

Oct 16: Bruyeres celebration.

Oct 17: ON our way to Paris, our first visit is the hamlet of Demremy La Pucelle, the birthplace of Joan of Arc, to see the small museum of her life. If the schedule permits, we will visit Epernay to tour one of the famous champagne cellars. Then to Remiss, where there are numerous champagne cellars and to view the famous Reims Cathedral. We then go to Paris.

Oct 18: Free day in Paris or tour of Paris.

Oct 19: We board the direct flight to the West coast, where after clearing customs, we transfer to the flight to bring us home.

522 FA Bruyeres 50th Anniversary Tour

Early planning and dissemination of information for this 21 days tour by a committee of 522 members resulted in a full complement of over ninety travelers by early December, 1993, 32 from the mainland. Travel and transportation arrangements were made with Resch Tours Ltd. of Honolulu and with tour guides AL RESCH of Resch Tours and MARY KOSASA, formerly of Royal Adventure Travel. Air transportation will be New Zealand Air and land by two 48 passenger German motorcoaches.

The first of two meetings for travelers has already been held at the 442 Clubhouse in January and the second will be held sometime in late August. Travelers have already been issued preliminary copies of itinerary, hotel fact list, information on tour operator responsibility, cancellation policy, frequent flyer program, motor coach assignment, etc. Final document including airline tickets, colored luggage tags, final passenger and rooming list, etc. will be issued after full payment by travelers.

This tour will start in the early morning of October 13, 1994 and end 21 days later in the evening of November 2, 1994. Air New Zealand will make only 1 1/2 hour stop in Los Angeles, for mainland passengers, en route to Frankfurt, Germany. Travelers will board motorcoaches at Frankfurt and drive to La Bresse, France for the reunions in Bruyeres and Biffontaine. On the 17th of October, they will visit Strausberg and the Black Forest. From the 18th they will

motorcoach down through France, Switzerland, Italy, and back up north to Germany with layovers or hotel accommodations at Lucerne and Lugano, Switzerland; Nice, France; Florence, Rome, and Venice, Italy; and Berchesgarden, Donauwoerth, and Wiesbaden, Germany. Notable visits among many others will include Monaco, a Florentine leather factory, the leaning tower of Pisa, some early 442 battlefield towns, Monte Casino, Pompeii, the Colosseum, St. Peter's Basilica, Piombi prisons, fortifications of Eagles' Nest, Koenigsee, Dachau concentration camp, Heidelberg castle and University, ancient spas at Wiesbaden, etc.

Members of the 522 travel committee believe they have secured a good tour at a good price as a result of their early planning efforts.

Hope we all have a last look at all the battle scenes along the way and bring back fond memories of Europe. Au revoir....

EDITORIAL CONTRIBUTION

by JACKSON MORISAWA

The time has come for the retired 442 vets to pursue their choice of activities for the remaining years. We emerge from various and diverse backgrounds and each one arrives at his sense of satisfaction accordingly. Each one is deserving and entitled to his choice. No one has the right to evaluate or criticize his decision. Some find solace in religion. Others play golf to their heart's content. There are baby-sitters, gamblers, travelers, ogles at Ala Moana Center, or simple couch potatoes. There is no good or bad in the choice of any of these avocations.

However, there are some, even in their late ages, who feel the need for a more meaningful existence during their remaining years. Their search is not materialistic but rather spiritualistic. Further enlightenment is not selfishness, but a legacy for human beings. There are many avenues for enlightenment which most of us are not aware of. Inherent in the "Ways" are many avenues which can be pursued to alleviate spiri-

tual malaise.

We veterans of Japanese ancestry have a deep legacy if we choose to realize it. They many aspects of Japanese culture are there for us to grasp and realize enlightenment. Being born in the West, we have lost contact or have not had the opportunity to understand the culture of our ancestors. Even in our advanced age, it is not too late to realize the intrinsic value of spirituality imbued in our ancestral culture, the understanding of which can add meaningful existence during our remaining years.

One of the most respected aspects of our Japanese culture is the concept of aesthetic truth which is considered as the most profound understanding of nature's concept of beauty. Understanding of such aesthetic principals afford one to perceive things in a new perspective from which one can learn to see the whole of things instead of just a part. The enlightenment is boundless.

The Japanese have always had a deep concern for nature in everything they pursue. Therefore, their concepts of beauty is in accord with nature.

The power of quietness and understatement is the core of the Japanese approach to beauty. Their words for this is *Shibusa* (noun) and *Shibui* (adjective). They are words so deep that they are hard to translate into English. To grasp the idea of *Shibui* is to possess the best that Japan has to offer, culturally speaking. When you understand *Shibui*, your viewing of the world will change drastically because you will begin to see things you missed before.

