

Konishi, Rukehei

11451

Mr. Konishi

typhoid & yellow fever.

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"In those days we had a Japanese hospital. A doctor was brought from Japan, the Japanese ran the hospital. -- It was the hospital of the Steveston Fishermen's Association--for a long time...until the First World War."

"Was every fisherman a member?"

"We paid membership. For a family it cost about eight dollars I think. Eight dollars wasn't expensive at all. If anyone got sick, he could get medicine free. It was the same as today's medical insurance."

"How about if you had an operation?"

"An operation was special, so you had to pay for it. But if someone didn't have any money he could pay for it later."

"How many rooms did it have?"

"Probably about ten or twelve, thirteen, that was all."

"How many people to a room?"

"Let's see. Later, when there were more expectant mothers, there were as many as seven or eight people in one room. We had two nurses from the Japanese University Hospital. It was before 1911 when they first came, from the Japanese Red Cross, Miss Watanabe and Miss Nagano. They married eight or ten years later and they continued working there until their replacements came. All the nurses were sent from Japan, they were certified."

"Did the doctor come from Japan too?"

"YEs, we had a doctor named Dr. Kusaka from Japan. Before that we had a white doctor."

"Was the hospital always full?"

"Not so full. We had various medicines, we didn't have too many invalids. When the population increased, we had more expectant mothers but not so many diseases. We had better water by that time."

of two kinds of

"What kind of symptoms did a patient with contagious disease have?"

"He had, for instance, diarrhea, high temperature, etc. The doctor, being an old-time doctor, only gave some medicines. He lived in Steveston. Although he didn't come to the hospital every day, if it was at night, if we let him know, he would come to look at a patient. We didn't have telephones then, we had to run to the doctor's house. He had to come on foot, we didn't have cars."

"How did you carry a patient to the hospital?"

"Well, if he was really sick, we carried him on a stretcher like

diarrhea?

Handwritten signature or initials

Konishi 2.

* pole 2 men carry on their shoulders ^{bag made of woven ropes} w/ a canvas bag hanging from the pole to hold earth.

mokko

2. carrying a ~~straw basket~~ (for earth). In those days, the roads were narrow...only 3 or 4 feet wide."

"Were all the Steveston roads as narrow as that?"

Wicked water

cruel, bad, destructive

There were a lot of unexpected floods.

"Yes, certainly, they were really narrow. There was a road all along the beach side. In the old times, around Christmas time, when the tide was very high, when the snow had largely melted -- on the beach the dykes weren't built perfectly, so if something was ~~wrong~~ a little bit wrong with the dyke, at once the water would start to come ~~xxxxxx~~ growling into the road (goku, goku, goku, goku). The water ~~can be~~ ^{was} horrible -- if there was a tiny gap between the ~~boards~~ house boards, the water came in. The houses belonged to a cannery, most of them were rented by Japanese. Although there were watchmen at the cannery, they ~~didn't expect~~ the floods so often. The houses would look like they were standing in a pool. Even though the cannery houses were usually from two to three feet above ground level, sometimes the flood came up to our knees. The floods I remember were never so bad as to bring the houses down into the flow -- wash away the houses."

(boku?)

"How long did it take for the flood to subside?"

"When the tide went out, the flood was over. Then we repaired the house. All the Japanese men lent a hand, the cannery gave us boards. A lot of people worked. We fixed up the holes with clay."

"What did you do with the wet things in the house?"

mattress was taken upstairs

"They got wet for sure, but in the old days, we had only a few pieces of furniture, no electric appliances, no ~~valuable~~ ^{precious} things worth worry about getting wet. As for the bed, it was made of wood ~~xxxx~~ with a mattress on top and was put away on the second floor, so we didn't have to carry the bed. Such a bed was nailed to the wall." (bunk bed)

"What kind of bedding did you have?"

"Those who came from Japan had some Japanese futon (cushions stuffed with thick cotton), but generally we didn't have much stuff. As for a mattress, it was stuffed with something like straw, which ~~wasn't~~ you could buy for only 3 or 4 dollars. As for blankets, they were inexpensive those days. They could be bought for \$3-5 and would probably cost about \$20 today. Everything was much cheaper in those days. For instance, if I bought one collar, it lasted for a whole year. It was made of something like rubber, white, single collar with a button hole. When it got dirty I would just rub it with a little soap to clean it. The collar cost 10¢."

"Did you wear the collar every day?"

"If I was in Vancouver, I put it on every day. The tie cost about 10 or 15¢."

"How did you do your laundry?"

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"I did² after taking a bath, after everybody had taken their bath, in the bath house."

"Where was the bath house?"

"In the fishing camp we built a wooden bath tub, which had a tin sheet on the bottom. The water was heated by a fire underneath. The bath was big enough for 3 or 4 people. ~~xxxxxx~~ Inside, a wooden rack covered the bottom (otherwise people's feet would get burnt)."

"How about the smoke?"

"A chimney was made, of clay pipes."

How did you clean the chimney?:

"The smoke got hard and stuck inside the pipes because it was damp. When the hard stuff built up so that the passage for the smoke was too narrow, it was difficult to heat the water."

"How often did you clean the chimney?"

"Well, once a year is enough for a family but in the fishermen's camp we had to clean it once every 2 or 3 months."

"How did you clean it?"

For ^{once} every 2 or 3 months,

"...if the chimney was made of bricks, it was very easy. First you put a rock or brick, something heavy, in a rice sack, then you tie it with a rope and just drop it into the chimney. If you did it once a year when the residue was hard as charcoal, you had to take apart the pipes and scrape it off. If the chimney was about 10 feet high, you could use a 20-foot stick to clean it."

"How big was the bath tub?"

"Big enough for about 4 people: about 6 feet long and 2½ feet wide, something like that. Mind you, not all the people got into the bath at the same time, some washed themselves outside the tub while the others were in."

"Did you take a bath every day?"

"Oh no. In the old days we didn't have gas, we had to collect the firewood, get the wood cut & dry, so we could have a bath only once a week, otherwise it was too much trouble. There were a lot of people to cut wood, but we did it only in the wintertime. Once we started work, we didn't have time to do such things. The wood was kept in the basement, with the logs at the bottom, for the air. A log here is so much bigger than a Japanese one. Even after cutting it into pieces, they are still so much bigger. We made a pile of firewood. The people sawed the logs with a 7½ foot saw..."

"Was it a Japanese saw?"

"Oh no, it was a Canadian saw. A Japanese saw could never cut such a big log, 5 or 6 feet in diameter. We picked up the drift wood which came from the sawmills. The reason why there's more drift wood down the river is that when the river freezes, the logs sink in the booms and get loose. We picked up that wood. ^{We used to} Getting up very early in the morning, ~~we~~ ^{and} rowed out on the river. You can see only a small part of the big logs above the water -- big ones sink because of their weight. For example, if you see 5 to 7 inches of a log on the surface, it can be 2 to 3 feet in diameter. So if such a log was seen, everybody rushed to get it like in a race; the fastest won. ~~The fastest one~~ hammered a nail on it and pulled it by rope to shore. We had to repeat this several times and tie the logs on the shore. Then when the tide went out we cut them into pieces. Such logs were as long as 20 or 30 feet.... Some years when not too much drift wood ~~was~~ available, we went to the sawmills to peel off pine bark. Fresh logs were hard to take the bark off of. We looked for the old ones, knocked them with an axe to hear how old they were. Then with the axe you ~~dig~~ chop out sections of bark, then after that with a crowbar you peel the bark off the log, two people together. We started doing this only after gas boats were available because it took time to come and go between Steveston & the sawmills."

"Is pine bark good for burning?"

~~xxxxxxx~~ Oh sure. Pine bark ~~is~~ burns well in a stove. It lasts a long time. It's light and so you can carry a lot of it on a boat. ~~xxxxxxx~~ You know if a boat is this long, you can ~~put~~ the bark on ~~the~~ both ~~sides~~ edges, one side on, the other side out, then on top of them now one like this, the other like this (laughs, considering how to do it). So when we started to use gas boats, every one of us wanted to get pine bark. The cut wood had to be dried for a few months while pine bark could be burnt on the same day we got it."

"How big was Steveston?" *(Handwritten: 1905?)*

"It was just a small village, rather like a buraku (*smaller than a village, a few houses such as the eta, people who had rights as citizens and lived a gypsy existence outside communities, lived in). There were houses around the canneries. In the old days there were about 10 canneries (now we have only 2), and big canneries had about 100 houses which included tenement houses for the Indians. But the houses for Japanese fishermen were big two-storey houses which had rooms with bunk beds built into them."

