

# Nadyne Yoneko Dozono

SR 976, Oral History, by Clark Hansen

Japanese Oral History Project

*1998 January 23 – February 5*

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DOZONO: Nadyne Yoneko Dozono

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## **Tape 1, Side 1**

*1998 January 23*

CH: This is an interview with Nadyne Yoneko Dozono for the Oregon Historical Society. The interviewer is Clark Hansen and the date is January 23, 1998 and this is Tape 1, Side 1.

I thought perhaps we could begin by your going back into your family first, as far back as you recall or have been told about your family, beginning on your father's side. How far back do you know about your family and where did they come from?

DOZONO: My father and mother both came from Okayama Prefecture, we call that Okayama Ken, which is next to Hiroshima.

CH: And that would be where, then? In what part of Japan?

DOZONO: The southern part.

CH: Southern part. On what island?

DOZONO: Honshu. So you know where Hiroshima is?

CH: Yes.

DOZONO: It would be right next to that. So it's between, I would say a 100, 150 miles from Hiroshima.

CH: To the east? Towards the Pacific?

DOZONO: More to the south. More to the inland sea.

CH: How far back do you recall the ancestry on your father's side? What do you know about his side of the family?

DOZONO: I only really knew after I was married and I went to Japan to study. Before that, all I know is that my mother always said that she came from a better family than my father. It was because of the Meiji Era the when all the rules and regulations were changed, and my father being the oldest son in a family of seven, he felt like so many Isseis that he wanted to come over to America, the land of opportunity where the pavements were paved with gold and eventually go back to his homeland to live and die.

CH: Do you do you know anything about his relatives, his other siblings or your great grandparents or grandparents?

DOZONO: When I went to Japan to study, when I was 16, every summer I went to my father's home and his mother was living, who would be my grandmother, and she was a wonderful quite elderly lady and she was very dignified. I remember her telling me stories and using a little box and she would turn the box over and sing old songs. I do remember that she came from a very dignified family. She was a daughter of a priest and she had married my grandfather, whom I never knew. But I understood that for

generations that they were always the, I would imagine you could call him head of the village, the village person or the mayor of the little town where they lived. And so she had beautiful handwriting, which came down to my father.

CH: What was your maiden name?

DOZONO: Niguma.

CH: Does that have a meaning?

DOZONO: It has, it is benevolent bear. So I was always thought that somewhere in our history we must've come out from some forest. [Both laugh]

CH: And your grandfather, did you ever meet him?

DOZONO: No, he was long gone.

CH: What was your father's town like, that he came from? How would you describe that town?

DOZONO: Oh, it's nothing like what you would see here in America, but this last year I visited the same place and it's a very small town and it's very well-known for the big shrine that they have there. [They] call it Takamatsu.

CH: Is that a Buddhist shrine?

DOZONO: Yes.

CH: And what is particularly unusual about that shrine?

DOZONO: Well it's a very famous shrine, where there are many statues of foxes, and the fox is considered very cunning but also very intelligent. It was a small shrine when I used to visit there, when I was in my teens in Japan. But now it's a huge, huge beautiful place and I visited there with my grandson this past September.

CH: What was the Okayama region like? What was it noted for any particular thing?

DOZONO: Oh, it was and it's still noted for the fish, the fresh fish which comes from the sea. There are quite a few people who had come to America and had gone back and so they are noted for their peaches, and their fruits and vegetables, along with the fish.

CH: Now you referred to this as a small town. What do you mean by that? How small would you say?

DOZONO: It's Okayama Ken, which means a prefecture, it would be a small town within the prefecture, and so the main city would be Okayama Shi, Okayama city, but from there I would imagine I wouldn't be able to tell you by the mileage but I could say that at that time it took about an hour from the Okayama station to go over there by bus.

CH: Oh, that far?

DOZONO: And now you can go that far in 20 minutes.

CH: What was the name of the town?

DOZONO: Okayama Ken, Takamatsu.

CH: And were there other industries there aside from these agricultural and fish businesses? Was there any other kind of industry, any industrial plants or did they manufacture anything there?

DOZONO: Clark, you have to remember that when I went there I was very young, very naïve and all I went over to Japan was to study, and so I wouldn't be able to tell you what the population was, or that sort of thing, but there were trains and there were buses, but I went there almost little more than 50 years ago. Now it's one of the most beautiful prefectures in Okayama and it's noted for one of the six most beautiful gardens in Japan. They have a castle there now and it's become a very, very industrial city and prefecture. It was also noted for the education.

CH: Was there a university there? Or a...

DOZONO: Oh, yes. Hospitals, universities.

CH: Were the people from that prefecture known to have certain types of characteristics or to be like something in particular that the Japanese would characterize people from Okayama as being? Were they known to be to have certain attributes, or?

DOZONO: Oh, they're known to be very ambitious and to be very industrious and there are many farmers there.

CH: Did your father talk much of those days of his growing up there?

DOZONO: Oh, no. The only that thing I can remember from what he had said was that when he was a young boy they had a big flood and he was swept up in the streets but

that was something like a folk story. My mother always used to tell us about different stories that that she remembered in her childhood. They were always stories about: you have to be content with what you have.

One story that always stuck in my mind, was that there was a beautiful girl in her village and it got to the point where she had beauty, she had talent, and one evening she told her mother “I have nothing to look forward to, I have everything,” and the next day she died. And so that story has stuck in my mind and I never understood what she had meant, until later in life I understood that you should never be satisfied with what you have, but you should always strive to become a better person or to do something more, and not to give up and not to be fulfilled within yourself. That has stuck in my mind.

CH: Would you say that, in part, describes the way you look at life as well?

DOZONO: I would imagine.

CH: Did you sense from your father how he felt about where he came from, his homeland? How he — a feeling that he had for that place?

DOZONO: He was a very intelligent, very industrious person. You have to remember that there were five girls and one boy in our family. I was next to the last and so when I was growing up my father was always working, and the only times that he would ever talk about his childhood or his life was on Sunday mornings. And I remember that, up to this day, that my sister and I would talk about he always made breakfast and it was like a brunch. I remember the huge yellow biscuits that he made. We always had steak and fried potatoes. So when I talk to my sister about that she says, “Well you have to remember it wasn’t beefsteak, it was always pork steak.” But my father always made breakfast.

CH: And the home that he came from, do you know anything about what it was like in the house, the actual house that he lived in? How large it was or what it looked like?

DOZONO: It's still standing, the house. I remember that when I went there my grandmother would always be sitting. She was a huge lady, very huge for Japanese, and she was bald. When I walked into the house I could still remember there were so many lacquered and white chests where all of her all the dishes were. I would always like to go look into the — I don't know if you know what the Japanese chests are?

CH: I've seen some.

DOZONO: You have and some have sliding panels and then some have the doors, they are little tricky doors and when you opened that she had just dishes and dishes and dishes which came from generation to generation I would imagine.

CH: And that was when you went over as a teenager.

DOZONO: Yes, but I never did stay there because I was living in Gifu prefecture. But going back to my childhood, I was told that I was born down northwest where the Killum Stationery store, it's right off Burnside.

CH: Were you born at home or in the hospital or?

DOZONO: I was born at home and I still have my birth certificate that says the midwife was my father.

CH: Really?

DOZONO: Yes

CH: So your father actually gave...

DOZONO: Yes.

CH: Helped your mother give birth.

DOZONO: Yes.

CH: And what day was that?

DOZONO: February 4, 1915 but it's another surprise to me that when I did get my birth certificate my birthdate is supposed to be March 4, 1915. I think the reason for that was I was not a very healthy baby so they just waited to see if I was going to live or die before they had the date on it.

CH: What was the problem?

DOZONO: Well, that was never told but another interesting thing in the Japanese way, they always kept the navel cord and I still have that and in my mother's writing it's February the 4, 1915.

CH: How has that been preserved?

DOZONO: It's well, it's very dry and it's in a little package like this in my mother's handwriting. I have it in a safety box.



CH: How interesting, going back to your father and your mother, what kind of education and training did they have before they came here?

DOZONO: I know that my mother went through grade school. My father has never told me but I'm sure that he had a much better education because he had a beautiful English handwriting and his Japanese also was beautiful penmanship, but it's also very archaic.

CH: Did he have training in a particular field?

DOZONO: I know that my father and my grandfather both were farmers and so that is one of the tragedies of my life that I really never knew much about my parents' background except the little things that I remember and that I was told.

CH: Did his family farm, then, in Okayama?

DOZONO: I would imagine, because I remember that I was told that they had quite a bit of land there, and all the land is gone now.

CH: It was gone for what reason? Was it just sold and developed?

DOZONO: Sold.

CH: What were they growing, do you know?

DOZONO: I would imagine rice, because the house and where it still stands is surrounded by rice fields.

CH: Do you know if, when your father was growing up, whether his parents, his family expected him to farm, to stay in that field, in that type of employment?

DOZONO: That I would not know. But there is a family friend who lives in Salem and when I came back from Japan, Mr. Yada did tell me that when he was going to agriculture normal school in Okayama, he used to come to my grandparents', my father's home, but he was never able to go in through the front gate. He had to go through the back gate. He said that he remembered that he was so poor that my grandparents gave him clothes to wear and I've never forgotten that. His son [Tasturo Yada] is still living, and that I've never told to Tats. But I knew that they were very old family friends.

CH: What is the significance of his not being able to go through the front gate but having to go through the back?

DOZONO: Well I think it's probably because Mr. Yada's family was very poor. I don't like to talk about things like this because it would be a detriment to Tats Yada, but this I remember.

CH: Did your father talk about any pursuits or hobbies or activities that he had before he came to America, in Japan?

DOZONO: He loved to arrange flowers.

CH: That's very important for many Japanese, isn't it? To arrange flowers. Flower arranging is a particular art, isn't it?

DOZONO: One of the cultures, but at that time I think that you would have had to be quite a cultured person for a man to pursue that. But I know that all his life he loved arranging flowers.

CH: Did he grow flowers, do you know?

DOZONO: No.

CH: Did he continue arranging flowers after he came over here?

DOZONO: He used to, in our house.

CH: What significance does that hold for you? Arranging flowers. Or what significance did it hold for him?

DOZONO: Oh, as you mentioned you know the Japanese are very cultural minded. Japan is the land of festivals and of culture and you go into tea and to the flowers. I think it's not only the beauty of learning, but it's the fact that if you learn those things that it builds up one's character and I could tell you more about that during my life, and not my father's.

CH: Yes, I sort of been leading up to your life through your predecessors, but you mentioned that your father also had very beautiful handwriting. Did he pursue calligraphy?

DOZONO: Well Clark, you know during the time when he came over here, I think all the Japanese were railroad workers or they were hard labor and so I'm just sure that up

until his way later years he was never able to really relax and enjoy life, per se, because of the fact that he was always having to work, especially with a big family that he had.

CH: Now in terms of his coming to America, do you know what the conditions were or the circumstances that led to his making that decision? You had mentioned a few minutes ago that he had heard about the streets being paved with gold, did he actually believe that?

DOZONO: Well no, I think that was a myth, but if you read in any other historical stories from people, that all immigrants, not only the oriental aspect, but the European side too, they always felt that America was a land of opportunity and it was the land of freedom where you could do whatever you wanted to do and not be held by a lot of customs. In Japan if you are born into any sort of a family, they always expected you to follow that tradition. I'm sure that my father always felt that if he'd lived in Japan he would have had to be the head village, the head...

CH: Headperson.

DOZONO: Headperson.

CH: The Mayor of sorts. But you said a few minutes ago that he was the seventh of seven children, or is that you?

DOZONO: No, yes. He was the eldest of seven.

CH: Oh, that's what I meant – I'm sorry, I put it the wrong way. I guess that he was the eldest of seven children.

DOZONO: Right.

CH: So his coming to America seems like two things. It seems like it would have been his family may not have wanted that, and that he would be leaving many opportunities, perhaps inheriting things from his family by leaving.

DOZONO: No, I think with the changing of the Meiji Era, that people lost a lot of land. And there were many floods, that I remember he was talking about the floods, and so he felt, I'm sure, he felt very reluctant in coming over here because he felt that he had the responsibility. And he had one brother who was younger than he, and then he had the other sisters and so they sort of looked on him as having to be the person who was responsible.

So when he came over here he left my mother with my eldest sister, and in later years my mother left my eldest sister there and came over here by herself.

CH: Oh. Your — his mother.

DOZONO: My mother.

CH: Your mother. Yes, I see. So at this time what was going on in Japan that might have been encouraging people to leave and go to other places, particularly America?

DOZONO: Well, I would imagine, in reading history and listening to other people's stories, that there was quite a bit of famine and, well, conditions were not good all over Japan. So at that time I'm sure that was one of the reasons why there were so many male Japanese who came over here.

CH: Were Japanese immigrating to other countries in large numbers aside from America? Were they going to Latin America or other places?

DOZONO: That, I have no idea.

CH: Now these years, would have been what period of time – what was the year when your father came over here?

DOZONO: Clark, this is one of the reasons why I say that that's a tragedy of my life, because I would not be able to give you definite dates on how he came or what he did when he first came here. All I know is that he worked for the railroad. I know that he had very many trials and tribulations working here.

CH: It would have been in the early 1900s, wouldn't it?

DOZONO: The 1890s.

CH: Early 1900s or late 1890s.

DOZONO: Well, I'm sure he came before 19 – because, I think in in the early 1900s he was also in sort of a partnership with Mr. Mastushima who was one of the elders that you read about in the book. So he was in business. Then there is an article in the Oregon Historical Society, one of the books and it mentions his name and that he had a mercantile store in Hood River.

CH: Oh, your father did?

DOZONO: My father did.

CH: Well, when he left was it considered to be a radical thing that he was doing?

DOZONO: Oh, I'm sure, I'm sure.

CH: I've often heard that, especially a long time ago, the Japanese discouraged their countrymen from leaving the country under any circumstances. Was that was that true then?

DOZONO: That's another part of history that I would not know. I'm sure you are right though.

CH: And did his family accept his decision to come?

DOZONO: I'm sure, they must have.

CH: And the community.

DOZONO: I'm sure.

CH: They didn't try to discourage him, although you probably wouldn't have known about any of that.

DOZONO: Well, I'm sure that they must have, because of the fact that his family was like the mayor of the village, but then that's something that I'm sure he decided on his own.

CH: Is there any dishonor associated with leaving?

DOZONO: Oh, no.

I think there is a difference in the history of England and the prisoners being sent over to Australia. You know there was sort of a dishonor, but for the Japanese instead of thinking of it as a dishonor, I'm sure they thought of it as a great adventure, something that most people are afraid of. Because at that time there was — I'm sure there were not too many paved roads, there were not too many buses, per se, and no trains. For a person from a village who isn't well known in the village to go out to unknown country, it was more of a scary thing than a dishonor. To think that this person would be going over to make a fortune in an unknown country where everything was absolutely different.

CH: Right, what do you think that he was expecting to find when he came here?

DOZONO: Hardship.

CH: Hardship.

DOZONO: I'm sure.

CH: So he was you think he was he knew that it would be hard.

DOZONO: I'm sure. I'm sure because I have a feeling that with his background of his English and everything he must have been quite well educated, because, from the stories that I hear from the elders and from bits and pieces, I feel that that he was looked up to as sort of a person who took responsibility.

CH: Do you know if he was planning on staying?



DOZONO: No, and this is the reason why, unbeknownst to me, he sent me to Japan, with the feeling in the background that he wanted one of his daughters to go to Japan to live there.

**[End of Tape 1, Side 1]**

**Tape 1, Side 2**  
*1998 January 23*

CH: This is an interview with Nadyne Dozono and this is Tape 1, Side 2.

You were just saying that your father was planning on returning. After he came here he was planning on returning to Japan. Did he have a particular idea what he was going to accomplish here and?

DOZONO: Raise his family and make enough money that he would be able to save to get back there. But I remember that one of his friends who went back to Japan while I was in Okayama, and he was always saying that my father always used to say that he was never able to eat any of the rice cakes on New Year's day because we were like sparrows. We were just sitting at the table and every time he would roast a rice cake and it would go to the end, by time it got to where he said he didn't have enough to eat. But that was a joke saying that he had struggled.

CH: I see. Why did he choose to come to Oregon? Why didn't he go to California, San Francisco? Seattle?

DOZONO: Probably because as in the olden days people came with either a sponsor or with a friend who had come here and settled and said come to Portland or come to Oregon or wherever it is. And of all the places he went to, I'm just ever so very grateful that he came Portland and not to California or to Montana, or to any other place.

CH: So did he have a sponsor or a friend here?

DOZONO: That, I don't know. That again goes back to my wishing that I knew more.

CH: Now, when did he meet your mother?

DOZONO: I have no idea. I have no idea but I think, probably, I have heard this story many times amongst the Japanese that one family would have prestige, but not money. So they would marry another person who might come from the same background, but was not as pretty or was not as talented or that sort of thing. And so my mother always said that my father probably looked down on her because she was not as pretty as he expected, because I know my father liked pretty women.

CH: [Laughs] Could you tell me about her background, her family and where she came from?

DOZONO: When I was 16, I went to Japan to study and, as I mentioned to you, that every summer I would go back to Okayama and to stay with my grandmother who lived in Takamatsu. My mother's family came from another town and I used to go by train there. There was a small train and it would take me probably about an hour or two hours to get there. My maternal grandfather was living, and they lived in another huge farmhouse. On my mother's side, in front of the farmhouse they had a big cemetery and it was all the Matsuo family. They also had a shrine for the Matsuo family.

CH: What was her full name?

DOZONO: Matsuo. My mother's name is Toyono, maiden name was Matsuo...

CH: Matsuo, does it have a particular meaning?

DOZONO: Well, literally it means pine and the end. "O" is the tail, or the end.

CH: And did she have very many siblings?

DOZONO: She had two brothers and I was told that she had a sister that died young.

CH: And what was her education?

DOZONO: I think she just graduated from grade school.

CH: Did she have any particular training in any particular field?

DOZONO: She also liked flowers. But she was a quiet — I would say she was more a quiet shy person, very gentle.

CH: And was the marriage arranged between your mother and father?

DOZONO: I'm sure it was, because in the olden days practically all of the marriages were arranged. As mine was.

CH: What factors are considered in arranging marriages?

DOZONO: Well, in Japan the go-between on each side knows a family well and they look into the background of a person to see that they came from the same level of education and intellect, and they are the ones that would get the two together.

CH: How is the go-between found, how do they decide who the go-between would be?

DOZONO: Well Clark, I don't know if you have heard the phrase of "loss of face?"

CH: Yes.

DOZONO: Loss of face, that's very important to Japan. And so if you married a person who didn't have the same kind of background as you did and there were quarrels and there were disagreements, there was a lot of unhappiness. You never face that person, you never face that family or that person you always went through another person who would negotiate and so you never lost face and that's one of the reasons why there is always a go-between.

Now I understand that there are still families who have an arranged marriage, but it's not like my time. Nowadays they have a time where they can get together and get to know each other and if they don't like each other for any reason then they go through the go-between and say I'm not interested and you don't lose face. But there are more love marriages now than there were before. But even in a love marriage, in Japan they say you don't marry the person, you marry the family, which is very true I think even in some of the older European families.

CH: So had your parents met or known each other before the arrangement?

DOZONO: Clark.

CH: You don't know.

DOZONO: No. I don't know, [CH laughs] but I would imagine it was a just what you would call a typical arranged marriage.

CH: What would have happened to a couple back then if they didn't go through the arrangement, if they had met each other fallen in love and gone off and gotten married? What would that mean to their families and to their community?

DOZONO: Well, if you have ever studied, which I'm sure you have, the Noh plays or the Kabuki, there's more tragedy in love marriages. So that is why I think Kabuki or the Noh plays or any of these archaic, so-called archaic, theatrical things people like to watch that and reminisce on what might have been or what could have been, and they commiserate with that person, because there are so many people who have fallen in love. And there are stories about the wealthy girl who falls in love with a peasant and it isn't to be, and so they will commit suicide. And that's another one of a very famous stories that you see in Kabuki.

CH: Almost like the equivalent of *Romeo and Juliet*.

DOZONO: Exactly.

CH: But if they had not gone through the arrangement then they would be somewhat outcast, then, in their family.

DOZONO: Well, it depends. If you're just lucky to have fallen in love with a person who had the same background, of course that would be arranged and there would be happiness all around.

CH: I see. And...

DOZONO: My husband used to say that — I would laugh and I would say, "Throughout my life, I was never told that I was an apple dumpling or a sweetheart."

And he would look at me and he would say, "In America I love you, next day they're divorced."

And so in my marriage it's not just a love marriage, it wasn't a love marriage, it was arranged marriage, but I've always said that there are more things in a marriage than love or sex. There's compassion, there's respect and there is a mutual understanding.

CH: In terms of Japanese tradition, when a marriage is arranged is there also a period of engagement or courtship?

DOZONO: Oh, yes.

CH: And is that different than Western style of?

DOZONO: Well, I can only tell you about my marriage, in that when it's an arranged marriage you get a certain amount of money from the groom's side and you match that, double, and that is your dowry and you bring that back into the family. Not in the interview, but I could show you what my dowry was. And it's all written out, that in case that there was a divorce I would be able to take bring back everything that I'd written into that. [Both laugh]

CH: Was that uncommon?

DOZONO: No.

CH: That was common?

DOZONO: That was very common.

CH: So there was a bit of insurance there.

DOZONO: Yes.

CH: I see. What was the actual — do you have any idea, in terms of your parents and I know that they probably didn't tell you much about it, but in terms of what would have normally happened back then? What was the traditional marriage ceremony like? Perhaps you went through some kind of ceremony. What was the actual ceremony like? What would go on? What would they do?

DOZONO: I'm sure it would be normally the parents and the go-between and the couple.

CH: Is it a big event?

DOZONO: No, it would probably have been a Shinto marriage and then they would have a reception with people being invited.

Now in comparison to mine, when I was married, I knew no one except my aunt and uncle.

CH: So it was very small.

DOZONO: Oh, it was big, but I didn't know anyone there. Just my husband's and his associates and my aunt and uncle's side too.

CH: The type of relationship that results from an arranged marriage, you were just saying a minute ago, that you marry a family you don't just marry a person and that love isn't the most important thing. How does...



DOZONO: Because you can't love a person. They talk about falling in love at first glance and that sort of thing, but that's very unusual in Japan, because, so-called in the olden days the man and the woman practically didn't even know each other. And so there was a great time of having to get acquainted with each other and not even knowing what their habits or what their likes and dislikes were.

CH: How long would it be, normally, between the time that the go-between made the match or the arrangement and the time that they would actually get married?

DOZONO: It would depend on the family.

CH: And as soon as they get married then what would normally happen? Would they go off on a honeymoon or would they first live with the groom's family or?

DOZONO: It also depends if you are the eldest son. You probably lived with the parents, but now it's altogether different. It's absolutely altogether different. There are so many marriages, or so-called not-marriages, because of the fact that the women are so independent now that they earn their own money. They live with their parents, they have no expenses so what they earn – it was even the unthinkable, but now they'll go golfing or they take trips with their girlfriends and have a happy life and so they're not interested in marrying a man who's probably having a parent to take care of.

CH: That's interesting because I hear so often about how the population in Japan is getting older and older and there are fewer children...

DOZONO: Exactly.

CH: And this is, then, one of the reasons.

DOZONO: I'm sure.

CH: Interesting.

DOZONO: I have a lovely young friend whom I've known forever and ever, and she is the one that is always keeping me in touch with what's going on in Japan. And when I visited her she was telling me about this man next door who graduated from college but he's living with his widowed mother, and although he's had many pictures – you know, you start with exchanging pictures. Although he's had many pictures presented to him, no one wants to marry him because of the fact that he's going to have to take care of his mother.

CH: Is it still the custom for the parents to live with children?

DOZONO: If you have the means and the space and the time, it is.

CH: And if you don't, then are there retirement homes or senior centers or?

DOZONO: That is also something that has been happening in the last ten years that was never [heard] of. I have had many friends that have come here and they come to my home and they say do you live here by yourself and I said yes, because I'm independent. They say how can you live in a house this big by yourself and doesn't your son take care of you? And I said no, because we have different lifestyles, and they said ooh, that's not right, someone should be taking care of you because you're getting old. And I said no, I'm still able to do things myself. And that's a great surprise for them. They're even surprised that at my age I even drive a car.

But I think you find that more in the larger cities and that's because of necessity and the fact that the houses are smaller. Practically everyone lives in an apartment. There's no way that they could bring their widowed or the father and the mother to live with them and they in return would not want to live with them. They would rather stay in the country and live in more secure places.

CH: Do you know if your mother and father lived together at his parents' home before coming here?

DOZONO: Oh, yes.

CH: And at what point, do you have any idea that when he married your mother did she know she was going to be coming to America?

DOZONO: Oh no. Definitely not.

CH: How much say does the husband have in what happens — I mean did she have any choice?

DOZONO: My mother? No, absolutely no, because my father came here and my younger brother and his younger brother came after him, but my mother stayed over in Japan until my sister was, I think she was a teenager. So, because they all lived together, my eldest sister, who I never knew, was raised by her grandmother.

CH: Are there traditions or ceremonies that are performed when someone leaves and is going to some other place would here be a particular ceremony for that occasion?

DOZONO: I don't think there would be a ceremony but people, even now people give the person who is going a gift of money. And so that is a burden on the person, because recently I had two young people come to visit and they are running around trying to get gifts to bring back because they were given money to come over here, and so that is a great burden. They're trying to get away from that but that's another custom or tradition that is still going on.

CH: Were there any requirements that were placed on your parents by their families when they came over here? Did they have to return at a particular time, or did they have to carry certain traditions with them, or were they told to do certain things?

DOZONO: I don't think so. I think at that time it was just a matter of leaving home and trying to better their lives, making enough money to be able to send money back to their parents and it was sort of mishmash of it depending on the family.

CH: But they did promise that that their children would come back, that you would come back.

DOZONO: Oh no. I don't think there were any promises like that. I think that it was sort of a day to day living.

CH: Did they ever tell you about what the conditions were actually like on the journey coming over here on the boat?

DOZONO: I remember my mother was saying that when she came, she probably came with quite a few other wives. All I remember was that she was switched from one side of the ship to the other and she was sick all the way over here. And you hear stories about

the Europeans, the same situation. I'm sure that was the way. They were just almost treated like cattle.

CH: How long did it take to get here?

DOZONO: I have no idea.

CH: In the book that you recommended, your granddaughter's book, *The Gift*, she referred to the trips as taking about a month.

DOZONO: Probably, because when Keiko and I came back it took us two weeks on a freighter. So, you can imagine.

CH: And it sounds like they went through a number of storms, then.

DOZONO: I'm sure. We did too.

CH: Do you know how many would come on a trip like that? How many people?

DOZONO: I have no idea, but I'm sure they probably had a broker who would take care of the journey and make them pay a certain amount of money [to] come over here.

CH: Did they know the people that they were traveling with, do you have any idea?

DOZONO: I'm sure that there must have been friends who took care of them.

CH: Do you know what they brought with them from their homeland?

DOZONO: I have a feeling that my mother probably came in a kimono, might have brought some favorite foods from Japan like dried fish or whatever, you know, to bring to her husband. But life is all together strange and different that I can't imagine what would have happened or what did happen.

CH: Now your father arrived here first and he was here for, sounds like, several years before your mother came. Now when he first came here was he met by anyone? Was there anyone that he knew?

DOZONO: I'm sure. I don't know his personal story, but I'm sure that he was probably met by someone who took care of him and found him work.

CH: Did he talk at all about his trip over?

DOZONO: No, I was too young.

CH: Did he have a plan when he came here, did he know what he was going to go about doing?

DOZONO: I don't think so

CH: Did he know whether he was going to do business or agricultural work?

DOZONO: I'm sure that whatever he could find, I'm sure that that's what they did. And from what I hear from the other Isseis most of them either worked on the farms or probably many of them worked in a railroad.

CH: What did he do?

DOZONO: I have no idea but I'm sure he went through the railroad and went through the same things as the other Isseis did, probably living in shacks. All young men tried to make a fortune, telling stories about what they did and what they were going to do.

CH: [Laughs] When he came here do you know if he first went to the Nihonmachi, the Japantown, in Portland or did he immediately go off to some other part of the country?

DOZONO: That I don't know.

CH: Now when people were coming from Japan [to] here, did their social status, their reputation, and family background follow them?

DOZONO: I'm sure it did, with the sponsors and the people with whom they associated.

CH: Did it affect the way they were treated once they were here by other people in the Japanese community?

DOZONO: I think once they got here there was nothing like status or that sort of thing because they were in the same "boat." They're all striving to do the thing that they came for, so.

CH: Were there any biases or prejudices from Japanese towards other Japanese from a certain background or a certain part of the country? I presume that they could tell where you came from, somewhat, by their accent or things like that...

DOZONO: Or the language.

CH: The language.

DOZONO: I'm sure that they stuck together, like people from Okayama stuck together, people from Hiroshima stuck together and that sort of thing. But I think in Oregon there are more people who came from Okayama or Hiroshima or that southern part of Honshu, probably due to the fact that their predecessors were here and they were making money and so they would say come and stay with us, or that sort of thing. Because they used to have Okayama Ken clubs, societies where the people from Okayama gathered together. I think you see that in Dina's book too.

CH: So, in other words some people would come over from Okayama and then they would send word back and have friends and relatives come over. They would then ask more people to come over so people would gravitate towards this area because of the seeds, so to speak, that had already been planted.

DOZONO: I think so. And I think that's the same as in the European population too that people went to North Dakota, or to Boston, or to wherever because someone else had told them to come there. And so it's just a gravitation of the sort of a clannish feel. Ha-ha.

CH: Now I think you had mentioned earlier that some of the Issei that came wanted more freedoms. They wanted less restrictions on them than they would have had at home. What kinds of things would they be wanting more freedom to do?

DOZONO: Well, this again will go into class distinction, because in America you don't have what you called a class distinction, but in Japan there — my husband used to say when he first came over here "I never knew that there are so many people who came



here of the Samurai class.” So many people said that my family was this and this and this and this, dreaming. Not really saying that but they build this up because of status.

But in Japan, are you familiar with the Imperial family and then you go down to the Samurai family and then you go down to the Peers, and then you go down to the Sam — Peers, and then you go down to the Samurai. And the farmers were in an upper class then the merchants were, because money was dirty because of negotiating and doing business and being cutthroat and that sort of thing. So the farmers had a more respectable status than the merchants.

CH: Has any of that survived today? In Japan, do you think?

DOZONO: No, I don't think so. But in the better families they still strive to sort of stay in, into their class. Now Dina mentions the, what they call *shin heimin* and they were sort of the outcast class and we never did know where they came from, but they were people who had to do with the butchering of animals which was supposed to be...

**[End of Tape 1, Side 2]**

**Tape 2, Side 1**  
*1998 January 23*

CH: This is an interview with Nadyne Yoneko Dozono and the interviewer is Clark Hansen for the Oregon Historical Society. The date is 1-23-1998 and this is Tape 2, Side 1.

We were talking in the last tape about your parents coming from Japan and the trip that they had coming over here and whatnot. What religion did they grow up with and when did they convert to Christianity?

DOZONO: They didn't ever convert.

CH: So when you were growing up, then, did they practice Buddhism?

DOZONO: Well, Buddhism is something that you don't practice. You go to Buddhism funerals or ceremonies; but even now I don't think in the Buddhist churches there isn't what you would call a service like Christians. So it's just a matter of being born into Buddhism. But my father was a very devout Nichiren and that's also Buddhism but that's another sect.

CH: What is the Nichiren sect characterized by?

DOZONO: It's just another sect in the Buddhism, just like the Methodists and the Baptists and the different denominations. And we have a Nichiren church here in Portland that he was very much involved in.

CH: So then at what point did you become a Christian?

DOZONO: When I was growing up in Northwest Portland, there was a very dear life-long friend named Julie Tozier. And she came from an old pioneer family here in Oregon. When she was going to the University of Oregon and she would teach these children who played in the North Park blocks. She took a great liking to my sister Masako and me and although I was only three or four I remember that that my sisters and I would go there and she would teach us — well she didn't teach me, I was always just playing around, but she would teach them basket weaving or different kind of gymnastics. At that time the North Park blocks had a lot of apparatus and swings and different things. So she would be there every summer as part of her job.

I remember back in 1928 when the great earthquake in Tokyo occurred, my sister and I were the ones who were taken to the First Methodist Church downtown. The church has changed from downtown over to Jefferson, but the old Methodist. And I remember that my sister and I went up in front of the pulpit, and we received the donations from the church, and I remembered that very well. And so we were going to Sunday school there. So, that would be when, I was like [13.]

CH: Then in terms of your parents though did they have any Buddhist traditions or practices or anything that they did at the home?

DOZONO: Not really, but my father always used to say that you were born an American and so you have a right to choose your own religion. So he never dissented about the fact that my sister and I went to church there. And so I have a bible that was given to me around that time and we went to church there. We lived over here on the East Side and we would save our pennies, walk down to the Methodist church, crossing the Burnside bridge and going over there to save five cents street car fare. And then we would go to church and then we would go to a friend's house for a Japanese man who had a hotel in Japantown. Then we would go see a movie for five cents and then walk back. Streetcar I think at that time was five cents.

CH: But you would have to walk back afterwards?

DOZONO: Oh yes, we didn't have to, but we did to save our money.

And so since then, even before then we were taken to church by Miss Tozier. For all of our lives we always called her Miss Tozier.

CH: So then going back to your parents, how would you describe their philosophy of life from what you knew, their view of life, how would you describe that?

DOZONO: Both of my parents are very giving people and they always shared with people who are less fortunate than they were.

This is going further on into my life but when I was four years old, from Japantown, we were one of the first to move in to an American neighborhood. And that was a very sad time of our history because we were known as Japs. We had one neighbor facing the house, the right side, called the Davies, and Gwen and I are still friends. She lives in The Dalles but we are still old friends. On the other side there were the Millers and they were very cruel to us. But my parents, being in the position where they helped so many people, especially the farmers. They had a Saturday market down on Yamhill Street at that time where the stalls were out on the street and the vegetables and the fruit that they couldn't sell they would bring us crates of different things. And my parents always shared with all the people and gradually they got to know us for what we were and not that we were, you know, the slant-eyed Japs. You can understand, that they probably had their prejudices because they had never seen a Japanese person before. And so that's another interesting part of my life that I would like to tell you later.

CH: What do you feel your parents imparted to you in terms of the way you are, today?

DOZONO: Well, I think that, as I said, they've always shared what they had. And even if we were poor people, we never thought of ourselves as being poor because everybody else in the neighborhood was poor. But, my parents were very giving people and we were always taught to share and that's something that I always thought I should do my whole life. That's my philosophy.

CH: Were they involved in any activities or associations after they came over here?

DOZONO: Probably they were very much involved in the Okayama Prefecture Club. But my father never believed in politics and so when they had the Japanese, it's now called the Japanese Ancestral Society, but he never believed in getting involved with politics.

CH: So, was he not, then, a member of the Japanese Ancestral Society?

DOZONO: I don't think so, and the reason why I think about this because they had a Japanese float that time and the people, especially the Japanese people downtown, wanted their daughters to be princesses or the queen of the float and it was all through voting through the Association. But my parents would never allow us to even think about being involved in that. And so that was a sore spot because some of my friends were involved and they were anxious about being the princess and that sort of thing. Plus we had moved out of the Japantown, too, and we were living over on the East Side.

CH: So why was your father averse to involvement in politics? Why did he not want to be involved in politics?

DOZONO: Well he never did talk about it, but after I hear the history of Japantown and that sort of thing, unbeknownst to me, and probably to my sisters, there was a time in

Japantown when they had killings and they had gangs, like the so-called mafia. He wanted us to move out of that area and not get involved. And so I think that's probably one of the reasons why he had us move out.

CH: But he didn't want to be involved in any kind of political activity?

DOZONO: I don't think so. But even at that time, he was sort of, I don't know if you'd call it a broker, but he was the person that used to work out in the hop fields in Salem, Albany and Independence. And he was — he used to hire these Japanese people and the Filipinos to work out in the hop fields and so he was always in that sort of position where he was sort of heading other groups of people. And I think that probably could have been one of the reasons why he didn't want to get into politics.

CH: So when he came over here, I think you said earlier, he probably worked on the railroads, and then after that you said he had set up a mercantile company in Hood River. Now, what was that? What was that like? Did he tell you about that?

DOZONO: Well, I think Dina's book tells about the fact that in Hood River there were Japanese and they had this store where they, the farmers and fruit workers in Hood River, so he and his brother went there and opened up a store where you could get Japanese goods and Japanese canned goods and shirts or towels, whatever the people needed.

CH: And this would have been during what period of time, would you say?

DOZONO: That was before I was born, so I think I read someplace it was probably like 1905.

I mentioned to you that there was an article written by one of the prominent Japanese families, the Yasui family and they took over my parents' store and I found that recently after I came back. But in this article, in the Oregon Historical Society, they do mention about the Niguma brothers having the store and later taken over by the Yasui family. But there was an interesting article in there that said they ran the mercantile shop which later became, also, a brothel.

CH: Presumably after your father left.

DOZONO: I don't know. So I had talked to Dr. Homer Yasui, who is one of the brothers, one of the sons. And so I left, and I said, "Homer, I just wonder if that was before or after my parents had that."

And he laughed and he said "I have no idea." But it is in the Oregon Historical Society, I think one of the books.

CH: I'll check that out. So did his brother come over here before or after?

DOZONO: After.

CH: Did he have anybody else from his family over here?

DOZONO: No.

CH: And, what...

DOZONO: I must tell you my father was short and stocky and my uncle was tall and very handsome but he was considered a ne'er-do-well. I remember that my parents always had to help him and his family.

CH: Did his family stay in the Hood River area?

DOZONO: No. They all came back here to Portland.

CH: They came back here. What drew them back into Portland after having been outside of Portland for some...

DOZONO: Probably because of my father.

CH: And what about your father? Why did he come back to Portland?

DOZONO: I have no idea. But I do know that my father had a hotel that he ran for many years.

CH: What was the name of the hotel?

DOZONO: The only hotel that I remember was, I remember I was told I was born in that, the vicinity of the Killum Stationery store. I think it's still there. But around Benson Hotel on the north side there used to be, I don't know if it's there or not, Oak Hotel. My father ran that.

CH: Oak Hotel.

DOZONO: Oak Hotel. And that was the time when we moved from Oak Hotel to Northeast. And we moved into this two story house that is across the street from the Franz Bakery now. It's industrial now but.



CH: Did you say that was on Davis?

DOZONO: That was on Everett.

CH: Everett. Do you remember the address?

DOZONO: Oh dear. No, I used to remember the address and it's part of Franz' parking lot now.

CH: Oh. And why there? What was the reason for it? For moving there?

DOZONO: He — see there are parts of my father's life that I don't know. But at one time too he was running a small restaurant and he and Mr. Franz, the owner of Franz Bakery, were great friends. And it could be that the house was empty there and Mr. Franz could have influenced my father to move there. But as you also know, that at that time the Japanese were not allowed to own houses.

CH: Now was that always the case, up until...

DOZONO: Until about probably around 1952, I think, when the Japanese were finally allowed to become citizens.

CH: So, none of the Japanese could own houses. How about businesses? Could they own the property?

DOZONO: I think they were all leased.

CH: And did people talk about that much? Was that a — did people feel they were being discriminated against in that they couldn't own property?

DOZONO: Well, these were the things that I learned in later years. But I do know that Mr. Franz, being German, and my father being Japanese, and both being immigrants, were friends. And I do know that Mr. Franz encouraged my father to buy land over here in the Ladd's Addition, but my father couldn't own it. So it was a pity because if my father was able to buy land, he probably would have been richer than he ever was. And my sister, the second sister, was the one who moved from Everett to Davis. They — my father finally bought the house but it was in my sister's name.

CH: Now when did you move to Everett, to Davis then?

DOZONO: Probably in the 1920s.

CH: And was that very close to the home you had lived in, before, on Everett?

DOZONO: It was just two blocks away. Davis and Everett.

CH: So why did you make the move? Was it a bigger house?

DOZONO: It was a bigger house and a nicer house.

CH: So, the first house you lived at on Everett, how would you describe what it looked like?

DOZONO: It was a tall — to me it looked like a castle. It was tall with a big slanted roof and we walked into the house and it was a narrow hallway but there was a door that

came into the parlor, and that was very cold but very austere, just for company. And then through the hallway we went into what I guess you would call the family room because poppa always had a big wood stove in there. And that was where we all congregated and I remember my dad had a big desk over on the one side and there was a big pot belly stove. And when we moved there, I remember that it was all gas lit. Do you remember? Have you ever seen gas?

CH: Oh, yes.

DOZONO: With the little white cone like this and there was a chandelier and my father was very clever, so he took all that out and put electricity in. At that time, I'm sure there was not a restriction, where people had to come in to inspect it to see if it was fireproof or whatever.

And from this big family room, we walked into a kitchen and there was a, we faced this sink and then on the side there was a big oven and a big wood stove. And we had this huge round oak table that my sister has now with the lion...

CH: Claw feet?

DOZONO: Right. And then from the side of the kitchen, on the left side, there was a porch where my mother used to put all her vegetables and things. And then from the porch, there was, the toilet was separate. And it was very cold and we all hated to go out to the toilet because we had to go outside and into the toilet. From the kitchen inside, we had a bathtub. It was altogether separate. Then we had three big bedrooms upstairs and my mother and father used to sleep in the front bedroom. Then my brother had his bedroom in between, and then the rest of us had this huge bedroom in the back of the house.

CH: Your brother had one room to himself?

DOZONO: Yes, because he was the boy.

CH: [Laughs] How did you feel about that?

DOZONO: Oh, nothing. We never felt, we never had what you would call sibling rivalry or anything. But for years and years I used to call him *onii-san* rather than his real name which is Tsugio. And *onii-san* means honorable brother. It was just something we had picked up and always called him *onii-san, onii-san*, not really knowing what it meant.

CH: Did he call you honorable sister?

DOZONO: No. [CH laughs] It was just Yoneko, or whatever. But it's not because it was Japanese and it was honorable, but it was just sort of a nickname that my parents had told us to use. And it was momma and poppa and our sisters.

CH: Did the house have a Japanese appearance?

DOZONO: No.

CH: How was it decorated then?

DOZONO: Well, there was a piano and we called it a sofa and there were two chairs in the front room, which was never used except for company. And in the middle room, as I said, there was a big pot belly stove and then Poppa's desk on the side and there were chairs all around. That was always the warmest room in the house. And the kitchen was cold. But we used to have baths probably about twice a week. And at that time, my sister

and I would be the last ones to get into the bath and I remember that we used to hold our noses and get our faces into the water to see how long we could stay underwater. But she and I were good swimmers. We were good swimmers and that will come out in my story.

CH: Ok. So were there any Japanese paintings or drawings or anything to remind you of Japan in?

DOZONO: Not that I can remember.

CH: Do you think that was intentional by your parents?

DOZONO: No, because I think at that time we were poor and I don't think that my parents even thought about getting Japanese things, because it would have cost so much. And he wanted our family to become Americans, and so unintentionally or whatever, I don't think that we were aware of that.

CH: Were there other Japanese who were living a Japanese life-style, that had maybe tatami mats or anything like that?

DOZONO: Oh, no. That's way back, going back into 1950s when people became aware of the Japanese culture. Because when I went to Japan, people had — where I was raised and studied, I was probably the only Japanese they had ever seen wearing the Western clothes other than Americans who probably never went to that village.

See, it's a whole different era. It's like a fairytale when I tell you these things because your generation is, I don't know how old you are, but you're probably younger than my children.

CH: Well, did your father ever make any furniture or did he build things in the house?

DOZONO: Yes. The side of the house, we had a narrow garden and we had grapevine — what do you call this?

CH: An arbor. Or trellis?

DOZONO: Arbor. There were lots of grapes there and underneath that my father — I always tell he was clever, but he really was. He used to make a hammock out of string. It was beautifully made and I remember as children we used to fight over who was going to get to swing in the hammock.

CH: And...

DOZONO: Excuse me. Going back to the house, we had a huge basement and that's where my mother made what you call *koji* and that's the so-called fermented rice you use in making soy sauce and miso and sake.

CH: Did she make sake as well?

DOZONO: No.

CH: So, in her preparation of the food, did she prepare traditional Japanese food?

DOZONO: Yes. Except the Sundays when my father did the cooking. [CH laughs] And that was a bone of contention with my friend, Gwen — her name, her full name was Gwendolyn but I used to go over there and she was like my foster sister. And one day she says, "I can't have you come to my house anymore."

So I said, "Why?"

And she says "Because you come to my house and eat but you've never had me over to eat at your house."

And I said "Well, you're welcome to my house anytime." And so I asked my mother, "Momma, can Gwen come?"

And she said, "She can come anytime," but she had no idea she would want to come and eat with six of us or seven of us when my father was there. And so she came over, and up to this day she always pours soy sauce over her rice and that's something that we never did.

CH: You never did.

DOZONO: No, it was [Laughs] we had sukiyaki, stir fry things and have juice on the rice, but then she always poured soy sauce and to this day she does.

**[End of Tape 2, Side 1]**

**Tape 2, Side 2**  
*1998 January 23*

CH: This is an interview with Nadyne Yoneko Dozono and the interviewer is Clark Hansen from the Oregon Historical Society. The date is 1-23-1998 and this is Tape 2, Side 2.

When we were talking on the previous side you were describing your mother, for instance, was in the basement and she made the Japanese food and that is traditionally what you ate at home, then.

DOZONO: No. This was to sell.

CH: Oh, it was to sell?

DOZONO: Yes, that was her business.

CH: Oh, okay. Maybe you could describe some more, then, about her business.

DOZONO: There was a small room in the back of the basement and she had many, many trays to put the steamed rice on. And then she would put these, the Japanese mats on the floor, and there were about three of them on the floor and when the rice is steamed, it was dumped on this mat and she used sort of a fermented rice, which is like a yeast, and from this mound of rice which was on one side she would put the yeast rice in with it and with our hands we'd have to mix the rice, and it was hot.

And that was again stored back in this heated room and left there for maybe 24 hours. And she would have to get up two or three times in the night to go down there and move the trays. And it was a heated room and there was a certain temperature, I



can't remember. But after it was done the steamed rice looked real white and puffy and it had a sweet smell to it.

And then she would get orders from the different Japanese companies in Japantown. And we would store the rice after it was cooled into brown bags and then she would weigh it by the pound and it was sold to these people. And what the Japanese people did, they made miso, the bean or they either made the *amazake*, which is a sweet sake, and whatever else that they made and it was sold in one of the Japanese food stores in Japantown.

And it was hard work for my mother but she enjoyed doing that because she was helping my father, you know, taking care of the family and it was her little business. But it was fun for me because afterward I would come home from school and she would ask me to help her and my hands would be just pink with the rubbing of the rice on the tatami. She would always have backaches and I would have to give her massages. I would tease her and I would say "Is that enough?" and she would say, "No, a little more" and that was the sort of ritual we used to have in the evenings. But that was after my two sisters were grown up and they were working in different capacities and so I was the one that used to help her.

CH: And you were one of the younger children?

DOZONO: Yes, I was next to the last.

CH: In your growing up when the children were all in the family, did they all have specific chores to do, things that they had to be responsible for?

DOZONO: Well, my two older sisters were responsible because they were the oldest sisters and they took care of us and they combed our hair. And the oldest sister was a very sweet, very gentle person and she wanted to go into some kind of an office,

business career. So she went to a commerce high school which is now Cleveland, and then from there she went to Girls Poly. You're not aware of that but this became Monroe. But Girls Poly was more like Benson High School where you learned a trade. And she took sewing and typing and that sort of thing.

And the second sister was quite an intellect. In fact she was one of the first, if not the first, Japanese to graduate from nursing school here in Portland. And she went to Jefferson High School at that time. That was, both my sisters when we were living in Everett, both my sisters had quite a ways to go different schools. But instead of walking to the closest, Washington High School, the oldest sister took the, I guess, electric tram, at that time over here to — are you aware of where 26th and Powell?

CH: Oh, yes.

DOZONO: Another sister went to school, she had to transfer twice and she went to Jefferson High School.

CH: Did your brother go to Benson?

DOZONO: My brother and my third sister went to Washington.

CH: What was the immediate neighborhood around your house like?

DOZONO: It was part industrial, but it was more of a residential because our — see, in our block there were four houses and the Davies lived in the corner house which was —, the house was small but it had a huge garden, yard and they had apple trees and cherry trees and they had currant bushes, raspberry bushes. And Gwen's father was a little barber and he had a barbershop down on Burnside. And the mother was a very genteel, lovely English lady. Gwen was the only daughter.

And then it was our house and then the next was the Mills. And the father worked in the — what they had — it was the Vogan Candy Company. It was the chocolate factory right across from Franz on the west side. And they had two daughters.

And then there was the German family that lived on the corner house. And that was the four houses on this side. And then on the back there was Dick [Caldwell?] who later became a policeman and he was drowned later on. But different families, so that whole block was residential.

CH: Were there other Nikkei...

DOZONO: No.

CH: None at all?

DOZONO: We were the only Japanese family and that's why we had a lot of anti-Japanese because they had, none of them had probably [Inaudible] Japanese.

CH: They wouldn't come down to Japantown?

DOZONO: I don't think so. They would have no need to.

CH: So, what kinds of things did you experience as a child that, you mentioned a little bit about the one hostility that you experienced from one of the families.

DOZONO: The family was very close-knit, and so in the winter time there was a lot of snow and there was a hill, on the hillside in that neighborhood, and so in the wintertime all of us would go out in sleds and slide down the snow and the bakery across was a Franz German Bakery and so they used to have all the workers there were German

immigrants. And because we were children and they couldn't speak the English language, they would sort of tease us.

I think I might have told you in a previous session that as children, we used to go over there and in the evenings and when they baked fresh bread they would also bake cupcakes with a little frosting on it and if there were any deformity on the cupcakes they would throw the cupcakes out through the upper part of the open window and we would catch it. And it would be sort of a game for us. And we would take it home and dunk the cupcakes in a glass of milk and that was fun.

But in one of the, in one of the stories that I wrote and told about when I was in Japan was the fact that I was very amazed that Franz Bakery was a huge bakery at the time but the son, Joseph Franz, when I was in Washington High School, was hired as a janitor. And I used to see him sweep the floors at Washington High School. That always amazed me to think that a person who came from a well-to-do family was hired as a janitor. And I think that was probably because the German people were very industrious and they wanted to show their children that money was to be earned, and not to be given. And so that was one thing that I always remembered as a young girl. I was very proud of the fact that my father was friends with Mr. Franz and that he treated his son like that. And that's one of the things I remember.

CH: Was there much interaction with either you or other people in your family and the other immediate neighbors?

DOZONO: Well, my mother couldn't speak English. My father was gone most of the time working. And so it was between my sisters and the immediate neighbors. But the Davies were very kind and as one of the first things I remember when I moved over after, before I went to school, was in the autumn when there were leaves that were scattered around the trees, my mother always wanted me to go out and sweep the streets. And I made it a point to go over to the Davies side and sweep their side and Mrs. Davies came

out and gave me a banana, and I thought that was the most wonderful thing that could have happened, because the Mills were very, very mean to us.

And I think I mentioned to you that on the side of the house we had a small garden and my mother always used to wash and hang her sheets there on the side, and the back steps were right close to our yard. And there was no fence, well there was a small fence. But Mrs. Mills used to pour buckets of water on the steps and then she would sweep the steps, so all the dirty water would come onto my mother's sheets. And that was very sad because my mother never complained, and of course she couldn't speak the language, but she always used to say they were mean people, but one of these days they'll understand. And they gradually came to be very good friends.

But at that time too there was a, Gwen was a year older than I was, and Dorothy Mills had an older sister, Eleanor, who was quite a bit older and Dorothy Mills was a very sweet person but her mother was a very mean person. And I remember that she would never let Dorothy play with us, so Gwen and I would play, and Dorothy wanted to play with us but her mother wouldn't let her. And one time Dorothy threw a rock at me and there's, you can barely see it, but there was a gash here and I was bleeding when my sister, the second sister came home from Jefferson High School and saw that. And she was so indignant, she practically dragged me over to Vogan's Chocolate Factory where Mr. Mills worked and complained to him. And of course he didn't know what was going on, but he was working from morning to night there and I think he also was German. He was a tall, dignified looking man with glasses. And he came back and he apologized. And I remember my sister was going to high school, but she was going to just take any guff so I remember that very well. But I had a scar on my eyebrow for a long, long time.

CH: So, it was somewhat difficult, being accepted, then?

DOZONO: Oh, yes.

CH: Now, of course this was, how old were you during this time?

DOZONO: We — when I was four years we moved from Oak Hotel. And as I say, we were a very close-knit family and so the things didn't bother me until I was much older and then I started going to school.

CH: And before you started to go to public school, how would you spend your days generally?

Were you with your mother the whole day?

DOZONO: I was with my mother. And then my youngest sister was born four years after I was and the story goes that I was very mean to my sister because I was the pampered child. And my sisters always used to tell me that I was very sweet and very mild person and that whatever anybody told me I would say *hai*, you know, "*hai!*" and listen to people. But when I started going out with American children she said I became mean. [Laughs]

CH: Do you think there was truth to that?

DOZONO: No, I don't think I was ever mean. But I think that I started to talk back is what they're trying to say.

CH: I see. I see. [Laughs] Was your mother at home during the days?

DOZONO: My mother was — she never worked. She was always at home, she was always there for us.

CH: But she was working on the preparing this food.

DOZONO: Right.

CH: And you had this friend of yours, Gwen, and were there other friends you had there? As a pre-school child?