Shibui is the deepest beauty word in the world. It applies to severe exquisiteness that is way beyond mere prettiness. It is a measure to express the degree of profound lasting beauty. Literally, *Shibui* means puckery and astringent (such as in the taste of unaged persimmons). It also means simple yet refined. These are only literal translations and hardly begin to explain. Pursuing and understanding of it can create a sharpening in judgment of beauty.

Each person, according to his disposition and environment, will feel a special affinity to one or

another aspect of beauty which abounds the world. But when his taste grows more refined, he will necessarily arrive at a beauty which is *Shibui*.

Shibuican apply to objects, to personal effects and manner, to designs and presentations - in fact, to all phases of living. It is demonstrated in shape, color, sound, involving all five sense. *Shibusa* describes a deep unassuming, quiet feeling, unobtrusive and unostentatious. It has a direct simplicity derived from nature of the material and exposes the inherent capabilities of the material used. The result is naturalness which seems normal, wholesome, and healthy.

A *Shibui* thing is far more than pretty. Prettiness is "skin deep" or superficial. *Shibusa* is deep and must conjure interestingness, elements that make you want to examine it, study it, and look at it again and again. Interestingness within the framework of simplicity is a difficult challenge. Most things that are simple reveal themselves at a glance and if there is something there that requires another look, the thing is usually complicated and contrived. Simplicity and interestingness begin to emerge as highly important elements of *Shibusa*. A *Shibui* quality refrains from showing everything it has. But because more is there, the object has a presence and authoritativeness which you may only sense the first time you look. It beckons to you to look again deeply to study it and search for its hidden qualities. Unfinished statements which leave something for the imagination is an understatement rather than elaboration, but upon closer examination you find a wealth of power and discipline and unspoken know how.

Another quality present in *Shibusa* is its intrinsic good quality. Poorly crafted things can never be *Shibui*. It must have intelligence in design which captures the essence of the material of which they are made and imagination in the application of all these. Therefore, *Shibui* things have depth of character and intrinsic meaningfulness.

Imperfection is another important ingredient of *Shibusa*. However, the imperfection is not the result of careless craftsmanship but a sense of antiquity, a form of aesthetic melancholy which is

described by other Japanese words, *Sabi* and *Wabi*.

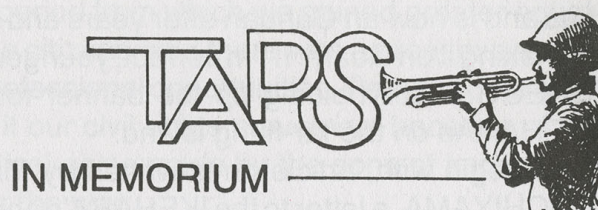
Finding perfection in imperfection leads to an appreciation of soft, faded colors, crazing in lacquer, wavering unfinished lines in carvings, weathered colors in wood, asymmetric placement of patterns, dullness instead of shininess; something of the look that comes to things after long but loving use. Mechanically perfect things can not be *Shibui*. It should not look new even though it is new. For instance, in placing a rock for a rock garden, the depth and slant of placement in the ground is not haphazard but with an understanding of the nature. The result must look as though the rock was there before and natural with the surroundings.

There are some parallels to *Shibusa* in Western civilization. Shakespeare is *Shibui*. Walt Whitman is *Shibui*, where as Longfellow is not. Bach and Beethoven are *Shibui*, while Ravel and Stravinsky are less *Shibui*. Most Parisian couturier are not *Shibui* and so are modern fashions. *Shibusa* is against high style. It does not glaringly show itself for first glance impressions. The chic, smart, stylist to be "in" could not be *Shibui*. It is not a "one shot" beauty, but beauty so great that time and changing social values could not dim it.

Very few modern things can be said to be *Shibui*. Modern design is too new a point of view to have developed the depths necessary for *Shibusa*. Too much value is placed on the machine quality and not enough on humanistic and naturalistic qualities. Human involvement in the intrinsic sense tend to bring out the spiritualistic quality of *Shibusa* and being close to nature it has nothing to do with abstractions.

To understand *Shibui* well enough so that you could identify to some degree what is *Shibui* and what is not, you need to understand about *Sabi* and *Wabi*. These concepts are not altogether strange for us since we are contained within their existence although we are not aware of them.

(Next issue - the concept of *Sabi* and *Wabi*)



Mitsuo Suzuki, an Item chapter member, passed away in January, 1994.

