

Sister Antoinette Ada Oral History Interview

BRUCE PETTY: Do you remember your mother's full name?

SISTER ANTOINETTE ADA: My mother's full name is -- I don't know her maiden last name, but first name is [Namee?].

BP: Namee? Okay. Do you remember --

AA: And of course [Mishikawa?] will come after that.

BP: And your father's --

AA: Father [Senitaro?].

BP: Senitaro? Okay. I'll get the spelling on that later.

AA: Okay.

BP: Okay? Do you remember where they were born, and when?

AA: I think my father is from Saitama ken.

BP: And where is that near?

AA: In Japan, a little bit south of Tokyo, Saitama ken. I can show you on a map.

BP: Okay, we can look at that later.

AA: Okay. And my mother is from Ogasawara -- the island out of Japan. Little bit out of Japan.

BP: In the Bonin Islands?

AA: Close to Bonin.

BP: Oh, close to Bonin. Okay.

AA: Well, that's how they called it.

BP: Ogasawa?

AA: Ogasawara.

BP: Do you remember, do you know when they came to Saipan? For what reason?

AA: I don't really -- just listening to them, what they say, but my father has been here with a group of Japanese people when -- way before the war. After he serve the country of China war, Japanese, Japan and China got a war, China war.

BP: Oh, 1898, or something?

AA: Something about that. In that war, my father was officer, reserve officer.

BP: In the Army, or Navy?

AA: In the Army. After that, he came to Saipan, you know, to explore around here, because he's the second son. And those days, way before the Japanese who are second son have no heritage from the family, because the oldest will control the whole wealth of the family. So the second son will go out and look for his own land. That is the tradition, I think, of Japanese.

BP: Now, do you remember when your mother came to Saipan?

AA: I was not born. I was born here.

BP: Okay, but she never talked about it, then?

AA: I think he came together.

BP: Oh, they came together?

AA: With my father. Maybe he went to Ogasawara first, then they came here.

BP: Okay, but you don't know when they arrived, though?

AA: I don't know.

BP: Now, what --

AA: Because all of us, we are six children. And all of us were born here.

BP: Okay, six children?

AA: Mmm. Here in Saipan.

BP: Do you know what sort of work your father did?

AA: My father work like a business, I remember. He has a business, our main business is tapioca, plant the tapioca. Then they make -- how do you say -- they shred it, the tapioca, and they dry it. Then after dry, they put it in the bags, and selling it to Japan. They said they use that liquor.

BP: To make a liquor?

AA: Make a liquor. So he use many people, hire many people, and farming the tapioca. He was using all the people to make -- there's a machine, a big machine to shred the tapioca, wash tapioca, take off the skin. They soak in the water for one night, overnight. Then the following day

they shred it, then they put it in the sun and dry it. After drying it, put it in the bag. They ship to Japan. So he had that business. Also, I think he used to have these cotton, plant cotton and sending it also out. I don't know, export of these two products. And besides that, I heard that he was a lawyer also in between. So --

BP: Did he go to university in Japan?

AA: That I don't know. But it seems that he was an Army officer.

BP: Okay, still. Okay.

AA: Army officer.

BP: Do you remember where your home was in Saipan?

AA: In Saipan in the Laulau Beach. And I went to school to Kagman now, they called it. Before they called that Chacha, there's a Japanese school. A big school there for that area, children from that area, goes to that bridge school to high school.

BP: It was called Chacha?

AA: Chacha, before they called it "Chacha." You know where the tourist chicken farm is now?

BP: Tourist chicken farm? Or, as you're heading out towards the college?

AA: No, down in Kagman.

BP: Kagman. No, I'm not familiar with it.

AA: So that's the area where the school was. I can -- just ask --

BP: There's an experimental farm down there too, wasn't there?

AA: Yeah, (inaudible).

BP: You were near the experimental --

AA: Our school is there. But our house is down below, near the beach, near the Laulau Bay. Laulau Bay. Still there. So we used to go to school, to walking from that Laulau Bay up to Kagman. They called that Chacha. That was Chacha.

BP: What do you remember about life in Saipan before the war?

AA: Lake?

BP: Life. What do you remember about your life in Saipan?

AA: My life?

BP: In Saipan before the -- you ever knew there was a war?

AA: Yeah, when I was small?

BP: When you were small and it was peaceful, and there was no Army. What do you remember?

AA: I remember really peaceful, and people are lovely, helping one another. Very kind. No robbery like we hear now. No fighting and no killing, or it's really peaceful. Very lovely. For example, why do I say helpful? Because my father had a farm. So when -- mostly I remember both

sides, because I was two years old when I went to Ada family. My foster father family. When I was two years old. I go to Ada family, has a farm near my family, Mishikawa, Mishikawa family. This Ada family is -- he was the mayor, like a mayor of Chamorro, the whole Chamorro [society?].

BP: What was his first name?

AA: Juan M. Ada.

BP: Juan Im?

AA: "M" is Martinez.

BP: Oh, Juan M.

AA: Juan Martinez Ada.

BP: Juan M. -- Juan Martinez Ada. Okay.

AA: Yes. His wife is Ana [Sipeida?] Ada. They have children, only three children, but they're all grown up. Two died, and only one grown-up son was living. And they're rather wealthy, you know? At that time. Maybe not at this time. At that time, they rather were wealthy. And they're very good friend of my father's, my Japanese Mishikawa family. So when I was about two years old, they want me, since they are very good friends, my Japanese parents allow them to have me.

BP: Really?

AA: When I was three years old. But the adoption was not taken place in those days, because they're Chamorro. Chamorro is down here, and the Japanese here. So they cannot adopt Japanese child. But I go there, and they took care of me like their own child, own daughter, and they loved me very much. And in the beginning when I was growing up, I didn't know which really is my parents, you know?

BP: So you saw both of your parents at the same time?

AA: Yes. At the same time. When school begins, at the time of school when I was about seven, eight years old, my Japanese father ask this Ada, my foster father, "Lend me my daughter so she can go to study in Japanese school," because the Chamorro children cannot go to Japanese school. So lend me, so only on school days. "When the school is over, vacation, you can have her." So every time the school is vacation, today, tomorrow, my Ada father would come and take me to their house because it was in Chalan Kiya, Garapan and Chalan Kiya.

BP: And so the Ada farm was in Chalan Kiya? Right where the golf course is now?

AA: Yes. Yes. And then so what happened is then when school begin, I go to my Japanese parents. And I go there with my other brother and sisters, to Chacha. I go there for

school. Then when the school is vacation, my Ada family come and take me to their house.