DOZONO: No, we were just very comfortable at home, my sister.

CH: And at home, was Japanese spoken?

DOZONO: Japanese was spoken. Like *itadakimasu*, *gochisousama*, and *itte kaerimasu* means I will now go out, and when I came back *kaerimashita*. I suppose I did talk to my mother in Japanese but the older we got the more we tended to speak all in English because my oldest sister was going to high school at that time and I remember that my mother — my second sister, [Masako], who is in Idaho now, she and I used to fight a lot. And I remember my saying “If you’re going to fight, at least fight in Japanese so I can understand what you’re fighting about.” That would make us laugh and quit.

My sister was a very smart person and I when I was going to school, I was always told “Oh, your sister’s so smart. You must be smart.” So I had a very bad inferiority complex when I was going to school, because I knew I would never be able to measure up to what she was doing.

CH: When you were playing with your brother and sisters would you — or interacting with them, was it in English or Japanese?

DOZONO: In English.

CH: In English. When did you when did you start speaking English predominantly?

DOZONO: Probably when I was like, five, six. Before I went to school.

CH: Before you went to school? So by the time you went to school you already knew how to speak in English.

DOZONO: Oh, yes. That's another interesting thing. This is beside the point, but Bill Naito came to one of our women's club meeting and he was very candid about his childhood. And he said that when he went to elementary school he couldn't speak English at all because all they spoke was Japanese at home. I thought that was very interesting.

CH: Yes. It would make it much more difficult, then, to transition into school if that were the case.

DOZONO: Oh, yes. But at Buckman School — I loved school and I had wonderful teachers and another interesting thing is that for first and second grade I had a teacher by the name of Miss [Ingram?]. I was never a healthy person. I was sort on the sickly side and I spent a lot of days at home when I was sick, but Miss [Ingram?] was very kind to me. There were two sisters at Buckman, but she skipped me in the second grade and I've always thought about the fact that either I was naughty that she didn't want me in her class anymore that she skipped me, because I didn't think I was that bright. But when I came back from Japan, I met Miss [Ingram?] and we talked about that. And she said, "Oh, no," she said. "You were a very sweet child but I hated to see you go, but you were smart." So that kind of relieved me.

CH: So maybe you were smarter than you thought you were at the time? You said you had an inferiority complex.



DOZONO: I've always had an inferiority complex.

CH: But perhaps, because you skipped a grade, maybe you weren't such a bad student after all.

DOZONO: Probably because I wondered why. I thought maybe she just wanted to get rid of me. [Both laugh]

CH: Well, did your family try to prepare you for going to school in any way?

DOZONO: Not me, because of my sisters who were very smart and they're very — education was very important to the family. I remember if anything happened at school — it's not like it is now. If anything happened in school, we were scolded at home, because what the teacher said was the rule and if we didn't do what the teacher said then you were really reprimanded home. And there were no questions asked. We were supposed to do what the teacher did because we went to school to learn and not to fool around.

CH: How would your parents find out about that? About something that might have...

DOZONO: My sister probably tattled on me or whatever.

CH: So you were meant to look up to authority figures?

DOZONO: Oh, yes. Definitely.

CH: Before you went to school, did you learn any kinds of skills or learning habits, or anything like that, that helped you so that when you went to school that you would be able to adapt better?

DOZONO: Well, where we lived over on Northeast Everett and the library is still, I think it's still there. It's right off Stark Street. It was a public library and especially in the summer time, my oldest sister and we would always go to the library and borrow books and we always read a lot. And that I remember.

There was a Catholic church in the second block from there and we were always afraid of the Catholic church because we were always told that there were idols there. And one time, this Catholic friend of mine and I went in there and I was shocked because there were big velvet drapes. That church is still there. And Imogene really scared me because when she opened the drapes there was a big statue of mother Mary and it was white and it just came right up to us and I remember that we ran out of the church. I was really scared of that, but those are the kind of memories that I have when we were children.

But we walked probably about ten, 12 blocks to go to the library and pick out books. So as a child we really read a lot.

CH: When did you first start to read? Was it before you went to school?

DOZONO: This goes into the fact that Miss Tozier had a very good friend, Inez [Eschelmund?]. Isn't that funny? That I've never ever remembered that name until it just came out. Inez [Eschelmund?] was an adopted child of Dr. [Eschelmund?] who was quite a prominent physician in North Portland and [Jewel?] Tozier and Inez became good friends. I don't know in what capacity. I think probably because Inez was involved in the Y.W.C.A. [Young Women's Christian Association]. Those two were very instrumental in teaching my sister and me a lot of American ways.

I remember even before I went to school Inez was a very pampered child, but she was in her — she was probably about 17 or 18. She would take me down to Pantages, which is no longer here but it used to be like a burlesque theater. Every Wednesday the program would change and she would take me. She was more of a fun person and Miss Tozier was very intellectual and she was a very prim and proper teacher. But Inez would take me down there, and we would go there probably around 12 or 12:30 and then wait 'til the program started. And she was the one who taught me how to read the clock. I never knew how to read the clock, but while we were waiting there. I remember there was a big one over there on the side and she would teach me how to read.

We had the advantage of many of the Japanese people who lived on the West Side because they used to take us to the Y.W.C.A. downtown and we learned how to use knife, forks and spoons in the proper way and eat properly, because at home it was mostly chopsticks and of course we had a knife and fork but we didn't know proper use. They really treated us as their almost foster children.

They were still young and I think Inez probably started off when she was like 17 or 18. I doubt that she even finished high school but she was very pampered, and I remember Miss Tozier telling me later she never knew she was adopted until she was in her teens and then she just rebelled which was a very sad story. But they used to take us camping and we were taught to swim at the Y.W. downtown, and that's in a different area than it is now. And they would take us to the Peninsula Park, which is way out in North Portland, and one of the best outdoor swimming pools there. And through the Park Blocks, Miss Tozier, I think her name was Miss [Schulz?], she was an Olympic swimmer, she was a huge German lady and she was teaching children how to swim at Peninsula, and she would take us there. Miss Tozier had never married but she lived with her little mother and her mother would lovingly call us her Jap children. And we never saw it being bad at that time because it was an endearment. And we used to go there and Miss [Schultz?] would teach us how to swim, and that's when I learned how to dive.

CH: Well, I'm sure we'll get into more of that when we get on. Perhaps we should stop here for the day?

**[End of Tape 2, Side 2]**

**Tape 3, Side 1**  
*1998 January 26*

CH: This is an interview with Nadyne Yoneko Dozono. This is January 26, 1998. The interviewer for the Oregon Historical Society is Clark Hansen and this is tape three side one. In our last interview we were talking about some dates and then you found some information regarding your fathers' birth and arrival here and a few other things. Would you care to mention what you found?

DOZONO: Oh, yes I found in my old bible that my father was born June 9, in 1875 and he passed away April 12, 1953 at the age of 78. And my mother was born October the 11, 1876 and she died March 11, 1942 at the age of 66. And talking to my younger sister, she told me that my father had come here 1898, so he was 23 years old when he came. And my mother came here when in 1904.

CH: 1904, so he was here for 6 years, then, before she arrived.

DOZONO: Right.

CH: Were you able to find out any other information that might be relevant to the oral history?

DOZONO: Well, I told her one of these days we have to get together and try to share some notes, but because she's the youngest of the family — she lived with my parents the longest cause she was with them the longest so she probably knows some stories that I would be able to tell you later on.

CH: All right. You had also mentioned, too, about the earthquake and we had you had a different date for the earthquake. It was 1923 instead of 1928, and you were eight years old, and that's when you first joined the church.

DOZONO: Well no, I had my sister and I had been going to church before that and that was probably why they had asked us to receive the donations from the church. I remember fondly that we were dressed in Japanese kimono and we were quite a spectacle, the two of us, getting in front of the congregation and receiving the money.

CH: Did you participate at all in church affairs? During that time when you were a child?

DOZONO: No, we just went there for Sunday School. I think I told you that that was the first Methodist church. That was the old Methodist church which is now up on a different street.

CH: 18th and Jefferson.

DOZONO: Right, but previous it was closer into town.

CH: In our last session we had we were talking about your childhood and we had gotten to the point where you were beginning to talk about your grade school experiences. I know that we've talked about this off tape, but I was wondering again what school did you go to? What primary school?

DOZONO: To the old Buckman School.

CH: And where was that located?

DOZONO: I really can't tell you, but it's Northeast and the new Buckman, that I went to later on, is on 16th and Stark. So it had to be previous to that.

CH: How do you feel how did you feel about going to school?

DOZONO: I loved school, my whole family loved school and I think my grade school days were the happiest that I had.

Did I tell you about when we moved from the old Japan center, Japantown, to the Northeast side at France.

CH: Yes you did.

DOZONO: And I don't know if I mentioned to you but I remember fondly that at that time when we moved, my parents' friend, who had transportation delivery and it was horse and wagon, and I remember that we had so much fun getting into the wagon and being taken from downtown over to the new house.

CH: When you moved.

DOZONO: When we moved and that was when I was 4 years old.

CH: Now were there other Nikkei children in your class at school the old Buckman School?

DOZONO: No.

CH: You were the only Japanese girl?

DOZONO: I think that I — my family. My sister and my brother and myself.

CH: I see. So did you, you didn't feel awkward at all then being the only Nikkei child in your class?

DOZONO: No, we had wonderful teachers. Did I mention to you about my first and second grade and that I had a Miss [Ingram?] as my teacher?

CH: Yes, you did. You felt welcomed and accepted?

DOZONO: Oh, yes.

CH: Did you make very many friends, then, at school?

DOZONO: At school, yes. I was quite active and I remember that in the summer time we had bible school and we would go to school during the summer. I remember getting bluebirds and gold and silver stars for attendance and being a good little girl, at that at that time.

CH: [Laughs] What other kinds of activities did you participate in as a primary school, grade school child?

DOZONO: Well, in the in the old Buckman School I remember that we used to have to take thyroid pills, because goiter was rampant at that time and they gave us black iron pills. And at that school they had instead of a regular sink they used to have sort of like a trough, a long trough. Then periodically the water would come out from each of the faucets and all of us would go there and have a cup and take the pill and drink from



there. When I think about now you think about it almost as an animal trough, but it wasn't. But that was the way that school was.

CH: Were there any hobbies or clubs or activities that you were involved in?

DOZONO: Not until later years, then I went into Girls' Club.

CH: What about musical activities? Did you have music class in grade school?

DOZONO: We had in grade school. Later we also had music appreciation and our teacher would take us down to the auditorium and tell us all about the different instruments and how to read music. And then I had a favorite art teacher who was a very, very lovely person. She was single, I wish I could remember their names. I did for a long time, but.

CH: How were your English skills when you first went away to school. Did you speak English pretty well, at that point?

DOZONO: It was all English. I excelled in English and handwriting.

CH: You did?

DOZONO: Yes.

CH: So even when you first began, when you're at the very beginning of school, your English was okay, then?

DOZONO: It was, yes. Because of my older sisters. I think I did mention to you about the fact that when my sister and I would have quarrels, mama always used to say, “Speak in Japanese so I can understand what you are fighting about.”

CH: [Laughs] Yes, you did mention that. Were there any subjects that you particularly liked, aside from the writing and English? Were there other subjects that you enjoyed?

DOZONO: I was more of a — I liked English, and I liked reading. I think I mentioned to you that when we were children my sisters used to take us to the library so we did read a lot. I think, probably because the Japanese were very obedient children, and if we were scolded at school, we were more scolded at home, because the teacher was always right, and so my handwriting was very good and I used to substitute for the teacher in writing. At that time was all these ovals and curlicues that we learned how...

CH: Right.

DOZONO: Yes.

CH: Were there subjects that were difficult for you?

DOZONO: I can't remember, but I was always told that you have to be or you were supposed to be a good student, because my older sister, was a very good student and I think that gave me an inferiority complex.

CH: Was your older sister that much better?

DOZONO: Oh yes. She was very, very smart. She was always a very smart student

CH: And so who is reminding you of this? Your parents, or your brothers and sisters or...

DOZONO: The teachers. They just expected a lot more out of me. But I think I was a very shy — and I guess you could call me an introvert plus the fact that I always felt that I should do better but I never did excel as much as my sister did.

At that time we used to have a May Day Maypole. Are you familiar with the Maypole?

CH: Yes.

DOZONO: There was a wonderful P.E. [Physical Education] teacher by the name of Robert Krohn. I think he was German. But he was a wonderful teacher. And we went in for a lot of exercises and we would go over there to the Buckman fields, which is over there by Benson High School now. And we would have field days where we were running and doing hurdles and that sort of thing, and I enjoyed that very much.

CH: So you did fairly well then as a student?

DOZONO: In grade school, yes.

CH: In grade school. Are there other teachers that you remember aside from Miss [Ingram?] and the art teacher that that you were particularly fond of or helped you in some way?

DOZONO: No, I think it was sort of an ordinary childhood. I made good friends. There was a Dorothy Harris that that we always competed together in different things and she came from a family of four sisters. Then there was a Helen [Borne?] who was Austrian

and she was one of my best friends. At that time I remember I always wanted to be known as Helen because her name was Helen. [Laughs]

CH: And you liked that? Did you like that name?

DOZONO: Yes, but I never used the name. No.

CH: Did you go by Nadyne?

DOZONO: No.

CH: Yoneko.

DOZONO: It was Yoneko, I became Nadyne when I started working for the military government but that was much later. The reason for that is I got very discouraged and the military people and the people with whom I worked were never able to pronounce my name they would call me [joneka] or [junika]<sup>1</sup> or different versions, and so I just decided that I was going to be a Nadyne with a “Y”.

CH: So you made the name up?

DOZONO: Yes, but that is French for hope, n-a-d-i-n, I think.<sup>2</sup>

CH: And is that the reason why you chose that name?

DOZONO: Yes.

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<sup>1</sup> Transcription of pronunciation is done in the I.P.A. [International Phonetic Alphabet]

<sup>2</sup> French for hope is *espérer*. Nadine is the French form of the Russian name Nadia, diminutive of *Надежда* (Nadezhda), which means hope.

CH: What did that represent? What were you being hopeful about? What did you...

DOZONO: Hopeful for everything.

CH: Hopeful for everything.

DOZONO: Right, because we had very trying times during the war. With this we're going ahead.

CH: Did you ever get any help with your homework from anybody? Did your sisters or your brother or your family?

DOZONO: Oh, we all studied very well and my sisters used to help me. But grade school was comparatively easy for all of us I think, when you think about it. It was after I went into high school that I really, really felt very inferior.

CH: Well, were there were there any customs that you began to be exposed to in school that were different from what you had experienced at home?

DOZONO: For instance, like?

CH: Well, I'm thinking in terms of how children would celebrate the holidays, or perhaps the food that you got at school? Did you did you eat at the school or did you bring your lunch?

DOZONO: We brought our lunch. At that time they didn't have hot lunches at school.

CH: So what kind of food did you bring?

DOZONO: Sandwiches that my sisters would make for us.

CH: I see. What kind of sandwiches were they?

DOZONO: I really can't tell you but we didn't eat peanut butter as much as the other children did. I really can't tell you, but I do know that at that time, because we were with the Okayama Ken Association Club, that I mentioned to you before, we would have picnics in the summer time and at that time my sisters would stay up practically all night making sandwiches. And our favorite sandwich at that time was a boiled ham with thin slices of cucumber and lettuce. We would get the Franz — I don't think they make them any longer, but they used to be real long sandwich bread square and very white, very thinly sliced, and that was a treat for all of us at that time. But going back to grade school, I really can't tell you what kind we had.

CH: Did you observe any of your own ethnic traditions in grade school? Were there things that you did at grade school that you would do at home that were that would be identified with Japanese customs?

DOZONO: No, I don't think so. I remember when I was in the seventh and eighth grade they had what you call *Oregon Journal* clubs now it's only the newspaper *Oregonian*, but at that time there was *Oregon Journal*. And they used to have Journal Junior Club and a lot of us participated in that. And we learned an awful lot through that.

Many times at school I think they had more activities in school doing plays and doing activities together. And I remember that a group of us who were in the Journal Club had activities also after school. There were a group of us who dressed in red and

white checkered dresses that our parents had made for us and it was real cute, short, and our faces were all blackened.

CH: Why?

DOZONO: Well, because we played the ukulele and we played the ukulele and we sang minstrel songs. And so we were some of us were chosen to go to the civic auditorium and we participated that through the Oregon Journal.

I think I mentioned to you that my sister and I because of Miss Tozier, Julie Tozier, and that we had been involved in swimming and activities. And at that time through the Oregon Journal Club, they had a swim contest and I'm trying to remember the name it was an exclusive — I think it was a Jewish exercise center downtown. And I remember that I went in for diving and I got first prize for diving, and I still have that newspaper clipping downstairs someplace. So I was quite active in school.

CH: Now this would have been when? What period of public school?

DOZONO: Probably when I was about eight or nine.

CH: Eight or nine. Would that have been in primary school or middle school?

DOZONO: We didn't have middle school. At that time I was like first to eighth grade and then four years of high school.

CH: I see so you stayed at the old Buckman School then the entire time.

DOZONO: No, at the very end we moved over to the new Buckman.

CH: Now, you've mentioned a number of times about the swimming, and I'm wondering how you got introduced to that.

DOZONO: Miss Tozier. She would take us every place in her spare time, and with [Inez] [Eschelmund?]. So on weekends and that sort of thing we were always exposed to going downtown to the Y.W. or to the Peninsula. We were just like their foster children. Miss Tozier never married, and we lost track of [Inez] [Eschelmund?] but as far as I know, she never married either.

CH: And was there a particular part of swimming that you really liked; one particular type of swimming?

DOZONO: I was always more or less on the sickly side, and I remember that I was always short of breath so I was never able to long distance swimming. But my sister excelled in that and she did a lot of long distance swimming, and that's why I took diving instead.

CH: I see, so you did diving more than actual swimming?

DOZONO: No, I did a lot of swimming.

CH: You did a lot of swimming as well too. But diving was your favorite event?

DOZONO: Right.

CH: Now did you compete in that at all?

DOZONO: Well, we had swim events.



CH: Was that for the...

DOZONO: That was at school.

CH: How long did you participate in swimming, then?

DOZONO: Throughout grade school.

CH: Grade school. And high school too?

DOZONO: No, I did swim but it was never in competing. The only time that I remember was that – you know I did get. I remember that I got a Jantzen swimsuit, and I still have down in my, I guess you'd, I don't know if you'd call that, it's one of those big wardrobe trunks.

CH: Yes.

DOZONO: You call it wardrobe trunks?

CH: Would be — like they take on ships.

DOZONO: Ships, right. One of these days I told my granddaughter we have to go through that because I'm sure I have poetry that I wrote out. I was very sentimental, very romantic at that time.

CH: Were you in terms of your social interests, and things like that, were you interested in popular music?

DOZONO: Oh, my sister and I would go down to the see the theater often and I remember...

CH: What kind of theater?

DOZONO: It was movies, movies, movies. And I think I told you about Pantages. But my sister and I used to go to all the Al Jolson movies and we would sing and we would cry listening to the songs that he used to sing. I'm sure that's way beyond your era. [Both laugh]

CH: Well, listen I'm just trying to think of what would have been popular back then for instance, was ragtime popular?

DOZONO: It could have been, but it was more Al Jolson's type, like *Always*, *I'll Remember*, and *I'll Be Loving You*, and *Blue Heaven*, and that sort.

CH: Did you have a record player?

DOZONO: Yes.

CH: Is it something that you actually had, or your family?

DOZONO: Our family had.

CH: So you would play records?

DOZONO: Yes.

CH: And listen to the radio?

DOZONO: Yes, later. But it was more record playing. And then my father had bought a piano, which my niece still has, was one of those pianos where it's with a roller?

CH: Yes, player piano.

DOZONO: Player piano that you used to put a nickel or a dime in and then...

CH: Right, it would play music from a scroll.

DOZONO: Right, like a paper scroll. But my sister as I said always excelled in everything and she would take piano lessons. But she would be able to play any kind of tune by ear. And I remember — this was after we moved from Everett to Davis School. In the middle of the night sometimes, she would go down the stairs and she would start playing the piano and I'd go down there, "What are you doing?" And she said, well she just thought of a tune. And she used to make up tunes.

CH: This was your older sister.

DOZONO: My next to the oldest, Masako, the one who excelled.

CH: The one who excelled in school and in swimming. Did you feel...

DOZONO: Right. She was a toughie. She was a tough bird.

CH: Did you feel very competitive with her?

DOZONO: At times, but I always knew that she was better than I, and so I just accepted that. I think throughout life I've always been so accepting things you know it and not ever try to compete and beat anybody.

CH: Just to jump forward, what happened to your sister then, later on in life?

DOZONO: She went to University of Washington after I went to Japan. And she's up in a Nyssa, Idaho, which is just across from Ontario, Oregon, and she's still there.

CH: And are you in touch with her?

DOZONO: Yes.

CH: Do you talk about these times with her?

DOZONO: When she comes into town, but that's very infrequent now.

CH: Did you ever talk to her about your having felt inferior because of how good she was in school?

DOZONO: Oh, yes.

CH: What would she say? How would she respond to that?

DOZONO: Well, she always knew she was better. [Both laugh]

CH: So she would agree then.

DOZONO: Well, I think I was a kinder more compassionate person than she was.

CH: [Laughs] Now, going on into to high school then. Which high school did you attend?

DOZONO: Washington.

CH: Washington High School. Right, and that's located where?

DOZONO: That is no longer there. That's I think Eastside Theater. It's one of the theaters now, but it used to — it's still on — is it between 12th and 14th and Stark.

CH: Off of Stark.

DOZONO: Stark.

CH: And at that time did you have a choice as to what high school you could attend or did you have to go because you lived in a certain area, or you had to go to that particular high school?

DOZONO: Well, no because I think I mentioned to you that my oldest sister went to Commerce and, of course, that's also Southeast. But my second sister, Shigeko, went to Jefferson and that's way over in North Portland. But we went to Washington High School because it was probably closer in walking distance.

CH: And why would they have gone to other high schools, your sisters?

DOZONO: Because the older sister wanted to have a business education and Commerce at that time was supposedly very good for, well, commerce. You know, just like Benson Tech at that time. And then Jefferson was noted for the scholastic standing, and so she used to have to take the tram, is it? Electric trolley, over there.

CH: The trolley, streetcar.

DOZONO: But there, my all family excelled in grade. I was the poor one. I was the poorest at it.

CH: Well, did as you were going into high school, then, did you have an idea as to what you wanted to be when you were an adult? I mean did you have plans or visions or dreams?

DOZONO: Oh, yes. I always wanted to either marry a doctor or be a designer.

CH: And what was it about being a designer that appealed to you?

DOZONO: A clothes designer. Dress designer.

CH: Were you making clothes?

DOZONO: I did all my own sewing. And at that time when we moved into the new house, I made the curtains. This going back to when we first moved over from North Portland over to Everett Street. Mrs. Davies, I think I mentioned to you was a very genteel English lady, Gwen's mother, and she taught me how to embroider when I was like six. I still do a lot of that.

And she and her daughter, Gwen, she gave us a piece of cloth and told taught us how to embroidery. And I remember that I was much more clever in that than Gwen was, and so that gave me an incentive to continue on. And she also taught me how to knit, so I've done that all my life.

CH: Were there subjects in high school...

**[End of Tape 3, Side 1]**

**Tape 3, Side 2**  
*1998 January 26*

CH: This is an interview with Nadyne Yoneko Dozono and this is Tape 3, Side 2.

So when you were in high school, then, did you — were there subjects that you excelled in aside from English?

DOZONO: I know that math was very hard for me. I had a wonderful geography teacher who was German; she was a huge, a rough-looking person, but she made geography very interesting at that time, and I remember enjoying in her classes there. I always liked P.E. [Physical Education], and I took music at that time.

CH: What kind of music were you studying?

DOZONO: More instruments, all different kinds of instruments, and tell what the sounds were and that sort of thing.

CH: Did you play any instruments?

DOZONO: No, I did not.

CH: Was there a particular kind of music that you enjoyed most?

DOZONO: Oh, everything.

CH: Classical music?



DOZONO: Classical music. And at that time, I tried for the tennis team, because I always played tennis. Of course I never got far, but I tried.

But I think when I went into high school, it's altogether different from – well, I'm sure there are still students now who feel lost when they go in from grade school into high school, because all their friends have changed and you're not in close-knit classes. They change from one class to the other, whereas in grade school the teacher was always there in that same class and you didn't have to move, but in high school we had to move from one place to the other. And I felt very small, very insignificant, and, as I say, I was very shy, an introvert. And so I never felt very comfortable in high school. There was that time, too, I know, that I spent quite a bit of time being sick

CH: What was your sickness a result of?

DOZONO: I think in Dina's book you probably read about this Dr. Tanaka. He was my eye doctor and he always examined me, and he would say that you're just a sickly person.

CH: That probably didn't help your self-confidence. [Laughs]

DOZONO: No, no. But he always teased me. I always had a low fever, and [was] very listless at that time. And it could have been a touch of tuberculosis, I'm not sure. I don't think it was but it could have been, you know, something of that sort, because every – when I caught colds, I always had colds in the chest.

CH: Were you doing pretty well academically?

DOZONO: No, I was just fair.

CH: Did you ever have help with your studies from anyone, from another student, or a teacher, or a friend?

DOZONO: No. But this is an interesting thing, because when we had our fiftieth anniversary at Washington High School after I came back, one of the girls – I couldn't remember any of the girls. I have a picture of the girls I went to grade school and high school with, and one of these girls came up to me and she said she remembered me because during our study period I always helped her with math. And that shook me because I never thought that I was good in math. But that's how she remembered me. So I thought that was very interesting. [Both laugh]

CH: Over all those years she kept that memory with her. Interesting.

Over all those years, when you look back on that time, are there memories of your years in high school that you think of? Are there memories that are most vivid to you?

DOZONO: One thing that I've never forgotten was, I took Spanish for three years and if I remember right, her name was Miss Peck. And in that class there was a Japanese who had just come from Japan, he was in my class, and his name was Yoshi Sato. And Miss Peck asked the class how many could speak their mother language. You know, if you were Japanese, could you speak Japanese; if you were German could you speak [German]. And I was so proud of the fact that I couldn't speak Japanese, because I wanted to be fair American. And Yoshi Sato raised his hand and he said he came from Japan, so he could speak Japanese. And the teacher said that it was a shame that more students could not speak their mother language, because they're all immigrants, you know, from Germany, or from Italy, whatever. And I have never forgotten that, because I felt so ashamed when she told me that, that there was a detriment to me that I couldn't speak Japanese.

CH: You considered it a detriment?

DOZONO: No, I thought – at first I was proud because I couldn't speak Japanese.

CH: Could not speak.

DOZONO: Right! Because I wanted to be so American. But then when she said that to me it struck me, it struck me that I really should have known that means because I was Japanese. And Yoshi Sato could speak two languages, and he was taking Spanish.

CH: So you weren't speaking Japanese at all then?

DOZONO: No, because my sisters were, as I said, much older than I was, and we would speak just English at home, except for the little salutations or a little broken Japanese, but then it was — I wouldn't say that I spoke Japanese. Whereas a lot of my friends, Japanese girl friends that I made, they practically all lived in Japan Town, and when I was teaching them tennis – did I mention that to you?

CH: Not teaching.

DOZONO: I was teaching then, tennis. I would have them come over from West Side over to the East Side, and we would go up to the Benson tennis courts on Saturday mornings and I would teach them tennis. And then after the tennis sessions they would come to my house and – I might have mentioned to you that I used to make tuna fish sandwiches and have hot chocolate. And these girls were very Japanese and they all spoke only Japanese when they were together. And so I was exposed more to the Japanese language at that time.

But I think it just shows that in that era, so many of the Japanese tried so hard to become Americanized that they denied themselves the fact that they were anything but. And you will understand that when it goes into the World War II situation.

CH: Did you feel that that experience you had with the boy in the Spanish class, did that have any effect on your going back to Japan, wanting to learn the language, and...

DOZONO: No, no. I think at that time I was not a deep thinker. The only time I really thought a lot was I used to dream a lot. As I said, I was very romantic and I used to read books, and I used to go into poetry like Robert Browning, Rabindranath Tagore. I loved his poems, and those kind of things. It was hard growing up for me, very hard for me.

CH: Because of...

DOZONO: My inferiority complex; I never knew who I was. And during [that] era too we would go out in the summertime – after we went to high school in the summertime we'd go out picking berries. It was with these girls who lived in Japan Town and I'm still friends with.

CH: You've still kept up contact with them.

Were you involved in other activities outside of school, aside from the tennis that you were referring to?

DOZONO: They had what they called Girls League, but it was all Niseis, the girls. And then they had Girls League – I never thought I'd belong to the Girl Scouts, because they're more of the elite. They came from more this Eastmoreland group, and they were very snobbish, and I never felt that I could go into the Girl Scouts. But I did go into the, I

think they called that Girls League at that time. And we had a wonderful teacher; she would teach us crafts and that sort of thing.

CH: And during this period, who were your closest friends?

DOZONO: People like Dorothy Harris, the girl that I knew from grade school. And there was a girl Yvonne Johnson; her parents came from the old country, they had a grocery store over there in Southeast, right off Belmont, and I would go over to her house to play. And she used to have Halloween parties. And a funny thing about this is, after I came back here, and — let's see, it would be like maybe 20 years ago. She lived over by Council Crest and did all of her shopping over at Stroheckers. And there was a Japanese fellow, Jeremy Inouye, who worked there, and one day she said, "Would you know a Japanese girl by the name of Yoneko Niguma?"

And he said, "Oh yes, I know her well!" And we became acquainted after all those years, and we still correspond. She's now Yvonne Nordstrom and she's in Connecticut now, but we correspond.

CH: And what was your social life like? Were you dating at the time?

DOZONO: We used to do things in, more or less, groups. As far as dating was concerned, I belonged to the Methodist Church, and we were about five of us, I think, girls, went to Seattle for the Japanese-American Conference. And I met several University of Washington students there, also Niseis. And I remember this one, David [Yanaka?], the son of a minister there, we were attracted to each other, and they came to visit us in Portland to a basketball team. He was the first one who came to my parents and asked if he could take me out to see a movie. And I guess we could call that my first date, real date!

CH: And you were how old at the time?

DOZONO: I think I was 15. But we never dated as, you know, going out as pairs. I know my sister was always popular. She always had dates and I was sort of envious of her.

CH: What about within your family and the Nikkei community? Did your family observe traditional holidays and occasions?

DOZONO: Oh yes.

CH: What kind?

DOZONO: Well, even when we were – like when I was like five or six I had a second cousin who was working in the Linnton sawmills. He was a cook there and on Thanksgiving, since we didn't have that large an oven in our house, he would cook the turkey for us, and [it would] be like a 25 pounder. And Thanksgiving morning I know that my father used to drive over there and pick up the turkey. So traditional Thanksgiving, Christmas, Easter, those kind of things we observed, because we were not only Buddhist, we were also, part of our family were Christian.

On New Year my parents went all out and they did all the traditional foods, and I remember my father did a lot of the cooking. And you must remember that there are a lot of single Japanese men, who came from Japan, and they congregated to our house, because I had the two older sisters who were of marriageable age. And so I remember they used to come over, and there would be sessions of making the rice pound cakes – have you ever had the *omochi*?

CH: They're small, round cakes?

DOZONO: Right, right, right. And they would pound the, make the rice cakes all night. And you had children who would always watching them do that, and there would be this big hollow trunk of a tree – it was all hollowed inside, and then they use these pounding things – have you ever seen that?

CH: No!

DOZONO: Oh it's interesting! J.A.C.L. [Japanese American Citizens League] might do that this year; every year they do that sort of thing, and make *omochi*. You might be interested in going to that.

But all these single Japanese men would come over, you know, and do that. At that time my sisters, I don't think they were allowed to do any dating either. And so, this was another interesting factor in my life, that my older sister, when she was going to get married, her husband, who is Kelly Kayama, came from Hawaii, and he was with a baseball team in Seattle and they used to have inter-baseball team playing between Portland and Seattle, and he came to Portland and saw my sister and fell in love with her. And so he came from – instead of going back to Seattle and going back to Hawaii, he came to Portland and graduated from the dental school here.

But when they were going to get married, my father had to look through his background before she was allowed to marry. And so because they wanted to get married, my father took a trip to Japan go look into his background.

CH: This was what year?

DOZONO: I think that was like 1928 or 1929. And he told my sister that she was not allowed to talk to Kelly, associate with him, until he was absolutely sure of the background. And so during that time my sister had been working for this Japanese gift shop which used to be across from the Olds, Wortman & King, which is now the Galleria,

and my brother-in-law was going to dental school and he was also delivering Japanese newspapers. And the story goes that when they saw each other on the street, either my sister or Kelly would cross the street so that they wouldn't get together even on the street. Because that was how strict my parents were.

And he [my father] came back from Japan and he said that his family was honorable and so they were able to marry. I've never forgotten that. The same thing happened when my second sister was going to marry; my mother went back to Japan.

CH: So they were very careful.

DOZONO: Very careful. And the most important thing is that since there were so many girls in my family my father used to always say that if the first daughter did not marry honorably it would reflect back on the rest of the children.

But another interesting aspect of this whole thing is that when my third sister married, the one who was up in Nyssa, who excelled more than I did, she was going to marry George Sugai from Salem. And George Sugai's younger brother, Don, married a Chinese and my father opposed the marriage because it was intermarriage not within George's family. So when she married, no one was allowed to go to the wedding except my father.

But when my older sister was married, it was a beautiful, big affair. I remember crying because I remember saying that my sister was taken away from the family, which she never was. That's how strict my parents were.

CH: Now what would have happened if your other sister who married the Chinese man had married a Caucasian man?

DOZONO: It would have been just the same. Because at that time they didn't believe in intermarriage at all.



CH: And why? What was the reason for that?

DOZONO: Because – [Laughs] pure race. They wanted to keep it, race. So this is another interesting thing, that when my three children were married, they all married Japanese, and we never thought anything about that because by the time they married I'm sure – my husband used to say, better to marry a Caucasian [than] a bad Japanese.

CH: So the attitude changed.

DOZONO: The attitude changed. But it was very hard for him to change, up until then.

CH: What do you think made him change?

DOZONO: Probably because of the way we lived here. He was exposed to more. He was such a Japanese person. People would say, the Issei would say, just looking at him, or even some of my older friends would say, he looks like a Japanese school principal; very dignified, you know. Never cracked a smile unless he had to.

CH: [Laughs] Now, in terms of Japanese customs and holidays, which ones did you celebrate?

DOZONO: New Year's was the most popular.

CH: Was it the same as Chinese New Year's?

DOZONO: No...

CH: Different?

DOZONO: No, that thing here was American. The Chinese are different.

CH: That was in February, usually.

DOZONO: Yes, I think they celebrated with a lunar [calendar].

CH: And were there other holidays in Japan that you would celebrate here?

DOZONO: Well we celebrated the Girl's Festival; I remember my parents used to make special food for that. That was the third day of the third month. And Boy's Festival was the fifth day of the fifth month.

CH: And were there any Western traditions or holidays that you intentionally did not observe?

DOZONO: No. Halloween was a big thing for us.

CH: And what was special about Halloween for you?

DOZONO: Oh, we would go in costumes and that sort of thing, and I remember going to Yvonne Johnson's house and we used to dunk for apples and make pull-taffy, and make popcorn balls and that sort of thing. I think my parents went out of their way to try to make us American.

CH: What about the religious holidays? Since your parents were Buddhist and you were Christian, how were the religious holidays celebrated in your family? Christmas, Easter.

DOZONO: Traditional American way.

CH: So your parents would exchange gifts then?

DOZONO: We as children did [at] Christmas. And my older sisters would when they were going to high school. And after high school, they would work down in the Market, the Yamhill Market, and they always – we were smaller children, always wait for them to come back because they always brought us little boxes of animal crackers, you know, the boxes that looked like an animal cage. We'd eat the heads off the animals, the lions, or the tails and that sort of thing. They were very good to us younger ones.

CH: And, were there other religious activities that you pursued on your own, outside of those that you already mentioned? Where your family wasn't involved, you went to church by yourself. But what about catechism and things like that?

DOZONO: Oh no. Methodist doesn't have that, do they?

CH: Some – I remember I had the, when I was in a Methodist church I had to take a – I don't know if they called it "catechism" or not, but it was a period of time where I had to study and pass the test, on Biblical studies and whatnot.

DOZONO: Well all the ministers were Japanese, and some of them were from Japan and some were Niseis, but they were not that strict. I remember when, in our early teens the Buddhist church was down in Northwest. It was catty-corner to the Armory. I don't

know if you know where the Armory is? It's over there by the – it's that a way. [CH laughs]  
Northwest, it could be like 7th or 8th, and the Buddhist church was there.

CH: I see. In Nihon Machi?

DOZONO: No, Nihon Machi was down closer to First, Second, Third, so it would be more, it could be like 11th, 12th. The building is still there. But they used to have dances and the Niseis would go there and have dancing. But the Methodist Church did not allow dancing or playing of cards or Bingo – of course Bingo was not even thought of at that time. So the Buddhist Church at that time was – they went out more for basketball teams and that sort of thing.

CH: Did you go down to Nihon Machi very often?

DOZONO: No. Not that I can remember. I had friends, very dear friends, who lived there, and they could tell us terrible stories about the murders and the gangs and the Mafia, things that now I'm interested in learning [about], and one of these days my friends and I will get together and talk about that. But we were not exposed to that, but I do know that there were bad things going [on] around there.

CH: Did you have to work for your family at all? For your mother?

DOZONO: When I was going to high school there was a Mr. Morita there who had a grocery store down in Northwest and on Saturdays we would go down there and help out. That's when I first saw an avocado.

CH: What did you think of that?

DOZONO: Well they were so expensive, you know. But my first taste of that I didn't care for it. I like them now, but at that time it was very expensive and very unusual. He had a very specialty type of grocery store in Northwest Portland.

CH: I would imagine transporting items like that would have been very difficult, because it would have to be by wagon, and train.

DOZONO: They didn't have refrigerators. When I was growing up we had ice boxes, you know.

CH: Right. I used to have an old ice box. You're talking about the ice boxes where you put the big cube of ice in up above.

DOZONO: Right.

CH: Did you study any of the Japanese art, when you were a child, growing up?

DOZONO: No, I didn't. No, I learned all that in Japan. Because at that time, too, I don't think there were many art things, except for in Japan Town. I do know that one of my friends took *koto*, three-string *koto*, and she became a teacher. She also taught my grandchildren; in fact at one time seven of the grandchildren were taking *koto*, which is very unusual because people from Japan would come and say, "You mean your grandchildren are taking *koto*! We don't even teach them in Japan anymore!" In Japan it's more like piano and violin. Well you see, the whole world is going around and around. And it's very interesting!

CH: Interesting, yes. Well, where were you, as a child, about current events, and politics and history, things like that. Did you keep aware of those things? Did your family talk about them at all?

DOZONO: Not that I can remember. Life was very smooth and, you know, just peaceful.

CH: Did you know anything about what was going on in Japan at all?

DOZONO: No, I didn't.

CH: Did you ever hear about things happening – you know, the Emperor did this or that?

DOZONO: No, I do know that my parents, especially my father was very much towards the Emperor.

**[End of Tape 3, Side 2]**

**Tape 4, Side 1**  
*1998 January 26*

CH: This is an interview with Nadyne Yoneko Dozono and the interviewer is Clark Hansen, from the Oregon Historical Society. The date is January 26th, 1998. And this is Tape 4, Side 1.

We were talking about current events and your awareness of current events. Did you — were you aware of — let's see, how should I put this? The sort of complications of what had come out of World War I, and the trying to form the League of Nations and things like that; and Japans involvement with World War I and being an ally? Were you aware of the relationship between Japan and the United States?

DOZONO: I would say almost not at all.

CH: What about your father, do you think he was?

DOZONO: He probably was. But I think I mentioned to you that he was not in politics. But he was considered one of the leaders in the community and so he had a big part. But I'm sure he didn't want to belong to the ancestral society or to any of those things.

But he was involved with many other things, like, I think I mentioned to you that he was sort of a supervisor for the hop fields and those kind of things. And he was in real estate. I remember after I came back from Japan, that my sister showed me a little black book that my father had. And at the time of the war, since he was in insurance, Sun Life of California, I think, and real estate. There were quite a few people who had taken insurance from his company and they could not pay the premium. So he paid premiums for quite a few of the people. But he was never, it was never in writing because in it was word by mouth, you know, people helped each other.

And my sister was quite indignant because after he died she mentioned one certain Nisei, an old friend of mine. She said that his father was indebted to my father for

quite a bit of money. But when his father died he said, “What is my father’s debts are not mine.” So he didn’t obligate, you know, he didn’t obligate that debt.

But in the olden days the Japanese were very close-knit and so they took care of each other. I think that’s a little difference between the Niseis and the Isseis at that time, because they believed in duty with obligation. They believed in *on*, which means that your — that’s also an obligation. And you believed in taking care of each other. And I think that was a characteristic of the Japanese. And even the Chinese would take care of each other. And they take care of their families.

But I think there’s a lot of tragedy in my father’s life. I think that he always wanted to be more of a success than he ever did. But he was more of a person who helped other people.

CH: Do you recall when your father knew that he would not go back to Japan, at what point he would not go back to Japan? Or did he always keep the feeling?

DOZONO: I think he did until war broke out. And I think there was a lot of unhappiness at that time. But I was — he died before I came back and so I was never able to talk to him about that. But that’s one of the things that I know that he always wanted, to go back.

CH: So he never at any point decided, “Well, now I’m going to stay in America.” He always thought about going back, always considered going back?

DOZONO: Probably. But people change. My husband changed. Because when he came over here he said that he always wanted to have his ashes sent to Japan and he always want to live in Japan in his olden years, but he never did. And it got to the point where he said, “No, my life is here, because my children, my grandchildren.” And so at the end he didn’t care, because things in Japan had changed, too. And so people change.



CH: Well when were plans first discussed for your going to Japan?

DOZONO: Unbeknownst to me, [my father] and his youngest sister, Natsuno Hiyashi, had always wanted me to marry her stepson. He was going to the Tokyo Imperial University at that time. And we would have been just about the right age to marry. There was five years difference. But the year before I was sent to Japan — in the summertime he would hire the Japanese and the Filipinos to work in the hop fields, and none of us had ever accompanied him because it was a rough, sort of a rough life, you know, in camp. But the year before I went to the Japan he told me I could go with him. And I spent the summer with him in the hop fields. And then looking, back I think that was a way of saying goodbye.

CH: Oh, but you didn't know it.

DOZONO: I didn't know it.

CH: Now you had mentioned earlier too, that you would do berry picking in the summer time and I know that your granddaughter talks a lot about this in her book. What was that experience like for you berry picking in the summer?

DOZONO: Oh, we loved it. We would go out there and — when I was a child, my mother used to take my younger sister and me, and we would practically spend the whole summer out there because we had a cabin. Cabins where they had rooms for us to stay and so it was just like summer camp. And of course, as children, small children, we just went because my mother went. So we ate more strawberries than we actually picked. But the older we got we really worked for our money and that's how we went into school and bought our clothes. And so I think, probably two years before I went to Japan,

these Niseis that I knew from after going to high school and meeting them, we spent a summer out in one of the Japanese farms. We just lived there for the whole summer.

CH: Which field was it?

DOZONO: I think it was called Yabuki Farm, but it's no longer. But my children, when they came back, when they came over here, they worked on the berry fields, too. And that's what we always call their "berry fields philosophy" that they always had. And our three children worked out in the fields every summer.

CH: How would you describe the "berry field philosophy"?

DOZONO: Well, the children, they all competed. And they would go out into the fields in the break of dawn to see who would get early up and get out there the earliest. And then they would have in that see how many crates they could pick for the whole day. And that was competition. But they would cook for themselves, take care of themselves. And then Saturdays and Sundays, we would go out there and I would make Japanese food that they liked and take out there and then help them. But they became a very close-knit family.

Robert and Sho, my two children, were very close to the Sasaki family. And there was Richard and Truman and Peter. And then there was another family that had two boys. And they would all get together and they competed. And so, we call that the "philosophy" because they learned how to get along and they cooperated. And, of course, they were always looking forward to see who made the most money.

But they would be there from the break of dawn, work to the very end, come home and then they hey would have their bath. They had bathhouses and they would take a bath. And then they would play baseball and play games out there. So their friends are still great friends. In fact, Sho's best friend is Truman. He's quite an eminent doctor in

Washington, D.C. And most of their friends have become either lawyers or engineers, professional people. At that time the kids were really great, working out. And now you don't have that, which is very sad. Because the law says that you can't be over a certain age, even to work out in the fields, you know.

CH: For children?

DOZONO: For children. That's called child abuse. But then at that time that was something that kids looked forward to.

CH: And it sounds like it was really a part of your education.

DOZONO: Oh, yes.

CH: You know, your granddaughter talks about the perceptions by Caucasians leading up to the World War II period of resentment towards the Japanese, because they were more efficient workers. Not only were they more efficient in their businesses, because they hired their family and they kept their costs low and they could have lower prices for their products and services, but also in agriculture. They worked harder and they were able to pick more berries and grow more produce, and whatnot. Did you see or experience any of this type of resentment as a child, when you were picking berries or in the hop fields?

DOZONO: No, because in the hop field where there are Japanese and Filipinos and my father was the supervisor there, so they respected him. He always got good wages for them. And I remember he was very respected by a family by the name of Pinkus. And I've always tried to find out who they were. And Deena's younger sister, Carta, is married to Pat, Patrick Mayer, who's of German descent and they are from Albany. And

so this past year when we went over there for one of the showers there was group of elderly people who had given Carta a shower. And I asked them if they knew of a family by the name of Pinkus. And most of the people have emigrated from the different areas into Albany, or thereabouts. But they said if they ever found out they would let us know because –.

We called my father “Papa” but Papa had a huge safe, it was about this tall. And you had to know the combination. And after I came back from Japan we opened up the safe and there was, there were documents in there. And he was given a set of silverware with an H.C.N on it. And that was given to him by Mr. Pinkus. And I remember that.

So he was quite well respected. But the resentment that we felt was when I was growing up, when we moved from Japantown. Other than that there wasn’t that much.

CH: Right. How did the Japanese in the hop fields feel about the Filipinos who were working there?

DOZONO: Oh, the Filipinos at that time they — women were not allowed to come over here. So they were mostly single people. And I remember that in the evenings, they would have bonfires and they would get around the bonfire and sing songs and play their guitars. And there was one white woman who was married to one of the Filipinos and she was in that group. And she did the singing and everything. And my father would let me go over there and sit on the sideline and listen to them. But he never wanted me to, you know, get close to the young fellows around there. And so he was very protective.

My father and I had a tent of our own. He had a straw mattress that we slept on. And they had a Japanese cook who cooked the three meals. And it was so much fun because they had a big tent. And under the tents they had these big tables. And we just sat there. The man and his wife did all the cooking. It was a lot of fun for me. And that’s

where I met my third sister's husband, George Sugai, that I mentioned to you. His brother was married to a Chinese.

CH: Yes.

DOZONO: He was tall, very good looking, and a very nice person who came from Ceylon. He was one of the, he became one of the leaders of the Japanese community. But sad to say, after twenty-some years, when I came back, visited my sister in Nyssa, he was like 200 pounds. He's a big person. He's in a rest home now.

CH: So he gained a lot of weight?

DOZONO: Oh, yes. I have fond memories of all these people that I've met.

CH: Now as you were growing up, did, were you always aware that you might be going back to Japan?

DOZONO: No! Never! It was just the following year that my father said, "Would you like go to Japan to study for two years?"

CH: That's how it was brought up to you.

DOZONO: It was brought up to me. He said that you're going to a fine family to learn Japanese. And as I've told you very many times that I always had an inferiority complex, that I never really knew who I was. And so I thought, "Well, this is a great chance for me."

Another friend, Mary Sakamoto, was going to go at the same time and so we were taken on ship as one of the N.Y.K. [Nippon Yusen Kaisha] Lines, *Hikawa Maru*. It was one of the, it's now [extinct], gone. But at that time we were on ship. Mr. Matushima, who was

my father's old friend, whose grandson is the owner of Anzen, merchant. He was the one that took us over there. Took us two weeks to get to Japan.

CH: Now were, when you, after you were told you were going to Japan did — were you asked if you wanted to go? Or were you part of the decision-making process or were you just simply told that you would be going?

DOZONO: Well, it was both ways. And he said, "We want you to go." And I took it as a good opportunity.

CH: Why weren't your other sisters going to Japan?

DOZONO: I think, when I think back on it, it's probably because I was the most domesticated person. I liked to knit and I liked to sew and I was, I think, more obedient. And my sister, Mas, was more of an outgoing, more of a tomboy. I'm sure she would never be able to take the things I took in Japan. Take life as it was. I think I was more obedient. I used to tell my children, they would say, "How come you were the one sent to Japan?" I used to tell them I was the black sheep of the family. So they just believed I was just different, not knowing the condemnation of being a black sheep.

And, so I remember when we came back here one of their friends asked one of my sons, how come you were in Japan and you can't speak English, and how come, you know, your mom was over there? And they used to tell their friends that "My mom was the black sheep of the family." So when I heard that I said, no, don't ever say that because — actually I think I was what you might say I was the chosen one. It was just the right age and the right time.

CH: What about your brother? Was there any talk about his going to Japan?

DOZONO: Oh, no. My brother had — this was something, too, that Miss Tozier had told me after my brother had died, that he had polio. And I remember that he had polio in the house that I was born in. And he must have been like 11 or 12 and there was an epidemic of polio at that time. I never knew 'cause I was too young. But when he died, Miss Tozier wrote me a wonderful letter. And she said we were lucky that we had Tsu for all those years because at that time, most of the people who had contacted polio had died. But my brother died when he was like 55. But he was lame on one foot. He sort of dragged on one foot. And we never — I just took it for granted that he was lame. I never questioned why.

Children now question everything. But when we were growing up we just took things as it came. But he was a great swimmer. He played tennis. He played golf. And he was sort of a follower. He was older than Mas, my next to the, my next sister. But they were the best of friends. And so they took care of each other.

CH: And which sibling were you closest to?

DOZONO: Mas. She was three years older than I.

CH: She's the one that excelled in so many things?

DOZONO: Right.

CH: I see. And did you want to go to Japan?

DOZONO: Yes. I felt that I needed to do something different. I didn't know what I was getting into actually. But I remember when I went to Japan, we made wonderful friendships on board ship, with other people. There were older Niseis. But then one was Jimmy Sakamoto, who was quite a famous young man. And he was editor of the Nisei

newspaper in Seattle. And we corresponded 'til he passed away. But he was becoming blind. And he was going to Japan to see if he could have treatment of his eyes. And I would walk with him around the ship everyday just to walk. And but I learned quite a few things about Japan and Japanese through him.

CH: Were there other friends of yours that were going, or other people that you knew that were going to Japan?

DOZONO: Mary Sakamoto.

CH: And when your Caucasian friends heard about your going to Japan, how did they feel about that?

DOZONO: They thought, gosh, you know, no one ever traveled at that time. No one ever went overseas. They thought it was just something. You know, "How come you get to go?" That sort of thing.

CH: Did you know when you were going over there that you were going to have an arranged marriage?

DOZONO: No. Not at all. I was going to go there for two years. Mary came back after two years. And after I went over there — I still have some of the letters my father had written in archaic Japanese that I could not read. But he and my aunt had to translate it for me. In all his letters he said he wanted to live and die in Japan. He wanted me to be able to take care of him. So he wanted me to become a real Japanese lady. And so, he wanted me to study, which I did.



CH: Do you think that your father knew before you left that there would be an arranged marriage for you?

DOZONO: Oh, yes. That was the reason why I was sent.

CH: And you knew that as well?

DOZONO: No, I didn't.

CH: But you didn't know that?

DOZONO: No. Because when I met my cousin, he was a student at the Tokyo Imperial University. But he was not like Niseis over here. He was pampered. He was very nice looking. He was just a spoiled person. He was very brilliant. He had a wonderful career later on. But I thought of him as a brother. And I think he probably knew. And he was trying to be nice to me. But the nicer he was trying to be towards me, I sort of resented that because I thought he was sort of a sissified person. But it didn't work out that way.

CH: And your other Nikkei friends that saw you going to Japan, how did they feel about that? Were they envious that you were going?

DOZONO: Probably, they were envious. It was something that they couldn't have done.

CH: Your father mentioned that you were going over there to complete studies. What kind of studies would you be doing?

DOZONO: Since I was older than the students over there, I went through — everything was private. And because I could not speak Japanese, just the small, little salutations and everything, they always say you have to go into the environment or into the country to learn, and mother of invention. And so when I went there I think I must have been born into it. Because I really did like everything that I did, except for the fact that my aunt was a very, very strict person. And we had conflicts at times.

CH: Now, let's see. When you went over, did you have any idea that you might come back or were you presuming that you were going over for good...

DOZONO: For two years.

When I landed in Yokohama my aunt was there at the harbor to meet me. She was in Japanese kimono, very dignified lady. And with her was a woman in white, with a white hat, white gloves and very tall. And she was a relative. And she was a doctor. She was a doctor of a relative. Because she could speak a little English she was there to meet me. And we stayed in Yokohama at my girl cousin, Chiyoko's, who was married, and had been married and was living in Tokyo. We stayed there one night. Then we went to Gifu, where I was actually raised.

CH: Gifu?

DOZONO: Gifu Ken Prefecture. It's right next to Nagoya. That's where the cormorant fishing is — noted for the cormorant fishing. It was a very remote town. It was noted for the sword making.

CH: And the Samurai swords? Those swords?

DOZONO: Yes.