"What kind of funerals did the Japanese have?"

"Oh funerals...even at Skeena, there was a graveyard."

"Was it a Japanese graveyard?"

"No, not Japanese, a whiteman's graveyard. At Skeena, we took the corpse to the best town around there where the whites lived."

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"Was the body cremated?"

"Some were cremated, some buried. I heard often that when a body was cremated, they made a big fire and put the body on it and while it burned it shrunk and ~~stretched~~ ^{jerked up.} However mostly they buried the dead."

"Was there a crematorium in Steveston?"

"Well, I don't know such things. I think there was no crematorium in Steveston. I think they had to take it to Vancouver. You know, there's no graveyard in Steveston."

(pause)

"So in Steveston there were houses along the river, then what was on the next street?"

"The next street? what do you mean?"

"Were there other than bunk houses around the canneries?"

"Oh I see. Yes, of course because the roads were already there. In this country the roads are ~~made~~ built first, then the houses are built along the roads."

"How many private houses?"

"There were hardly any private houses owned by the Japanese."

"How many white people lived there?"

"Well, small whitemen's houses... before, there were 3 or 4 hotels. The whitemen also ^(and some to Steveston) gathered from various places so there were only a few houses, only farmers' houses or some farmers who came to do fishing... There were some Japanese farmers around Steveston Highway but very few."

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"People today don't ^{have} know any manners. Of course it depends ~~on~~ even though we live around here together, some people don't speak to me unless I speak to them."

"What did Shushin (moral training) teach in your days?"

what are outside the way.
"~~Talk~~ Speaking of Shushin, well, 'don't do wrong things'. This is a matter of course; Shushin taught ^{to} ~~to~~ consider our manners: ~~xxxxxxx~~ we greet our seniors with a 'good morning,' etc., the everyday greeting, and we should not do things which are immoral, ~~not done~~. People today, those who have come here, ~~are~~ are only concerned with getting more money, even if it means ~~doing~~ doing immoral things. But it's no use ~~to~~ say this because they don't see it that way ~~they~~, they don't feel they're doing wrong. Everything is fine as long as you have money ~~they~~ This is the way the world goes. ~~they~~ They can't help it."

"It's the same in Japan, isn't it?"

"The magazines and other things are terrible. The young people are fine, they all receive a lot of education but they don't listen to their seniors. Education's fine, but... After the war, the constitution was changed and due to those various changes ~~the~~ the world has grown like this. That's all right. ~~It's~~ ^{life is} only my life... ~~life~~"

"So having children is not that important?"

"So, even if you have children, if you don't expect to be looked after by your children it's not necessary to have them. Some people don't have children. In fact, those who don't have children have a better married life, they can enjoy themselves going wherever they want to go. I think such a life ~~is~~ would be great."

"If they both live ~~long~~ long."

"Yes, so you have to be careful ~~not~~ to get sick."

"How do you do it? not get sick."

"In order not to get sick, you should not worry about things too much. Even if you worry a lot, things have their own way of going; you can't do anything about it. So it's no use to worry. Of course, even though I say not to worry..."

"Sometimes you can't help it..."

"Worry, ~~xxxxxxx~~ well, I maybe a fool but I don't worry so much."

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"How about in your early days? For instance when your children were still very young?"

"Sure, I had hard times sometimes. When my children, well, after I ~~had my wife~~ ^{was married}, one time we had only twenty dollars — that year fishing was really poor. We said, 'this year, ^{we} will not be able to buy even sake for New Year's Day' (to each other). My wife asked me, 'Papa, do you have any money?' I said, 'you know very well this year we had poor fishing, the cannery didn't give us much. This year we can't even drink sake. ~~then it doesn't really matter whether we drink or not~~, we have to bear it; we can't help it.' That's how we had our new year.

there's no question of ability

"If you had only twenty dollars what did you do about food?"

"In those days it was cheap. Well, then my wife was alive, it was probably about forty years ago I guess."

"Was the money enough?"

"Yes, we managed to get by with it. We could borrow food money from the stores. Then, the stores let us buy the stuff on credit. Because of it I think we had to pay more than the regular price, I think, but we couldn't tell, because it was all in the credit book. When we did our shopping the stores gave us the bills, but we didn't examine each bill every time. Also we couldn't complain that some were too expensive -- they ^{had} helped us when we were in need."

"What kinds of stores are you talking about?"

"They were food stores. Two or three food stores."

"Japanese stores?"

"Yes, the Japanese stores. After the Gyosha Kumiai (^{Loop} Fishermen's Association) was established, the Kumiai sold us food so we could buy it much more inexpensively. The capital was based on the fish, 150 boatloads of fish from each member. The food was bought in Vancouver with this capital. So whatever we bought at the Kumiai store, furniture, etc., since we had to hire the clerks, the prices of the goods included .05% commission. Once a year we were given an allotment depending on the amount of shopping. After the Gyosha Kumiai was established our lives were very much improved; a fisherman's life was made a little easier. The Kumiai exported salted dog salmon and salmon roe to Japan. So the more you fished the ^{more} money you got. On top of that you got the allotment. The cannery was in operation only for two months." ^{at my share.}

*Share? stored profit?
 fishing?
 business?*

"Did you fish all year through?"

T.I.(2) KON
L. ^u

"All year up to November. After that salmon was forbidden, but we could fish for dog-salmon freely. But it was cold so not many people went fishing. So until March we were idle. During that time the fishermen ^{repaired} mended the nets or made nets for the following year. We bought fibre at a wholesale store in Vancouver and corded it at home. Well...we could save fifty or sixty dollars but since we were idle anyway, instead of paying that much more..."

Z "Does it take long to make a net?"

"Yes, sure, because you have to tie each mesh. You can't make a net in a month unless you do it really fast."

"Did you get your children to work on it?"

"No we didn't let them do it. My wife and I, two of us did it. But if somebody dropped in, we talked, had tea, etc. We couldn't work on the net all the time."

"Was your home happy in winter?"

"Yes. We also played Shugi or Go (Japanese chess games.)"

"How about drinking?"

"Yes, I do a little. I drink every night, only a little. Don't you drink?"

"Sometimes. In winter, when you had guests like that?"

"Well, at home I drank almost every day. When I have guests, I have more to drink. If I'm alone, a little glassful every night."

"Did you have a lively New Year's Day then?"

"Yes, the old-time New Year's Day was much more lively than today. Do you drink? (offering a drink)"

"No thank you. Not now."

"Old Parr, this is a scotch. A man too, look, you see an old man here."

"Was this popular in the old days?"

"Well, if you want to talk about good liquor, ^{this} Johnny Walker, Hudson, ..whatchma call it...Royal, there ^{is} one called Royal you know. It was cheap, now it's ~~has been~~ grown so expensive."

"Is Royal made in Canada?"

"I wonder where it's made... You don't get a hangover with good liquor. The cheap ones are strong, they taste bad in your mouth. I don't drink cheap liquor."

"Do you drink only whiskey?"

"Only on New Year's Day I drink sake, with ozoni (a kind of ricecake stew.)"

"You buy Shiragiku (brand)?"

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1 1/2 quarts
"That's the only kind (you can get here. In the US you can buy an isscho ~~bin~~ (0.5 wine gallon) ~~bottle~~ of sake. You can also get Hawaiian-made sake in America. Japanese sake in Japan is more delicious, isn't it?"

"You said before that in order to stay healthy we shouldn't have any worries. Now do you think that we can get by without any worries for a whole lifetime?"

"Well, worries -- if you have a lot of money, if you can live comfortably, even if you don't use all your money, the mind, what shall I say, stays steady. If you don't have to worry about money, wherever you go, if you give your children presents, if you ~~have~~ ^{live} a social life, you will have no worries."

"So all worries come from ~~the issue of~~ money?"

"Sure. What will you do without money if you get sick? You worry about such trivial things -- that's why you get sick, I think."

"You lost your wife, didn't you? Did you worry about her illness?"

"In those days since I had small children..."

"How old was your youngest child?"

"One and a half year's old, the youngest. She took the two younger ones to Japan with her, where she died."

"Was your wife sick for a long time here before going to Japan?"