BP: How did you travel back and forth in those days?

AA: It's a cart, a bull cart.

BP: A bull cart, oh, okay.

AA: Yeah, it was a bull cart like that. Or truck.

BP: Did you ever travel on the little train they used for sugar cane?

AA: Yes, sometimes. Sometimes. But most of the time, that is only for the sugar cane. But from Garapan to Tanapag, we used to have a big (inaudible) in Tanapag, long time ago. All the people from Garapan goes to Tanapag on that train.

BP: Now, the festival was what, Japanese?

AA: It's a religious --

BP: Catholic?

AA: Catholic in Tanapag. There's only two big villages, Garapan and Tanapag. We joined that Tanapag. Virgen de los Remedios.

BP: The what?

AA: Virgen de Remedios.

BP: Beren?

AA: Virgen. Virgin of --

BP: Oh, Virgin.



AA: Virgin. "Virgen," we say it in Spanish, yeah.

BP: Okay, Virgin of San Remedios?

AA: San Remedios, means the Remedy. Our Lady of Remedy. So that in that days we go with the train. But than that, we travel in the bull cart, the cart with the oxen pulling. That was my childhood life. Why I say peaceful and lovely is, whenever the family have to build a house, to put the -  
- they build a house with a roof with, how do you say?

BP: (inaudible)?

AA: (inaudible), or this. Everybody, the neighborhood come and help one another to build a house. If somebody harvest the corn, or sweet potato, or something in the farm, the crop in the farm, they join together.

BP: So this is Japanese and Chamorro farmers helping each other?

AA: Mmm. Mmm. Helping each other. Usually Japanese farmers is more busier. Busier. This is way before Japanese (inaudible), because when the Japanese came and they farm sugar cane, yeah, sugar cane. They're all hired by the company.

BP: As contract workers?

AA: Contract workers. And they filled up the cart. Everything is organized and business-like. But the Chamorros are more

freer, they do it in their own -- so this helping one another is Chamorro, Chamorro society.

BP: More Chamorro, okay. But your family, your Japanese family, though, was here long enough, do you think, that they sort of worked with the Chamorros? Is that what you're saying?

AA: Yeah. No, I think this helping each other is Chamorro. Because my father hire a lot of Chamorros. They hire, because has to plant the tapioca to make shredding. He was hiring many, many people. Many people. This my Japanese father. My Japanese father. So I think the Japanese more in business-like. But the Chamorro are more (inaudible), but they get along with the Japanese. They get along with the Japanese.

BP: You said you had -- how many children were in your Japanese family?

AA: We were six, including me. Six children. Oldest sister, girl, then boy, then girl, then boy, then myself, then one boy below. So girl, boy, girl, boy, girl, boy.

BP: That would suggest, then, that your parents were here possibly as early as before 1930, then. If you were born here with --

AA: Yes.

BP: Your oldest, your older siblings were born in Saipan, too?

AA: Four of them before me.

BP: And they were all born in Saipan?

AA: Yes. They were all born there.

BP: So he was probably one of the very early emigrants?

AA: Yes. Early emigrants.

BP: What were your first thoughts when the bombs started falling, and you knew that something was about to change in Saipan? Do you remember that? Do you remember when the first --

AA: Way before the bomb, we were lost of -- we were in school, and here comes a soldier, a Japanese soldier, two and three and four big truck, full of soldiers. And they come and park themselves in the school grounds, and they get down. And we just watching them from our classroom. Then they went into the administration, where the teachers are. The next day they cannot go into our classroom, because they occupy the whole class. And we used to go down to under the Mango tree to have our classes there. I don't know how many days with that conditions. So since that time, we are all unhappy. You know, here we are -- I don't know if I was third grade, second grade or third grade. We cannot finish our studies. There, we go there sometimes, we have

-- they dismiss us because no school. There is practice for hiding and practice for the fire, in case fire, there's a fire. So there are many practices. So little by little, no more class. This is way before the bomb. And then the actual bomb, no more school, before the actual bomb, no more school. And then we hide, because there's a raid of the airplane comes, and the enemy's airplane came and they bomb some places here on the island.

BP: Anywhere near you?

AA: Okay, we were in the Laulau Bay, and there were some -- we stayed a little bit up here. So we can see as lit up here. So we see the fire, because they plane came and they dropped the bomb there. So all those oil are burning for two or three days, and can see that. Before they announce the actual war. And then one time, I remember there's a plane in this Laulau Bay, ocean. They're hiding, the two planes, and then one that fire (inaudible). I still remember that. And the fire, and I don't know how many days later that, they declare the war. Maybe one or two days, I don't know. I don't remember. Then the other bombing and all that, especially here in the Garapan area.

Then before that, before that all this Laulau Bay, there plenty of Army, they sit all there. So they put down these --

BP: Bunkers?

AA: You call it bunkers? Yes, they have that. And they put the bomb in the ocean.

BP: Oh, mines?

AA: The mines to explode when the ship comes in. They say that mine of the American is to get invasion from the Laulau Bay. So they put, the Japanese put all these mines, the (inaudible) bomb in the ocean. The bombs all came up.

BP: They came up?

AA: Up (inaudible) at the surface.

BP: Oh, they floated to the surface?

AA: They floated to the -- they supposed to be staying down. Then I remember that one. Then another is that they stay in -- our hiding place is here in the jungle, I mean up above our farm. Then here is the, what do you call this, when the airplane comes and you --

BP: Anti-aircraft guns?

AA: Gun. The guns here, another gun here, and our hiding place is the same thing. So my father said we are dangerous, we are in danger because suppose the plane come and they fight

each other, they might bomb us here. So let's run away from here. So one night, all of us went, we run away from that cave.

BP: So you were in a cave up there?

AA: Yeah, we had a cave.

BP: Okay, now, this was the whole family? The whole Japanese family?

AA: Yes. Whole --

BP: And where did you go from --

AA: So we ran away to Chacha. There's a big, big cave there with lots of food. So my father knows that cave, so we go to that cave. Then here, before we leave, my father said the four younger ones, the first son -- we call him [Chona?], the first son for the Japanese families is important. So my brother, the oldest brother, myself and the youngest brother, we all has to stay with my father and my mother. The other three, they went earlier, I mean faster, because they're younger.

BP: To Chacha?

AA: To Chacha, to meet in that cave. So they left earlier and we --

BP: Followed them?

