven to ten men employed. Take recalls that Takeo Ohashi, husband of Iko, was the bookkeeper. After three years of operating the mill, they had no financial gain to show for their efforts.

Internment in Seymour Arm
a friend, Koji, Take, Taisho, and children Jack, Yvonne and Tom.

Work at the mill was dangerous. There was one caucasian man working with them and one day Koji was with him using dynamite to blow out the stumps of the trees they had cut down earlier. Late in the afternoon, the wick on one stick of dynamite went out before setting off the charge. The man told Koji to go home, as he would look after the last stump. Koji turned and started walking down the path when there was a loud explosion. He ran back to find the man badly injured. The concussion had popped the eyes out of his skull and Koji pushed them back in. He was still alive so they rigged up a stretcher and Koji, Tye and Takeo Ohashi carried him down the mountain to the lake where he was put on a boat. Tye took him to the hospital at Salmon Arm. Later, Tye returned and reported the man had died.

Another time, a bear wandered into the area with cubs. Because this was a dangerous situation, Tye shot the bear. The carcass was butchered and the families ate the meat. The bear was skinned and made into a rug that family members recall was used for many years.

Also at about this time, Iko gave birth to her son Ted. When she went into labour, the men made up a stretcher and carried her down the mountain to Shuswap Lake and from there they went by boat to the hospital at Vernon.

This group did not enjoy any financial benefit from operating the mill but they were certainly better off having an independent life, free of the restrictions of the forced internment camps. It is interesting to note that after the war, Koji, Take and Takeo Ohashi all worked in sawmills.

In his book *My Sixty Years in Canada,* Dr. M. Miyazaki reports that the residents of the East Lillooet camp built their own school at the east end of town. They found high school graduates to teach the elementary grades while others helped high school students who studied by correspondence. The curriculum was sent from Victoria and records were kept so the children would receive credits for their schooling after the war. Rose Yoshihara, who later married Tye, was in the

self-sustaining camp at Lillooet where she taught the Japanese children grades one and two and literature to grade eight. She remembers that one of her favourites was *Lady of the Lake* by Sir Walter Scott.

Most of the teachers were interested in subjects or had some knowledge and volunteered to teach. Rose recalls that the men went to the Lillooet camp first to build wooden shacks and the women and children arrived later. Even though it was a self-sustaining camp, the rules were strictly enforced and they could not cross the bridge over the Fraser River and go into Lillooet without written permission from the supervisor of the British Columbia Security Commission.

Tye and Rose met while she was living in the Lillooet camp and Tye was living with Koji and family, Iko and Takeo Ohashi and Take Mase at Seymour Arm. The children and wives moved to Blind Bay for the better schooling available and Rose joined them. The men moved around to various communities where they could get work.

Separated by the war, sisters Fumi and Sueko are re-united in Sashima, Japan in 1957. Fumi is 42 and Sueko is 28 years old.

The Tasaka family moved next to Notch Hill while Iko and Takeo Ohashi moved to Sicamous with Tye and Rose Tasaka. The Ohashi family (Ted was born in 1944) moved to Armstrong and returned to Vancouver in 1949. Tye and Rose moved to Barriere, north of Kamloops before settling in Louis Creek in the same general area.

Fumi and Wataru Hirano were in Vernon and she worked in the orchards while Wataru was employed in the dairy.

Masue and her husband, Keiji Ise lived with the Hirano family during the war. Keiji sprayed apples for five years and hauled the apple boxes onto the trucks. Masue asked the owner why her husband had to work so hard and was told that he was the only strong person around to lift the heavy boxes. Finally one June, Keiji started feeling sick but he would take no notice of it and worked as usual until October. By this time he was so sick that he finally went to a doctor who took a lump out of his shoulders. By November he lost all his appetite and would not eat. Wataru gave him milk but no one knew Keiji was giving it to the cats. He died shortly after but his memory was sharp to the end. One of his last words to Masue was to say thank you for the many wonderful years they spent together and he recited a Japanese song they often used to sing together: "We sang together, we cried together and we comfort each other. The time to part is glorious...." Wataru was very kind and sat up with him every night and one of Keiji's last words to him was, "Take good care of Fumi as she is a good woman."

Historical events also explain why many Tasaka families moved back to the coast in 1949. Obviously, the families were anxious to return to their 'hometowns' and did so as soon as the laws restricting their movement were repealed.

The Ise family car in happier days. Iko (front) and Masue (right).

The Tasaka families returned to a society rife with prejudice toward a group of Canadians descended from the people against whom a world war had just been fought. They were part of a racial group who had been exiled in their own country for fear they were spies or saboteurs. All of their belongings had been sold for a fraction of its value and none of the money was returned to the Japanese owner.[139] When one considers the Canada-based Tasaka families with this perspective, their accomplishments are even more noteworthy.[140]

Although in the United States, interned Japanese families were kept together, this was not the policy in Canada and men and women could be separated. One day, Fusa's husband, Eichiro did not come home from work. She waited into the evening and through the night. She did not know where he was or what had happened. Several days later she was able to determine that he had been picked up at work and was being held at the immigration office in Vancouver as one of a group of around 50 Japanese-Canadian men. Eichiro may have been singled out because he was an issei, first generation Japanese-Canadian, and because he was a reporter for the Japanese newspaper. He was later released and secured a job with the railroad in White River, Ontario. His wife, Fusa joined him there but became ill and passed away in 1946, shortly after the war ended.

Masue and her first husband Mr. Keiji Ise were living in Victoria. Keiji was a tailor who had many politicians as customers. Many times these provincial politicians promised Keiji that they would make sure he and Masue would not be evacuated. On January 28 or January 29, 1942[141], Keiji received a telephone call instructing him to leave the coast immediately. Keiji owned a car and left the next day with a small bag holding just one change of clothes. Masue remained in Victoria, B.C. for another five months waiting for an opportunity to join her husband.

Masue Sakai in 1932 wearing the dress she made for her graduation from dressmaking school.

In Vancouver, Fumi and Wataru Hirano owned a confectionary store. Iko lived with them and helped Fumi look after her two oldest children, Noburu and Sanny as well as working in the store. Unfortunately, internment began and they lost the store.

Tye drove Keiji's car to Vancouver and took everyone back to Harper Valley area that was outside the restricted zone.

Masue and her husband decided they needed money more

[139] Mr. George Kisaburo Fukuhara owned a store at 44th Avenue and Main Street in Vancouver. The Custodian of Enemy Alien Property sold the store and all its contents and sent Mr. Fukuhara a bill for $70 claiming it cost $70 more to sell the property than was realized from the sale. Vanishing B.C., Michael Kluckner, July 1, 2003.

[140] For other reasons, the Tasaka family members in Japan during and after the war had a hard time as well. The war took a heavy toll on the people and economy of Japan. Although Japan's recovery was the economic miracle of the 1970's and 1980's, the years immediately following the start of hostilities and through the years after the end of the war were very difficult.

[141] On February 24, 1942, the Canadian Government passed Order-in-Council PC 1486 under the War Measures Act allowing for the removal of all persons of the Japanese race without regard to civil rights.

than a car and sold it to an RCMP officer for $150. Fusa was so upset that the price was so low that she began writing letters. She refused to give up and finally, her persistence paid off. The Ford Motor Company sent them a cheque for $150!

In the picture at the bottom right of the previous page, Masue is sitting beside a large radio that she had purchased for $190. This was a large sum of money. When war broke out, two RCMP officers came to their home and took the radio. Masue was very upset and recalls one of the officers was sympathetic. The man who delivered wood witnessed the event. When the radio was being auctioned off, the wood deliveryman purchased it for $20. This caused a bit of a backlash because he was of East Indian descent. The RCMP officer stepped forward and suggested that the wood deliveryman be allowed to purchase the radio if he promised to sell it for the same amount of money to the previous owner who was known to be living in Vernon. Everyone agreed and Masue got her radio back for $20!

Koji was a prominent member of the Japanese-Canadian community. He was a person that others would go to for advice or information. For example, during the internment, many people sought Koji's counsel when men were taken from their families to work on road gangs. One night the Royal Canadian Mounted Police took Koji and put him in jail as they confiscated letters he had written to some men in these 'road camps'. He had written to let them know about their families or to other families to let them know about their husbands and fathers. Ayame repeated this story many times emphasizing that she was very frightened being left with three young children as a recent immigrant who couldn't speak English.

Lillooet Judo family
Bruce, Judo, Mitsue, Donald, Rose.

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The outbreak of World War II and internment did not mean the end of education. Tom Tasaka, the oldest son of Koji and Ayame Tasaka took grade one by correspondence while living in Seymour Arm. There was no school. Iko who was able to read and write English helped Tom with his studies. From this modest beginning, Tom ended up graduating from the University of British Columbia with an engineering degree. Tom was always grateful for his aunt's help and Iko was proud of the small part she played in her nephew's success.

The next year, Ayame and her three children moved to Blind Bay where there was a one-room school. Koji remained behind working at their lumber mill. Yvonne Tasaka remembers their teacher, Mrs. MacArthur who picked them up on winter mornings while delivering milk in the large, metal cans and drove them home after school.

One of the main motivations for the Tasaka families to move back to urban areas was to access better educational facilities.

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When you consider the atrocious treatment of Japanese-Canadian and Japanese-American citizens during World War II, there is evidence of more than enough suffering to justify anger or resentment. Certainly, many people affected by internment harbour these emotions. But such feelings are not part of the Tasaka clan make-up. None of them ever said anything negative about their time during internment. Not even in a weak moment. They always said things like, "We were so lucky to be relocated near other members of our family" or "We met some wonderful people who have become our friends for life" or "It was so healthy to grow up in the country that all our children have turned out strong." Koji always said that if it wasn't for internment, he would have spent his entire life wearing a suit and he would have missed a great adventure. Never mind about civil rights. Forget that their goods and chattels were stolen. This family does not cry over spilled milk. They get a mop and start cleaning up. This optimistic 'can do' attitude has been passed down to successive generations.

One of the results of the Tasaka clan's experience with internment is they were not only brothers, sisters and in-laws, they were also friends. This is well beyond the normal closeness of siblings. This is more than the acceptance of in-laws with affection and respect as part of a family. The relationship of the brothers, sisters and their spouses went way beyond that. They were best friends.

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Internment made life difficult for persons of Japanese ancestry living in Canada. Of course, the war years were also a hard time for the Tasaka family in Japan. Isaburo and Yorie were there with their oldest child, Masuko, and their four youngest children: Takeo, Hana, Hachiro and Sueko. During the war years, Isaburo was forced to sell parts of the family property to get money to feed his family. In addition, Kaz and Itsuko Tasaka, son and daughter of Arizo and Hatsue, were in Wakayama with his grandmother on his mother's side when the war started and could not get back.

Kaz recalls, "In the beginning the war was far away. Hawaii, Manchuria, Okinawa. But as Japan's fortunes changed, the Japanese mainland was attacked. I was in Wakayama at the time and there were no industrial or military targets in our area. When the American fighter planes flew over in groups of two or three hundred, the sky would be darkened. The big bombers flew so high they didn't block the sun and we could see the sun shining off the silver bodies and the contrails flowing behind. We thought it was so beautiful, we sat outside to watch them fly over.

At first, we didn't worry about the large formations of aircraft because they weren't interested in us. They were going to bomb a specific target. But sometimes one or two airplanes would

NHL hockey star Paul Kariya's grandfather lived nearby.

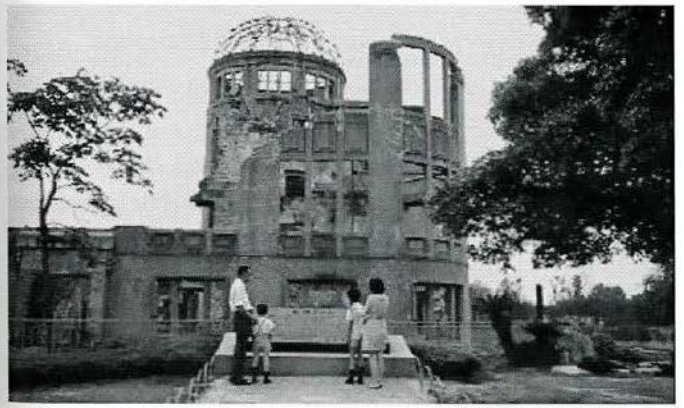
come around and that would be scary. They didn't have a target so they would shoot at anything. One day an old woman was just walking down the street and one of the pilots shot and killed her. She wasn't doing anything; just walking on the street.

We heard that everyone was preparing for the 'last fight' in Honshu. We heard they were digging caves and getting ready to defend against an invasion. We were curious so we went to see. We never saw generals and officers before but there they were getting everyone ready.

Later they started bombing our town. When the air raid siren went off we would go into the forest. We had dug some holes there. When the bombs hit, you could feel the ground shaking. It was frightening. At night some of the planes would drop flares and the others started dropping incendiary bombs that didn't explode. They burned everything.

Paul Kariya's[142] great grandfather lived one block from us. He had dug a hole in the ground under their house where they would hide to be safe from the bombs. One time the bombers came and great grandfather rounded everyone up and they hid in the hole. But this time the planes dropped incendiary bombs and the Kariya house caught on fire. The people were trapped and his grandmother, great aunt and his father's cousin were all killed.

By the end, everything was in short supply. There was little food and no new clothes. You had to get by on what you already had. But we were lucky. I think it was much harder in the bigger cities."



Hana, husband Bob and the Shimano family visit a building that survived the atom bomb dropped on Hiroshima.

Hana was 20 years old when the atom bomb was dropped on Hiroshima. She had attended high school in Hiroshima but as the war continued and Japanese cities were bombed, many people moved to the country. Hana was living in the Tasaka home at Sashima, less than 50 miles from Hiroshima when the atom bomb was dropped.

In 2003, Hana recounted her memories of that time as her husband Bob and son Stephen translated her

Fujie Hirano, sister of Wataru Hirano (Fumi's husband), was killed when the atom bomb was dropped on Hiroshima.

[142] National Hockey League star player.

THIRD GENERATION OSEKIHAN

Comment: This is a recipe for Osekihan or Pink Rice, a dish that is made for special occasions such as New Years for good luck. It comes to us from Susan Tasaka, granddaughter of Arizo and Hatsue and daughter of Kaz and Chic Tasaka.

Ingredients:

¼ cup azuki*
1 cup of water
½ tsp. salt
1½ cups of mochigome**
black goma***

Directions:

1. bring azuki to boil in one cup of water and simmer for at least one hour. The beans should be cooked until tender but not so soft that they begin to lose their shape.
2. pour the water from cooking the beans into a measuring cup and add water until there are two cups of sauce.
3. soak 1½ cups of mochigome rice and ½ of regular Japanese rice in the sauce for 30 minutes.
4. cook the rice and sauce mixture in a rice cooker.
5. when the rice is cooked, add the azuki and mix into the rice gently so the beans are not crushed.
6. transfer to a serving dish and mix the goma and salt together and sprinkle over the top.

* a small, red-brown, slightly sweet Asian bean used in Japanese and Chinese cooking. The scientific name is Vigna Angularis.

** sticky rice or sweet rice available from Japanese grocery stores.

*** sesame seeds.

words into English. "The atom bomb fell on Hiroshima on August 6, 1945. There were countless numbers of casualties, the landscape was barren and in ruins. Radiation killed many people at the time of the bombing and for many, death was inevitable for years after... as the effects of radiation ravaged their bodies. Wataru Hirano's[143] sister and her husband were killed when their house collapsed from the bombing. Fred's youngest sister, Fujiye, died a year later from the effects of radiation. Because of the harmful effects of radiation, no one was allowed to enter Hiroshima City until about six months after the attack. When Fujiye died, I attended the funeral with my father.

Isaburo was heavily involved with volunteer work. Part of this work involved growing wheat to make bread to feed the hungry of Hiroshima. Isaburo was devastated upon seeing the suffering. Yorie gathered rice bags from neighbours and bleached them to erase the labelling. She used these bags as material to make clothing to give to those in need.

After the Hiroshima bombing, schools in the Hiroshima district, including Sashima, were closed. My younger brother Hachiro studied at home by correspondence. My sister Sueko and I, under compulsory government orders, were involved in performing menial tasks that included making clothing to send to Hiroshima. The hours were long and tedious, causing volunteers to become sick and exhausted.

On August 9, 1945 another atom bomb was dropped on Nagasaki. Again, another round of casualties and suffering.

War was declared to have ended on August 15, 1945. There were prayers, feelings of despair and suffering that had burdened the people of Japan during the war. People were united with the belief this should never occur again. Japan was committed to becoming a peaceful country by destroying all weapons to prevent future involvement with wars."

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[143] Fumi's husband.

Kaz Tasaka, son of Arizo at the stone wall built by Isaburo on Saltspring Island.

After first arriving in Portland, Oregon, Isaburo logged during the winter and fished out of Steveston in the summer.[144] The border between Canada and the United States was not controlled at this time. Later, he manufactured and sold charcoal.[145] He also had some masonry skills and he built a stone wall for Mr. Walters at his house at Walter's Cove at Fulford Harbour on Saltspring Island. Many of the Tasaka children were born in Mr. Walter's house. Several family members remember seeing the wall. Although the wall no longer exists, we are fortunate to have a picture of it. Isaburo also did some carpentry.

The industry of making charcoal by Japanese immigrants is a more recent discovery and a subject of current research. To date there have been charcoal-making pits uncovered on Galiano, Mayne, Pender, Prevost, Saltspring[146] and Saturna Islands. Although the Tasaka charcoal pits have not been found, the location is in the vicinity of the campground just outside of Ganges. Two pits were operated in this location.[147]

The pits are really pear-shaped ovens or kilns approximately 16' long, 14' wide and 5½' deep dug into the ground and lined in stone. At the narrower end of the pit is a fireplace with a chimney. Approximately six logs the same length as the pit are laid on the bottom with branches between to allow air to flow. Across this base of logs is laid another row of smaller logs on top of which are piled around two or three cords of logs standing on end. The logs are covered with branches and the entire structure is covered with sand and clay sealing the wood into a dome-shaped kiln. A fire is started at the narrow end until the wood begins to smoulder. The secret is to restrict the amount of air so the wood doesn't burn up and not to allow it to smoulder too hot so the charcoal doesn't break down. A large tub of water was always kept on hand to cool down the oven if necessary. The pit must be tended at all times for the three to five day process. When the smoke turns a translucent purple, the charcoal is ready.

A reconstructed charcoal pit built under the direction of Steve Nemtin on Mayne Island. There is a long history of Japanese settlers in the Gulf Islands.