CH: Now, you were going to be staying with your aunt. Who else from your family was still in Japan? Did you have a very large family that was still in Japan?

DOZONO: My parents?

CH: Yes.

DOZONO: His brother was here in Portland. He had two sisters that I knew of. One was Okazaki, who was older. And another aunt, who was supposed to have been the beauty of the family. And she had, I had found this out last year, she had been divorced twice before. And took her only son and came back to the same village. So she had a little store, right next to where my father was born. And I remembered her. And so I met those two. And then the aunt, who was the youngest of the three sisters where I went. She was a very accomplished person.

CH: Accomplished in what area? In what way?

DOZONO: She was, she could have been a teacher in tea, flower arranging. She could play the *koto* and the shamisen and, in fact, when the Emperor's sister visited Gifu Prefecture, she was the one who arranged flowers and helped serve tea, and that sort of thing. And so she was very accomplished. And so, I being her niece and she didn't have children of her own, because she was a stepmother so she really took me under her wing. And a few months after I went to stay with them, this girl cousin, Chiyo-san, who lived in Tokyo that I had met the first time. She and her husband divorced...

**[End of Tape 4, Side 1]**

**Tape 4, Side 2**  
*1998 January 26*

CH: This is an interview with Yoneko Dozono, and this is Tape 4, Side 2.

Go ahead, as you were saying, about your aunt's sister, who was divorced in Tokyo.

DOZONO: No, no in Okayama, where my parents came from.

CH: But you were saying at the end of the tape about taking — she thought that her husband would take her name?

DOZONO: That was my cousin, of Gifu, Chiyoko Hiyashi. She married this intellect who was also a graduate of Tokyo Imperial University. He would have taken her name, her surname.

CH: Why?

DOZONO: That's the way it is in Japan. There are quite a few families here who marry into a family, especially if it's only a girl, one girl in the family. They want to retain the name. The man marries into the family and takes her name.

CH: I see.

DOZONO: You're not aware of that?

CH: Well, I guess I had heard that but I couldn't remember in what context and why that would have been the circumstances. But was it only under those circumstances or

would there be other circumstances in which the man would take the woman's family name?

DOZONO: Well, for instance, there's a family here, his name is Goro, so-and-so Goro. And you know he's the fifth son. One, two, three, four, five. *Go* is fifth. And so Goro, so you, just by his name, you can tell he was probably the fifth son of the family. So he marries into this Hiyaka family. She was the only daughter of the family.

You either had wealth or you had beauty. Or else there was — say, in the olden days, if you had three bushels of rice you would not marry into the woman's family. It's sort of beneath you. But then it goes into the fact that when you have a lot of sons and in the olden days, there was only the oldest son that inherited the family fortune. It's the same as in England. And so the other sons would not be having money, so they would have to go out on their own. So there would have been an arranged marriage to marry a woman of either wealth, family background or beauty.

So Chiyo-san was the only daughter, without a brother, so they wanted to keep her into the family. So this man married her and had her name, but they discovered that he was marrying her for her wealth and he didn't want to work. They lived in Tokyo. All he did was study and he didn't go to work. He was looking after her money. So poor Chiyo-san, being married without ever having known a man, loved this fellow. But the family says we're going to have you divorce, so there is nothing else you can do.

This was 50, 60 years ago. So children were not exposed to all the sex and all the things you know now. I was completely bewildered when I got married. I didn't even know what was going on. In fact, you felt like if you've kissed a man you're tainted. It goes back to my father going, you know, going to Japan to see the background of my brother-in-law.

So she was living there. After a few months she came back into the family. And that's where a lot of strife came. Because when I went into the Hayashi family, I was supposedly the only child. So actually it was my aunt and my uncle and the grandmother

and me. And then there was a maid. But the divorced daughter came in. So there was a little conflict between the stepdaughter and me. It was rather hard for my auntie, because blood is thicker than water. And because I came as completely a blank, she wanted to treat me like her daughter and educate me. But the stepdaughter comes back. And she was three years older than I was. She was a very accomplished woman.

CH: So did that create a competitive situation between the two of you?

DOZONO: Definitely. Because my aunt had to be very careful what she did. And one of the things that struck me when I first went there is *-san* is honorable. It was always “Chiyo-san,” when she talked about her stepdaughter. I was never *-san*.

And then there was a Kiku-san, who was the maid. And I hated her. She was a year older than I was but I have a picture of her someplace. She went in as a maid. She was only, she was probably 16 or 17. But she had a beautiful — she came from a farm family. But she came there to be educated, to learn the finer things of life. So she was under my aunt’s care. But she spoke excellent Japanese, not the countrified. And here I come without knowing the language and I had to do everything she did, because I was told that even if you’re going to marry a rich man or a poor man you always had to learn from the ground up. So she and I used to have the same kind of duties. That we would have to polish all the halls and all the woodwork every morning, and do things like that with her. And she always looked down on me. And whenever I went to classes or went to do any of my things I had to go out, she always had to accompany me, because I was never allowed to go out in the street by myself. She always lorded it over me because I couldn’t speak the language. And I hated her.

I would ask my aunt, I said, “How come they have a *-san* put on their name and I don’t?” She would just call me Yoneko. And it would be Chiyo-san or Kiku-san.

And she said “Because you haven’t earned it.”

Well, she was being kind to me. You know, she was being kind to me, so I had to earn the respect. But that was sort of a tricky question because [Kiku-san] was somebody they had hired and they, she were going for training and they had to be kind to her. Chiyo-san was their daughter and all. And here I came. But, as I say, blood is thicker than water.

CH: Right. So it was an awkward situation.

DOZONO: It was good at times. But it was bad at times, too, because there would be many conflicts and my aunt being much more strict to me than anyone else. And I resented that. Chiyo-san never talked back to her mother. And every time we went out, when, in later years when we went off to study the tea ceremony, I only had two kimonos. So I never had to ask my aunt which kimono should I where to go to tea classes. But Chiyo-san had her dowry that was brought back to her. So she would always ask her mother, "What should I wear?" And she was always sort of fawning towards her mother. You understand the situation?

CH: Yes.

DOZONO: And so when I would ask, she would kind of disdainfully look at me, you know, what are you? That sort of thing. But she understood me after she had her own children. And she really understood me later.

CH: Why? What made the difference? Why did she understand you?

DOZONO: Well, she raised her own children and realized it was harder for her stepmother to raise her. And so she understood that. So when I went back to visit her she praised me. Chiyo-san praised me. She said, "After I raised my children I often

wondered how you could have learned everything that you did in the three years you were here.” Because, you know, in raising her own children she realized that I really had to study and I really had to persevere in the three years before I was married, that she — she had six children.

CH: Wow. Well, going back to your trip coming over. Now, you mentioned that the ship you were being booked on. What kind of ship was it again?

DOZONO: It was...

CH: Was it a passenger ship?

DOZONO: Yes.

CH: And I believe you mentioned that the name.

DOZONO: *Hikawa*.

CH: *Hikawa Maru?*

DOZONO: Yes. I remember onboard ship, Mr. Matsushima, he had first class, he and his wife. And the rest of us were down below. And he had a huge bunch of bananas that I had never seen. I mean, we bought bananas. But I never knew they grew down this way. Is it upwards?

CH: I think it's upwards.



DOZONO: This way. But he had a huge banana, it was like a tree. And so every day we would go over to his stateroom and take a banana. And I had never seen them growing that way. But I remember that and we had a wonderful time on ship.

CH: How much notice did you have between the time that you were told you were going to be going and the time you actually left? How much time was there intervening?

DOZONO: Probably around New Year's that I had to prepare.

CH: So how many days or weeks would that have been?

DOZONO: A couple months or so. Because I arrived in Japan April first, April Fools.

CH: What were your preparations like for the journey? What did you take with you?

DOZONO: Do you call that a steamer? A steamer ship?

CH: Steamer ship?

DOZONO: What do you call it? Wardrobe.

CH: Where you stand it up?

DOZONO: Yes, and then you open it up and it has on this side you put your clothes and on this side you have drawers. I still have it down in the basement.

CH: Really? So then you had one of those.

DOZONO: And then two suitcases.

CH: And did you know, were there particular things you had to take back with you, going to Japan, that you wouldn't have to take with you if you were going to some other place?

DOZONO: No. I remember that I had bought a coat with my hard-earned money, with fur on it, and that I made most of my clothes. I have a piece of the blouse that I made but I'll show you that later.

CH: Okay. Were there things that you couldn't take that you wanted to take with you?

DOZONO: Well, I remember my brother gave me a small box of manicuring set, Cutex, and we didn't have colored nail polish at that time but we had a buffer and we had a plain white. That was taken away from me first thing.

CH: Really.

DOZONO: Oh, yes.

CH: Why?

DOZONO: Well. Clark!

CH: Sorry! [Laughs]

DOZONO: I have sort of natural curly hair. I had a marcel iron and that was taken away from me, because a Japanese woman didn't have curly hair. That was considered

that I might have had mongrel blood in me, because the Japanese had plain, straight hair. I was given, as a going-away gift, I was given some sterling silver bracelets, bangles. That was taken away from me. Oh, yes. Very, very strict.

CH: How did you feel when that happened?

DOZONO: Well, I resented it at first but I understood because everywhere I went the children of the village would follow me because I was probably one of the first that had Western clothes and had heels on my shoes.

CH: So you were allowed to wear those things?

DOZONO: No, because when I went over there my aunt said, “You are drawing too much attention to yourself.” And that’s a no-no. And so she had me wear Japanese clothes, which I was not used to. And one of the things she said you could — we went to these — *zouri*, these slippers. We went to a special shop and she says, “You can choose your own *zouri*.” And other than that, she chose everything for me. And I remember that I chose a black pair and she said, “No, no. Black, you don’t, girls don’t wear black. It is for older women.” And so I began to understand that color meant a lot to the Japanese. That in June, whether it was hot or cold or not, you started wearing summer clothes. If you wore a sweater, that was a no-no. Not in June.

CH: What did that mean?

DOZONO: That you had to conform to all the different customs of Japan, whether you liked it or not. Everybody conformed. And so the children were all in uniform, you know. And the girls wore certain colors and the women wore blacks and grays, that sort of thing. You wore your hair a certain way. You were not allowed to do this.

I was considered what you would call a “bird in a cage.” You know, I had — I could not make any friends. I went over there was to study and that is what I went to do and which I loved, which was great. And because of my age, I told you I had to go to private schools. The principal of the grade school knew a little English, and so every morning, I would go there after school started and I would go into his private office, and he would teach me Japanese. And that went on for a year.

In going into the school — it was a huge grade school but there was a playground in the front and there was a fence and there was a gate. And when you walked into the gate, right in front of you was a building and then there was the emperor’s emblem there, and when you walked into the gate, you bowed to the emperor, then you walked in.

When I first went to school, my aunt took me there and she told me that I should do that and I said, “Why? Why should I bow? Who am I bowing to?” and she said, “Do as you’re told.” So most of the things that I learned was: it isn’t why, you do as you are told.

He was a very kind, very patient principal.

CH: It must have been nice having somebody that was kind and patient to you after everything else that you were going through.

DOZONO: It was.

CH: When you were coming over, you had to have a health certificate, is that right? Of some kind?

DOZONO: You mean for coming back?

CH: No, for going over to Japan? You had to have a health certificate, is that right?

DOZONO: Not that I know of.

CH: No? You didn't have to be inoculated for any things?

DOZONO: No, not that I remember. It was different coming over here. You had to have an eye exam. I didn't, because I was a U.S. [United States] citizen.

CH: Right, but what about your citizenship papers? You know, you had an American passport. Were there other documents or papers that you needed to have to go to Japan?

DOZONO: No, not at that time. It was a novelty for Niseis to go over there to study and so I was written up in the papers frequently. Another interesting thing is — you asked me if I knew anything about politics before I went?

CH: Yes.

DOZONO: When I went over there, everybody thought that I knew politics and so they would ask me questions about — I have some papers too — about the dignitaries in America and it just made me feel foolish because I was not aware of politics at all. And just before the war broke out in fact, they were asking me about what I felt about everything, and I felt very uncomfortable.

CH: As you were getting onto the boat and getting ready to go, were you at all fearful about the journey? You know, in terms of traveling such a long distance on boat?

DOZONO: No. My father and brother and I — my father drove me to Seattle and we stayed at one of the Japanese hotels, N.P. [Northern Pacific] Hotel and the next day, we boarded ship and I remember Reverend Yamako was there to meet and to see people

off. There were quite a few people from Seattle who were on the ship. So it was a gay time.

You have to remember, Clark, that I was not very intelligent. I didn't know anything about world history, I think. So I went there as sort of an adventurer knowing I would come back in two years.

CH: [Laughs] Yes, you had no idea of what you were going to be going through.

DOZONO: Right.

CH: How was it when you finally said, "goodbye"? I mean, your mother wasn't with you, just your father?

DOZONO: And my brother.

CH: Was it a tearful goodbye?

DOZONO: No. I remember my brother cried and said, "How come Yoneko has to go to Japan?" and I remember he said has to go to Japan, as though I was told to go. And so my father explained to him that he wanted one of the girls to go to Japan, and that was it. You know, we did what we were told. We were — I don't think that any of the Japanese, Niseis, were rebellious. We were all obedient, did what we were told to do and there was nothing like — we were not that Americanized that we would rebel. In fact, I do not think any of my friends were that rebellious, did bad things.

CH: How large was the boat?

DOZONO: It was one of the largest in N.Y.K. That's Nippon Yusen Kaisha. There was a fleet of ships. There was like *Himaru*, and *Hikawa* was one of the biggest.

CH: How would you describe the conditions on the ship, the living conditions? Were they good?

DOZONO: Oh yes.

CH: Do you have any idea of how many passengers might have been on the ship?

DOZONO: No, because there was three, six, five fellows from Seattle and the two of us from Portland and the rest were the Isseis and other people, so we stayed closer to the people who spoke English. When we went, there was Hachiwa Tsuneo, whose father had one of the big department stores in Osaka. And he had sent his son over here and through Mr. Matsushima, he had come over as a Goodwill Ambassador and he took a *happi* coat to Charlie Chaplin, into California. The son was younger than we were and he was on the same ship but, we didn't pay any attention to him because he was Japanese. That sort of thing.

CH: [Laughs] What was the food like on the boat? Were you served Western food or Japanese food or both?

DOZONO: I think it must have been both. We just took things as they came and the many things that I remember [were] the bananas.

CH: [Laughs] You said that the many days, you would just walk around the boat with the gentleman that was accompanying you, Mr. Matsushima?

DOZONO: No. James Sakamoto, who was the editor of...

CH: Oh yes, right. What kind of things did you do on the trip, other than that?

DOZONO: We played...

CH: Shuffleboard?

DOZONO: Shuffleboard and mostly talked and...

CH: Were there any storms?

DOZONO: Oh yes. We had some stormy days. We were seasick.

CH: Were there any stops in between Seattle and Japan?

DOZONO: No, not that I can recall.

CH: But your health was pretty good during the journey?

DOZONO: Yes.

CH: Looking back on that trip, it took two weeks I think you said, right?

DOZONO: Yes.

CH: What is the most vivid memory that you have of that journey?



DOZONO: I remember we used to stand by the rail and look at the waves and philosophize, you know. I can't remember what we philosophized on [Laughs] but, most of the time I listened to what James Sakamoto had to say because he was a very learned person.

CH: So when you met your aunt, then, did the boat stop anywhere before Yokohama?

DOZONO: No.

CH: It went directly into Yokohama. What were you wearing, then, when you met your aunt? Do you recall?

DOZONO: I had a hat and coat and a dress that I had made.

CH: Looking back on that, do you think that was an acceptable way to dress by your aunt's standards?

DOZONO: Oh yes, because people in Yokohama wore American clothes.

CH: Oh they did?

DOZONO: Yes.

CH: It was not until you got down to?

DOZONO: Gifu.

CH: To Gifu that it changed.

DOZONO: Right.

CH: How long did that trip take, to Gifu?

DOZONO: We were on the train, I remember getting on early morning and we got there late at night.

CH: So the whole day.

DOZONO: Yes, because we would go by train into Gifu City and then from there we had to take another small train, local train, over to the town. And then we had to take a taxi from there over to where they lived.

CH: Now you were staying at your aunt's. Could you describe what the house looked like?

DOZONO: The outside of the house looked like an ordinary house like [in] Kyoto. It was all wood and it was brown shiny wood but it was right on the street. You walk into that and on the side, there is like a tatami room and then from there, there are steps going up upstairs to a room upstairs. But going into that hallway, there is another two rooms and one had the Buddhist shrine where they have all the ancestors and that sort of thing and then there was what we would call a family room. Then on this side, there was a maid's room and then from the maid's room, there was a small kitchen here, and this is all in the long hallway. In between, there was a small garden here...

CH: Like a courtyard?

DOZONO: Yes. Then on the side of the garden, on this side, there is another hallway that went into the guest part of the house, the formal part. And then from that side — I will try to draw a picture of it, but there is what they would call a warehouse. If you have ever been to Japan or seen pictures, they have this white and it is a huge stone building and that is where they put all their treasures in there. So it keeps the heat — and if there is a fire, it would not touch the things inside. It was built that strong. They called it a [*souko kura?*]. My household name is [*Asazokura?*] but we will get into that later.

And, then from this other part, there is another huge garden that had a lot of maple trees and plum trees. Then on this side, there was another small area where the grandmother lived. And then there was a small street that came on that side and then they owned all this property here. Then back of that, there was a big public bathhouse that sometimes you went to before the public went in. But, there on this side we have the kitchen and then there was a bathroom and then there was a toilet. The toilet at that time was where you would have to take your clodhoppers off, get up to the toilet. Then in the olden days, the G.I.'s used to call them “honeybuckets” but, then once a week, men would come over there and they would take all the sewage in buckets.

CH: I see. So how large an area was this, then?

DOZONO: It was pretty big.

CH: The house or the land?

DOZONO: The land. The rooms were all small. But they were like, when you walked in, there were three rooms here and then there would be the huge room upstairs where my room was. I had to climb the stairs up to here. They always ate next to where the shrine was over here, facing the garden. Then my uncle always ate over in the other side and

he slept over there. Then my grandmother slept on this side, she had a private two-room place. And Kiku-san, the maid, had this room here.

CH: But was there any furniture so to speak? I mean, Western-type furniture, couches, chairs, or...

**[End of Tape 4, Side 2]**

**Tape 5, Side 1**  
*1998 January 29*

CH: This is an interview with Nadyne Yoneko Dozono and the interviewer for the Oregon Historical Society is Clark Hansen. The date is January 29, 1998 and this is Tape 5, Side 1.

In our last session, we were talking about the house that you were living in at your aunt's and you described what the layout of the house was like and the different rooms, and things like that. Was the home different than what you had imagined it would be?

DOZONO: Absolutely.

CH: What had you imagined?

DOZONO: I didn't even imagine. All I saw were houses that we might have seen in pictures here in America, but the general appearance of all the houses in Japan are they're all drab looking. They are made of natural wood. They do not use cement except for buildings, and so when I watched some of the houses that were built, many of the houses, the structure were of wood and then the walls are probably made with straw and mud, more like a plaster-thing. Of course, there's no central heat and so the only heat that you would get would be through the hibachis that would be in each of the rooms. And so when you go over there and live during the summer and the winter, the summer, all the windows or the shoji, the sliding doors, are open and so you get the breeze. But in winter, it's absolutely as cold inside as it is outside. The only warmth actually is when you sit beside the hibachi.

So, I went there and I arrived in Japan on April the first and so it was starting to have the cherry blossoms and the plum blossoms. It's a beautiful time of the year. But in the summer time, it is very, very humid. And then when you get the monsoon rains,

everything gets to be very moldy. Your shoes become moldy. Everything is very moldy so you had to be very careful of eating or whatever.

In Japan, all the women did all the shopping every day, and so, they had no — we had an icebox in our house but then it was very seldom that you would be able to get ice or even have a refrigerator. And so everything was — they had wells and so they would have sort of a cooling system with a well.

CH: Oh really? How would that work?

DOZONO: Well, if the well was deep enough, you would be able to put your food into a bucket and bring it down into the well. Remember, this is over fifty years ago, half a century, so at that time, we didn't even have electric stoves or gas stoves. It was all cooked with, I suppose you would call it, briquettes? Or *sumi*. They have a certain type of wood that they would make into charcoal. And when you think of charcoal, it is different from the charcoal that we have here. They would be in big clumps. That is what you would use for cooking facilities.

CH: Was the well that the food, or whatever, that needed to be cooled was put into a different well than where your water would come from?

DOZONO: Yes. And so where I was raised, we had running water, but it was not running water per se. Most of the water came from a big well that was within the compounds of the house and that is where we got all the water for our cooking. We would have to bring it into the kitchen or else they would have to take buckets of water to fill the bathtub. That was my cousin's and my duty every night to do that. Of course, we were young enough to enjoy that. Everything that I did — I must tell you that it was so new to me that I really didn't, what is the word? Begrudge? I didn't resent it. Everything

was so new to me that I enjoyed everything that I did. And I think that is what sustained me.

I wanted to tell you about the beautiful formal garden that the Hiyashi family had. It was in the back of the house and there were trees, pine trees that had to be shaped and the pine needles had to be taken off each year, twice a year. There would be about six men who came in and they worked from morning 'til night. And I noticed that when they shaped the pine trees, they would use their hands, their fingers, to take each of the pine needles off and isn't like you using scissors to ...

CH: It would pinch them off?

DOZONO: Pinch, yes. And so when they came in the morning — they always had a break twice a day. Then my cousin and I always served them tea and some kind of a cracker for their refreshments. We always brought the lunch. But, it was a ritual because it was so much fun to watch these men come with their ladders. And during that season, my cousin and I always had to walk into the garden and in between the stepping stones in that garden. There was not one blade of grass in that whole garden, because that was our job to pick all those and there was moss in the garden but, there was not any grass or any weeds.

CH: Was your aunt the head of the household?

DOZONO: She was the head of the household.

CH: What was her marital status? Was she married?

DOZONO: Oh yes. She was a step up. She was the second wife to the Hiyashi family.

CH: I see. So...

DOZONO: She married into the family of — I mentioned a son and a daughter but later on I found that there was another younger son but he was adopted into the first wife's family because.

CH: Because they didn't have any daughters?

DOZONO: The sister didn't have any children.

CH: I see. Now, why was your aunt's husband not head of the household then?

DOZONO: Well, he is the lord or master of the household but the person who takes care of the whole household is the woman. And so there is a misconstrued concept in the Western culture, thinking that the Japanese women are very servile. So-called, that there is a lord or master of the home and the woman isn't in a very good position, but, actually, if you go into the house, the woman is the person who takes care of the raising of the children and the managing of the household.

My uncle at that time was retired and so he stayed at home all the time but he left everything to his wife. And the story goes that my aunt, who was the youngest sister of my father, had been married. And she had married into a very wealthy family, but they discovered that he was a very, he was what we would call a playboy. And so she, I think — what is the word? She got some kind of disease from him that she would never — I do not know if it was syphilis or whatever it was.

CH: Some kind of sexually transmitted disease?



DOZONO: Yes. And so she became very sick and she was divorced and brought back to her home. And so, this is her second marriage and so it was arranged that she marry this Mr. Hiyashi who was of a very good background. And that from Okayama to Gifu, which is quite a long distance away, I do not know what the connection was but someone must have been a go-between that she marry this family.

CH: And what had he been retired from?

DOZONO: He had a big business in, I guess you call it Seoul now. Seoul, Korea. And he had a big printing bookstore and that is how he made his fortune there, and then he came back to Gifu to live.

CH: I see. And what do you think his impressions of you were? Did you have any kind of relationship with him? Did you interact with him much?

DOZONO: Oh yes. He was a man of great talent and that he was also a master of tea and he went into art.

I have been trying really hard to remember the name of this gentleman, but he was in the peer group and he was the head of, in Japanese, you call it *Outa Dokoro*,<sup>3</sup> which means that each year in Japan, the Imperial Palace has a department where they give out a subject in which the people of Japan make poems, haiku, and he was the head of that department. And so each year, we called him Something-Something-sama. He would come to visit my uncle and we would peer through the bamboo and the holly to see him go through this long walk into the formal part of the house and I remember that my aunt was always having to serve him a certain type of tea.

And my uncle had a method of telling us what to serve when he had dignitaries and if it was one vowel, we served just one tea and one sort of sweet and if it was two

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<sup>3</sup> Imperial Bureau of Poetry.

vowels, it would be two different types of tea and two different types of some sort of sweet and if it was three vowels, then we would know he was doing the formal tea ceremony and there would be not only the sweets but there would be fruit afterwards. But my aunt was the one who always did all that. We would see her going in back and forth from the kitchen over there to serve them and she was always dressed formally at that time.

But, what I remember when this gentleman came he was dressed in a very formal kimono with the five *mon*, the five crests? And he always had the *hakama* on, which is sort of this formal skirt that the men would wear and he had of course, he had white *tabi* and he was very tall and very handsome. In fact, he was as tall as you are, which is unusual for our Japanese. And we would see him walking down, you know, very stately and so he was an actor and we knew that he was a very dignified person. It made a very big impression on me to think that someone of that class and distinction would come to the house to visit my uncle. I'm sure that my uncle served him tea and also did a formal tea ceremony and they talked about art and the different kind of things in life.

CH: In a situation like that, would the formalities dictate the conversation that they would have, what they would talk about? Or were they obligated to talk about artistic things, being of that class?

DOZONO: I'm sure because my uncle was short of stature but he had a beautiful face and I'm sure that if he didn't have the background for all that, this gentleman would not have been coming to visit him because from Tokyo coming down to Gifu was coming by train and then coming by taxi or whatever. It is a long, long ride. Because nowadays, if you go from Tokyo to Gifu, it's just a matter of hours. But at that time, it would be like almost half a day. That always impressed me.

CH: Now who would serve your uncle food normally? Would your aunt do that?

DOZONO: Yes.

CH: Or would it somebody else?

DOZONO: No. My aunt would make special food for my uncle and she would serve him on a tray that had the long legs with the tall legs. It is more of a formal [*ozen*], the tray. And she would sit in front of him very formally and wait for him to finish his meal and then take it away and then the rest of us would be eating. So it was a ritual that he was always served first, very formally, and then we, the women of the household, would go back into the kitchen and we would eat there.

CH: Were there any other men in the household?

DOZONO: No, not at that time. His mother was still living and the mother was also living in the sort of separate little house more in the back or side of the house. I have a little illustration that I'll show you later on if you would like to see it.

CH: Oh sure.

[ND shows the illustration to CH]

DOZONO: This is a road – I'll go over there. This is a street and so from the street, you would not really recognize what a huge house it was but, from the street, you come into the entrance – this is a street.

CH: The street is along the right hand side here. Okay.

DOZONO: And then you come in and this is a cement sort of a — what would you...

CH: Patio?

DOZONO: It isn't a patio but it's just an entry. And on the side, there's three rooms. One is a 12 mat, eight mat, and a six mat room<sup>4</sup> and there are stairs that go up here for the two rooms up here, where I would sleep. And there's a long walkway, and on the side of that, on this side there would be the maid's room and there is a little pantry type thing here. And then there is the kitchen and the little table for where we would eat. And then from the kitchen over here is the bath. This is where you take your clothes off and there is a bath. Up in there is a toilet for the men and the women. And then on this side, from the three rooms here, there is an inner court here and that was [where] they had the trees and everything. And this is where we always had to polish the hallway.

CH: The wood.

DOZONO: All the wood and all the wood here.

CH: So there was a hallway that went along the house?

DOZONO: Not on this side. No. Just here.

CH: In the middle.

DOZONO: In the middle. But that was cement. That's just the walkway. And then this is all the walkway on the side of the house to get into the formal part of the house. And

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<sup>4</sup> Rooms in Japanese houses are measured by the number of tatami mats they can hold.

this is the formal part of the house. And over here was this huge back for where they had...

CH: The far left side? All the way over here. Now what was the formal part of the house? What happened there and what did it look like?

DOZONO: Well, it looked no different from the other rest of the house, except for the *tokonoma*, which is where you would have your most valuable flower arrangement and your vases and your scrolls that you would hang. Then on this side, I think I mentioned to you before that this was what they called the warehouse and it's where all the treasures of the household is stored. So this is protected by the concrete and whitewashed walls, so that no fire or water would ever damage anything that's here.

CH: That is sort of a formal cross between the formal rooms.

DOZONO: It is on this side of the formal rooms.

CH: Now the formal rooms, would they act as a living room?

DOZONO: Yes.

CH: And would they have the tatami mats on the floor?

DOZONO: Yes, it was all tatami. This whole house was all tatami.

CH: And would there be then the *zafus* and *zabutons* in the living rooms?

DOZONO: The closets are all on this side.

CH: And the closets.

DOZONO: And this is what they called the sacred alcoves here.

CH: And what would be in the sacred alcoves?

DOZONO: Oh, that would be for where you would have your most precious scrolls and then you had your flower arrangement. And then, there is also another hallway here. This is where the polished wood is here, and then from there, there is a small toilet and there was a big cement basin here where you always washed your hand before you went in and out. And on this side from the warehouse or the [*kura?*], there were flowers and bushes here and this is where the grandmother lived.

CH: By the garden?

DOZONO: Yes.

CH: Did it open up onto the garden and to the back of the house?

DOZONO: Yes, but this is also a walkway here so there was a gateway here.

CH: You had mentioned the other day that there was also a shrine too. Where was the shrine?

DOZONO: Oh, that shrine didn't belong to the house. There were temples and shrines that were...

CH: Oh, I thought you said that in the house, there was also some kind of a...

DOZONO: Oh! The shrine would be in this room here.

CH: Oh, I see. The second room back from the front with the big tatami mat.

DOZONO: Right, and that was a huge, from top to bottom, shrine where all the tablets of the dead were placed. Then the priest, twice a month, would come and say prayers and of course, money was given to the priest so he would come regularly.

And, it was very funny because he saw me as a young girl and probably after about 20 years when I made my first trip back to Japan with my old friend Gwen, he came and visited us and he took a look at me and he said, "My, you have aged!" Of course, [Laughs] after being a teenager then, being a grown-up woman with three children, of course I would have aged.

Gwen turned around to me and said, "What did he say?"

And I said "He told me that I had become an old lady."

And she says, "Well, he's got nerve! Look at his grey beard." And he had a white beard that was about a foot long like this and we had a great laugh about that.

CH: [Laughs] Going back to the shrine, you said the scrolls of the dead were kept there?

DOZONO: Oh, they are not scrolls but they are tablets.

CH: Tablets of the dead. Now what did they represent? What were they made of?

DOZONO: In the Buddhist religion when a person dies, you are given a Buddhist name and it is on a little plaque. It is probably about eight inches. And the Buddhist church

gives you a Buddhist name and that is inscribed, or painted on this tablet and that is what you would put into this shrine. And so if the family is an old family, you have all these different shrines from generation to generation within that, and so when you say your prayers, you are saying prayers to all your ancestors.

And there is a little, I guess you call it a copper or a brass, it's not a bell but it's almost in the shape of a cup, that you would strike and it makes a beautiful sound. And then you also light a candle when you say your prayers to your ancestors.

CH: And incense?

DOZONO: And incense. Yes. And at the same time, every morning when you made your first rice, there are little copper or brass cups that you had there, and the first rice and the tea would be placed into that alcove there.

CH: And were there any images, any Buddhas, or anything like that?

DOZONO: Well, usually the image of the Buddha is on a scroll which is in the back of this alcove.

CH: And would family members come there in the day?

DOZONO: Oh every day, in the morning. You would open that up and you would give them the fresh rice and the fresh tea and there was always fresh flowers.

Since I was raised as a Methodist when I was in America, it was a strange ritual for me. But, it was something that I accepted without really thinking of it as a religion or thinking of it as a God or whatever, just something that you did. And so I go back to the fact that everything that I did was interesting, so I took an interest in everything that happened.



CH: So you felt comfortable there?

DOZONO: I felt comfortable.

CH: How did they feel about your religion?

DOZONO: Well, I never talked about my religion. Because I was not what you would call a strong Christian. You know, I was raised in the Methodist Church and I went to Sunday School and I went to church but religion to me was — I was not a fanatic. You know, a very strong person and so things came very easily to me.

CH: Did you know any other Japanese in your community that were Christian?

DOZONO: Well, I had heard that there were a group of young people my age and I knew that there was a small Christian church in that town, but, of course, that I was something that I was never about to do, because I came over there to study and not to socialize. In other words, my aunt and uncle would not have allowed me to go there, because that is something that is for pleasure and not for study. I would have been contaminated, as what they would have said.

CH: [Laughs] Did you feel very much at home when you came there?

DOZONO: I think I did, because I go back to the fact that my whole life was: I would get up in the morning and the first thing that I would do is — I think I might have mentioned to you, that because of my age, I could not go into a regular school. And so every morning by 9 o'clock, I would be at the grade school and be taught Japanese by the principal at the grade school and that lasted for, I'm sure, a little more than half a

year. After I was able to absorb quite a bit of Japanese language, then I had a Mrs. Tanaka and I went to her house every morning and I stayed there until noon and I learned social studies, history, ethics and all the aspects of Japanese life.

So my whole life was such that in the morning 'til noon, I would go to Mrs. Tanaka's to study, and it was very expensive. I would come home, have my lunch, and then go to a nearby temple, and the priest's wife who had learned her sewing at the [Inaudible] at that time was a very skilled sewing teacher and she taught...

**[End of Tape 5, Side 1]**

**Tape 5, Side 2**  
**1998 January 29**

CH: This is an interview with Mrs. Dozono. This is Tape 5, Side 2.

So you went to the sewing classes and you learned to make kimonos?

DOZONO: Kimonos. From the *yukatas*, that's the cotton kimonos that you wear in the summertime, and the *hitoe*, which are the unlined kimonos that you would wear until winter came. Then I learned how to make the winter coats that was lined. And it was very hard for me at first because there — we had a sewing machine at home but everything was done by hand. I learned to make the small stitches that were necessary in making kimonos and at that time, all the kimonos were made by hand and if they had to be washed, they had to be unraveled. The whole kimono had to be unraveled. They had to be washed. They had to be stretched out again on a stretcher with some sort of starch and then they had to be sewn back again.

And I went through the kimono to the *haori*, which is the sort of a short coat over the kimono. The only thing that I didn't learn how to sew was the *hakama*, which is a formal man's skirt. I didn't get that far, but most of the clothes that I did bring in my dowry, I did sew. And I was told that I was a very good learner.

The interesting part about the sewing classes was I knew that it was not a love marriage between the wife and the priest. The priest was a wonderful bald-headed man and he had a tremendous sense of humor, and he would always be very jolly and tell us funny little stories and would keep us in stitches because, especially in the summertime, we could hear the cicadas singing and it was very hot and humid and we always sat with our knees under us, you know, in the Japanese style and I could just feel all the perspiration coming down into my legs. But he would tell us these stories to keep us in good humor. But the sewing teacher was, I'm sure she must have been about 30 years younger than he was, and the story went that she came from a very poor family but she was very proficient in sewing and so she was sent to this sewing class in [Mitsukoshi?] in

Nagoya where she learned her trade and so she was able to marry into the priest family, which was the different level. But they had no children and she was also very kind to me.

But I remember in the summertime, I would be so sleepy and get so bored that sometimes the priest would tell me to go into the next room and he would let me sleep for about 15 minutes, which I appreciated. But I'm sure that the other girls in the class were not very happy with me but they took me for what I was; that I was a foreigner.

CH: [Laughs] What would you do with the kimonos that you made?

DOZONO: Well, they were for our use.

CH: For your own use.

DOZONO: Oh, yes or for the use of the family. Family use.

CH: And typically, how long would a woman wear or a man wear a kimono before they were washed? It sounds like washing was quite an involvement.

DOZONO: Well *yukatas*, the cotton kimonos, were washed all the time because the perspiration and the heat and everything. And normally you would change your kimono practically every other day. But the other kimonos, you never wore. You always exchanged kimonos. You never wore the same thing every day, every day. It was interchanging and so that is why we had, I think what you would call racks, when we got home. There was a rack sort of a like — I do not know how I can describe it. It is something this big pole on the side and so you would put your kimono into that and then you'd air your kimonos out.

And then we always had, it would almost be like a kerosene, I think, that you would use to do a wash, wipe the sleeves and the neckline of your kimono, so that it

would always be clean. And the kimono itself was never worn next to your skin. We always had undergarments, and so the undergarments were washed, just, daily, that is how you protected your kimonos.

But during that time, I remember that there was one of the students in my class what they considered dull. She was slow and one time there was a scandal, that I didn't learn [until] later, that she had dropped her baby in the toilet and no one knew about it. The scandal was probably something that she had either been raped or attacked and didn't realize that she didn't have the baby. Well that became a very hush-hush thing and so at that time, my aunt tried to explain things to me and of course, I was quite blah-blah about the whole thing.

CH: Yes. So going back to your daily routine, for a while you went to the principal and he would teach you and then you went to Mrs. Tanaka's house and she taught you social studies and other things. Then you would come home and have lunch and then you would go to your sewing class.

DOZONO: Until dinner time. I would come home, take a bath — that was the ritual. Take a bath and then have my dinner, and then I went to my flower arrangement class. And the flower arrangement class teacher was a very good friend of my aunt's and he was a teacher. And he was barber in that village, which was interesting to me, too, because being a barber and also being a flower teacher was something that I would not have thought about.

But, because my aunt herself was so profuse in the arts, I remember, especially in the summertime, I would come home and I would just be so tired of sitting and learning the flower arrangement, Kiku-san would come after me, the maid would come after we come home and then before anything else, she would take me to this alcove, where the flowers were always arranged and she would make me make the flower arrangement. And if I didn't do exactly what she said, she would take all the flowers out and make me

do it over until it was done to her perfection. And I think that is one of the reasons why I have never enjoyed flower arrangement as much as I did tea.

CH: Do you think that she was doing that on the request of your aunt or do you think that she was just doing that because that is just who she was.

DOZONO: No, this is my aunt who was doing that.

CH: Oh your aunt was doing that. I thought you said it was the maid was...

DOZONO: No, the maid came after me and she would bring me home and then before anything else, because she wanted me to get it into my head before I forgot what the lesson was. And I remember that I cried a lot at that time, because I hated doing it, but she would make me do it over and over and over again until it was exactly the way it should be.

CH: Did she ever approve of your...

DOZONO: Oh yes. She very seldom praised me, but when she did it meant a lot more to me than any other time, because she was a very strict person. But I think it was because of the fact that her stepdaughter was there and she wanted me to learn things so fast that — she wanted people not to be ashamed of me because of the fact that I had gone over there as, not as a child but, you know as older and I was becoming of marriageable age. That had a lot to do with it.

CH: I see. Now what was different, then, about your learning tea?

DOZONO: Well, going back, I went to my classes in the morning. I went to sewing classes in the afternoon, and at night I would go to my flower arrangement teacher and it would be, like, in between the flower arrangement classes, I would go to calligraphy classes. And that was taught to me by Mr. Tanaka, who was the calligraphy teacher at the girl's high school there. Mrs. Tanaka was a retired schoolteacher and her husband was the calligraphy teacher, so he was teaching me calligraphy.

The tea ceremony, I didn't learn for practically about a year. And the first thing I had to learn was how to sit on my knees. If anyone else has ever learned the tea ceremony, it is very hard to sit there, because your legs get numb. And so I was always told to go the formal part of the house and just – it's almost like Zen. You would sit there and it would be five minutes. The next time would be 15 minutes and the next time would be like 15 or 20 minutes and after I learned to be able to sit there and contemplate for 30 minutes, then my aunt said I was ready to go to a tea ceremony classes.

And so my girl cousin, who at that time had been divorced and had come back to live with us in the same compound, she was [an] excellent tea student herself and so she had been going into Gifu City to learn tea. So by the time I was able to sit for a long period of time, she and I would go every Sunday into Gifu City, and that meant that we would take a taxi into the station, Seki Machi station, and then take the electric tram into Gifu City. And we would get up at six o'clock in the morning Sundays and go into town, and come back by six o'clock at night. And that was something that I really liked because it was being able to get out of the house to go into the city but it was not loitering in the city. It was from going in into the city and then going directly to the teacher's house.

And then at that time, he was a wonderful master. And there were about six of us girls there and in learning the tea, you do not learn just by yourself. You learn by watching the other people's mistakes and the corrections and that is how I learned how to do the tea. But it was a very tranquil, very pleasant, very serene atmosphere. And all the girls, all of us had to wear our real nice kimonos and we were on our best behavior.

And I remember the teacher was asking my cousin, “This young girl coming from America, why is she so quiet?” I think the concept of the Japanese was that the American girls were very fast and very outspoken, very self-willed and here I mostly pretended. But I was considered very quiet and very obedient and so he laughed about that and I remember my cousin was teasing me about that.

CH: What did tea represent?

DOZONO: Tea represented, you learn how to handle beautiful things. You learn, not only how to handle, but how to admire. You learned how to keep things. You always held things with two hands so that they would not break. And you learned tranquility. You learned obedience. You learned how not to berate other people. You know, if they made a mistake, it was a mistake and you should not laugh about that and there was a lot of consideration between the people. It’s part of Zen, I think.

CH: And flower arranging?

DOZONO: Flower arranging is the same thing, but flower arranging is — in Japan, when you learn the flowers, you learn to love nature and you learn how to take care of the flowers. When I was taking the arranging of the iris, I always thought that irises grew with the stems in the flowers but in the different seasons and in the different types of irises, some of the leaves grow faster than the flowers itself. And then some of the irises come up faster before than the leaves come up and so you have to learn those kinds of things and you just do not take flowers for what they are but you have to learn how they grow. And especially, you learn about the plum flowers and the cherry blossoms, and you learn that even in the cherry blossoms, there are some trees that the cherry blossoms come before the leaves and some leaves come before the flowers. And so I had heard a



joke that they called *deba*. *Te* means to come out and *ha* means the leaves. You can also say *ha* as the leaf, but you can also say that is teeth.

CH: Teeth?

DOZONO: The teeth. And so if the teeth come out when they are not supposed to, there was a teacher they called *deba* and it was a nickname because he had buckteeth. [CH laughs] Do you get that?

CH: Okay.

DOZONO: And so there were a lot of pun, funny stories going on with the Japanese language that there are several meanings in one word. You understand?

CH: Yes.

DOZONO: Like *kumo* for instance. You can call that the spider and the intonation of your voice would be like a cloud, and so there is all those little different soundings in the Japanese language that is very different.

CH: So things are very subtle?

DOZONO: Very subtle.

CH: I would imagine that even coming from a Japanese background, it took a long time to understand these things.

DOZONO: Oh yes and I always tell my family about the fact that I could not read. I could not write when I first went there but, one day when I was looking at the Japanese newspaper, I picked out two characters that were together and one said “green” and the other said “[years].” And so I told my aunt I said, “Oh auntie, I could read this,” and I said, “It’s green [years].”

But it isn’t green [years]. You look at that and the words together, two green years meant youth, and that was my first really understanding of the Japanese language. Each of the characters have a different meaning and so I was able to say, “Oh, that’s green years” which meant youth, and that is when I really began to get really interested in the Japanese language.

CH: How long do you feel like it took before you could converse easily in Japanese?

DOZONO: Probably a year. But there are many stories that when I was taking classes at the flower arrangement. One day the teacher said, “*Iburu shite kurasa!*” which means rest, but *iburu* also means to smoke and so I picked that up and I said, “Teacher, I don’t smoke.”

And he laughed and he said, “Oh it doesn’t mean you smoke. It means to rest.”

And there is also another *gomen asobase*. *Asobase* means excuse me, but in other words *asubu* means to play. See, there are so many different meanings into the one word that this person say “*Gomen asobase.*”

And I said, “Well, I’m not playing.”

And she says, “No, no, no. It doesn’t mean you’re playing. It means to be excused.” Those are the kind of different meanings in the Japanese language.

CH: So words could mean one thing separately, but when put together, they mean something different?

DOZONO: Exactly.

CH: Interesting. Did the language also reflect your social status?

DOZONO: Yes. I'm very proud to be able to say that I can understand the meaning of many of the words that some other Niseis might not be able to understand. It's not belittling to Niseis, but the fact is when the Niseis learn Japanese here or they use it here, they use the language that their parents had used and that would be through the Meiji Era and they have picked up the dialect of their different prefectures and there is a difference in that. But I was able to learn the standard Japanese and because of my background, I'm able to speak to people, for instance, consulate people, and the consulate people, they speak a finer language. And so I'm able to understand and able to talk with them and feel very comfortable. And I think through my background, I feel very comfortable in being able to be with people who are of a different background.

CH: Who in your family did you feel closest too?

DOZONO: Growing up?

CH: No, after you went over to Japan.

DOZONO: Oh, my aunt.

CH: Did you feel comfortable enough that you could confide in her exactly what you were feeling?

DOZONO: I have to say yes [and] no because, for instance when I first went over there, my sisters would be sending me *Ladies Home Journal* and the different

magazines, and I would get very homesick. And I lived in the two rooms upstairs and I was staying by myself, and my aunt would know that I had been crying and so unbeknownst to me, she wrote a letter to my parents and told them not to have any magazines sent to me because it would distract from my studies. And those are the kind of things, at first, I resented very much but, she finally told me — and it was hard for me to talk to her about that because I felt she didn't really understand me as a person. I could talk to her as I'm talking to you now and tell you all these things, but throughout my life, I had not really been able to express my feelings as frankly as I have been with you. So I think that you'd probably say that is part of Japanese nature.

CH: I see, but was there a friend that you could be very relaxed with and let yourself be totally at ease?

DOZONO: Probably my teacher, Mrs. Tanaka.

CH: I see. Now the town — you were just outside of Gifu City, is that right?

DOZONO: Right.

CH: Was it actually Gifu proper that you lived in?

DOZONO: No it was, probably, in comparison from Portland to, well further out than Beaverton. It was a smaller town.

CH: Was it like a suburb?

DOZONO: Suburb but it was quite a ways out. It was in a mountainous area. And I remember one time, my aunt and my cousin and I went up to a shrine that was out of the

town where we lived and it was all day experience. I forget the name of the shrine that we went to but, going up to the shrine, on both sides of that road, we saw beggars. And she said, "Be very careful and don't touch anything" and I asked her why and I discovered they were lepers, at that time.

CH: Really?

DOZONO: Yes. And so when we went up into the shrine, there were little shops that had little sweets and she of course knew what shops to go to, and she said that you have to be very careful in eating in these shops because you never knew who the proprietor was. He could be a leper or whatever. But that struck me and when I found these lepers, they were all sitting on the ground and always had a little dish in their hand and their heads were always covered and so I just thought that they were regular beggars but, at that time, they were a lot of lepers around.

CH: So how would you describe the town that you were living in, then?

DOZONO: Well, it was a long, narrow town and there were shops on both sides. It was typical of any Japanese country town. And the only way of transportation at that time was buses and taxis, but from where I lived going over to the station, in order to take the electric tram it was probably about a mile, a mile and a half.

CH: I think you had mentioned that they made certain agricultural products there?

DOZONO: The town where I was raised was Seki Machi. It was a town but, it is now a city and they are famous for the swords; the famous Japanese swords. And in later years, I went back there and really saw this sword master making a sword and it was sort of a ritual. Very interesting. But, at that time, I was not allowed to see that.

Another interesting thing is when I was going to the principal's classes, I had to walk through the back streets of the town in order not to have any attention drawn to me. In the small back streets, they had a cottage industry of silkworms. That little town was noted for the silkworms that they raised, and there was a terrible stench. And I later learned that they raised the silkworms on trays and there were mulberry bushes all around, even in the backyard of our house out of the compound. There were a lot of mulberry bushes and I used to try to eat the berries. They are kind of sweet. But they would gather these leaves and feed them to the silkworms and then [they] become a cocoon. Then after that, they were put into these big iron vats and then taken out and then made into the thread. And on the way to and from school, I would peak into these cottages and see how they were made, but I never knew what they were until I was told that they were the silkworms.

CH: And you mentioned you would take the back streets so you would not draw attention to yourself. What was it about you that was drawing attention?

DOZONO: Well, at first I used to go in Western clothes. And if I went in the Western clothes, the small children would always follow me wherever I went. And that was not very agreeable to my uncle and aunt, and so finally I had to wear Japanese kimonos all the time.

CH: What do you think their impression, the people in town, what their impression of you was?

DOZONO: Well, [Laughs] I was an oddity, because I wore different clothes and I think I might have mentioned that I was in the newspapers quite a bit because of the fact that I was a Japanese-American coming in to study Japanese. I was even in the Nagayo paper,

in a beauty contest unbeknownst to me. My picture was in there, and I still have that back there someplace. [Laughs] The contestants were geishas, I think.

CH: I see. So you had certain chores you were talking about in the garden and in the kitchen. Were there other things that you were expected to do by your family?

DOZONO: Polishing the brass articles in the shrine. I learned how to...

**[End of Tape 5, Side 2]**

**Tape 6, Side 1**  
*1998 January 29*

CH: Yoneko Dozono at her home in Southeast Portland. The interviewer for the Oregon Historical Society is Clark Hansen. The date is January 29th, 1998, and this is Tape 6, Side 1.

So going on, when you first arrived, or the first year, or say you, were in Japan, you talked about your reading the magazines that were sent from home. Were there things in particular that you missed?

DOZONO: Oh, I missed not being able to speak English. I missed home, family. I was absolutely alone, a loner. I think I mentioned that there is a phrase that they say “bird in a cage.” You know, it’s a learning process, and I still believe that there is a time and place for learning. And if you miss that opportunity, it’s gone. So I think when you are able to learn, you really have to learn and not let your mind dwell on other things.

CH: Did you travel at all when you were in Japan, in the early years?

DOZONO: In Japan? My aunt would take me to Tokyo. And one of the interesting things is when we would go to the shrine, she would always make me bow. I never understood why I had to bow. And then there are places where you have to wash your hands and rinse out your mouth before you go in to bow. I would ask her why and she said, well it’s because. People never questioned things, and I learned that to – well, you just learn by rote that that was the thing you had to do.

In later years, too, before I was married, my sister and her husband came to live in Tokyo and when I went to visit her, I remember that we took a sightseeing bus and when we traveled in front of the imperial palace, the conductor told us all, if we had hats on to take our hats off and to bow toward the palace and my sister absolutely said no. She was



not going to do it. She said, “Why? Why should I?” You know, “Who is there?” and that sort of thing.

And I said, “Em, please, just bow your head and don’t make waves.”

And it was really hard for her to understand why, because I understood – like I said, when I first went there, I could not understand why I was bowing to something that I was not aware of. It was a building thing for the Japanese that country came first, family came second That there is that obedience to the emperor and it was very strong. It was something that I guess you were just born with and that you believed in the emperor and you believed in the imperial family and you believed that there was such a thing as class distinction and you accepted that. But it was very hard for, I think, any American to understand why you’re having to bow to someone who you never knew or why or what.

CH: Now, what was your first impression of Tokyo when you went there?

DOZONO: Well, coming from a small city like Portland, it was a big, big bustling city. But I would venture to say that everyone who has never been to Japan and who was of Japanese ancestry who would go there, the first thing that they would see is the huge sea of black hair and the black suits that the men wear. They’re all in sort of a uniform. You never see — now is different but, at that time they are all: white shirts, black suits, black hair, black shoes and the children were all in uniform. It was a conformed society. The cars were huge and they were all black cars. Everything was in a very subdued situation.

CH: And what brought your sister and her husband there?

DOZONO: That was in 1932, I guess, with the deep Depression that they had. And my brother was a dentist and he had a friend who had a very up-going dentistry office in Ginza, which is the main street of Tokyo, and so he persuaded my brother-in-law to go

over there too. But, my brother-in-law was a different character and he didn't want to go into the most fashionable places of Tokyo, so he went into the smaller outskirts of Tokyo and he started business there. And then my sister went over there and when she went over there, she came to visit me, and I went over to Tokyo and visited her.

CH: And how long did they live there?

DOZONO: They lived there until just before the war broke out and then they were told that they should come back and so they came back to Portland just before the war broke out.

CH: And your brother-in-law?

DOZONO: Yes.

CH: Then, as you were approaching your marriage, I understand from what you had said earlier that there was an arrangement that was made that wasn't suitable? Is that correct, originally?

DOZONO: Mine?

CH: Yes.

DOZONO: No.

CH: Oh, it didn't work out. I thought that something didn't work out.

DOZONO: No, that was my marriage.

CH: That is what I'm referring to.

DOZONO: Well, it worked out. There were a lot of difficulties.

CH: There were a lot of difficulties I see. I see. Now who was...

DOZONO: Before I get into that, I wanted to tell you that many of the things that attracted me, too, were the festivals. There were a lot of festivals in the town and I think that is the way the Japanese were able to give vent to their feelings. There were festivals for spring, summer, winter, and fall and in most of them was — the center of the festivals were in the shrines and the temples. And they would have different festivals for winter or for summer or whatever, and all the people would go out there and see what was going on and get into the atmosphere and there would be dancing and singing.

And always there were little stalls where they had sweets and the rice cookies and the rice things and my aunt would buy things for the maid, Kiku-san, and for me, but she always made a point to buy new *getas* for the maid. I can understand now that she was someone who was under her care and who was to be taught the traditions, the old traditions of Japan, and so she made it a point to be very kind to Kiku. Those were the festivals that I looked forward to.

And then there were times that my uncle would all of a sudden want to take me to the different *shibais*. They are the plays, the old Japanese plays and I, even if I didn't understand the plays, I was very interested in the old-fashioned — most of them were tragedies but, they were stories about the olden days and the triangles and that is what brought me into learning more about the kabuki.

CH: I was going to ask you about this. Now what is the relationship between those plays and the kabuki?