AA: Followed them. And when we went to Chacha, we couldn't find them. Lots of people there in that cave. So we cannot find, or they didn't. So that is the end of our -- we never --

BP: Never saw them again?

AA: We never saw them again.

BP: Is that cave still there in Chacha, do you know?

AA: Maybe it is there. I never no more.

BP: You've never been back?

AA: No. I don't know, because I was young, and I don't know which area, or so. Because at night we ran away. During the day we hide. We hide under the jungle, under the field, inside the cave.

BP: Did you stay in that cave when you (inaudible)?

AA: Yes.

BP: With all the other people?

AA: Yes.

BP: Until the end of the fighting?

AA: No, no, no, no. After maybe only one night there, and we move again.

BP: To where?

AA: Talofofa, I think. And then from there we move again, because that -- enemies are coming here already.

BP: Okay, now, when you were in Talofofu, did you see Dicky's father there?

AA: No. We never meet. There are people, there are -- I never met anybody. Because you know why, we were all scattered, because there is a bomb coming up on the lights -- what do you call that? We call it in Japanese [Japanese language].

BP: Oh, lights, probably flairs.

AA: It's like a (inaudible).

BP: Like flairs.

AA: Flairs?

BP: Yeah, flairs to light up the night?

AA: Yes. The bomb is from the ocean, from the ship, bomb! And then all lights.

BP: Light it up.

AA: So when it's all lighted up, we stay, we just stay quiet and keep still there, as though you're dead. And that was finished and it's dark, then we go again.

BP: Now, from Talofofu you went to where?

AA: We went to near the Banzai Cliff.

BP: You went to Banzai Cliff? Okay.

AA: I find that, that was the place way, way up to the waters open.

BP: Where the ocean is?



AA: Yes. You know where the Banzai Cliff is?

BP: Yes. Mm-hmm.

AA: There's a cave, big, big cave, where the water comes down. So my father knows all those caves. I don't know how would he know. He just carrying us to that cave.

BP: So this cave is, like, on the cliff that faces the ocean?

AA: Yes.

BP: Now, where the memorials are for Banzai Cliff, is that the actual Banzai Cliff where people jumped off? Or did they jump --

AA: I think so.

BP: They did? Okay.

AA: Because we went there also, exactly. But there were people that say, oh, the (inaudible), before (inaudible), "The enemy's coming." So we all ran. That's why we didn't jump in there.

BP: You didn't jump in. Okay.

AA: I think my father's heading to that.

BP: You think your father what?

AA: Heading to that place.

BP: He was heading there to jump?

AA: Yeah. But we couldn't, we didn't have the chance. So we went to this cave where my father knows. So we went to

that cave, and there were several soldiers and other people there. I don't know how long we were there. I forgot all the days; we don't count all the days. We was -- the day is our night, and the night is our day. At night my father used to walk out, get some water, get some food. And then come back when it's dawn, can get in light, come into the cave and we stay there. I think later on, when my brother came from Japan to look for the bombs, the remains of my father --

BP: So your older brother went back to Japan?

AA: Yes.

BP: After the war?

AA: Yes. After the war. He is there now.

BP: He's still there.

AA: Yes. He came here to look for the bombs, for the remains of my father. Then we found that cliff.

BP: Again.

AA: And then I know that that was the cliff, because I was passing that area, and I didn't know.

BP: Now is this the cave before you get to Banzai Cliff? Or is it a cave right, very nearby?

AA: Very near the Banzai Cliff.

BP: But you have to go down to the ocean to find it?

AA: Yes. Close to. Close to the ocean.

BP: Now, what happened to your father in the cave?

AA: Oh, my father one night went to get some -- ask some water. And he was passing the sugar cane farm. And he went with my brother, my older brother to get some water. So when they were going in the farm, the sugar cane farm, there's -- I don't know, with soldier, and they found soldier at the ports, because they're the (inaudible) snipers. The machine gun. The raid of the machine gun. So my father got hurt, his legs. So they just stayed there, and do no more machine gun. Then my brother carry him to the cliff where we were. So the following day, he died. So I showed them, the call us, this place. And my brother and one of the soldiers, Japanese soldier, went out and then he hit. This was why my brother was, when he came from Japan to find for the bones, he said. "I find my father's remains because I bury him under the tree," or I don't know what kind of tree. And that tree was not there anymore.

BP: What year was this that your brother came back?

AA: I think it's already -- on the '70s. After the Japanese people came to get the bones, the remains of the Japanese.

BP: When was the first time they came back here to do that? Was it the 1960s? Or 19--

AA: The '60s, 1960s.

BP: In the '60s. So they came before my brother. So when the Japanese came, my brother came already. Most of the bones are already taken. They were taken. So when we went to that cave, no more bones. No more remains. He took home the piece of stone in the place of the bones, so my four brothers, two sisters, and my father and my mother.

BP: Now, what happened to your mother? She just disappeared with the other children?

AA: Then after that my father died, my mother, my older brother and my younger sister, brother, I said, "Let's go back. Let's go back to our farm, because in our farm we know where are the food. Here in the area, she doesn't know." Now her time to go get some water and food.

BP: So your mother was there with you?

AA: Yes. So my mother said, "Let's go." So one night, we pack ourselves and we went. Little bit, just maybe half an hour we walk, another machine gun. Then my mother was hurt again, the machine gun. So my brother and I ran away, because we thought that she died already. So we ran back where we came. I don't know where we ran. So we ran back. But my mother was there, later on we found my mother. She was not dead yet. She was just laying down there. And

then one day, maybe three or four days later, the American soldier found her. She was laying down there. So she was taken to the hospital. And my cousin (inaudible).

BP: Okay.

AA: We went up with my brother, we went back, we went back with my brother to -- back there. I don't know where. But [we don't know where?]. So at night, there was all (inaudible). I hear some noise, Japanese talking. So I lean closer and closer to there, and there were Japanese people getting sweet potato. There was a sweet potato farm. So that lady said, "Come, come and get some sweet potato. I just sit down and get some sweet potato. My brother, I don't know where he went. We were separated. But I was by myself. So this lady, I get the sweet potato, and I went with them. Into the jungle, I don't know how far in.

BP: Okay, so you gathered sweet potatoes, and then you went into the jungle with this woman you met.

AA: Yes.

BP: And there was a --

AA: Not only one woman, there's several people around. Then I went, I think, two nights with them. After that, one day it was raining and raining, during the day. Because during

the day we hike, at night we go up to look for water and sweet potato. One day I was under a big tree, because I don't have a shack, you know, I just stay underneath this. One day, somebody was coming. Coming in this jungle in the bush. So I say, "Who is this?" And I was hiding behind the tree. When I looked back, it was my brother.