"No, no. She wasn't sick here for long. ~~In~~ A few weeks after getting sick she went to Dr. Uchida, who said, 'Japan has more progressive medicine, so you better go to Japan, here it will be difficult.' Well, wherever she went it might have been the same thing."

"What was wrong with her?"

"She had leukemia. ~~At~~ ^{At} the beginning she had swollen cheeks. She had leukemia of the lymph glands. She said she had stiff shoulders. It was in August, fishing time. The fishing was really good that year, ~~when~~ I was fishing with my eldest son who had come back from Japan. When my eldest son was leaving Kobe by ship, my wife had just arrived in Kobe. They parted ~~for opposite directions~~ (S) going in opposite directions, saying, 'Mama's sick now but will get well soon, then we will spend New Year's Day together.' It was October? ~~Anyway~~ A month or so ~~later~~ after she arrived in Japan (she is from Yawatahama, different from my home town) ~~at first~~ she stayed at my brother's place in Osaka, I heard from my brother that she had gone to her hometown. In Yawatahama she went to a doctor who said to her parents after examining her, 'This disease -- even if she goes to Kyoto University Hospital she will not get better, she will end up being material for research. Miss Takeko Kujo also died from this disease.' They didn't know she was listening to these remarks in the next room.

(famous poetess / noble family)

When her father asked her, 'Will you go to Kyoto?' She said, 'It's the same whether I go or not. I heard what the doctor said. If I can't help becoming material for research at the University Hospital, instead of paying such big amounts of money and making Papa worried, if I can't get well, ~~if such an imperial person~~ could not be saved, I think there's no way a person like me can be saved. If I have to die, I would rather stay near my parents.' And so, as she had said, she died near her parents.

"Two of your children stayed with your wife, didn't they?"

"So they did, but later, my mother was alive then, she went to bring the children to her home ~~there~~. My older sister didn't have many children, they were all grown up, so my children were looked after at her home. I had been sending money for them. A school-teacher and his wife were staying at my sister's house who said that they would like to adopt my daughter. My sister ~~sent~~ sent me a letter asking me what I thought about it. I didn't want to give my daughter away but ~~since~~ eventually I would have to give up my children anyway -- so if she thinks those people are good people, they can have my daughter, but if they are not good people I will never give up my daughter -- that's what I wrote in the letter to her. Then my sister said, they are very good people, he is a school teacher who has been boarding at my ~~house~~ house. So my daughter was adopted. She graduated from high school. Later I invited her over here because she wanted to come. Her step-parents were well off but didn't stop her coming here. She came here, did housework at a white man's home for four or five years, married and has two children now. The older son must be 11 or 12 years old now. They are in Taiwan now. They'll be coming back next year."

"I guess you worried about various things in those days after your wife's death."

"Yes, at one time I worried after my wife died. Then, three years after her death I went back to Japan for her three-year memorial service and I learned Ino-therapy."

"Where did you learn it?"

"In Tokyo. I boarded for half a year, graduated from ~~the~~ the school before coming back to this country."

"Ino-shiki?" ~~(study)~~ ^{method}

(the method of electric therapy)

"It's called Ino-shiki-denki ~~(electric?)~~ Medical School."

Noishiki?

"What did you learn?"

"Well, it was a medical school, so we learned everything about physiology. We also had practical training. Unlike the elementary school education, we mainly wrote down the professors' lectures,

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sometimes we^x were given ^{regimes} ~~regimes~~ (?) Even in those days when I said to the professor that I wanted to enter the school, he said applicants were required to be the graduates of high schools and over 25 years old. If applicants were women, they had to have high school education ~~and~~ and be over the age of 20. That being so, I said I couldn't apply. The professor looked at my curriculum vitae and said, with someone of your age, higher elementary school education will be equivalent to high school today, so bring us the curriculum vitae together with your letter of application. They are to be examined by the Ministry of Health as well as by our school. Fortunately I passed the (entrance) examination.

"How old were you?"

"I was fifty then."

"^{Was} ~~Was~~ there anybody ^{other} ~~else~~ as old as you?"

"No, nobody. There were a lot of widows, ^{one was a} ~~some were~~ doctors' daughters ~~(plural)~~. When I graduated there were only thirteen of us. Every month, one could enter the school anytime, ~~there~~ practical training and lectures were given from morning til 3 o'clock. The first two weeks, ~~we~~ could not do any practice, we could only watch. Then we were allowed to try. ~~Then~~ they used boiling water of 130 degrees centigrade. (Mr. Konishi showed his therapy instruments to explain how to use them.)

"What kinds of diseases can be cured by your therapy?"

"Well, hemiplegia, alimentary disorders, facial ~~neuralgia~~ ~~paralysis~~, high blood pressure. Well, high blood pressure can be easily lowered, it's amazing. The blood pressure comes down 30 ~~mmg~~ at once, then gradually comes down. ^{mg}

Captain story
→

"Not ^{just} rub. You apply these to each nerve center, like this. ~~In order~~ to do it on the lower part of the body you have to hold these like this. This is pretty difficult for amateurs. For intestines, stomach, bowels you apply this on the back, the skin is thinner on the back. I have cured appendicitis twice. Children's hernia can be easily cured. As for diarrhea, I guarantee that two treatments will be enough to cure it, no medicines are needed. Everybody is amazed by this treatment. Headache, also. You don't need any medicine. By stimulating the nerve centers, the diseases are got rid of. ~~Some parts~~ ^{some areas} ~~also~~ ^{also} ~~goes~~ ^{goes} away ~~and~~

"Children?"

"Oh sure. The other day I cured diarrhea in a one year old baby. Children are taken care of by a special way of applying these. Oh well, my talking about it can't convince people unless they try it. ^{Because} Since I was a fisherman, you may say, 'Well, he was only a fisherman, he couldn't cure anybody.' That's not true. I ^{used to} say to those who work ^{ed} on the mountain who suffer ^{ed} from serious back

(to the fishermen who work in the single hills at the wintertime)

pain. 'Before you go to the mountains, try this at least. Even if you think you're throwing money away, try it. Then you won't get sick.' Before the war, people in Steveston used to go to the mountains to cut trees for a pulp mill (Van Island?) They could get a lot of money for that work. They used to tell me, 'you were damn right.' They were impressed. In Manitoba I made a lot of money. My daughter was still single. She did treatment for the legs while I treated the bodies. We had about 20 people a day."

"You must have been exhausted."

"Of course. Twenty people a day. I had to be on foot all day long. I made a special therapy couch to suit my height...If I had to it for someone on a regular couch, I had to bend to work so I got tired and I couldn't do my best. I ended up giving careless treatment besides taking more time..."

"When did you get that licence ^{on} all the wall?"

"I got it in '40 or '41. In the beginning they wouldn't give me a licence you know."

"Why?"

"The Japanese were moved (?) but they were enemies. So licences weren't given to the Japanese. I went to a lawyer who said, If you don't charge you can start. If you just take whatever the patients give you that will be all right. If you don't have a job you'll be in trouble, so start. And if doctors, or somebody else ~~give~~ make complaints, come to me, I'll take care of it. After that, 2 or 3 years later, I filed the application again. I got a letter telling me to come to a city meeting. I went there with an interpreter. They said, You cannot bring in the interpreter, you come in alone. I said, My English is broken. They said it doesn't matter, broken English or not, you come alone. All you have to do is answer questions. I said I'll try. Everything went well, surprisingly. I went to the inspector to talk about various things, and there again he said various things (smile). I said, that isn't so, this is so, this and that. He asked, Where are you starting (working?) I said such a place. He said, I'll come to your place to examine it, so prepare for it. So I was ready. This sanitation matter is difficult you know. The sheets and towels have to be changed for every patient. The Inspector asked, Do you use some medication? I said, The containers have ? While he was looking at them I asked, Do you think I'm ok? He said, I don't know. All I have to do is report to the office. You will get your answer from them. Oh, then you don't know? He said, I'm an inspector but all I do is report on you. The office will send you a letter so you wait until then. Then I received the letter saying, Come in, we will give you the licence."

"Did anybody else practice this method?"

"Yes, in New Westminster Mr. and Mrs. Nakawa, and in Vancouver Mr. Saito I think, Mr. and Mrs, both did it. They moved during the war..."