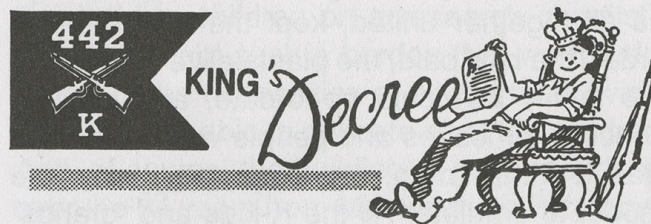
Duke Oyama, a 522-C chapter member, passed away recently in Hilo, Hawaii.

Bill Honda, a 522-C chapter member, passed away recently in La Puente, California.

Tee Sugita, a 522-C chapter member, passed away recently in Los Angeles, California.

Sharkey Kobatake, a 522-C chapter member, passed away recently in Honolulu, Hawaii.

Tatsuya Oshiro, a Anti-Tank chapter member, passed away on January 4, 1994 in Hilo, Hawaii.



By J. H. SHIMAMURA

1994

Late but still trying to keep up with the press. A change of scenery is always good as far as I'm concerned so here we go.

This particular issue was submitted by our ex-Guamanian IKE IKEHARA who discarded all

ties and is now an Oahuan after years and year of making it on Guam. If I'm correct, younger son GREGG is still holding up the banner for the IKEHARAs on the far-flung island.

To begin with, article on is written by MARY KOCHIYAMA, a letter to the IKEHARA's and the 2nd being a letter from one of IKE's old buddy DR. CHICK HIRAYAMA, PhD and old school-mate retired from Westinghouse in Pittsburgh, Penn., so read on as we'll catch up with more local B.B. in the next issue!

Mary Kochiyama

Dear IKE and BETS,

We hardly know how to thanks you for your kind, generous, and prompt response to our family's tragedy - our loss of BILL so unexpectedly on October 25th.

His sudden passing was devastating. Thus, your immediate response in our hour of grief was consoling and comforting. Your expression of concern through phone calls, cards, visits, telegrams, food, stamps, and generous koden — sustained us physically, emotionally, spiritually. Thank you for caring.

It is still difficult to believe he is physically gone. He was unpretentious and unassuming, and his ever-pleasant demeanor, his engaging warmth, and consistent rapport with people - all kinds of people, made him a significant presence. He was not just the "proverbial" head of the family, but the mainstay of our growing family who kept us all together united, kept the apartment in order, the bills paid, the plants alive and green, the family schedule up-to-date, and showed concern for issues and people world-wide. He was a family man, an exemplary male role model to emulate. All the K-kids and "grands" were so proud of him. He did not get to meet his last two who were very recently born. He was anxiously looking forward to "hold them." The boy baby, parented by TOMMY and JULIE, was given BILL's middle name, MASAYOSHI.

Cards and letters came from far and near. They resurrected BILL's life from his childhood, giving a panoramic view of his sojourn. Memories included his early years in the Sheltering

Arms orphanage; his first encounter with fellow Nisei in an Oakland laundry; his one year in the Topaz Concentration Camp where he volunteered for the all-Japanese-American combat team; his basic training at Camp Shelby, Mississippi, where he experienced the warm camaraderie with Hawaiian buddhaheads and mainland kotonks; moreso as they battled together in Italy and France; his post-war years where he majored in journalism at Long Island University; his heartwarming years in Amsterdam houses in mid-town and 33 years in Harlem's Manhattanville; his civil rights activism with Harlem Parent's Committee, Harlem Freedom Movement, and Asian-Americans for Action; his meeting movement people in the Black, Puerto Rican, Asian, and white anti-imperialist communities; watching his children mature into adulthood, and lastly, seeing the beginnings of 7 of his grandchildren. His life was truly full and fulfilling. But how much we will miss him.

We thank you for remembering him. Your response is a testament of your friendship which we will be forever grateful.

Remembering always,

The KOCHIYAMA family (Yuri, Eddie, Zulu, Akemi, Alison, Tommy, Julie, Audee, Herb)

P.S. Thank you, IKE and BETS, for your brief but memorable words of farewell to BILL. IKE, BILL though very highly of you and was happy to see you at the 50th reunion. Thanks too, for the Hawaii Herald articles.

Dr. Chick Hirayama

Aloha!

Another year wanes, and we trust that you are all well and in good spirits for the holidays.

Another two months and I will have lived through three score and ten years on this good earth. What was the life expectancy for men seventy years ago? I don't recall, but it was somewhere in the 60's for we citizens of this country. With the life expectancy about 72 for U.S. men, I suppose we could look forward to at least a couple more years of toiling in the garden, with occasional forays into the mountains