BP: Wow.

AA: Yeah. It was my brother. He was surprised too, I was surprised. So I meet him there. And then we started going at night getting the sweet potato and being with these other Japanese people. And then one day this lady said, "We'd better go out from here, because we have no more sweet potato enough for us to eat, because already, pretty soon the American will call us. And it's true. The following day, they said, "Snipers, come out. We have water, we have food. Got plenty water. Come out." Calling the snipers to come from the jungle. So these experienced Japanese there, they said, "Let's go out, because we have no more sweet potato. We have no more supplies to hold us for one week, because this will. One week and we don't go out; they run the machine gun. One week, machine gun. So one week, we have our food supply of food here for one week, we die. We don't have anything to

eat. So let's go out. Just we put our hands like this, and go out. Went out to the road where there's a lot, so the American soldiers take us. Bring us to them. There's a big truck.

BP: (inaudible).

AA: Oh, the truck. And then we got into that truck and we went to Susupe Camp. In Susupe Camp there is a big area, where the (inaudible) where the ministry is in there. The police station, that area. Big, big [stockade?], separated the Chamorro stockade, the Japanese, the Okinawa, the (inaudible), each one in their group with the stockade. So we went out. Since I was with the Japanese, I went to the Japanese stockade. And then as soon as got there, my foster father, Ada, came to the Japanese stockade and looking for me. Looking for me because he met my mother. The American soldier took him in the jungle when he was got shot.

BP: Your adopted father?

AA: No, my real mother was taken to the hospital. And she asked for Ada, my foster father. So Ada went to see her. So she say that -- she told him that I am still in the jungle. If I come out, please take her. Take her because she is your daughter. You know, since I was two years with

them. So every day, every day, my father Ada, my foster father, look for me. So he came to look for me in the Japanese stockade. So right away he took me to Japanese -- to Chamorro stockade and make the adoption. Adoption, and he wants my brother too. But the Japanese government do not allow a boy to be adopted, Japanese boy to be adopted. But he -- my father Ada has witnessed that I was with them since I was two years old. So the Japanese government allow him to adopt me. Since that time, I went with Chamorro family, and I met my brother. And my brother, I don't know how many months later, they all Japanese were taken to Japan.

BP: Right. And your mother, too?

AA: My mother died in the hospital.

BP: Oh, she died in the hospital?

AA: Yeah.

BP: You did get to see her again before she died?

AA: Once. Only once I see her, and then she died. I didn't see her when she died. But she was really bad already when I see her. I saw her, oh, the legs was (inaudible) was a big fracture, with the machine gun. She was very weak. And I talk, I just speak to her, but she does nothing. She cannot talk to me.



BP: Did you have any contact with your brother after he went back to Japan?

AA: Yeah. Until he went back to Japan, for a long time I had no communication with him. But one day, there was a Nippon Maru, Japanese student to be a captain, 200 Japanese men, Captain students, coming with the Nippon Maru, the name of the ship is Nippon Maru, come around the Pacific.

BP: There were Japanese captains, you said?

AA: Yeah. The Japanese to be captain of the ship school, students. Students.

BP: Oh, I see. So your brother went into the Japanese Merchant Marines?

AA: No, no, no. My cousin wrote a letter and saying to this, one of the students, Japanese students, for them to give me the letter. My cousin.

BP: Okay, now, with these --

AA: My brother, I have no contact yet.

BP: But these students, they were from the Japanese Navy? Or Japanese Merchant Marines?

AA: Merchant Marines -- it's not military anymore.

BP: Oh, it's Merchant Marines.

AA: Mmm. After the war. Because this area, nobody can come.

BP: That's right.

AA: So the (inaudible) island, this island, nobody can come in. What more for Japanese. So when they come, the Pacific, because they're starting to be a captain. So they came around for my cousin from Yokosuka, my cousin, wrote the letter to me, to send here. She doesn't know my address.

So she send the letter through this Japanese student. So when they came here, they gave me that letter. And I answer right away. And I say to the same person, "To my cousin, please look for my brother. Look for my brother." Because my cousin also doesn't know where my brother was. She ask the newspaper to write down that I am looking for him, the radio announcement and all of that. And then my brother find out that I am still here, I am looking for him. So we had the communication. Then after that, when I knew that he was in Japan, I went to visit him.

BP: What year was that?

AA: It was in the '60s, maybe. Sixties.

BP: So you were a young woman by then.

AA: Yes. I was. I finished school already. I think that was -- I was working already, I think. Finish school ninth grade. Then because there was no high school here, only ninth grade. We (inaudible). And then after I found out that, I went to see him. The first passengers went to

Japan by the (inaudible), they call it, a ship. The name of the ship is that. It's not a passenger for -- it's not a passenger ship, it's only cargo ship.

BP: You mean the first Japanese from Saipan?

AA: From Saipan to go to Japan.

BP: You were on that?

AA: Yes.

BP: And it was a cargo ship?

AA: And we went -- yeah. It was about -- we were about ten Chamorros, all (inaudible). Assist in all of Japan. There are some other medical Japanese (inaudible).

BP: Can you speak up a little bit?

AA: Uh-huh. So went to Japan.

BP: Yeah? On a cargo ship.

AA: Cargo ship.

BP: A U.S. cargo ship, or a Japanese?

AA: It's Amer-- a Merchant.

BP: American?

AA: American. It's not military. Already for business. For business. So we went to Japan. It took us about one week to get there. So that's the time when I met my brother.

BP: Where was he? What city?

AA: He was in Saitama ken, with my cousin. My cousin on my father's side. And the one who wrote to me was my cousin from my mother's side, from Yokosuka. That is the way I found out about my brother. So I went to see him. And then I saw cousin also. I think I stayed there about a week, in that first visit to Japan. That first visit. I don't know Japanese, and he doesn't know English. So we just --

BP: You forgot your Japanese?

AA: Yeah, I forgot all my Japanese.

BP: So you were a young woman, say, around 30 by then? In your thirties?

AA: No, I was in the twenties.

BP: Twenties?

AA: Yeah, before I entered the convent.

BP: Before you entered the convent.

AA: So perhaps I was in the early twenties, because I enter the convent in 26.

BP: Twenty-six.

AA: So must be 23 or -- 22 or 23. So that was my first contact with my brother. He was reading the newspaper that I was looking for him. So right away he wrote to my cousin in

Yokosuka, because they themselves also, they are separated when they went to Japan, the big ship.