DOZONO: Well, they are like kabuki but they are much more rural. They are not the refined, but there would be more of the country actors than the famous kabuki actors, but they would go around from town to town. In the different seasons, they would have their plays. Then my uncle would take me, and I thought it was a great honor that my uncle would take me, because he was a very quiet, very reserved person. It would be my uncle, my aunt and myself and it would be an all-day affair. We would go there, we would go from the morning and then we would be served *bentos* and sit in the box seats where we were and then there would be people who would bring tea for us. And then the play would go on. There would be, like, several plays during the whole day and it was just an all-day affair. I've never forgotten that either.

CH: Did you ever experience any of the *Noh* dance?

DOZONO: Not at that time. That was later, when I would go to Tokyo by myself to visit my sister and I would take time to go to either the *Noh* plays or the kabuki or to the famous Takarazuka Revues that they had. The Takarazuka is the all-girls revue. They are very famous.

CH: And was that a dance?

DOZONO: It was plays.

CH: Plays. Was there a particular festival or a particular event that you looked forward to the most in your town? You were talking about the various festivals for each season.

DOZONO: It would be New Year's.

CH: And what would you do for New Years?

DOZONO: All the food had to be prepared before the new year, because New Year's day was the day that you didn't cook. You didn't sweep floors. You didn't work. It was a day of rest and so the woman would make all the different kinds of foods before that. Then we would have a frenzy cleaning the house. And then on New Year's Eve, we would all take baths, and we would have all of our either new clothes or clean clothes right there by your bed, on the tatami. In the morning, you would change your clothes into a new kimono, or to a fresh kimono, and go to the altar in the house and say your prayers, and then you would greet each other. It was a very formal thing that we would all gather together and say greetings.

We did that even after I was married and even until when we came over here. The children would laugh about that because even now, I would say *omedato gozaimasu* even to the children, but it was a ritual that we did. People would come to give us greetings and in each of the doors, at the front doors, there would be huge display of the pine and the plum blossoms and the bamboo, and it would be like a three-foot display and that would always be in front of each of the houses, and that was for New Year's.

But, we did no sweeping. We did nothing. But we would get together and of course, there was no T.V. [Television] and no radio or anything but, we would just talk and go out to visit other people and we would have to eat rice cakes.

CH: I understand now that there is a big tradition in sending New Year's greeting cards out to people in Japan. That everybody's sort of obligated to send each other cards. Was that the case in this time?

DOZONO: No, not at that time. It was more of a centralized, local thing and I don't think – not at that time. Unless you're in business. I think I have shown you one of those cards that was given to me, like a small postcard that you would send. But, then it isn't

like the type that we would send, Christmas cards, to different people. It's more of a business thing.

CH: You know, you were mentioning the cleaning of the house a minute ago. How would you compare the standard of living between what you were experiencing in Japan and what you had been experiencing here in Portland, in terms of health standards and things like that?

DOZONO: In terms of health standards, I think that when we were growing up, we had maybe one or two of baths a week at home, when I was growing up. But my parents are very, very adamant about cleanliness. But in Japan, you took a bath and it was a very hot bath every night and that was a ritual and it was just something that you did.

But when you compare life in Japan and life over here, everything was very tranquil. It was at a much slower pace. There was nothing hurried. You got up in the morning. You had your breakfast and then you went to classes. You came back and had your lunch and you did what whatever you had to do but, it was not this frenzy that you see over here, because of the fact that we had no – well, there was a small radio, but there was no television or those kind of things and so the whole atmosphere of living over there was altogether different.

CH: And which did you end up preferring?

DOZONO: I find that the older I get that, you could almost say I think a lot in the Japanese way. There are things that I can express myself more in using Japanese words than I can with English words. Bet there's a little – it's a little hard for me to compare life now, because Japan is in such a frenzy as it is over here, because when you see the young people in Japan nowadays, there is no difference. And they go into the jazz and there are hippies and yuppies and you see kids with their hair up in spikes and there are

red-heads and yellow-heads and to me — I suppose that I could almost safely say that no matter how many generations of the Japanese who live here might become Americanized, but, I think, in the background, there would be something there in their background that they would inherit Japanese customs, without realizing that they were. And that is the way that I hope it would be.

I have gone to Hawaii and I see the Japanese people who come from Japan going into Hawaii, and I think their actions are altogether different in Japan. There is a sense of freedom that when they go over to Hawaii, there is a sense of freedom; that they act differently. I remember when I first went back to Japan, I saw these younger people holding hands and kissing in the public. That was very offensive to me. [Laughs]

CH: In Japan?

DOZONO: In Japan. Very offensive to me, because I thought, oh, these kids are seeing so many of the movies and — there was an air of freedom, and it was a mistaken concept of what freedom actually was. You saw that in the actions of people on the streets, in the schools. And for years, I used to — when I came back here, I went to these public schools and talked about the Japanese customs, and especially education and how the children acted. But, I can't say that anymore because it has changed so much. I taught origami and — for over 20 years and those are the kind of things that I enjoy doing, but talking about the culture in Japan is altogether different. It's different. But the time that I was there, everything was very, very quiet.

And while I was there, gradually I was allowed to go into the streets, especially on the way coming home from different classes. And I noticed different shops in the streets and I was attracted to the craft shops. And I would go in there and get different artsy things and I did a lot of painting and I did a lot of *tamari e*, which is you take little ribbons and little silk things to make flowers and make scenery and embroidery. And I remember this one lady asked me, just because I could speak English, people would ask me to

translate. And it was very difficult for me because the technical terms, I didn't know. One time she showed me a book on knitting and it's "k2, p2" and I never knew what they meant until later that "k" meant knit, "p" meant purl, because I learned the German way of knitting. And it just came natural to me that I was knitting and purling, but I didn't know what the terms were. [CH laughs] But many people used to ask my uncle and aunt if I would translate, and I did.

There was one interesting factor in my life while I was there that since I was in the newspaper so often that there was a young railroad worker in Ogaki, which is in the next city of Gifu, and he wrote a letter and my aunt translated it to me. He asked if I could be a pen-pal, because he wanted to learn English and so my aunt said, "Well, I guess it's okay". And so he used to write letters to me and then I would correct the letters and we would be writing back and forth. I had never met him, but one summer I received a letter and he said that he wanted to see me so much that he came to Seki Machi, and he stood in front of the house for a whole day hoping that he would get a glimpse of me. He only saw this little girl that came in, came out from the house with a bucket of water and in the summertime, the buses would go in front of the house and all the dust and the dirt would come toward the house, so we would take buckets of water and use the — what is this...

CH: The ladle?

DOZONO: Ladle and spread it out in front of our house so that the dust would not come and he said that he saw this little girl come out with a pail and a ladle and no one else came out. Well, that was me. So when he sent that letter to me, I laughed and I said, "Oh my gosh!" Here, he had come to see me and here I was. I had a kimono with my red slip showing and I was out there doing that. He probably thought I was a maid. [Both laugh]

And so when I told my aunt about that, she said, "Well, it's getting too complicated. You'll have to quit." So from that day on, we didn't correspond, but I felt so



sorry for this young man, and I had never met him. But, it shows that in that era, there was not association between the men and women, of the girls and the boys. And so as I go back to telling you, that era was like go-betweens and marriage. So there were many marriages where we didn't even know each other until we were married. And so this young man began to think deeply about me through the letters. He wanted to see me and he saw this girl. [Laughs] So it's sort of a touching little story.

CH: Well, with that in mind, could you explain, then, how you came to be married?

DOZONO: The cousin that I was supposed to marry, became more my brother instead of anything else. He was married to very well accomplished girl from a very fine family, but she was not a pretty girl. And it was an arranged marriage. My cousin was also named Shouzo which is my son's name, but Shouzo married her because it was an arranged marriage and they lived in Tokyo, but he was not happy.

And just during that time, my girl cousin was also married and this was her second marriage. She was married to a school teacher and Misou took the Hashi name and he lived in the same compound that we did. In the meantime, the grandmother had died so they were living in this separate little house in the back.

And so I became sort of a third person. It was hard for me to be living there. My teacher, Mrs. Tanaka, one day was telling me about this wonderful educator who lived in Gifu and her husband was going to be a go-between this teacher in Gifu and a former student of Mr. Tanaka, and so she was telling me that this is how they make arranged marriages. Are you following me?

CH: Yes.

DOZONO: And she said that the man and this girl were going to meet in this big department store in Nagoya. He had a reputation of being very sure of himself and if he

— I guess he had met many women through picture arrangements. And she said that this person, if he didn't like the girl, he would stick his nose up in the air and walk away and they would not have lunch together. So if he was happy with wanting to continue with arranged marriage, then Mr. Tanaka and the other go-between and the two young people would have lunch before coming back home. And I was interested in that and I said, "Oh, that's how the arrangement marriages are made!" And that was over the weekend and it was going to happen on a Sunday.

Well, Monday when I went to class, she laughingly told me that she said her husband came back and said he walked away, so I guess this marriage was not going to finalize. So while we were talking, the go-between for my future husband came to tell Mrs. Tanaka that it didn't work out, that this person was not very happy about that. And I heard that too when I was there at class and then nothing happened.

Then on Wednesday when I went in the evening to my calligraphy class at the Tanaka home, I was studying in the back room of the house. And when I was going to class, my aunt said, "I want you to wear this kimono" which was a little better than the kimono that I always wore.

So I said, "Why?"

She said, "Well, just wear it!"

So when I went to class, I was having my calligraphy class with Mr. Tanaka and someone came to the door. So Mr. Tanaka excused himself and came to the door, and I was sitting there by myself doing my calligraphy. And he came over and he said, "There is sensei," a teacher, "who would like to have you read some English," and he wants to hear my English. And I thought well, what an odd thing for this person to ask. So I said okay and he brought out a regular English book, it was a schoolbook. And because the Japanese were not understanding a lot of my English, I spoke very precise and very slowly and read two paragraphs of this book. And Mr. Tanaka came back and said thank you, and he said, "Well, I had this visitor." So he said, "We'll have to continue our classes

some other time.” And so I came through this other room where the visitor was and then went home.

And when I went home, my aunt said, “Well, what happened today?”

And I said “Nothing happened.”

She said, “Well, was anything unusual?”

I said, “Well there was this funny person who came to the class and wanted me to learn English, and just before I left he said, ‘I think you missed quite a bit of your ‘tos’ and ‘ands’ in the book,’” because he had the same book. And I thought well, what an arrogant person. Here I was trying to read slowly and distinctly and for him to criticize my reading, I was very much offended. But, anyway I was telling my aunt I said that this funny person was there and I thought he was just a mean, ugly person.

Well, that was a Wednesday. Friday, this man came to our house and my cousin and I, with my aunt, peered through this glass window and saw him go through this hallway into the front of the house. My aunt and my cousin were talking and they said, “Oh, he’s very dignified. Very...”

**[End of Tape 6, Side 1]**

**Tape 6, Side 2**  
*1998 January 29*

CH: Dozono. This is Tape 6, Side 2. Go ahead please.

DOZONO: So she asked me what I thought about him and I said, "I think he's ugly and I think he's old," because he was sort of balding.

And she laughed, and she said, "Well, that's Mr. Dozono" and I took it as *douzo*, please, and you say *douzo* something *no*? So I thought his name was *douzo*. *Douzo no sensei*; *Douzo no teacher*. And she said, "No, his name is Dozono."

And I said, "Well, I don't think anything about him," because I thought he was just coming to visit.

Well, that was the beginning of the go-between arrangement. And he had come to talk to my uncle to ask if he could marry me. And that was a Friday so from Monday, Wednesday to Friday, it was sort of an arranged thing, unbeknownst to me. Well, it was very unbeknownst to my aunt too because it went so fast.

And then, my teacher Mrs. Tanaka, began to ask me what I thought of him and I said, "Well, I don't think anything of him." He was dark and had curly hair and was sort of on the bald side and to me, I thought he was very arrogant. He was taller than the normal Japanese and his bearing was very straight, and he was much older than I would have thought.

But she kept on saying, "Well, would you ever think of marrying a person like that?"

And I said, "No!" I said I'm too young and I said I'm not interested.

But she said, "Well, these are the kind of the things that we have to think about, because he has a very great future and we all think highly of him, and so why don't you sort of get used to him?"

And I said no, because I really was not interested at all. But it got the point where my aunt and my cousin and I went to Gifu to meet him and the more I met him, the unhappier I was, because we had nothing to talk about and he always had his go-between with him and he was, as I said much older than I.

CH: Who was this go-between?

DOZONO: [Mr. Dozono] lived in a boarding house, and [the go-between] was a wife of a man who was a former governor of Gifu. But, Mr. Owaki had run away with a younger woman, and so she was divorced. And she had this huge house that was built like a boarding house, and that's where my husband lived with his sister. And that's another story about the wedding.

In between that period, we went to visit him. My aunt was very animated and talked to my future husband more than I did and all I did was listen and they kept on saying: "Well, you don't know what marriage is. You don't know what love is. You get married and then love will come gradually onto you." And so I thought, well –.

The main reason I think for my having persevered and stayed in that whole atmosphere of learning Japanese-hood was, because during all that time, my father would write letters to me telling me that he wanted me to stay and become a Japanese lady, because he was going, eventually, to come back and live in Japan and he wanted me to be there so that I could take care of him. So I felt it was an obligation for me to stay.

But, unbeknownst to me, I remember later on when my sister came to visit me in Gifu, she and my aunt had gone over to the back room and they had very animated conversation. After I came back to America, my sister said, "You probably didn't know what the circumstances were, but America was in a deep depression," and that's the reason why my sister and her husband went to Japan. She said, "Papa wanted you to stay in Japan," so he was sending money over to my aunt and uncle for my education, for

my clothing and, everything. Even though my uncle and aunt were very wealthy people, my father never wanted to be obligated to anybody. And so she said that Papa had a hard time sending money to me, and the reason why she didn't tell me was because they felt that if I had known that, I would not have stayed in Japan.

And here during that time, I thought that I was obligated to my uncle and aunt because they were raising me and they were giving me all these lessons. And I felt that I was obligated to them. This, I did not know until later in my life. And I keep on telling you that in those days, I think that we were raised to be very obedient, to listen what our elders said and not create waves.

CH: Do you think you would have done anything differently had you known about this?

DOZONO: In looking back I don't think so. I really don't think so. I think I was very content learning different things and I think, as I keep on repeating, that I actually found myself. And I remember that I had a very dear Nisei friend here who wrote me letters saying that "I really didn't think that you would be able to persevere as you did." But it was a new life for me and then learning all these things. It was just, it was just me.

CH: So many things happen in life that you do not completely understand the circumstances behind. Was it a bit of a revelation later on, when you found out about these things?

DOZONO: It was. I remember when I came back because my father had died just two months before I came back. I remember that I cried and I cried and I said "What was the reason for my going to Japan?" But, that was because the war had broken out and he would never have gone back to Japan.

But, during the years that I was going to school with Mrs. Tanaka, there was a young man. His name was Mitsuo and he had graduated from college and he was

working in the Mitsuo Company in Tokyo. And every spring or summer when he came back — his father was the principal of this high school where Mr. Tanaka worked as a teacher. He had heard about me, this Japanese girl, Nisei, from America so he would come in and when I was being taught lessons with Mrs. Tanaka, he would come in and sit there and listen to me.

The one time when my aunt and cousin and I went into Gifu to meet Mr. Dozono, they were going to buy an engagement ring for me. And we were on this electric tram going from Seki Machi into Gifu. I met Mitsuo on the train and he had come back during that summer because all the young men, were in — it's like an R.O.T.C. [Reserve Officers Training Corps] here. And there was a military unit just in between the two cities and he had come there for sort of a training period. And I saw him coming. He came into the train and he came right over to me and he was asking me how my Japanese was. And in later years, my cousin told me that he had fallen in love with me and he was waiting for me to grow up. And he didn't marry for a long, long time and his parents had a hard time for him to get married. But, the tragedy of the thing was he went into the army and he was killed in the army, and so my life would have been altogether different.

But I was attracted to him because he was younger and he was very humorous. He had a great sense of humor and he would just sit there and not say a word but just listen to the teacher and me talk and he would always ask me how I was doing and he was my age. And so that's life. There is a turning point. I think if we had even said that in that train ride, if I said, or my cousin or someone would have said that Yoneko is going over there to meet her future husband or they were planning to get married, or whatever, I think he would have spoken up at that time. But he was just biding his time. And so my cousin later told me that he was very disappointed. He was very angry with his parents for not letting him know.

CH: Do you think that anyone in your family knew what his intentions were?

DOZONO: No. I don't think so. I think Mrs. Tanaka might have known.

CH: How would they have felt about your marrying somebody like that?

DOZONO: Well, he came from a good background and it would have been great for me because I was able to talk to him and laugh, but with Dozono, he was such an austere, you know, very...

CH: Very formal?

DOZONO: Very formal person.

CH: So what happened next, then?

DOZONO: Well, we got married! [Laughs]

CH: So, what were the factors that were being considered in your family arranging this marriage? I mean, why him?

DOZONO: Well, because he was such a well-known educator in Gifu. He was young. He was the dean of the Normal School in Gifu and he had a great reputation of being a great educator. I think there are many families who really wanted their daughters to marry him. So to me — it was for my go-between for my aunt and uncle, that it would have been a great catch for me. But, another thing that I remember in reading my diary, that his family came from a big farm family in Kyushu where men were men. They're very macho.

CH: Where is Kyushu?



DOZONO: Kyushu is, there is Hokkaido up on the top and then Honshu is the main island and then Kyushu is the southern island, where we have many war stories about the Kamikaze warriors and that sort of thing. The men in Kyushu were considered men of men. They were looked up to.

In telling my life-history, I have to be very honest, but that part of my family life — I was very cultured and he came from a fine, upstanding, good farm family, but he was not as cultured, per se, as the way I was brought up. And so I had learned flower arrangements. I had learned tea. I had learned all the niceties of social life, but his family, they're all wonderful people but they are more on the farm side. So in my diary, I remember saying I wondered why I married into a family that I could not express my accomplishments to.

CH: And how do you answer that question?

DOZONO: I guess the only thing that I can think of, is my father, having gone to Japan to see the background of the Kaima family before my oldest sister was able to get married. After about two and a half years while I was in Japan, my mother went over to Japan to see the background of my second sister's marriage.

Talking about my mother, she was put into a position where my grandmother was still alive when she was not in good health, and so my mother being the wife of the eldest son, my aunt wrote letters telling my mother that she should take care of her mother-in-law. And so she stayed in Japan for several months, but it was very hard for her because she was so Americanized at that time. I remember that she didn't wear Japanese clothes at all and she had a hard time in cooking, because over here, we had gas and electricity. And she would use a lot of American words like telephone, radio, that sort of thing. And I remember that I had become so Japanese, that I resented the fact

that my mother was using English words that other people couldn't understand. That's how much I had become Japanese.

But, in my marriage, having gone through all that background for my two sisters, my father left everything up to my aunt. I don't know whether it was economically, or what the reason was, but she wanted me to get married before anything happened. And so when something good like this happened, I guess they went into it sort of in haste. But my aunt sort of regretted it afterwards.

CH: Why?

DOZONO: Well, that is another part of — yes.

CH: Okay. Well then, you have said something about his background. Did you get to know him any better, then, before the marriage?

DOZONO: Not really. There was one instance where friends of my family came to Japan and they wanted to meet me. This is before I was married. The names were Mr. and Mrs. Takami. And from Portland, they had gone to visit relatives in Japan and so they didn't have time to come to the house. So we were to meet at the Nagoya station and my aunt and my husband-to-be and I went to meet them at the station. And Mrs. Takami came in in a pink outfit. and she was a pianist and a good friend of my family's. But, when we greeted each other, I was in a kimono and she thought my husband-to-be was my uncle. And when they greeted each other, she made the mistake of saying that she thought that it was my uncle and aunt and me who would come and so even at that time, my husband-to-be took offense.

And I remember crying when they left. And we had lunch at the Nagoya station. There was a restaurant there. And when they left, I remember crying and I remember waving goodbye to them. Then we got on to the train to come back to Gifu and I

remember my husband said in a very sarcastic way, "If you're so sad in meeting friends from [America], why don't you go back to [America]." And I thought, what a cruel thing for him to say. And the fact that they thought he was that much older than I, I think he took a bit offense to.

CH: How much older was he?

DOZONO: 11 years older. But he had a very prestigious background in that he went to the Tokyo Higher Normal School which was very prestigious, at that time. And he also went to one of the most prestigious universities in Tokyo. So he had a wonderful background. And I remember him telling me that his professors wanted him to stay in Tokyo to teach, and so he had that background, that he was very proud of his education. I also knew that with his background, he would make something of himself, which he did.

CH: So what were the events, then, leading up to the marriage? Was there anything more? Is there any kind of engagement period, or anything like that?

DOZONO: Well, during the summer I received the ring and then I think we probably met two or three times and that was it.

During that time, my uncle had insisted that he separate himself from the boarding house and have a home of our own. But my husband said he was obligated to the Owaki family, and that they needed his support and that's why his sister, who was also a teacher, had come from Fukuoka. And he had found a job for her and so she was a teacher in Gifu City. So he said that he was obligated to the Owaki family, so we stayed there. So that was very disagreeable to my uncle and so he didn't even come to the wedding. And so at the wedding, the only person that I knew was my aunt and the go-between. Other than that, it was my husband's father who came from Fukuoka, and the

dignitaries of the school, and that was it. So if you look at my wedding picture, you can see that I'm very, very downcast, because I did not know what was going on.

CH: What was the actual ceremony like? What happens in the ceremony?

DOZONO: They have this, what they call *San San Kudo*. It is more of Shinto. To me it was all in a haze. I really didn't know what was going on. And they have the three lacquered dishes that are on a little pedestal. There's sake that is poured into each of the three little cups and that's passed on to the man and the wife and to the go-betweens. *San San Kudo* means Three Three Nine, and so you take three sips out of the first cup and then it is passed on and then you take the second cup and then you have sake poured in and then you pass that on. You do that three times and that's the marriage ceremony. And then you are placed into the family registry, which is in Kyushu.

CH: Kyushu?

DOZONO: His family in Fukuoka.

CH: So then you stayed in the same town then? You were at that boarding house and stayed in the same town?

DOZONO: And I stayed in the same boarding house for half a year. Is there going to be enough room in the tape?

CH: Yes.

DOZONO: When I was married, I was married into the family of Mrs. Owaki, her two sons (one was going to high school and one was going to grade school), a daughter who

had married a military man, who was killed in Manchuria so she came back to live with her mother with a daughter named Toshi-chan, She was like six or seven years old. Plus, my husband's sister, Nao-san, my husband, and myself.

So, I was married into that family, my husband's adopted family. And we had two rented rooms on one side of the home, which is the proper side. And then Mrs. Owaki, since she had been divorced, she had no means of livelihood. So she had built the side of the house to serve [as] a boarding room and that is where her children and Nao-san and the rest of the family lived. But, we all ate together. And the daughter who had come back from the war, from Manchuria, and Mrs. Owaki and I took turns; every three days, we would cook for the whole family. And this was the hardest time of my life, because I had never learned how to cook at home except from what my aunt had taught me. And in those days too we cooked rice with wood and we had to go out to buy food. And my husband had such a sense of obligation that he thought more of the Owaki family than he did of me. And so during that time, while he was gone, Mrs. Owaki would give me big clothing to makeover and all I did day-in and day-out was stay in my room and do all the sewing.

CH: Now you may have mentioned this already but why was he so obligated? Why did he feel so obliged to Mrs. Owaki?

DOZONO: Well, probably because when he first went to Gifu, she was the person who had had a good life and she had no means of livelihood and so with [him] going into the family, and Nao-san going into the family, they paid her rent. And so if the two of them left and she was left with the two sons and the daughter who had come back and the granddaughter, she would be destitute. Of course, I'm sure she would have been able to find other boarders, but my husband was a teacher of history, social studies, and ethics and so he had a great sense of loyalty and ethics and being obligated. So during that time, when he came home – [Laughs] I know you shake your head!

CH: It just seems like so much for you to be going through.

DOZONO: But my children do not even know this history, this part of life, no.

But he would come home and he would change his clothes and he would go immediately over to the other part of the house where the family stayed. It was sort of like a family room where we ate. He would help the two sons with their homework. Here, I was left alone in this room until dinnertime, unless I was the one who cooked, then we would go over there and eat with this whole family. And I was the strange person in the family because they had all lived together. Nao-san, who was the sister, was on the weak side but she was a very nice person, but she never talked. She was another one who took things as they were.

I remember that whenever I cooked the rice, Mrs. Owaki would always say, "Today's rice is too hard" or "Today's rice is too soft." She would make deprecating remarks about things like that and I took it for the longest time. But, it got to the point where — this you have to know too that when I was married I didn't know anything about sex. Everything was new to me. So at night when we were sleeping, I would have to go over to the toilet during the night, and I would see her shadow there by the side and she was listening and watching us. And I started having a nervous breakdown.

We were married on October the 6th, but I remember around December, it was probably, it was a cold winter night, I remember that I — oh, and in the evenings too, he would go over there and talk with the family and I would always be on my side sewing or reading or doing whatever. So I remember that night, I silently left the house and went to a telephone booth and I called my aunt. And I told my aunt that I was sick, that I was really homesick. So she came after me and brought me back to Seki. And she took me to the doctor and the doctor said that I was almost on a brink of a nervous breakdown. So I stayed home for less than a week and my husband came after me and told me that I had to come back.

**[End of Tape 6, Side 2]**

**Tape 7, Side 1**  
*1998 January 29*

CH: This is an interview with Nadyne Yoneko Dozono in her home in Southeast Portland. The interviewer for the Oregon Historical Society is Clark Hansen. The date is January 29, 1998 and this Tape 7, Side 1.

Then continuing, it seems you would have felt very isolated, very lonely at this time.

DOZONO: I was. It really was a very difficult time and I thought to myself, what am I doing here? Why was I married to a person that I didn't even know and the way he treated me was nothing, because I think way back, I told you that I was very sentimental and I was very much into poetry and art and that sort of thing.

But he came to realize that that was not the thing to do and so we found a small real nice little cottage close to Nagaragawa, which is known for its cormorant fishing. It was right in the city but it was by the river. And those were the happiest days of my marriage at that time, because he was very much into — he was always very close to all of his subordinates, and because he was the dean of the — I do not know whether it was the normal, or higher or normal school, but all his students were former teachers and they went back into the school for the training, and so they were all older than I was at that time, but they were all so very attached to my husband. So they would come for dinners all the time and I loved to cook and I loved to decorate the house and I always had flowers in the house and they were all very kind to me and it was a very jolly time of my life.

Just before we had moved into that house, Miss Julie Tozier, whom I told you about way back, she made a trip with one of her friends to Japan and she was going into China. So she came to Gifu to meet us. She was very impressed with my husband because he was as tall, if not taller than, Miss Tozier. I think that my husband got to know



me better and he got to realize that marriage life was different than you are by yourself and his sister still lived at the boarding house, but we were together.

And when she came, it was just at that time when my husband had had one of his best friends was in Gifu Prefecture. He was an officer there and we had a letter from him asking us, I will call him D. from now on, if D. wanted to go to Okayama to go into the education system, because at that time Okayama Prefecture had had what they called [Health Session?]. And there was a lot of bribery when the students wanted to go into the better schools, the parents would take gifts to the principal so that they could go into the school. And so Mr. Tsuboi had written this letter asking my husband if he would like to transfer and he said he would.

And it was just at that time when Miss Tozier came to visit me and so we had moved out of the house and I had gone back to my aunt's house to live while my husband went to Okayama to find a home to transfer. And so we met Miss Tozier at the Gifu station and we took her back to my uncle and aunt's home. She stayed with us a couple of days and then my uncle had a little house on the river. It was a summer home. So we stayed there two nights and then she came with me to Okayama and stayed in a hotel while we were looking for a house. So that was a week that we had a real good time with Miss Tozier and then she went on to China.

CH: That must have been a very enjoyable experience taking you back to your time in Portland.

DOZONO: It was. And I have pictures someplace in the house where I'm in a kimono and my husband is standing there beside her and she is all smiles, and she's a red head. He had a cane stick. He was into sticks at that time, kind of a dandy. [CH laughs] That was — I remember.

CH: So then you moved?

DOZONO: We moved to Okayama.

CH: How did that transition go for you? Was it a good transition?

DOZONO: It was a good transition. I felt that I was married. And we took his sister with us.

CH: Oh! How was that?

DOZONO: Well, I was fond of Nao-san. Us not being in Gifu, she felt uncomfortable staying with the Owakis, with the boarding house, because she understood my relationship with Mrs. Owaki. So we took her with us to Okayama and she stayed with us for practically a half a year. And then when — at that time, my husband was sent to Tokyo for in-training, and then she went back...

CH: What kind of training?

DOZONO: In-training. The educators were always having in-service training to further their knowledge. And at that time too, the education in Japan was — it all came from the Ministry of Education. It was not localized. You understand?

CH: Yes.

DOZONO: Okay. And so we were transferred into Tokyo at that time when I was pregnant. And then Nao-san went back to her home in Kyushu.

CH: And then you were in Tokyo for how long?

DOZONO: We were in Tokyo during the summer months. I know it was during free time. But another interesting thing that happened there was, I was pregnant and he would go to school early in the morning, come back at night. In the evening, since it was summer time we were both in kimonos, and we always had a fan with us and we would walk the streets and he went into Bow and Arrow, in the Japanese Bow and Arrow and so there were, not classes, but there were places where you could try your...

CH: An archery range?

DOZONO: Right. And so we would go there sometimes and then have ice – it's not like ice cream, but it would be like shaven ice. And one time I remember that was in the streets when there were extras. You don't know what extras are...

CH: No.

DOZONO: When there is a special event, even in America they would say, "Extra! Extra!" And newspaper people would walk the streets.

CH: Yes.

DOZONO: Okay, that is the same as in Japan and they would have a bell and they would run through the streets calling, "*Goga! Goga!*" That is "Extra! Extra!" And we were sitting in this small shop eating this shaved ice, and I ask my husband and I said, "What is that?"

And he said, "Hush, I tell you about it when we get home."

And so when we came home, it was very sensational news in that we called it *Osada Jiken*. *Osada* is the name of the woman and she was supposedly a prostitute who

had many lovers and she had cut the penis off of this last lover and that was a special news that went on. And you go back to this several years, they have the same kind of...

CH: Same thing here, with Lorena Bobbitt?

DOZONO: Right. So he didn't want to talk about that in public and so when we got home, he told me about that. And I remember that very well, because in later years, when I was working for a military government, there was a show for the military people of the pictures that were taken at that time of Osada, and all that had happened at that time. So there are different connections throughout my life that are sort of interesting.

CH: Was being in Tokyo, was it more liberal than being in the other places?

DOZONO: Very much. Absolutely.

CH: So did you feel more freedom?

DOZONO: Oh, much more freedom.

CH: And did your husband allow you to express that freedom?

DOZONO: Much more, because when we were in Okayama, when we first went there, he said, "The first thing that you should not do is never accept gifts from anybody." Because of the fact that he was sent over there, because he was such a straight person, and he was a principal of this cluster of schools that's run by the prefecture, and it's the most prestigious cluster of schools. And every prefecture they have what they call [*kendaes?*] which is prefecture run, and it's from kindergarten, grade school, middle school, high school. And then there's an all-girls college — I mean it was coed up until

college and then there is girls' college. And he was the principal there and that was the job that he got when we went there.

And one of the things that happened after we moved there was I had a visitor, a beautiful lady and she was dressed in a beautiful kimono and she came to visit me and she brought a gift that was wrapped up in a *furoshiki*, and she said she just wanted to introduce herself, because her son was in the school already. But she wanted to leave the box and I said, "No, I can't accept that."

And she says, "Well, no, no. Please do because this is nothing. I just wanted meet you, to appreciate what your husband is doing for the school."

And so she left that and I didn't open it until my husband came back. And when he saw that, he got really irate with me and he said, "I told you not to!"

And I said, "Well, I couldn't help it. She left it there. So anyways, here it is." And we opened it and it was a box in it and it had *zori* in it. They are footwear but it was for a person who was much older than I was. People didn't realize that I was so much younger because my husband was one of the younger principals that they ever had in this school. They were all older people. And so there was a custodian at the school and my husband the next day took the box with the *furoshiki* and took it back to school and he had the custodian give it back to the lady. He would not accept it.

But another interesting thing is in later years when I was unable to be pregnant, her husband was an O.B./G.Y.N. [Obstetrics and Gynecology] doctor and so I was under his care and so things always come in strange...

CH: Circles.

DOZONO: Yes, and they were very kind to us because they realized that my husband was really a good educator and that...

CH: He was very ethical.

DOZONO: Yes, right. And all his life he was very ethical. So I tell people that in a marriage, there's not always love, but there is a lot of compassion and respect for each other and that is sort of above. But, then the American way of love is sexual and passionate and that sort of thing. I think in the oriental way, there is a different philosophy. And I think that is what held us all through the years, because all through the years that we were in Japan, people thought that we were a model family. We had our differences, many differences, many quarrels. [Laughs] But no one ever knew it.

CH: Did you consider yourself happy?

DOZONO: Yes. That was before the war and things were — life was tranquil. I remember, too, that my husband never came home until real late, and I worried about that. And one time, not only did I worry about that, I began to read that Japanese magazines and there was a lot of infidelity and all this sort of thing.

And so during that time, Nao-san, my sister-in-law, had a job. She was teaching again. She was never healthy and so when she would come home, I would tell her to eat first and she never would. Then I finally told her, I said, "You have to think of your health," and I said, "*Nii-san*," brother — well mine but she does not know what she says, as she never could eat. I really argued with her and she finally got to the point where she would eat first. I would tell her to take a bath every night and she says no, because the first bath was always for the man of the house. And I said no, and I had a real hard time telling her that. Finally she got to the point where we became really good friends. But she always respected us so whenever we went to see a movie, the three of us, she would always sort of lag behind and I would scold her and tell [her] we had to walk together. But, that was the way life was.

But going back, my husband never came home until real late, and so I remember this one night after she had gone to bed, I walked from our house over to the school and

when I went closer to the school, I noticed that the principal's office was all lit up. And I looked over there and I saw the heads there, and I thought, "I would never doubt my husband again," because he was there and at that time, education in Okayama was considered one of the best prefectures of education. And so I never doubted him again, at that time, but I remember I was so ashamed of myself that I had to go peek into see what was going on.

CH: Did you ever tell him that you did that?

DOZONO: No, I don't think that I ever did.

CH: Now, this is something you haven't talked about. When it was decided that you would marry him, you still had plans of coming back to America did you not?

DOZONO: No, I didn't.

CH: You didn't?

DOZONO: No, because I always felt that my parents would eventually come to Japan.

CH: So when did this happen because when you first went over there, you were only going to be there for a couple years.

DOZONO: I know.

CH: And then you were going to come back. So when did this change take place?

DOZONO: Well, the American people could say that I was brainwashed, but it's not brainwashed. It's a gradual thing that you get accustomed to what you're doing and because, I guess, I really wanted to learn and I found myself. That everything that I did was of great interest to me and during the time when I was learning all these things, I also did a lot of painting and did a lot of embroidery and that sort of thing. And I was very satisfied with myself, although there was conflict in the fact that whenever my aunt and I had quarrels, my cousin would never side with me. And that was always a sore spot, because I thought she was not a very fair person, but it's because she was a stepdaughter, and I understood that in later years but at that time, it rankled me. And I do remember that my aunt was stricter towards me but, in later years, I realize that she was really trying to make me into the woman that I had never been, and so you realize these things during the passing years but, at that time, it's what everything in my...

CH: Was there a moment, when you recall, that that was your home and you were not going back? Was there anything [at] any point when you came to that realization?

DOZONO: Well, you know they say that if you ever get immersed in a different language, you dream in that language. I can remember very vividly my first time when I had a dream that I was dreaming in Japanese and I thought oh, I have really become a Japanese.

But even through all those years, I was never able to speak English, except for when people wanted me to translate something. There was the crisis in Manchuria during that time and people would ask me what I thought about America or those kind of things. I would never be able to tell, to say anything. There was an article in the newspaper where I was interviewed and I was asked to — I forgot what his name was, but anyway, he was in the Japanese papers and I was asked what I thought about him. But, I had no inkling of politics or what was going on.



And during that time too when I was growing up, I remember that there was group of, not acrobats, but the young youth from Germany who put on a display of their acrobats and their athletic prowess and that sort of thing. And my aunt and I went to see them and, oh, she was just amazed at how tall and beautiful all these young men were. And they did all the gymnastics and everything, and they were the great big race, you know, that they were the supreme race and that sort of thing, but, we just took things for granted. But I remember going there and seeing that and how the Japanese people were just gaga about the fact that they were blue-eyed and blond, and beautiful people.

CH: Did your husband ever express what his goals or ambitions in life would be? Did he plan on going beyond where he was at this point? Did you know anything about...

DOZONO: No, I think he was what you would call a true educator. When he was in the school where he taught he did his very best and all of his subordinates, the teachers that grew with him, they all respected him, so throughout our life, while I was in Japan and he was in the education field, we always had either students or teachers come to the house. We entertained, but we never saw the wives. It was always the teachers.

And there was one time when the superintendent came to the house and he really was kind to me because I was younger and everyone sort of took me as sort of a pet. [CH laughs] And I had the niceties of life of and I was able to do all the things and do all the cooking and everything. But, one time when we were going out shopping, we met the superintendent and his wife and we were all talking. My husband and the superintendent were talking for a long time so I finally nudged my husband and I said, "I would like to be introduced," because I was becoming more Americanized at that time. And that was the first time I ever met the superintendent's wife, because social life was nil as far as women were concerned. The women stayed at home. They took care of the children. They took care of everything that happened in the home, but you never socialized. So it was always the men that came back and forth.

CH: Interesting. So you mentioned a few minutes ago that when you went to Tokyo that you were pregnant at that time. And so where did you have your first child?

DOZONO: In Tokyo.

CH: In Tokyo. And was that Keiko?

DOZONO: No. He died when he was a year and a half. He was a boy, beautiful. I tell Keiko that he was the handsomest of the children.

At that time too, I don't know if you call it superstition or not, but my husband bought a book on names and there are different number of strokes in a name. And then you count all those strokes and then you count the Dozono name and there is some kind of, I don't know what the ritual is but, then you have to be amicable to each of the characters. And so his name was Kazuhiko, and *hiko* is more of a pure name, a prestigious name and *kazuwa* means *shoawa* means peace and that was the name that we gave him.

CH: And what did he die of?

DOZONO: He died, we came back to Okayama and there was an epidemic at that time when he was a year and a half old of encephalitis, the sleeping sickness. And we had a home that had, it's not a lake but it is a pond in the back of the house where there were a lot of mosquitoes. And there were a lot of lotus flowers and leaves there. I think that he was bitten by a mosquito. And he died of encephalitis, but I know that the doctors didn't know what it was and so they really took good care of him. But he died when he was a year and a half.

But at that time too, I was never able to breastfeed the children. And when you are pregnant in Japan at that time, they believed that pregnancy is a very admirable thing. Plus, it is a very important thing in your life and so they tell you to read good books, to be very happy, to listen to good music, and to eat all the nutritious foods that you can get. So that's what you strive for and then of course, we lost him. When Keiko was born, I had a hard time, before she was born — and it was about four years after the firstborn. But when Keiko was born, I went through buying boxes of calcium that I would take a tablespoon of that every morning. They said that apples were supposed to be good for bright eyes, you know, and for nutrition. And you should eat eggs, duck eggs, not [chicken] eggs, but duck eggs for bright, clear eyes. So I would buy boxes of apples by the crate and eat apples, and take the calcium, and the duck eggs were just horrible. They were huge things like this. They were harder and heavier than regular eggs. And then for teeth — because I always had bad teeth. Keiko has good teeth. She's got bright eyes. [Laughs]

CH: So maybe it worked then! [Laughs]

DOZONO: Well, I don't know. But I do know that I was listening to good music and reading books. They believe that a child's first three years of his life is the most important.

CH: So when was Keiko born then?

DOZONO: Keiko was born 1940. But before she was born, from Okayama, the prefectural school where he was teaching, he was transferred to a small country town and he was in the newspapers because he was the youngest person to become a principal of a prefectural run school.

CH: Why was that unusual?

DOZONO: Well because, especially in Okayama, the education fields, they always had older learned people, the elders in Okayama, as I said, it was a noted education prefecture.

CH: And he was relatively young?

DOZONO: He was young.

CH: Do you remember how old he was?

DOZONO: I think he was 35 or 36. And going back to the zori situation, they thought that we were older. But during the time before [I was pregnant with Keiko], we had a young couple living right next to us and I later found out that he was a person that came from Salem.

CH: Really?

DOZONO: Really. And the family was really close to my family and he is the brother of the Mr. Yada, that I might have mentioned to you before that came to my parents' home.

CH: Yes.

DOZONO: And I never saw him because he worked for, he was bilingual and he had married a cousin, who was very tall for a Japanese...

**[End of Tape 7, Side 1]**

**Tape 7, Side 2**  
**1998 January 29**

CH: This is an interview with Mrs. Dozono. This is Tape 7, Side 2.

So you were talking about this man that had lived next door that came from Salem.

DOZONO: Yes. He would get up early in the morning, probably about 5 o'clock, get on the bus, go to his work, and then come back late in the evening so I never saw him and never knew who he was 'til later.

But during that time, I had already lost Kazuhiko and I was living there, and the principal of the high school, of this cluster of schools where my husband was, approached us one time telling us about this youngster who lived in a town in Okayama, who was incorrigible. He was such a rascal that his mother could not do anything for him. So Mr. Sukahiro asked if we could take care of him, knowing how my husband and I were. And my husband said no, if the student comes from a poor family, they would always be grateful for whatever we did but, if we have a student who comes from a wealthy family, whatever we did, it would not be enough.

So he said no, but I said, at that time, I wanted to try to take care of him, and that's another Shozo in my life. There are three Shozos in my life and his name was Fujita Shozo. And he was a real cute youngster, but his mother was involved in a religious sect and she was never home. And the father was a president of the railroad company, and he was never home. And so he had maids in the house and everything was done for him so it got to the point where he was what we call *oyama no taisho*. He was the kingpin. What he did, was he used to take money from his mother's purse and buy things and try to bribe the kids. He wanted to be the big cheese. Very smart, but he was incorrigible. And so the principal had heard about him, and I finally had him at the house, but he was a challenge.

CH: I bet.

DOZONO: And in our house, as you know, we have bedclothes in the closets that you have to take out and pull out. First day that he came, I told him he had to get his bedclothes and put it on. He said no. He said that everything was done for him and I said, "Well, when you stay at our house, you're one of the family and you do as you are told and we'll get along." And so I could still see his face. He was just kind of running about. But, he did.

And his father never liked fish and so he would never eat fish. And so I would make croquettes with fish in it and he would say "*Oba-san*," auntie. He said "Auntie, this is very good." And he said, "What is it?"

And I said "Well, I'll tell you later."

And after he would eat that, he would say "*Oishii, oishii*," very good.

And so I said, "That was fish," and he kind of acted like he was vomiting. He was very, very spoiled, but we got along so well.

And his mother came one time to visit him, because he was sick. He was not sick but he was getting homesick. And so we called his mother and his mother came and she prayed over him and was making *ado* and she said something. I had gone out to the kitchen to make tea and when I brought it in, she must have said something that annoyed him. He was in bed and he kicked her. And I said, "Sho child, you don't do that." And I slapped him.

And the mother said, "You shouldn't slap a child, because the child is a child of God." So she was spoiling him in that respect.

And I felt so bad, because I had never really spanked a person but he was showing such disrespect to his mother that it was just automatic that I hit him like that. They didn't get along but he was homesick I think because I was so strict with him. I made him do the things that he had never done. We had him until my husband again had

to move into another apartment. He became a principal. Well, Sho-chan, now is president of the Okayama bus company. He came from a prestigious family and he is involved in everything in Okayama and I met him in later years and he remembered. He said, “I really was a naughty boy wasn’t I?”

CH: [Laughs] Well, perhaps he benefitted then from living with you.

DOZONO: I really think he did, because he has never forgotten that. And when my husband went to visit him, he told him the same thing.

It was interesting because at school, the teachers asked the whole class who was the scariest person in your life, and everybody said my father, you know, or my mother and when it came to Sho-chan, he said “Mrs. Dozono.” [CH laughs]

Then we went on to Katsuyama, and that is where Keiko was born.

CH: Where is Katsuyama?

DOZONO: Katsuyama is also in Okayama but it is a small country town where it had a river flowing by. We had a nice principal’s residential house and right next to that, we had a big dormitory for all the — it was a boy’s school, where all the boys stayed.

When we went there, I learned how to raise vegetables and I made soy beans. I was so surprised that from one bean, you get so many things, and there was a custodian at the school who always helped me. And that was a very peaceful time of my life when we were there. And I kept [up] with my flower arrangement and my tea and I learned — I would go up the mountain and over into the city proper in the evenings and I really learned how to iron men’s shirts and I started learning how to do tailoring at that time.

CH: But you had already been making kimonos, so you knew, already, a lot about sewing.

DOZONO: Right. And so I did – well, all my life, I made sweaters and things for my children.

CH: So your standard of living was pretty good then?

DOZONO: It was very good. I went into things there and I remember that there was a clerk at the school and his wife was very nice, and she was more on the modern side. The other teachers were older and their wives were older, but this lady was very good to me. And we would go up to the mountains and get wood for our stoves and for our bath. And I was reprimanded one time that the principal's wife does not do things like that, but I said, "Well, I'm learning." And so I think they respected me because I was learning all those kinds of things.

And then close to the house, there was a temple, and the priest was very kind to us. And so we had a good life there.

CH: And that was in 1940 when you first went there?

DOZONO: Right.

CH: And were you speaking any English to Keiko?

DOZONO: No, never. But looking in my diary, when we were in Katsuyama, I had written that that was a very peaceful life, and Robert was born the next year. But that was the time when I would go over to the high school library and there was a whole rack of English books. And in my diary, I talk about learning so much about Japan through the English books. And I don't know if you've ever heard of Lafcadio Hearn?



CH: No, I don't believe so.

DOZONO: He was English, actually, but I think he was of Greek descent, Lafcadio Hearn. And he was very much involved and loved the Japanese, so he went over there. Eventually, he married a Japanese woman and became a Japanese citizen. And he had written all these stories about Japan and he had written fairy tales and I went through all of his books. And there was a passage in there about that. And I read some difficult books too, at that time. I don't think the teachers ever read them but it was in the library, so I would take those home and read them.

And then during that time, in the dormitories over the weekends, I would have some of the boys come over and I used to make pancakes for them. We used to get letters after we even came over here when a student became, like, a dentist, he would write and say he always remembered *okusan* and misses her hotcake. They called them hotcakes, instead of pancakes. He remembered that, and that was fun.

CH: Was that a Japanese food as well as an American food or was that only American, the hotcakes? Was that something the Japanese made as well?

DOZONO: Oh yes. That is why they called it hotcakes. *Hottokeki!*

CH: [Laughs] Well, you said earlier that you weren't very knowledgeable or you didn't understand the political events and current events of the day. And you weren't involved with that very much or weren't up on that. But did you have any source of news at the time? Did you listen to news on the radio or read a newspaper?

DOZONO: Oh yes, I read magazines.

CH: Were they Japanese?

DOZONO: They were Japanese.

CH: Now at this point then, were you getting American magazines?

DOZONO: No, I had become pure Japanese, so I don't think — people put it down to the fact that I was different, but people took me for what I was and I think they thought that I was just Japanese.

CH: Did you still have your American citizenship?

DOZONO: Yes. And at that time, when Keiko was born, I took her to the Kobe consulate and had her registered, and so she had what you would call "new citizenship."

CH: Now why did you do that?

DOZONO: Because I was an American citizen and I felt that sometime in her life that she might want to be, to go to America. Then when Robert was born, it was after the war broke so there was no embassy and so I was never able to register him or Sho.

CH: And Sho was born when?

DOZONO: Robert was born 1941 and Sho was born in 1944.

CH: So when you went first to Japan, how would you describe, in general, the people's views about America and Americans?

DOZONO: It was very good.

CH: Did that change much during the 1930s or did it stay pretty much the same?

DOZONO: I would say it stayed the same. They always thought that America was the land of beauty and opportunity and that sort of thing. And especially in Okayama, there were so many people who had come over here and, probably, they were much more modern than people in Gifu, because they came from America, they had gone back to Japan and they had hothouses where they raised grapes, and the huge grapes, and they raised vegetables, and they knew the know-how that they had learned from America. And so they were much more prosperous. And then Okayama was noted for their fruit, especially their peaches, their pears, and their grapes, and because it was close to the inland sea they had beautiful fresh fish.

CH: Well, did you keep up at all with what was going on in America?

DOZONO: Not at all.

CH: Not at all. Were you communicating with your family at all?

DOZONO: Letters, yes.

CH: Was that just all personal family information? Things like that?

DOZONO: Right.

CH: Did they describe in their letters to you at all about any of the discrimination that they were feeling...

DOZONO: I don't think at that time there was hardly discrimination, per se, as it was all the time, you know.

CH: Were you listening to the radio very much?

DOZONO: No.

CH: But you had a radio?

DOZONO: I don't recall having a radio.

CH: I thought you mentioned earlier that you had a radio. Maybe that was before you got married, or in your aunt's house or one of the houses that you were...

DOZONO: My aunt had a radio. It was a real small radio.

CH: And were you listening to the radio then?

DOZONO: Well, no because I had no time to sit and listen to the radio. I was always studying or still going to my classes. I do know that my aunt — it was odd because it was so different to her character. She loved baseball and she would listen to baseball but I could never understand that because it was all so fast and everything.

CH: But you were reading newspapers?

DOZONO: Reading newspapers, but newspapers didn't mean much to me. I was reading more of the women's magazines, the cooking and the sewing and that sort of thing.

CH: And when you had discussions with people, particularly with, say, the students that would come to your house or the other teachers that would come to your house, and they found out that you had lived in America, would you discuss that at all?

DOZONO: Oh yes. But it was about when I was growing up and that sort of thing, but it was never political. And the students themselves would never ask me political questions.

CH: They wouldn't?

DOZONO: No. They were junior high school.

CH: Well, Japan had annexed Korea in 1910 and so they were already on the Asian mainland. And then they began their war with Manchuria in 1931, and you had mentioned that a little bit because it was hard to express your opinions about that and your feelings about that. Then in 1932, war began with China. What were you hearing about that at all?

DOZONO: Well there are a lot of the *go* guys, the "Extra, extra!" that came about but I was never really interested and my uncle or my aunt never discussed it. They might have discussed it between themselves, but never with me.

CH: So you didn't hear very much about the wars that were going in Manchuria and China?

DOZONO: No, not really. I know that there were soldiers who had their bands on and then the women of the village would have towels that they would make, with the white towel with the sun.

CH: Right, the red sun.

DOZONO: Then they would all sign their names on it and give it to the person who was going to war. And at that time, I heard many stories from Mrs. Tanaka about this E.S.P. [Extra Sensory Perception] that people had, and they dreamt about their loved ones or the son was coming home and then the next day, they got a telegram saying that the son was killed, and that sort of thing.

But, other than that, I was more immersed in my own family, my raising of the children and that sort of thing. So politically, I really had no inkling of what was going on. But, while we were in Katsuyama, I had a cousin. He was the middle son of my mother's oldest brother and he had been in prison because he was considered a communist and that was taboo in Japan. We never talked about it and it was a hush-hush thing. But he was actually not a communist, but he rebelled about the things that the Japanese did and so he was put in prison. And when he came out, the first place he came was to my house in Katsuyama and he stayed with us. And I remember he went fishing because there was a small river by our house and he would go fishing. And he was a lovely person and I adored him.

He would never talk politics to me and he would never tell me what happened, but he said that war eventually would be imminent. He said that he was politically involved but he never wanted me to get involved so I never told anybody. This is the first time I'm telling you. He said that he had married secretly and that his wife lived in Tokyo and that he eventually he might have to go back into prison, because he was involved in something. I never really knew, but afterwards, I did know he was what they called a Red, that he was involved in something. But I remember him as — he said that he was ill-

treated in prison and so he was weak, but when he came to my house, I used to make beef stew and he loved that. And he said that that would give him a lot of energy. He was much older than I was. I was like his younger sister because there were only three boys in that family. And I remember he would always stand when he was talking, like a crane with his foot like this and the other foot would be up like this and he would stand like that for hours and hours because he said that was the way he got exercised when he was in prison, that he was in such a...

CH: Small.

DOZONO: Small place that he had no way of doing exercise, but that was the way he kept it.

CH: Boy! Well, was Japan going through the Depression along with other countries? Was it experiencing the same economic depression that the United States and Europe was experiencing?

DOZONO: Well, we lived in this small town where my husband would, in the evenings or in the summer time, go and get small fish like that that we cooked. And then I had started growing vegetables like nappa and the people in the village were kind to us. They would give us their homemade miso and that sort of thing. At that time, I was not teaching English at all. But it was a very serene life because we were out in the country. We were away from everything.

CH: So you didn't experience any aspect of the economic depression?

DOZONO: Not at that time.

CH: But was it going on in Tokyo and other places? Was there any sense of an economic depression?

DOZONO: Not around that time I don't think.

CH: The Japanese economy was not really hooked in to the European economy the same way that the American economy was. Maybe they were more independent, then.

DOZONO: Probably.

CH: Because of that.

DOZONO: Because I know that the people at that time were raising their own rice and the wheat. Nowadays, everything that you buy in Japan is practically out from Japan. But at that time, everything was bought or made locally.