"Well, it look slike I'm a humbug because I don't have any education. Yet, it's all right if I cure the sick. Even now some people still ask me to give them treatment. I don't take any money for that. I do it to help anyone in trouble.".. I heard about a SJapanese in Vancouver who suffers from high blood pressure. Even if I say I will do it for him, unless he trusts me and asks me to do it -- I will do it if he asks, I don't do it for money. .. I know that if he gets this treatment his blood pressure will go down. However, I don't know him, so I can't go to him to offer my treatment... Six years ago, hum, have jou heard of Mr. Ogawa...? When I came back from Japan he was with me, I came on a Japanese ship. He came with his wife and son. The captain had high blood pressure. I was with him in the dining room so we talked. He said, Can you try it on me? Oh Sure, Ill do it for you. He said, Oh I feel very good.... Until we arrived in Vancouver, for about 10 days, I gave him the trea tment.

"Every day?"

"Yes. The captain was saying how good it was and Mr. Ogawa heard this. He said, 'My son has kidney trouble. Could you do something for him?' I said, 'sure.' I used to exercise outside... They said, 'How healthy you are. Would you treat my boy?' 'Yes, I will.' 'How much do you charge?' 'The treat~~ment~~ is free.' I didn't intend to make money from it. After the treatment they gave me a cigarette case. They said, 'Somebody gave me this case. You can't do it for us free. Please keep this...'

"Is it like massage?"

"No, it's not a massage."

"You don't rub?"

"No."

"You don't use any medicine?"

"No, this is better. This treatment is to improve blood circulation. Without good circulation we ~~will~~ die."

"Is that why~~o~~ you are so healthy?"

"I might say. 'Maybe that's why.'"

"Do you do it every day?"

"Yes, mm... It's too late to do it when you start having trouble. Do it before you get sick. If you have preventive treatment, then you won't get sick."

"You don't have trouble with your sight or hearing?"

"No, I can read this bus schedule without glasses."

"Do you make your own medicine, like herb medicine and so on?"

No, I don't make things like that. But recently I've been reading a book called Human Medical Science. This pause says a lot of good things (pause) I don't trust medicines."

"How about food?"

"For the last several weeks I've switched my diet to brown rice, mainly vegetables and not too much meat. I eat tofu (bean curd), soybeans have a lot of protein. In the book there are a lot of good things to know. I don't do research myself but I trust what is said in good scholarship and I try it."

"Was your diet mainly the Japanese diet?"

"Yes, but I also ate a lot of western foods. Western diet has a lot of fat. Vegetables and brown rice seem to help maintain a healthy bowel action. I use a pressure cooker to cook rice and beans. The other day, just to try it, I kept the black beans soaking in water for five or six hours before cooking, then as I expected, they out soft and fine. Although I'm single, I practice new things on my own, I try. I'm always ready to study everything, whatever others say is good I believe them and practice it."

"Was there discrimination in the hospitals?"

It seems that in such places there was no discrimination."

"How about department stores or regular stores?"

"No, in department stores there was no discrimination particularly. In restaurants and movies, well after the war in restaurants like the White Lunch which said they would not let Japanese in. At that time, the Japanese already had the right to vote. You know that the Japanese went to war, some of the English people excluded the Japanese then. Then the law was made which said if restaurants discriminate against the Japanese they would not receive permits. After that it was free. B.C. was the place where discrimination was most severe. This place was mainly occupied (settled?) by the English. The French people say, they used to say in Manitoba, 'God damn English, this was my country before, and they took it away. They look down on us, they are so arrogant.'" The Japanese used to vote for CCF because they were good to the Japanese. Now ~~gradually~~ we vote for those who are on the side of the Japanese. Now, gradually, the Japanese population is increasing. If they do discriminate, the Japanese won't vote for them..."

Konishi, Rukehei

114:2.

AV 7
9042
K 655
S 5
1972

TONIGHT D' Side 1.

KO In Japan old man pension is only about 10 dollars or so so an old man can not live on it. He has to be together with his children. There is no comparison between there and this country as far as old man pension is concerned.

K So he has to be looked after by some body.

KO That's it. In Japan, in my native village, people did not have money in old days, maybe now they do a little, in old days if you had some cash, you bought field, etc as property. In old days people always said this was for children. One you got old, you bought it, you gave the property to the children, yet they don't think so. All you could do is to say "Give me some money" when you go on a trip or something. If you have many children it will be pretty hard to say "Give me", in Japan living is pretty hard.

K Were your friends in Japan envious of you?

KO Oh yes, "You are lucky" You see, I can go wherever I want to go on my own. If I want a boat I make it with my own money so naturally nobody else say anything about it. I am able to say "What nonsense you are talking about! I don't owe

you anything, Don't say anything useless.

K When did you live in Stevenson first?

Ko Let me see, I was 39, I think.
I lived here before too.) ?

K When did you marry?

Ko In 1919. I was 32, I wonder.

K You moved to Stevenson when your wife came here?

Ko Yes,

K Was it MIAI?

Ko No no, well, MIAI, in this country my wife's
uncle was here, he showed me her picture saying
"How about her?" I went back to Japan
to marry.

K How old was your wife?

Ko About 20.

K Young bride wasn't she?

Ko Yes.

K. So you had a wedding in Japan?

Q. Yes, then we came here.

K. First in Stevenson you had a family house?

Q. I rented a cannery's house.

By that time boats had engines already. When I came to Canada we had a sailing boat with two people on. When the machine came out one person was enough for a boat to do fishing.

K. Did you borrow a boat from the cannery?

Q. No no, I got mine made. It was cheap in those days, about 24 feet long with an engine, it was about 600 or 700 dollars.

K. You had saved up enough money for the boat?

Q. No no, I got a loan from ^{the} cannery for the shortage to make a boat. Of course we needed a mortgage.

• We gave fish to the cannery. 200 or 250 was my money, the rest was a loan. In old time boats were cheap.

The Japanese are faithful.

K. So the Japanese could get the loan easily.

KO. Yes, we could get the loan.

After the war when we came back it was ^{same} to the Japanese. The Japanese catch a lot of fish and also faithful.

The white people, if not paid, ran away easily leaving the things behind and change the jobs all the time. So the canneries cannot get profits, they lose. The Japanese, if they get boats made or engines put in, they work hard until they pay back.

So the Japanese, the fishermen, are absolutely trusted. Of course, although, around Vancouver we went through various discriminations.

K. What kind of discriminations?

KO. Well, I would say racial prejudice.

K. What did they do? Were they bully?

KO. Well, not necessarily bully, but in restaurants or something, say, white lunch, now we are equal aren't we? if we went there they did not let us in.

5
Q. Not let us in?

KO Yes, they didn't let us in. They said if the Japanese came in they would lose the customers. Well, I guess they thought we were same as Indians.

It was same as movie theatres.

They let the Asians in upstairs and Europeans in downstairs.

There was a movie theatre called Royal on Hastings, it was cheap those days, we could see a film for 25 cents.

K So if a Japanese went in to the theatre did they say go to upstairs?

KO Yes, there was a man at the entrance, and said "Upstairs".

On the main floor chiefly the English.

Generally the English didn't discriminate.

K Japan was allied with the English so on some points we had some good things.

But you know that there was a riot in 1907, at that time policemen led the mobs for a riot. So there was a white lawyer's

house in Japanese town, but they did not destroy that house.

The Japanese also didn't want to lose and

with beer bottles, ash, chili powder, they wrapped it in paper, they threw the rocks from the 2nd floors, the mobs broke the windows when they came, with a sword, I forgot the name, he used to play in dramas, I heard that some were cut by sword; the mobs were scared in the Japanese Town, they retreated to go to China Town. The Chinese were fairly gentle.

The China Town was badly damaged. Also in the Japanese Town a lot of windows were broken.

Q How many white people approximately attacked?

Ko. Oh, well, I don't know ... ^{because} about 200 ^{lines} in rows, rows often broken.

K Did it happen once?

Ko It was when I came back from Skeena River. I have seen only once. It was about September.

K So did the policemen agitate the mobs?

Ko It seemed like so, The policemen were in the front line.

7.
K. Where did you live then?

Go. I was back from Skeena and boarded at Dr. Uchida.

K. Was Dr. Uchida on Powell Street?

Go. Have you seen a red brick building right in front of Powell ground? That was Dr.'s house.

(About Dr. Uchida's family and his boarders).

K. You spoke about discrimination at restaurants.
How about banks?

Go. Banks were different. No problems. But when we withdrew a big amount of money we had to show the Consulate's, or people like Dr. Uchida's who owned a big house, certificate; without guarantee's we could not withdraw a large amount of money.