BP: Your cousin was in Saipan too?

AA: Yes. During the war. So when -- all the Japanese were taken, she was also with my brother. But when they reached Japan, they all separated, because my brother went to -- he comes from my father's side. And this one, the other one, is my cousin from my mother's side.

BP: So your mother had relatives in --

AA: Yes. Her brother and sister was here.

BP: Now, did she survive the war? Your sister?

AA: No. Died too, in the cave. In the war.

BP: She died in the cave? How did she die in the cave?

AA: I think it was machine gun also. There were -- or a bomb from the ship.

BP: This was in Chacha?

AA: Mother and the father, and two brothers, I think, died in the cave.

BP: In Chacha?

AA: Here in the --

BP: Navy Hill?

AA: Maybe down, but no Navy Hill.

BP: Oh, so that complex of caves in there?

AA: Yes.

BP: There's about four or five? I've been to a cave below the lighthouse, before you get to Middle Road right there.

AA: Oh, uh-huh.

BP: Is that the cave?

AA: I don't know which cave.

BP: But it was on Navy Hill?

AA: Maybe they run also, they run away from there. But their house was there.

BP: On Navy Hill?

AA: Japanese (inaudible). And then they ran to near the -- what is this, (inaudible), past (inaudible), I think around that, she said.

BP: They were in a cave down there?

AA: Yes. I think they ran to that cave when her mother and father died, mother and father and two brothers. Because after the war they came and they found, mother and father was in the cave. They are the first one to come through, pick them up. So this my cousin died already, two years ago. But they were here too, first one to come to take all their dead. You know how Japanese are, very devoted to the dead.

BP: I worked with the bone hunters last November, because I do a lot of hiking in the jungle, and I still find human remains out there.

AA: Oh, yeah?

BP: Yes. So I took where I found -- helped them collect the bones.

AA: Oh, really? Their Japanese were still looking for their --

BP: Last November they were here for two weeks.

AA: Oh. One family?

BP: Hmm?

AA: The family? Or a group of people?

BP: Well --

(break in audio)

BP: You say your brother is still alive and well in Japan today?

AA: Yes. He is in Shizuoka ken. Shizuoka prefecture.

BP: And that's near where?

AA: It's about two hours from Tokyo.

BP: Now, does he -- do you have -- does he come back often? Or do you go to Japan to visit him?

AA: Yeah, I was 11 years in Japan.

BP: You lived in Japan for 11 years?

AA: Yes.

BP: From --

AA: From 1977 to 1988.

BP: As -- you were a sister then?

AA: Yes. As a missionary.

BP: As a missionary.

AA: Yeah.

BP: What brought you back to Saipan?

AA: Because they meet me here, because I was more native to Saipan.

BP: More native to Saipan than Japan. So you had to relearn Japanese to go back?

AA: Yes, when I went there I studied Japanese for two years, and then I start working.

BP: So you had a lot of contact with your brother during those 11 years?

AA: Yeah, I was every year. I went to visit him.

BP: Does he come here often?

AA: Oh, maybe only two times. Two times after the war.

BP: Only two times. It would be difficult for him to come back here, wouldn't it?

AA: Yes.



BP: What do you remember most about life after the war, then?  
About Camp Susupe?

AA: It's --

BP: It's Camp Susupe. What do you remember about Camp Susupe?

AA: Camp Susupe is really sad place. We had some paint, paint and no floor. It was on the sand. It was, yeah it was sandy. And we had mats on the floor. Each one has space for one mats only. And then we have ration of food, so we go out and get our ration and we eat. Although I stayed a very short time, because my father Ada came to pick me up. And the Chamorro camp is different. Chamorro camp has a house already. It's not a beautiful house, but already you have a floor higher than the ground.

BP: Now, the whole Chamorro camp was like that? There were no tents in Chamorro?

AA: I think we had a tent, but still better than the Japanese tent.

BP: But you think the Chamorros were treated better by U.S. forces than the Japanese?

AA: Yes, I think so. I think so. Their housing is better, and the food also, the rations better.

BP: Let me stop this for --

(break in audio)

BP: The U.S. forces treated the Chamorros better than the Japanese in Camp Susupe. What else do you remember about Camp Susupe? Were you there for very long?

AA: Camp Susupe is not too long, the Chamorro, Chamorro went to Chalan Kanoa. They move to Chalan Kanoa. In the Chalan Kanoa there was housing from the time of sugar cane factories, employees.

BP: There are still houses standing there?

AA: Yes. That housing was still good, so the Chamorros went in right away and made a house there. They still have a ration; we used to have a ration.

BP: Do you remember what the rations are? What do you remember most about what they gave you?

AA: The ration is this luncheon meat.

BP: Spam?

AA: Spam. Luncheon meat, and ham and pork and beans, hash, no potato, and hash. Sometimes cookies with the crackers and cheese, and candy inside. A pack. Rice, so they rationed the rice. We go there -- one of the family will stay there in line, each one. According to how many in your family, a

couple guys, you know, they go for. Butter, cheese, what else? Rice. Something like that. Only --

BP: Did you ever go back? Did you ever move back to Chalan Kiya?

AA: Chalan Kiya? No.

BP: Never go --

AA: We don't have a camp there.

BP: Okay, but I mean after the --

AA: Oh, after that? No. Because my father in Chalan Kiya, he sold that land, I think to somebody. Already there was this when I already -- oh, of course. No, we never go to Chalan Kiya. I worked a Navy Disbursing Office, and there was a supply office, and disbursing office, public works office. I was fixing all the employees' check, every two weeks. There's a check that they send out. So we have the check, the payroll. First they put -- bring all the timecards from different departments in the hospital, from all of the departments, Navy employees. Then we figure out the pay, and then from the timecard, we figure out and we make the payroll. Then after the payroll, that's it. And you have to be all balanced, you know, the whole grand total. How we do that every two weeks. Every two weeks. And there was a disbursing officer, a Lieutenant,

sometimes, and only one, signing the check for every other. So I worked there about six years or so. Then the first high school was in Chalan Kanoa by the church, by our sisters, (inaudible) sisters. They open the high school. So I start with ninth grade, nine, ten, eleven, twelve.

BP: So you went back to school?

AA: I went back to school. But in the afternoon I worked. I worked part-time. In the morning I studied, then in the afternoon I go to work. I did that until I finished high school. When I finished high school, I went to the United States. I told my brothers that I'm going to finish up my college. So I went to Kansas City, Missouri, then I entered the convent.