[144] Isaburo Tasaka is also recorded as an early processor of salted salmon and operating a water taxi where he met many of the people who lived on Saltspring Island.

[145] Much of the information on charcoal making was taken from a Canadian Broadcasting Corporation program that aired in December 1993. One of the persons interviewed was Taisho 'Tye' Tasaka who recalled assisting his father with the charcoal making. Also from *Japanese Charcoal Pit Kilns on the Gulf Islands* by Stephen Nemtin, Nikkei Images, Japanese Canadian National Museum Newsletter, Summer 2001, Vol. 6, No.2. Arizo Tasaka referred to charcoal making as sumiyaki. Apparently, local Japanese refer to Charcoal Bay near Rivers Inlet as Sumiyaki Bay. In his book, *Salt Spring, The Story of an Island*, page 255, author Charles Kahn reports that Grandfather Tasaka also worked as a carpenter.

[146] Another reason Isaburo may have chosen Saltspring Island as his home is the supply of birch trees that are the best for charcoal making. The main reason was for the cleaner water supply.

[147] Telephone interview with Stephen Nemtin, author of *Japanese Charcoal Pit Kilns on the Gulf Islands.*

In Japan in 2003, Yvonne Wakabayashi, daughter of Koji, purchased a piece of natural charcoal similar to that made by Isaburo Tasaka on Saltspring.

The pits were often built on land that needed to be cleared. The trees chopped down in clearing provided the wood for making charcoal. Tye recalls that birch was the best wood as it yielded the most charcoal although poplar was also good. Fir burned the hottest and was used for fuel but care had to be taken not to use too much to avoid a bonfire that would burn up the wood rather than produce charcoal. On a CBC Radio interview, Tye said the charcoal was exactly the same as is still made and used in Japan and is similar to North American charcoal except here it is compressed into briquettes. In Japan, natural charcoal is preferred.[148]

Recent research suggests that the charcoal pits on Galiano Island were modelled after the pits used in the Wakayama Prefecture[149] in Japan. The design and construction of these charcoal pit designs dates back thousands of years.

Tye remembers helping his father load around 200 sacks of charcoal onto his fishing boat for each delivery to Victoria. Masue recalls her job was to keep water in the bucket that was always on hand to cool the pit if it should get too hot. Another of her responsibilities was to sew the bags closed after being filled with charcoal. Tye was in charge of the pit operation and had to report each day to his father on progress and any problems encountered. It would take a month to make a boatload and they would make two or three trips each winter. Charcoal sold for $.30 a sack so each trip generated around $60.

In Victoria, the charcoal was used to heat the oil used in the manufacture of soap. Charcoal was used because it provided smokeless, stable heating. It was also used to make an explosive called stumping powder that was used to blast tree stumps out of the ground. The charcoal from Mayne Island was apparently shipped to the canneries on the Fraser River where it heated the solder used to seal the canned fish cans. Some local island residents also used charcoal to heat their homes unaware of the risk of carbon monoxide poisoning.

Ironically, during World War II when the Japanese had been interned, Canadian soldiers used the pits in target practice. Some soldiers would climb into the pits and hold up targets that the other soldiers would shoot at with their rifles.

Certain occupations mark the history of the Tasaka family: teaching, fishing, sawmill work and dressmaking. Within the family history, there is a high degree of crossover within these jobs as circumstances forced people to do what they could and not necessarily the work they were educated or trained to perform. The following is a record of the Tasaka family members in each profession and the background of each.

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[148] When Tye was asked to also do a television interview, he refused. He later explained to his wife that he felt his English was poor and he didn't want to embarrass younger Tasaka generations.

[149] This makes sense because Isaburo spent some time in Wakayama after sinking his second ship.

Isaburo's signature

In the Tasaka family, the importance of education and teaching is clearly evident. This is apparent from the earliest times we have been able to research. Part of this result is clearly an influence of Japanese culture and society that honours and reveres the teacher above all. Over 20 of the Tasaka children and their offspring and their spouses are or have been teachers.

Although we are talking about teaching as the formal activity involving schools, students and teachers within a curriculum, that is not the only form. For example, Judo was an outstanding fisherman and boat builder and he transferred this knowledge and the related skills to his sons Bruce and Donald. Ayame, Masue and Iko worked with each other and independently as dressmakers and there was undoubtedly information and ideas exchanged and learned from each other. We should not forget examples such as these as a very important form of teaching.

In Japanese society, no profession or position is more highly esteemed than 'sensei' or teacher. Historically, teaching was passed down by heredity – from parent to child. If a sensei did not have a suitable descendent, a prized student would be selected for training and mentoring. In traditional Japan, a teacher is so revered that it is considered disrespectful to stand on their shadow. Also, the respect for a sensei is for life. The term is used in addressing a teacher long after they have stopped teaching or retired. Even in modern Japan, the position of sensei is accorded special reverence.

The first indication of the role of education in the Tasaka story begins with Masujiro and his adopted son, Isaburo. Masujiro wanted Isaburo to be able to read and write and sent him to a monastery for schooling. We have little quantitative evidence of Isaburo's level of education. However, Kazuichi Tasaka, son of Arizo, reviewed an old document with a businessman. That person saw Isaburo's signature as shown to the left and remarked that it looked like the signature of a well-educated man. On another occasion, he met Mr. Yuichi Akune who knew Isaburo at the Albion Cannery in Delta and said Isaburo could read and write Chinese. Hana's first husband, Etsuichi Tanaka, was an educated man and a graduate of the renowned Todai University. When he first saw Isaburo's signature he remarked that it was written by a very accomplished man. Isaburo enjoyed conversation and often talked well into the night. Hana recalls Masuko telling her that Etsuichi said he knew from these conversations that Isaburo was a kind and honest man.[150]

[150] Masuko was the matchmaker for Hana and Etsuichi.

Koji Tasaka sensei reunited with some of his former students at the Kitsilano Reunion in Toronto, Ontario in 1992.

The next clue to the early Tasaka attitude toward education is the fact that the four oldest children were sent to Japan for schooling. As a result it seems clear Isaburo wanted his oldest children, at least, to be educated.

With money scarce, only Koji[151] was able to attend university. He may have been selected because he was the oldest son or because he was the most suitable choice. Elsewhere in these pages we have chronicled the difficulties and frustrations Koji had to overcome to complete his studies ranging from having only one pair of shoes to the embarrassment of his tuition payments being late. It is no surprise, however, that upon graduation, Koji became a teacher. In Canada he taught at the Japanese language school in Kitsilano where he became principal. His wife, Ayame, was also a teacher at the school. Ayame had also helped with the education of the youngest Tasaka family members after they were taken to Japan by their parents.

Koji also had a hand as a matchmaker for his younger sisters and, here again, his focus on teaching is clear. Fusa was introduced to and married Eichiro Fune, a Japanese language schoolteacher, and Iko was introduced to and married Takeo Ohashi, a teacher at the school where Koji was the principal.

The right of Japanese-Canadians to continue the teaching profession was taken away by the outbreak of World War II and internment but even under these difficult times, education remained paramount to Koji and Ayame. During this time, education of their children was the prime driver in their lives going so far as to determining where they lived and worked. Koji stopped working at the sawmill on Seymour Arm and moved to Blind Bay because there was a school for their children. When Japanese-Canadians were finally allowed to return to the coast in 1949, the members of the Tasaka family immediately moved back to the Vancouver area and education for their children was an important factor in this decision.

It is no surprise, then, that all three of Koji and Ayame's children are university graduates and two of them, Yvonne and Jack, are teachers. Koji had been an outstanding athlete while attending university and Jack has developed a successful career as a physical education teacher and high school coach. In the next generation, Jack and Tami's daughter Kara is a teacher at the same school where her father taught. Jack helps his daughter coach a school basketball team.

[151] One of the older brothers of Dr. Shiomi went to Tokyo Imperial University and worked for Japan Railway. Another of his older brothers went to university and became a lawyer. Dr. Shiomi was later educated in the United States. Since the Shiomi family was related to the Tasaka family through marriage, at the time only three people from the Sashima area went to university and they were all part of the Tasaka family.

Arizo did not have the opportunity to go to university but teaching and education were clearly important and there are several teachers in Arizo and Hatsue's family. Their son, Chuck Tasaka was a teacher and continues to be involved after retirement as a coach of skipping teams on Vancouver Island. Their granddaughter (daughter of Itsuko and Mas Takemoto) Shirley is a teacher as is granddaughter (daughter of Kazuichi and Chic) Susan Tasaka. Daughter of Lucy and Fred Kitamura, Leah, and granddaughters (daughters of Francis and Yoko Nakagawa) Anne Tien and Mariko Varsek are also teachers. Susan, Anne and Mariko are all teaching in Surrey, B.C. Fred Kitamura (Lucy's husband) also taught for a short period of time.

In the Judo and Mitsue Tasaka family, daughter Keiko McLean was a teacher. Keiko taught primary school in Vancouver.

During internment, Tye Tasaka's wife Rose taught school at the Lillooet camp. There were two schools called Town Mura and Haney Mura. She taught the Japanese children in grades one and two and taught literature to the grade eights.[152] Tye and Rose's oldest daughter, June Kitamura, was also a teacher as was her husband Kats. Their daughter Kelly Enns is also a teacher as is her husband Michael.

As mentioned earlier, Iko married Takeo Ohashi, a teacher. During internment, she helped Tom Tasaka, Koji and Ayame's eldest son, with his grade one correspondence courses. Both of the Ohashi children graduated from university and Iko and Takeo's daughter Joy, is a teacher. She has taught ESL (English as a Second Language) for many years at Strathcona Elementary School in a predominantly immigrant neighbourhood. Son Ted also taught some classes at Capilano College in North Vancouver.

Keiji Ise (first husband of Masue) taught in Japan before coming to Canada. Hana, who returned to Japan as a youngster when Isaburo and Yorie moved back to Sashima, was educated in Hiroshima and was a teacher in Japan for several years before immigrating to Canada.

TERIYAKI TASAKA

Comment: Rose Hirano is well known for her cooking and these are her directions for an all-purpose teriyaki sauce. Teriyaki means 'teri' (shiny) 'yaki' (grilled). Mirin gives the meat a lustre. It is important to cut the meat into thin or small pieces so it can cook completely over a medium heat without burning the sauce. "Teriyaki is quite simple," Rose says in true Tasaka fashion. "You have to try different combinations until you get what you like."

Ingredients:

1 cup soy sauce 1 cup mirin 1 cup dashi*
sugar 1 pound meat or fish of your choice

* dry packaged instant dashi can be added directly to the soy and mirin.

Directions:

Warm mirin in saucepan. Add soy sauce and dashi. Sweeten to taste before you:

1. dip meat in sauce before cooking or baste with sauce while cooking. Broil, fry, grill or roast. Add leftover sauce to meat while cooking to taste, or,
2. coat meat with cornstarch before dipping in sauce. Cook as above, or,
3. marinate meat in sauce in the fridge for an hour or so. Cook as above, or,
4. use half the sauce to cook as above. Reduce half the sauce to make a glaze to brush on the meat before serving.

Top with grated ginger or finely chopped green onion.

[152] It is interesting that one of Rose's students was Hayako Sakaki who became Tom Tasaka's wife and son Lyle's mother.

Leah Kitamura, one of the 'Tasaka teachers' wrote the following poem about what it means to her to teach. The form is Italian and called 'sestina.' It involves the patterned use of six words in each stanza. For this poem, Leah has selected the words: teach, life, connection, learn, truth and smile.

Whenever I teach
I feel I am walking a metaphor for life
there is so much longing for connection
to listen, reflect, learn
everyday there is something that speaks truth
everyday there is something that makes me
smile

I usually begin my day with a smile
I am where I want to be, teaching
I hope I am speaking truth
the secret to a good life
I want to learn
to make that connection

I hope my students can make that connection
I hope they can hope, dream, laugh and smile
I hope my classroom is a place where they feel
empowered to learn
some important things, that matter to them, I
want to say, help me teach
you, what matters in your life
your truth

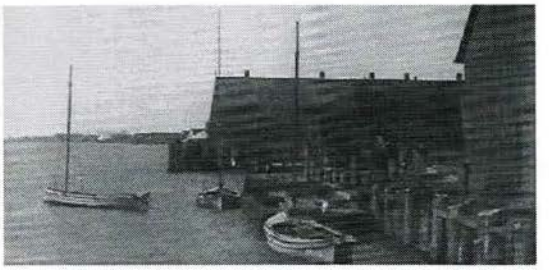
Everybody has her own truth
everyone must make her own connections
to be true to herself, in her life
her soul should be free to smile
everybody has something to teach
everybody has something to learn

I want to learn,
speak to me, teach me your truth,
teach me how I can teach
you to connect
I want to share your smile
I want to learn from your life

There are so many metaphors for life
I want to learn
about these and to motivate your smile
I want to learn your truth
teach me to teach you to make connections
I am willing to teach

to share your truth
to connect
invite me to teach.

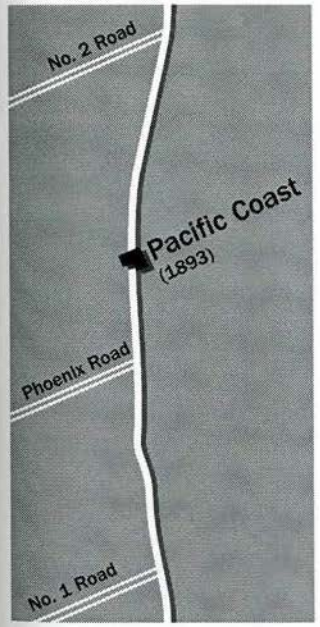
The Tasaka entry into the forest products and fishing industries began with Isaburo in 1893. When he first arrived in North America, Isaburo disembarked in Portland, Oregon where the ship from Japan landed because it was an easier port to navigate than Victoria, Vancouver or Seattle. We have information that Isaburo worked as a labourer in the forest products industry in Oregon in the winter and travelled to Steveston, British Columbia to work in the fishing industry from the spring to the fall. The border was not monitored at this time so it was relatively easy to move back and forth. We believe both industries had a comparatively high content of Japanese workers.



The Pacific Coast Cannery where Isaburo salted Salmon. Photo taken from Steveston, Cannery Row by Mitsuo Yesaki, Harold and Kathy Steves, page 33.

Isaburo's involvement in the fishing industry is well documented in many publications including *Steveston Cannery Row: An Illustrated History* by Mitsuo Yesaki, Harold and Kathy Steves and *Powell Street Monogatari* by Katsuyoshi A. Morita. For example, "Tasaka and Shiozaki were early processors of salted salmon, operating in the Pacific Coast Cannery."[153]

It seems Isaburo was known as a fisher and an excellent seaman, sometimes taking his daughter Masue with him on the boat. Around 1960, an old fisher in Steveston told Kaz Tasaka, son of Arizo, that Isaburo was a great seaman who could travel between Ganges and Steveston in a rowboat. His experience in Japan enabled him to use the wind and the tide to make the journey that is even difficult in a small motorboat. At the end of each fishing season, Isaburo put his fishing boat up for sale so he wouldn't have to pay to moor it over the winter. In the spring, he would buy another boat and fix it up in time for fishing season. Masue recalls at least three boats that Isaburo was able to sell profitably.



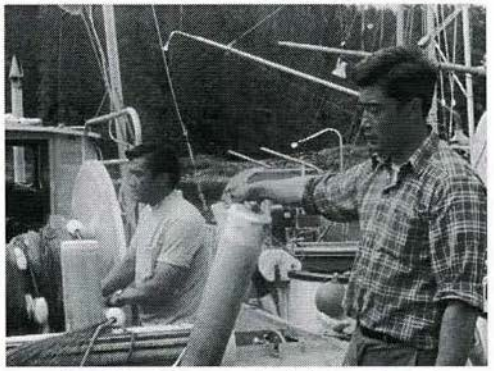
The location of the Pacific Coast (1893) cannery in Steveston on the Fraser River between No. 1 and No. 2 Roads

But Isaburo's fishing reputation was earned as one of the early processors of salted dog (chum) salmon at the Pacific Coast Cannery on the Fraser River between Phoenix and Trites Roads (between Number One and Number Two Road) in Steveston, B.C. Isaburo's success in salting salmon is crucial to our story because his earnings from this source enabled him to return to Japan, marry Yorie and return to Canada.

Ainosuke fishing in Prince Rupert.

Judo left home at age 14 to learn the boat building trade and eventually became best known for his fishing boats. But Judo was also a fisherman and a good one at that. For several years, he was the top boat on the Skeena River fishing for salmon. Judo passed along his knowledge of both professions to his sons Bruce and Donald who

[153] *Steveston, Cannery Row,* Mitsuo Yesaki, Harold and Kathy Steves, page 73.



Donald and Bruce apply the lessons learned from their dad Judo.

were also top fishermen out of Prince Rupert. Today, Donald's son Roddy helps him on the boat during fishing season.

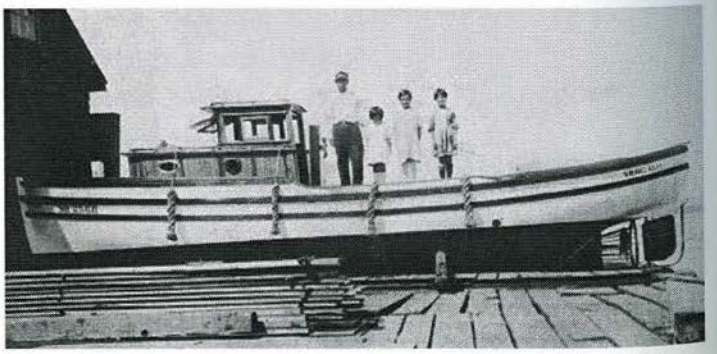
Take Mase learned fishing from his adoptive father starting at the age of around 13. In the late 1950's, Take returned to the coast and began a very successful fishing career on the Fraser River. In 2004 at the age of 79, he keeps his hand in by helping friends repair their nets.

Kiyo also fished for one year out of Prince Rupert.

Into the 1960's, the Canadian Fishing Company cannery operated in Vancouver at the foot of Gore Street and the Francis Millard Cannery operated in West Vancouver at the location now occupied by a fisheries research station. Take's partner in life, Misako, worked in the Vancouver cannery. Fumi's husband Wataru was a carpenter and boat builder at the Millard cannery in West Vancouver after the war. She worked at the cannery in processing fish and as the cook for the men who lived in the bunkhouse at the cannery.