K. What kind of money to withdraw? Your own money?

Go. After working at canneries or something.

KONISHI ①' - 2(L)

1

100 People of these days don't know any manners, of course it depends, even though we live around here together some don't speak to me unless I speak to them.

K What did SHUSHIN (moral training) teach in your days?

Ko Speaking about SHUSHIN, well, "don't do wrong things" this is a matter of course; SHUSHIN taught us to take consideration of manners; to senior people we give greetings like good morning, etc, the everyday greetings, and we should not do the things which are not moral, etc the way; People of these days, those who have come here, are only concerned to get more money, even they are doing immoral things. However it is of no use to say this because they don't think so. They are not feeling that they are doing wrong. Everything is fine with money. This is the world. They cannot help it.

K It is the same in Japan, isn't it?

Ko Magazines and other things are terrible. The young people are fine, they all receive a lot of education but they don't listen to the seniors. Education fine, but...

After the war the constitution was changed and due to those various changes the world has become like this

That is all right. Life is only my life.

U. So having children is not that important, is it?

Ko. So, even if one makes children, if one doesn't expect to be looked after by the children, it is not necessary to make children. Some do not have children. Rather those who do not have children have better married life, they can go wherever they want to go; (enjoy themselves by going) I think such life is great.

K. If they both live long.

Ko. Yes, no one has to be careful not to become sick.

K. How do you do it, not to get ill?

Ko. In order not to become ill, one should not worry about things too much.

Even if one worries ^{a lot}, things have their own way to go, you cannot do anything about it. So it is of no use to worry.

Of course even though I say not to worry ...

K. Sometimes you cannot help it ...

Ko. Worry, well, I may be a fool but I don't worry so much.

K. How about in your old days? For instance when your children were still very young?

Ko. Sure, I had hard times sometimes; when my children well, after I had my wife, one time we had only 20 dollars. That year fishing was really poor, we said "This year we will not be able to buy SAKÉ for the new years day" to each other ^{even}

Wife asked me, "Papa, do you have some money?" I said, "You know well, this year we had poor fishing the cannery did give us much money, even SAKÉ, this year, we cannot drink."

"That, it doesn't matter really to drink or not; we have to bear it; we cannot help it". Thus we received a new year.

K. If you had only 20 dollars what did you do with food?

Ko. In those days it was cheap. Well, then my wife was alive, probably about 40 years ago, I wonder,

K. Was the money enough?

Ko. Yes, we managed to get buy with it. We could borrow the food from the stores. Before, the stores let us buy the stuff on credit.

Because of it I think we had to pay more than, I think the regular price.

but

We couldn't tell because of the credit book. When we did shopping the stores gave us the bills, but we didn't examine each bill every time, we couldn't also complain that some were too expensive. . . . they helped us when we were in need. . .

K. What kinds of stores are you talking about?

Ko. They were food stores, two or three food stores.

K. Japanese stores?

Ko. Yes, the Japanese stores.

After the GYOSHA KUMIAI (Fishermen's Association) was established the KUMIAI sold the foods where we could buy them much inexpensively.

The capital was based on the fish, 150 boatfuls of fish from the members, the foods were bought from Vancouver with this capital. So whatever we bought at the KUMIAI store, furniture, etc, since we had to hire the clerks, the prices of the goods included 0.05% of commission.

Once a year we were given the allotment depending upon the amount of shopping.

Since the GYOSHA KUMIAI was established our lives were very much improved, the fishermen's life was eased.

The KUMIAI exported the salted dog salmon and Salmon

roe to Japan. So the more one fished the more money one got, on the top of it one got the allotment. The cannery was in operation only for two months.

k. Did you fish all year through?

ko. All year through but until November. After that the salmon was not permitted to fish, but dog-salmon, we could fish freely, but it was cold so not many people went fishing, so until March we were idle, during that time the fishermen mended the nets or made the nets for the next year.

We bought the twine at a wholesale store in Vancouver and to. Well, not too much difference, (by making our own) we could save \$50 or 60 dollars, but we were idle, while being idle, ... since instead of paying that much more ...

k. Does it take long to make a net?

ko. Yes, sure, because you have to tie each mesh. You cannot make a net in a month unless you do it really fast.

^(you make)
k. Did your children work for it,

ko. No we didn't let them do it. My wife and I, two of us did.

Yet if somebody dropped in we did talking, having tea in winter, etc., we couldn't work for a net all the time.

K. Was the home merry in winter?

also
A. Yes, we played SHOGI or GO (Japanese chess games.)

K. Do you drink SAKÉ?

A. Yes, I do a little. I drink every night, only a little.

Don't you drink?

K. Sometimes.

In winter when you had such guests ----

(almost
A. Well, at home I drank) every day; when I have guests I have more drink; if alone a little glassful every night.

K. Did you have a lively New Years Day before?

A. Yes, the old time New Years Day was much more lively than today.

Do you drink?

Thank you

A. No, not now.

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ko. This Old Parr,

k. Was it popular in the old days?

ko (Yes). the good liquors were this, Tommy Walker,
Hudson;

Royal, you know, was very cheap, now the price has
become really high.

Good liquors don't make you sick, besides they
taste smooth. I don't drink cheap liquors.

k. Do you drink only whiskies?

ko. Only on the New Years Day I drink SAKE with OZONI
(a kind of rice-cake stew).

k. You buy SHIRAGIKU brand?

ko. That's only kind you can get here. In US you can
buy a ISSHO (0.5 wine gallon) - bottle SAKE. you can
also get Hawaiian made SAKE in America.
Japanese SAKE is more delicious, isn't it?
in JAPAN

k. You said before that in order to stay healthy we
should not have worries. Now do you think
that we can get by without worries for a whole life?

ko. As for worries, if one has a bit of money, if one

can live comfortably, even if he does not use all ^{his} money, the mind, what shall I say, stays steady; if he does not have to worry about the money, wherever he goes, if he gives his children the presents, if he has the social life, he will not have worries.

K. So all the worries come from the matter of money?

Ko. Sure, what will one do without money in case of becoming ill? One worries such trivial things - that is why he becomes ill, I think.

K. You lost your wife, didn't you? Did you worry about her illness?

Ko. In those days since I had small children.

K. How old was your youngest child?

Ko. One and half year old was the youngest. She took two younger ones to Japan with her, where she died.

K. Was your wife sick for a long time ^{here} before going to Japan?

Ko. No no, she wasn't sick here for long. In a few weeks after becoming sick she went to Dr. Uchida, who said "Japanese has more progressive medicine so you better go to Japan, here it will be very difficult."

9.

Well, wherever she went it might have been the same thing.

k. What was wrong with her?

ko. She had leukemia.

At the beginning she had the swollen cheeks. She had the lymphatic gland leukemia.

She said she had the stiff shoulders. It was in August, the fishing time, fishing was really good that year, when I was fishing with my eldest son who came back from Japan.

When the eldest son was leaving KOBE by ship, my wife just arrived in KOBE. They parted into the opposite directions saying "Mama is sick now but will get well soon, then we will have the New Years Day together."

It was October, a month or so later after she arrived in Japan, (she is from YAWATAHAMA, different from my home town) at first she stayed at my brother's place in OSAKA. I heard from my brother that she had gone to her hometown. In YAWATAHAMA she went to a doctor who said to her parents after examining her "This disease, even if she goes to KYOTO University Hospital she will not get any better." Miss TAKEKO GUJO also died from this disease. They didn't know that she was listening to this remarks in the next room.

She will end up being a material for research.

When her father asked her "Will you go to KYOTO?" she said "It is the same if I go or not, I heard what the doctor said. If I cannot help becoming a material for research at the University Hospital, in stead of paying such a big amount of money and making PAPA worried, if I cannot get well, if such imperial person could not be saved, I think there is no way of person like me can be saved. If I have to die, I would rather stay near my parents." So saying she died beside her parents.

K. Three of your children stayed with your wife, didn't they?

Ko So did they, but later, my mother was alive then, she went to bring the children to her home, my older sister didn't have many children, they were all grown up, so my children were looked after at her home. I had been sending the money for them.

A school teacher and his wife were staying at my sister's house, who said that they would like to adopt my daughter. My sister sent me the letter asking me what I thought about it. I didn't want to give my daughter away, but eventually I have to give up my children anyway, so if she thinks those people are good people, they can have my daughter, if they are not good people. I will never give up my daughter - so I wrote in the letter to her.