BP: I think, who is it, Felicidad Ogumoro; did she go to that same school?

AA: Oh, yes. Saint Mary's College.

BP: Yeah, she told me that.

AA: Yes. Uh-huh. Saint Mary's College. I went there, it was a four-year college, in 1970 I returned. I went there 1963 --

BP: Were you a sister then, or no?

AA: I was a polytheist before I become a sister.

BP: So you became a sister before you went to college? Or why --

AA: Yes. I went for college, but I entered the convent before I went to college.

BP: One thing I happened to think I wanted to ask you, too, but especially in Camp Susupe, what do you remember most about the U.S. troops when you surrendered to U.S. forces? Were you treated well? Or what do you remember about the Marines and soldiers that you had contact with as a little girl?

AA: Oh, as a little girl? I found them -- I don't associate of them, with them. I saw them when they come to the village. They're giving candies to the children. I was already older, so I don't go up to them. But many children go up to them, and I saw them stop in there and giving them candy, chewing gum, cookies.

BP: So you didn't have very much contact with U.S. soldiers?

AA: No.

BP: Not at all?

AA: Not at all.

BP: Were you still frightened of them, do you think?

AA: Yeah, I was frightened of them. I was frightened. I never got --

BP: You never got over your fright of them?

AA: Yeah, when I start growing up and I start studying. I never have a desire of going closer to them. Many times I have bad feeling of -- not hatred, but what should I say? Not to get involved.

BP: Don't want to get involved.

AA: Just stay away from.

BP: And you never had any unpleasant experiences? Or did you, with American personnel?

AA: No. When I start working with the Navy, I feel closer then. I was a little grown up, and I work with the Navy officers. Most of them are officers. Some officers first class in the disbursing office there were three working for the civil service, and military officers. But other than that -- but they were very friendly. I had no problem.

BP: Never any bad experiences?

AA: No.

BP: Just from the fighting.

AA: Yeah. Only the fighting. When I was small, when I remembered that there machine guns, (inaudible) machine gun. For that I was very sad, and I felt some hatred. But when I become Christian, I was baptized, in Chalan Kanoa, after the war. And then I find no problem with that. I

mean, it's a war. I can understand each one has to fend for themselves, you know? So I understand it, it's a war. It's evil, you know. I used to miss my parents and my family, my brothers and sisters. There's no war, I wouldn't have been suffering all this loneliness and missing them. But afterwards, my parents are very good, the Ada family. Is very good to me, they take me as their own; I have no problem from them. I don't feel any difficulty.

BP: You think having an adopted family so young made it easier for you to --

AA: Yes. Besides, I know them since I was small.

AA: So for me, I think that is what helped me a lot. From plan of that, I supposed. Then see that through, I said since I was two years old, these people know. And you know, have this friendship with my parents. Then I am the only one to be remain from the Mishikawa family. And here I am serving God and the people.

BP: Now, your youngest brother, you didn't say what happened to your youngest --

AA: He died. Died also.

BP: In the war?

AA: Yes. All of them died except my brother in Japan and myself.

BP: How did your little brother die? Wasn't he with you in the cave at Banzai Cliff?

AA: He was -- yeah. He got sick inside in that cave.

BP: Oh, yeah, sick, and died from his illness?

AA: No food, no water there.

BP: Yeah. Okay. Anything else you'd like to add before we stop?

AA: I think if there's no more questions, then --

BP: Do you remember your sister's name, the one who had a house in your Navy Hill?

AA: My sister? No, that was my cousin.

BP: No, I mean your mother's sister. She was your aunt.

AA: No, I don't remember. But I know their children, some of hers. My cousins that were there, still living in Japan.

BP: They -- all the children survived?

AA: Not all the children. There is two girls and two boys, and of course they are men now. But the remainder -- the rest died here in the same cave.

BP: In the same cave?

AA: Hmm. So in Japan there is one girl and one boy now, because one died two years ago.



BP: Now, did your aunt survive?

AA: No. They die in the cave.

BP: And her husband died, too?

AA: Uh-huh.

BP: Was this from -- how did they die, do you know? Did you --

AA: But the machine -- not machine gun -- by the bomb.

BP: A bomb? A shell?

AA: Shell. Shell.

BP: And the other children were in the same cave, but they survived?

AA: Yes. Survived.

BP: Now, your aunt and her husband, did they -- did your aunt come here the same time as your mother and father?

AA: I think so, yeah.

BP: Was she already married then, too?

AA: Yeah.

BP: Okay, they came together.

AA: They were older than us.

BP: Did you have any other family members besides your aunt and her family?

AA: No.

BP: Okay, I'm going to, like I asked you before, is think back to before the war. Do you remember anything special that

you did with your mother or your father, or your siblings?  
Your Japanese family? Anything -- did your mother or  
father ever tell you anything that you remember to this  
day?

AA: When I return to my mother's -- my real parents, I always,  
my mother always used to say, "Don't lie." You know? "To  
lie is very bad. Always say the truth. And if you  
continue lying at the end, you will be a robber" -- person  
who like to lie, "At the end ended up robber, become a  
robber. Never lie to anybody. Always say the truth."  
Since I was very small, I remember that (inaudible). She  
doesn't speak much, but she always working. Very hard  
worker. Early in the morning when I get up, already she's  
all wet, her legs. They called it, the Japanese lady wear,  
like, a (inaudible) all the way down, all up to her knee,  
is wet because she go around the farm, checking all around  
the farm. So from the dawn, I think she goes around.  
Since my father usually goes to the city, the Garapan. And  
we were living in Laulau, Laulau Bay. So she is in charge  
of the farm, to look after.

BP: So most of his work took him to Garapan?

AA: Yeah. My father usually stays in Garapan. Also, I think  
he was a lawyer, working as a lawyer. So many times he

works at the court; he cannot come back to the farm. And my mother used to take care of the laborers, people that are working in the farm. When we come back from school, we don't find her in the house, always on the field with the people.

BP: Now, did your father come home every night? Or just on weekends?

AA: Usually I think the weekends. Not so often. The weekends, or time to time when the harvest is going on, he has to be there. But usually my mother's the one who was the keeper of the farm.

BP: What sort of transportation did your father use to go back and forth?

AA: Bicycle, I think. Bicycle.

BP: Do you remember anything special you ever did with your father, on the weekends, or special holidays?