Some of the Tasaka family members were involved in the fishing industry on a part time basis. For example, Arizo fished on the Fraser River but was principally a barber. Taisho had done a little fishing before World War II and he fished in 1952 out of Prince Rupert but it was not for him. Masue went out occasionally with her father and her second husband, Ai-san, fished out of Prince Rupert for several years after the war. Yvonne Wakabayashi, daughter of Koji, Jack Tasaka, son of Koji, Rose Yamamura, daughter of Judo, Sanny Nishi, daughter of Fumi and Ted Ohashi, son of Iko worked in canneries as part time or summer jobs.

When Isaburo first arrived in North America, he worked briefly in the forest products industry. But it was the onset of World War II that triggered the involvement of the Tasaka family in the wood processing business. Several members of the family including Koji and Ayame, Tye, Iko, Take Mase and Takeo Ohashi, moved to the interior in advance of forced internment.

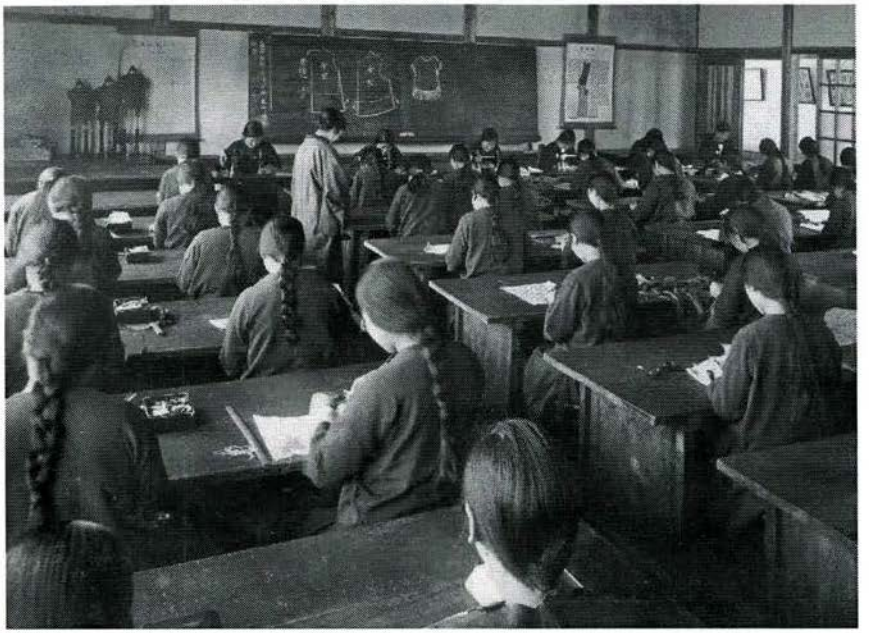


Picture from Koji Tasaka's album. Probably Isaburo and some of the children.

At Seymour Arm, except for the winter months when the weather was prohibitive, they

operated a mill that produced railroad ties. In the winter of 1943, Tye, Take and Takeo Ohashi, now married to Iko, worked at a sawmill in Old Town near Sicamous. Tye and Take were sawyers and Takeo was a setter. When the war ended, the Ohashi family moved to Armstrong, B.C. where Takeo got a job at a sawmill. Tye and his wife Rose moved to Louis Creek where he got a job as a sawyer. After the war but before returning to the coast, Take also worked in sawmills near Kamloops.

When he returned to Vancouver in 1949, Koji worked in a sawmill for Bay Lumber that was located near the Cambie Bridge in Vancouver where B.C. Place is today. He continued to work there for many years until he found the physical labour too demanding. When the Ohashi family returned to the coast in 1949, Takeo was not able to find work right away and had to return to Armstrong leaving his wife and son behind. Soon, he returned and also worked in a sawmill until his death in 1962. Iko's son Ted worked at the same mill while going to university. Tye did a few different things immediately after the war including a brief stint at fishing in Prince Rupert and building a sawmill for a native band. However, he then began working for Fadear Creek Lumber Company in Louis Creek where he worked for over 20 years.



Ayame in sewing class. (seated at the bottom left corner of the blackboard facing out) This is around 1925 when she was 15 years old. Clothes patterns have been drawn on the blackboard.

Hana wearing a kimono made by her mother Yorie. The occasion is her teacher's college graduation.

The Tasaka entry into dressmaking and sewing begins with Yorie. Reference has been made to the fact that she made underwear for her daughters from sugar sacks and yukata for her grandchildren.

In the Japanese-Canadian culture immediately following World War II, there is an association with dressmaking. This was another of those unexpected results from internment. Many different families were brought together and the ladies who knew how to sew and make clothes taught those who didn't.[154]

But this is not the background to dressmaking in the Tasaka family. Ayame had learned to sew in Japan where she attended

[154] Mary Ohara, 'Dresses saved from trash add to fabric of history,' Vancouver Province, June 1, 2003.

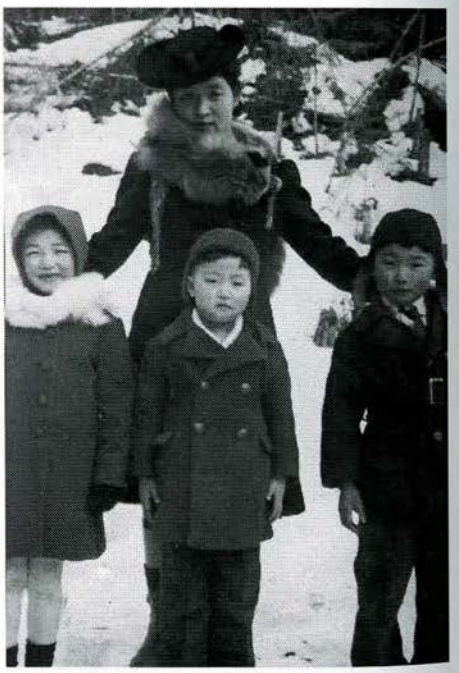
During internment, Yvonne, daughter of Koji, wearing a yellow taffeta dress with black trim made by her mother from her aunt Iko's bridesmaid's dress from her uncle Judo's wedding.

classes in school. During internment, she took a couple of Koji's old suits and made them into suits for her two sons, Tom and Jack. She took a bridesmaid dress from Iko and made a summer dress for her daughter Yvonne.

Mr. Ise was an excellent tailor and had a shop near the Empress Hotel in Victoria, B.C. Many of his customers were politicians and government officials. He taught Masue how to sew and make clothes. Masue, in turn, taught her sister Iko to sew and at the same time she learned the basics of operating a small business. Mr. Ise was a tailor not accustomed to manual labour. During the internment, he was forced to pick apples. Under the combined effect of the hard, physical work and breathing in the insecticides, he became ill and died in Vernon, B.C.

Hana earned a diploma in dressmaking in Kelowna in the early 1950's and worked for a while with Ayame before moving to Toronto.

After the war as the families made their way back to the west coast from the internment camps, three Tasaka families opened dressmaking and alteration shops.[155] Masue had a shop on the north side of West Broadway between Balaclava and Trutch Street near the Hollywood Theatre. It was called Hollywood Dressmakers and she worked there with Iko. Later, a relative of Ai-san wanted to come and work with Masue so she moved to a location on the north side of Broadway between Stephens and Trafalgar and took the name with her. Ayame had her first shop at 3008 West Broadway between Carnarvon and Trafalgar streets and later moved to 3183 West Broadway near the corner of Broadway and Trutch streets called Broadway Dressmakers. Iko who initially worked with Masue joined Ayame when Masue moved to her own shop. Later Iko also opened her own shop on Alma Road. Her shops were called Almadene Dressmakers and Almond Dressmakers.



Ayame's children during internment wearing clothes made from husband Koji's suit. The kids needed clothes more than Koji needed a suit.

The reason for this involvement in dressmaking was practical. These families moved back after World War II with little money and few professions available for them to work in. As the husbands worked at various

[155] An exhibit on Japanese dressmaking in Vancouver before and after World War II can be seen at www.virtualmuseum.ca under "Community Memories."

Masue and husband Ai-san harvesting nori (seaweed) along English Bay in the 1950's.

jobs, these shops provided a source of work and income for the wives and provided accommodation for the families who lived in the back.

Koji Tasaka, university educated and a teacher and principal at the Japanese School in Vancouver before the war, could only find work as a labourer at Bay Lumber near the Cambie Bridge. He also did gardening for the sawmill owner, Mr. Feigel, and Ayame and daughter Yvonne did housework for him.

When Koji could no longer handle manual labour, he went to learn how to operate a cleaners working for Mr. Iwata who owned a cleaners and a travel agency. Then Koji joined his wife in the shop on West Broadway.

Several of the Tasaka children participated in 'nori tori' or collecting and preparing seaweed. Although this is not a profession in the sense of fishing or dressmaking, it did have a commercial aspect to it and it certainly was a source of food for the families involved.

Japanese use seaweed as a food and for flavouring. Over 150 different algae are sold commercially. Kelp or konbu is used in making stock. Better known is porphyra or dulse that is the common name used for many edible algae including the one used in the making of sushi. Porphyra is high in protein, vitamin and mineral content, especially iodine and potassium. Because algae are sensitive to environmental changes, they are often an early indicator of a change in the ecosystem.

Before and shortly after World War II, the nori could be scraped off the rocks on the beaches around Vancouver. But pollution has increased and these sources are no longer considered safe.

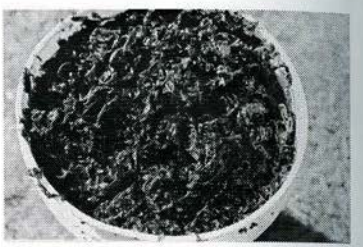
Fumi recalls both before and after the war, going out on a boat around Saltspring gathering nori. She would collect sacks of it and take it home and wash and dry it. Take collected nori at Prince Rupert. He remembers going with Judo's wife Mitsue.

The picture above shows Masue and her husband Ai-san gathering nori. Ai-san often took children including Yvonne (daughter of Koji) and Ted (son of Iko) with him. Ted recalls his uncle would give him the lid from a tin can to use as a tool for removing the nori from the rocks. Judo and family also used to harvest seaweed near Prince Rupert. The cleaner, colder waters of the north coast produced a higher quality, better tasting nori that Judo sold commercially as well as sending packages to his family. Judo's son Bruce continues to harvest and prepare nori for personal use.

Masue's niece Yvonne and Ai-san's niece Setsuko went too

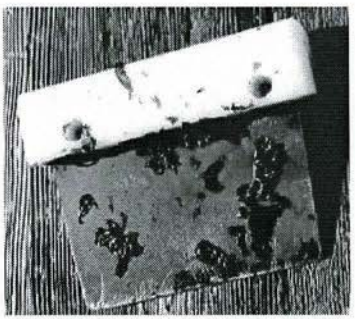
Passing knowledge to future generations.
Adults L to R: Kaz's son Rick, his wife Naomi and Kaz.
Children L to R: Rick and Naomi's daughters Lauren and Tessa and Jack, son of Kaz's daughter Susan.

In Vancouver, Arizo's oldest son, Kaz who has prepared nori for the past 40 years, has continued the tradition of nori tori. Initially, Kaz dealt with the fishermen to get his nori. Later he purchased a waterfront property on Mayne Island in the Gulf Islands and he had his own source. The picture above shows three generations of Arizo Tasaka's family collecting nori in front of Kaz's summer home on Mayne Island. It takes between one and two hours to collect approximately 75 pounds of seaweed with most of the weight being water. The seaweed is ready for harvesting later in the year as you move north. At Mayne Island, January and February are the ideal months. On northern Vancouver Island, April is the best month and in Prince Rupert, April and May is the prime time.



1. A large plastic bucket of freshly harvested nori that weighs around 75 pounds.

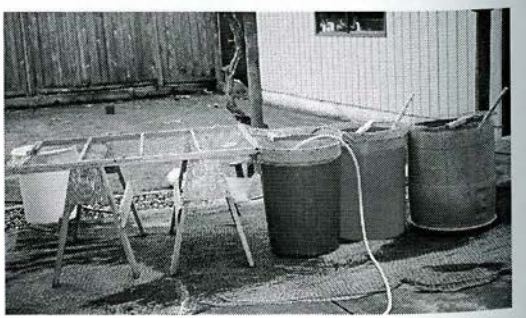
2. The nori is removed from the bucket and laid out on the floor.



A handmade tool Kaz uses to scrape the nori off the rocks.

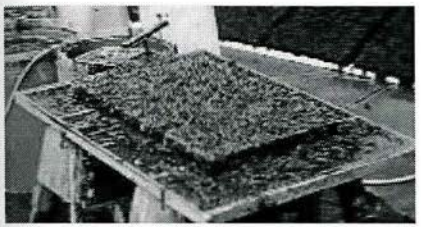
Back at Kaz's home in Richmond, the processing begins. Kaz has designed and built all the equipment used. First the nori is laid out as shown to the left. The next step is a three stage cleaning process. In the first barrel, a constant flow of water from a hose is used to remove the tiny bits of stone that may stick when the nori is scraped off. It also removes sand and other debris. The nori is then moved to the second barrel where it is stirred to clean it even more and to make sure any remaining grit is removed. The nori is then transferred to a third barrel for a final rinse in clean water. Since the nori is eaten, it is important that all grit is removed.

The next step is very important and uses two pieces of equipment. The first is a wooden frame approximately 1½' x 1½' covered with chicken wire.



3. Next, the nori is washed, first in the barrel to the right then in the middle and finally in the left barrel.

4. Kaz takes a scoop of clean nori in his right hand and flips it onto the frame to his left.



5. The nori is scooped out of the bucket, using the tool shown on top of the nearest bucket, and spread evenly onto the wooden frame.

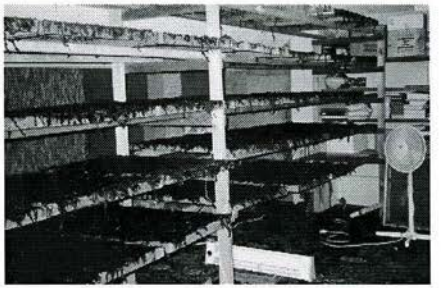
6. Chic and Kaz hard at work. Frames of nori leaning against the wall can be seen along the lower right side of the picture.

The second utensil is a scoop covered with wire mesh. The scoop is used to pick up clean nori that is flipped onto the chicken wire frame. This continues until the frame is completely covered with a thin layer of clean nori. This stage is important because the quality of the final product depends on the nori having a consistent thickness with no gaps or holes. The #1 grade that Kaz sells to cover some of his costs must be of very even thickness with almost no holes or gaps.

Next the frames covered with nori are leaned against a wall to allow the excess water to run off. When the water stops running and dripping off the nori-covered frames, it is sprayed with a salt and water solution. When the nori is dried, this leaves a slightly salty taste.

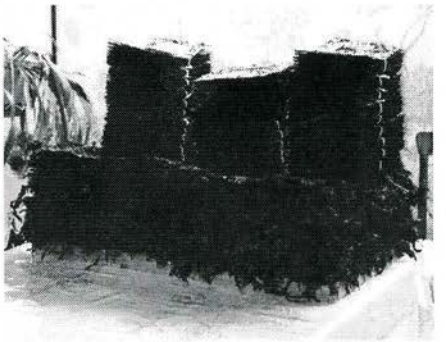
The final step is to place the nori-covered frames on drying racks built in the attic of the garage. Heaters and fans are used for heat and air circulation to speed up the drying process. After approximately twelve hours, the nori has dried into sheets. These sheets are removed from the frames and piled into stacks. The sheets are graded with #1 being sheets with a consistent thickness and almost no gaps. The #1 sheets are trimmed to size and packaged for sale.

The final step is to toast the nori before eating. Kaz uses a relatively low oven heat, 240° for five minutes on a rack away from the heating element. The time and temperature will vary according to individual circumstances. It is best to use a low heat and avoid burning the nori.



7. The frames of nori are placed on racks for final drying. Fans are used to circulate the air and a space heater warms the air. The nori takes around a day to dry.

8. After grading, some of the best pieces are cut to size for sale to Fujiya, the Japanese food store.



The final product!

Mushroom harvesting or 'mattake tori' has long been an activity of Japanese families in British Columbia and this includes the Tasaka family. The Japanese especially enjoy matsutake or pine mushroom.

The pine mushroom (tricholoma magnivelare) or matsutake at its preferred 'button' stage. (Source: Non-timber Forest Products of British Columbia)

Harvesting and eating wild mushrooms can be very dangerous. Identifying mushrooms can be tricky and some mushrooms are highly toxic. Picking and eating wild mushrooms should only be done with expert and experienced guidance.

The pine mushroom[156] (tricholoma magnivelare) is a large, robust, white to pale brown mushroom with white flesh and a distinctly pungent odour that is closely related to the matsutake, a species eaten by the Japanese for centuries.[157] The British Columbia pine mushroom is known as the white matsutake. Matsutake is the combination of the words 'matsu' or pine tree and 'take' or mountain.

Finding wild mushrooms is a combination of science and art. Even today, it is estimated that two-thirds of mushroom harvesters in B.C. are amateurs. Local mushroom harvesters who go out year after year have their favourite spots and keep the locations a carefully guarded secret. This was one of the factors that added a measure of fun for the Tasaka mushroom pickers. They looked forward to finding a spot that was productive the year before and relished the excitement of seeing if there were mushrooms there again the following year.

Fumi remembers Mr. Murata who was a gardener in West Vancouver. At seven o'clock in the morning, he would come by Fumi's house for a cup of coffee and at the end of the day he would sometimes drop in for a beer. Mr. Murata had a special spot just off the highway past Horseshoe Bay that was a few minutes from Fumi's house. He would never tell anyone exactly where he went but he would always leave a bag with three or four mushrooms in it for her. Sadly, he was killed in a traffic accident in West Vancouver. His secret died with him.

Pine mushrooms often occur in stands of trees from 50 to 200 years old, with lodgepole pine, Douglas fir or western hemlock. Pine mushrooms like to grow under a thick layer of moss or leaf litter. The matsutake is often found where the forest canopy is partially open, near dying or rotting timber. The nearby vegetation may include huckleberry and salal. The pine mushroom also seems to favour well-drained sandy or stony soils. The season is generally from late August in northeastern British Columbia to as late as October or November in the southwestern part of the province.