CH: Then, did you know much about the government at all in Japan? Did you hear at all about internal politics or domestic politics or what was going on with the government or the emperor or the military?

DOZONO: No, it sounds funny but [Laughs] I was oblivious to all of that. In the three years that we were in Okayama were very peaceful. And after three years, we moved over to another port town in Okayama, closer to Okayama City than Katsuyama was. Practically, every three years, he was transferred into a bigger high school. And that's where Sho was born in 1944.

CH: Okay and that was where again?



DOZONO: In Uno Takamatsu. That is just across from the inland sea where I think you have heard about this long bridge that was built a couple of years ago.

CH: Oh yes!

DOZONO: So from that port, you go over across to the inland sea, Shikoku [Island].

CH: And what prefecture was that?

DOZONO: It is still in Okayama. From the day that we moved into Okayama 'til the very end, we were in Okayama.

CH: Okay, but it was on an island?

DOZONO: No, no we were still in Okayama Prefect.

CH: Oh I see. But the bridge is going from...

DOZONO: Let me just tell you, that is where the new bridge, about two or three years ago that whole bridge was built, but that's where the port was. That's where Sho was born.

CH: Oh, okay. So were there any changes that were going on that you noticed, then, in Japan prior to the breakout of war? Obviously, things were happening with Japan and they were militarily involved in places in Asia with the Chinese, and then later on down into Burma, Indonesia, and the Philippines. But were you hearing anything about this?

DOZONO: No.

CH: Nothing at all? You didn't know that anything was going on?

DOZONO: No, not really because when war broke out, that was it. And so we, in my life at that time, I do know that my husband must have gotten busier with whatever he did but, when we moved into Uno, I do remember that I used to see these chain gangs of Koreans. I, often, from a distance, I would see these people and they were all in twos and they walked funny and later when you think about it, they were chained, but I never thought about that. When you think about my life during that time, I was so oblivious to everything else that nothing mattered to me more than family and children. And, things were getting scarce.

CH: What were you noticing about that? How were things getting scarce?

DOZONO: Rice was being rationed. Well, everything was being rationed. But we took things as it came along with us but, when we moved into Uno Takamatsu, I do remember that there was a retired, I guess he was a general, who lived just two houses from where we lived and his wife didn't have children. But she was head of the women's organization and we had exercises with big bamboo sticks and in early morning, we would leave our children in bed and then we would all go out to this field and we would learn how to defend ourselves, because when the Americans came, they would mistreat the children and the women especially.

So it was sort of a farce to me because in the background in my mind, I always felt that the Americans were kind and they would never do such a thing like that. And I remember that we had the white towels wrapped around our foreheads and we had pantaloons that we made so we could protect ourselves from being raped. And then having these big bamboo, we had to go [Pantomimes quarterstaff thrust exercises] and

went through all that. Then we would make bandages for the soldiers to go into war.  
Then we had to dig a big hole in our yard and have...

**[End of Tape 7, Side 2]**

**Tape 8, Side 1**  
*1998 January 30*

CH: [This is an interview with Yoneko] Dozono. The interviewer is Clark Hansen from the Oregon Historical Society. The date is January 30, 1998 and this is Tape 8, Side 1.

When we left off, we were talking about events leading up to World War II. You had just said a moment ago that you remembered the dignitary that came to visit, and maybe you could...

DOZONO: His name was Idie. Idie [Meyotura?]-sama after that. If I remember right, he was in charge of the *Outa Dokoro*, that was the poetry making that they did in the Imperial Palace. Last night I remembered the name.

CH: I see. So he actually lived or worked at the Imperial Palace?

DOZONO: I'm sure. Yes. But he was one of the peer group. And I mentioned too that he was a very dignified, very handsome, very tall, Japanese.

CH: Yes. Well, just as we were finishing last night, we were talking about some of the events that were happening in your life or before World War II. One of the things that you did mention was that your first child, your son, had died after he was a year and a half old. Then you mentioned after the tape ran out that you blamed yourself for your son's death.

DOZONO: Yes.

CH: Could you explain why you felt that way?

DOZONO: Well, it was a time when sort of an epidemic had started out in Okayama and we thought that it was probably due to the mosquitoes. And there was a pond behind our house that was quite a huge pond with lotus plants.

This one evening, my husband went to visit his friends and I did want to do some shopping at the department store so I left Kazuhiko in the bed with the big mosquito netting. You probably aren't aware of the mosquito netting but it just covers the whole room. I hurriedly to the department store and came back and found him crying and he was out of the net and looking for me. It was probably the seventh day after that he came down with a fever. This is what – and he had encephalitis, as I have told you. I had always blamed myself for having gone out and having left him.

So after he died, I did make a promise to myself that if ever there was anything unhappy that happened in my life, I would bear that and compensate for that. So it was sad time in my life because I felt that because I had unhappy thoughts with my husband and the way that we were living that this was the punishment that I had. And I remember that clearly.

CH: Did you ever tell your husband that?

DOZONO: No.

CH: Did you tell anyone else?

DOZONO: No. I never have.

CH: How do you feel about it now with so many years have passed?

DOZONO: Oh, I have reconciled and I have tried to forget that. But life has to go on, you know.

I do remember though when we took him into the hospital, the doctors were very kind and they really worked hard because they themselves didn't know what the sleeping sickness was. And so they did many tests on him.

Another interesting part of that incident is that they felt that the breast-fed milk was the best for him and so the young teachers under my husband took their milk and used to bring it to the hospital for the Kazuhiko. But he was unconscious all the time when he was in the hospital. And I think probably about a week, he died.

CH: What kind of, in general, what kind of funeral services do the Japanese have for their loved ones?

DOZONO: Well, at that time — all I can remember is that we brought him out into the outskirts of Okayama. I really don't know, but he was cremated. And the following morning, we went there and took these ashes and the bones from the, it's probably what you call, is it [pyre]? It is like the Indians that they cremate the body, you know? Then afterwards, they will pick their bones and that is the way that we did it and we put it in a small urn.

But there is what you call a *nodobotoke* and there is a little bone in the, I would imagine you call the esophagus that has the form of Buddha, part of Buddha. And that is one of the bones that we were told to pick up when we got the bones and the ashes. He was cremated in the Dozono family plot in Kyushu.

CH: And that is where he is today?

DOZONO: Yes.

CH: Going back through the things that we were talking about just before that, how would you describe the level and the expression of patriotism by the Japanese during

the 1930s and leading up to the beginning of World War II? How did they express their patriotism?

DOZONO: I mentioned to you before that when we went to the big national shrines or even going in front of the palace that we were told to bow and that was the way that we respected the Emperor. And so at that time, I would imagine that they really did think he was a national God. If you go through the history of Japan, there are the two Gods that started the whole making of the island. From way back, more than 2,000 years ago, they really thought that the Emperor was a divine being and so what he said was the almighty.

But, actually, when you read the history he is actually a puppet. He does not give voice – there's a group of people who give him counsel but he actually is not the person that decides all these things. And you understand that even after the World War II, that he is more of a puppet and not the, sort of, soothsayer.

CH: And who was running the country then at the time?

DOZONO: Well, I'm sure it would be like the council of people like the senators, the peer group. If you start asking me about the history, it's going to be very hard because, especially women, did not know and there isn't that much in the newspapers and we just, so as I have continued to mention to you that the woman's place was in the home and we had nothing to do with politics or whatever.

CH: But did you ever see people just in your village, or just within your family, express their feelings of patriotism?

DOZONO: No, it was just a natural thing.

CH: And you said that you didn't really hear much about the war that was going on in China or Manchuria.

DOZONO: Right. But I do remember, though, that there was one time before Keiko was born and we opened our homes to these soldiers who were going to war. And there were two young men who stayed at our house for two days and both were farmers. And since they were staying at our house for two days, I suggested that they invite their wives so they could stay for the night. One was a very tall, very humorous young man and he immediately called and made arrangements to have his wife come, and they both stayed at our house.

And the other one was smaller but he was a very serious person and he said, "Once I leave my home, I'm giving my life to the country and so I said my goodbyes at home and so I don't want to see my wife." And that I remember very well because he was such a serious person and the sad thing about it is the serious man was killed, and the humorous person did come back. And he came back to thank us for the things that we had done for him but that remained in my memory too.

The Japanese were so loyal that once they intended to go to war, they would actually give up their lives and so they didn't want to have any softness. They didn't want to show the softness in their hearts and so that was it.

CH: How did that make you feel?

DOZONO: That was a natural thing. It's hard to explain because that was the way life was in Japan and so you took everything as it was without any question. But my husband always did say that country came first and then family. Within the family, children came first and the wife came last and I used to laugh at him and I said, "Well!" [Both laugh]



But, I think actually, to be honest, I think that's what he felt. That's the way the history of Japan was that the children were revered because they were the people who took after you and the wife was the least in that family structure.

CH: You mentioned yesterday that at one point you had seen German acrobats performing.

DOZONO: Yes.

CH: And how amazing it was to people to watch these people. How did people in Japan feel about the Germans, especially their concept of racial purity and the superior race and things like that?

DOZONO: Well, I'm sure they didn't talk too much about racial superiority, but I'm sure that they wanted to show how great the Germans were and so there is a long history between Japan and the German people. I think I mentioned to you before that that most of the medicine that was studied came from Germany.

CH: Yes.

DOZONO: So they always felt that the German people were very industrious, hard-working, very honest people and so I think they really respected the German race.

CH: And then Germany was allied with Japan, then, during this period of time, too. Was there any — did you hear people expressing any feeling about that?

DOZONO: I don't think so.

CH: Yes. You had mentioned about this one cousin of yours that had been imprisoned and that he had expressed certain dissent and disagreement with the government. And, it was unusual, then, for people to openly dissent.

DOZONO: Oh, exactly and he never talked politics to me. He never told me what was going on because he didn't want to incriminate me. And so when he came, it was a very hush-hush thing and I'm sure that people, the — well you would not call them gestapos because that's Germany, but the people were very aware of wherever he went and so he was very careful of what he did and what he said when he was at our house.

CH: In the media or among friends, anywhere, where did you ever hear any dissent in that, in those areas about or disagreement with what the government was doing or...

DOZONO: No.

CH: No. Were you communicating at all with your family in Oregon about anything that was going on?

DOZONO: During the war? Oh, before? Oh, yes.

CH: Did they ever express any feelings about what was happening politically?

DOZONO: No.

CH: Or militarily with...

DOZONO: No. They never did. In fact, they never even talked about the Depression.

CH: So what kind of things were they talking about, then, when you would communicate?

DOZONO: Well, about family.

CH: Now one thing that was interesting that you said yesterday was that you had decided at a certain point that you were not going back to America. So were you talking with other members in your family, particularly your father, about his coming over?

DOZONO: No. It was just a known thing that he was going to come over. But when? That was another problem.

I must tell you though during the first part of my life and even in the latter part of my life, my father had beautiful handwriting and it was very archaic. And I had a hard time understanding, even with my knowledge of Japanese. So it was always my aunt who had to translate when I first got the letters and that's when I first went over there. That's when he said please forget family and your sisters and family and concentrate on your studies because one of these days, we will be over there to be with you. And so that was a gist of the letters and so even after I was married when my father wrote letters, my husband had to — I could read part of it but, there were some parts that I couldn't understand.

CH: It was that difficult?

DOZONO: Yes. I would like to mention, of course you not knowing the Japanese language but it would be like *gozaimasu*, instead of *gozaimasu* would be like *soro*.

CH: Very different!

DOZONO: Very different. Very formal. And when I was going through some of my things that I wanted to show you yesterday, I came upon a letter that my husband had sent me when I was working for the A.B.C.C. [Atomic Bomb Casualty Commission] in Hiroshima and he said, "I think this is a letter that you had kept from your mother." And so I have a letter that was written to me by my mother and it's also not as refined as my father but it was also very archaic. And so I knew that she was also well educated as far as the women were concerned. And I have kept that.

CH: And you had not realized that until then?

DOZONO: Well, I knew that I had had it, but I had forgotten that I had kept it. And so he sent it to me and I still have that. In that letter, she had written saying that she was sending me some clothes and some sweets.

CH: Was the spoken language also that different? Was there an archaic spoken language as well as a more modern spoken language?

DOZONO: No.

CH: So it was only in writing?

DOZONO: In writing. Even today when we write letters, even to my friends, I would say like Machiko-sama and *Ogenki desu ka?* There's a lot of formality in a letter even if we're friends.

CH: So people still use the formal language today, in places?

DOZONO: In writing? Not as much.

CH: Do younger people use it at all, in Japan?

DOZONO: Well, I laugh because in some of my letters, the younger people cannot read it, because they say that my writing is difficult. I learned the – I guess the only thing you can say, it's cursive, but it's a relaxed type of writing of Kanji. So it's not as stiff as a regular Kanji. It's more of a cursive and that's very difficult to read. But I have been praised by many people that I have good Japanese handwriting.

CH: Did you have any idea that war would break out with Japan and the United States?

DOZONO: Not at all.

CH: As [the war] was approaching, was there any chance that your husband would be called for military duty?

DOZONO: No. He would not be called because of his age and because of his position. But because of his position and the status that he had, he was actually the head of the boy's student organization in the whole of Okayama Prefecture and that was the downfall. That was one of the reasons why he was purged at the end of the war, because every person who had anything to do with the military, they were purged. And that to me was a very sad thing, because people who didn't want to have anything to do with the Japanese government or were nilly-willy because they were the silent people, they got the better jobs after the war. And it's a sad situation.

When you think about even in America being patriotic, you know that he has a patriotic spirit and that he has something within himself to give to the government, they are called loyalists. And so whenever there is anything that is happening between either

countries or whatever, they will speak out and not just stand back. Those were the people that were caught and those were the people who were purged. So there's a lot to learn in war.

CH: A lot of things happen in war that don't conform to logic or rationality.

DOZONO: Right.

CH: Well, I'm sure we will talk more about this when the war concludes, but when did you first hear about Pearl Harbor, then?

DOZONO: Actually, we didn't hear about Pearl Harbor. We just heard that the war started.

CH: And when was the first time you ever heard about the attack on Pearl Harbor?

DOZONO: Probably several days after. My husband probably knew. I keep on telling you again and again that women had nothing to do with politics or didn't know what was going on. We just took whatever our husbands said, and that was our life.

CH: So how did you first feel then when you heard that there was a war between the United States and Japan?

DOZONO: Well, I argued a lot with my husband. And I said that Japan would never win because the country is so different and it's made up with so many different nationalities that they're a strong people. But he said you are wrong. He said that the Japanese will persevere and they'll persevere to the very end. And that was the way it was.

CH: So in a way, you were both right. They did persevere to the very end, but then of course the way the war concluded. There was no other...

DOZONO: Exactly. Well, we didn't talk about the war either, because it was a man's subject then and we were never getting together and talking politics.

CH: Was there any discussion in your village at all?

DOZONO: There could've been. The men...

CH: But nothing you were aware of?

DOZONO: No.

CH: Do you feel that you were treated any differently because you were an American citizen?

DOZONO: No one knew, at that time, where we lived.

Going back, Keiko and Robert were born in Katsuyama, which was the first high school that my husband was transferred to as a principal of the high school. And then three years later, we were transferred over to Uno Takamatsu, where Sho was born. And then from there, we were transferred over to another, a larger high school which is in Takahashi. Of course, they're all in Okayama but, every time we transferred, you transfer into a bigger high school. And when we were in Takahashi, that's when war ended.

But, by that time, everything was rationed. Rice was rationed. Soy sauce was rationed. Miso was rationed. Sugar was rationed, so much per person. I learned how to make vinegar by gathering sort of spoiled persimmons. It was a mountainous area where we lived and there were a lot of persimmons, and I would get up early in the morning and

pick them before the farmers awoke, because it was almost like stealing but they were all on the ground. I would bring them back and I would let them ferment in the sun and made sort of a crazy type of vinegar. We all suffered during the war.

CH: Did you have any communication with your family during the war?

DOZONO: Oh, no. No, absolutely not.

CH: And not with the American embassy?

DOZONO: No. The American embassy was not there so when the war broke out, everything was just closed.

CH: Right. During the war, did you hear anything about...

DOZONO: Well, we were winning every place we went. We were winning, winning, winning. Nothing else was talked about.

And at that time, too, I remember that the boys — I never went to my husband's school because of raising the children, but I would hear stories about the gym being transferred into sort of a factory. I think after the war, we hear these things that most of the schools were changed from a place like a gym, were made into factories where they had to make things for the military people. And the rations, we were told that we got the worst of whatever it was. Like the potatoes that were, the cull potatoes, that sort of thing. And everything went to the military and of course that was what we called *atta denai*, that was natural because they were fighting to save our lives.

CH: Did the high school that your husband supervised, did he — was that high school turning into a factory as well?



DOZONO: Yes.

CH: How many students went to that high school?

DOZONO: I wouldn't know. I wouldn't remember.

CH: But it was fairly large.

DOZONO: It was, yes. And during that time, we had several students. One in particular was a boy who came from a poor farm family, and they lived away from Takahashi. His father was at war and so the mother came and asked us if we could take care of this son, so that he would be closer to school. And this goes back to the fact that my husband always said that if we are going to take care of anyone, we should take care of a poor family who would be grateful for whatever we did for them. And so we did take care of this boy for several months. But I think in comparison to Shozo, the young boy that we had taken care of before the war, this young student was from a very poor family. And I had the three children and I know that I treated him exactly the same, if not better.

It could have been his character, but he always wanted more. And it's very sad because I think he had a feeling of being neglected and that he didn't get his rights. His father was at war. My husband was not at war and so he would steal food from the children and it got to the point where we said well, we just cannot take care of him. But that shows that, I think, it's in a person's character how you feel when you are in that sort of situation. I have not forgotten that.

But there is another boy, Bunji Namuba, who came and he was a very strong, curly-haired, young boy. We always thought he was an orphan. And he came, and at that time...

**[End of Tape 8, Side 1]**

**Tape 8, Side 2**  
*1988 January 30*

CH: [This is] an interview with Mrs. Dozono. This is Tape 8, Side 2.

So you were saying that you have kept up with your friendship with this boy, or, now, man.

DOZONO: Yes.

CH: And he lives where?

DOZONO: He lives in Ventura, California. Very wealthy. I'm sure he is more than a millionaire. But throughout the years, we've kept in touch with him. And he eventually married a wonderful Irish girl who was taller than he was. Before they were married, when I was visiting friends in California, he wanted me to meet his friend. And when we went to this Japanese restaurant, this Caucasian girl comes in and she has bright red hair, beautiful girl, and her name was Helen. I was shocked because I thought that Ben would have a male friend coming. And not knowing what the situation was, well she turned out to be his wife.

She died three years ago and at that time I went to help her because they lived in a beautiful home in La Cañada, and they had beautiful things. Ben was into music and art. His home was just a beautiful home and they had hired Mexican people, but they were not very honest. And so he called me at that time and I had gone down there to nurse Helen. And a year later she died, but during those times, we had kept in touch.

And so periodically, I had gone down there to be with him because he was alone, and I always thought of him as the son we had lost. And during those times when he used to come to our house, he used to piggy-back Robert and Sho. Keiko used to say "When I grow up, I want to marry Ben, Bun-chan."

But, my friends here in Portland think that I have a boyfriend down in California. [CH laughs] And so there are rumors saying that, “Why don’t you marry him? He’s got money” or “Why don’t you marry him because you go down there so often?”

But I keep on saying, “Well, I do not think of him as anything [but] as a foster son.” And we are still very good friends.

CH: Oh, that is good.

DOZONO: Yes.

CH: Did you ever hear that there were internment camps in America for the Japanese during the war?

DOZONO: No.

CH: The Japanese government didn’t find about this and publicize it, that you know of?

DOZONO: No. I knew nothing about that at all until much later.

CH: Now you were talking about the rationing that was going on, then, with rice and miso and tamari were rationed. Were there other things that were rationed as well?

DOZONO: Oh yes. Clothing. We had tickets for clothing and wood. Everything was.

CH: What did your husband have for transportation?

DOZONO: Walk.

CH: He never had a car?

DOZONO: No, never.

CH: Did very many people have cars?

DOZONO: No. They were either taxis or limousines for the company people. He had a bicycle.

CH: He had a bicycle. But then again, you lived in a house that was right next to the school too didn't you?

DOZONO: No. That was a house for the first high school that we went to where there was a dormitory. That was Katsuyama where Keiko and Robert were born.

And then where Sho was born, the dormitory was way away from where we lived. We were more into Uno City. And last year, I visited the house.

CH: How did it look?

DOZONO: The house, I mean, sorry the house was gone but, the hill was still there and someone had built a better Western-type house where that house had been.

CH: And the house that you were living in was more of a Japanese-style house?

DOZONO: Yes.

CH: Traditional? With the sliding doors? And tatami mats?

DOZONO: Yes. Everything.

CH: Everything. In terms of size, how does it compare to this house? Was it smaller or larger?

DOZONO: Oh, heavens no.

CH: Smaller?

DOZONO: Much, much smaller. Yes. They measure the size of the room by the number of mats that they had and so I can't tell you exactly what the measurements are, but I would presume that -how big would you think is it was five by eight?

CH: This carpet here?

DOZONO: Yes.

CH: It looks more like three by six.

DOZONO: Then it would be more like four by eight would be one tatami, and so the smallest room would be like four and a half that you would use for the tea ceremony. The regular tatami would be like six tatamis put together and then eight or 12 or 24. Excuse me...

[Tape stops]

CH: So returning to your life during the war then, you were talking about shortages of things that were rationed and whatnot. Were citizens also expected to make any

particular sacrifices? Were they to perform certain duties? I think that yesterday, you had told me about making those...

DOZONO: Towels?

CH: Towels with the red sun on them. What other kinds of things did you do during the war that was a service, perhaps, for your country? Or the people serving?

DOZONO: Oh, we knitted a lot of socks and mittens and that sort of thing.

But Takahashi was a very remote, mountainous area. We were way away from practically everything and so it was different from the people in Okayama City where I'm sure that they had many, many things to do, like making the leggings for the men and that sort of thing. But out in the country, of course, we were just hand to mouth each day.

And I remember at that time that there was a custodian at the school and he took me way up in the mountains and we planted a lot of sweet potatoes. And we would have to go there after his work in the late evening and we went up to the mountains and we planted quite a few. But because we didn't have anything to eat and because of the fact that my husband was the school principal, it was quite a prestigious position and so we didn't want to do anything to jeopardize the position, plus the fact that you never complained about anything. And so when we really needed the food, I would leave the children to our next door neighbor and go up and pick the leaves. We'd boil them and eat them like spinach. And then the stems that [grow] to nourish the potato, I would cut those and bring them home. And the stems are so small but we peeled them because it was tough. And we peeled those and then boiled those and put sugar and soy sauce on that and that was some our food too. So by the time the potatoes were supposed to be mature, [Laughs] they looked just really straggly because most of the leaves and the stems were taken away. But that's how everyone lived.

CH: Did you have gardens as well?

DOZONO: No. We lived in a rented house and it was a beautiful home. It was a two story house. And one of the neighbors, was a retired school teacher who had taught sewing, asked if she could borrow the upstairs so that she could have some place close or in a nicer area where she could have students come to take lessons so she could earn money. So she came there.

When the war ended, the owners were coming back from Manchuria so we had to vacate that house in a hurry. We had no place to go. A friend of my husband's lent us two rooms in a lumber company that was close to the railroad tracks and it was miserable. It was the custodian's two-room shack, no running water, absolutely nothing. And we would have to go across to the railroad tracks and you know how they have water tanks to put into the railroad?

CH: Yes.

DOZONO: We would get the water from there to fill our bathtub or even for washing or cooking. And that's the time when I met the two English fellows, but that's another story.

CH: And your children? How are they doing during the war?

DOZONO: They were fine.

CH: They were healthy?

DOZONO: They were healthy. They were healthy, but during that time too, in the house where we lived, it was a much finer, nicer residential area than the other homes that we had ever had.

And I remember across the street and two houses over, the former principal of the high school had to live with his elder daughter. I used to visit her and she was a cripple, but she had been an English teacher. A wonderful girl. And she was probably in her late 40s and she spoke excellent English. And I would go over there and have many wonderful conversations with her. And she was the one that told me to get up early in the morning to go to the butcher shop and if they had any bones to buy the bones and to bring them back and to boil them. Then when the water cooled down, there's a fat that came up on top and that is what we used for fat for our food. That's something that I have never forgotten but, going back to the fact that I learned how to make vinegar out of spoiled pomegranates, I really learned to survive.

CH: So the old saying that necessity is the mother of invention, something that was really real for you.

DOZONO: Right. Yes.

CH: And no one knew that you had an American background.

DOZONO: No.

CH: You had no intention of telling anyone?

DOZONO: No. Until after the war and then I was teaching English to the children in the town.

CH: Did people know that you spoke English?

DOZONO: Not — some of the teachers did.



But right after the war, there was a team of American soldiers who came to inspect the school and to talk to my husband, and they were C.I.C. [Counter Intelligence Corps]. Now you do not have a C.I.C. now. We have a C.I.A. [Central Intelligence Agency] now but during the war and after, it was C.I.C., Counter Intelligence Corps. And they were American G.I.s who went around sort of like policemen. They went around to inspect the schools and ask questions of the village people. And my husband came back one day and he said that there was going to be a team of Americans coming to inspect the school, would I talk to them? And I remember so well that that night, I stayed up all night trying to compose a letter, because I had never spoken English in all those years. My thoughts were in English, but in talking to someone, it was going to be hard for me.

And that morning, I went to school to greet these people. There were two G.I.s in uniform and one was, in fact, he was very much like you, [Clark]: very tall and blonde and I think he said that he was Swedish. I had this letter all memorized and composed: "Thank you for coming" and all that.

When I saw him, I broke down and I cried and he came over and gave me a big hug and he said, "I understand. You don't have to say anything." And the little thing that I had written, he read that and he said, "I understand." and I never forgot that either.

CH: What an interesting moment.

DOZONO: Yes, it was. And that's all I remember because I had to go home because of the children.

Later on, I heard that that team of people (there were only two who came into the principal's office), but I think they inspected the school. And unbeknownst to me, the gym in the school had been changed into a factory. I do not know what they made there but it could have been anything. Because during the war, we were told to give everything that had to do with gold or iron or copper, and the sukiyaki pan that I had was iron. I gave my father's gold watch that he had given me with the initials H.C.N., that he had probably

been given by the people he had worked for in the hop fields. It was a huge watch that was – what do you call it? Pocket watch?

CH: Pocket watch. With a chain?

DOZONO: With a chain. And I had a diamond ring that was given to me by my mother, but I had secretly took the diamond off and gave my gold rings to the people.

CH: To who are you giving these?

DOZONO: To the police. I had a beautiful iron tea ceremony — you call it a brazier? Something like this.

CH: Then you put the coals under for heating water?

DOZONO: Yes. I gave all that up .And I had some beautiful tea kettles that were iron, because we were supposed to be patriots. That was just before the war broke.

CH: Oh, this was before the end?

DOZONO: Before it ended. And the sad thing is we were friends with the doctor and his wife and the two children who were our children's age. I would go over there periodically to have tea with them and bring the children. And one day when I went there, lo and behold, she had my kettle.

And I understand that after the war, they had gotten so many things from the people and they had no place to put it so they had placed it in the storage room in the police station. And so they wanted to get rid of it. So I think the people, the dignitaries of the village, were just told to go in there and take whatever they wanted.

CH: Did you tell her?

DOZONO: I never did. I never did. But it was a great shock to me, of course. That would have not been a nice thing to say because she would have not known that, but I was really shocked.

And I remember too at that time, there were quite a few G.I.s who periodically came in and they were told to take many things. So I understand that in later years there are many, many soldiers and military people who did. It wasn't stealing. It was just given to them by the police because they had nowhere to put it.

CH: I see. Right. You had said earlier that whatever you did hear about the way the war was going in the news, was always the Japanese were always winning.

DOZONO: Right.

CH: And what did you believe the goals of the military were? Were you of the belief that the Americans had attacked the Japanese and that's what started the war? Or did you know who started the war?

DOZONO: No, we didn't know until afterwards.

CH: So did you know what the government or the military was trying to accomplish in the war?

DOZONO: They were trying to get more land down in Mindanao and in the Philippines, because Japan had no place to go but to expand. And being an island country, I think that it was not fair for other countries not let them go in, because as you

know, the immigration laws of America were not fair to the Orientals. But the Chinese had the advantage of being nationalized much earlier than the Japanese were. We can go into that after I came back here.

But when war ended, we did not have a radio but, the next door neighbors had one and my husband said, "I want us to go to the next door neighbor because there is going to be a message." And we went over there, and the children, of course, were all small. We all sat down on the tatami with the man and his wife and the children and my husband was there and he was just very proper. And we heard the message that the Emperor had given over the radio and everyone was in tears and I couldn't understand the language. It was very archaic. Right after that, my husband was very solemn and we went home. Then he had what they called — well, they're almost like leggings. But they are strips of — I guess you almost say that they were like when you have a sprain on your ankle that you have that, what do you call that?

CH: The bandage that you wrap around?

DOZONO: Right. He had the Japanese shoes and on top of that he wound his legs with the big strips. People did that when they were working out in the fields. He said, "I'm going to school and I don't know when I'm going to come back."

And I thought to myself, "Is he going to commit suicide?"

Because in the history that I had read about the [General Nogi Maresuke], Taisho, where the Meiji Emperor died, that he committed suicide because he wanted to go with the Emperor. And my first thought was, "Is my husband going to commit suicide?" I was very apprehensive because I would never forget the way he looked at that time. And he got on his bicycle and went to school and he didn't get home 'til real late. But, I think he, being as patriotic and as loyal as he was, it struck him so much more than it did me because I thought, "Thank goodness the war has ended." But to him, I think the national

feeling was that it was a shame to lose, and it is a loss of face. I think the Japanese as a whole were determined to fight to the end.

CH: Well, before we get into that part of it, I thought I might ask you a few other questions on the period during the war, even though I know you weren't involved in political discussions or anything like that. But, you were hearing about the first battles over the radio? Some?

DOZONO: No.

CH: Anything about the development at all?

DOZONO: No. Everything was hush-hush.

CH: And why was that, do you think?

DOZONO: Well, it was the military who ruled Japan and — I have no idea. It's just the fact that everything was hush-hush. They just didn't want the common people to know what was going on.

CH: So at this time too during this period, were you teaching your children English at all?

DOZONO: No. Oh, no.

CH: Nothing. And your husband's job pretty much, his position, stayed the same? There wasn't much different in terms of what he was doing, or what you were doing? Your life was pretty much the same, is that right?

DOZONO: Same. He was always late. I always had the children eat first, got them bathed, got them into bed, and then my husband came back.

CH: And so you didn't hear about any of the defeats of the Japanese in the...

DOZONO: Never! Oh never! That was something that they would never report.

CH: Because of the shame that that would...

DOZONO: The shame. It would have been very bad for the morale for people to think they were losing.

CH: Do you think that your husband was keeping up with the news at all?

DOZONO: I'm sure.

CH: Do you know if he was talking with his friends and peers?

DOZONO: I'm sure.

CH: But you never heard what he was thinking?

DOZONO: No, I didn't even know why he had purged until later; why he had been selected to be the director of the whole student movement. It was a loyal thing to do.

CH: Right. Now, during the war, especially towards the latter part of the war, were any wounded soldiers coming back? Did you see any of the soldiers coming back from the war?

DOZONO: Not in Takahashi, because they would have gone to the bigger cities where the hospitals were where they would be treated. There were no facilities like that in Takahashi.

CH: Now towards the end of the war, the Allied Forces began to bomb Japan, didn't they? Weren't there bombing raids that came over?

DOZONO: Before the end of the war? Oh yes. Okayama City proper was just absolutely annihilated.

CH: When did that first start happening? When did the bombings begin in your area?

DOZONO: Well, we had moved over into Takahashi, which is quite a remote place, so we would not have felt anything. But we did know that there were people that came back to the village saying that they had lost everything.

I had an aunt who had a shop in Okayama proper, so when we went out to see her in Okayama, there was nothing, absolutely nothing in the store. And she had a small shop that sold pots and pans and knives, and that sort of thing. The only thing that was standing was the faucet, the water pipe that was standing there in the center of her house.

CH: So did the attitudes of the people start changing when the bombings began?

DOZONO: How could they change? What would they do?

CH: Well, when the bombings were beginning, then, weren't they realizing that it was getting closer to the homeland, and that the Japanese army must be losing battles or they wouldn't be getting so close? Were people thinking...

DOZONO: Well, that was in the back of our minds but we never talked about it, because it would have been being a traitor to think that Japan would lose. The only thing that I could remember was that we were frightened all the time. What was going to happen next?

CH: Were people stockpiling things to prepare for battle in their neighborhood?

DOZONO: No. We knew that where we lived in Takahashi was so mountainous and so far away from Okayama that there would be no need for them to get out that far.

CH: Were they preparing in Okayama?

DOZONO: Well, that was just all devastated.

CH: Were there very many refugees, then, from Okayama?

DOZONO: Those people came back but, as I keep on telling you, Takahashi was in such a remote area that we didn't see too many of the people coming in. But I'm sure there were. And we heard rumors that there were people coming in. But most of the people who did have homes in Okayama proper went back to their homes and I'm sure they were much closer into the Okayama City than Takahashi was.

**[End of Tape 8, Side 2]**



**Tape 9, Side 1**  
*1998 January 30*

CH: This is an interview with Nadyne Yoneko Dozono by Clark Hansen, the interviewer from the Oregon Historical Society. The date is January 30, 1998 and this is Tape 9, Side 1.

As the end of the war was approaching and the bombings were increasing, I also understand that there was a fire in Japan too. A big fire as a result of some of the bombing that was taking place. Did you know about any of these disasters that were occurring?

DOZONO: Nothing.

CH: So then you really didn't know anything about the war coming to a conclusion until the bombs were dropped on Hiroshima and Nagasaki?

DOZONO: Right. We didn't know that either until much later, because of the news. Everything was restricted, so after the bombing of Hiroshima, we did know that there was a prominent doctor in the village who had just gone into the army as an army doctor. Everything was rumors, and there were rumors that something had happened to him. And that he had come home to Takahashi and he was absolutely just in a daze. He didn't know what had happened and he was just walking around like he was crazy. We later thought that that was due to the bomb. But those are the kind of rumors that we used to have.

And then we saw this young girl who had a red bandana on her head and we discovered that she had lost all her hair. Alopecia, is that what you call it? The loss of hair?

CH: Oh, yes.

DOZONO: Those are the kind of rumors that were seeping into our town but no one ever knew what the real story was.

CH: Now you said off tape that you believed at some point that you saw the B-29s?

DOZONO: Yes, that morning.

CH: That were going to drop the bomb?

DOZONO: Right. We later thought that those could have been because I remember my neighbor lady and I had our children with us and it was early morning and we saw those. We called those silver birds, because when you see them [fly?], they look like silver birds. They must have come through that area instead of going towards the Okayama City proper into Hiroshima, because later we were told that those were the planes that actually destroyed — but we never saw other planes. That was very odd for us because there must have been other planes flying by but not at that time.

CH: How far is Takahashi from Hiroshima?

DOZONO: Okayama is about 150 miles, because it is the next prefecture to Hiroshima.

CH: But when the bombs were dropped, you didn't hear anything or feel anything?

DOZONO: Oh no. Absolutely nothing.

CH: So when you first realized what had happened, how long after the bombs were dropped was that?

DOZONO: Probably about a week. A week, 10 days.

CH: What did you first think when you heard about that then?

DOZONO: Well, I had seen the devastation at Okayama City so I just, probably, thought that it was about the same situation.

CH: But I presume that it was much worse.

DOZONO: Oh, definitely much worse. Because after we had heard about it, we were told that probably no grass would ever grow there and the women would never be pregnant again. It was a terrible thing. I would not have realized that until I went over there to study about it.

Japan at that time was – people were struggling to make ends meet and they had nothing to eat. And I don't think that they cared what was happening in the world. They were much more concerned for their children and the way they had to sustain their own lives day by day. And so I actually feel that the average woman, especially in my area, would have not talked anything about war polices or whatever it was. They just wanted to survive and I think that's the feeling that we had.

CH: So, were there any refugees that were coming from Hiroshima?

DOZONO: Yes.

CH: Over into Okayama?

DOZONO: And Takahashi. I mentioned this doctor that came from Takahashi.

CH: Yes, and were there others?

DOZONO: They were all rumors, but those two I actually knew about. But there were constant rumors about people, their relatives, not knowing what had happened. And of course, I'm sure, there were many relatives who also lived in Hiroshima, but they had no way of communication. Communication was just nil, and everything was just word-by-mouth. It was rumors. People were losing their hair. They were losing their eyesight. They were just wandering around in the streets and not knowing who they were or what happened to them.

And then later after several weeks, my husband was concerned, because one of his best schoolmates had been working in the Hiroshima Prefecture and he was worried about that. He had connections and inquiries made and he found out that the whole family had been — well they were gone, except the one little girl who was saved because at that time (she was probably around six) and she had been standing right underneath the steps that were going up the second floor. And of course, she didn't get the radiation or she didn't get the blast or anything and she was the only one saved. And I understand that the story went that she was found wandering around the streets and somebody had found her. And then the relatives had taken her back to wherever the father's family came from.

CH: Prior to the bombing, had anyone ever heard about nuclear bombs before?

DOZONO: Oh no!

CH: They didn't know that these things were being developed or tested?

DOZONO: Oh no! We were almost like primitive people. Really.

CH: You were saying that all the way up to the very end, people still wanted to continue the fight?

DOZONO: Not the people. The people always wanted war to end but it was the military people.

CH: The military.

DOZONO: Yes, and what the military did, the people had to be content with. Isn't that the same situation as in Germany? The German population really didn't know what was going on. It was the core of the people who decided what they were going to do, and they did it?

CH: Well, it was sort of like a military dictatorship.

DOZONO: Well, that's the way it was in Japan.

CH: So, when the actual surrender happened, this was the occasion that you were telling me about before where your husband said that there was going to be an important message on the radio. And you went and you sat down and you heard this, but you could not understand the language because it was very archaic.

DOZONO: Archaic. At this point, I would like to let you know that the word I, there's 21 ways of saying I. Like *watashi*, *watakushi*, *boku* for men. Those were the familiar words, but the only people that could use the word *chin* as I was the Emperor. And I remember

distinctly that when he started saying the speech, he said chin and I thought he had a very high pitched voice and it was very unusual. This was the first time that he had ever, ever said anything over the radio.

CH: This was Emperor Hirohito?

DOZONO: Right. It was a very momentous occasion.

CH: And he a teenager at the time?

DOZONO: Oh no. I do not think he was a teenager.

CH: How old was he do you think?

DOZONO: I'm sure he wasn't a teenager. He was already married and had children.

CH: Oh, he was?

DOZONO: Oh, yes.

CH: So he was an adult?

DOZONO: Oh, yes. But I remember the way that we even, if the voice came over the radio, that we really bowed very low and paid homage to the Emperor. And the children were sitting there and they didn't know what was going on, but I remember my husband had them bow their heads. They were going like this and looking over to see what was going on.

CH: So they were bowing the head towards the radio?

DOZONO: Right. You have to be in that atmosphere to really realize how much the Japanese admired the Emperor because this is, you go back into a centuries old historic country — I think for the Americans, they being so independent and having had their history of coming from all the different countries into America and making America for what it is now. They are all very independent and they come with their own ideas according to their forefathers.

Many Japanese people would ask me what do the Americans think, I would always say that I didn't know what the Americans think. Because my next door neighbor's husband is Greek. The wife is English-Swedish. Pauline over here is a mixture of Scotch and so forth. So their way of being brought up was different from my way of being brought up, so each of us has our way of thinking.

But in Japan, everything was — I pointed out to you that when I went to Japan, everybody had black hair, everybody wore black uniforms, black and white uniforms, all the men wore black suits, white shirts. It was all a conformed country and I would venture to say that their way of thinking — you could say that the Japanese think this way or they thought that way or they did it this way because it was all one nation, one people. And I think that is the difference between America and Japan.

CH: When you would explain that kind of lifestyle of the Americans in Japan to the Japanese, what were their impressions? What did they say about living in a place where everybody had such different beliefs, your neighbors were all different from you. Was that a very odd thing for them?

DOZONO: It was very odd.

CH: Did they think that...

DOZONO: They thought that I was not telling the truth. They thought that I probably was just getting away from the real truth.

I've often said too that if the Japanese or if any of the other foreigners came to America to really see how the American populace was, you take a bus and go downtown and there you see all different kinds of people. You do not see high-class, lower class. You see every type of person. And my husband used to say that he enjoyed that when he went shopping with me, which he hated, he liked to sit at the bench and just look at the people because everyone was different.

In Japan, you could hardly say that. They — well we all had different features but in general when you look at a person, they look the same, because it's the one nationality. And they thought, just like the Germans, that the Japanese were pure and that's why they didn't want to intermingle with the foreigners. That was taboo.

CH: Well, part of the terms of the surrender, as I recall, was that the Emperor was to denounce his divinity; that he would no longer acknowledge or accept that he was...

DOZONO: Divine?

CH: Divine. Right. What was the reaction to this by the people?

DOZONO: I think it was devastating, because he had always been put up on a pedestal and all of a sudden could he be the same as the rest of us? I think the older generation, the older people thought that they didn't want that to happen. That is where the conflict was.

When I was working for a military government, we had such a hard time in trying to tell the people what is democracy, because at that time, communism was trying to come in. And the communists, well, I do not know what communism is per se, but I do



know that there were a lot of the younger people said, “Who cares about a democracy? All we want is a roof over our heads, enough food to eat, and enough clothing to wear. So do not tell me what democracy is. We don’t care.”

CH: What do you think the Americans were trying to accomplish by having the Emperor denounce his divinity?

DOZONO: What do you think they accomplished?

CH: What do you think that the American government was trying to accomplish by insisting that the Emperor renounce his divinity?

DOZONO: Well I think what they thought was to get him off the pedestal and make him a human being, which he always had been. And I think — everything I tell is my opinion. I cannot speak for the general, but I think that for the Emperor himself, it was a relief that he was able to act like a human being and not being treated as a god and being put on a pedestal.

The way they were brought up, it was very archaic. And when they were small, I think you find that in the European cultures too like in England, the crown prince is educated separately and that’s the same as it is in Japan.

[Tape stops]

CH: Another element in the terms of surrender was that the people were not allowed to declare a war in the future too. It seemed like with these things that were being forced upon them through the surrender that it would be very humiliating for the Japanese to go through this. Was there a sense of national shame in having to accept this surrender?

DOZONO: I think it was for the military group, but I think for the common people, they really didn't think too much about that except for the fact that the younger people when they started to get to know the Western way of living and everything, they became more democratic. And so even now, there are some groups that want to denounce the Emperor's position altogether. Although I'm American by birth and half of my feelings are American, deep down I do hope that the Emperor and the royal family will be revered not like a god but be revered as a head of the nation. And I strongly feel that way about England.

CH: Because it holds the country together?

DOZONO: Right. It would be just like any other country if that were — then the history of Japan is very long and so to me, I would hope that the young Japanese people not become too — I hate to say it but — too Americanized. Too Westernized. I should probably say Westernized.

CH: You said that upon hearing the surrender that your husband had a lot of sorrow, and that you felt a lot of relief.

DOZONO: Yes.

CH: When do you think that your husband accepted the surrender? Did he accept it right away?

DOZONO: Oh, definitely! It's something that if you are a loyalist, you do not go against your country. And if that's what the head of the country said, then that is what you should do.

I'm sorry but I have to talk about the present now. But, now it's a disgrace for the American people and for the media to talk so much about Clinton and his personal affairs because there's so much that needs to be done and to put him into a position of shame whether he's right or wrong, I think as a President of the United States that there should be more dignity. And I have come to the point where if I listen to television and see anything about that, I just normally just naturally take it off. Even a couple of days, Jay Leno was talking, deprecating about the president. I think it's absolutely a shame that the common people would make so much fun of the President of the United States because, after all, he is the head of America and to put him into such a position, it reflects on the people and how the people react to such a situation.

CH: It must be hard for other people in other cultures to understand what's going on.

DOZONO: I'm sure. Yes. I'm sure that many people have the same feeling that I do with what is happening over in America, that they put so much shame on a person in that position.

CH: Well, I think right now, a lot of people probably feel the way you do...

DOZONO: Do they?

CH: According to the opinion polls that are being conducted.

DOZONO: It's a terrible disgrace.

CH: Yes. Then going back to the period right after the war, then, as soon as the war was concluded, do you think there was any danger in the countryside for the Americans as they were coming into the country?

DOZONO: No, I don't. I think they really began to realize how kind and considerate the average American was because of the way the G.I.s acted.

CH: What did you do, first thing, after the war was concluded? Did you just continue on with your life?

DOZONO: Well, we, in our position – I think I had mentioned to you that the owner of the house that we had lived in came back. So in a matter of a couple of weeks, we had to take all of our possessions and move into this two room shack which had just nothing. It was a terrible ordeal for us, but that's another thing that we accepted. I don't know exactly the date when my husband was purged, but when my husband was purged, he had lost his income and we had hardly anything saved. And it was a disastrous time for us.

CH: How long after the war was concluded was your husband purged?

DOZONO: I would say probably about half a year. And it was a great shock to me because I couldn't understand why until later. He never talked about what he did in his work or anything. But later, I did realize that he had been the head of the whole Okayama Prefecture and that's being a loyalist and having such a high position with the student movement. I could understand that, but to me, I thought it was very unfair. I was very impartially thinking about it, but I thought it was a very unfair thing.

CH: When the Allies first started coming in — the G.I.s that you talked about, the two that came in with the American teams and came to the school and the letter that you composed. Were those the first G.I.s that you saw?

DOZONO: Yes, but I think they were more elite. They are not the regular G.I.s. They were the C.I.C. people, so I think they were much more of an intellectual people who came, who went into Japan to inspect all of these things. But they were very elite. They were a much more of a higher class of G.I.s.

I remember that he had said that “Would you consider working for the military?” Because there was a military government in Okayama City but, I didn’t think about that until later after my husband was purged. And then we had no income so I had to work.

CH: Did you tell them, when they came, that you were American?

DOZONO: Oh, yes. That’s when I broke down and cried and I said, “This is the first time I’m speaking in English.” And they understood very well.

CH: Did the community, then, begin to understand that you had an American background?

DOZONO: Yes.

CH: What was their reaction at that point?

DOZONO: Well, my husband had a very — they really honored my husband and he was in high position in that town, and so I was just his helpmate.

CH: When these two men came from the C.I.C. came, how long after the war concluded did they arrive?

DOZONO: I can’t remember exactly but I’m sure it was just a matter of weeks. It was just amazing.

CH: At that point, were many of the Japanese from the war coming back then into the villages?

DOZONO: Oh no. That took many, many weeks later. Do you mean when the Niseis were sent from...

CH: No, when the...

DOZONO: Oh, the military.

CH: The military. The Japanese military, the people who had been away to war during World War II.

DOZONO: Yes, gradually.

CH: Gradually they came back. Then after the two men from the C.I.C. left, when did you next see anybody from the American government, after that?

DOZONO: There was one young soldier. He was also a C.I.C. who came by himself. And he had heard — he came to inspect the school and he had heard that through channels that I was an American. So he came to the house before we had to evacuate and he turned out to be the son of a minister, a Methodist minister in Gresham, of all places!

I have pictures that he had taken in the garden. And he invited my husband and me to come visit him. He had an office in Matsui. And I remember that I was so excited to get away from the city and my husband and I did visit him. One cold evening and we stayed overnight in his wonderful hotel that was his office. And we stayed there for one

night and we talked and he promised us that when we came back to Portland that he would visit my father. And he did visit my father. I think that my father made sukiyaki for him and they reminisced. And later when I came back to Portland, he was vice principal over at Lincoln High School. The was the first high school principal to go into Marshall High School when that was built and that was Gaynor, Dr. Gaynor Petriken.

CH: I'm just trying to follow the series of events after the war and how you eventually came to work for the government and the purging of your husband prior to that. Maybe you can just explain for me what happened in the series of events after the war, after meeting this person and what led to your husband's purging and your getting a job at the military.

DOZONO: Well, Gaynor Petriken came. He came as a I think...

**[End of Tape 9, Side 1]**

**Tape 9, Side 2**  
*1998 January 30*

CH: This is an interview with Mrs. Dozono. This is Tape 9, Side 2.

So maybe you can tell me about the events that led up from the end of the war to the purging of your husband's position.

DOZONO: Well, it was a time of chaos because we had to move from our home, take all of our belongings into this two-room shack that was right next to the railroad and we had to get settled. And during that time, I remember that my husband didn't have any work. I don't know if school was closed or if he was told to stay put because they didn't know what was going to happen.

Then because of visit that we had had with Gaynor Petriken and the two other C.I.C. people, they had mentioned sort of forewarning, probably, unbeknownst to me said, "Would you care to start working for the military government, because there was a unit in Okayama proper." I do remember that I decided that we could not live the way we were and so we had hired a lady who was a widowed lady. Her only son had been a doctor and he had married a nurse and she was very unhappy with the daughter-in-law. And the son was killed in the Army and they had all been living together. So this elderly lady came to live with us to take care of the children and then because I had decided that I had to work.

And so I took the train into Okayama to have an interview with the military government. At that time, I didn't have any American clothes and I remember that I got out a pair of my husband's trousers and I had to sew up his pockets and I wore those. It was a brown pair of pants and I had on a sweater and I had on — I can't remember what it was- but I had an overcoat and I took the train into Okayama. I was interviewed and I immediately got the job as an interpreter translator.



We had a friend in Okayama city who had lived in Portland and who knew my parents. They had been dear friends to me before. I went over there and asked if I could stay with them. And I was rooming and boarding with them when I was working for the military government.

CH: Now all this took place before or after your husband was purged?

DOZONO: Right, [after].

CH: Were there proceedings that your husband had to go through in his being purged?

DOZONO: I'm sure.

CH: Did you hear about those?

DOZONO: Well, he never talked about it. He just told me that he was no longer a principal and that he had no job. It was devastating to him.

It was also devastating to me, too, because of the fact that here, he had been the breadwinner and the lord and master of the house and the lowly wife was going out to help the family and of course, that was a loss of face for my husband. But he accepted it because there was nothing else that he could do. But I think it was very hard for him to accept that.

CH: What was he doing during his days, then?

DOZONO: Well, I think Mr. Nakata had asked him to work for him in his office, but the lumber mill was defunct and it was just in shambles. And of course during the war there

was no work for people so I think he was in some other kind of business. I wouldn't be able to tell you what they were.

CH: Did you then move?

DOZONO: Into the two room shack.

CH: Into the two room shack and then after you got your job, then you moved again from there?

DOZONO: Well that was after two years.

CH: So you lived in a two room shack for two years?

DOZONO: Almost two years until we were settled and until I was definitely sure of my job. It probably was less than two years, but, in the meantime, my husband had decided that whatever we had: the Japanese kimonos that I had, all of his books that he had. He had also a collection of wonderful canes that was his hobby. And we sold all that and we borrowed money from this Mr. Nakata and we found a small plot in Okayama City and we built a small house there. And then from there, we moved into Okayama City.

CH: So then that was a very difficult period for you having to live in that little shack, then, for so long.

DOZONO: Oh yes. It was, I can still see in the back of my mind. All of our furniture and everything was packed into one side of the room and my husband and the three children and Oba-chan and I, we all slept — it was just like a pack of sardines. It was a horrible, dirty place, but we survived.

CH: Yes. But when you started working for the government, what kind of wages were you making? I think you had said earlier that you were being paid on an American scale.

DOZONO: It was an American scale. Probably, I would imagine it was — I know it was not \$50 because \$50 was what I first started receiving when I went to Hiroshima. So it could have been, like, \$25 or \$30 but — at that time, the yen was 360 and so that was just — can you figure that out?

CH: [Laughs] A lot of yen. This was 25 to 30 dollars per...

DOZONO: Month.

CH: Month. So if you were being paid that much, couldn't you have moved from that two room shack to rent another place first?

DOZONO: Well, there was no room in Takahashi.

CH: No room?

DOZONO: No room because most of the people lived in their homes. They were not transients and so people like us who were transferred had to borrow this — we were just fortunate and able to have this beautiful home, because the owners lived in Manchuria. But other than that, most of the people were local people. So they didn't have what you would call rentals or anything.

CH: But you were working actually in Okayama. Is that right?

DOZONO: In Takahashi.

CH: In Takahashi. At first?

DOZONO: No, when the war ended, we were in Takahashi and then I had to go into Okayama to work for the military government.

CH: How long of a commute would that be?

DOZONO: Well, I stayed with the [Sukurozaki?] family.

CH: I see.

DOZONO: Yes and I was only able to go back over the weekends and then in the meantime, this Oba-chan was [taking] care of the family. She was wonderful, this tiny little lady. She did all the cooking and the washing for us until we moved over into Okayama, then she came with us.

CH: And, then when you went to Okayama...

DOZONO: I lived with the [Kuruzaki?] family in Okayama City. Then, was commuting to the offices of the military government.

CH: Then you eventually built a house.

DOZONO: Right.

CH: Now you said you were doing translating.

DOZONO: Interpreting, yes.

CH: Interpreting. In what capacity? In what way? What kinds of interpreting were you doing?

DOZONO: Well, there are lots of different documents that had to be translated into trying to teach the Japanese people what democracy was. Or there were many speeches that had to be done by the military people. I was assigned to the women's division and there was a wonderful — I thought of her as a girl, because she was my age, but her name was Ardith Todd and she had come from Massachusetts. And she had been working in the Red Cross Corp and she went over there as a DAC, Department of Civilians. It's a civilian, not a G.I., but a civilian worker. I was assigned to be her partner and going around to the different small towns to talk about democracy and to answer any of the questions that the local people wanted.