AA: We have in this side, and we walk about two miles. And there's down the beach, we have the factory, like a yard to work. They spread out into the sun the strips of tapioca, on the mats; they make mats in order to dry. So time to time we go there, my father and all of us in the weekends. And everything we do together. I remember he used to carry my younger brother on his back, and we sing and we play

together before and back. But I don't remember very much, because as I say, I go to Ada's place, you know? More so every summer, summer vacation was there's no school, I go right away to Ada's family. They claim that I belong to them, so they come and pick me up.

BP: So is there any one of your brothers or sister that you were the closest to, from your Japanese family?

AA: Yes. My brother just below me -- I mean, above me.

Because this brother that I have in Japan is the older, the oldest. The oldest brother. One before me was a brother that I feel close to.

BP: The one just above you?

AA: Yes.

BP: And he was the one who --

AA: Was found dead -- somebody saw him die.

BP: Okay, he was among the three of siblings that left Laulau ahead of you.

AA: Yes. Yes.

BP: Somebody saw him get killed?

AA: Yes.

BP: You don't know how, though?

AA: The bomb. Bombshell. Just last year I found out about that from the Okinawan people.

BP: Who came here?

AA: They were in Laulau Bay, there are many Okinawans working. Many of them also working for my father in the (inaudible), they call it (inaudible), the one the tapioca shred it, and send it to Japan. So there were many people working under my father's farm.

BP: Do these Okinawans, do they come back often?

AA: Okinawan? Usually every year they come here to pray.

BP: What time of year?

AA: June, I think.

BP: June?

AA: Yeah, June. You know that they have a memorial over there?

BP: At Marpi?

AA: Yes.

BP: Yes, I've seen that.

AA: They go there and they pray. They have reunion down in the hotel, or which hotel, I forgot which hotel. But they used to get together.

BP: But I can meet the --

AA: I have a classmate, you know that?

BP: No.

AA: I have a classmate, I didn't know.

BP: Really?

AA: They know me, but I forgot. So they, last year, I met them because they invite me. And I met a lot, when I found out about --

BP: This is the first time you met them since the war?

AA: Yeah. Fifty years.

BP: So why did they wait so long to invite you? Or did they not know that you were here?

AA: I think they didn't know, because I was with the Ada's name. They don't my -- with my Japanese name there, maybe they will remember me.

BP: Now, how about your Ada family? What do you remember most about your father and your mother? Things they said to you, or things that you did with them?

AA: I have more memory with my Ada family.

BP: Before the war, though?

AA: Oh, before the war? Before the war, I remember they take me to the church over (inaudible). There was a big church. Then later, that church was closed. Nobody go in it. But we go to the sisters, religious sisters, (inaudible) sisters. They have a school there for the girls. And down below, they make the chapel for everybody, bigger room for everybody. So we used to go there. And I remember going to church with my father and my mother, they teach me how

to pray, all these religious memory. They are very religious people, Ada family. Then in the process, I don't know who, which was really my father, which is my real, you know?

BP: (inaudible)

AA: Ada is my real father. Sometimes I went with the Mishikawa, and they come and see me for some -- for a festival, Japanese festival. They gave me some food, Japanese food, for me to eat. My Japanese father the same. I always wondered, why is this man always coming here, you know, with this Japanese food? I was wondering when I was small; I didn't know that he was my father.

BP: Your father.

AA: I grew up and I --

BP: How old were you when you realized you had two families, and why?

AA: That's about seven, six-seven.

BP: When you started to go to Japanese school?

AA: Yeah, school. That's the time when I found we had my family they are Japanese. Until then I thought I was (inaudible).

BP: You remember any things that your mother or father and the Ada family ever said to you that you still remember today as being significant and important?

AA: There are many things. They want me to -- they want me to take care of them. They raise me up, because all of the children died.

BP: Except for one.

AA: Except for one, that man, but he died in 1944.

BP: In the war?

AA: In the war, yes. And he has only one son now, (inaudible). My mother wants my father also to be with them until they died. I told them that I have a vocation; I'd like to be a sister. And she said --

BP: Now, when did you tell them that?

AA: Since I was 15 years old, 14, 15. Because I feel that God was calling me. Every time I go to the sisters, I used to go to school there. I liked their real life, and I feel like I was called to them. I told my mother I wanted to go, and she said, "No, I think you like to go there because your friend so-and-so is there." Because I had some friends that went to the convent, and I wanted to go, same time. Say, "No, no, no, I think you don't have a vocation. You know, if you're going to be a sister, you have to be



very smart, and you have to work hard day and night. You have to pray, you have to wash, you have to clean the house. You don't do those things here in the house. I don't think you can do those -- your desire is just because you want to be with those friends of yours."

BP: Okay, now all of these conversations took place after the war?

AA: Oh, after the war.

BP: Do you remember things that you did or things that they said to you, though, when you were a little girl, before there was a war?

AA: Before the war? Because during the war we were not together.

AA: During the war was school time. So the school days, I go to my Mishikawa family. They were in Chalan Kiya.

BP: But you did spend weekends and holidays with the Ada family.

AA: Yes.

BP: Do you remember anything from those days?

AA: Hmm, they were telling me that I am their child, because Mishikawa was giving to them. I am going to school there, but you are my daughter. You are the only daughter we

have. So you are going to stay with me, stay with us.

When you finish school, you come here right away. I mean, graduating. But other than that, I don't remember.

BP: Remember that much. Okay, let's move on to something else, then. I just wanted to clarify something you said earlier. Now, when you were in the cave in Laulau, and your father decided to move the family to Chacha, you said the three middle children left first? The brother just above you?

AA: Yeah.

BP: And two other children left ahead of you.

AA: Yeah.

BP: And then you, your mother, father, the youngest boy and oldest boy left together?

AA: Uh-huh.

BP: Right?

AA: Uh-huh.

BP: So your mother and father were still together, and then three of their children.

AA: Mm-hmm.

BP: And it was only recently, last year, that you met an Okinawan, somebody from Okinawa who worked for your father, who remembers seeing your brother killed by a bomb or a shell?

AA: Yes. Mm-hmm.

BP: That was near Chacha? Or it was later?

AA: I don't know, somewhere in the -- not Chacha. Somewhere near the Cliff.

BP: Near Suicide Cliff?

AA: Mmm. Suicide Cliff, (inaudible).

BP: That was the brother just above you?

AA: Yes.

BP: And you just discovered this last year?

AA: Yeah.

BP: Okay, during your retreat north towards Marpi, you said you went near Talofofa, do you remember anything your mother or father told you during those difficult days, before they were killed? Do you remember any conversation at all?