Then my sister said, they are very good people, he is a school teacher who has been boarding at my sister's house. So my daughter was adopted. She graduated high school. Later I invited her over here because she wanted to come. Her step-parents were well-off but didn't stop her coming here. She came here and did house work at a white man's home for four or five years, and married and have two children now. The older son must be 11 or 12 years old now. They are in Taiwan now. They will be back next year.

(about various things)

K I guess you worried those days after your wife's death.

Ko Yes, at one time I worried after my wife died, then, three years after my wife's death I went back to Japan for her 3 year memorial service and I learned I NO - therapy.

K Where did you learn it?

Ko In Tokyo. I boarded for half a year, graduated from the school before coming back to this country.

K Ino-Shiki?

Ko It is called INO-SHIKI-DENKI medical school.
(electric)

K What did you learn?

KO Well, it was a medical school, so there we learned everything about physiology, we also had practical training. Different from the elementary school education we mainly wrote down the professors' lectures, sometimes we were given the regimens. Even in those days when I said to the professor that I wanted to enter the school, he said applicants were required to be the graduates of high schools and over 25 years old, if applicant were women, they had to have the high school education together with the age over 20; if so, I said, I would not apply. The professor looked at my curriculum vitae and said, if one is of your age, your education of higher elementary school will be equivalent of that of high school today, so any how bring us the curriculum vitae together with your letter of application. They are to be examined by the Ministry of Health as well as our school.

Fortunately I passed the examination.

K How old were you?

KO I was fifty then.

K Were there anybody as old as you?

KONISHI TAPE 2. - Side 1

13

Ko. No, nobody.

There were a lot of windows, some was a doctor's daughter.

When I graduated there were only thirteen of us. Every month, one can enter the school any time. Practical training and lectures were given from morning till 3 o'clock. The first two weeks we could not do any practice, we only had to watch. Then we were allowed to try. Then the boiling water of 130°C was employed.

(Mr. KONISHI showed his therapy instruments to explain how to use them)

K. What kinds of diseases can be cured by your therapy?

Ko. Well, hemiplegia, alimentary disorders, facial neuralgia (paralysis), high blood pressure, well high blood pressure can be easily lowered down, it is amazing; the blood pressure comes down at one time, then gradually comes down.
(30mm)

(For example Mr. Osawa's son)

Ko. Not just rub, you apply these to each nerve centers like this. In order to do on the lower part of

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the body you have to hold these like this, this is pretty difficult for amateurs. For intestines, stomach, bowels you apply this on the back, the skin is thicker on the back.

I have cured appendicitis twice, children's hernia can easily be cured. As for diarrhea I guarantee that two times treatments will be enough to cure it, no medicines are needed, everybody is amazed with this treatment, headache also, you don't need any medicine. By stimulating the centers of nerves, the diseases get taken away. Sour parts, also, sour goes away.

k. children?

10. Oh sure, the other day I cured diarrhea of an one year old baby. The children are taken care of by the special way of applying these.

Oh well, my talking about it cannot convince people unless they try it.

Since I was a fisherman (you may say) "well, he was only a fisherman, he could not cure anybody." That is not true.

I say to those who work on the mountain who suffer from back pain. "Before you go to the

serious mountain, try this anyway, even if you think

Tape (2) - side 2

15

You are throwing money away. Try it. Then you will not become sick."

Before the war people in Stenston used to go to the deep mountain to cut trees for a pulp mill. They could get a lot of money for that work. They used to tell me, "You were damn right." They were impressed.

In Manitoba I made a lot of money. My daughter was still single, she did treatment of legs and I did for bodies. We had about 20 people a day.

W. You must have been exhausted.

KO Of course. 20 people a day, I had to be on foot all day. I made a special treatment bed for my height. (etc).

If I had to do it for one who lies on the regular bed, I had to bend to work so I get tired and I cannot do my best. I end up doing the careless treatment besides taking more time.

(It took him 3 years to get an official therapist licence in Manitoba)

10. Well I am like a humbug because I don't have education. Yet, it might be all right if only I can cure the sick.

Still now some ask me to give them treatments. I don't receive any money for that. I do it to help anybody in trouble.

()

I heard about ^{Japanese} one in Vancouver who suffers from high blood pressure. Even if I say I will do it for him, unless he trusts me and ask me for it, ... I will do it if he asks, I don't do it for money ...

I know that if he gets this treatment the blood pressure will go down. However I am not familiar with him, so I cannot go to him to offer my treatment.

K. You don't use any medicine?

KO. No no, so that is better. This treatment is to improve the blood circulation. Without blood circulation we will die.

K. Is that why you are so healthy?

KO. I might say "Maybe that is why."

Q Do you do it everyday?

A Yes, um...

It is too late to do it when one starts to have some trouble. Before one gets sick, if he has the preventive treatment, then he will not become sick.

Q You do not have trouble in sight and in hearing?

A No, I can read this bus schedule without the glasses.

Q Do you make your own medicine, like herb medicine, etc?

A No, I don't make such things. But recently I have been reading the book called "Human Medical Science". The book says a lot of good things.
I don't trust medicines.

Q How about food?

A For the last several weeks I switched my diet to brown rice, mainly vegetables and not too much meat. I eat TOFU (bean curd), soybeans have a lot of protein.

In the book there are a lot of good things to know, I don't do research myself but I trust what was said good in scholarship and I try it.

K. Was your diet, mainly the Japanese diet?

W. Yes, but I also ate a lot of western foods. Western diet has a lot of fat.

Vegetables and brown rice seem helpful to maintain the healthy bowel action.

I use a pressure cooker to cook rice and beans.

The other day for trying I kept the black beans soaked in water for 5 or 6 hours before cooking. Then as I expected they came out soft and well.

Although I am single I bring things into practice, I try, I am always ready to study everything, whatever others say good I believe them and practice it.

(He talks about Dr. KUSAKA of the Japanese Hospital).

K. Was there discrimination in hospitals?

Ko. It seems that in such places there was no discrimination?

K. How about department stores or regular stores?

Ko. No, in department stores there was not discrimination particularly.

In restaurants and movies; after the war in restaurants like White Lunch, which said they will not let the Japanese in, at that time the Japanese already had the right of vote, you know that the Japanese went to the war, some of the English people excluded the Japanese then, then the law was made which said if the restaurants discriminate the Japanese they would not receive the permits, after that (we were) free.

BC was the place where discrimination was the most severe.

This place was mainly occupied by the English. The French people say, they used to say in Manitoba, "God Damn English, This was my country before and they took it away. Then they are so arrogant to say this. They are arrogant."

The Japanese vote for CCF because they were good
to the Japanese. Now we vote no they are on
the side of the Japanese. Now gradually
the Japanese population is going up, if they
do discrimination, the Japanese will not vote
for them, ...

— Type (2)' side 2 over.

Ko

(13) Six years ago, hum, have you heard of Mr. Ogawa, a Japanese?

When I came back from Japan he was with me, I came on the Japanese ship, he came with his wife and his son. The captain had high blood pressure, I was with him in the dining room, so we talked. The captain said, "Can you try on me?" "Oh, sure, I do it for you." He said "Oh I feel very good." The captain said "I like drinks. Can I drink a little bit?" "Yes, if a little that will be fine." But during the treatment no drinking is better. But if a little I think it will be all right.

Until we arrived in Vancouver for about ten days, I gave him the treatment.

K. Every day?

Ko Yes, the captain was saying it was very good. Hearing this Mr. Ogawa said "My son has kidney trouble. Could you do it for him?" I said "ok." Every day outside I did exercise. I asked the son "How old are you?" He said "In high school." They said including the son "How healthy you are." Would you do treatment for my boy?" "Yes I will." "How much do you charge?" "The charge is free." I didn't intend to get money. After the treatment they gave me

a cigarette case. They said "Somebody gave me
this cigarette case. You cannot do it for us free.
Please keep this. My boy said he feels good
now. I have another son who is in university
and he will be coming ^{too} after graduation."

14. Is it like massage?

No it is not massage.

Don't rub, 222

AV 7
9072
K 655
S 5
1972

Mr. KONISHI, Tape (3) side 1 → 2. « HOSPITAL »
and side 2.

K. What kind of contagious disease went around in Steneston?

KO. I wonder how people called that disease ...

Those days we had a Japanese hospital.

A doctor was invited from Japan, the Japanese ran the hospital, it was the hospital of Steneston Fishermen's Association. For a long time, it existed until the First World War...