CH: What was the response to being taught about democracy?

DOZONO: It's very odd, but the Japanese have always had a great interest in foreigners, especially the Americans. And they gradually got to the point where they knew that the Americans were nice people, and were very generous people, and they were frank. They were good people. And so they were a novelty. And so every place we went, we were treated like royalty. If we went into a small town, we went into the office, the City Hall, and we were treated as guests.

We always went by a Jeep. We had a driver, and the three of us were assigned to these different towns and we would go over there and talk to — mostly we would try to get to the women and the women did not have any voting. They were not able to vote at that time. They were, well, they were just women. And so we had to try to tell them that

the women had to be the strong people and try to cast some voice in the community and that sort of thing. So it was very hard for us to try to get that across to them, and then try to tell them was democracy was.

I do not know if most of the people really listened to us, but it was the fact that the Americans were kind enough to go there and to ask questions and to find out how they felt about life and how they felt about the country. They were filled with gratitude, that I remember, and so we were treated very well. But in my position, it was hard because Ardith Todd was a short, blonde, lovely, young lady. And she would talk very fast and she would get into groups of people and I didn't have a business background, but I had my own method of speed writing. And when she made these speeches, I would record all these speeches in the speed writing and hand it over to her so simultaneously, we were able to talk. Every place we went, everyone greeted us.

CH: So would she say something and then you would take what she had said and then read and say in Japanese?

DOZONO: No. It was in English, my speed writing, so I would have to tell her what was said.

CH: I see, from the people?

DOZONO: Yes. Well, also, and then when she talked to the people, I had to translate that in Japanese to the people.

CH: She would say something and you would translate that to the people.

DOZONO: But then when the people asked questions, then I would have to write that in speedwriting and I was very good at that.

CH: And give it to her?

DOZONO: And give it to her, but I would have to — she couldn't read most of it because it was speed writing and then I would have to tell her. We were really a good team! We were well noted for our teamwork, at that time.

I remember that they had their own barracks, the women auxiliary had their own barracks. She would love to come to our home and play with the children. And I have pictures of the children sitting on the top of the Jeep and she would always insist on making sandwiches for us when we made these long trips and I hated the sandwiches. They were peanut butter and they all stuck to the roof of my mouth. [CH laughs]

And, then sometimes, she would have pork and beans out of the can and she would mash that and put that in a sandwich. Well, there wasn't that much food. They had C-rations and we used to eat a lot of C-rations. But then she always wanted to make something more homey and it would be something like peanut butter sandwiches. I finally told her that, and she had not been used to eating Japanese food. But she gradually got used to eating Japanese food, and she would come to our house and I would make sukiyaki and that sort of thing. We were very, very good friends and I hated to see her go, but she went back to Massachusetts. I still correspond with her once a year.

CH: How much food was available after the war?

DOZONO: Well, some of the G.I.s befriended us and we would get C-rations. For a very long time, it was still rationed. Gradually in the schools the children would get — the military government would give the schools dry milk, powdered milk, and I remember they were given huge cans of hominy. I was asked to come to the school to read the directions and I didn't know what hominy was either, at first. You know what it is?

CH: To make grits.

DOZONO: Yes, but they were in huge, white...

CH: Yes.

DOZONO: No taste whatsoever [CH laughs] and they came in these huge cans because the Japanese- not knowing how to prepare that — they used to put that after they drained the water and mixed it with dry powdered milk. It was terrible and the children would not eat.

CH: Of course not. [Laughs]

DOZONO: They were all grateful for all the canned foods that they got, but there were a lot of comical things that happened like that. And I was not able to tell them how to make grits, because I didn't know that myself. And so they would give the, mostly the schools, flour and they learned how to make bread and the children liked that. They didn't have jam or anything to put on it, but they would eat bread.

CH: How would they eat bread then? Just slice it?

DOZONO: Well, mostly in rolls. In rolls like this.

I remember when I went to a school one time when Sho started school, this was later when Sho started the school, they had rolls and all the other children were eating their Japanese *obentos* and then they were given these rolls. About that time, I had been used giving American food to the children because I had the privilege of going to the P.X. [Post Exchange] at times, where the G.I.s would buy things for me. I remember I went



to the school and was watching the children from the outside and Sho was sitting there very quietly and he was breaking the roll and eating it while the other children were just fooling around. I was so proud of my son there at that time. I think I told Sho that, after he grew up.

But our children were very well behaved. And another thing was that all of our houses had shoji, and it was all paper and our children never poked holes in the shoji. But most of the children there, their mothers always used to say that the children would poke holes, but our children never did, and that was another thing that I was very proud of.

CH: What do you think the Americans were trying to accomplish in their occupation of Japan?

DOZONO: Well, I know that they knew that we were suffering from a lack of food. They thought that if they wanted to show the defeated country that they were benevolent people and that they were a kind and generous people, the first thing they would do would bring in food, and get that across for our schools to protect the children. I do think that at that time, we also had canned pineapple. But we have to remember to that America was suffering so they were not able to send meat and that sort of thing. And so I remember the corn, the powdered milk, the flour and those kinds of things that were rationed out to the schools.

CH: How well do you think the Americans understood Japanese customs at the end of the war, when they first came to Japan?

DOZONO: That is hard to say because I can only tell you, through my experiences and what I heard, but there were many, many atrocities that had happened. Many of the G.I.s and the upper echelon who came to Japan, did not understand the fundamental thinking

of the Japanese and their things of loving the nature and the gardens and their homes. They had — all of their houses were built of wood panels and so they were highly polished and clean. Many of the G.I.s that came over here, they took a lot of the beautiful homes and made them into their billets, guards? Their home? You call them “billets”?

CH: I’m not sure.

DOZONO: Places of living? It’s more like private homes. Do you not call them “billets”?

CH: Billets. No, I’m not familiar with that, but housing quarters?

DOZONO: Housing quarters and so they went into these houses and painted the wood white, white washed. That is absolutely uncalled for because you never saw Japanese homes as white washed. The wood was white washed, but those are the kind of things that they thought were clean.

They would go into beautiful gardens and take all the moss off, which took years and years of that to be cultivated. It isn’t the regular moss that you see here, but it’s the kind of moss that’s grown purposely for the Japanese gardens. There are many funny stories like that.

And the way the people bathed. They all washed outside of the bathtub. Really cleansed themselves before they went into the bathtub and everybody used the same bathtub water, but it was because they washed themselves outside before going in so that the water was clean. You didn’t go into a tub and use soap, but the G.I.s didn’t know that, so there are funny stories about this family that I knew. They had invited this G.I., who was an officer, for New Year’s, and I was there at that time at their home. I was there as sort of a translator and it happened to be this Matsushima family that had taken me over to Japan in the first place. And because it was going to be New Year’s, everyone, of course, took a bath for the next day. This G.I., because he was a guest, was told to take a

bath first and he didn't know and we should have told him, but he went in and he went into the bathtub and soaped himself. [Laughs] They had to drain the whole tub. You have never seen a Japanese bath?

CH: Oh yes. Yes, I have.

DOZONO: The Japanese baths that you see now are tiled, but in the olden days they were — most of the old homes had huge iron...

CH: Bowls or tubs.

DOZONO: Tubs, right.

CH: How was the water heated then?

DOZONO: Well, in the olden days, when I was married, we used wood and fired it underneath so it was very hot. We had to be very careful that if we touched the sides of the tub, it was very hot. So when you get into the tub, there is a wooden, round piece of wood that you step on that and it's floating up on top, but when you get into the tub, you step on that so your feet do not touch the tub because it's so hot.

But there's a drain outside and you wash yourself. There's a little bucket and there's a little stool there and you wash yourself thoroughly by getting the hot water and if it is too hot, there's a faucet that you put water in there, and then you wash yourself or soap yourself before you get into the tub.

CH: So then there was some confusion for this gentleman at New Year's, that he didn't understand what the customs were.

DOZONO: Right. We should've told him. But there are funny stories like that, which are very endearing, to the fact that there's the differences in the different countries and you have to accept that. It is what you call talk-gap, that you have to communicate to let them know before disaster happens. What we should've done was tell him that this is the way we do it.

CH: Were the Americans trying to observe Japanese customs and respect them?

DOZONO: The people that I knew definitely did. And I think because of the frankness of the American people and their natural consideration, it was altogether something foreign to the Japanese, especially to the women.

CH: In what way?

DOZONO: Well, women were treated more servile, you know.

CH: Under Japanese tradition?

DOZONO: Right, and so there were none of the niceties of an American opening the door for you and letting you go first, or even helping you when you had company when you had a lot of dishes that you want to bring back and forth. The men never did that. It was beneath them and it was something that we never expected. When the Americans came over and they would say, "Here, let me help you," or "Let me pour the tea for you, you don't have to do that much," or "Why aren't you eating with us? We want you to eat," and I would have to say "Oh no, I want to serve you first." That sort of thing. Especially the women thought the American G.I.s were just wonderful people. That's why you hear so many of the women who had married the Americans!

CH: What were the Japanese men thinking, though, when they saw this?

DOZONO: Well, I think they were sort of amazed and thought [Laughs] — I think they felt they were put on to a certain extent. But there were a lot of younger people that thought, well, this was a funny idea. But then if you want compatibility, and you want happiness and a family, I guess we have to be more like those kind of people, because we're losing out. That's the sort of thing that was happening.

But I had to be careful in my situation because I was earning much more money than the average Japanese, plus the fact that when I went to work at the military government, because of my ability of being able to speak good Japanese and being able to speak the English language properly, the officers and the people in the military corps would use me a lot. I had co-workers who had gone through Japanese college and they could read and write English, but their oral, the conversation, was very bad and so they were not used. I had to be very careful, my being a woman in that capacity, of not hurting the men's feelings.

There were a couple of Japanese who really resented me when I first started working, but we became very good friends because I was more than considerate to let them know that I was not trying to take their job away from them. That's that way the people are when women were not working, at that time.

CH: Were there customs that the Japanese had that the Americans were trying to change? Or that they didn't want the Japanese to practice anymore?

DOZONO: Well, I think they wanted the men to be kinder to the women and that's embedded in them for generations and so you can't expect them to change right off. I think that the Americans, especially the G.I.s, felt that they should not have had to take their shoes off when they went into a home. And that was very bad in many instances,

because most of the G.I.s had lace-up boots and they didn't want to take the time to take them off.

**[End of Tape 9, Side 2]**

**Tape 10, Side 1***1998 January 30*

CH: This is an interview with Nadyne Yoneko Dozono at her home in Southeast Portland. The interviewer for the Oregon Historical Society is Clark Hansen. The date is January 30, 1998 and this is Tape 10, Side 1.

So did the Japanese people at that time feel like the Allies, the occupying people, were trying to Americanize the Japanese people?

DOZONO: I don't think so. I don't think they normally tried, but I think in their actions that they permeated into the Japanese thinking. I think the normal G.I. that went over there were just normal American kids. Some of them never finished high school. They were just kids who were in the Army who were sent over there to do their business. They were all friendly, almost all overly friendly.

During the years that I was in military government, I have to be very honest with you but there are many instances of black market. Very many instances. There was a lot hanky-panky, but among the upper echelon, like the captains who actually traveled a lot, spent money freely and had Japanese girlfriends, and that was a known fact, but everything was hush-hush, because they were the American Army, but that was not the norm. The norm is, as I said, they were just young kids in the Army, fun loving. It was an adventure. They were learning something new.

The most wonderful thing about the American people in the Army is that they are natural. There is nothing put on. If they didn't like anything, they said that they didn't like it, but the Japanese people were always remiss in sharing their real feelings. I think you understand that. So the way I feel that for the Japanese people, most of them, it's hard for them to say yes or no. And even in the business world, I think, the Japanese are becoming so Americanized that they really know how the Americans are, because of the media and the modern living that we do now that they're much closer in their thinking.

But during the war and in the olden days, they were such a restricted nation, one nation, one person, that they were in conformity.

CH: Were there conflicts that arose between Japanese and Americans after the war?

DOZONO: I had seen that. It goes back to the fact that when we traveled to some of the remote counties and bought candy for the children and we tried to talk to the people, a lot of the young people, especially the people who lived in the out in remote country, either they were farmers or laborers. They, excuse the expression, but: “Who the hell are you? You tell us what democracy is, but you’re not giving us food. You’re not helping us in any way. All we want right now is food. Shelter. You see all of these soldiers coming back from war, they have nothing. What’s going to happen to us?”

That feeling was rampant in some of the places. Sometimes we had very hard time in trying to tell them in what we were trying to do isn’t just for now, but in the future, that we were hoping that there would be more democracy. But after centuries and centuries of being told to do this in certain way and conforming, and then all of a sudden having some young punks that’s sort of their thinking: “Coming into our country and telling us what to do and not helping us. They’re just talking. We don’t want to hear it.”

CH: How were disputes handled between Americans and Japanese? For instance, if there was a fight that would occur, if a Japanese person felt that an American did something illegal, or they disagreed about something, or whatever. How were those kinds of things taken care of?

DOZONO: Well, I would imagine that the prefectural of people would have gone to the military government offices and talked about it. But that, I think, was very remote in that — you have to remember that we were a conquered people and they were being better to us than we would have been if it had been the other way around.



CH: So did the Japanese government continue as a separate entity while the Americans were there?

DOZONO: Yes, but then, see, that is where MacArthur came in. He was the one that regulated many, many things that, in my opinion, was wrong. We had the education of [trial four?] and he insisted that they should have more middle schools, and so he confiscated a lot of the farmlands to build schools. To me, it was not necessary because there was not enough population for the children to go to another school. Plus, there was a lack of lumber. There was a lack of transportation in getting the lumber for making the schools, but that was a regulation that came from SCAP [Supreme Commander for the Allied Powers].

CH: SCAP?

DOZONO: SCAP is Supreme, well it was MacArthur's...

CH: Organization?

DOZONO: Yes, right. They called it SCAP. I will tell you what that means later because I can't just remember, but they were orders and so, whether you liked it or not, that was what they had to do.

So there were many buildings that were not necessary that had to be built in such-and-such a time element. And then there was the land reform that said that the landowners could not own so much land, they had to divide it up and give it to the people. And I've often felt that they should have really studied the Japanese history and studied more about the people before they even made such drastic change, but that's

war. And Japan was lucky that it was America who was the conqueror and not Russia or Germany.

CH: There was actually the possibility that Russia might have conquered Japan. Weren't they coming down from the north?

DOZONO: Right.

CH: Wasn't this part of the rationale for the Americans moving in so quickly, was that they were afraid that the Russians would invade Japan?

DOZONO: Probably, but, of course, with my scant knowledge of politics, I would not have known that.

CH: In general, how did people feel about Douglas MacArthur?

DOZONO: They thought he was a great conquering hero. The only thing that I resented and I've never talked about this to other people, but when we saw the picture of the Emperor and General MacArthur standing together, [when] they had the famous picture taken?

CH: Yes.

DOZONO: My first thought was I think he could have at least put a necktie on to be more dignified, because he was with the Emperor.

CH: And I think he had a cap too.

DOZONO: And here the Emperor in his...

CH: Robes?

DOZONO: No, he was in American clothes.

CH: The Emperor?

DOZONO: Oh yes! Oh in that picture he has a top hat. So it was okay for MacArthur to have, but then he was like this and his mourning clothes and here is MacArthur standing like this with an open shirt. I thought, well why didn't he put on a tie with that, MacArthur.

But everybody really respected MacArthur because — going back I will say again that he was the [inaudible] conqueror, that he had kindness, and he would not have been — well if had been China or Russia, it would have been a cruel conqueror. But MacArthur was kind even if he did things I myself didn't really like.

CH: And you feel that most people felt this way?

DOZONO: Oh, everybody did.

CH: I've heard him sometimes described as almost a father figure. Do you think that people felt that way? That MacArthur was a kind of a father figure to the Japanese people?

DOZONO: Right, but also that he was arrogant.

CH: So people understood that he was arrogant as well?

DOZONO: Well, I thought he was arrogant and I think some people did because of his demeanor. But on the other hand, I think that history does show that he was arrogant to a certain extent, but because the Japanese themselves, the upper echelon were arrogant, they thought nothing of it, because it was natural that he was arrogant because he was the supreme commander.

CH: So did the upper echelon of Japanese society, were they humbled by the Americans being there, then?

DOZONO: I'm sure, but a lot of the people that I know, they were all — as far as I know, my friends that I talked to — I became gradually more Americanized than I had ever become because my associating with the military/government people. But we were all happy that it was he who had come here.

CH: Did people have a sense that Japan was changing forever?

DOZONO: Yes.

CH: That the old way was being swept away?

DOZONO: Definitely.

CH: And how did people feel about that? Were the older people glad things were happening and changing or were they sorry about it?

DOZONO: I think the majority had a feeling of relief that the war was over, at least now we can have more peace and that things are going to change. They didn't know how it was going to change because, at that time after the war, there was famine and thousands

of soldiers came with nothing. They found their homes destroyed. They came back to nothing, and so we never saw beggars on the streets up to then. But then there were stories that there were so many people who were homeless, who were maimed, had no place to go, no shelter, and it was sad.

CH: Were prices also very inflated at the time?

DOZONO: Inflated, yes, because of the lack of food.

CH: In fact, yesterday, I think it was, though maybe it was the day before that you showed me the list that you had made. In your diary, you had your shopping lists and what each item cost. So, is there an example that you can give me in terms of how things changed and cost after the war? Was it just the shortage that made them do...

DOZONO: I was going to say it's not the cost, it's the shortage because there was nothing.

CH: So, who among the Japanese you feel most welcomed the change? Was it women or poor people, or was it everyone? Who was most relieved that the old order was being swept aside?

DOZONO: Personally, I think it was the women, because now that the war had ended, they would be able to have more food and clothing for the children. They didn't know where it was going to come from, but they did have a sense of relief. And with the stories that were told about the Americans being kind and sending over food to help the people, they realized that the Americans were kind people and so they felt that all this arrogance that had been going on during the war and before the war was going to change. And so I think it was a sense of relief more than anything else.

I have a feeling that the men might have resented the fact that the old order was gone and there could have been a sense of bewilderment over what was going to happen.

CH: How was your husband feeling about all this?

DOZONO: I remember that when we moved to Okayama, we had this brand new house, although it was small, and he had been asked to be a director of a company that was making wooden ships for the Russians. And he was working in the office and he was happy that he had a regular job to go to, but he told us, at that time, that he had to make trips around to see about the lumber, whatever that was needed. He said that the Russians never went singly.

CH: So why were they not going singly?

DOZONO: He explained to us. Because, he said, that they are very suspicious of each other. They always had to know what the other person was doing. In retrospect, I have a feeling that they watching each other so the one person would not do anything that he should have not have done. That was my personal feeling.

CH: Like what?

DOZONO: Well, going out on town or whatever. So my husband used to say that they were nice people, nice to work with, but they were not like the Americans. That was the comparison that he had.

But he did not like business. He said that business was crude, this handling of money and I guess going into business, he realized that it was not all kosher. [CH laughs]

It was very hard for me too because going back to that era, I had to be very careful with my family and to not change my attitude towards my husband because he always had the feeling that I was making more money. And he never voiced it, but you could tell by some of his actions that I made him feel that he was the Lord and master. I was smart.

CH: [Laughs] Do you think it was hard for him to accept?

DOZONO: Oh, definitely, very much so.

CH: You had mentioned earlier that at a certain point, then, that you went over to Hiroshima.

DOZONO: After the three years that I worked for the military government, the core groups disbanded and they transferred down to Kure, which is a seaport in Hiroshima. So the military government disbanded, they were no longer there and so of course I lost my job. And then this little friend that I had who was working with me moved over to Osaka to work for the Army. She said that there was A.B.C.C., a group in Hiroshima, and she suggested that I go down there and apply for a job.

And at that time, someone from the Hiroshima A.B.C.C. contacted me, I guess they got my name through some source, and so they asked me if I would like to work there and to come for an interview, which I did. I stayed at Gladys's home. I got the job immediately, but that was hard for me too because that would have kept me away from my home, living in Hiroshima. But we needed the money because the money that my husband was earning was just minimal. And so I went down to Hiroshima and I stayed with Gladys's family. And they lived one train station away from Hiroshima, so we had to commute into town.

But I have kept in touch with that family and Alice, the second sister, is the one who lives in L.A. [Los Angeles] who is one of my dearest friends. She is the one that we still are very, very close to.

During the three years that I was in Hiroshima, I started out with \$50 a month and then after six months, they gave me \$75, which is a great big amount of money. And so I was able to save money through that. Most of the money did go back to the family so that they could have a decent living.

CH: Who was taking care of the children?

DOZONO: At that time, the little lady that we had had was getting older. And her granddaughter used to come to stay at the house when I was gone. And during the times when I was on trips and going down to Hiroshima, we discovered that the granddaughter had been stealing a lot of my clothes. And there was teddy bear that my second sister, the nurse, had sent me and I had not known that some things were missing until I could not find my teddy bear. Then I started looking into the closets and found that. So we felt very bad, but we told her that if the grandchildren were coming, that she would have to leave and so she went back to live with a daughter-in-law. But we had kept in touch with her. But it was very sad because our children were very much attached to her.

Luckily right after that, we had another very well-educated lady. And her husband had been principle of a grade school in Manchuria and she had three daughters, but she didn't want to live with the daughters because they were all married and there's always strife when the mother-in-law goes into the family. My husband interviewed her and she was a wonderful lady, very refined and she loved our children and she was just a grandmother to them. So we were very fortunate in finding people to take care of us.

And there are stories, and she would write to me too that the way we brought our children up was that that they always shared. And I was able to get chocolate Hershey bars and different things like that. But when I sent them, I remember that Keiko or Robert



or Sho, especially Keiko, would divide the Hershey bar into four pieces. Grandma was always like, just like grandma. And I used to get letters saying that she, grandma, really loved our children because she was treated so well.

And during that time, I used to give her money so that she could buy meat, which was very scarce, and that was almost like in black market. But I would get cigarettes by the carton through the P.X. through my friends. Then I would take it to the meat market, and in exchange for the cigarettes, she would give me a card that she would punch and then so I would give that to the grandma so she would be able to take it to the meat market and get so much money. And I think at that time, if I remember right, a carton of cigarettes was like 2,000 yen, which was quite a bit of money, and so she was able to get that amount of meat.

I used to give her extra money so that she would buy eggs for the children, and you will think this is funny, but I wanted the children to have a lot of nourishment. And it used to be that eggs were for the father, the husband because he was the breadwinner and he needed a lot of nourishment. And so my husband used to get eggs, but the children seldom got it so that was secret money between her and me, and she would get eggs and feed it to the children during the day. And my husband never knew that. I do not think he would have cared, but that was just sort of a protection that I had.

CH: Well, I remember what you had said when you were pregnant that you were told to eat eggs.

DOZONO: Oh yes, definitely. Right! The duck eggs!

CH: The duck eggs, right! [Laughs]

DOZONO: They're still stuck in my throat!

CH: So how long were you apart from your family in Hiroshima?

DOZONO: Practically three years. But then it was hard on us too because Friday nights, I would take the train back to Hiroshima and get into Okayama. Most of the time it was past midnight and my husband would meet there at the station and sometimes we would have to take the taxi home, but most of the time we walked back. And then Sunday night, I would have to take the train back into Hiroshima. And it was not a luxury train. It was an old train, like a local. We stopped at every station.

During the war, the trains were fed by, I can't say charcoal, but it was like coal, I think. So it was a long time before the trains were regular. But the G.I.s had their own R.O.T.C. trains and sometimes I was able to ride on that.

CH: You said that the military government was disbanded after about three years. Did that mean that civilian Japanese Government was on its own then?

DOZONO: Right.

CH: Was that a time of celebration in Japan?

DOZONO: No, I don't think it was a celebration. It was just a transition, you know; going from one thing to another.

CH: What was happening to the sense of Japanese pride during this period? I know that at the end of the war with the surrender that there was a lot of humiliation at having been defeated, but then as things gradually got better in Japan, what was happening to the Japanese spirit?

DOZONO: The normal people? I think they took it in great stride. I had never heard of anyone really resenting it. It was all for the better. When I was working for the military government, we of course had a lot of contact with a lot of prefectural people. And they were very receptive to all the new ideas and I don't think I ever heard anything that was detrimental.

CH: It sounds like from what you are saying...

DOZONO: That they were very happy to have a change.

CH: Yes! I mean it sounds like people were ready for change. You know, when you had talked earlier about the Meiji era. That was a period when Japan transitioned from a very old...

DOZONO: Warlord. Samurai.

CH: Warlord society into a more modern society. And this sounds like, then, it was another major transition much further into being even more modern.

DOZONO: Exactly. Right.

CH: It sounds like from what you are saying that the common person, the average person, was very ready for these changes.

DOZONO: I think so. Especially when, during the war, no one knew what was going on and everything was so secretive that after the war everything was out in the open, and that was something that had never happened in Japan before. To me, I think it was an

opening of a new era, that they needed the new fresh air coming in, and so they were very receptive to a lot of people.

But you have to remember that the main feeling of the Japanese was that America was a powerful nation because of the atomic bomb, and that they were not to be fooled with. Plus the fact that they were not to be fooled with, but they were a kind, generous nation, and so most of the people felt that we were lucky that we did not win the war because we would be under this suppressed feeling forever and ever. With the Americans coming in and showing how generous and kind they were, it was just a feeling of fresh air coming in.

CH: Was there much of a sense of the Cold War being happening? I mean, the Cold War involving Russia and you being so close to Russia? And of course your husband was working with Russians. I know that it was different in Europe because they had the Berlin wall and the division of Germany and the Iron Curtain, but was there was a sense of your being on the edge of the Cold war?

DOZONO: I don't think so. I think they thought that the sense of relief and that America was a big brother, that they were going to protect us and that they were going to help us and so we don't have to worry about the outside war. That was my feeling that I got from the general public, the people that I associated with.

CH: So what were you doing in Hiroshima then?

DOZONO: I was one of the first interpreters there.

**[End of Tape 10, Side 1]**

**Tape 10, Side 2***1998 January 30*

CH: This is an interview with Nadyne Dozono and this is Tape 10, Side 2.  
So you were working for a Doctor Paul Filmore, then, in Hiroshima?

DOZONO: Yes.

CH: And you said just off tape here that then you had to go back to Kyoto to try to recruit other people?

DOZONO: One of the first duties that I had when I first started there was to go with Doctor Filmore to go to Kyoto to recruit one of the Japanese doctors who would be willing to work at the hospitals. It wasn't really a hospital, but at the A.B.C.C. Center. That was one of the first times that I rode in a Military Government train. And it was altogether different from the Japanese trains. We went to one of the beautiful Japanese hotels in Kyoto and we had dinner there and it was one of the first really nice American dinners that I had had after the war, and it was very nice. But we met this young doctor and later he came to work for A.B.C.C.

But Doctor Filmore had just graduated, or had just gotten out of Duke University, and he had three small children. He was a wonderful, really well-adjusted doctor in my opinion. But he would never eat Japanese food, and I often wondered about that, but I never questioned it. And in later years, he said that the reason why he didn't eat that was because he was told not to eat because of the lack of food and that he didn't want to take Japanese food away from the Japanese. But another reason could have been because, since he lived in Hiroshima, some of the doctors were afraid of maybe having contaminated food, which is sort of asinine in my opinion because all the Japanese were also eating this food. To be honest and to be fair to Doctor Filmore, I do think that he was

a young doctor and he felt that he really didn't want to eat Japanese food, taking it away from the Japanese people.

CH: The A.B.C.C. stood for what?

DOZONO: Atomic Bomb Casualty Commission. And the doctors had come from America to find out what the effects of the atomic bomb was, because there were rumors saying that the grass would not grow for 100 years. The women would never become pregnant.

This was another case, in which the Americans came in to examine the patients, but they were never able to treat them. And so it was hard for us as interpreters to try to get the Japanese to understand that although they were not treated, it was towards the good of mankind to understand what was happening after the bomb. They did discover a lot of leukemia cases and they did discover that there were people who were pregnant.

I remember one evening after work, one of the Japanese doctors asked me if I would like to see a monster and I didn't know what he meant by monster. So we went to the part of the facilities where they had kept dead bodies to examine, which I did not know, and when he pulled out the tray, it was a little baby that had two heads and it was born deformed. And if I remember right, it had two heads and the heads were attached with one eye in the middle and I was horrified because I really didn't know what I was getting into. But he told me that it was a hush-hush case, but that there were a lot of deformities. These were the kind of things that they had to examine to see if it was caused by the atomic bomb.

And also at that time, so many of people were afraid to come because they didn't know how they were going to be examined and so it was my job to appease the people and to tell them that we're not going to harm you. We just want to take you as a patient, examine you, and we will let you know what the results are, but we cannot treat you

because the American government does not have the facilities and we are not authorized to treat you.

There were many funny instances because the facilities were all Quonset huts, and they had the regular examination rooms and they had all these laboratory rooms, but when we got the Japanese patients in, all the toilets were American toilets. And I would venture to say that 75% of the people who came did not ever use an American toilet, so I would be the one who would take them into the rooms so they could take off all their clothes, get into a gown, and then if they had to go to the bathroom, I would take them in there. At first, the sound of the urinating was different and so I looked underneath the toilet and I didn't see any legs and so I understood that what the women — the men knew what they were supposed to do, but the women would get up on the seat of the toilet and then squat down like they would in the Japanese toilets. So I talked to the doctor and I said, "This will not do. You'll have to do something about it." And so we wrote instructions in Japanese with the illustrations of saying this is how you use an American toilet.

But there was a lot of people who didn't want to do that because it was unsanitary. They didn't want to sit on a toilet that other people had used. So that was something natural for us to understand. But it was hard for the American doctors who say, "Gosh, I didn't even realize that simple things like using a toilet was such difference."

CH: Yes. But eventually people got used to it?

DOZONO: Oh, yes.

CH: First of all, your English, when you first encountered the G.I.s, it was difficult for you to speak at first. Was that just an emotional?

DOZONO: Emotional.

CH: Then, were you able to speak English okay?

DOZONO: Oh yes. That was my first language.

CH: But even though you had not spoken it for years, you were able to get back into very easily?

DOZONO: Right, because all during the years that I was in Japan, if I was able to get a hold of an English book, I was always reading.

CH: And when you went into Hiroshima, what was the feeling of the people there towards the Americans? I mean after having this bomb being dropped on their city? Was it different than in other places? Or did they just accept this as having been a result of being in a war?

DOZONO: They accepted it, but there was a lot of resentment in that it was too drastic, and I could understand that.

CH: Did people express that to you?

DOZONO: Oh, yes.

CH: What would they say?

DOZONO: They would say, well, why should we be guinea pigs when the Americans treated us this way? Many times it was hard for me to explain because I could understand how both people felt.



CH: How do you feel? How did you feel now? Do you feel that it was justifiable that the Americans dropped the bomb in Hiroshima and Nagasaki?

DOZONO: I don't think that they should have gone to that extent because they were all innocent people. There is a phrase in the Japanese language: *shikata go nai*, which means there's nothing else you can do. It had to happen. And so that is one of the things that the Japanese have always accepted that is *shikata go nai* – that's the way it is. But I felt that if they did it to Hiroshima, that was enough. They did not have to do it in Nagasaki. And that I resented.

CH: Maybe they should have waited longer?

DOZONO: I do not think they needed to do that if they did it to Hiroshima. That was enough because that really woke up the Japanese people and that this was the way they were going to have to accept things if the war did not end. But to go into Nagasaki and to do that, I thought that was just too much. But you cannot fight government.

CH: There were so many people that suffered from the bomb being dropped into Hiroshima. I've heard, in the years since, that there's been some discrimination against people from Hiroshima and Nagasaki by other Japanese; that they wouldn't want to marry someone from there and are afraid that there would be genetic complications. Have you ever heard about that?

DOZONO: Well, I've heard inklings of that, but I think that that is more rumor than truth, because so many years have gone by. But I think that they still do examine people who were exposed to that every five years. And I know of two people here in Portland who have gone to Seattle when this team have come over and they are examined.

CH: People who were there at the time and they are now here.

DOZONO: Yes, there are two people here. There were three, but one lady died.

But going back to my old friend in Los Angeles, she was a high school student and she had gone to a high school that was quite a ways from Hiroshima, but most of the students, they were exposed. And last year, she had lung cancer and the doctor did not say that had something to do with it, but they did tell her that it was second hand smoking, because her husband was smoking. But she did say that there could be some connection with the atomic bomb. That's how many years later.

CH: Yes. But when you went over to Hiroshima, you were not concerned about contact with the soil or the air or substances that might be still radioactive?

DOZONO: No. I took it for face value because of the fact that if the Americans doctors came, it was safe for us.

CH: But the American doctors weren't eating the fish out of the waters near Hiroshima either, were they?

DOZONO: I think that some of the doctors might have. There was one doctor who ate everything and this was a Doctor Maloney and I've kept in contact with him. Last year, he wrote a book on hematology and he is world known, Dr. Maloney, and he had gone to Chernobyl, right after. To me, Clark, all my life, I have met wonderful people and they have really made an impact on me and I'm very grateful of all these friendships that I've had, but Dr. Maloney was a very eminent doctor and he worked with Brigham. Brigham — is it a women's hospital in Boston?

CH: Oh, I'm not sure.

DOZONO: Okay. We have continued to correspond. Last year when our granddaughter Stacy was at M.I.T. [Massachusetts Institute of Technology], I went to visit her in August because I knew I would not be able to see her when she graduated. I called Doctor Maloney and he came to pick me up at the hotel and took me to the Harvard Club. And we had dinner and reminisced, because he was one of the eminent doctors who I worked with in Hiroshima and he was an Irishman. He always told me that I must have kissed the Blarney Stone. [CH laughs] But we had a wonderful reunion and we talked about all the things that had happened and I'm very proud to say that he is going to send me an autographed copy of the book.

CH: Oh, wonderful! That is great!

Did you see much of the destruction there at Hiroshima? Was there much there when you arrived?

DOZONO: Oh yes! A lot of the city was still as it was. Now, I visited Hiroshima last year, but there is no trace of the things that I have seen. When I was working there, there was the concrete building that was practically all demolished except for the steps. They pointed out to us that there was a shadow of the woman that had been sitting on the steps, and it was engraved into the cement and so that was one of the highlights of people who still go to visit Hiroshima. When I went there, the only thing that was really outstanding was the epicenter, which is the skeleton of the building. It was the only thing that was left and there are pictures that have been engraved in my mind that absolutely the whole city was just nothing except that one structure that's still there as a monument.

CH: There's a park. Isn't there a park that is dedicated to that.

DOZONO: Yes.

CH: Was it hard for you to find a place to stay when you were there because of the shortage of housing?

DOZONO: Well, the first year I stayed in Alice and Gladys's home that was a station away and I went in each morning with Alice, because Alice was also working there. Then Alice, after a year and a half, came back to America and she didn't want to stay in Japan and so I transferred over to another house that was very close to the A.B.C.C. structure.

In fact, A.B.C.C. was built on one of the big hills in Hiroshima. And there was a lot of controversy when it was built because it was a sacred graveyard and they built on top of that. Well, that is the American way of doing things.

On the opposite side of the hill, there was a residential district, and there was a beautiful home there that belonged to a lady and man who had previously lived here in Portland. And so they lived there and during the war, the house was confiscated for the Japanese officers, but it was still standing. They came back from the country during the war and were living in that house. So I was fortunately able to move into their home and have room and board.

So I would climb up the hill every morning and work from nine to four o'clock because all the people, the American personnel, didn't live in Hiroshima. They lived in Kure which was a ways from Hiroshima. They had their own barracks there so they had to transfer over there to an hour or so. They came later and then they left earlier than the regular eight to five.

CH: I see. So, are there lasting memories that you carry from those years that you spent in Hiroshima? Is there an image that is still vivid in your mind when someone mentions that time or that place? What do you think of?

DOZONO: Well, at that time, I made lasting friendships with four Niseis whom I would have not met in any other place. We had a common bond because some of the people who had congregated to Hiroshima because of their language ability or their background were several doctors. Because we were Niseis, we were able to think and speak alike. So there was always a sort of a segregation between a Nisei and the regular Japanese. There always had been, except for the years that I was living with my aunt. That's when I really transformed into a real Japanese lady.

Then after I started working for the military government and went into Hiroshima, my thoughts, ideas, and the way I was acting gradually became more Americanized. So this is the reason why I tell you that I'm sort of like a Doctor Jekyll and Mr. Hyde, that I have two personalities. When I became 50, I said to myself I'm now a half a century old and I don't have to really try so hard to please everybody. I'm going to do what I think is right and not worry about what other people think about me. But up to then, there was also a conflict in my own personality that I didn't know whether I was either Japanese or American or in between.

CH: What kind of clothes were you wearing why you were working there? Western clothes?

DOZONO: Oh, Western clothes, right.

CH: So all your kimonos were packed away?

DOZONO: Well, practically all my kimonos I had sold when we had to move from Takahashi, back. We also sold many of my clothes because we wanted to buy rice and different things in exchange with the farmers at the exchange.

CH: Before you began working?

DOZONO: Oh, yes. If you see some of the pictures during the time of Hiroshima, I was, what I would consider, pure Nisei.

CH: Now you had mentioned to me, before we started this series of interviews, that at one point you were an interpreter or translator for Mrs. Douglas MacArthur.

DOZONO: Oh yes! That was during the time when I was with the military government and we had a notice that Mrs. MacArthur and her entourage were coming to Okayama. MacArthur was not there, but I think some of the other generals were in that vicinity. So the women, I think they made the special trip from Kyoto into Okayama because at that time, Okayama had been reconstructed. Okayama had many little antique shops and so some of us, the interpreters were asked to be the interpreters for this group. There was Mrs. MacArthur and Mrs. Winters and Mrs. Whittier and I think there was a Huff. I would have to look at the plate. But we were told whether the prefecture of people were told of this visit. So they were prepared and I remember distinctly that when we went to the streets where the antique shops were, there was hardly anyone on the streets and I could not understand why. But I think in retrospect that they wanted all the Japanese to be cleared so there would not be anything happening to these ladies.

CH: What were they afraid that might happen?

DOZONO: I don't know. I think, probably, the ladies themselves might have been afraid that something might have happened because they were coming from a bigger city into Okayama, which was a smaller city.

I remember that Mrs. MacArthur was very dainty, very sweet. She had a very sweet voice and she was a very gentle person. And the other two ladies were — forgive me for being frank, but they were not as refined. I think I might have mentioned that I

thought it was Mrs. Whittier, but I think it was Mrs. Winters. If you go into history, you might find out. But I had understood that she was a very arrogant person and that wherever she went, she would demand things to buy, but she never paid for them. So this network of talking to these antique people, they did put away all their really good things and showed just that nice antique shops, and we were told that before these people came.

*Naruhodo* is a Japanese phrase for: I understand. When we met these people, I did find out that this one lady was more arrogant and very snobbish compared to Mrs. MacArthur. Mrs. MacArthur didn't buy anything, but Mrs. Winters did buy several things. I do not know if she paid for them or not. But we did go this ceramics shop and I have a little dish with the ladies' names that they had written on the plate.

CH: Oh yes, you showed that to me.

DOZONO: But that was one of the highlights of my being an interpreter there.

CH: So it was just for this one trip then?

DOZONO: The one trip.

CH: And that was for one day?

DOZONO: One day.

Going back to the different types of people that you meet, Ardith Todd when I was working for the military government, Ardith Todd was a wonderful, straightforward lady. After she left to go back home, there was a Margaret Anderson, and Margaret Anderson was a younger lady. She was much taller and she was on the plump side, but she had a wonderful, airy, cheerful atmosphere around her, and people loved her. She was always

joking. There were a lot of people who were coming in and out visiting for the different cities, and she would always invite these young men and they would stay overnight at her home. There was talk that there was something going, but that was Margaret. And she was the one that in later years, I remember that she said that she was trying to get me to have the position of a DAC.

CH: Oh.

DOZONO: I might have mentioned it to you in one of the talks and the reason why I was not able to become a DAC was because one of the majors who was going through my records found out that my father had been in Tule Lake and in one of the internment camps.

CH: That was an internment camp that was known for its dissidence.

DOZONO: Right, and of course, I did not know that. The only news that I had had right after the war was when the first Japanese ship came from America with a load of people who wanted to repatriate. [They] had told me that Papa had been in Tule Lake for some time. So in the course of conversation, talking to the major and talking to Margaret, I might have mentioned that my father was in Tule Lake. And the major who happened to come from the West Coast and knew what was going on told me that your father was in Tule Lake. But I didn't know what the conditions were until I came back to America and found out that was one of the so-called "disloyalty camps" and I think that if I had had the position of a DAC, I would've made much more money in America. But that was neither here nor there. I didn't think that..

**[End of Tape 10, Side 2]**



**Tape 11, Side 1**  
*1998 February 2*

CH: This is Clark Hansen from the Oregon Historical Society. The date is February 2 1998 and this is Tape 11, Side 1.

When we finished our last session, we were just getting to the point where I was going to ask you about your initial attempts to come back to Oregon. I guess first of all, when did you realize that you wanted to come back?

DOZONO: It wasn't a matter of my wanting to come back. It was a matter of giving Keiko the opportunity of either being a Japanese citizen or an American citizen. And as you realize, the American government has so many rules and regulations that change periodically. At that time, there was an announcement saying that children with American citizenship living out of the country had to be in the U.S. between the years of 13 and 18, for five years. Then when you became 18, then you were allowed to keep your citizenship.

And so it was a very hard decision for me. I wrote letters to my family in Portland and my sister said she would take care of us if we came back and so I talked to my husband about that. I know Keiko was very disappointed because she was very good at school and she had made many friends and she was very attached to Oba-chan, the lady who took care of the family. But for me, it was a very hard decision and so I decided that this is the only time that we could ever accomplish anything, and so she and I decided to come back. And at that time, of course, I had saved some money because I had been given American money from A.B.C.C. — I don't remember if I had told you that I started out with \$50 a month.

CH: I think you mentioned that, yes.

DOZONO: And then after six months, I was receiving \$75 which was a great deal of money for us, when you convert it into Japanese yen. But at that time at the A.B.C.C., there was a Mack Iwashita who came from Portland and he was a business manager there. He was the one who helped me to be able to send money back to Portland, to the far west. And so I was able to save some money, but I didn't have enough money for transportation.

There was the doctor, James Brown, who came from Georgia and he was a very quiet, very nice doctor. And one thing that I remember about [him] is that when we had the different parties for all the doctors and nurses congregated to have so-called — it was not geishas — but there would be parties where all the people could have a fun time. Dr. Brown was the only one who never drank sake. He always had orange juice and that stuck in my mind. But he lent us \$800. That would have been \$400 dollars for each of us to go back on a Norwegian ship freighter and it was called *Vigan*.

My husband was reluctant at first, but he also realized that that would be an opportunity that we had to give Keiko, and so that is the reason why we left to go back to Portland. The sad thing about that was after all these years, my father had always said that he was going to Japan to spend the last years of his life, but he died just 2 months before I left. That was a tragedy.

CH: Was he still planning on coming back?

DOZONO: No, because of the war and because of his age and because of Japan losing the war, all of these things. I'm sure he had just decided that that would never be. And so to me that was also a tragedy on his side.

CH: Yes. What were the circumstances in which he died?

DOZONO: He was in the hospital for some time and I think he had kidney problems.

CH: And your mother?

DOZONO: My mother had died in March right after the war started.

CH: So in March of 1942. And she died of what?

DOZONO: She died of complications of diabetes. I don't know if I mentioned to you about my diary where I had — or did I tell you about the three nights of dreams that I had?

CH: No, you had mentioned that you had a diary, but you didn't mention about the three nights of dreams. What were they?

DOZONO: I believe in E.S.P. to a certain extent. And the year that she died, I had three consecutive dreams about my mother and father. The first dream that I had was when we lived in the old house on Everett Street across from Franz Bakery, my mother and father had the front bedroom. My father used to smoke in bed and I had the wonderful chore of cleaning up his ashtray, and it just always bothered me the smell of the cigarette in the water. And in my dream, the ashtray was there and my mother and father were sleeping in bed and I crawled in between them and I started to cry. And I had that in English in my diary. And then I said I started to cry and then in the rest of it's all in Japanese and my mother said, "Why are you crying?"

And I said, "Because I think that if anything should happen to you, then I'm not going to be there to see you."

Then the second dream was, I heard this noise when we were in the backroom sleeping and I heard the front door opening and I went to open it and my father was

standing there with a black hat and a black coat. And I remember saying “Papa, what are you doing here?” And then something happened and I woke up crying.

And the third time, I can’t remember exactly what it was, but it was three consecutive dreams, and it was so distinct to me that I woke up in the middle of the night and I wrote these stories in my diary and I think I showed you part of my diary. And I also wrote a letter to my aunt immediately and told her about the dreams and she said “Well, you have to resign yourself to fact that I’m sure that something has happened to one of your parents.” But that I didn’t know until the summer following the end of the war when the first ship from Portland came from the U.S. to Japan and on that ship, there were some people who came from Portland and they had told me that my mother had died, and that was probably just a few days before my mother actually did die.

CH: In 1942?

DOZONO: 1942. I did not know that until much later after the war. I think I did show you part of that.

CH: You did show me your diary.

DOZONO: I don’t if I have — I probably put it away, but part of it is in English and then I can show you later on.

CH: Ok. So I would imagine you felt very disappointed that you couldn’t get back to see them before they died.

DOZONO: Well, I think the Japanese have a sense of the word, *shikata go nai*, it can’t be helped. And I think that, throughout, many of the Isseis and Niseis or the Japanese

have that sense of what will be will be. It is something that is your karma and so that's life.

CH: And you were able to accept that?

DOZONO: Oh yes, I had my life and I had my three children. But going back to coming back here

CH: Did you have any problems coming back with your family?

DOZONO: No.

CH: I thought that there was some problem with bringing your husband and boys back.

DOZONO: That's later, but because I'm an American citizen and my daughter has citizenship, as I think I mentioned to you that I had had her registered before the war when the Kobe embassy was open, and so we had no problem. The only problem was money and the fact that we wanted to come back as soon as possible.

CH: Did anybody else in your family consider coming back to Japan?

DOZONO: No. Definitely not.

CD: Did you think that maybe after coming back to Oregon, you would spend the time you needed to here and then go back to Japan?

DOZONO: Yes. My feelings were that since my sister was still living in my father's house, they were struggling too. But they had the one daughter and she had considered

having us live with her so I had no permanent feeling. What I had really expected was to bring her back here and to see if my sister would take care of Keiko.

CH: So you were just going to go back with her and see that she got situated?

DOZONO: Right. But after we lived here for a while, I was working in many jobs trying to make money so that I would be able to get back to Japan. But during that time, my husband was reinstated just before we left, he actually was reinstated into the education ministry and he became a principal for one of the bigger high schools in Okayama, which was Soja High School. And that happened to be the birthplace of my mother. It was interesting.

CH: So, when you first after the war, when did you first hear from your family in Oregon? You know, people over here. What was the first point that you heard from them?

DOZONO: Let us see. It was after several months after the war, they began to start writing to me.

CH: And who would have that been? Your sister?

DOZONO: My sisters and my father. Everyone was struggling. They came back from their relocation camps. They had nothing and they were struggling here and it was very hard for them.

I also had this dear friend Miss Jewel Tozier that I mentioned to you. She was a teacher in Seattle and she and her American friends, they all knew of my situation. So they used to send us care packages and we were very grateful for that, because they used to send us clothing and that's what we needed very much. And they used to send us cookies and that sort of thing.

CH: So how did you find what they had gone through over here, your family?

DOZONO: After I came back.

CH: After? You didn't find out until after you came back?

DOZONO: Never.

CH: Not even that they had been in camps?

DOZONO: No. Nothing.

CH: Nothing at all? Why didn't they tell you?

DOZONO: Well, it was one of those things that I think was very hard for the Niseis. And I think that this goes back to what we call the Silent Americans. For a very long time, no one ever wanted to talk about the hardships that they had had and it goes back to this phrase *shikata go nai*, what had to be had to be. And I think that, as the years passed, they began to think that it was time for them to tell their history to their children. And so it became what they called Remembrance Day that they had here in Portland and things started to come out in the open.

I think you will find that the Japanese are very reticent in showing their real emotions. Even today, one of my friends at the Loaves and Fishes saw a book with pictures in it and she said, "No one is smiling." And I said, well, the Japanese are taught not to smile and they are supposed to be very stoic, and so in most of the pictures that you see of the Isseis, they are not smiling. They are very stoic. And I think that's one of the traits that the Japanese have had. They don't like to show their emotions. This to me

is a privilege, that I'm able to show all of my emotions to you because I like you as a person. I'm able to talk to you friendly.

CH: Well, I consider that a compliment. Thank you very much.

So then you decided to come back to the United States. What was going to happen to your job in Japan then? Were you just temporarily going to leave it?

DOZONO: Well, I know that I had letters of recommendation and the director of the A.B.C.C. had given me a very wonderful letter. Dr. Maloney had also given me letters. I actually didn't know what was going to happen. I felt that I had to take things day by day.

CH: So you actually came back, then, when? When was the trip?

DOZONO: In 1953, and I came back here in June. I came by *Vigan* freighter and made friends on board ship. There were many repatriates who were going back to their homelands for the first time. There were Englishmen going back to Canada. There was a Chinese couple who was a doctor and his family, they were going back to Canada. There were missionaries, there were two missionaries and they were going back to Canada.

CH: People that had been stuck in Asia during the war?

DOZONO: Exactly, right. And there was a lady whose husband was a lieutenant colonel. She was American. She was going back to California. And there was one doctor and two Filipino nurses and they were going back East to study. And so it was a conglomeration of different nationalities.

I remember that one of the interesting things on board was the Canadian gentleman tried to teach me how to play bridge. And of course, I didn't know beans about that, but he was a very attentive, wonderful gentleman. And the other thing was I



tried to befriend the Chinese lady, the doctor's wife and we were able to converse only by writing. She would write in Chinese characters and I would be able to understand what she said by the characters, but we could never speak and it was interesting.

CH: Are the characters that similar between...

DOZONO: Well, the Japanese language comes from the Chinese characters. But we have three different types of writing and the Chinese have just the one. The meaning is the same, but you read it and the pronunciation is different.

I would like to tell you that going back again, my life has been connected in so many different ways in that when the Vigan freighter was docked in Vancouver B.C. [British Columbia] and from there, we had to take the train back into Seattle. And remembering the trains in Japan, I wanted to save my silk stockings to be at home and so I wore my worst clothes thinking it was going to be a bad train. But when we got on the train, it was the most beautiful train and I was just really shocked at that time.

When we came into Seattle, it was Miss Tozier who met us, the lady from way back. And we stayed at her house for three days and my older sister and her husband, the oldest sister and her husband, the dentist, came by car. And my second sister who was a nurse came by train and we stayed over at Miss Tozier's house and had a very tearful, wonderful reunion there. And then we all came back by car.

CH: How was leaving Japan for you?

DOZONO: Very mixed emotional. I remember that I had pictures of us boarding the ship. We had a small camera. I have pictures of our family getting together. Of course the boys thought it was a great thing to be able to get on a ship and it was something they would like to do. But not to go, and they stayed back with my husband.

CH: And now the only reason then that the rest of your family didn't come back with you was because of the money?

DOZONO: Well, not only the money, it was because my husband had the job again and he always wanted to stay back and further his education, at that time. But as time went on, you must remember that for five years he had been purged, and during the five years, his peer group had advanced in their jobs. He also had a lot of pride and it made him very uncomfortable to think that he was not able to keep up with his peer group. Plus the salary was not as much as he had expected, and so it was very hard for him at that time. But he, being a pure Japanese, it took him a long time to make up his mind.

But after these letters that I had started writing to him and the position in which he was in, he actually began to think that he wanted to start a whole new life, and that was a revelation to me. But I must tell you that during that time, I always felt that if I had persuaded my husband to come over here, if anything bad would happen, I didn't want him to say, "I came because you wanted me to." I wanted him to make up his own mind and so I remember that I had written to him and told him to go visit his mother in Kyushu and to get her consent and to be happy with the situation before he made up his mind. But he was actually gung ho to start a new life.

CH: And what were the reasons? Why did he want to start a new life?

DOZONO: Well, because of the fact, I think I told you that after five years, it was hard for him to realize that his peer group had been going up, up, up and he had to almost start back again.

Plus, this is something that he didn't tell me until years later that at that time, there was a superintendent-ship that was on the market and they hired normal school graduate or the university graduate from Hiroshima or Tokyo. And my husband had graduated from Tokyo University, which actually meant that he would have had the position, but

politics entered into the position and he didn't get it. But I think out of pride, he didn't tell me that until much later. And he said that was another reason why he just decided he wanted to start something different. And it was really hard for him to actually come over here.

But in the meantime, I had gone over to the Japanese consulate's office and asked about a job in his behalf and when Mr. Imajo, who was the consul at that time, read his credentials and interviewed me, he got my husband a job just through the interview and knowing the background of my husband.

CH: He got your husband a job?

DOZONO: Yes. And so when he came over here, he was immediately able to step right into the consulate's office as a technical advisor.

CH: And what does a technical advisor do?

DOZONO: I think at that time, he was writing speeches for the consulate people and he was taking care of the visas and he was doing much of the Japanese documents. And at that time, it's different from now and they had just the one consul and vice consul and then I think two clerks. They all came from Japan. And there was only one indigent personnel and his name was Tom Sono and of course, he was a Nisei, and then with my husband with his Japanese background, he was able to write documents in Japanese.

CH: Right. Interesting. When you left Japan, how did your aunt and uncle respond? how did they feel about your leaving? Of course, they thought you were only going to be gone for a short while, didn't they?