Areas in British Columbia where pine mushrooms can be found include: the Fraser River, (Spuzzum, Yale, Boston Bar, Lillooet Lake), Squamish (Garibaldi, Pemberton, Mt. Curry), Vancouver and Texada Islands and up the west coast to Powell River and Prince Rupert. In the

[156] Botanical Forest Products in British Columbia, An Overview, April 1995, Ministry of Forests, British Columbia

[157] It is interesting to note that the Tyrolean Iceman who was 5,000 years old when discovered frozen in a glacier was carrying three different mushrooms. Chinese doctors have used mushrooms for medicinal purposes for over two thousand years.

Interior, pine mushrooms occur in the Kamloops, Prince George, Nelson and Cariboo Forest Regions.

The most desirable pine mushroom for the Japanese diet is the young mushroom or button shape that has not opened. At this stage, the stem can be nearly as wide as the cap. The value declines until you reach the fully opened, overmature mushroom. The cap can be as much as ten inches across. Size and freshness are other favoured qualities.

Top quality matsutake on sale in a Tokyo department store in 1994. The second from the left is priced at $360, the third from the left is $317 and the ones on the far right are $284.

Fumi can remember going mushroom picking. They went up near Pemberton as well as up the Fraser River around Boston Bar. Several times, Koji and Ayame joined in and once or twice Iko went as well. Fumi made a bento lunch and it was a fun day out. Unfortunately, they were not accomplished mushroom finders. Fumi recalls one day she went with Iko and Take. They each took a sack and they didn't find one mushroom! The most she can ever remember finding on one day is four.

Fumi remembers one occasion when her husband Wataru drove them up the old Fraser Canyon highway. It was raining and he was a very impatient driver. He tried to pass and hit the gravel on the side of the road. The car starting sliding down a steep hill but got stuck on a tree. If it wasn't for that they would have all ended up going down the cliff into the river below.

In all the times she went climbing up and down the mountains, Fumi was never afraid. She enjoyed climbing so much the others called her a monkey.

Mattake Gohan

Tye and his wife Rose went mushroom picking once near Valemont, B.C. when friends told them where to go and how to find mushrooms. As Valemont is quite a distance, they had to stay overnight. They tried to find mattake but they were unsuccessful. Later, Tye concluded they were too late in the season. In any event, they ran into a Japanese couple who were picking mushrooms to sell commercially. When they saw Tye and Rose had been out for the day and didn't get any, they gave them one mushroom to take home.

As time passed, many of the productive areas nearer to Vancouver became populated or out-of-bounds. Also, the Tasaka family members were not getting any younger. The combination of having to travel further and wanting to climb less reduced their interest in mattake tori. Of course, those in northern and central B.C. continue to pick mushrooms with some success.

A cute story involves Henry Wakabayashi, Koji's son-in-law. Henry and Ken Yada found a large matsutake on the golf course while playing with friends in Victoria. They picked it and carried it with them. They went to eat at a Japanese restaurant and the chef took it into the kitchen and used it to make 'mattake gohan' or mushroom rice for them (see picture above). The matsutake was so large, they still had enough left over to bring some home!

World War II ended on August 14, 1945 with the surrender of Japan. Unlike the United States that immediately released interned Japanese citizens, the Government of Canada of the day continued the prejudicial practices begun even before the onset of war. First, they tried to 'encourage' persons of Japanese descent to return to Japan. Canadian government policy required citizens of Japanese descent to move east of the Rocky Mountains or 'repatriate,' that is, 'voluntarily' move back to Japan. After 1945 some 4,319 people were deported under this policy until the law was changed in January 1947. It was not until April 1, 1947 that a law forbidding Japanese-Canadians to own real estate was repealed. On April 1, 1949, all laws restricting the rights of Japanese-Canadians were set aside. This was the first time Japanese-Canadian citizens forcibly interned during World War II were allowed to return to the Pacific coast. Clearly, Canadian government actions against this group of citizens were more severe than its U.S. counterpart.

In 1949 after travel restrictions were repealed, when Fumi, Wataru and family returned to Vancouver, they initially rented a large area on the ground floor of the New World Hotel across the street from Oppenheimer Park. They lived there for around a year and had extra room for other relatives as they began to return to the coast. The Koji Tasaka family stayed with them briefly until they found a spot on West Broadway. Masue and her husband Ainosuke also stayed with the Hirano family until they were able to get settled on West Broadway. One reason the Tasaka families returned to Vancouver as quickly as possible was to get their children into better schools. For example, Take who was much younger and not married remained in the interior for almost another decade. A friend told Wataru that the Francis Millard Cannery in West Vancouver needed a carpenter and got Wataru the job. He eventually built 28 fishing boats, many of them for B.C. Packers at the West Vancouver Great Northern Cannery.

Fumi's job was to cook for the men in the bunkhouse. The cannery paid her $15 a month but she also had to buy the food out of this money. If there were ten men, that worked out to $1.50 per man or $.05 per man per day. This worked out because there was always plenty of fish they got for free. But every once in a while, the men would ask for meat that was very expensive. Fumi and Wataru Hirano would go into Vancouver and buy horsemeat because that was all they could afford. They never told the men and nobody complained.

Wataru was able to buy two lots just outside the cannery for $1,000 each. Later he sold one and with the help of the other carpenters in the cannery, he built the house the Hirano family lived in for many years on Evergreen Road. It cost $9,000 to build the original house.

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After World War II, Japanese-Canadians had to work extremely hard to make ends meet. Living conditions during internment had been particularly bad. The Canadian government spent only one-third per capita of the U.S. government on the evacuation program. All property owned by Japanese-Canadians had been sold well below market value and none of the money was returned.

The Tasaka family was very hardworking. Koji Tasaka, who had been the principal and a teacher at the Japanese Language School before the war, could only find work as a boom man at Bay Lumber near the Cambie Bridge about where B.C. Place is located today. At this time, he also performed gardening work for the owner of the sawmill. When he could no longer handle the physical demands of that job, he apprenticed with a friend and learned how to run a clothes-cleaning business that he operated in conjunction with Ayame's dressmaking shop. Ayame also worked very hard in her shop six days a week, cooked and cleaned for her family and for the many houseguests who regularly availed themselves of the Tasaka hospitality. Jack Tasaka, Ayame's youngest son, slept on the upper level of a bunk bed and could see over the partition into the store. Many nights he would wake up and see his mother still working and one night he saw his mother sitting at her sewing machine sound asleep.

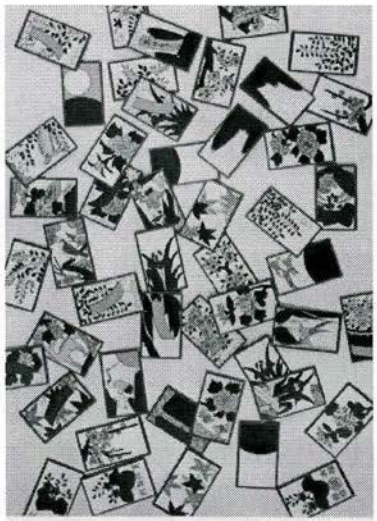
Iko was similar. She opened her shop six days a week, cooked and cleaned for her family and worked most evenings altering her customer's clothes often until eleven o'clock in the evening as well as on her 'day off.' Takeo Ohashi, also a Japanese school teacher before the war, could only get a job to work as a labourer in the sawmill. In the evenings, he was the janitor for a Toronto-Dominion bank branch located near his wife's shop and on weekends he did gardening work. After her husband died, Iko was a single mother of two and sent both of her children through university.

Arizo, who had been a barber in Steveston before the war, was a barber in Greenwood during the war. He cut hair during the day and hitched rides to and from Midway where he barbered at night. He had many Doukabour customers who were friends and often paid for a shave and a haircut with fresh carrots, potatoes or onions. Arizo received a gold certificate from the British Columbia Barbers Association for 50 years of service and he cut hair for another 14 years after that. Arizo sold WearEver pots and pans door to door to supplement his income. In Ucuelet, Steven, Diane and Chuck, Arizo's children and daughter-in-law went into an antique shop and found a WearEver orange juice squeezer like the ones their dad used to sell. Steven, Arizo's second son, purchased it and has it proudly displayed on his mantel at home. Later Arizo added a pool hall. He had to work hard to support a family of nine, the largest of the Tasaka clan.

Judo also worked very hard maintaining two full time professions at the same time. He was a very successful boat builder and the top fisher on the Skeena River for many years. In fact, his businesses were so active he required the help of his sons, Bruce and Donald, to get jobs completed on time. Later he acknowledged that he couldn't have done it without them.

Fumi cooked and cleaned for her family and worked in the fish cannery and shopped for food and cooked for the men staying in the bunkhouse. She also did housework and helped cook and serve at parties for people living in the area. Wataru worked hard as a boat builder and house builder. Often he had men like Kaz Tasaka, Arizo's son, and Mitts Sakai, Ainosuke Sakai's nephew, working for him. Kaz and Mitts learned their trade from Wataru and went on to work successfully for themselves.

Take worked hard and played harder. When he returned to the coast in the late 1950's as a young man, he fished up and down the coast and the west coast of Vancouver Island. He fished for salmon, herring and halibut and was frequently among the top boats out of Vancouver.



A collage of gaji cards - a game for all seasons

Life was not all work and no play for the Tasaka family, especially by the 1960's and after. The individual families had used the years since the end of the war to get reestablished personally and financially.

The greatest form of entertainment for many of the Tasaka family was playing a Japanese card game named 'gaji.' The game goes by different names and apparently it is similar to the Chinese game 'mah jong.' Like so many things from the Orient, the game is based on nature. Each hand represents a month of the year and each month has four cards that picture flowers, trees, etc. in season. The object of the game is to collect yakus (sets of four cards) that are worth extra points so the strategy contains elements of offence (collecting cards needed to make up your sets) and defence (preventing other players from collecting the cards needed to make up their sets). Although as many as seven people can play at one time, only four people play each hand. As a result, gaji opens up many avenues for discussion, argument and debate about whether a play was good or bad. There are always observers to add their comments. In their games, there would be heated arguments between the players about a critical or timely play during the preceding hand.

Players would scold or tease each other for doing something wrong. For example, in the game there is a wild card called, naturally, the gaji. This card is very useful because it can be used to capture a card needed to make up or prevent a yaku. On occasion, the player who has been dealt the

gaji waits too long to use it and there is nothing of value left to take. In such cases, all the players would react gleefully saying, "You have no choice but to use the gaji to bite the table." The fact that there were small wagers involved simply added to the interest and excitement.

In the end, however, there was always laughter. For the Tasaka family and friends, having fun was more important than winning. Naturally people were pleased when they won and disappointed when they lost. But win or lose, it was always fun. Over many decades of play it is doubtful that anyone won or lost much money.

A Tasaka family gaji game. L to R: Koji, Arizo, Tye, Iko.

The games were often at Koji and Ayame's house. They would often joke about Ayame's good luck because she was in the kitchen making tea or getting snacks as much as she was at the gaji table. Many times Ayame would return not knowing what had been going on, pick up her hand and through good luck or intuition, make the right play.

There were other times that someone's play ended up in immediate disaster. In that case, someone would reach in after the play was already made and change it saying, "No. No. You can't do that." Someone else would add, "Of course not. You should know that if you make that play, this terrible thing could happen." And even though reversing the play meant someone ended up winning less, there would be no complaint. In fact, that person would often agree, "It wouldn't be fair to the others if we allowed you to do that," they would say. Over time, and they probably played for almost 50 years, the breaks evened out.

Mr. Morita was a regular player until passing away at age 100!
L to R: Koji, Mr. Morita, Fumi, Arizo and Iko.

Gaji probably provided a major part of the Vancouver area Tasaka family's entertainment. When they were younger, they would

play all night, stop for breakfast and play some more. As they approached and passed middle age, they would play from late afternoon to the early hours of the morning. And when they were much older, they played in the evening and had to stop before midnight.

The love of gaji was not restricted to the Tasaka families living in the Lower Mainland. Arizo and Hatsue Tasaka's 60th wedding anniversary was reported in the Boundary Creek Times on December 23, 1992, a newspaper published at Greenwood City. The report mentions that a game called Gaji is one of Arizo's favourite pastimes. Whenever a family member was in Vancouver on a visit, for example, Arizo before he moved to the coast permanently or Tye on a visit from Kamloops, they were automatically invited to play.

Sometimes guests joined the game. Here Iko confers with her grandson, Adam. The other players are L to R: Fumi, Mrs. Kobuke, Koji and Arizo.

Occasionally, a young nephew, niece or grandchild would be visiting. One of the aunts or uncles would take the child on their knee and let them hold the cards and play the hand, following instructions, of course. If they won, they would let the child keep the money, usually a dollar or two. The Tasaka family universally love children.

The gaji group normally included non-family regulars to make up the five to seven players necessary to have a proper game. One of the regulars was Mrs. Kobuke, a good friend of the family and an enthusiastic player. Another regular was Mr. Morita who lived to the ripe old age of 100 and was a sharp and skilful player to the end. Although most of the Tasaka family did not drink alcohol, Mr. Morita enjoyed having a drink or two and often brought wine or sake with him to the game.

Once in a while, the 'gaji group' would go away together over the Christmas holidays or perhaps for a long weekend. This usually meant Ayame and Koji, Fumi, Iko, Take and Misako and perhaps a friend or two such as Mr. Morita or Mrs. Kobuke. Going away meant Harrison Hot Springs or Horseshoe Bay, a drive of an hour or two from home or a ferry ride to Saltspring Island.[158]

One year, they went to Horseshoe Bay in West Vancouver not far from where one of the children lived. When he went to the Horseshoe Bay Motel to see how the aunts and uncles were doing, he found they had rented rooms and designated one as their card room. They were all in one room playing gaji. He asked, "Have you gone for a walk down by the ocean?" "No." "Have you gone for a walk in the park?" "No." In fact, they got up every morning, went out for breakfast at Trolls, a nearby landmark restaurant and returned to play cards. The air in the room was blue with smoke. They could have stayed and played with Fumi who owned a large home in West Vancouver only minutes

[158] Fumi recalls that her brother Koji enjoyed riding on the ferry. When they were seniors, they could ride the ferry for free and Koji enjoyed going on the bus. He did get off on the ferry, and often had a nice meal at the Pacific Buffet onboard. He also enjoyed striking up a conversation with Japanese tourists to ask for current news from Japan. One time he brought home a Japanese student and drove him to the Youth Hostel.

away. They could have stayed with children, nieces and nephews who lived in the general vicinity. But for them, part of the fun was having their independence and not being a burden on anyone.

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Although the betting was a small part of the gaji player's enjoyment, some members of the Tasaka family were avid gamblers and it started at the top with Isaburo. This is not surprising. His biggest gamble was probably leaving Japan to come to a country where he didn't speak the language, didn't have a job and knew very few people. In a sense, even the profession of fishing is a gamble. Sometimes Isaburo would leave home saying he was going to work when he was really going gambling. One time, he lost so much money he had to go to his brother-in-law, Mr. Sawada, to get a loan. Mr. Sawada was married to Yorie's youngest sister. They agreed not to tell Yorie but somehow Sawada-san's wife found out and told her sister. Yorie was so angry that she threatened to take the children and leave which was quite a threat when you consider how many children there were! Isaburo had a soft spot in his heart for Fumi, and said they could all go back to Japan as long as they left Fumi with him. Yorie said if she went she was taking all the children. That made Isaburo stop gambling.

One day, Masue was going to a movie with a boy and while they were walking to the theatre, the boy said he knew her dad was a gambler. Masue got angry that this boy would talk about her father that way so she took gum out of her mouth and stuck it on his new suit. That was their only date. He said he would never marry a 'yancha' (naughty) girl like her. But young love dies hard. Many years later when Masue was married and living in Victoria, B.C., this boy came to visit when he was in town on his honeymoon!

Arizo's passion for horse racing may have started during internment when he drove to Spokane, Washington with Mr. Mukai, the owner of Mook's Restaurant in Greenwood, to go to the races. In return for transportation, he would always pay for the gas and food for the day. This practice continued after he moved to Vancouver. Whoever drove him to the track, often his son Chuck, would be treated to a Chinese food dinner. Arizo was very good at picking winners, which is amazing since he couldn't read the racing form to even know the name of the horse he was betting on. But apparently he was very good with numbers and probabilities. He also had experience watching the tote board and knowing when the horse owners were making their wagers. If he saw the right signs, Arizo would know a horse was ready to run. He often had the last laugh on anyone making fun of his betting methods. In the early 1950's in Spokane, he won an $800 trifecta (picked the first three horses in the right order), a very large amount of money in those days.[159]

Arizo also played some high stakes poker in Greenwood sometimes betting six months of income in one night. But he was also known for his generosity. If a loser couldn't pay in cash, Arizo

[159] At about this time, Kaz Tasaka, son of Arizo Tasaka and Mitts Sakai, nephew of Ainosuke Sakai, worked as carpenters for Wataru Hirano for $1 an hour.

would accept turkeys, chickens or bags of vegetables. If someone owed him money and fell upon hard times, he would sometimes cancel the debt. But even for Arizo, it wasn't all about money. After moving to Vancouver, he would have just as much fun playing gaji for a few dollars at daughter Lurana's home with his brothers, sisters and his children and their spouses.

One amusing incident happened when Arizo went off to join the others for a turkey shoot even though he was afraid of guns and couldn't shoot. That night he came home with five turkeys. "How could you shoot so many turkeys?" the children asked. Arizo gestured by shaking his fist by his ear. He won the turkeys playing dice!

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Smoking has been a part of the Tasaka family history. Of course, the Tasaka family members began before the negative health effects of smoking were well known and before it was so socially incorrect to smoke. Interestingly, some of the Tasaka family smoked and some didn't and it didn't appear to make a great difference to life expectancy.

Yvonne Wakabayashi, daughter of Koji and Ayame Tasaka, visited Yorie in Japan in 1975. At the time, Yorie was 90 years old and bedridden with a broken hip. One of Yvonne's lasting memories is that one of her grandmother's remaining pleasures was smoking in bed. A neighbour, who many believe was Yorie's 'boyfriend,' visited Yorie and the two of them talked and smoked.

Uncle Lee was notorious for smoking roll-your-own menthol cigarettes. Each day and night he would fill up the bedroom with smoke. It's a miracle that his wife Hatsue did not succumb to the effects of second hand smoke. Arizo was also a fire hazard leaving a trail of ashes behind him wherever he went. One day, when Arizo was 82, granddaughter Cindy made a major effort to get him to stop smoking. It was a losing battle and Uncle Chuck attempted to mediate pointing out that he was over 80 and every day was a bonus for him. When Cindy and her family were leaving, Arizo stuck his head in the back window of their car with a cigarette dangling from his lips and said, "Cindy, you too much burrushit."