K. Was every fisherman a member?

KO. We paid the membership,

The membership for a family cost about eight dollars, I think, eight dollars were not expensive at all. If anybody became sick, he could get medicine free. It was same as the today's medical insurance.

K. How about if one had an operation...

KO. An operation was special, so one had to pay for it. However if one didn't have any money he could pay for it later.

K. How many rooms did it have?

KO. probably ten or twelve, thirteen, that was all.

K. How many people in one room?

Ko. Let's see, later ^{when} there were more expectant mothers, there were as many as seven or eight people in one room.

We had two nurses from the Japanese university hospital. It was before 1911 when they came first from Japanese Red Cross, Miss WATANABE and Miss NAGANO. They married eight or ten years later, they continued working there until their replacement came.

All the nurses were sent for from Japan, they were certified.

K. Did a doctor come from Japan too?

Ko. Yes, we had a doctor called Dr. KUSAKA from Japan. Before that we had a white doctor.

K. Was the hospital always full?

Ko. Not so full, we had various medicines, we didn't have too many invalids.

When the population increased, we had more expectant mothers but not so many other kinds of diseases.

We had better water by that time.

K. What kind of symptoms did a patient of the contagious disease have?

Ko. He had for instance, diarrhea, high temperature etc. A doctor, ~~skeing~~ a doctor of old times, only gave some medicines, he lived in Stereston. Although he didn't come to the hospital every day, if at night, if we let him know, he could come to look at a patient.

We did not have telephone then. We had to run to the doctor's house, he had to come on foot, we did not have an automobile.

K. How did you carry a patient to the hospital?

Ko. Well, if one was really sick, we carried him on a stretcher like a straw basket (for earth)
 carrying

In those days the roads were narrow like only 3 or 4 feet wide.

K. Were all the Stereston roads as narrow as that?

Ko. Yes certainly, they were really narrow. There was a road all along the beach side.

In old times around Christmas time, when the tide was very high, when the snow largely melted, on beach the dikes were not built perfectly, so it

(once)
something was wrong a little bit with the dike, the water started to come into the road, (Goku Goku Goku Gokku - onomatopoeia), terrible the water is, if there was a tiny gap between the boards (of the house), the water came in, the houses belonged to a cannery, the most of the houses were rent by the Japanese, although there were watchmen in the cannery, the cannery didn't expect the floods so often, the houses looked like standing in the pool. Even though the cannery houses usually were from 2 to 3 feet above the ground level, sometimes the flood came up to about 6 inches. The floods I remember have never been so bad as to fall the house to flow.

19. How long did it take for the flood to go out?
20. When the tide went out, the flood was over, at this time we repaired the house, all the Japanese men gave the hands, the cannery gave us the boards. A lot of people, we fixed the holes with the mud.
21. What did you do with the wet things in the house?
22. They got wet for sure, but in the old days, we had only a few furniture, no electric apparatus, no precious things worth worrying about getting wet.

As for bed, it was made of wood, which had a mattress on which was put away on the 2nd floor, so we did not have to carry the bed. Such bed was nailed to the side of the room.

K. What kind of bedding cushions did you have?

Ko. Those who came from Japan had some Japanese Futon (cushions stuffed with thick cotton), but generally we didn't have many stuff. As for a mattress, it was stuffed with something like straw, which was bought only for 3 or 4 dollars.

As for blankets, they were inexpensive those days, they could be bought for 3 or 5 dollars which will probably cost about 20 dollars today. Everything was much cheaper those days.

For instance, if I bought ^{something like} one collar, it lasted for a whole year, it was of rubber, white, single collar, it had a button hole, when it got dirty I could just rub it with a little soap to clean it, the collar cost 20 cents.

K. Did you wear the collar every day?

Ko. If I were in Vancouver I put it on every day. The tie cost about ten or fifteen cents.

Ko. How did you do your laundry?

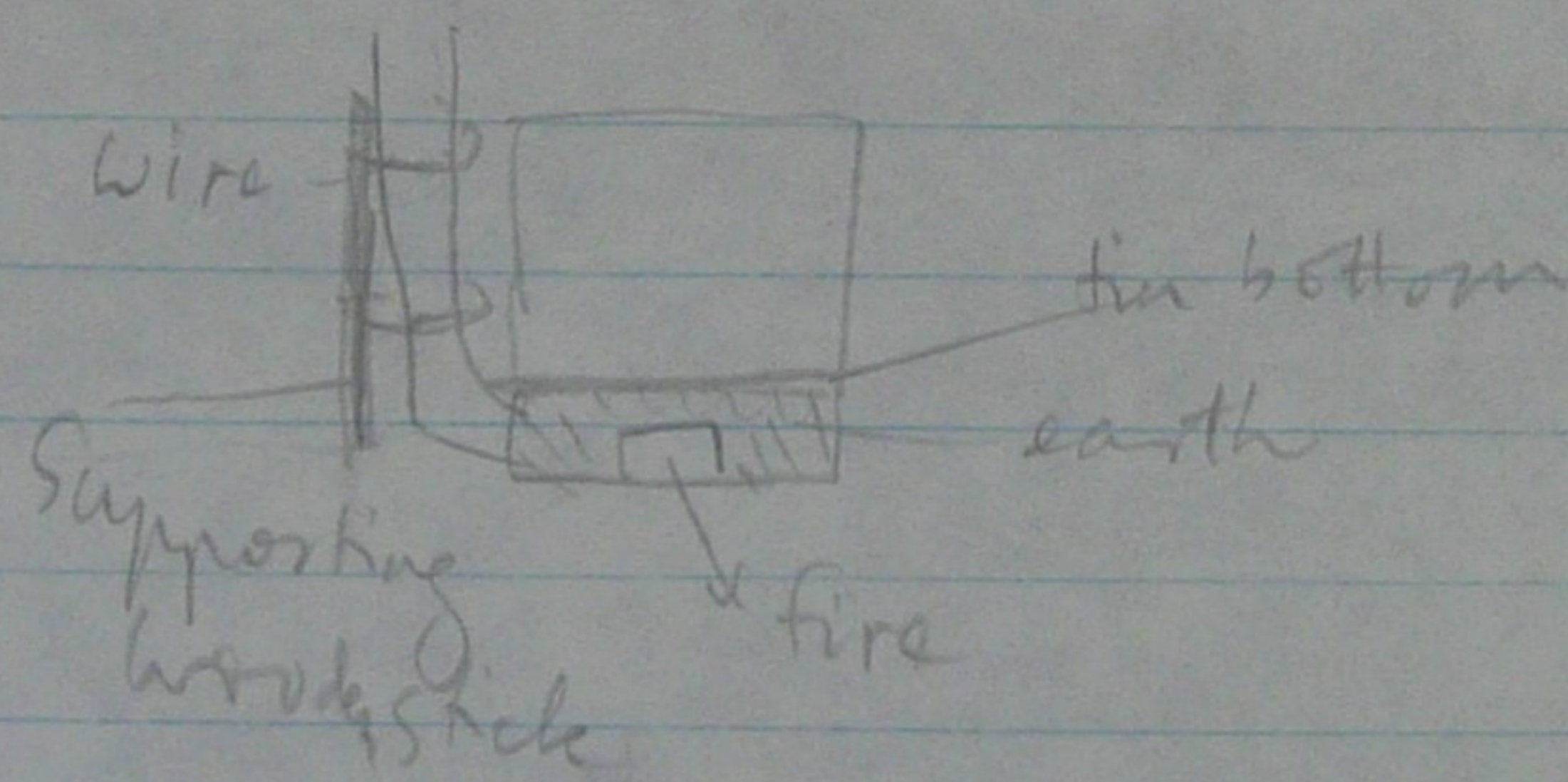
Q. As for laundry I did it after taking the bath, after every body had taken the bath, in the bath house.

Q. Where was the bath house?

A. In the fishing camp we built the wooden bath tub which was covered by the tin ^{sheet} at the bottom. The water was heated by the fire underneath the tub. The bath was big enough for 3 or 4 people. In the tub the wooden racks covered the bottom (otherwise the people's feet would get burnt).

Q. How about the smoke?

A. A chimney was made of ~~and~~ ^{clay} pipes.



Q. How did you clean the chimney?

A. The smoke got hard and stucked inside of the pipes because the smoke was damp. When the hard thing stayed inside of the chimney to make the smoke pass narrow, it was difficult to heat the

water.