AA: We just run. During the day, we just stay in the field and we just keep still. We drink when we're thirsty. Not even eating.

BP: Not much conversation?

AA: Not much conversation.

BP: Now, you said that -- now after your mother was hit and you were separated from your older brother, you discovered some other Japanese collecting sweet potatoes?

AA: Yes.

BP: And you went into the jungle and stayed with them. Just before you surrendered, you were with a group of Japanese in the jungle.

AA: Yeah. Mm-hmm.

BP: Was there any one person who seemed to be in charge? Or was everybody sort of making decisions for themselves, do you remember?

AA: There was a lady, the one who invited me to come with them. That lady is the one inviting us to go out again, you know?

BP: She's the one who decided you should surrender, too?

AA: Yeah, because no more food.

AA: We don't have food to last us one week without going out to get food and water. So we better go out. Otherwise, we'll be starved and die.

BP: Okay, there was just a group of Japanese civilians? Were there Japanese soldiers with you?

AA: Yeah.

BP: There were?

AA: Mm-hmm. Maybe they are soldiers.

BP: She convinced them to surrender, too?

AA: Yeah.

BP: You said you were separated from your older brother there, briefly. How did you find each other again?

AA: I don't know. I told you it was a rainy day so I was hiding under the big tree. Then I saw, I heard a step coming towards where we were. Of course, that little [shop?] in there, that lady in there. I was under the tree. Then I saw somebody when I was hiding, because I'm afraid. But when I did, I saw that it's my brother. So then I say, "Oh, Nisan!" We called "Nisan," for the older brother. "Nisan!" He was surprised to see me. "It's good that I found you," my brother said. That's how we started going at night to get some more sweet potato, a couple of nights maybe [a third?], and then we can go in (inaudible) and we can surrender.

BP: Do you remember the first American soldier you saw, though? Do you remember him at all, or not at all?

AA: Just for me that time the American soldiers [saw us there?].

BP: Now your brother and you were separated. He was sent back to Japan, and you stayed with the Ada family.

AA: Mmm.

BP: Do you remember the last -- was there anything your brother said to you before you were separated?

AA: I was in Chalan Kanoa, because the Chamorro went to Chalan Kanoa. The Japanese were still in Susupe. The Susupe Camp. So when the time came to go to Japan, they came to Chalan Kanoa to ask me, "Do you want to come with us to Japan, because you belong to us. You come with us."

BP: This is your brother and --

AA: My cousin.

BP: Your cousin?

AA: Mmm.

BP: And your brother came, too?

AA: Yeah. To call me, what did I want? Do you want to stay or do you want to come with us?

AA: It was very hard for me to make decision, I was still small. But I am more attached to my Ada, because they were really good to me. I was just like their own child. So I said, "No, I'm going to stay." So my cousin say, "Okay, if you want to stay, you stay and we'll go. When everything is set up, I'll come back and take you. If you want to, I'll come." So that was the end. So they went to Japan for a long time.

BP: But what did you -- did your brother say anything to you before he left?

AA: No. When he found out that I'm going to stay, "It's okay, if you want to stay."

BP: So it was your cousin who did most of the talking.

AA: Yes.

BP: She was older than you?

AA: Yes. She's like our older sister. Taking the place of our parents.

BP: Now, did you ever make any attempt to contact your family in Japan after that, or was your first contact with the family when your cousin sent a letter with (inaudible).

AA: Oh, I tried to write to my brother, but in those days, I don't know what happened. First you have to send to Hawaii, then from Hawaii to Japan. The mail was really bad in those days. I don't know how -- that was military, still military government. So I made an attempt to contact my brother for two or three times, to write to the Japanese government to see if my brother is still living.

BP: No success?

AA: No. No success. I tried to.

BP: Another question, now there were some Japanese soldiers, they were called Nisei then.

AA: Nisei.

BP: Nisei. They were used as interpreters. Did you meet any of them while you were in Camp Susupe, or at any other time?

AA: No.

BP: Never met any?

AA: Never met.

BP: Did you meet -- were there Americans, Caucasian Americans who spoke Japanese? Did you ever have occasion when you wanted to --

BP: No.

BP: No. Okay. You said it was after the war when you were about 15 years old, when you decided that you wanted to join a religious order. But you were 27 before you finally did join?

AA: Mm-hmm. Because my mother doesn't want me to enter the convent.

BP: So you would have done this sooner if she would allow it?

AA: Mm-hmm.

BP: Did you decide to do this against your mother's wishes? Or did she finally consent that --

AA: She said, "You can enter the convent when I die. When I die and you bury me." Was this Chamorro before, that girl, the daughter take care of the mother or the father when he



die, clean the body and prepare them for the funeral. That is made by the doctor. But she doesn't (inaudible) do by myself. So she expect that I will do that for her when she die. So if she dies, it's okay for me to enter convent. "First bury me," that's what she said. But I don't know if she's going to die, you know? And I was already 27. And this order is, 27 is very late already. People enter in 18 to after the high school.

BP: Okay, now your mother died when?

AA: Nineteen sixty-seven, I think.

BP: And you joined the order --

AA: Nineteen sixty-three. So two years after I enter.

BP: Nineteen sixty-three.

AA: But I went to stay -- I tell them that I'm going to study, you know? Study college, because I finished high school that year. I said, "I would like to make my college in the States, because there is no college here." She said, "No, no, no, wait for me until I die." "I don't know when you are going, I mean your time." Was a couple of years -- if I knew it's two years, I could have waited, but --

BP: So you were in college when she died?

AA: Yes.

BP: So you were there and she was here?

AA: Yes. I was studying in --

BP: So she died suddenly? You didn't have a chance to get back?

AA: She was in hospital for several days, but I didn't know. And I didn't have a chance to see her.

BP: And you went to college from what year to what year?

AA: Nineteen sixty-three, 1964, I think. From '64 to '68.

AA: Because two years now (inaudible). So from '65, or '66. Maybe year '66 I start.

BP: So you were in the religious order for three years before you went to (inaudible)?

AA: Yes. Because two years started (inaudible). So about three years. Then we made our vows, then they (inaudible).

BP: Nineteen sixty-six until --

AA: Seventy.

BP: Okay, so you have a bachelor's degree?

AA: Yes.

BP: In what subject?

AA: Business.

BP: Business, that's right. Just remind me what year did you go to Japan as a missionary?

AA: Seventy-seven until '88.

BP: Until '88.

AA: Mm-hmm.

END OF AUDIO FILE