DOZONO: Yes, and for them, I think it was a great surprise, but also I'm sure they felt, well, it was not a surprise thinking of the conditions in Japan and how much we had to go through.

CH: And what about the cousin of yours that had gone to prison in Japan? What happened to him?

DOZONO: The last I heard of him was he went back to Tokyo and he had married and he had a good life, but I think he died because of his poor health. And at that time, of course, communism — nothing was mentioned anymore, because he was cleared of all wrongdoing after the war.

CH: Oh, he was?

DOZONO: Yes. Thinking back on this history, when I was working for military government, they had gone through my background so thoroughly that I'm just surprised that nothing ever came up to that point. Probably they didn't realize that I had such a background, my press background. And so I think that if they ever thought that I had any connections with my cousin, I would not have even been able to work for the military government.

CH: Is that right?

DOZONO: I'm sure.

CH: Really?

DOZONO: Oh I'm sure because there was so much against communism. And going back when I mentioned to you that when we were making these speeches "What is Democracy," there was this red — the young people didn't care about democracy and I would imagine that there must have been some communistic background of those young people.

CH: Right. What was the situation, during this period, like in Japan in terms of politics and activism and things like that?

DOZONO: Well, everyone was for democracy. And, as I think I mentioned to you before, MacArthur was sort of a God and whatever he did or whatever he said was what the Japanese people thought was right. Because I'm sure that at that time, the Japanese were so disgusted with the politics of Japan, with the background of having so many different wars, that they wanted something different. And if democracy came in and if it was going to help the common people, and at that time the class distinction was also going to be abolished, I think they were happy about that.

CH: Do you think that the people actually wanted democracy?

DOZONO: Well, that is something that I can't say, because during that time, they wanted food, shelter, clothing and they didn't even have time to think about democracy or anything else.

CH: They knew that if they just cooperated with what the Americans said, that then they would get the food and the aid assistance that they needed.

DOZONO: And not only that, but life would be a lot easier for them in the long run.

CH: So when you came back, then, where did you live?

DOZONO: I lived with my sister and her family and that was over in Northeast, two or three blocks from Franz Bakery.

CH: Oh, so back in the same neighborhood again?

DOZONO: Same neighborhood.

CH: How did that feel coming back to that neighborhood?

DOZONO: It felt wonderful, because it was something that I was used to. Coming from Japan, coming back to America was a neighborhood that I knew. Of course, no one was there, but it was a neighborhood and that's why I wanted my daughter to go to Buckman School, where I went.

CH: What do you mean no one being there?

DOZONO: Well, everything had changed. All the neighbors had gone. There was no streetcar where there was before.

CH: Where had all the neighbors gone to?

DOZONO: I have no idea. I think because most of the people around there, well, during the war, I'm sure they must have found jobs and gone to wherever they did go. I remember a Dorothy Mills, who lived next door to me, had moved over into Salem. It was interesting that they visited...

**[End of Tape 11, Side 1]**

**Tape 11, Side 2**  
*1998 February 2*

CH: This is an interview with Mrs. Dozono. This is Tape 11, Side 2.

So you were just discussing on the other side about the first person who came to visit you after you came back.

DOZONO: It was Dorothy Mills' mother, Mrs. Mills, who was so mean to my mother when we first moved from Japantown over to the East Side. She greeted me with open arms and it was wonderful meeting.

CH: Why do you think that somebody like that changes their feeling about people they discriminate or have biases, prejudices against someone and then they change their mind? What is it that changed her mind do you think?

DOZONO: I believe in, country to country, trying to understand each other, but the most important aspect of getting to know each person is one to one. And in learning to know a person, individually, you really begin to understand that person. Because that person is of a different nationality, if you are discriminated against by a black person, then your whole mind is sort of geared to the fact that all black people are bad. But when you are introduced to a different nationality and you get to know that person, then I think your whole attitude towards that person changes.

And I think that has a lot to do with the American people going to other countries. Instead of trying to change that other country through politics, I think that before you go into another country, you really have to learn the person's history. You have to learn the country's history, the customs, and the background and to understand their ideology before you can really understand the people. And through the people, then you begin to understand the person.

And so throughout the years, I know that my mother had many tearful experiences with the Millers, but because my mother persevered, she never tried to retaliate, that the people got to know here. And through their experiences, they got to know the Japanese people. And to me I think that is a very important aspect of beginning to understand other people. It's hard to explain, but I think you understand.

CH: Yes, it makes sense. It does. Well, how was it for you coming back from Japan and then trying to be an American again?

DOZONO: I had the advantage of being able to work with the military government and the A.B.C.C. personnel. They were all wonderful doctors, and doctors, to me, were very understanding, very kind people, more so than the common person off the street. Do you understand what I'm saying?

CH: Yes.

DOZONO: Because of their, what was the word?

CH: Isolation?

DOZONO: No, because of their work. Doctors.

CH: Oh yes. The work that you were doing.

DOZONO: Right. And so, gradually, I became more Americanized in that aspect.

CH: Since you had already been American prior to that and then the work experience helped you in transitioning back into that.



DOZONO: Right. But in talking to you, I think that I was American until I went to Japan. When I went to Japan, I became a true Japanese so that the people didn't even know that I was an American at the very end. Gradually, and then when I started working for the military government, I again became more Americanized. So I came with great ideas that if I went back to America that my ideas would be altogether different because of the knowledge that I had of the two countries.

CH: Who else did you reconnect with when you came back over here, that you had known before?

DOZONO: Many of my high school and grade school friends came to visit me. And another one of my dear friends was Gwen Davies who was on the other side. She had married and she ended up in The Dalles and we still continued our friendship. She was a brat! She was a spoiled brat all her life, and she still is! And she knows that because I tell her!

CH: [Laughs] How did you support yourself when you came back?

DOZONO: I went to work for the Japanese Ancestral Society half-time, because of my Japanese. And the other half, I went to Western Business College to hone up my business aspects. I did a lot of interpreting and translation and also did speed writing and typing, but my typing was very bad. I became — I'm still very nervous about typing, and so I went to Western Business College and I went there for typing.

And in my class, I remember that there were twins and they were the adopted children of the Mayor, Dorothy Lee, at that time. And they looked at me a little differently because I was so much older than they were. Being twins, I think a girl and a boy, they were always together and I remember that they were very sweet people.

CH: Now did you experience any discrimination when you came back?

DOZONO: No, I didn't personally, but I remember that my sister would take me to a — I don't know if it's still there. I doubt if it's still there, but there was a Virginia Café downtown. Is it still there?

CH: Yes.

DOZONO: Is it? I remember we used to go there for lunch sometimes and she I went in one day, and when we entered the restaurant, I saw a very nice looking Black couple. They were sitting in the table behind us and they looked as though they had been sitting there a long time and my sister and I went in and sat down. And the girl came and took our orders right away and I looked back and they were still sitting there. And me with my hyped-up being a pure American, I didn't realize that there was discrimination in that degree, so I asked the waitress. I said, "Those two sitting in the back, aren't they being waited on?"

And she looked at me with a real odd looking face and she goes, "I'll get to them." And she did.

And that was the first time that I really thought we were discriminated against, but the Blacks themselves were just as much if not worse and I felt very bad about that. I've never forgotten that incident. I went back and I told my brother in awe about that and he said, "Yoneko, there is a lot of discrimination over here. There's much more than you would think and it is more against the Blacks than the other people." And I felt very bad about that.

CH: Did that make you feel more sympathetic to their cause?

DOZONO: Very much so. I had come back from years of class distinction in Japan and with — in the back of my mind, there were a lot of small discriminations that would not have been noticeable to the normal American, but I had seen the back part of Japan. May I give you an instance?

CH: Please.

DOZONO: When we were first married and we lived in Okayama, there was a young couple who lived in the same street that we lived in. And this girl had been — she was a beautiful girl, and she was my age, and she had been working in a café. She married this young man and she had a home just like ours in the same street. And a neighbor of ours came, and because my husband is the principal, she came over and she said, “Mrs. Dozono, I notice you are befriending this lady and she’s not of your class. And so we don’t think, you are too young to know, but we don’t think that you should befriend her.” And I was absolutely astonished and I told her, “All the more so, I think that we should befriend her and make her feel welcome.” And I remember, she looked at me with a very strange face.

I used to invite this young lady over to the house and we got to be friends. And she became pregnant and she had a beautiful little baby boy. And just about that time, we had moved from Okayama over to Katsuyama, but we lost track of each other. But I have pictures of her and we had to take the little boy for his first visit to the shrine. Children, after they are born for 30 days, we take them to the shrine and we ask the god’s blessings for the longevity and the health of a baby. And I have a picture of her and the little boy in my arms and the mother was very happy that we had been such good friends.

Well, after we moved and war broke out and Okayama was devastated, through channels we found out that the whole Okayama was burned down and the mother had died in one of the bombings and the boy was gone. They had no idea where the little

boy was and the father had entered the army. And after the war, when the father came back from war, he had met a G.I. and through the G.I., they contacted me and asked me if I would help because there had been rumors that the little boy was still alive. And through channels, we discovered that the little boy had been found in Okayama and, I think it was the 48th Army Division, [they] had picked the little boy up, taken him as a mascot down to Kyushu. And we found him and he was dressed up in army clothes with a little army hat. And I was real happy that I was able to go through the channels to find him. And there are pictures in the, I think it's *Stars and Stripes*? There are pictures. I don't know. I have pictures.

CH: What happened to him? Do you know?

DOZONO: He was united with his father and there are pictures of the father taking the little boy in his arms and the little boy was, I think, about four at that time. And the mother had died, but it was very sad. But I'm telling you this because of the fact that there was class distinction, at that time, and it made me feel very bad, because listening to this young mother's story, she did come from a good family, but her family lost everything and so she was destitute and so she was working in the café. But there, again, if you're a principal's wife, you don't associate with a person who would work in a café as a bartender. She wasn't a bartender, but I guess in America you would call her a bartender.

CH: But you were surprised that this was happening here, that kind of discrimination was happening here?

DOZONO: I was absolutely surprised.

CH: You hadn't experienced it as a child when you were growing up at all?

DOZONO: Well, we experienced the idea that we were “Japs” and all that, but after the war, we felt that we were liberated. And so I felt that after the war — and I had talked about democracy all the time that I was working for the Army, so I thought that everything in America was free and easy and that everybody loved each other and everything was democracy, which was an eye-opener for me.

CH: Yes, I bet it was. Well, when you came back, and you began to find out about the discrimination that your people had gone through, while you were gone, what was your reaction?

DOZONO: To be honest with you, they didn’t talk about it. They did not talk about it. I think they felt, my family in particular, that even if there was discrimination, even if they were sent into relocation camps, that the people in Japan had it harder, because at least the people here in the relocation camps, they had a roof over their head. Albeit it was very bad and in the worst conditions, but they did have three meals a day. And in Japan, we had nothing. Everything was rationed. I did not talk about the conditions in Japan because they wouldn’t have understood. My family didn’t talk about their trials and tribulations because...

CH: They didn’t at all?

DOZONO: No. We just went on about our lives.

CH: So you didn’t find out anything about during the time about your father having been at Tule Lake and what that meant?

DOZONO: No, it took much time. All I know was that my father didn’t like the uprisings in Tule Lake. My sisters were over at Minidoka and so he moved in with them. My oldest

sister, being a dentist, was sent to Heart Mountain. And my other sister and her family and my youngest sister were all in Minidoka.

CH: And when did you begin hearing about their experiences, then?

DOZONO: Well, we really didn't talk about it until much later. I remember that I read about the experiences around the time when we had Remembrance Day. But, Clark, you have to realize too that when I came back here, I was really struggling to make money for my family. And during that time, my husband decided that he wanted to come over here so I really wanted to make enough money for him to be able to come over here to start a new life.

CH: What had happened to your family's home and possessions and things like that?

DOZONO: Here?

CH: Here.

DOZONO: My father had this nice house at Davis and the story goes that he had so-called "reliable" friends who were going to live in the house and take care of everything in the house. But after they came back, a lot of their possessions were gone. But that is understandable because I think people thought that how long is the war going to last and they [the Japanese] were never going to come back to the house, but at least they had the house.

CH: But when they came back, they were able to take their house back okay?

DOZONO: Right.

CH: And some of their possessions were missing then. Did they ever know what happened to them?

DOZONO: I don't think they ever asked.

CH: What about the experiences that your sisters and brother had. Did they tell you about them at all?

DOZONO: Well, my brother and the third sister had gone over to Idaho, and they started farming and so they were not in the relocation camps. They were still there until they retired.

The oldest sister had moved from my parent's house. Before they came back to my father's house, they had moved over to Vanport and they had started life anew and they lost everything in the flood. And so I think my oldest sister was a little bitter about that, because I remember she was telling me that after the flooding, the Red Cross came in and they gave people toaster ovens and they gave them all different kinds of assistance. But because my brother-in-law was a dentist, they thought that he was a doctor and he had more than he did and so she never got any assistance. And so to the very end, she was very bitter towards the Red Cross. It was very odd because she said that they never helped them at all.

CH: During the flood?

DOZONO: After the flood. And she said that their neighbors were all getting all kinds of assistance and they never got anything. This a funny story too, but throughout her life, when I knew her, whenever — she would love to go to Friday Surprises here. And she would buy things and she would store things and she always carried a bag with her

wherever she went. And after she passed away my second sister said, "Did you know that [Misuye] always carried over a thousand dollars in her bag, because she always felt that if anything happened, at least she would have money with her." That I didn't know until she had passed away.

The second sister's husband had a big produce company here in Portland before the war and, of course, he lost everything. Shigelo, the second sister who is now in the rest home, never talked about her experiences. She was very, very bitter.

CH: Do you know of people from this community that went back to Japan after World War II?

DOZONO: After World War II? I don't remember.

CH: Because, I'd heard about a number of people going, thousands of people actually going back to Japan.

DOZONO: Oh, you mean, before I came back here?

CH: Before you came back here.

DOZONO: Yes. Many people, and this is the reason why I found out about my mother's death, by the people who had gone back to Japan.

CH: I see. You mentioned that. That's right. What was the reunion like with your family when you got back over here? Was it a joyful occasion?

DOZONO: It was joyful, but it was bittersweet. I mentioned too that my father had died two months.



CH: Two months before you arrived.

DOZONO: And I remember that I cried and I said, "What did I go to Japan for?" And that is when my sister told me that during the Depression, my father had sent money for my education and for all my clothing and for my upbringing. This was something that I did not know. She knew that, but she had an inkling that if I had known that, I probably would not have persevered in Japan, thinking that I had a chance to come back, because of my feeling that I was indebted to my father because of the Depression. And I think I mentioned to you that I thought I was beholden to my uncle and aunt and so whatever they said, I thought that I should do because my parents were going to come back to Japan.

CH: How did you feel after you found that out?

DOZONO: Well, I was depressed for quite some time. But people get over it, and I thought that I was blessed with the fact that I did have the two cultures in back of me and that really sustained me. The other thing that has also sustained me through my life is I have religion.

CH: And so that, this is something that because of your religion, you can find the encouragement that you need to get through things?

DOZONO: Right, and I think I have a deep sense of humor that I can always look behind the fact that this has happened, but that something better is going to happen and I laugh about it.

CH: How was it, then, that your husband came back and your two sons?

DOZONO: Well, I mentioned to you that he was discouraged about the fact that his peer group had gone ahead. Knowing about my life with the military government and with A.B.C.C. and becoming acquainted with the American people, I think he did realize that for the betterment of his children, it would be better if we did come over here.

CH: And how did your sons feel about that?

DOZONO: Well, they were children. But I do remember when they came over here, we lived with my sister's family for several months and my husband decided that we had to become independent. One of my grade school friends had a rental next to their old home that was close to Buckman. And so we rented their house there. And my husband decided he was going to learn how to drive a car. We bought a second-hand car and he used to drive around the neighborhood and read directions with our first Ford. And of course he was going to the consulate every morning from nine to five, and by that time, I had been working.

Before my husband came, one of my first jobs was working for the General Steamship Company and that was right there by where the Multnomah Hotel is, in that corner. And in the General Steamship Company, there was Daido, a Japanese company that was affiliated with the steamship company. And I went there for an interview because there was a Mister Iki who was a representative of the Japanese Steamship Company. And he interviewed me and it was very funny, because he hired me on the spot. He said that one of the reasons why he hired me was because the girl who had been interviewed before had kept on saying "Okay" and he didn't like that word. He thought she was too Americanized. [Laughs] The funny part of it was Mary Endo was a wonderful girl. She was absolutely, she had a wonderful background. She was the sweetest person you could ever find and she would have made a wonderful secretary, and because she was using the word okay, I was hired.

CH: How small little things like that can change someone's life.

DOZONO: Exactly, because he came from Japan and he was Japanese.

CH: How did your children adapt to living here?

DOZONO: I think because Robert and Sho were very close together and they were able to do things together, they had an easier time than Keiko. They would be able to go places together whereas Keiko had already been there and she had more a studious nature and she felt things had to be very proper and prim, at that time. And the two boys were more mischievous. And so I think they seemed to get on very well.

CH: They were how old when they came here?

DOZONO: Sho was ten and Robert was 13. One of the first festival parades that we went to was on Grand Avenue. And while the children were waiting, there were people who threw handfuls of pennies out on the street to divert the children so they would not get antsy waiting for the parade. Sho was the first one, one of the first of the American children to go out to grab money and Robert said, "Sho, don't do that. Don't act like beggar." And so that's the difference in their characteristics. Sho was more mischievous and he was more — he would adapt to the American customs and Robert was more like Keiko. He was more reserved. And I think the age had a lot to do with it because they were raised until they were 13 in Japan. I remember that distinctly and Sho said, "Well everybody else is doing it. Why can't I?"

CH: And Keiko was how old when she first came over?

DOZONO: When she first came, she was 13.

CH: She was 13 as well. What were their school experiences like, then?

DOZONO: Keiko went to Buckman and she was — if I remember right, they placed her in the fourth grade because of her language ability and the children loved her. And they all wanted — well she was the first Japanese there, I think, for a long time and the teacher was very kind and the teacher had been a friend of my first teacher, and so they knew my background, Mrs. [Widmer?] and Mrs. [Ingram?] and so they had told their class to be kind to Keiko. And there was a lot of publicity in her coming over. And so that helped a lot. And so Keiko used to come back and said, “Oh *urasai*. It’s nice, but they are always mobbing me!”

But they all tried to teach her English. She said that she learned how to speak English by watching television and listening to the children. But after several months, they put her back into the seventh and eighth grade because all of her other subjects were much more advanced than over here. It was just her English. And she got along very well. And the same with the boys.

CH: Now how about Mr. Dozono? What was his — did he adapt pretty well?

DOZONO: Mr. Dozono [Laughs] adapted very well in that when he first came over here, after half a year, we moved over into this house. And so there was a bus that came in front of our house here. So all he had to do here was cross the street, get on to the bus, go downtown, and then go the office and he spoke only Japanese at the office. So he was more or less in his element and it was not hard for him. Before, while he was over at my sister’s, there was an evening class...

**[End of Tape 11, Side 2]**

**Tape 12, Side 1**  
*1998 February 2*

CH: This is an interview with Nadyne Yoneko Dozono by Clark Hansen from the Oregon Historical Society. The date is February 2, 1998 and this is Tape 12, Side 1.

You were talking about Mr. Dozono then.

DOZONO: He wanted to learn the English language and so he started going to the English classes in the evenings. He went there for several weeks and he stopped going, and we never knew why. And I would ask him why and he said he didn't want to go anymore. And later, he mentioned to me that there was a Mrs. Abe, Issei lady who was also in the same class. And when Mrs. McGill, who was the instructor, would always take roll call, she would go down the names and she would call Mrs. Abe, "Mrs. Abe" and when it came to my husband, she would call him, "Asazo Dozono" and that greatly offended him. And he didn't tell me that until later, because he didn't realize that that was one another custom over here. That she tried to make it easier for people to think that they used their first names and that women had the Mrs., but the misters didn't.

And she didn't know that and she always asked us she said, "Why isn't your husband coming?" But at that time, I didn't know. But when he explained that to me, I was working at two different jobs. And when I was working for foreign-born students at the girl's poly in the evenings, after I worked for the school district, one of the things that I told the teachers that story, they appreciated it, because she said this is something that we didn't know and we should have known that the people don't like to be called their first names. And that is the difference of customs in Japan.

CH: You had also mentioned about customs regarding — and I think this was off tape — when you would be walking with him. That in Japan, he would be walking in front and you would be walking behind. But over here, it changed.

DOZONO: Right, but it actually didn't change, but he started to have a slight sense of humor and he would say, "Well, now that we are in America, I guess I have to walk three steps behind you." which he never did. [CH laughs] But gradually, he was really becoming much more Americanized. But at first it was very hard for him to get accustomed to the people over here.

Another instance would be when Keiko had her friends over here and they would get into our car and my husband would take them someplace, I was always asking, I said "Daddy, open the door for the girls and let them get in before you go in." And he said no, why should I? Because it was beneath him. And that is just another custom, but at the very end, he did.

And we started to go out to these different functions, I would whisper to him and I would say, "Daddy, help me with my coat." And he would do that or he would open the door for me, but on the side, like in Shakespeare, he would say this is only doing it out here, but I don't do it at home.

CH: [Laughs] Now, was he serious or trying to be humorous?

DOZONO: He was serious, and also he was trying to be funny, but he was trying to tell me that you stay in your place. I'm just doing this for the American people.

CH: [Laughs] That must have made you felt good!

DOZONO: It made me feel good that he was doing it. Oh yes! [CH laughs]

There were different instances where he really became much more Americanized and it made me feel very happy. And I think even if he had sort of a sour look on his face, he was being humorous. After the children left, he helped me with the dishes and that

was very unusual, very unusual. And I would say, "Daddy, you don't have to do the dishes" and he would say, "Oh this is for exercise." But he was helping me.

And we had lots of visitors all the time and we would use the Japanese dishes, which meant a lot of washing because I do not have a dishwasher. And he would help me and I would say, "Well, I wouldn't be able to have all these visitors and have people over if it wasn't for your help" and he would say, *a, souka*, which means: oh, is that so? It made him feel good. But to the very end, he was very stoic, a very Japanese person.

And another funny instance that I like to tell is that after the children were gone and we would sit here, just the two of us, on the sofa there and watch television, I would reach over and take his hand and he would just kind of turn away and take his hand away. And I said, "Daddy," I said, "No one's watching us! What's wrong?" And he would just look over and he would have kind of a funny look on his face. True Japanese to the very end. And one time I said, "I'm surprised we even had children!" [CH laughs] And he would laugh. He would laugh, but he was very stoic.

CH: Now your children come over to America and here it is, the 1950s, and there is rock and roll and Elvis Presley and...

DOZONO: That came later though.

CH: That came a little later. Did they participate in those kinds of things, though?

DOZONO: To a certain extent, but I think they were — they didn't get into the rowdy group. They were very studious. Robert graduated as the president of his class at Benson. And Keiko graduated with honors. And Sho, when he was at Cleveland, he was the president of the boy's Junior League that they had started. And so they were all very active in their classes.

But Sho especially, when they were going to Buckman, they both, the two boys, loved to swim. And from the house that we had rented by Stark Street, we had moved over into this house and he had to change from Buckman over to Hosford. And he was very unhappy about that because he was very popular at school and he loved the teacher that was teaching him at that time and he didn't want to move.

And I had talked to one of the administrators at the school district and I asked if we could have special attention in the fact that Sho didn't want to move from the one school to the other because at that time, you had to go to school in the district that you lived in. And they gave me permission and I remember so well that when I came home, Sho met me close to Washington High School on the bicycle. And I was surprised and I said, "What are you doing here?" and he said he wanted to tell me something and so we got his bicycle into the car and he came back and he said, "Mom, they've chosen me as vice-president" of his class over at Hosford. And so that made him feel that he was one of them again and so he never made any trouble at that time.

CH: He must have been able to adapt very quickly, to be easily accepted.

DOZONO: Much more than the others.

CH: So you didn't worry, then, about your children, then?

DOZONO: Well, I would in that Robert and Sho both were on the wrestling teams and I was not able to participate in going to those different activities, because I was working all the time. And that made me feel bad, but we always went to the P.T.A. [Parent Teacher Association] meetings and I remember that the teachers always said that the parents who didn't need to be here were the parents who came, and the parents who needed to know more about the children were absent and so that always made us feel good. But the three children were very good in school.



And Keiko, when she was at Washington High School, they had programs about Japan Night and different things like that and we participated. I had letters from her principle in that we participated in dressing the children in the kimono and even at that time in the early 1950s, many of the schools did not know too much about Japan or the Japanese customs. So throughout the years, over 20 years, I have always gone to the different grade schools and some of the junior high schools to teach origami and the tea ceremony and the customs of Japan and I always felt very good about that.

CH: So, taking a looking at the Nikkei community, and what was going on, then, after the war, how were the lives of the Nisei different than their parents before them?

DOZONO: In my opinion, I think that the Niseis saw the sufferings of their parents and so they were very obedient and they took care of their parents to the nth degree even through instances when it was hard for them to do that. And that goes back to the fact that their parents came directly from Japan — and that was most of the people came during the Meiji Era where things had changed and Japan was not modernized, and so they brought over to America the old Japanese customs. And the Niseis had retained that custom of observing New Year's or some of them observed the Emperor's birthday, not being disloyal to America, but due to the fact that this was the customs that the parents had had.

So when it came to the third generation, I think the Niseis went almost overboard trying to protect their children and trying to make them become more Americanized. And since they had the benefits of being more exposed to the American public and not being discriminated against, they had the advantage of being more integrated into the American society. And some of the parents might have gone overboard in trying to give their children too much.

CH: Isn't it a difficult situation though trying to have your children understand and preserve the traditions of their culture and yet fully assimilate into their environment, into their society?

DOZONO: This goes back to the Remembrance Day that happened in 1990. When the Niseis awakened to the fact that they had to let their children know what had been going on and when they started to speak out and talk about their experiences in the relocation camps and how they were treated. And being American citizens, they were treated as Japanese nationalists. And this goes back to the fact that they have the Memorial Park in Portland and the different exhibits that they had at the Oregon Historical Society, that never would have happened except for the fact that the Niseis realized that it was time for them to speak out and to let their children and the public know what had happened.

When I went to some of the schools to talk about Japan and the customs and origami, even the teachers did not know what had happened. They were really surprised when I had mentioned that I didn't have to go into the relocation camps, but my parents did. And they were shocked and they said that this is part of the history that they did not know and so they should know about it.

CH: What happened to the Nikkei professions that they – the farms and the businesses and whatnot after World War II, and their integration back into society. Were they able to pick up where they left off or did they have to start over?

DOZONO: Many had to start over and many of the people who had lived in Portland had moved on after the relocation camps and they didn't come back until the Remembrance Day when they decided that it was time for them to celebrate. And it was a big thing at that time.

CH: How was your life changing, after you came back here?

DOZONO: I was fortunate, very fortunate. All my life I had been blessed with many friends, many influential friends. The fact that I worked for school district was a blessing. I started out in payroll, and then I went as a secretary to the assistant business manager, and from there when I retired, I took early retirement. And when I retired, I had my own office and took care of all the state industrial accident business for the whole school district # 1.

And during that time when I was the secretary to the assistant business manager, he was a very wonderful employer. And realizing where I had come from, he always let take time off when I was asked to do interpreting and I was doing a lot of interpreting. I made up my time, but during that time, I interpreted a lot for F.B.I. [Federal Bureau of Investigation] people and for the customs office, and for, it would be immigration people. And I had many interesting stories to tell about that.

One story is that there was a Japanese seamen who had jumped ship and he was sick and they thought he was a mental case, but they weren't sure. But they had to go through his background and they had him in the Holiday Park Center at that time and there was a part of that — it is no longer there, the Holiday Park Hospital has been changed into where, I think Emmanuel? Part of Emmanuel. And I was asked to interpret. We went through — when I look at some of the T.V. scenes, we had to go through several different parts of the hospital where there were barred doors. And we went into this room and this young, very nice-looking, clean-cut Japanese seaman was lying on the bed. And I went over there and I tried to put him at ease and talk to him in Japanese. And then when we had to interrogate him, one of the questions was “Who was your father?” And this was after a long series of questions and I said, “Who is your father?”

And he looked at me and he smiled and he said, “My father is Clark Gable and he lives in California.”

And so the interrogator was saying, “Thank you very much, we understand that he is a mental case” and so they had to treat him as a mental case. And I had never

forgotten that because up till then, he was giving us the correct answers and we thought he was doing fine. It was just the fact that no one could understand what he was talking about because he was talking in Japanese. But when I went in there, and he said that his father was Clark Gable, then we knew that he was a mental case.

CH: So what happened to him then?

DOZONO: They had to send him back to Japan after they treated him. There were never any follow-ups. I was just hired as an interpreter.

CH: Well, what kind of activities were you involved in outside of your work?

DOZONO: I was involved with Veleda Nisei Women's Club.

CH: I think you had mentioned before this was the...

DOZONO: Probably the tenth time that I had been president, but it was not by popularity, it was by — [Both laugh]

CH: You said that this was called the Wise Women's group?

DOZONO: Yes. It comes from the Greek word *veleda* means wise women.

CH: And what did they do?

DOZONO: They were a social group, but they were one of the first clubs in Portland to give out the scholarships to the Japanese students who graduated from high school.

CH: And do they still do that?

DOZONO: They still do that. But at the time, when it started — it started before the war and then after the war, it was affiliated with the Y.W.C.A. and we always had an American advisor. And we had our club meetings at the Y.W.C.A. until it got to the point where there were, probably, 75 members. But as the children grew up and the mothers no longer had to be at home, then they started to go out to bowling and to play golf with their husbands. And so they no longer were members of the club were and so it dwindled down to the point where we felt that we should disband from the Y.W.C.A. and have our own meetings at our members' homes. And that's what we did and that's what we still do now.

CH: But you're still functioning?

DOZONO: We're still functioning and next year is going to be our 50th anniversary.

CH: Oh boy. Are you going to do anything special for that?

DOZONO: We hope to.

CH: What about your involvement with the Epworth Methodist Church?

DOZONO: The whole family was involved with the Methodist Church and the children were baptized. My husband was also baptized.

CH: I was just going to ask you! Your husband was baptized too?

DOZONO: Yes.

CH: How did this come about?

DOZONO: Well, he read the Bible and there were old members of the Church who were friends of my family. And although my parents were Buddhist, they were still friends from way back. And because of my husband's background and because he came from Japan and he had news of Japan, the people from the Church would come over to the house and he would do a lot of translation or help with the weekly or monthly papers that came out from the Church. And so he became very much interested, and we always had a Japanese minister there. Actually, he almost became more faithful to the Church than I did.

CH: Really?

DOZONO: He would go, yes.

CH: As a religious activity or a social activity?

DOZONO: It is more or less both. You have to have a lot of social activities in order to get the people to go to church you know?

CH: Right.

DOZONO: And when we were first there, we were not allowed to dance. The Buddhist people had dancing and Bingo like the Catholic churches, but the Methodist people were much stricter and they were not allowed to dance or have Bingo because it was gambling. But as the years went by, we became more social. But when we were here, it was more of a religious more than social.

CH: Now, how did his professional life evolve? I think you had just said that he was with the consulate for about 20 years? Then why did he leave? Was that for retirement?

DOZONO: Oh, retirement. Oh, yes. He worked there longer than the normal person. He worked until he was 72 and I think normally, it would have been like [65]. He was always happy to go to the Emperor's birthday or to mingle in with the different associations. I remember I would go with him, but he would leave me and make his rounds socializing with other people and I would be standing there with a 7-Up in my hand. [CH laughs]

But things have changed. We were properly dressed at that time and I'm still invited to the different social activities connected with the Consulate, but dress is different altogether from the olden days.

CH: Now he retired when he was 72 and that would have been what year?

DOZONO: 1976.

CH: 1976. And what did he do, then, upon retirement? Did he have any particular goals?

DOZONO: He was a golf bug!

CH: Golf?

DOZONO: I used to tell him, I would golf — and I don't know how to explain what that meant to him, but he was greatly involved in golf. And he was also involved in the Japanese Ancestral Society group.

CH: What was he doing for them?

DOZONO: He was a member, socializing.

CH: Was he involved in any particular activities that they had, the Ancestral Society?

DOZONO: Well, members played golf and that sort of thing. He did a lot of reading, but mostly his life went around golf. And we did quite a bit of traveling. One of our first trips, we went to Europe.

CH: Now why did you decide to go to Europe as opposed to going back to Japan? I know you went back to Japan eventually.

DOZONO: Oh yes! We went back several times to Japan together.

CH: Why did you go to Europe first?

DOZONO: Oh we went to Japan first. Oh yes. But we wanted to see the world, so we took a long trip to Europe and saw all the 12 different countries in three weeks and we also went to the Far East. We were invited by Rotary Club.

CH: So your husband was in the Rotary Club?



DOZONO: No, he was not. No, but George Azumano was in the Rotary and we were invited go along with him and so we went through Sri Lanka, Kuala Lumpur, and Singapore. It was great. Most of the time, it was odd because I would like to try the different foods in the different countries, but he was more of a meat and potato man. [CH laughs] And that's interesting. Always, whenever we went to eat, we always tried to find a Japanese restaurant.

CH: Did he adapt to American food pretty well?

DOZONO: Very much so, but for every evening meal he had to have rice and we always laughed about that because the children were getting older and they were having children and we'd have Thanksgiving and Christmas, but he always had to have rice.

CH: So what were all of your children doing then? I mean as they got older, they all went to university?

DOZONO: Keiko went to university for one year, but she wanted to get married and start her life and she married George Nakata.

CH: And Robert?

DOZONO: Robert, his background was [that] after he graduated from Benson, he went to Oregon State and went in for engineering and architect, and he discovered that art was the love of his life. Then he went — after sophomore year, he decided he wanted to go into the Army and so he was in Germany for three years. He came back and then finished his studies at University of Oregon in art, and then he went to Pratt Institute and got his Masters.

CH: Did he specialize in a certain field of art?

DOZONO: It was everything. Now he is also affiliated with a Blackfish Gallery.

CH: And Sho was — how did his life evolve then?

DOZONO: She was also very active at Cleveland High School and he was almost too popular. He had so many friends and he decided and he didn't want to go to University of Oregon where a lot of friends were. So one of the administrators at the school district wanted him very much to go to Amherst but he, I think, wanted to stay closer to home and so he went to University of Washington.

CH: But he wanted to be at a school away from all these other people?

DOZONO: Right. And he would always bring his friends back with him. Of course, I remember since he was a baby of the family, I felt that I was at a loss. And my sister always told me there is a time and place for everything and with the last one leaving the nest, you will find more different interests to help you along. And I have always remembered what she said.

But Sho used to bring a lot of his friends over, mostly Caucasian friends, and he would come without notice a lot of times. But it would be on a Friday and stay until Sunday. Some of his friends would say are you sure it is okay? And Sho always said, "It's just another plate for mom." That always made me feel good because we always had a lot of his friends over at the house instead of they going over to other people's houses. Sho was more of a socialite. He still is, but we had friends here and I would make sukiyaki for them and I still meet them pretty often and they would say, "Gosh..."

**[End of Tape 12, Side 1]**

**Tape 12, Side 2****1998 February 4**

CH: With Nadyne Yoneko Dozono. This is Clark Hansen from the Oregon Historical Society. The date is February 4, 1998 and this is Tape 12, Side 2.

I wanted to ask you about the process of reconciliation if that's the correct term that the Japanese community began after World War II. Do you recall how they began to seek answers to the discrimination that they'd experienced and the internment and the unconstitutionality of those actions? Do you recall how that movement began?

DOZONO: Well, I think I might have mentioned to you before that many of the people who were sent to the relocation camps from Portland area did not come back to Oregon, since they had been interned in the Idaho and Minidoka camps. Most of them — I can't say most to you, because this is all hearsay, but I would say that many of them decided they would go back East because in the camps, they probably had met people who did come from the East and so they decided that in order to make a new life, they decided to go back where their friends came from.

But the many stories that I had heard from close friends when they did come to Portland, still, there were many signs on restaurants and different places where no Japs are allowed. And there were friends who came back and wore their uniforms, but that they were not even able to get haircuts in the barbershops, because of the fact that they were still part of the enemy even if they were in uniform. And I think that hurt their pride.

This goes back to one of the fundamental characteristics of the Japanese which is *shikata go nai*, it had to be accepted. And so I mentioned to you about the Silent Americans. They didn't want to create waves, so that was to be accepted and gradually as the days went by, I think they were accepted for what they were. That they were not the enemy and they were not going to create waves, but they just wanted to be left alone and make their own lives.

CH: Did they feel, by going to places out East, that perhaps they would escape some of the feeling that they had?

DOZONO: Those are the kind of things that I have heard.

CH: Do they settle in any particular localities that you know of, out East?

DOZONO: I'm sure that many of the friends from way back settled in places like Chicago and there were friends who went to New York. And it could be that because they were the largest cities that they would not be pointed out as someone special, but because of the ethnic groups within those larger cities that they felt they were more or less integrated within the society. I know my youngest sister did go out to Chicago.

CH: And she stayed there?

DOZONO: Well, she stayed there for quite a few years until she did come back to Oregon.

CH: Did you know anything of Minoru Yasui?

DOZONO: Minoru Yasui was — I think if you had read any of the history of the Japanese Nisei, that he was the first one in Oregon to contradict the society. But his father was Mr. Yasui, who, going back into the Japanese history, was a man who bought the mercantile store that my father started out in Hood River.

And even before I came back to Portland, I did read an article in one of the *Reader's Digests* in Portland about the Yasui family and how they were discriminated against because Mr. Yasui wanted to bring back his family to Hood River where he had

made his money and had made his fortune there. And I understand that there was a lot of discrimination and that was a big article in one of the *Reader's Digests*. That I remember very well. But of course at that time when I read that, I was interested because it said that he was from Hood River, Oregon. But I had no knowledge who the Yasui family was until I came back here.

CH: But they were one of the principal people to really involve themselves in the movement to address the causes of discrimination.

DOZONO: Exactly. Yes.

CH: Do you know who else was active in that movement?

DOZONO: Well, Clark, at that time you have to remember I was in Japan.

CH: I'm thinking after the war.

DOZONO: After the war and I came back in 1953, so even at that time, I really was not interested in anything but the fact that I wanted to start my own life anew here, and so I was not involved in politics or what was going on, until much later when I became more active in the different organizations here.

CH: Right. Now when you came back here, did you go through a transition where you were changing the attitudes that you had held in Japan about the relations that women were to have in regards to their inferiority towards men and voicing your own views and opinions and things like that?

DOZONO: Well, I think that I had mentioned to you that my whole life has been: I was raised as a normal Japanese American child here until I went to Japan and then — I don't like to use the word "brainwash," but I was really integrated into the Japanese society insomuch that I was looked upon as just a nice Japanese lady. And no one knew that I was a Nisei, because of the fact that I was married to a prominent person and I had all the background of all the different arts and things. And so no one suspected that until after the war. Then I started working for the military government going back to A.B.C.C. and I found myself again. So throughout my life, it's been a change. And gradually during that time, I felt that I had the best of the two worlds.

And so in coming back to Portland after all this, I have felt a great confidence in myself that I had never had. And especially during my work with the military government, I did see different types of Americans, good or bad, and that's to be accepted, because America, as they always say, is made of different nationalities and different personalities. But when I did work for A.B.C.C., they were elite people. They were doctors. They were all professionals. And then that gave me another great sense of satisfaction and self-reliance in knowing that I was able to be part of that group.

And so when I came back here, I had great ideas and I felt that there should not be any discrimination. I don't know if I had mentioned to you about the fact that, I think I did mention, about the different experiences when I came back. I did see a lot of discrimination against the Blacks and that really shook me because I thought that well, here all we talked about during my military government days, we talked about democracy and how fair people should be with each other and the self-reliance of the American women in the society. And I come back and I see all this and it was a great shock to me.

CH: I bet. I bet it was.

DOZONO: I think that there were several instances where I bumped my head against different things and my sister would always say, “Oh, Yoneko. You’re so naïve. You don’t know what the world is like over here.” And when I was working for General Steam Ship Company, there was what we called a bag lady. Did I ever tell you about that?

CH: No.

DOZONO: She was a huge lady. She had on a black hat and she had on a man’s coat and she always had two shopping bags with her. She was always sitting in the corner where General Steamship Company was. That’s where Multnomah Hotel is on that corner. I felt so sorry for her that I used to talk to her when I went to work. I would say good morning, and she at first ignored me. Then she found that I was not being mean to her and so she started talking to me. And one day, she said “Can you help me get a coat? My coat is so ragged.”

And at that time, the Japanese community was trying get old clothes to send over to Japan and to the different countries. So I went down to the office and my sister was there and I was telling her about this lady and I said “Well this lady is so destitute that I’m trying to find a man’s coat for her.”

And she laughed at me and she says “Do you know that she probably is one of the richest people in that district, that she is person that begs for things” but she said...

CH: Really?

DOZONO: Really, and she was living in one of the old Japanese hotels there and she had all of her personal belongings and her life savings I think in those two bags that she had. And I felt real sorry that there were people who — I guess the way that my sister explained it to me, that there were people who were trying to fool other people in getting things, but I did not want to believe that. It was hard for me to think that the American

people — in fact, I thought that the American people were so good and so generous and so kind and so frank that they wouldn't do things like that and to me it was a great shock that there were people who were trying to fool you, and trying to get the better of you.

CH: Do you think that she might have been psychologically disturbed in some way?

DOZONO: I think so. That was the first time that I really saw a woman beggar on the street.

CH: What do you know about the activities of the J.A.C.L.?

DOZONO: Well, that was one of the organizations that the Japanese Americans started partly because of the redress and because they were trying to get the Niseis together. So that if there were any problems pertaining to the Japanese community, or the Niseis, they would be able to band together and give voice to their opinion.

CH: Did you know people that were involved in it?

DOZONO: Oh, yes.

CH: You weren't involved?

DOZONO: No, but if you look in the roster, one of the first presidents of the J.A.C.L. was my brother-in-law. Well, there were two presidents, there were two brother-in-laws, and then Sho was also one after he came back. And so there many prominent Niseis who felt that they should belong to this group. And they still are very active. Many of their feelings are that they still want to continue being a group and so if there is any discrimination within the community, they would have a voice.



CH: And were you involved at all with the Japanese Ancestral Society?

DOZONO: Yes. In fact, I was the first woman member to be on board. But up to that time, there were just men and the Japanese Ancestral Society is made up of — at that time, it was practically all the Japanese who were living in Portland. It was just a Japanese Ancestral Society where all the Japanese wanted to become a member of that community.

CH: When did they first organize?

DOZONO: Probably before the war.

CH: And why would you become the first woman, then?

DOZONO: Well, I think it came to the point where they felt it was just not for the men to — I cannot say the rule, but then to make the organized different things within the community and they decided that maybe there should be a woman in there. [Laughs]

CH: And why would they turn to you as the first woman to be there?

DOZONO: I think probably because I was bilingual and I was active in a lot of the interpreting. They had the marriage conferences that I was always able to help out and gradually they realized that I could speak Japanese in front of people and I was also active in the Velela Nisei Women's Club.

CH: Yes, I was going to ask you about the Velela Nisei Women's Club. What were you doing with them?

DOZONO: That was an organization of all the young Nisei women in Portland and they wanted to better their social skills and so they were affiliated with the Y.W.C.A. at that time. And next year's is going to be the 50th anniversary, but they started out with many, practically, I would say, 90% of the Nisei women who were in Portland and the membership at that time could have been almost like 75 women.

CH: I guess we had talked about that before. You mentioned that you provided scholarships.

DOZONO: Right, and we still do.

CH: And one thing I was wondering about was: among the Nisei community, especially earlier on, were the women within the community relegated to an inferior position as they were in Japan?

DOZONO: No, no, no. I think that most of the men here realized that this was a democratic country. I would surmise that when they first came here, they were just all men and then they needed their women to help them with their domestic and with whatever activities that they had. And so women, when they came here, I'm sure that they had a prominent position in the household. And that gradually went out to the fact that when they wanted to get into the church activities. The women became active in, for instance, our First Methodist Church. I'm sure that they had a very equal status.

CH: So they were really considered to be equals then?

DOZONO: I think so, but you have to go into the individual families to decide. That there is an old saying that a man is like a lamb outside, but he is a tiger at home. [CH

laughs] And then there's an opposite side that the man can be very obnoxious outside, but be very mild and wonderful to the family. So it just depends. You cannot put any nationality into one bowl and say this is the way it is.

CH: Well I guess what I was wondering, what I was leading up to was: as the Japanese Americans were trying to combat the discrimination against them, whether Japanese American men realized that, perhaps on some level, they were discriminating against the women in their own community and that they needed to perhaps look at them a little bit differently? But you're saying that they were always considered to be equal, more or less, by and large.

DOZONO: I think so. Interviewing some of the Issei women after I came back here, interviewing for the Oregon Historical Society, the women that I did interview all felt very comfortable in their home as they would have had the same status in Japan.

I think I might have mentioned to you that the concept of the Japanese women is that they are very meek and mild. The man is the lord and master of the home and what he says goes. But that's not really so. Because if you go in the Japanese that I have led and practically all the people that I have met in Japan, the men work hard and they are very seldom home. And so they leave everything to the women and so the women have the control of bringing up the children and running the household and that makes it easier for the men to work outside. So from looking at it from the outside, it's a different world then from looking in to the inside.

In fact, I have known many Caucasian friends here who have — actually the women are much are much meeker to their husbands. When you look inside, the men are more dominant. I can say for instance that perhaps next door, the husband might be Greek. He tends to his traditions the way he was brought up. He marries an English woman and so the English woman is quieter and listens to what the man says, but it depends on the different nationalities and the way they themselves were brought up. But

I think I can safely say that the women have the dominant role in Japan, making it easier for the men to live outside and make a living. It's changing now.

CH: In what way?

DOZONO: Well, I think that with all this new freedom that the Japanese women have had that they feel that they are much more equal to the men. I have friends in Japan who have daughters and now they are going out to work which they never did before. Their jobs are well paid, almost equal to the man, and so they feel that they don't have to get married. They live with their parents. They have the money and so they are learning how to play golf and go bowling and they will travel. They don't need the husband because the husband would tend to rule them. So I have quite a few friends, women don't want to get married because they don't have the freedom of being tied down to household duties.

So in some aspects, I think that the Japanese women now — I can almost safely say, that they are “much more modern” than the Niseis living here. They have seen the world because if they travel, instead of, many of the younger people tend to go to Europe to travel because it is closer and in the short time that they can travel, they see many countries. Whereas if they come to America, America is so vast that it takes more time to even go from one city to another, for instance, from Seattle to Chicago to New York. It takes much more money and time and so they will tend to go to Europe. And then Europe has the more fashionable trends in clothing and food and that sort of thing. So if you go to Japan, the Japanese women tend to be more modern in their clothing. They are more fashionable and they try to follow trends much more than the average Nisei does here.

CH: Interesting. How did people in the Portland area respond to attempts by the Nikkei to seek apologies for the internment? The people in this community. When your

group tried to address that problem, how do you think that the rest of the Portland area or the rest of Oregon responded to that?

DOZONO: Well, I have never been too interested in the Japanese politics, but I'm sure that the Japanese American Society, that they after all these years, they decided that they needed to speak out to let their children know what had been going on. And it came a time for, they felt, that they needed to do something because it was a great discrimination. And not only for the Japanese, but they didn't want to have this happen to any other nationalities in the future. And so I think this is one of the reasons why they banded and said we need to have an apology. Because it was a disgrace to think that they were born here and they were American citizens, but because of the race aspect, that they were all brought in as a group saying, "Once a Jap, you're always a Jap." There's a famous general who said that and I think he was a Governor of California at that time who said that.

And so they began to have more confidence in themselves because so many of the people had gone into the wars as the 42nd division, which was supposed to be the most decorated group in America. And so they felt it was just time that they should speak out and that is where Minoru Yasui came in again. It was sad, because he died before the people were ever able to get the redress.

CH: Do you think that people in this community acknowledged that there had been a problem?

DOZONO: Oh, definitely. Definitely! But this goes back to the Silent Majority.

CH: Right. When do you think that the general public realized that they made a mistake and they needed to do something about it?

DOZONO: You mean the American public?

CH: Yes.

DOZONO: Well, I would venture to say that most of the Americans in our generation didn't know actually what happened because when I used to go to the different schools to talk about Japan and education, some of the teachers and even the principal said "I didn't know that. I didn't know that there was such a thing as discrimination among the Japanese," because that's way back in the 1940s and some of the teachers were not even born at that time. Many of the teachers felt that this should be integrated into the history books for the people who didn't understand. And that's why we became active in going to the different schools to tell them about the Japanese customs, to let them know that we are not what you would call The Yellow Peril, we're just the average American.

CH: So when did you start going to the schools then?

DOZONO: Oh, well, when I was the secretary to the assistant business manager. Mr. Russell was a wonderful person and he understood my position and so when I was asked to do different interpretations or do things for the public, especially for the schools, he always let me take time off. And for many years, I did go to the different schools to teach them origami and I went to many of the middle schools to teach them about the Japanese traditions and we had – well, I was involved in a lot of those different programs. I went to the different women's, American women's clubs, to show them how to arrange flowers or to do the tea ceremony, that sort of thing, because I think I had mentioned to you that people need to know other people. And it should be more of a one to one situation.

Even in your situation, if you did not know any Japanese, this'd be a good opportunity for you to know me as a Japanese, to know my history so that at least you

would have an inkling of how one person feels and how one person looks at the world, in general. And so through that I think that you would say, well, that she is an individual and not as a Japanese, per se. That we – it's the same as Americans, we're all individuals. And we have to know each other and learn the other person's customs and the background in order to understand the people.

CH: What kind of discussions did people have within the Nikkei community about what was the most appropriate way of seeking redress for the problems that had been, the actions that had been taken against them? Was there any kind of discussion, either through the J.A.C.L. or the Ancestral Society or the Church or whatever, about what was more appropriate to do?

DOZONO: I do not know too much about the history of that aspect, but I do know that it was mostly through J.A.C.L. They had groups that were very active in Washington, D.C. and politics because there were people like "Spark" Asunaga or Senator [Daniel] Inouye. And they started having a voice in the government and so with their help, I think the J.A.C.L. did get this going. I was not a member of J.A.C.L. because I do not believe in being a member of an organization if I'm not active.

CH: I see. There wasn't any philosophical difference that you had. It is just that you didn't want to be a passive member?

DOZONO: Right.

**[End of Tape 12, Side 2]**

**Tape 13, Side 1***1998 February 4*

CH: This is an interview with Nadyne Yoneko Dozono. This is Clark Hansen from the Oregon Historical Society. The date is the fourth of February, 1998 and this is Tape 13, Side 1.

I guess what I was wondering was — and you just said off tape that the younger generation was getting more involved, and I was wondering whether there was any kind of disagreement or a different way of looking at how the Japanese people should be compensated? Maybe that money was necessary or wasn't necessary or just an apology or some kind of proclamation or whether it should just be left alone and forgotten about? Was there much discussion about these different things?

DOZONO: Publicly, I don't think there was. I think it was the core of the community that belonged to the Japanese American Citizens League and they were the ones who started this organization. I do know that some of the people said, "Well, it is a disgrace for us to even accept money or try to get money from the government because it's all in the past." That's one person's feeling.

And the others say, "Well, look at how much we lost! We lost all of our possessions. We lost five years and not even being able to work." And the people who were doctors in camp only got 19 dollars a month for nothing. In the camps they had to organize hospitals, they had to organize Boy Scout clubs, they had to organize their education from grade school to high school. And that was a great loss in their lives and so I would venture to say that there was a lot of discussion within the groups, but as I said, I was not involved in those groups.



CH: Do you think that from your description here of what people had to go through with the internment, that there may have been something positive that came out of it? Was there anything positive that came out of all that or was it just all a bad nightmare?

DOZONO: Well, one positive thing was: I have heard is that so many of the Japanese and especially the Isseis were so involved in making a livelihood that when they got into camps, they were able at least to have some kind of social life. That they had a time to be connected with flower arranging groups or tea ceremonies or the things they were never able to do. They were also able to make friends in the Japanese community, make new friends, and have the leisure of being able to do that, but that's the positive side.

And I have also heard children say that they never knew that there was so many Japanese kids that they could play with and so they started having basketball teams that they could compete with amongst themselves.

And this goes to another aspect that George, my son-in-law, was still a young boy, but he knew my father in camp. And he reminisced about the fact that my father and his father were good friends and so they would go all the way out towards the fields within the limits of the camp to look for grease wood. They had the time and the leisure to be able to make different dishes or whatever it was and I would like to show you some of things that George's father had made. But that is the good aspect.

But there's more bad than good in that that they were behind barbed wires. And they didn't have time to make their own livelihood. They had no privacy whatsoever. I hear these horror stories that — absolutely no privacy at all. My father and my youngest sister had a small one room that my father, my younger sister tells me that my father got a sheet in partition, even between the rooms so that my sister would have at least some privacy.

CH: Now a number of Japanese decided to move into the interior of the country more than two or three hundred miles. I guess 300 miles inland. And some actually formed communities in places like Nyssa on the Oregon-Idaho border.

DOZONO: My sister was one of them.

CH: Why didn't more people do that?

DOZONO: Well, my sister had married a farmer and so she had the background of knowing what a farmer was and so she went to Nyssa. Then they started having people working in the onion fields. And I think that she was — she told me that she was able to get permission for the Issei women who had nothing to do in the camps, to be able to work out in the camps, to earn money in that aspect. So they were outside of the boundary and so they were able to make a living, but on the other hand, they were also discriminated because they were Japanese working. And so my sister was telling me that she really fought for the people and knowing the owners because she had been living out there for a long time, but she insisted that the Japanese laborers would get as much or if not more than the other laborers because they worked longer hours.