Take smoked all his life and even in his late seventies is rolling and smoking three packs a day.

The gaji group was approximately half smokers and half non-smokers. Koji, his wife and Ayame were non-smokers and Misako was a former smoker but never complained as Fumi and her husband Wataru, Iko and her husband Takeo and Take puffed away at the table. Wataru was the person who coughed the most because he didn't really smoke. He sort of lit a cigarette and left it dangling between his lips with the smoke rising from the end of it going up his nose and into his

eyes. When the gaji group went away and played in a motel room, it was like playing in a fog. The smoke was so thick you could cut it with a knife.

As a general rule, the children of smokers more often smoked while the children of non-smokers did not. However, with increased awareness of the health hazards of smoking, most of the children have stopped. On the other hand, the aunties and uncles who smoke have continued and there are lasting images of these 70 and 80 year-olds wearing their heavy cold weather clothing huddled up on an outside deck in the dead of winter talking, laughing and, of course, smoking.

ROSE'S KASTELLA

(Traditional Japanese Sponge Cake)

Comment: This is Auntie Fumi Hirano's special recipe for traditional Japanese sponge cake. Kastella landed in Japan in the 16th century with Spanish missionaries when it was first reserved for upper class society. It spread to the samurai during the Edo era (1600-1868) becoming widely popular in the Meiji era (1868-1912). It is a light, sweet cake that goes perfectly with green tea after dinner.

Ingredients:

8 eggs	1 cup of sugar	1½ cup of flour
2 tbsp of mirin	2 tbsp of honey*	2 tbsp of oil

* sweeten to taste by varying the amount of honey.

Directions:

1. Line a square or rectangular cake pan with tinfoil.
2. Begin preheating oven to 325°.
3. Mix mirin, honey and oil in a small bowl and set aside.
4. Separate egg yolks and egg whites into two large bowls.
5. Beat the egg whites until fluffy but not stiff, adding 3/4 cup of sugar.
6. Beat egg yolks adding 1/4 cup of sugar and the mirin/honey/oil mixture.
7. Alternate adding the egg whites and flour to the egg yolk mixture. Stir slowly but alternate quickly.
8. Pour mixture into cake pan and place in oven for 35 minutes. Avoid opening oven until the cake is cooked so it will rise. Test by sticking a toothpick into the cake. If it comes out dry, the cake is done. The top surface of the cake should be a dark brown.

As we talk about the Tasaka children and their ability to cope with adversity, we run the risk of overlooking a couple of facts. First, we mustn't lose sight of the extent of the hardships they had to face. This would be a mistake. Their suffering was beyond anything experienced by any group of Canadians before or since. They were citizens who had their belongings stolen, their civil rights taken away and who were imprisoned for four years. Second, we might assume that no matter what suffering they had to endure, the individual Tasaka family members were left unscarred by those events. Based on anecdotal evidence, this might also be wrong.

Resiliency and strength have been personal characteristics of the individual members of the Tasaka family, almost as important as their 'can do' attitude. Part of this ability is cultural and has been explained by concepts such as giri ninjo and shikataganai. These Japanese qualities helped them accept and overcome the hardships and injustices that came their way. It enabled them to carry on with their lives, helping themselves and each other work through their hard times.

There is also a strong sense of family. Sisters and brothers shared accommodations when Isaburo and Yorie moved to Japan; when family members were planning what to do about the impending war; when families were displaced during the war; when they returned to the west coast after the war or when brothers and sisters returned to Canada from Japan. Although they were not complainers, the surviving Tasaka family members recall times when the lack of privacy and crowded conditions became almost unbearable. There were arguments and misunderstandings. That was natural. But it is remarkable how rarely these difficulties arose and how well they handled these situations.

It would be a mistake, however, to conclude the individuals were totally unaffected by their lives' events. It would be naïve to believe there were no scars resulting from the problems they faced. Try to imagine the psychological impact of being sent away from your family and country of birth at age six or seven to live with strangers in a strange land. In Canada today parents and counsellors are sensitive to the stress caused by starting school even if it is in your own neighbourhood where you know some of the other children. Before he left for Japan, Isaburo advised a cousin to take the precaution of tying his trunk to a post if a storm arose. Koji thought he heard, "Tie Koji to the post" in a storm. Koji suffered from nightmares all his life.

Although they were sent to live with their grandmother, she was a stranger. This happened to Masuko, Koji, Arizo and Sachu at ages five to seven. Happily, it is known that grandmother Noyo was a kind, gentle woman who loved and cared for them. But she was still a person who was unfamiliar to them at first so the move and transition period must have been difficult.

The first time they tried to send him off as a five or six-year-old, Sachu ran off the boat, crying and clung to his mother's leg refusing to leave without her. Imagine the terror and panic in the heart and mind of a child that young. Although he was not forced to leave at that time, it was a temporary reprieve and a year later, he was sent to Japan.

Later, Hana, Takeo, Hachi and Sueko, aged five to nine, were uprooted and moved to Japan with their parents. Today, counsellors know the negative impact that moving to a new town or changing schools can have on young children. These Tasaka children suffered the effect of leaving their home and with many of their brothers and sisters to move to a foreign country. The children left behind ranged in age from 12 to 24 years. For the children remaining in Canada, their parents were suddenly gone. Their family life was over. They were left to fend for themselves.

Given the fact that their father was a fisherman and their mother had many children to look after, only a modest level of parental supervision was possible. It is incredible that under these circumstances, only two of 17 children were lost and those two, Hajime and Chizuko, to disease. No one was lost in any accident although there were close calls. As a child, Koji fell into the ocean from the dock at Ganges and was saved by Mr. Mouat. Masue fell into the Fraser River near the Albion Cannery and was being swept away by the current when her mother rescued her. Taisho fell into the well at their Saltspring Island home and was within minutes of drowning when his parents saved him. Iko was nearly taken by a neighbour while playing near the creek that ran by their property when Masue saw what was happening and insisted that Iko be released. The roof of the family home once caught on fire and Isaburo had to put it out and the family slept in the house, under the stars that night.

Although the family was not impoverished, they were in need. The children were often sent out to forage in the forest for plants such as stinging nettle leaves and gather sea-life at the beach to supplement their meals. They gathered free-range eggs laid by their neighbour's chickens. They picked fruit from nearby trees. They wore clothes that were donated by neighbours or that Yorie made for them from flour sacks. In today's world, it is known that growing up under such conditions can leave permanent scars on the psyche of children.

Their circumstances must be viewed, however, in the context of the times. Isaburo first arrived in Canada in 1893 and returned with his new wife Yorie in 1903. British Columbia had joined Canadian confederation in 1871. The Canadian Pacific Railway had just reached the west coast in 1885. In 1891, there were only 63,000 non-aboriginal people living in the province and this was almost double the population of ten years earlier.[160] The first Japanese immigrant to Canada was Manzo Nagano who arrived in New Westminster in 1877. A shipping route did not connect Yokohama, Japan and Vancouver, Canada until 1887. After this date, immigration began to grow more quickly and Isaburo was part of that expansion. The first Japanese Consulate opened in 1889.[161]

[160] British Columbia Archives.

[161] 75 Years of Japan-Canada Relations, The Bulletin, A Journal of Japanese Canadian Community History and Culture, September 2003.

So when Isaburo Tasaka first arrived in Canada and he later returned to Japan to marry and came back with Yorie, it was still early days for Canada. There was no monitoring of the border between Washington State and British Columbia. Lifesaving drugs that are used extensively today, and would probably have routinely saved the lives of Hajime and Chizuko, were still decades from being discovered. The mould containing penicillin would not be discovered until 1928 and the extraction of penicillin would require another 15 years. The social safety net was not even a gleam in any politician's eye. The Old Age Pension Act was not passed until 1927. Unemployment Insurance was not enacted until 1940. It was a time in which families, sometimes with the help of neighbours, struggled not so much to improve their standard of living but simply to survive.

Then there is the matter of internment. When World War II began, the Tasaka children living on the west coast were Canadian citizens between the ages of 19 and 38. Imagine you are in this age group and tomorrow morning you wake up and your government forces you to surrender all your civil rights and takes away all of your significant assets: homes, real estate, businesses, cars, boats, the tools of your trade, stocks, bonds, mutual funds, the works. It is all gone. You don't know what will happen to it and you are not compensated for it. Then you are forcibly moved to an isolated rural area with no indoor plumbing, no hot water, in some cases no electricity and insufficient heat. In certain areas, there was no housing and evacuees stayed in tents until permanent housing was built, often by their own labour.

If you are a child or have children, education is dependent on correspondence materials taught to you by well intentioned but in most cases untrained teachers or relatives. You are not told if or when this will end or what will happen, if and when it does.

If you were fortunate enough to have some cash on hand you had the option of paying your family's transportation costs to live in a self-sustaining camp such as in Lillooet where the Judo Tasaka family went. This meant you had to build your own shack and make your own life when you arrived but it allowed you to avoid the total indignity of living under the more prison-like conditions in government operated camps as happened to Arizo Tasaka and family in Greenwood. If you had the foresight to move away from the coast before internment was enforced, as some of the Tasaka family did including Koji and family, Masue and Keiji, Tye, Iko, Fumi and Wataru and Take with the Mase family, it was still not easy. You had to relocate in communities that were becoming increasingly hostile toward invading Japanese-Canadian families and you had to make a living. These experiences must have left a mark on those involved.

How did these events impact the family? It is impossible to link any one factor directly to these experiences but the balance of probabilities is that they had some impact on all of them.

Masuko suffered from a sense of abandonment for having been sent away from her family to Japan at the age of seven. In later years, she was not close to her mother and both were saddened by these feelings.

It has been mentioned that Uncle Sachu was a loner. Perhaps his experiences as a child made it difficult for him to develop and sustain personal relationships. As a young child, he was in terror of being separated from his parents and being shipped off to Japan. While in Japan, he experienced a problem with an employer to which he was somewhere between indentured and kidnapped and had to be freed by his older brother Arizo. Sachu married a lovely young woman, Shige Tabusa, in Japan and returned to Canada but was unable to arrange for her immigration to Canada before World War II intervened. He was caught up in the internment, stripped of his rights and assets and wound up in a forced labour camp near Revelstoke. After the war, it took several years for him to arrange for Shige to come to Canada and when the paperwork was finally completed and she went for her required medical, it was discovered that she had tuberculosis. Her emigration was denied and she died shortly thereafter. Given this background, it is not surprising that Sachu was lacking some social skills; it is a wonder that he had any at all.

During and shortly after the war, Keiji Ise (Masue's first husband) and Fusa died from illness. Fusa's sisters believed that being relocated in White River, a town that advertises itself as the coldest spot on earth, was a factor in her untimely passing. Jim Fujinami, who knew Fusa and her husband in White River, recalls she died from cancer. It seems reasonable to assume that Keiji, who lost a prosperous business and was not accustomed to hard, physical labour, may have also been a victim. Many years later when Ayame, wife of Koji, passed away, her daughter Yvonne was convinced that these difficult times played a role in shortening her mother's life.

Some of the Tasaka family, including Koji and Judo experienced bad dreams and/or nightmares all their lives. It is likely that these were subconscious reminders of difficult times in the past and a concern that it could happen again.

There were some less serious manifestations as well. The story of Arizo and his oversized shoes has been related elsewhere as a humorous story. But it may have roots in a serious past. Apparently when other families donated their old clothes to the Tasaka family on Saltspring, Arizo was the first to look at the shoes and always selected a pair that was too large so they would last longer as he grew.

Ted Ohashi, son of Iko, recalls his mother once borrowed money from the bank. When he asked what she was going to buy she said, "Nothing. I just feel better having some cash." Ted tried to explain that if you borrow money to have cash you aren't any farther ahead. In hindsight, though, Iko was probably responding to the fact that when internment was enacted, a little cash in your pocket went a long way. It may have been her equivalent of comfort food.

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Finally, there are two characteristics of the Tasaka family that may be related to this history: the love of children and the love of food.

The love of children appears to be universal among the Tasaka family. Part of this is certainly cultural. Very few societies love and honour children as much as the Japanese. Part of it was probably a learned behaviour because all the available evidence suggests that both Isaburo and Yorie were loving parents and grandparents. For them, however, time to spend with the children was a problem. Both Isaburo and Yorie had to work hard simply to feed, clothe and provide shelter for their many children. But it is clear that each child grew up secure in the knowledge that their parents loved and cared for them.

It is also likely the members of the Tasaka family as parents, grandparents, aunts, and uncles or simply as individuals received great pleasure from allowing children to enjoy the little things they had to do without. It gave them immense enjoyment to give children a few dollars so they could buy themselves a small gift. Or give them a small present or a sweet. These were things their family could not afford to do when they were children. The essays outlining the lives of members of the Tasaka family have many examples of their love of children.

Love of food also played a prominent role in the lives of Tasaka children. This is probably a reflection of the fact that food was scarce when they were children. There are many stories of the children being sent out to forage for food to supplement the dinner table. There are other stories of children hiding pieces of meat under their rice so others couldn't see what they had taken.

A good example of the importance of food is Koji's wife Ayame's list of dishes to be prepared for New Year's Day. This small, scrap of paper is another of those valued direct links to this generation.

The tradition was that people would visit from home to home on January 1st. Each guest would be invited to partake of food laid out buffet-style. This was not a meal but more of a snack with some of the foods representing good luck for the year ahead.

Kazunoko: a rare treat – herring roe, often available from relatives and friends who are fishers, served in a vinegar and soya sauce dressing.

Sumono or sunomono: a cucumber salad with a vinegar and sugar dressing. Often topped with shrimp, crab or tako (octopus).

Kinpira: sliver gobo (burdock root). Soak in water changing often. Fry in oil with slivered carrots. Flavour with soya sauce and sugar. Sprinkle with sesame seeds.

Nishime: a stew of konbu (dried kelp), konnyaku (yam noodles), tempura fish cakes, chicken, takenoko (bamboo shoots) and sato imo (mountain yam) cut into large pieces and simmered for 35 minutes in dashi, mirin and soya sauce.

Sashimi: raw seafood (tuna, salmon, prawns, tako, etc.) served on shredded daikon eaten with soy sauce and wasabi.

Tako: thinly sliced cooked octopus served on a bed of lettuce.

Ika: thinly sliced cooked squid served on a bed of lettuce.

Yakimatsutake: broiled pine mushroom, shredded and served with lemon.

Teriyaki: salmon, chicken or beef. See recipe 'Teriyaki Tasaka.'

Chicken Wings: teriyaki or baked.

Roast Beef: sliced.

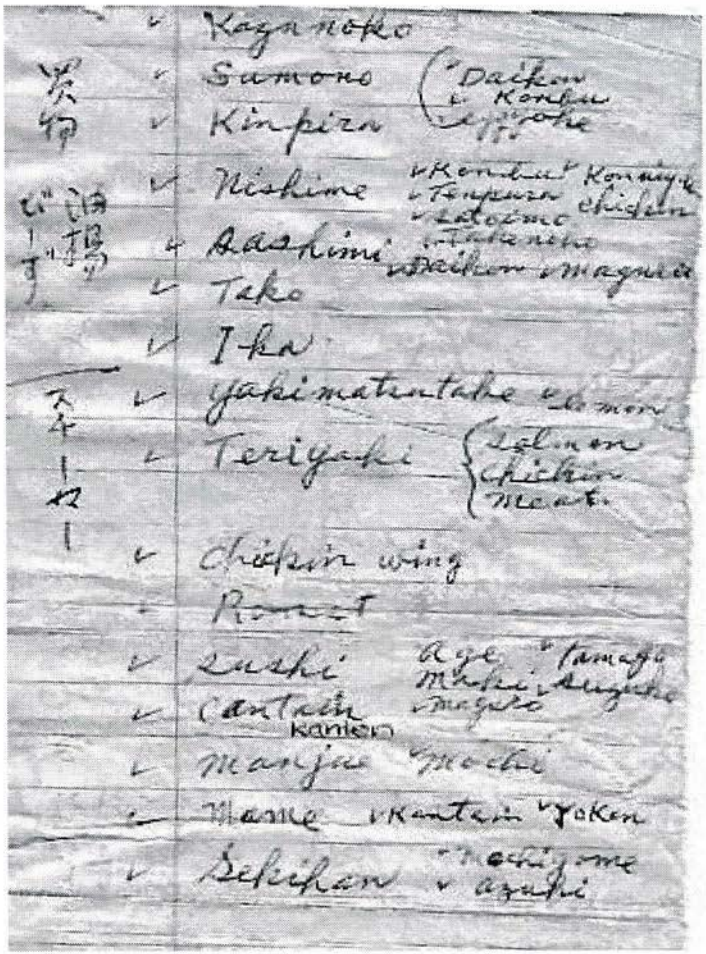
Sushi: various toppings such as tamago (egg), suzuko (salmon roe) and maguro (tuna).

Canten or Kanten: a dessert of sweetened bean paste set with agar agar (seaweed) or gelatine. Food colouring used to make it red or green. Often cut into fancy shapes.

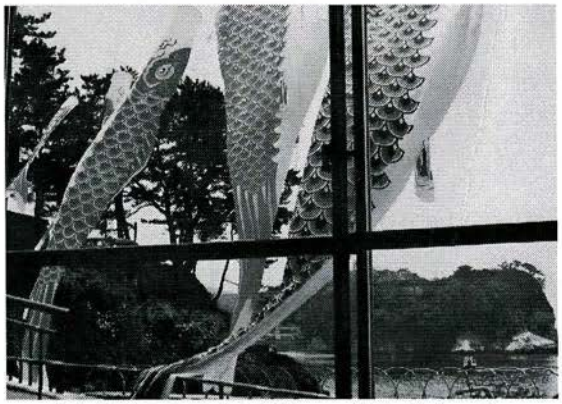
Manju, mochi: a dessert. See Yorie's Mochi.

Mame: a special New Year's dish of brown or black beans cooked with sugar. Eating mame on January 1st makes you majime (earnest and honest) in the year ahead.

Osekihan: a pink rice prepared for special occasions such as New Years to bring good luck.



A list of 16 dishes Ayame Tasaka prepared for guests on a traditional Japanese New Year's day.



Koinobori or carp-shaped kites are flown for boys for Tango no sekku.

Obviously, the Tasaka children were affected by the events of their lives. But by and large they dealt with their demons in private. However some endured greater hardship and tragedy than others. Sachu was one who was a loner and this behaviour is explained by the particularly heartbreaking incidents in his life. However, when you consider the full scope of the problems and injustices in their lives, it is to their credit to all that they coped as well as they did.