K. How often did you clean the chimney?

Ko. Well, once a year is enough for a family, but in the fishermen's camps we had to clean once every 2 or 3 months.

K. How did you clean it?

Ko. If once every 2 or 3 months, if the chimney was made of bricks, it was very easy.

First you put a rock or brick, something heavy in a rice sack, then you tie it with a rope and just drop it into the chimney.

If one did it once a year, when the residue was as hard as a charcoal one had to take apart the pipes and scrape the residue off.

If the chimney was about ten feet high, one could use a 20-foot stick to clean the bath-chimney.

K. How big was the bathtub?

Ko. Big enough for about 4 people, about 6 feet long and 2½ feet wide, something like that.

Mind you, not all the people got into the bathtub at the same time, some washed themselves outside the tub while the others were in.

K Did you take a bath every day?

Ko Oh no, in the old days, we didn't have gas, we had to pick collect the fire wood, getting wood to cut and dry, so we could have a bath only once a week. Otherwise too much trouble, there were a lot of people to cut the wood, but we did it only in the winter time, once we started to work, we didn't have time to do such thing.

The wood was kept in the basement with the logs at the bottom for the air.

A log here is so much bigger than the Japanese one; After cut into pieces, they are still so much bigger. We made a pile of the fire wood.

Two people sawed the logs with the $7\frac{1}{2}$ feet saw at the longest.

K Was it a Japanese saw?

Ko Oh no, it was the saw of this country; A Japanese saw could not cut such a big log of 5 or 6 feet diameter.

We pick up the drift wood which came from the sawmills.

The reason why the more wood drift down the river is that when the river get frozen, the logs sink down in the water off from the tie; we picked those wood. Getting up very early

(a boat

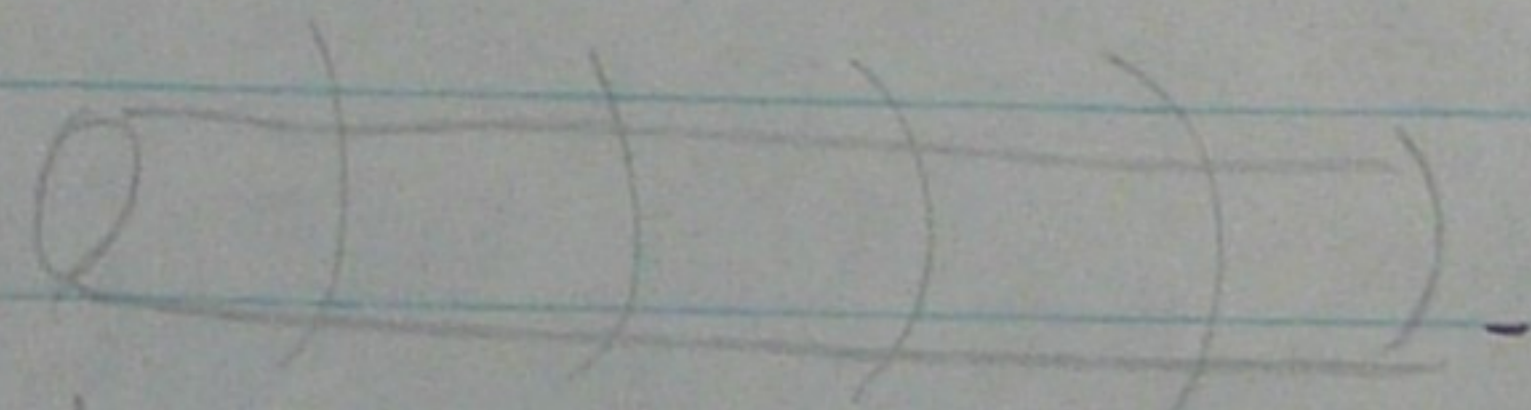
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in the morning we had to row out to the water.

One can see only a small part of the big logs above the water, big ones sink because of the weights, for example if one see 5 or 7 inches of a log on surface, it can be 12 or 3 feet diameter,
(a log of

So if such log was seen! everybody rushed to get it like a race; the fastest can win. The fastest one hammered a nail on it and pull it with a rope to the shore. We had to repeat this several times, tied the logs on the shore, and when the tide went out we cut them into pieces. Such logs were as long as 20 or 30 feet.

Some years when not too many drift wood were available we went to strip off the pine tree barks at sawmills. Fresh logs were hard to take the skin off. We looked for the old ones, tried ax to hear the sound.



We started this only after gas boats were available because it took time to come and go between Sten-ton and the sawmills.

1. ax
2. pull the bar to raise the bark

K. Are the pine barks good to burn

Ko Certainly. The pine barks are the best to burn in a stove, they burn well and last a long time. They are light so it is possible to carry a lot on a boat. we thought how to 'carry' the maximum amount in the shortest time.

So when we started to use the gas boats, every one of us went to get the pine barks.

The cut wood had to be dried for a few months, while the pine barks could be burned on the same day as we got them.

K. How big was Steveston?

Ko. It was just small village rather like a community; there were houses around the canneries. in the old days there were about ten canneries, (now we have only two) and big canneries had about five houses which included such houses for the Indians, they were tenement houses. The houses for the Japanese fishermen were big two story houses which had rooms in which bunk beds were built in.

K. So the cannery bunk houses were for the Indians?

Ko. Yes. The bunk houses were for Indians.

About Indians

K. What kind of funeral did the Japanese have?

Ko. As for the funeral, ^{even} in Skeena, there was a graveyard.

K. Was it the Japanese graveyard?

Ko. No, not of the Japanese, the white men's graveyard. In Skeena we brought the corpse to the best town around there where the white lived.

K. Was the body cremated?

Ko. Some cremated, some buried.

I heard ^{often} that when a body was cremated, they made a big fire and put the body on it and while the body was burned it got crumpled and stretched. However mostly they buried the dead.

K. Was a crematory in Stereaton?

Ko. Well, I don't know such thing, I think there was no crematory in Stereaton. I think they had to take it to Vancouver. } There is no graveyard in Stereaton. } You know

K. So in Stereaton there were houses along the river, then what were on the next street?

Ko The next street? What do you mean?

K Were there other than bunk houses around the canneries?

Ko Oh I see, yes, of course because the roads were already there. In this country the roads are made first, then the houses are built along the roads.

K How many private houses?

Ko There were hardly any private houses owned by the Japanese.

K How many white people lived here?

Ko Well, small whitemen's houses... before there were 3 or 4 hotels... The whitemen also gathered from various places, so there were only few houses, only farmers' houses or some farmers came to do fishing... There were some Japanese farmers around Stevenson Highway but very few.

①

16) No I went to Manitoba until '51 (from 40)

Q when did you get ^{that} certificate? ^{on the wall}

40 I got in in 40 or 41.

At the beginning they didn't give me a licence.

Q why

40 The Japanese, moved? but the the Japanese were enemies, so the licence was not given to the Japanese.

I went to a lawyer, who said if you don't charge you can start. If you just receive whatever the patients give to you that will be all right. Without job you will be in trouble, so start. If doctors, or somebody else give complains, come to me, I will take care of it.

After that 2 or 3 years later, I filed the application again, I received a letter to tell me to come to a city meeting. I went there with an interpreter. They said, you cannot bring in the interpreter, you come in alone. I said my English is broken. They said it doesn't matter broken English or not. You come alone. All

you have to do is to answer to the questions.

I said I will try. Everything went well, surprisingly.

I went to the inspector to talk about various things, and there again, he said various thing (smile) I said, that is not so, this, that,

He asked, where are you starting? I said ^{such} ~~this~~ place. He said I will come to your place for examination, Prepare for it. So I was ready, ^{matter}

Sanitation is difficult. ~~For each patient~~ Towels and sheets have to be changed for every patient.

Inspector asked do you use some medication? I said the containers have holes, looking at them I asked, you think while he was I am ok? He said I don't know, all

I have to do is to report to the office. You will get the answer from the office.

~ Oh then you don't know? He said "I am an inspector but all I do is to report about you. The office will send you the letter so you wait until then.

Then I received the letter saying "Come we will give you the licence."

Q: Anybody else practiced this method?

A: Yes, in New Westminster Mr & Mrs Nakawa, and in Vancouver Mr. Saito, I think Mr and Mrs. both did it. They all moved during the war.

⑥ - ③

Another one in Alberta now. Mr. Hisawaka, I
think, ~~to~~.