CH: But why didn't more people just move to Chicago or Minneapolis or New York or wherever, and did they have that choice? Could they have gone there instead of being in the camps?

DOZONO: I understand that they, that some of them did go out, but they also had to have a sponsor. They couldn't just go out by ourselves.

CH: They could not?

DOZONO: No, I don't think so. They had to have someone who would be the intermediary.

CH: I see. So now what are these birds?

DOZONO: This is the greasewood and George's father used to make this and he gave these to me so all of my grandchildren each have them, but I think they are beautiful works of art.

CH: Now we're looking at these small wooden birds. They are a couple inches long and a couple inches high, maybe an inch and a half high. And they are beautifully painted, very beautifully detailed and carved. And they are all perched on a little branch. They are really beautiful! Did they, I see they have pin on the back. Did they have a purpose then?

DOZONO: Well, George's father made those and I think he might have been selling those. I'm not sure. But he did give me these collections and I have treasured these, and when the children were small, they each got one. I doubt that maybe five out of the 11 grandchildren still have them, but I saved these because I wanted to give each of these children these when they grew up and know how to appreciate the things that the people did in camp.

CH: They really are beautiful. They're really quite remarkable.

DOZONO: But this is one of the good things that happened in camp. They had the leisure to be able to do things they had never been able to do, because all they did was work and try to make a living.

CH: What events occurred to correct or compensate the Nikkei for what had happened? Do you recall any of the series of events?

DOZONO: By events, what do you...

CH: Well, for instance, there is a public proclamation, Number 21, which was the formal statement ending the mass exclusion of the Japanese from the west coast and I believe that actually happened sometime after the war. It didn't happen right away. But then there was the Walter McKerron Act of June 1952, in which the Issei were allowed to become naturalized citizens, and the proclamation by President Gerald Ford on February 6th, 1976 terminating Proclamation 9066 and acknowledging that there had been mistakes made with the Japanese people.

DOZONO: And you see a copy of that in the memorial park down there, close to the Willamette River. Have you ever been there?

CH: I have been there, but I don't recall the proclamation.

DOZONO: Oh, yes there is, and it's a beautiful park down there.

CH: It is very beautiful. The stones. Those beautiful stones with carvings in them.

DOZONO: And that was, the architect is Robert Murase and he's the one that had lived in Japan and his wife learned how to play *koto* and he learned how to play the *shakuhachi*, play a very difficult Japanese bamboo instrument. And he studied — I'm sure he studied architecture and art in Japan so he was the one that was assigned to be the architect of that park. And so there was a lot of wonderful oriental meaning in that park

and the way the stones were placed and the way the different poems were placed and then with President Reagan's proclamation.

CH: With President Ford's proclamation in 1976, why did it take them so long to end the Proclamation 9066? That was decades later! Why did it take them more than 20 years to come to that?

DOZONO: Well, I think it is because the J.A.C.L. had so many things, they had to go through Congress and had go through the red tape that is always connected with the government. And so it isn't just the government wanting to take one aspect of what is going on, but they had, as you know, Washington D.C. is involved with the whole world. And so the Japanese wanting something like this, a public apology, did take years for them to get down to the nitty-gritty of it.

CH: President [George H. W.] Bush also called for restitution and apologies. Was one of those proclamations of President Ford and/or President Reagan or President Bush's proclamation more important as far as a turning point?

DOZONO: You mean the importance of one President to the other?

CH: The importance of what they did for the Japanese American people. Was there one of those proclamations that had more significance?

DOZONO: I don't think so. I think it just took time and it just happened that it was in Reagan's regime that it happened.

CH: I see. And then as you had mentioned earlier, the Japanese American Historical Plaza was dedicated on August third, 1990. I would imagine that a large number of the Nikkei population was down there to witness that.

DOZONO: Yes, yes. It was a big celebration. At last, the American public did recognize the fact that the Japanese were not only Japanese, but they were Japanese Americans and they were American citizens and this was terrible grievance towards one whole nation, because, just because they were of a different nationality.

CH: There were some monetary compensation given to some of the older people, was there not?

DOZONO: Well, it was \$20,000 for not only older people, for everyone who was in camp. But that also took so much time that it is a great pity that the people who really suffered in camp, the Isseis, who lost everything, absolutely lost everything, and who died because of nervous breakdowns or having to be separated from their family members. Those are the people who were not compensated because there were so many people who died during that time.

And then one comical aspect I think is that children who were born in camp also got the money. To me, of course, it is just a matter being there at the right time and the right place. But the people who really should have gotten it were gone by the time that they were able to get the compensation. There were instances too, the Nisei saying that they don't want it now.

CH: And why is that?

DOZONO: Because they said "Well, we went through all this. Why should the government give it to us now, since we don't need it now because we are taking care of

our children or whatever.” There was also a rumor amongst the people who said that if you don’t need it, you should give it back to the government. There were other instances where they said, well why don’t you just donate back to the J.A.C.L., because they are the ones that did that. But I felt that the people who got, especially the Isseis, who got it, I talked to several of them and I said, “Oba-san, auntie, you deserve it. You went through this so you deserve it so you should do what you want to do with it. If you want to give it to your grandchildren, fine. If you want to go out and buy yourself clothes or go out and have a nice party.” I said this is your money so I don’t think that you should donate it back to the J.A.C.L.

CH: Is there a feeling that something more should be done?

DOZONO: No, I don’t think so.

CH: Do you think it’s closed?

DOZONO: I think it’s closed and I think it should be closed.

CH: So you think that that whole chapter, then, has been sealed and that the Nikkei can go on to their future lives without this terrible thing hanging over them and feeling the need for some further action?

DOZONO: I feel, I personally feel that that’s the way it should be.

CH: Are there people that don’t?

DOZONO: Well, there are a lot of people who still feel that the coming generation should know what had happened, because it is part of history.

CH: So what kind of things are going on today within the Nikkei community? What kinds of organizations and whatnot are there? I noticed that in reading the book, in your granddaughter's book, that there is the Oregon Nikkei Endowment, ONE.

DOZONO: That endowment is they are trying to find a museum here, other than the Oregon Historical Society, where it would be just for the Nikkei, and they have a building downtown which was...

CH: So the Oregon Nikkei Endowment is primarily for a museum, to establish a museum?

DOZONO: Yes. I think part of what they call the Legacy Project too. I think. The Endowment or the Legacy are — So let me see. The Endowment could be soliciting more funds so that they can keep the memorial park up, I think. And the Legacy is the one that I was telling you about, the museum, but it also intermingles, intertwines in that they want to have something close to the park that they would be able to have this museum with artifacts that go from Isseis, the different photo exhibits that the Oregon Historical Society has had. Did you have a chance to see that?

CH: The photos that they had?

DOZONO: Yes, the articles that they had?

CH: No, I didn't. But I have in the past, I have seen some of those.

DOZONO: That is also part of the Historical Society, and so it's their belongings.



CH: Their collection.

DOZONO: Right. So they want something that is going to be more permanent just as a museum.

CH: Where would this building be then?

DOZONO: Northwest Second. I cannot tell you exactly.

CH: Is it in the Old Town area there?

DOZONO: Yes. Very close to the Memorial Park. I think it just across the street and maybe a couple of blocks down.

CH: Oh good, good! Are there other Nikkei organizations that are active today?

DOZONO: That is the Endowment and the Legacy and then they call it the J.A.S.O. That is the Japanese Ancestral Society. There is the J.A.C.L. which is Japanese American Citizens League and they have the Oregon Buddhist, that is connected with the Buddhist church. And they have the Oregon Nisei Vets which is a club for the veterans. And so each Memorial Day, we have a big ceremony at the Rose City Cemetery and at Lone Fir Cemetery. At the Rose [City Cemetery], they have a big monument where the names of the soldiers were killed.

CH: I have seen a photo of it. I have not been out there to actually see it.

DOZONO: It was started by Dr. Toshi Kuge who was very active in the Oregon Nisei Vets. And the organizations that I have mentioned to you are the ones that participated in

the graduation community banquet that we had for all the students of high school, the graduates. But they have to be even a fourth Japanese because it is for the Japanese students. And that's getting to be much harder now because of the intermarriages. And if you have a name like Nancy Smith, you would have no idea that she was part Japanese. So if her name would be like Nancy Keiko Smith, then we would pick up on that and so we send applications to all the high schools in our community, greater Portland area, and then we select the top students and then we have scholarships. They were donated by Azumano or the Naito family and different people or organizations. They are given to the top scholars, but we are having a much harder time now than before because of the intermarriages.

CH: Are there other projects that are ongoing?

DOZONO: Not at the moment. Right now, I'm working on a big project because I have the responsibility of making the community calendar. And so I have to find out the different organizations and what they are doing during the year so there won't be a conflict of events.

For instance, if our Methodist Church has a bazaar on October the 20th and they have the same bazaar at the Buddhist Church, then there would be a conflict. So we need a whole community calendar. And so that's the project that I'm working on right now.

CH: Now you are referring to the Epworth Methodist Church and what portion of the church is Nikkei or Nikkei descent would you say?

DOZONO: Well, it used to be — we have already finished our hundredth year celebration. It used to be just for the so-called "ethnic Japanese" or the first Japanese women who came to Oregon. Mrs. Iwakoshi was also a member from way back, but now

there are quite a few members who have married [into] the Caucasians and they in turn want to bring their children to a place where they can at least be amongst Japanese. She'll mention to you that there are meeting places where you can only go where you see Japanese because the whole community has spread out so far.

And so for some of the members, you will find some of the women who have married Caucasians, or vice versa, who come there and they might be living out at Salem or Hillsboro or Tigard who come once a week just to be amongst the Japanese there. So when we have bazaars, it's more or less half ethnic.

CH: But there are members of the church that are Caucasian?

DOZONO: Oh, yes or they are people who come from the neighborhood who come in. In fact, just about a month ago, we had a wonderful couple who came from England, and they heard about the Japanese Methodist Church through some kind of connection. So they came last week, consecutive Sundays just to be amongst the Japanese. And that was interesting.

CH: Who has been or who have been the leaders of the Nikkei community in the past? Who would you consider?

DOZONO: In the past?

CH: Yes, who stands out as being the most prominent members of the Nikkei community?

DOZONO: The Niseis? Or are you talking about the whole Japanese community?

CH: The whole Japanese community; Japanese American community.

DOZONO: They would probably be past presidents of the Japanese Ancestral Society and people — right now, one of the most prominent is George Azumano who is Nikkei. He was also a Nisei, but he was a first Nisei in Oregon to receive Emperor's Award, which is a great honor.

CH: Really? He was the first Nisei?

DOZONO: Nisei. There are many, many Japanese who have received the Emperor's Award. My husband has received an Emperor's Award.

CH: But they were all Issei, and George Azumano is the first Nisei. And what do you feel that he did to be honored that way?

DOZONO: Well he is a person of great integrity. He started the first insurance company that they celebrated, firstly, I think it was last year. And he has been prominent in church affairs. He's been prominent in Rotary. He's been prominent in many civil organizations and activities and he's been past president of the Japan American Society, same as my son Sho. But George, I've often told Sho that if he can follow in not only his father's footsteps, but in footsteps with George, he'd be a good person.

CH: And of the younger generation, the Sansei, and their children, who is becoming the representative of those people or of the Japanese American community?

DOZONO: Well there is one dear friend. She is Harue Ninomiya and she's been very active in the International Ikebana. She has been past president of Veledas. She is also a member of the Nikkei Ancestral Society. She was very much involved in the Remembrance programs.

CH: The Remembrance programs were what?

DOZONO: For the bringing in of the reunion of the people after 50 years, of the people who lived in Portland who had scattered all over the world. And they have the Remembrance Day for those people that come. And there's going to be another one, I think, in the year [2000]. But she's very much of a go-getter and I would say that she is quite outstanding.

CH: When your son was here a few minutes ago and I was asking him this question, he was saying that he felt that there aren't as many spokespeople for the community because they are much assimilated now, especially the younger people. Do you feel that way as well?

DOZONO: I feel that way because they are prominent in their own rights and in their own fields, but you cannot say that this person is outstanding. I mention Harue and George because not only are they personal friends, but they have been outstanding in all the different activities that they have done.

CH: In going into your own personal activities, you retired when? From your work with the schools?

DOZONO: 1977, a year after my husband retired. I felt that I didn't want him to feel lost. And at that time, I still had a feeling that he might want to retire in Japan. And so we took a very nostalgic trip together and I told him at that time that I would be able to use my English abilities and teach. And so not only with our Social Security, he would have his pension, because he never became an American citizen and I, being able to teach, that we might be able to make a living in Japan, but we couldn't. Because we visited his old

friends, we visited his old mentor who had been a superintendent of schools and we talked at length. We went back to his home in Fukuoka. And no way could we have had made a living because Japan was not at that time at the peak, but it has stability and so people are making great amount of money.

**[End of Tape 13, Side 1]**

**Tape 13, Side 2***1998 February 4*

CH: You were just saying that your husband, both of you, considered retiring in Japan and that your husband never became an American citizen. Why was it that he never became an American citizen?

DOZONO: I think he probably had the foresight of knowing that — well in fact he couldn't get Social Security here in the first place. He did go down to the Social Security office and inquired about that and I remember he was telling me that this gentleman who answered all his questions said that he could and so he started to, but then later found out that because he's a Japanese national working for the Japanese government, you cannot get Social Security.

Others like Tom Sono who was a Nisei who worked in the office was able to get it because he was an American citizen working for the Japanese government. That was the difference. And so when my husband retired, he found out that he could not get Social Security.

CH: So tell me about this trip that you took back to Japan, this nostalgic trip that you referred to.

DOZONO: Well, we visited my dear friends. We visited his friend, who lived in Tokyo, who was also a very dear school teacher who had retired. And he had his own car, but he had a small house, but even now if you own a car, you have to a place to put your car. And Mr. Nishyo, who had the car, had to put his car in front of his house partly into his garden. And if you ever have been to Japan especially in crowded places like Tokyo, there's no way that you can even think of having a car. Unless now, if you go there, there are parking lots, which you never saw in Japan because there is no extra space in Tokyo.

But we visited Mr. Nishyo. We visited his friends in Okayama. We went down to Kyushu and he met his old friends. He just decided that his children were here, his grandchildren were here and his whole life belonged to the family and not to his ancestors and so that was a great deciding point for him. It was.

CH: Boy! Was it a difficult decision to make?

DOZONO: No, it was not. I think that he was not a person that voiced his inner thoughts, but I know that by his actions and by the letters that he was writing to his friends, and he was telling me about some of the letters that he was writing that he felt that his life belonged to the family and not back in the past.

CH: But did he consider himself to be an American?

DOZONO: No. We never discussed the fact that he did not consider himself as an American. But he was, I think I mentioned the fact that he came from Kyushu where many in the Japanese history there, the warriors came from Kyushu. With his upbringing and his past and his outlook in life, especially with his history, his being a philosopher and going in through ethics and everything, he had a great sense of loyalty, not only to his country, but to his family and to his friends. And so I think it came to the point where he decided that the past has passed and it's for the future of his family.

CH: Now when you went back to Japan, did you visit people in your family?

DOZONO: Well, I didn't have much family. I visited my cousin, the one I don't know if I had ever mentioned to you.

CH: The one that had been in prison?



DOZONO: No! He had died. No, I must tell you the history of Shigeyo who was in prison. I know that he was in prison because he had something to do with socialism or communism. and then he was released and he lived several years in Tokyo and I know that he had something to do with the newspapers. So I do not know what kind of newspaper it was, but he did die of pneumonia. And so the only time that I actually saw him was the two times that he came to visit me. And then since then I had no connections.

But the cousin that I was mentioning to you now was his younger brother, Nasao. And he was the one, I might have mentioned to you that when I was going to get married, I made a visitation to Okayama and I met him. We were very close because I had no family in Japan, per se, and he was like a brother to me. And I had known him throughout the time that I was in Japan and so I asked him if he would marry me and he said, "I would like to, but first cousins, if we married, if we had children they might be imbeciles!" That was a laughing joke. He is the one that, two years ago, I took care of him. He's an invalid now. I took care of him when he was 90 years old.

CH: And what had happened to your aunt and uncle?

DOZONO: They had both died. Yes.

CH: Were you in communication with them after you came over here?

DOZONO: For the while, yes. But I had still communicated with my cousin who took over the family and who lived there in the family home.

CH: Are there — now let's see. When did you make your trips to Japan? What years did you — you made several trips, didn't you?

DOZONO: Oh, many trips! The first trip that I made was back in 1968. That I remember because Gwen [Mackey?] who was Davis before and who still live in The Dalles was my oldest friend. And she had always been — well since we had always been so close, she always wanted to go to Japan. And Mac, her husband, never wanted to go so he said that he would pay for our trips back to Japan and then I would take care of everything in Japan. And so we had a three week trip to Japan, but she is the only one, well in fact, the only one who has gone to all the different friends' homes and to my uncle and aunt's home to stay there for any length of time. And I took her to all these different places. So she has met this Mr. Nishyo that I mentioned to you and my aunt's home and my cousin Masao's home. And so she has actually seen the way I actually lived in Japan whereas I'm sad to say the rest of my family have never had that experience.

CH: And then you, after 1968, you went back when?

DOZONO: Periodically. I was a cheerleader when they had the big world fair in Osaka, I took a group of Isseis and Niseis from Portland. I would say maybe once every three years, I would go on different tours or with — mostly tours. And last year was I went in September with Darren, my grandson.

CH: Does anyone, on these trips since 1968, have you seen anybody that carries out the old traditional ways in Japan? The traditional life? The traditional customs?

DOZONO: Well, I have dear friends in Osaka who still live in a 200 year old home, but they have the modern facilities of kitchen with hot water, you know. And the American style toilets which they never had before. And during the years, their homes have become modernized, and so if you go into some the modern homes, they have better

facilities than a lot of the American homes, because the Japanese are very smart and they will take anything and make it better.

That sounds funny, but for instance, I have, like, a potato scraper and they would make a potato scraper that's run by battery. Or they have a sesame grinder, that even I to this day, will use this special dish that has the...

CH: The mortar and pestle?

DOZONO: Sort of thing that I grind my sesame seeds because that's the only way that tastes better. But now they have little containers like this that run by battery. Their homes are very much modern that you push a button and the doors will open for your shower door or things like that. I still live in this house that is more than 60 years old. We've lived here in this house 40, but I'm still attached to this place. This is my home, but if you go to a lot of these Japanese homes, they are very, very modern.

CH: What is it about the Japanese people that enables them to do that?

DOZONO: They're very clever. They easily adapt to new things, that sometimes it is harder for other people who want to keep to old tradition and want to stick to what their parents and their grandparents did. But I think the Japanese have always wanted to better themselves and to adapt to the different customs. I go back to fashions. They're much more fashionable in their clothing and in their designs than many people in the U.S. because they see that trend in Europe!

And if you go to any of the shops there for their delicacies, you do not find heavy cakes or cookies. They're mostly from Italy or France and so they, even their chocolates, have a different delicacy that the normal people like us, that we buy like Mrs. See's and that sort of thing. If you see some of things that are wrapped up differently. They're much more artistic in their things, I think. That's part of their ethnic upbringing.

CH: Where are your children now and what are they doing in their lives?

DOZONO: My three children all live here in close to Portland. Keiko is married. George was the business manager for the international trade and Port of Portland until he semi-retired last year. He has his own business now and Keiko works as a librarian in one of the schools in Beaverton. They have three children. Robert teaches art at P.C.C. [Portland Community College] at Sylvania. And he is now in Sapporo with the ice carving festival in Sapporo. He's very active with the Black Fish Gallery, Downtown Portland. And Sho is a C.E.O. [Chief Executive Officer] of the Azumano Travel and he is involved with quite a few organizations here and thanks to him, each year, I've been getting a White House Christmas card from Clinton, because the oldest daughter, she has connections. She's sort of a press agent with the mayor, with Vera Katz.

CH: Oh yes! Well good for you! That's nice.

DOZONO: But I do not show that to many people because many of my friends are Republicans! [Both laugh]

But they are doing very well and they are all active in community services. My grandchildren have the opportunity of being able to travel very much. One is married to a Hungarian, Atila. We used to call him "Atila the Hun" because he is very sweet, very, very nice person. This is Keiko's first daughter. The second daughter is married to Pat [Mayer] who is of German descent. And Darren has graduated from Stanford and he is working with an environmental company here.

And Robert's three children are, let's see. I was going to say that they all graduated, but Jody is, the oldest graduated from the University of Oregon and she is a lab technician. Recently, she was telling us about doing some kind of cloning projects down in the lab in Oregon. And the second daughter graduated from M.I.T. and as soon

as she graduated, she is over in the JET [Japan Exchange and Teaching] program in Japan, teaching English. And the youngest daughter is at Scripps College, sophomore, and she wants to get into some kind of a literary field. She's a great reader.

And then Sho's five children, there are four girls and one boy, the lucky one that will take after the name of Dozono and they're all doing well.

The two English people that I really love that I was telling you about, that David was really a wonderful person and he always used to say, "Dear God, keep me chaste, but not now!" [CH laughs] And I had to look up in the dictionary what he meant by chaste, but it was a platonic love. And I still remember it with great feeling that he was a wonderful person. It was fact that he taught me so many things, because I used to read a lot, but then I was never able to converse with people in Japan so it was all in my mind and one time I remember I said, "Oh those halcyon [halɪkən] days." [Halɪkən] days.

And he said, "Nadyne, it is pronounced [halɪsɪən]."<sup>5</sup> So I read, but there were a lot of things that I really couldn't pronounce.

CH: So how did you get to know these two English men?

DOZONO: Well, that is when I was working for military government and then I was assigned to go with these two fellows to go all over the prefecture to see how the women were going into the booth to vote. That was the first in Japan that the women had a right to vote. And we had to get the consensus how the people felt in the village, and if there women were coerced to go to the voting booth, or if they were told not to go. And so that's when we, as a team, went around. And then I had a Japanese girl who came with us because it was not proper for just me to be with the two fellows. We always went around in a Jeep. So I...

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<sup>5</sup> Actual pronunciation of halcyon: [halsian].

CH: You didn't tell me about this before. So how did it go? How did this experience go?

DOZONO: Oh it was great. It was really great.

CH: And how were the women voting? Were they voting freely?

DOZONO: I wouldn't say that they were voting freely because they didn't even know what they were voting for. It was a sad – it was a revelation for the Japanese in that era that the women were just beginning to realize that they had some stature in the workings of the government.

This one — I had mentioned to you that I went around talking just before I met these two fellows, I was working with Miss Ardith Todd. We went around talking about what is democracy. It was right after that, she left and Margaret Anderson left. There was another woman who took charge of the women's division and I have never forgotten her because she was sort of a tough bird and she always told me she said, "Nadyne, if you ever go back to America, you are always going to be a second class citizen." She always told that to me. And after I had met beautiful wonderful people like Ardith Todd and Margaret Anderson, this person, I just really disliked working with her at all, but that was something that, you know, it was my job. But that shows a difference in even Americans, there are other people who have different opinions.

CH: Right. Well, what kind of things do you engage in now? What kinds of activities are you doing these days?

DOZONO: Well, I'm the President of the Velede Women's organization. I belong to, on the board at the Japanese Ancestral Society and I'm on board with the Ikoi no Kai, which

is a hot lunch Loaves and Fishes program for the Japanese community. I'm not involved as much as I used to be at the Epworth Methodist Church.

CH: The Loaves and Fishes project takes a lot of your time, does it not?

DOZONO: Well, sort of because since I'm on the board. If there is different projects going on or if there are conflict of personalities, I sort of get involved. I enjoy my job there. It's fun.

CH: Going back to your children, or their children, are any of them interested in the traditional ways? Or learning about the traditional ways?

DOZONO: The third, the fourth daughter of Sho, went to Whitman College. She went there for two years and it just shook me to the foundations of my soul that when she went there, she started learning the Japanese tea. I never thought that any of my children would go into that aspect. I've had seven grandchildren and my daughter-in-law who was involved in the *koto*, which is the old instrument and people in Japan are always surprised that the Sanseis here would learn the *koto*, whereas in Japan now, there are not too many young girls who would want to learn *koto*. They would rather learn the piano or the violin or the guitar. So you see that the world is really changing.

CH: What about you? Are you involved in any traditional activities? I mean do you perform tea or...

DOZONO: I have given up recently because it is hard for me to sit on the floor, but periodically I do translation, interpreting for the Japanese tea teacher and we have gone to the art museum. We've gone to OMSI [Oregon Museum of Science and Industry] and when she performs, I tell the audience what is going on, but I'm retired.

CH: [Laughs] Do you think that many of the traditions that you are familiar with will die with your generation and the passing of Issei and Nisei?

DOZONO: For the Niseis, they have the traditional Japanese dancing here. There's a Japanese teacher and some of the fourth generation children are taking that, but learning things that are outside of their school activities, it's hard for the children to take up that much time. They have a Japanese language school here in Portland, but that is more for the *shokokai* people, which means that they are Japanese business people, who come here. And they, since they have to move around all the time from here to Japan and back to the different countries, they always want to have their children keep up with the Japanese language.

CH: Is that the Wasaba? What's the name of the college or that school?

DOZONO: They have it every Saturday at one of the grade schools in Tualatin. And they still have the traditional field day, Oya no Kai, which the children will perform in all the different activities just like they do in Japan. Once a year, they have different plays, dancing, singing, all in the traditional Japanese way. It is all in Japanese.

CH: I heard that the Japanese government was thinking of establishing a well-known university branch of a well-known university or college here in Portland.

DOZONO: Well they have that in Waseda. It's part of Willamette University in Salem.

CH: I see. What would you, if you could, what would you like to pass on to the next generation or their children? What would you like them to know?



DOZONO: My fervent wish is that I hope that they become what you would call a so-called good American citizen, but that they would hold on to some of the traditions of the Japanese so-called Ten Commandments and that's close to the American Ten Commandments. For example, the "honor your father and your mother," and I hope that some of the children will learn and keep the tradition of *giri*, being indebted to your parents or to your elders.

One thing that, to me, is important for the Japanese is that they are always taught to respect a teacher. You only learn through being taught by someone else. You're not an individual, you're part of the world. And so whenever you are taught by anyone, whether it is a school teacher or violin teacher or anyone, you feel — I feel that I'm honored to be able to be taught and so I have great respect for the person who teaches me and I think that is very important for not only the Japanese child, but I think for anyone. And if you don't respect your elders or if you don't respect your president of your country or whoever is the governor of your state, that is an insult to the person who is in that position. And so for my children, I would hope that they could talk back to their parents, but at least listen to what their parents say, because people who are older than you always have had experience. And if they scold you or if they get after you, they are only trying to make you a better person and if you can't accept that, I think you are the poorer for that.

CH: What is your day-to-day life like now? What do you do with your days? How do you spend them?

DOZONO: I write many letters. I write many letters, many, many letters. I keep up with my grandchildren, Easter, Thanksgiving, whatever. I want them to remember the things that they had with me when they were children. I go back to the slumber parties that we had. And when I turned 77, I do not know if I mentioned it to you or not, this was through Dina's instigation that she called each of her cousins and they each wrote me a letter

telling me about something in their life that had connection with me, and every one of them remembered the slumber parties that they had. And I have some of the parties that we had on tape. And the other day too, they were here and they were listening and they were giggling and they were laughing because we had a slumber party and in this house, you can imagine 11 sleeping bags here. It started with Dina and each child who got out of diapers was about to come to the party. And so we would go to Lloyd Center and the children always, it was always by vote whether they wanted to eat pizza or if they wanted to eat hamburger, and we would go to Hippopotamus, the Fire Engine or Farrell's, they had the ice cream parlor, and then we would see all the Christmas lights and then come back here and then we'd have a talent show. Each child had to — we had a little curtain here, and each child had to stand up here and either recite a poem or sing a song and those who couldn't do that had to stand on their heads. And Darren invariably had to stand on his head. [Both laugh]

But those are the things that the children had remembered and because I never had the experience of having grandparents, I always wanted my children to have memories that would sustain them for the rest of their life. Because as a child, I remember the Bible stories that I read and was taught and those are the things that have sustained me throughout my life. So I think in the formative years of a child, whether after they get into their teens, they might go astray, but if they have had the foundation of a good life, they will always, I feel, that they will always come back to the flock. So I would like to show you later of some of the pictures of the letters of the children.

CH: Would you like to go through those now? On tape or would you rather do that off tape?

DOZONO: Well, I will just show you some of the pictures. This is all through Deena's instigation and it was a great shock to me when — [DOZONO retrieves photos] I

remember reading the poem when I grow old I will wear purple, and so this is part of the...

CH: [Looking through photos] These are beautiful folders. Does “Meema” mean anything?

ND: Yes. When Deena...

**[End of Tape 13, Side 2]**

**Tape 14, Side 1**  
*1998 February 5*

CH: This is an interview with Nadyne Yoneko Dozono at her house in Southeast Portland. The interviewer for the Oregon Historical Society is Clark Hansen. The date is February 5th, 1998, and this Tape 14, Side 1.

So, at the end of our session yesterday, you were going to go through some photographs that you had here and so why don't we take a look at those and maybe you can tell me about what some of them are.

DOZONO: On my 77th birthday, I decided that I was going to give myself a birthday party and I guess you can say that I'm an oddball because for, after my 50th, I always told my family that I forget my birthday or Christmas presents, because I'm able to buy what I need or want. And so I always felt that the children really needed money for themselves. And so I talked to Keiko, my daughter, and I said that I'm going to invite my friends and we are going to Busch Garden for a celebration. And after she talked to Deena, Deena said that, well, I'd rather have everyone come to Keiko's house, her mother's house, because she said that if you go to a restaurant, you really can't talk to everyone. And so she said let us just have it at our house. And I said "Ok, I'll just pay for everything and you can take care of it."

Well, lo and behold, we had a wonderful time. She had decorated the house with balloons and it turned out to be a real fun day, but she presented me with this beautiful album and it says, "Happy 77th birthday." And she had contacted, unbeknownst to me, each of her cousins. There were 11 of them and they in turn had gotten their favorite pictures of themselves with me. And they each wrote a little something. And to me it is a very enduring thing that they took the time to do that. It turned out to be just a very nice album.

CH: Who did the handwriting? It's beautiful.

DOZONO: Deena. She's very artistic. And Deena of course is the first grandchild and so she writes about being very special.

This picture is when I was the president of the Veleda Nisei Club, where the club was asked to decorate the Christmas tree and all the staircases and whatever needed to be done for the Christmas event over at the Pittock Mansion. We made over, well, hundreds of gold cranes and we had red satin bows. We decorated the tree. And this picture is with Allison, and she and I were both in costume. Somewhere in all the stuff that I have, there was a big article in *The Oregonian* about it. And there's a picture of her too. She is the one who is now in Italy. She graduated from Smith. Had a year in Florence, Italy and she's studying the language and art.

CH: And she's been there for how long?

DOZONO: Well, she graduated last year from Smith College and then she had an internship at the Guggenheim, part of the museum, I think, in Venice. She is still interested in, probably, living in Florence for a while.

CH: How wonderful.

DOZONO: This is — do you want me to tell you each of the...

CH: Please!

DOZONO: Okay. This is Stacey. She is the second daughter of Robert's three children and she graduated from M.I.T. last year. And as soon as she graduated, she is Japan now with a JET program teaching English. And when she was at M.I.T., she was on the

volleyball team for 4 years, varsity, and at the end of the year, she was awarded most valuable player in the eight colleges back East.

CH: [Reading] N.C.A.A. [National College Athletic Association] Division Three Championship Tournament. Nominated to the American Volleyball Coaches Association Northeast Region All-Star Team. Now what did she graduate from M.I.T. in?

DOZONO: Well, she was going into, I think, more or less, biology.

CH: And what do you think that she'll do with that, then?

DOZONO: Well, she'll probably come back and look for a job. Or after she works for some time, I think she wants to get her Master's. But each of the children had written a poem or a letters and it interesting to know that each of the children remembered the slumber parties more than any...

CH: The slumber parties that you had at your place?

DOZONO: Yes. And this is Tad. This is one of his drawings of Crater Lake. Tad is the fifth son of Sho's. He had four daughters and I guess they tried one more time to see if they could have the boy and it turned out to be Tadashi Matthew Azumano Dozono. He has a hard name to live by. And he graduated from Lincoln High School last year and he is over in Germany for a year as an au pair. He wanted to travel before he went back to college.

CH: Now do each one of the children — they all have these Western names, but they also have a Japanese name, a middle name?

DOZONO: Well, Keiko's has, like — children is Deena Kay. And Elisa has — since, Loen, her mother was a French and Spanish language teacher, their names are different. Elisa Jeanine and Carla is Carla Joy. Jody, Robert's daughter is Jody Miki. That's Japanese Miki name. Kristen has a middle name, but it's also French. Darren has Darren Todd Nakata. Alison has also a French name in between. Stacey has a Japanese name. Robert's children all have the Japanese name. Stacey Yuki. Stephanie is the only one that has my name and it's Stephanie Yoneko. And Leslie is Robert's third daughter and her name is Leslie Ken. They thought that she, hopefully, was going to be a boy, so she has Leslie Ken which could easily be a boy's name. [CH laughs] And I had mentioned to you that Tad has a long name. Tadashi is part of Sho's name. It's the same character. Tadashi means to be straight forward and Matthew comes from the Bible and Azumano is his paternal grandfather's name, and so Tadashi Matthew Azumano Dozono.

This is Deena and she is the one that has written this nice little letter. This is one of the pictures that was taken when we went, it was grandmother's day at her school. And this is a picture of her when she was in a play and Deena had a year honors as a scholarship from Senator Hatfield to study at Waseda University for one year. And so that spring vacation, I visited her and we traveled all over Japan. And she is the one who instigated the book.

CH: Right. The gift.

DOZONO: A gift. And this is Stephanie, the one who went to Whitman and she's now working for a non-profit agency here in Portland before she goes back to another two years of college. This is the third daughter of Robert's, and she's a sophomore over at Scripps College down in California.

CH: What is she studying?

DOZONO: She is very much in English and literature and so, eventually, she might become a teacher. She's not sure yet. But she also called me last night to wish me happy birthday and told me it'll stop raining in California for a while. [CH laughs]

And this is Darren. Pictures of, this picture is when we all took a trip to New York on a spring vacation and had a wonderful time. This picture is kind of funny because they had come see the paradise, here, in Portland?

CH: Yes.

DOZONO: It was Japanese, and we had to be dressed from stockings up and these are the dresses that the wardrobe mistress gave each of us. So you can see that. [CH laughs]

And this is the Union Station.

CH: Now Darren is doing what again?

DOZONO: Darren graduated from Stanford. He had a term at Oxford so he has done very well. He graduated from Stanford in just a little over four years and he got his Master's and so he is doing very well. He wants to, he is working CH2M Hill as an environmental analyst and his goal is to work for a couple of years and then go back to law school.

And this is Elisa. This is the oldest of Sho's children. She also is now working for the mayor.

CH: In what capacity?

DOZONO: Well, I think she's more or less a press agent. She is with Mayor Katz all the time and last year, the year before last, she was appointed to be the Democratic Election



Manager of Oklahoma before the elections for President Clinton. And I think that's the only reason why I receive a White House Christmas card each year. [CH laughs] I do not publicize that because so many of my friends are Republicans.

This is Jody. She is the oldest of Robert's children and she graduated from Eugene and is now working as a lab technician down there. She spent one year in Hawaii at the University of Hawaii, because she was also going into either med or biology so she's doing very well for herself.

Each of these children have really funny stories that are connected when they were growing up and every time we get together, we just have a great time reminiscing.

This is Kristen, the second daughter, and she is the one that I explained to you that she was trying to find herself and last night Elisa called and she was telling me that she really didn't want to go to college. Every, all the other grandchildren wanted to go to college, but Kristen wanted to do her own thing, so right now she is working part time at Tony Roma's and she is studying full time at P.C.C. And Elisa said that she just got a 4.0 with her grades which is great.

CH: What was she studying? Does she have a particular...

DOZONO: Well, Kristen was the first of all the grandchildren to learn the *koto*. She's very talented person. She is very good in singing and playing the piano. She's a real character. I've always called her the glamour puss of the family because she is the tallest. She has a lot of talent, but I think that she had quite a hard time trying to find herself. But she's doing very well for herself now. She was the first all of the grandchildren to want to be on her own and she's doing very well.

And these are pictures that we've had throughout the year.

And this is Carla. Carla graduated from the University of Oregon. She got married last year to Pat Mayer of Albany. And she was married in October, but from September, she was able to go back to University of Oregon for her Master's so she having, I think, a

hard time adjusting to going back to school and adjusting to married life. But she is the one who has always mentioned that she is more like I am. That is her goal. She's a very sweet person.

CH: What is she studying for her Master's?

DOZONO: She's studying child psychology. So during the year, she's always taking care of autistic children. She's a very thoughtful — in fact, all the years that we've had slumber parties, Carla is the one that always made little presents for her cousins and made little bags of candy or gifts of little things, and she's been a very giving child. So each of the children have very distinct, wonderful characteristics.

CH: [Laughs] These are wonderful photos! They really are. They've been very nicely displayed.

DOZONO: And when I turned 77, I decided I wanted to be like the author who "Wrote when I grow old I will wear purple."

CH: And you were wearing purple!

DOZONO: Yes. [Both laugh] And this is one of the pictures. There was so much food and great fun.

CH: Now, last night was your 83rd birthday?

DOZONO: 83rd birthday. I'm glad that it is going to be restricted<sup>6</sup> because people throughout the years have always asked me how old I am and that is something that I've

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<sup>6</sup> Restriction lifted 2008 February 5.

always not tried to publicize. This is on tape I guess, but I have had a wonderful birthday, because most of my grandchildren called from Japan and from Eugene.

CH: From Japan as well?

DOZONO: Yes. Stacey called me from Japan and she greeted me in Japanese at first, and I was wondering who this person was and then she said this is Stacey and I was really delighted to hear her speak in Japanese.

CH: Who is the best or the most fluent in Japanese in your family, after you?

DOZONO: Well, in the whole family, Sho is.

CH: Sho?

DOZONO: Oh yes, because of his business. He talks like the native people.

CH: Oh, he does.

DOZONO: Oh yes. And that's why I think he is able to do so much business with the Japanese companies. And there are little idiosyncrasies that I laugh at, because — I don't laugh at him, but I chuckle when I hear him say, "*A! Sou desu ka!*" just the typical Japanese, you know.

I think, while Sho is very bilingual, but he does not read and write as well as Robert does. And I think Robert has retained more of the Japanese, and Keiko does also very well in Japanese. In fact, I was surprised that she was reading the Bible in Japanese as she's going to be a liturgist at the services this Sunday. I thought she was reading it in *romaji*, but when I looked at what she was reading, I saw it in Japanese.

CH: And of your grandchildren? Well, who speaks Japanese, does Stacey speak Japanese pretty well?

DOZONO: Well, this is the first time I actually heard her speak, because when I visited her last September in Okayama, when I went with Darren, she didn't speak at all. She said she was able to understand more than she spoke. But last night I was really shook up when she spoke such excellent Japanese. Very proper.

CH: Any of your other grandchildren?

DOZONO: No. They have their little salutations, like when you before you eat or greeting people, but Leslie I think is really going into Japanese studies more extensively. She said it is much harder than she thought. They have all taken, practically all the children have taken, at one time, language in their high schools. But it is a very difficult language to learn.

CH: What will Leslie do with her studies of Japanese, then? What will she use that for?

DOZONO: Well, I think that she actually wants to know more about her background, and since her mother was born in Japan and when the children were small, Noriko used to talk to them in Japanese and she might have retained a little bit more than the other two. But in the long run, I really do not know what she wants to do, but she is a very literary minded and so she might use that in teaching or whatever.

CH: Well, it's quite a family you have.

DOZONO: Yes, I think so. With two of us starting out, two different, a Japanese and a Nisei, two starting out and having three children, and three children multiplied into 11 grandchildren, and I was born in year of the rabbit so there might some cause of connection. [CH laughs]

This is a picture of my grandfather and my grandmother and they were very dignified people. I think I mentioned to you that for generations, on my father's side, they were always the head village — probably what you could call the mayor or the town's head. And my grandmother came from an old temple. She was a daughter of a priest and so she had great bearing and she died when she was 91, but when she turned 88, she had written the character *kotobuki* (寿) which means longevity or good fortune, on 100 floating fans, and she distributed that to all the people in the village. And I have one of those fans. She had beautiful handwriting.

These are the three children. This is a picture of myself and my sister down at the Park Blocks, that I have mentioned to you.

CH: When you were with Miss...

DOZONO: Miss Tozier, yes. And this is my husband's mother and their old farm house, which is still standing there, but no one is living there now. And this is my aunt in Gifu, who raised me. She was very prim and proper lady.

CH: So this is your aunt?

DOZONO: Yes.

CH: Ah, I always wondered she looked like.

DOZONO: And this was a cousin who was still in Gifu. She was the one that I used to go to the tea ceremony with. And she still teaches tea.

CH: Still? How old is she?

DOZONO: She was four years older than I, so she's probably 87 now.

CH: And these are your children again?

DOZONO: This is Sho with his mustache and Robert. They both had great head of hair and I guess they took after my husband. I've always been more or less what do you call it? Light haired? Whatever. And so they must have taken after us.

And this their cousin and he is the one who we met in England when we visited Derek. And he is connected with one of the big Buddhist cluster schools in Tokyo. He manages the school in Japanese — well it's an English college that has been converted into a Japanese college very close to London. And these students go there for two or three years to learn the English customs.

CH: Well, it's wonderful to look at these photos, especially to see if you were the only ones here, as you describing some of these people, I was trying to visualize what they looked like and it is great to be able to see them.

DOZONO: Thank you.

CH: Thank you very much. And I enjoyed the first day that we got together being able to look at the photo of your husband that was sitting over here by the fireplace.

DOZONO: Oh, yes.

CH: So before we began today, there were some other people that you were interested in mentioning, too.

DOZONO: Oh yes. I have been blessed with having known so many people who have been a great influence in my life and one person I would like to mention would be Maurine Neuberger.

And going back to the very beginning of my coming back from Japan and taking Keiko back to the school where I went to Buckman, I think that I might have, I cannot remember the exact things that happened, but I think I had written an article in the American Magazine which at that time wanted to have articles written about interesting people in America. And they contacted, at that time, Senator Richard Neuberger and we collaborated and had the picture of Keiko and myself going into the entrance of Buckman School. And then there was an article about why I wanted to bring Keiko over here. And since then, Maurine Neuberger and I had been wonderful friends and she is the one who suggested that I have my life story made into a tape.

Other people in the American society here have been people like Gert Boyle who was the president of the Columbia Sportswear Company. And when we had our sister city exchange program with Sapporo on the 25th, I was privileged to be one of the group of women to go over there. And at the time, there was Charles Jordan, [and] Eileen Ivancie, who was the wife of the next mayor of Portland at that time, and Shirley Tanzer, who was a great influence towards the Jewish community here and she was always talking to us about importance of having history made of the Japanese Isseis here in Portland. And there was a Gladys McCoy, and she and I roomed together in one of the host families and we had great times together. And we had a wonderful time, but at this time, I wanted to mention the fact that Gert Boyle was a real character. She still is. I see her on television every once in a while and oh, she's a character. She's a wonderful person, very warm and outgoing.

CH: Good. Is there anybody else that you would like to mention?

DOZONO: Well, I would like to mention my so-called boss, who when I was at the school district and I was a secretary to him when he was assistant business manager. He was a very unassuming person and he gave me a lot of time off when I was needed to be an interpreter for different duties that happened in the city; civic problems that came up. And he was very kind to me and I appreciate that very much.

CH: What was his name?

DOZONO: Rosso. And when I retired, Dr. Blanchard was the superintendent and he came in and made drastic, great changes into the school district system. He, when I retired, he wrote me a wonderful poem that I have treasured.

**[End of Tape 14, Side 1]**



**Tape 14, Side 2**  
*1998 February 7*

CH: This is an interview with Yoneko Dozono. This is Tape 14, Side 2.  
So you have this poem, then?

DOZONO: Doctor Blanchard wrote it for me and gave to me when I retired. I have it in a frame and it says, "Understanding grows but slowly and leaves its tears for only the moon to brighten." I think it has a very deep meaning, but I have treasured that because he as an educator, it shows his character in this.

CH: It is reminiscent of haiku.

DOZONO: Yes. It is haiku. But he was a very controversial person too.

CH: In what way?

DOZONO: Oh, he made so many drastic changes that it was sort of fearsome. And we had problems with the budget. It was a time of turmoil, because he changed the school district number one system into areas, area one, two, three. And so he had appointed superintendents for each of the areas, and they had more control with the schools in their area. But it was very disruptive. And of course, that's another thing, that if it has to be done, it has to be done. You know there's always turmoil with changes. I don't know if I should mention or not, but behind his back, they called him "Big Red" because he was liked in certain circles, but in others, he was more a terror, like a tyrant.

But I think when I worked there, too, there were so many things that I had seen that it's hard for me to speak about the changes, because Sho has been so interested in school funding and everything. So what he does is: he's looking at the education of the

schools in a big way, but when I was working there I saw so many things that was not necessary, that it actually went against a lot of people's minds that there were a lot of things that was not necessary. But we couldn't say anything because we were just the peons of the school and it is a saying with the whole world I think that there's always a small core that wants to rule. Yes, and it is the local people that have to go along what the superior says, and it's same as school district, or whatever.

CH: What do you feel you brought from those years working for the school district? What do you think you brought away from that experience, took from that experience? What did that represent for you?

DOZONO: Well, I saw some things that I thought would have been great, in that — in Japan, when the children were very small, they learned ethics. And it goes back to “do unto others as you would have them do unto you.” And even when they were going into kindergarten, there was more of a parent-teacher ties, in that there was a system where instead of the parents coming to the school for just parent-teachers meetings, the parents had a great connection with the families. And the teacher would visit the family and become acquainted with the family so then you knew how the child was brought up. So that there was that real close connection between the parents and the teachers.

Whereas over here, whenever I had a chance to go to a parent teachers meeting, the teacher would always say that the people who really needed to come do not come to the meetings. And so there was no way that we could actually help the child, because a lot of the parents feel that they have to send their children to be educated. And if there was any disruption between the teacher and the child, many of the parents would stick up for their children instead of really wanting to realize what the teacher was trying to do, so it was very difficult. But in Japan, the system was very different. And so in that respect, I think the parents respected the teachers more so than over here.

I remember when Keiko first went to school, she would come home in tears and she would say she didn't like going to school, and I would say "Why?" She said because the students do not respect the teacher. There's so much noise. Of course, it's changed, but she said that the students treat the teachers like friends and not like a respected teacher. And so that system I think it really bothered Keiko when she first went to school.

CH: She would have been, at that point, when she went back into schools over here, she was how old?

DOZONO: She was 13.

CH: 13. She was pretty used to the other system?

DOZONO: Oh yes.

CH: Are there other people that you would like to mention that have been influential in your life or important to you that perhaps that you haven't mentioned thus far?

DOZONO: I think I have been privileged in being able to talk to the Isseis here freely because of my race and I think I understand them more deeply in that respect than some other people who have not had the chance of being raised in Japan.

CH: How many Issei are left now?

DOZONO: Very few. Even in our hot lunch program, there's just a few. There's one lady who is 105. I might have mentioned to you about her. She's...

CH: Mrs. Endo.

DOZONO: No, she is Mrs. Shiyogi. She was the lady who was born in Hokkaido and came over here, but before she came, she was sort of a rebel. She didn't want to be a so-called bird in a cage type and she was connected to some people from the Mormon Church. She was sort of a rebel. She came over here in place of a friend who was supposed to have been a bride to an unknown person over here. So she was very adventuresome when she came over here.

CH: So she came over here without anyone here for her?

DOZONO: Right. And her daughter is Lori Sato. I think I mentioned to you about this Japanese fellow, when I was going to high school in my Spanish class. Her daughter, Lori, was the one who married Yoshio Sato and that is interesting. And he became a scientist and he was very influential in some of the cancer societies, studies that they had back East. And so he has scholarship that he gives every other year to a Japanese student, to an American student. The Japanese student would come over to America to study and the American student would have a chance to go over to Japan and she still is, continuing that scholarship. She has donated quite a bit of money towards the building of the Ikoi So [Terrace], which is the rest home for the Japanese out in Milwaukie. And she is still involved with Ikoi no Kai as I'm. In fact, she was the first director there and I was her assistant, at that time, when we started the program.

CH: The people that you've known in this community have been a big influence for you, haven't they?

DOZONO: Yes, they have. Very much so and I think in having going back to the Ikoi no Kai, the hot lunch program, there isn't a day that I'm not grateful for the program

because that is actually the only place where the Isseis or the Japanese can congregate to have a hot lunch and be able to mingle amongst themselves.

CH: Do they speak mostly Japanese?

DOZONO: The Isseis speak Japanese. And we have Koreans. We have a black lady who was a former teacher. And we have Chinese. And we have Americans and the American people say they like the atmosphere, that place, because we really want to make it a very friendly place and so I just hope that this will continue on. It's very important for the Japanese.

The other interesting thing about that is that it's at the Epworth Methodist Church, but there are more Buddhists who come to that church for the hot lunch program. And it's just because there are more Buddhists here in Portland and Gresham area than there are Christians.

CH: Really?

DOZONO: Yes. The only reason why our church was chosen to have the program is because we are on the level for the field trip people to come in and the Nichiren Buddhist Church and the big Oregon Buddhist Church have lots of steps that they need to go up into the temple or to go down in to the basement. And so it is really hard for wheelchair people to go. And so at that time too, there was at the beginning, there was a dissension about where to have the program and some of the people might have said, "Well, if it is a Christian church, we don't belong there. We don't want to go." But gradually during the years, it is very interesting where they all really want to come and I'm proud to say that my husband was one of the core people who started that program.

We did have a hard time getting the Isseis to come, at first, because of the fact that some people had gossiped saying that it's only the poor people who go there to

have a free meal, but it was not so. So that was sort of hard to — and because of my ability in being able to speak the Japanese, I was asked to interview many of the Japanese people so that I could tell actually tell them why we have it. And it is a privilege to be able to go there and to have a place where people could actually feel comfortable. And the name of it is Ikoi no Kai, which means place of rest.

CH: What do you hope for your children, their children, and the descendants to follow?

DOZONO: Well, I think as a normal parent or grandparent, I would just hope that I don't ever wish them to be famous people. I would hope that they would have a normal, good life.

CH: Why don't you wish for them to be famous?

DOZONO: Well, if they're going to be famous, I think it is wonderful, but I do not like to instill the fact that they should become famous in any field. That if they do become famous, that is more to their credit. But I think that in talking with my grandchildren, if I kept on saying that you have to be famous or you have to do this and this, it isn't a very comfortable feeling for the child. So all you have to tell them is do the best you can and be happy.

CH: So it isn't a burden.

DOZONO: Exactly, it's not a burden. But I think the most important thing in life is you have to be happy in what you do. In any kind of work that you do, if you're not happy with that work, you do have to look for something else that makes you absolutely glad that you are able to get up in the morning and go to work and to be able to contribute to

society, at that point. But if you're not happy with you own life, I do not think you can make other people happy. It's a contagious disease, in that respect.

CH: And you've been pretty happy with your life?

DOZONO: I had my trials and tribulations, but when I went back, I feel that I have had a really a wonderful, unusual life. And in spite of the fact that I didn't marry for quote "love", there are, as I think I have mentioned in the beginning of the interview, that there are many things that are more important. Love is very fleeting in that respect. And I think that you have to learn to respect your spouse. You have to have compassion. You have to have understanding.

It's been a hard struggle in that respect because we are the two different generations, so to speak and also we were two different cultures. But then, during all the years that I lived in Japan, people have always thought that because my husband was a principal and because the children were doing well in school that we were considered sort of a model family. And that really wasn't very hard to conform to.

We had, as I mentioned again, we have had our trials and tribulations, but many of my friends even now say, "You know, you are the luckiest person here in our community," with my background and the children doing so well. I feel that I'm very blessed. And in that respect, I think that even having met you and being able to talk to you has been a great experience for me. And I go back to the fact that if there was a motto in my home, I would always say that we really are a part of all that we have met. We always get something back from the people that we have met. Whether it's good or bad, it is a great experience and I treasure that.

CH: Well, I certainly feel that, from my own experience, that I feel very fortunate to have been able to do this oral history and to have known you. And I hope to continue to know you into the future and I've learned so much. I really have.

DOZONO: Well, I have also learned from you too, because in talking to you, I know that you are very compassionate person and you have an understanding of people and that's probably the reason why you are doing what you are doing. But the other thing that I would like to mention, too, is that fact that if in any way little way what I have told you of my life, if that would contribute to my grandchildren, they would have more of an understanding of who I was and who I was as not only a Dozono, but as a Niguma, which was my family name.

CH: Yes. Well, is there anything else you'd like to add to this?

DOZONO: Not really. Is there something else you would like to ask?

CH: I don't have anything more to ask, but I appreciate your spending so much time doing this.

DOZONO: Oh, I appreciate your being here and it has been a wonderful experience. Especially, you have all been very kind and you brought beautiful strawberries and I have enjoyed the beautiful pot of primroses that you gave me yesterday on my birthday, and that was very unexpected. I hope that we will be able to continue to be friends.

CH: I do too. Well, thank you very much.

DOZONO: Well, thank you!

**[End of Tape 14, Side 2]**

**[End of Interview]**