• • •

A characteristic of the Tasaka family is longevity. They routinely live into their 80's and 90's. In Japanese life there are many dates and events that are observed in the course of a person's life.[162] They tend to commemorate the early and later years of life.

In the first year of a Japanese child's life, a brief ceremony takes place after seven days following birth. The family offers a stack of rice cakes before an altar in the home and they celebrate by eating pink rice.

The first visit to a Buddhist shrine comes 31 days after birth for boys and 32 days after birth for girls[163] and is called Hatsu-Miyamairi. This also marks the end of a traditional period of abstention after the woman has given birth.

100 to 120 days after birth is a day to commemorate a baby eating it's first solid food. This is known as Kuizome or first meal and includes prayers to protect the child from famine.

The first Hinamatsuri[164] (March 3) for girls and Tango no nekku (May 5) for boys is noted. On Hinamatsuri, also known as Hatsu zekku or Momo no sekku, miniature dolls representing the emperor, empress and their court are set up and displayed to ensure that good wishes for the baby girl will come true. For Tango no sekku, Koinobori or windsocks that resemble carp are flown outside the homes for each baby boy. In ancient times, Musha ningyo, or samurai warrior dolls were set up to ensure health and strength for the boy.

The next important date is the baby's first birthday or Hatsutanjou at which time the baby is made to carry rice cakes tied to its back. Japanese children used to celebrate their birthdays on January 1st but today, most celebrate their true birthdays. In addition, the custom used to be that a person was one year old when born so they were two years old on the first anniversary of their birth or what North Americans consider their first birthday. Today, the custom is for the first birthday to mark one year in age.

[162] The information in this section was taken from many sources including: The History of Birthdays, History of Birthdays.com, The Significance of the 70th Birthday: Koki, Thomas Ohara's Birthday; Annual Events and the Transformation of Japanese Religious Life, Ishii Kenji; Traditions from Around the World: Birthday Celebrations from Japan; Seventy Years and More, Keri Wilson; Ceremonial Occasions, the Takasaki International Relations Society, Leroy's Kanreki Album.

[163] Or the 32nd and 33rd days according to other sources.

[164] Yorie brought her Hinamatsuri dolls from Japan. The girls were allowed to bring them out on March 3.

When Japanese children turn 3, 5, or 7, it was thought to be especially lucky, in part because odd numbers are considered lucky. Accordingly, they participated in an ancient Shinto rite called the Shichigosan Festival ('shichi' meaning seven, 'go' – five , 'san' – small). Three-year-old boys and girls, five-year-old boys and seven-year-old girls celebrated this day on November 15.

Going back to medieval times prior to 1600 that marks the beginning of the Edo period, children and their families visited a Shinto shrine to give thanks for good health and to ask to be blessed with continued well-being. In ancient Japan it was believed that a child who survived to three would live to adulthood. At five boys return to the temple after changing from the child's kimono to the boy's kimono, narrow obi, and if he was from the upper classes, a 'hakama' or formal skirt. A boy's hair was also cut short. Afterwards he would begin to be trained in his family trade. At seven a girl went to the temple after changing from the child's to a girl's kimono and received her first hairpins and other decorations to be added to her hair that could now be worn up. When the formalities are concluded, a party with gifts for the child followed that included red and white candies that say 'sweets for 1,000 years of life' in special bags decorated with turtles and cranes that symbolize longevity. This celebration relates to the fact that in ancient times children often died before their 3rd, 5th or 7th birthdays.

Until a person became seven years old they were considered a Child of God in case they were taken by illness or accident. Traditionally, after a child's first Shichigosan, their hair was allowed to grow out. The importance of Shichigosan has diminished as life expectancies have improved and traditions such as formal kimono wear and shaving of heads have become less popular.

Entrance into adulthood for both girls and boys was the year they turned 13 called Jusanmairi. Children went to the temple and prayed for wisdom, health and virtue. The holiday is celebrated on April 13. Both boys and girls would don the adult kimono for the first time to mark this occasion. On Genpuku or Eboshigi celebrated on the same day, boys in noble or samurai families dressed their hair and put on a crown or black painted hat for the first time.

Since 1948, Seijin no hi or the coming of age day has been celebrated in the year a person turns 20 to mark adulthood. Until 1999 it was held on January 15th but it is now held on the second Monday of January. On this day women don the furisode, a formal single woman's kimono with very long sleeves. Most young men wear a western-style business suit and tie but a few still don the formal male kimono and hakama. They have pictures taken and go out to celebrate with their friends until the early hours of the morning.

There are also a number of Chojyu no iwai or Celebrations of Longevity.

• • •

In the Edo era (1600-1867) the 60th birthday celebration was called 'kanreki[165]' or 'calendar cycle' since the Chinese believed living through the 12-year zodiac once with each of the earth elements – wood, fire, earth, metal and water - was one complete cycle on earth. Another explanation for the importance of 60 is the 'jikkan junishi' that means 'ten stems, twelve branches.' The jikkan is the Japanese version of the Chinese zodiac and is comprised of all the same elements except it is a 10-year cycle based on the 'ten heavenly stems.' When you combine the jikkan (ten items) with the junishi (12 items) it takes 60 years to make one full cycle.[166] It works as follows: year one is the first stem with the first branch, year two is the second stem with the second branch...the 11th year is the first stem with the 11th branch, the 12th year is the second stem with the 12th branch... until the 60th year is the tenth stem with the 12th branch.

十十 Jikkan "The Ten Stems"

1. 甲 Kinoe 2. 乙 Kinoto 3. 丙 Hinoe 4. 丁 Hinoto
5. 戊 Tsuchinoe 6. 己 Tsuchinoto 7. 庚 Kanoe 8. 辛 Kanoto
9. 壬 Mizunoe 10. 癸 Mizunoto

The Ten Stems

十二支 Junishi "The Twelve Signs"

子 Ne (rat) 丑 Ushi (ox) 寅 Tora (tiger) 卯 U (hare)
辰 Tatsu (dragon) 巳 Mi (snake) 午 Uma (horse) 未 Hitsuji (goat)
申 Saru (monkey) 酉 Tori (cock) 戌 Inu (dog) 亥 I (wild boar)

The Twelve Branches

On their 60th birthday, the honouree wears 'akai e-boshi' (red hat), 'akai chanchanko' (a red sleeveless vest) and 'akai tabi' (red socks). The person is supposed to reflect on his/her life and plan how they wish to spend their second 60-year cycle.

For later life birthday celebrations, gifts are red coloured to symbolize long life. As red is the colour of early childhood and reaching 60 was traditionally a symbolic rebirth, childhood gifts were usually given including a red baby jacket, hood or cushion.

In Japan the 70th birthday remains special and is given the name 'koki'. Koki is from the line in the Japanese translation of a Chinese poem called *By the Winding River* by Tu Fu who lived in the eighth century. In English the line reads: "It has been rare from ancient times to reach 70" that basically means very few people lived this long. Originally, koki celebrated an exceptionally long life. Today, the majority of people will enjoy their 70th birthday.

At the 77th birthday there is another special celebration known as 'kiju' or the Chinese character for pleasure that looks like the Japanese character for 77. This is a private celebration usually spent with children, grandchildren and relatives.

Reaching 80 years is 'sanju' or 80. It is celebrated in the same manner as kiju.

Reaching 88 years is 'beiju.' This is derived from the Chinese character Bei that is made up of symbols that mean 88. The word also means 'rice' so beiju is also known as the Rice Celebration. Rice is special to the Japanese and makes this birthday special.

[165] Also called Honke-gaeri.

[166] The full complement is 12 Earthly Branches (Chinese Zodiac), ten Heavenly Stems (Japanese Zodiac), five Elements and two Principles (yin and yang).

At 90 years you celebrate 'sotsuju.' The name is taken from the Chinese character 'sotsu' that means 90. This is the least celebrated of the Longevity celebrations.

At 99 years you celebrate 'hakuju.' This comes from the Chinese character haku that looks like hyaku if one line is removed. As hyaku means 100 and haku is hyaku with one line taken away, hakuju is celebrated as the 99th birthday.

At 100 years you celebrate 'hyakuju' or 'jouju'.

The 108th birthday is 'chaju.'

The 111th birthday is 'kouju.'

The Tasaka secret to long life seems to be remaining active. In 1990, Masue age 79 and her husband, Ai-san, age 94 travelled to Japan. Ai-san was able to get around quite well on this trip. That is not surprising. Ai-san took up oil painting at age 80. Many Tasaka families display an example of Ai-san's work.

Isaburo and Yorie. Isaburo celebrated Sanju and lived to 86. Yorie celebrated Sotsuju and lived to 92.

In the spring of 2002 at age 91, Masue moved into Haro Park Centre, a senior's residence in Vancouver. Shortly after taking up residency, she was asked to join the Advisory Board. This group would meet once a month and consider the suggestions and requests from the people living there. She served for over six months but stepped down feeling that at age 92 she was too old and someone younger would do a better job. However she continues to attend the meetings on an informal basis. We are sure that the other residents recognized Masue was young at heart and appreciated her insights.

A year later, she invited Satomi Hirano (Fumi's daughter) and Ted Ohashi (Iko's son) for lunch at a Japanese restaurant. When they were seated she said, "You two go ahead and order and if you don't mind I'll just eat a little of what you order. I don't have much of an appetite these days." As Satomi and Ted were looking at the menu, Masue said, "We should have some maguro sashimi (raw tuna), don't you think? And let's order tempura. I really like tempura prawns." It was agreed that these two dishes would be ordered. At this restaurant, each order came with rice and miso soup and since there were three of them and only two orders they asked if their aunt would like some rice or soup. "Oh, yes. I'll have soup and rice." Ted and Satomi ordered ebi sunomono (shrimp and cucumber salad) and Masue asked for one of those as well. When the miso and sunomono was served, Masue began to eat with gusto explaining that her appetite wasn't what it used to be. When the tempura came, Masue took a prawn and Satomi and Ted were careful to leave another one just in case. Later, Masue ate another prawn and also had two pieces of sashimi. Then she said, "I want to make sure you both have a good meal. Why don't you order another dish?" It was agreed that salm-

on teriyaki would be good and it arrived in three convenient pieces with Masue eating one. This luncheon was an excellent example of Masue's strength and vitality at age 92 and how she is able to enjoy life!

The Toronto families at Hana's 80th birthday.

After Arizo moved to Vancouver and when he was well into his 80's, he took the public transit bus to go to Hastings Park to bet on horse racing. Apparently he was well known to a number of people including his favourite ticket seller at the betting window. When Hastings Park was closed during winter, he sometimes made the much longer trip out to Cloverdale for the harness racing!

In her early 80's, Iko looked forward to her bingo nights at the local halls and gymnasiums. Daughter Joy recalls watching and wondering how her mom could play 24 bingo cards, smoke cigarettes, drink coffee and keep up a conversation, all at the same time. When Iko turned to lottery tickets, bingo was one of her favourites. Joy recalls that her mom was always quick to share her good luck with others. If she won, her mom always made sure to give her a few dollars to take home.

Koji celebrates his 80th birthday with his granddaughters. L to R: Wendy, Kara and Beth.

Fumi, at 90 years young, still takes the public transit bus to go to her square dancing class. On Saturday mornings, you might run into her at a West Vancouver church bazaar or garage sale. Six days a week, she takes the bus to have lunch with friends.

When Koji was in his 80's, he drove himself to the Pacific Coliseum to watch the Vancouver Canucks play hockey. When he was 89 years old, he was still driving his carpool to church every Sunday as he had done for years. Koji spent his 90th birthday in Elvis Presley's Hide-Away home in Palm Springs, California with his 14 children, spouses and grandchildren. Just weeks after this holiday, he became ill and after a brief period in hospital, he passed away in January 1997.

In his late 70's, Take still goes down to the dock to help his fisher friends repair their nets. This is a passing skill and his assistance is much in demand. Take

complains that he is getting too old to help all those who seek him out.

When Sylvia Ise (Kiyo's wife) was 71, she inherited her first computer from her daughter Gail. This came as a relief because it was the computer that her grandchildren were using unattended in their own room and Sylvia was very concerned the children would connect to inappropriate websites unless they were closely supervised. Despite her daughter's explanations about filters and firewalls to stop them, Sylvia was constantly clipping out articles about pornography websites from the newspaper and sticking them on her daughter's fridge door or calling about what she had heard on the latest talk show.

Seven Tasaka children in good health and spirits in their later years. L to R: Tak, Iko, Masue, Kiyo, Hana, Tye, Fumi.

Hana provided this picture of Isaburo's headstone.

However, Sylvia wanted to learn how to operate her computer so she enrolled in an introductory course at the local seniors' centre. In class, everyone sat at their computer and followed the instructor step-by-step from turning on the power to getting onto the Internet, sending and receiving e-mail and so on.

One day, the instructor left the room for a break and while he was out, the class was spammed by a pornographic web site.[167] These sites are like digital lobster traps – they are easy to get in and hard to get out. The instructor returned to a room full of computer-novice senior citizens in an uproar as they tried to clear sexually explicit material from their screens. The instructor couldn't disconnect from the site either and finally had to cancel that day's class! This was quite an experience for a senior whose primary concern was to protect her grandchildren from just such an event.

• • •

[167] Spamming is the term that refers to the sending out of unsolicited messages over the Internet. Spam is a reference to the material sent out. To be spammed means to receive such an unwanted message.

Isaburo holding Koji at Hajime's gravesite at Mountainview Cemetery in Vancouver. This picture dates to circa 1910. Koji, with his bag of cherries, appears to be around four years old so Isaburo would be fortyish.

The Tasaka family cemetery is located in Sashima, Japan. The records there go back to 1713 with the marker of Tahai Tasaka's wife who founded this line of the family in Sashima. Also interred there are others in the line including Masujiro and Noyo Tasaka, the adoptive parents of Isaburo. Yorie lies at rest there as does her oldest daughter, Masuko. It is expected that the children of Isaburo and Yorie who remained in Japan and lived out their lives in Japan will also come to rest there. As described earlier, hakamairi or worship of the grave is a Buddhist tradition that is honoured and respected by all family visitors from Canada.

Many members of the Tasaka family and their spouses are in Mountain View Cemetery, the oldest cemetery in metropolitan Vancouver founded in 1887. It is a large, city landmark at the northwest corner at 41st Avenue and Fraser Street. The cemetery maintains excellent records. Detailed handwritten records going back to the 1800's are available. Many of these records have now been transcribed to electronic format and are available via the Internet.

In the early decades, maintenance of plots was the responsibility of the family. Also in the early years, agreements were made with certain groups such as the Masons, Oddfellows and the Jewish Society that reserved space for their members. In addition, it appears that space was informally allocated according to race and some sections are predominantly Japanese or Chinese.

L to R: Haru, Masue, Satomi Hirano (niece), Rose Tasaka, Kiyo, Fumi and Elaine Englar at Mountain View Cemetery, Vancouver B.C.

Hajime was interred at Mountain View in 1908. In all likelihood, he had a wooden marker similar to the one for Chizuko in Ganges in 1922. There is no remaining evidence of a marker nearly 100 years later. However, the cemetery records are excellent and we know Hajime's grave is located with the stone that marks plot number ten in the upper left corner. Yvonne Wakabayashi, Koji's daughter and Ted Ohashi, Iko's son, went in search of Hajime's gravesite after the picture of Isaburo with Koji at Hajime's grave was discovered. With the help of the foreman at the cemetery, they were able to find a stone marker about the size of a silver dollar with the number '10' on it that was overgrown and buried in the grass. This small stone identified the upper, left hand corner of Hajime's plot.

Resting a few yards away are Iko and Takeo Ohashi. Within Mountain View but a city block away are Koji and Ayame with Sachu. Nearby are Judo and Mitsue and their son Tsugumitsu who

passed away as an infant during internment as well as Wataru Hirano, Fumi's husband, and their oldest son Noburu who lost his life as a teenager in a drowning accident. Arizo returned to the Steveston Buddhist Church, Taisho is interred in a different cemetery located in Burnaby.

Chizuko is at peace on Saltspring Island. In May 2000, Fumi and two of her children, Satomi and Michi, went to Saltspring Island and visited Chizuko's grave. When they saw it was only marked with an old wooden stick in disrepair, they had a new one made with her name on it and held a brief memorial service for her. This was reported in the Driftwood, a community newspaper.

When Iko passed away, Ms. Rose Murakami[168] of Saltspring Island saw her obituary in the newspaper and contacted Ted Ohashi, Iko's son. Ms. Murakami has continued her father's efforts to look after the Japanese section of the graveyard and said Chizuko's wooden marker was badly deteriorated. Ms. Murakami mentioned she had spoken to Yvonne Wakabayashi, Koji's daughter, at the Japanese Powell Street Festival so Ted passed along the message. Henry and Yvonne Wakabayashi and Leah Kitamura, granddaughter of Arizo, visited Saltspring Island in the summer of 2002 and ordered a stone marker with Chizuko's name and dates on it. Patrick Beattie from Haywood Funeral Directors indicated Chizuko's place to them. But when Yvonne looked around, she spotted a wooden marker and recognized the lettering for 'Tasaka' but could not read the given name. So she took a picture of the marker and, after returning home, had a friend translate it. It said 'Tasaka Chizuko' so she instructed Patrick to place the stone with that wooden marker.

Masue and Fumi visit Chizuko in 2003. The original wooden marker has Chizuko's name written on it and a new stone marker is in the front.

Hakamairi, paying one's respects at the cemetery, is important to the Tasaka family. L to R: Miho (Hachi's daughter), Naoe, Hachi, Akiko (Hachi's daughter), Michael and Stephen (Hana's sons), Yorie and Hana in Sashima.

In this case, without knowing what the others had done, two separate branches of the Tasaka family played an active role in restoring Chizuko's final resting place for no reason except to honour an ancestor. Family, family history and respect toward predecessors are important.

Masuko, the oldest child, was sent to Japan at age five or six and remained there until her passing in 1997. She is interred in the Tasaka family cemetery on Sashima.

[168] Rose Murakami's mother was a friend of Grandmother Yorie. The older Murakami's brother, Jim Okano prevailed upon Koji and Ayame's hospitality and lived in the West 7th Avenue house for many years. Uncle Koji probably introduced Jim to his wife Mary. Later, the younger Murakami's brother, Richard also lived at the West 7th house while attending school in Vancouver.

Memory

Tattooed in my skin

is my history

the crest of the family

the seventeen children

an old photograph

the Inland sea

journey

liberation

life

Panel One is indigo, a colour of Japan,
the dye seeps in and leaves a memory

Panel Two is the Inland sea, a map of our
great grandfather's journey to Canada

Panel Three are images of the lives lived,
faces of our family, friendly villages, activities

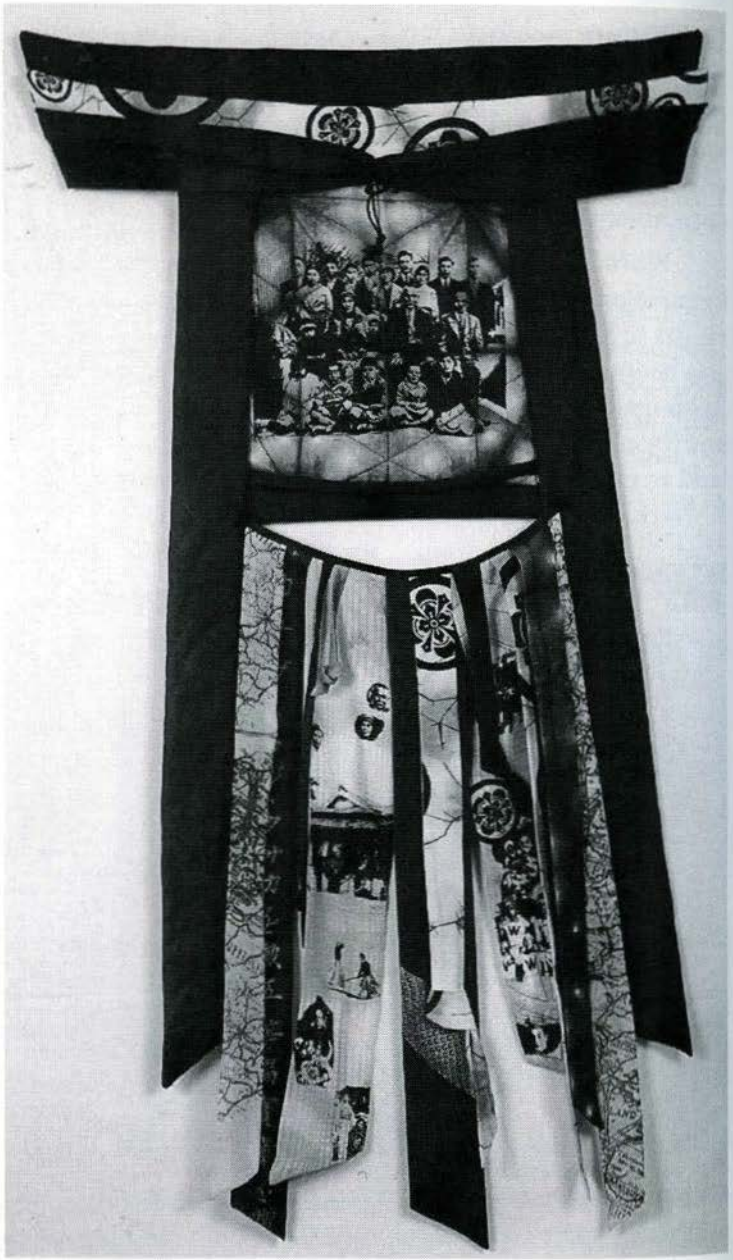
Panel Four is our crest, with indigo water
stains sharing space, lingering

Panel Five is more faces of our friends,
the family, left on silk

Panel Six is another part of the Inland Sea

Panel Seven is the indigo, that's me

– Leah Kitamura,
Granddaughter of Arizo



A tribute to Koji made
by his daughter Yvonne in 1997
shortly after his passing.

Yvonne Wakabayashi, daughter of Koji and Ayame, put together a 'memory shrine' to remember her father.

The entire shrine is shown on page 206. To the right, is the main square panel from the hanging enlarged in size. This is the family photograph that was shown on page 50. The hanging was made using a textile dying process called Shibori, a term that is derived from the Japanese word shiboru that means to wring out or bind. Shibori is a general term that applies to dying cloth after binding or clamping the fabric to keep the dyes from penetrating the material. This leaves the dye colour on the surface. Different techniques use string, boards clamped on folded fabric, stitches and strings that tie cloth around a pole or pipe. In all cases, pressure is applied to prevent the dye from penetrating the cloth.

An enlargement of the main, square panel on the hanging. This is the family picture that was shown on page 50.

The shrine also uses the western technique of screenprinting using images of Koji, the Tasaka family, the Tasaka crest, and a map of the Inland Sea where he spent his youth. These images were taken from Koji's school yearbooks and family photo albums. Some images are printed on separate pieces of fabric that are sewn onto the main hanging. Yvonne likens this to buying omikuji or pieces of paper with wishes written on them at temples in Japan. The tradition is that if the wish is a good one, you keep it and if not you pin it on a tree. There are many images on the hanging reflecting Koji's full and active life.

Although the shrine was created specifically to honour Koji's memory, the technique used on the shrine is a reflection of the lives of Koji and all his siblings on different levels including the images and the way they are applied to the fabric. It is a combination of Japanese and Western cultural influences. Yvonne describes it as representing a connection between her Japanese roots and her Canadian life.

The shrine inspired Leah Kitamura, granddaughter of Arizo, to write a poem entitled *Memory.*

In a family as large and as close as the Tasaka family, relationships are quite informal. Younger generations refer to older generations as 'uncle' or 'aunt' even though it is not technically correct. This practice is often motivated by courtesy; the younger people are not comfortable referring to their elders by their first name.

The following table helps you find the actual relationship between persons who share a common ancestor:

Here is how it works. On the top row, move across to the relationship the person of interest has with the common ancestor. Follow the column straight down. Next find the relationship the other person of interest has to the common ancestor along the left hand column. Follow that row straight across. The relationship of one person of interest to the other person of interest is shown where the row and column meet.

	0	1	2	3	4	5	6	7	8
0	CA	C	GC	GGC	2 GGC	3 GGC	4 GGC	5 GGC	6 GGC
1	C	S	N	GN	GGN	2 GGN	3 GGN	4 GGN	5 GGN
2	GC	N	1C	1C 1R	1C 2R	1C 3R	1C 4R	1C 5R	1C 6R
3	GGC	GN	1C 1R	2C	2C 1R	2C 2R	2C 3R	2C 4R	2C 5R
4	2 GGCC	GGN	1C 2R	2C 1R	3C	3C 1R	3C 2R	3C 3R	3C 4R
5	3 GGGC	2 GGM	1C 3R	2C 2R	3C 1R	4C	4C 1R	4C 2R	4C 3R
6	4 GGC	3 GGN	1C 4R	2C 3R	3C 2R	4C 1R	5C	5C 1R	5C 2R
7	5 GGC	4 GGN	1C 5R	2C 4R	3C 3R	4C 2R	5C 1R	6C	6C 1R
8	6 GGC	4 GGN	1C 6R	2C 5R	3C 4R	4C 3R	5C 2R	6C 1R	7C

CA - Common Ancestor

S - Sibling (brother or sister)

C - Child

N - Niece/Nephew

GC - Grand Child

GN - Grand Niece/Nephew

GGC - Great Grand Child

GGN - Great Grand Niece/Nephew

#C - # Cousin (1C - 1st cousin, 2C - 2nd cousin, etc.)

#R - # of times removed (1R – once removed, 2R - twice removed, etc.)

For example, if you are a great grandchild of Isaburo and Yorie and you want to know your relationship to a grandchild of Isaburo and Yorie, then find great grandchild across the top (Column 3) and grandchild down the side (Row 2). The relationship between the two is shown where Column 3 and Row 2 intersect – First Cousin, Once Removed.

Confusion arises because you can have different sets of common ancestors at the same time. For instance, in one case Isaburo and Yorie are the common ancestors. But in another case it can be your mother and father, one of whom was a child of Isaburo and Yorie. In this instance, you can be a grandchild under the Isaburo and Yorie tree and a child under your parents' tree.

Appendix Two

What's In a Name?

The following table provides the Japanese and English translations that apply to Japanese surnames. For example, the name Tasaka is made up of 'Ta' meaning 'rice paddy' and 'saka' meaning 'slope.' So Tasaka means, 'rice paddy on a slope' and suggests the name was derived because the first Tasaka had a rice paddy on a slope or lived near a rice paddy on a hill. Another example is Nakagawa made up of 'Naka' meaning 'middle' and 'gawa' meaning 'river.' So Nakagawa is 'middle of the river' and suggests a home near a river or on an island in a river.

The table should facilitate the translation of many (but not all, unfortunately) traditional Japanese surnames. But even the ones we list may not be accurate. For example, 'Ni-hongo: Japanese Language' lists 63 variations and meanings for 'Masu' depending on the way the Japanese characters are displayed. Compare that to the one we have listed here. Good luck!

Japanese	English	Japanese	English	Japanese	English	Japanese	English	Japanese	English
Aka	Red	Hata	Farm	Kuchi	Mouth	-no	Field, Plain	Toku	Virtuous
Aki	Autumn	Hayashi	Bridge	Kuro	Black	O (long)	Large, Great	Tora	Tiger
Ao	Blue	Higashi	East	Mae	Front	O (short)	Little	Toyo	Abundant
Asa	Shallow	Hira	Smooth	Marui	Round	Oka	Hill	Tsuru	Crane (bird)
-bashi	Bridge	Hira	Flat	Matsu	Longing, pine	Saka	Slope	Uchi	In
Bata	Farm	Hon	Base, Main	Mi	Beauty	Saki	Cape	Ue	Upper, Top
Bayashi	Forest	Hoshi	Star	Minami	South	Saki	Headland	Wa	Peace
-da	Rice paddy	Ike	Pond	Miya	Shinto Shrine	Sawa	Marsh, Creek	Wa	Harmony
Dai	Large	Ichi	One	Mizu	Water	Shima	Island	Waka	Young
Fuji	Wisteria	Ishi	Stone	Mon	Forest	Shimo	Lower	Wara	Field, Plain
Fuka	Deep	Ita	Board	Mori	Forest	Shita	Lower	Yama	Mountain
Fuku	Good luck	Iwa	Rock	Moto	Near, Town	Sue	Youngest	Yoko	Side
-gawa	River	Jima	Island	Mura	Village	Sugi	Cedar	Yone	Rice
gi	Tree	Kami	God, upper	Nabe	Pan, Pot	Suzu	Bell	Yoshi	Good luck
-guchi	Mouth	Kawa	River	Naga	Long	Ta	Rice Paddy	Yuu	Gentle
Hachiro	Eighth boy	Kaze	Wind	Naka	Middle	Taka	High	Zawa	Creek, Marsh
Hana	Flower	Ki	Tree	Natsu	Summer	Take	Bamboo	Zawa	Swamp
Hara	Field, Plain	Kita	North	Nishi	West	Tani	Valley	Zaki	Cape
Hashi	Bridge	Kiyo	Pure	Numa	Marsh	-to	Wisteria	Zen	Good, Virtue

Some first or given Japanese names also have a meaning. One method to determine the gender of a name is by the meaning. Another method is by the ending, for example, male names often end in ~ aki ~ fumi ~ go ~ haru ~ hei ~ hiko ~ hisa ~ hide ~ hiro ~ ji ~ kazu ~ ki ~ ma ~ masa ~ michi ~ mitsu ~ nari ~ nobu ~ nori ~ o ~ rou ~ shi ~ shige ~ suke ~ ta ~ taka ~ to ~ toshi ~ tomo ~ ya ~ zou. Female names often end in ~ a ~ ch ~ e ~ ho ~ i ~ ka ~ ki ~ ko ~ mi ~ na ~no ~ o ~ ri ~ ro ~ sa ~ ya ~ yo. Of course, in the modern world, gender conventions are not as important as they were in the past. Here is a sampling of some popular Japanese first names:

AI – love
AIKAWA – river of love
AIKO – loved one
AKEMI – bright and beautiful
AKAKO/AKASHI – red child
AKANE – red sky
AKI – autumn or bright
AKIE – autumn woman
AKIKAWA – river of autumn
AKIKO – autumn or bright child
AKIMI – autumn beauty
KINA – spring flower
AKIO – bright boy
AKIRA – intelligence, brightness
AMAYA – night rain
AMI – friend
ANDA – meet at the field
NEKO – older sister
AOI – green hollyhock
ARATA – freshness
ASAGAO – morning glory
ATSU – kind
ATSUE – kind woman
ATSUKO – kind child
AYA – woven silk
AYAME – iris
AYUMI – walk
CHI – related by blood
CHIAKI – fine autumn day
CHIDON – a plover
CHIDORI – plover. A bird
CHIKA – wisdom
CHIKAKO – child of wisdom
CHIKO – arrow or pledge
CHIYO – one thousand lifetimes
CHO – butterfly
CHUJO – captain, male leader
DAI – great
DAICHII – grand first son
DEN – palace
EMI – blessed with beauty
ENSUI – dark water'
ETSUE – delight
FUDE – writing brush
FUJITA – field
FUMI – writing, beautiful literature
FUMIZUKI – month seven or literature
FUNE – boat
FUUJIN – god of wind
FUYUKO – winter child
GIMI – of high but not noble birth
GIN – silver, silvery
GORO – fifth son
HACHIRO – eighth son
HACHIRYU – fire dragon
HAJIME – beginning
HAKARU – analytical thinker
HANA – flower
HANAE – flowering branch
HANANO – field or wild flower

HANI – spring
HARU – born in the spring
HARUKO – spring child
HAYA – light, quick
HAZUKI – month eight or leaves
HIDE – sun
HIDEAKI – excellent and bright
HIDEKI – sunny tree
IKARI – light
HIKUU – claw of wind
HIME[168] – princess
HIRO – generous
HIROKO – generous child
HISA – long lasting
HITOMI – eye
HOSHI – star
OTAKA – the name of a mountain
HOTARU – firefly
ICHIRO – first son
IKO (AIKO) – loved one
IDATEN – fast runner
IJIKO – memory girl
IOE – five hundred branches
ISAMU – bravery
ITOE – give love
IZUMI – fountain
JIRO – second son
JUDO – ten roads (to choose from)
JUN – pure
JUNJI – obedient
JUNKO – pure child
JURO – tenth son
KAEDE – maple leaf
KAIYA – forgiveness
KAMEKO – tortoise (long life)
KANAYE – zealous
KANE – money
KANNAZUKI[167]"month ten or no gods
KAOMI – sweet fragrance
KAORU – sweet fragrance
KATANA – sword, blade
KATASHI – firmness
ATSU – victory
KATSUO – victorious child
KATSURO – victorious son
KAYA – a place of resting
KAZETSUME – claw of wind
KAZUKI – pleasant peace
KAZUKO – pleasant child
KAZUO – pleasant son
KEI – revered
KEIKO – respectful child
KEN – strong, healthy
KEN'ICHI – strong first son
KENJI – strong second son
KENSHIN – sword heart
KENTA – healthy
KICHI – lucky
KICHIRO – lucky son
KIKU – chrysanthemum
KIMI – girl without equal
KIMIKO – noble child
KIN – golden
KIOKO – happy child
KISARAGI – month two or extra clothes
KISHO – strong willed
KITA – north
KIYOKO – pure child
KIYOMI – pure or beautiful girl
IYOSHI – purity, quiet
OHAKU – amber
KOJI – second male child
KOHANA – little flower
KOTO – harp
KOUSHI – successor
KUMI – together, braided
KUMIKO – eternal beautiful child
KURI – chestnut
KURO – ninth son
KYOKO – mirror
MACHIKO – fortunate child
MAE – dance
MAEKO – honest child
MAEMI – smile of truth

[169] Also used as a suffix to denote a princess. For example, Kitahime is princess from the north.

[170] It is believed the gods gather at the largest shrine located in Izumo prefecture. In Izumo, the tenth month is called Kamiarizuki or the month of the gods.

MAI – brightness
MAIKO – child of brightness
MAMORU – earth
MARIKO – true reason child
MASUKO – child of growth
MATSUKO – child of the pine tree
MEGUMI – charity
MICHI – pathway or righteous
MICHIE – drooping flower
MICHIKO – beautiful wise child
MICHIYO – 3,000 year rule
MIDORI – green
MIEKO – child who gives beauty
MIHARU – beautiful sunny day
MIKA – new moon
MIKI – beautiful tree
MINA – south
MINAKO – beautiful child
MINAZUKI – month six or no water
MINE – resolute protector
MINORU – seed
MITSU – bright
MITSUE – bright woman
MITSUKO – child of light
MIWA – peaceful beauty
MIYA – temple
MIYAKO – beautiful March child
MORIKO – forest child
MUTSUKI – first month or harmony
NAMI – wave
NANA – apple or seven
NANAHO – seven sails
NAGATSUKI – month nine or harvest moon
NANASHI – without name
NAOKO – obedient child
NAOMI – above all or beauty
NARIKO – gentle child
NATSUKO – summer child
NATSUMI – beautiful summer
NIBORI – rising to eminence
NIKKI – two trees
NOBU – great, grand
NORI – rule, law
NOZOMI – hope
NYOKO – gem
OKI – middle of the ocean
OSAMU – law abiding
RAI – trust
RAIDON/RAIJIN – thunder god
RAN – water lily
REI – thanks or grace
REINA – sound of jewels in Nara
REN – water lily
RIE – picture of the countryside
RINGO – peace be with you
RINI – little bunny
ROKURO – sixth son
RYO – excellent
RYOTA – splendidly stout
RYOUKO – understanding child
SABURO – third son
SACHI – bliss
SACHIKO – child of bliss
SAKI – cape
SAKURA – cherry blossom
ATO – sugar
SATSUKI – month five or rice planting
SAYURI – small lily
SHINICHI – one truth
SHICHIRO – seventh son
SHIKA – deer
SHIMOTSUKI – month eleven or frost
SHINA – virtue
SHINJU – pearl
SHINO – bamboo stem
SHINOBU – remembrance
SHIRO – fourth son

SHIWASU – month twelve or busy priest

SHO – thriving or brilliant

SORA – sky

SUEKO – youngest child

SUKI – beloved

SUMI – clear

SUMIKO – permanent child

SUSUMU – advancement

SUZU – long lived

SUZUME – sparrow

TAKA – tall

TAKARA – something precious

TAKASHI – eminence

TAKEHIKO – healthy wise child

TAKESHI – bamboo tree

TAKUMI – artisan

AMAE – ball or bell

TAMI – let people see good

TAMIKA – people

TAMIKO – abundance child

TARO – first born son

TAURA – many lakes, rivers

TAYA – field in the valley

TENCHI – angel

TETSUGAN – iron ball

TOMIKO – child of wealth

TOMO – a twin

TORI – a bird

TOSHI – year of plenty

TOYO – plentiful

TSUKIYAMA – moon mountain

TSUYU – morning dew

UDO – ginseng

UME – plum blossom

USAGI – rabbit or moon

UZUKI – month four or strawberry field

YAMABIKO – echo shield

YASHASHIKU – gentle, polite

YASU – calm

YAYOI – month three or growth

YOGI – one who practices yoga

YOKO – sun child

YORI – dependence

YOSHI – goodness, luck

YOSHIKO – good child

YOSHIMI – for friendship's sake

YOSHIRO – good son

YOUKO – child of the Sun

YUKI – snow or luck

YUKIKO – snow child or lucky child

YUKO – gracious child

YUMI – beautiful

YURI – lily

YUUKI – courage

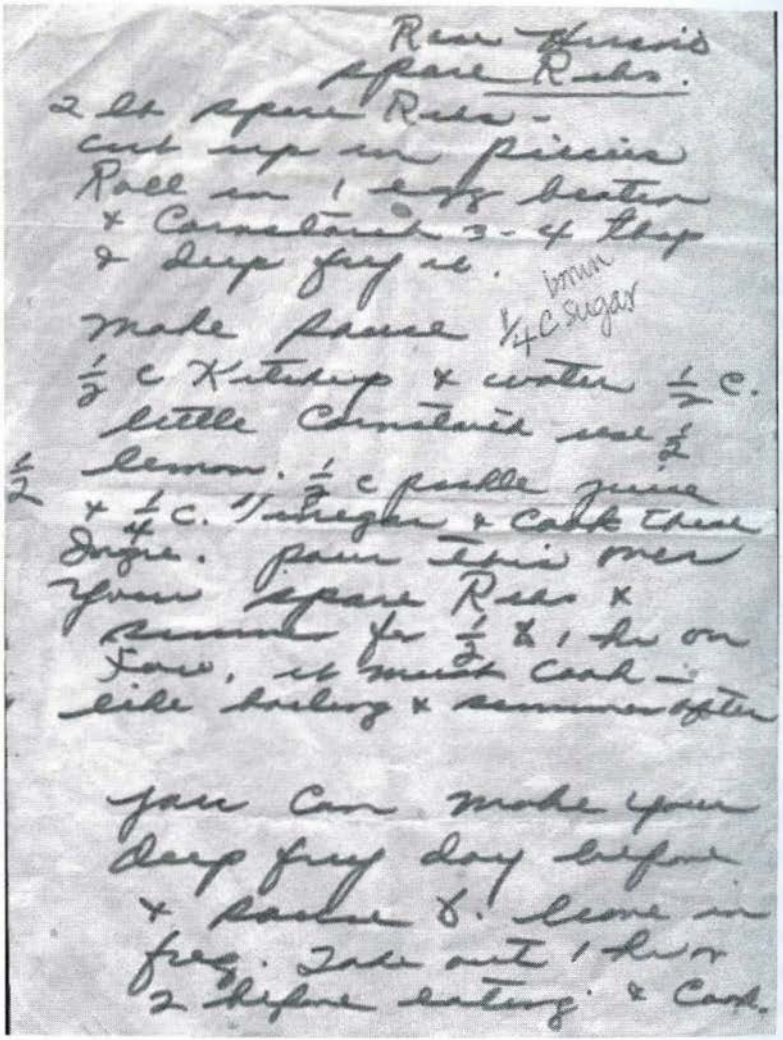
YUUKO – child of courage

Male children were often named to give the order of birth: Ichiro is first son, Jiro is second son, Saburo is third son, Shiro is fourth son, Goro is fifth son, and so on. Birth order is also indicated by the use of suffixes: -ichi (one, first), -ji (second), -zo (third),

In Japan it is customary to present names with the surname (miyoji) first and the given name (namae) second. As a result, some well-known Japanese are referred to differently in Japan and North America. The Japanese filmmaker Kurosawa Akira is referred to in the United States as Akira Kurosawa. In feudal times, Japanese had middle names that usually indicated their line of work. Today, Japanese do not have middle names. Traditionally, the Emperor and members of the royal family do not have a surname. A woman marrying into the royal family surrenders her surname.

The Original Pakkui Recipe

handwritten by Fumi (Rose) Hirano for Joy Barry (daughter of Iko)



Rose Hirano's
Spare Ribs.

2 lbs spare Ribs -
cut up in pieces
Roll in 1 egg beaten
+ Cornstarch 3-4 tbsp
& deep fry it.
brown
Make sauce 1/4 C sugar
1/2 c Ketchup + water 1/2 c.
little Cornstarch use 1/2
lemon. 1/2 c pineapple juice
+ 1/4 c. Vinegar + Cook then
Drain. pour this over
your Spare Ribs +
simmer for 1/2 & 1 hr on
Low. it must cook -
like boiling + simmer often

you can make your
deep fry day before
+ Reheat & leave in
frig. Take out 1 hr
2 before eating. & Cook.

Appendix Four

Glossary of Japanese Words and Terms

azuki – a semi-sweet Asian bean (vigna angularis) used in cooking

akai chanchanko – a special red sleeveless vest worn on one's 60th birthday. See also kanreki

akai e-boshi – a special red hat worn on one's 60th birthday. See also kanreki

akai tabi – special red socks worn on one's 60th birthday. See also kanreki

anko – the bean paste in manju. See also manju, mochi

anmoko – an unspoken or tacit understanding

asahi – morning sun

bachan – see obasan

beiju – a special celebration of the 88th birthday

Benriner – a Japanese brand of vegetable graters, slicers and peelers

bento – lunch box

bonbori – lantern

bonsai – the growing of miniaturized plants, especially trees

canten – a dessert made from sweetened bean paste set with agar or gelatine. Often died red or green and cut into fancy shapes

chaju – a special celebration of the 108th birthday

chawan – rice bowl

chiso – see shiso

chojyu-no-iwai – celebration of longevity

dia - large

daikon – Japanese white radish also known as the giant white radish or frutescens. The Japanese word is 'dai' that means 'large' and 'kon' that means 'root'

Dairibina – the Imperial Pair, a set of dolls representing the emperor and empress

dan – the various stages of advancement in the martial arts

dashi – a cooking stock made from water, konbu and hana-katsuo (shaved bonito). Bonito is a tuna that is dried and shaved and used in the making of dashi or as a flavouring

dashi-no-moto – instant dashi

denki-gishi – electrician

donburi – a dish made up of a bowl of rice with food on top

ebi – shrimp, prawn

eboshigi – see jusanmairi

fuki - bog rhubarb. Also known as butterbur, langwort and umbrella plant. Technically, the Japanese plant is petasites japonicus Miq

fukujin-zuke – a style of Japanese pickle. See Hana's Fukujin-zuke recipe

furisode – a type of woman's kimono with long sleeves

furusato – birthplace, native village

gaji – a card game based on the months and seasons of the year. See also yaku

genpuku - see jusanmairi

giri – see giri ninjo

giri ninjo – evolved from the merchant and artisan classes, a complex sense of responsibility and obligation. Giri refers mainly to material obligations and ninjo refers to a sense or feeling of responsibility and obligation. See also seken-tei

gobo – burdock root (arctium iappa). A bitter, spicy root supposed to purify the blood

gogakko – school

gohan - rice

goma – sesame seeds

haka – grave, gravesite. See also hakamairi

hakamairi – showing respect by visiting the grave site of one's ancestors. See also Haka, Mairu

hakama – a formal man's skirt

hakujin – caucasian

hakuju – a special celebration of the 99th birthday

hana-katsuo – shaved, dried bonito. See also bonito

hara kiri – committing suicide by disembowelment. Literally, cutting one's stomach

hatake - garden

hatsu-miyamairi – the first visit to the Buddhist Temple by a baby girl or boy

hatsutanjou – a baby's first birthday at which time the baby carries rice cakes tied to its back. Historically, a Japanese baby was born at age one so it was two on its first birthday that was celebrated on January 1st. Today, almost all children celebrate the actual day of their birth and are one year old on their first birthday

hatsu zekku – see hinamatsuri

hazukashi – embarrassment, loss of pride, shyness

hina dolls – see hinamatsuri dolls

hinamatsuri – a girl's festival celebrated on her first March 3rd at which time miniature dolls representing the emperor, empress and their court are set up and displayed to ensure that good wishes for the baby girl will come true. Also known as hatsu zekku or momo-no-sekku, See also tango no sekku

hinamatsuri dolls – dolls used to celebrate **hinamatsuri.** See also musha-ningyo

honke-gaeri – See kanreki

hotoke – a family shrine

hyakuju – a special celebration of the 100th birthday. Also known as jouju

ika - squid

issei - the immigrant generation of Japanese in Canada. The first generation

ji-chan – grandfather

jikkan – the Japanese version of the Chinese zodiac having ten stems

jikkan junishi – a combination of the Japanese and Chinese zodiacs. It is believed the combination of ten stems from the Japanese zodiac and twelve branches from the Chinese zodiac result in making the 60th birthday special

joshinko – rice flour

jouju – see hyakuju

junishi – the Chinese zodiac having twelve branches

jusanmairi – a celebration on April 13th of the year a child turns 13 to acknowledge they have become an adult. See also seijin no hi, genpuku, eboshigi

kabocha – a type of squash also known as a Japanese pumpkin. A dish made from a kabocha squash

kagi - key

kakocho – a Japanese family death registry

kamon/ka-mon – a Japanese family crest

kani – crab

kanten – see canten

kanreki – a special celebration of the 60th birthday. Also known as honke-gaeri

kashikoi – wise, intelligent

kastella – a traditional Japanese cake. See Rose's Kastella Recipe

kawaisou – the sense of feeling sorry for someone

kazunoko – herring roe served with a vinegar and soya sauce dressing

kiju – a special celebration of the 77th birthday

kika-nisei – a person of Japanese ancestry who is born in Canada, returns to Japan to live but finally returns to settle permanently in Canada

kimono – a traditional style of Japanese clothing made up of a robe cinched at the waist with a belt. See also obi, yukata

kinpira – a side dish made from slivered gobo (burdock root) and carrots fried in oil and flavoured with soya sauce and sugar and topped with goma (sesame seeds)

kiuri namasu – pickled cucumber

ko – second, child

kohai – second or coming after

koki – a special celebration of the 70th birthday

koi – a decorative carp (fish) used in garden ponds

koinobori – wind socks in the shape of carp that are flown on tango no sekku. See also tango no sekku

kojiki – a beggar

kon - root

konbu – kelp, giant seaweed, usually dried

konbu dashi – a konbu-based cooking stock

konbu dashi-no-moto – instant konbu based dashi

konnyaku – yam noodles

koseki - a genealogical record of a Japanese family

koseki shouhon – a partial excerpt from a koseki, for example, information on one parent

koseki touhon - a copy of the entire koseki

koto – a stringed instrument, harp

kouju – a special celebration of the 111th birthday

kuge - noble

kuizome – the celebration of the first time a new baby eats solid food

Kun Gotō Zuihōshō - Order of the Sacred Treasure 5th Level

maguro - tuna

mairu – worship, worshiping

majime – to be earnest and honest

maki-zushi/maki-sushi – a style of sushi in which rice and seaweed is wrapped around meat and/or vegetables

mame – beans. Also a special New Year's dish of black or brown beans cooked in sugar

manju – a pastry made of bean paste covered by sticky rice. See also anko, manjyu

manjyu – see manju

masu – sake box

matsu – see matsunoki

matsunoki – pine tree

matsutake – mushroom, principally the pine mushroom. See also matsu, take

matsuri – festival

mattake – abbreviation for matsutake. See matsutake

Meiji Restoration – a period from 1868 to the death of the Emperor Meiji in 1912. It was a time than Japan opened its borders and society to the rest of the world

mikan – Japanese orange. Also called a mandarin orange

mirin – a sweet rice wine used in cooking

mise – store, establishment

mizu – water

Mobina – the Empress or a doll representing the Empress. See also Obina

mochi – a treat made of a rice based shell stuffed with a sweet bean paste (anko). Mochi is often served on special occasions such as New Year's. See also anko, Yorie Tasaka's Mochi Recipe

mochigome – sticky rice. Glutinous rice

mochiko – a sticky powdered rice used in the preparation of mochi

mokko – a lobed design representing the cross section of a cucumber, pumpkin or melon

mokkou – see mokko

momo-no-sekku – see hinamatsuri

momotaro – folk stories read by parents to their children. See also urashimataro

mon – see monsho, kamon

monsho – a crest

mottainai – regretful waste, mainly of food

mura - villiage

musha-ningyo – Samurai dolls used to celebrate tango no sekku. See also hinamatsuri dolls

nakayoku – having good relationships

nesan – big sister, older sister. Used as a suffix

nigiri – a rice ball

nigiri sushi – a style of sushi made using a ball of rice

nikkei kanadajin – a Canadian of Japanese ethnicity, often shortened to Nikkei. It is a reference to ethnicity and not citizenship

nisan – big brother, older brother. Used as a suffix

nisei - the second generation of Japanese in Canada, that is, the first generation born here

nishime – a kind of stew that includes konbu, konnyaku, fish cakes, chicken, takenoko bamboo shoots and mountain yam cooked in dashi, mirin and soya sauce

nohara – meadow

norimaki – sushi made with vinegared rice wrapped in seaweed

obasan – grandmother, term of respect for an old woman

obi – a cinch used with a kimono. See also kimono

Ohina – the Emperor or a doll representing the Emperor. See also Mobino

ofuro – Japanese bath

omikuji – a piece of paper with a fortune that is often sold at Buddhist temples

osekihan – pink rice served on special occasions

oyakōkō– devoted to one's parents

oyakoukou – see oyakōkō

pakkui – a pork sparerib dish with a sweetish sauce. See Joy Barry's Pakkui Recipe

renkon – lotus root

sake – a drink made from fermented rice

samurai – an ancient Japanese warrior of the warrior class

sanju – a special celebration of the 80th birthday

sansei - the third generation of Japanese in Canada

sashimi – raw seafood cut into smaller pieces suitable for eating

sato imo – mountain yam

seijin no hi – since 1948 the coming of age day celebrated in the year a person turns twenty. See also jusanmairi

seken-tei – the need for a member of the warrior class to maintain their honour and status among their contemporaries. Often referred to as 'saving face,' losing seken-tei resulted in a Samurai committing hara kiri. See also giri ninjo

sembe – See shiyo sembe

sempia – see senpai

sen – first

senpai – coming first or before

sensei – teacher. Also a respectful form of address as in Tasaka sensei

senshu – a term of respect added to the end of the name of an athlete or sports person. See zeki

Shichigosan Festival – a celebration on November 15th for three-year-old boys and girls, five-year-old boys and seven-year-old girls

shiso - a member of the mint family (frutescens). The leaves of the purple/red variety is used in pickles, especially umeboshi. The seeds are used in preparing fukujin-zuke

shiyo sembe – rice cracker

shoyu – soy sauce. Soya sauce. A widely used Japanese flavouring made from the liquid from fermented soybeans

soto - outsider

sotsuju – a special celebration of the 90th birthday

sugiru, sugiru - too good for, as in saying that a wife is too good for her husband

sumiyaki – charcoal making

sumono – see sunomono

sunomono – a cucumber salad with a vinegar and sugar dressing often topped with ebi (shrimp), kani (crab) or tako (octopus). Also known as sumono

sushi – a form of Japanese food made with vinegared rice and pieces of raw seafood and other foods

suzuko – salmon roe

taiko – drum

take – mountain, peak

takenoko – bamboo shoots

tako – octopus

tamago – chicken egg

tango no sekku - a boy's festival celebrated on his first May 5th at which time koinobori or windsocks that resemble carp are flown outside the homes for each baby boy. In ancient times, musha-ningyo or samurai warrior dolls were set up to ensure health and strength for the boy. See also hinamatsuri

tanoshimi – something you look forward to. The feeling of excitement when you look forward to something

teriyaki – a soya-based sauce used with meat, fish and poultry. See Teriyaki Tasaka

tsukemono – Japanese pickles

tsukemono press – an appliance used to press the moisture out of vegetables in the pickling process

uchi – insider

ueki-bachi – potted plants

umeboshi – pickled sour plum

Urashimataro – folk stories read by parents to their children. See also momotaro

wasabi – horseradish mustard, green in colour

yagurumaso – a wild field flower that looks like a small daisy

yaku – in the card game of gaji, a combination or set of cards. See also gaji

yakimatsutake – broiled pine mushroom

yomogi – mugwort leaves used in the preparation of mochi

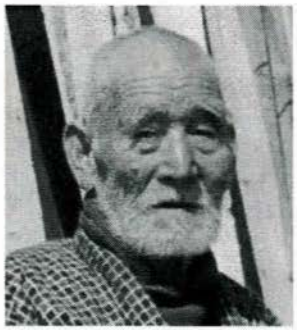
yonsei – the fourth generation of Japanese in Canada

yukata – kimono. See also kimono

yusoku monyo – a category of family crest designs that can be traced by to their Chinese origins. Traditional patterns used on costumes and furnishings

zeki – a term of respect added to the name of a sumo. See also senshu

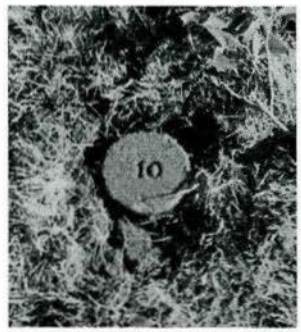
ISABURO AND YORIE TASAKA AND THEIR CHILDREN



Isaburo (1871 – 1957)

Yorie (1884 – 1976)

1. Masuko (1904 – 1997)



2. Hajime (1905 – 1908)

3. Koji (1906 – 1997)

4. Arizo (1908 – 1997)

5. Sachu (1909 – 1997)

6. Judo (1910 – 1999)

7. Masue (1911 -)

8. Taisho (1913 – 2000)

9. Fumi (1915 -)

10. Fusa (1918 – 1946)

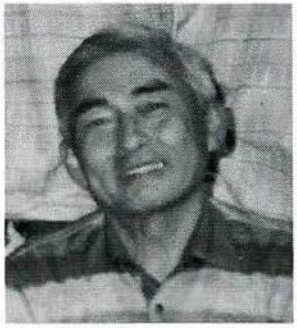
11. Iko (1920 – 2002)

12. Chizuko (1921 – 1921)

13. Kiyo (1922 -)

14. Takeo (1924 -)

15. Hanano (1925 -)



16. Hachiro (1927 -)

17. Sueko (1929 -)

TASAKA

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