wounded girl or a boy or a husband killed or something, and they went down-town to hunt for their husbands, wives or children. They had to hunt for three or four days before they found even traces of the bones. They had no time to eat or talk or anything. They were just so tired out hunting. They'd go on hunting for weeks, and they wouldn't find anybody so they'd just give up. And when they'd talk about it, they say: "Shikataganai," and they'd laugh away.

Q. Were the Japanese scientists slow in coming into the bombed place after the bomb struck, or was it several days before they came in?

A. Oh, after the war ended and everything. Maybe a month later they came.

Q. I mean, after the bomb hit the place, how many days before the Japanese scientists came in to investigate the so-called radio activity?

A. I don't think any side came in before the war ended. They didn't dare because every time they'd go out they were so afraid it was going to be dropped again. I personally wouldn't go out--was afraid to--couldn't--it was awful. The airplanes were maneuvering over us day and night.

Q. What was the effect upon the people in Hiroshima of the second bomb in Nagasaki?

A. Well, we heard the report over the radio, and it said that it wasn't so successful because the weather was not as good as in Hiroshima. You see, they said the atomic bomb only acted from 8 to about 12 in the morning because that was the best time when the bomb would explode. I don't know the reasons. Maybe the sun's rays--strongest then. So the people were warned not to go outside during the morning hours and they said that in Nagasaki there were not so many people killed, and that it did not affect the city as much as Hiroshima.

Q. There are several concrete structural steel buildings in Hiroshima, near the side where the bomb went off. Do you know whether everybody lived who were in those buildings, or in the cellars of any buildings that were within a half kilometer of where the bomb exploded?

A. You mean, had I seen anybody?

Q. Had you seen anybody that was there at the time and that has subsequently lived beyond the two weeks, or did most of them die?

A. No, not one person. As I said before I didn't meet one person from that area. I met a person who was working in that area, but that morning he happened to go out for something, and he is the only one left in that office. He happens to be my insurance man. Luckily he wasn't there.

Q. Could you tell us a little more about the attitude of the people who got burned against those who didn't get burned?

A. Well, I think it was pure jealousy. Especially the young girls and young men, they looked at each other and even friends they'd say: "Why in the world weren't you burned? Why did I have to be burned?" And they'd be peeved, terribly peeved, and especially they became peeved after the war ended. They said: "All this suffering for nothing." They believed that if they fought to the end that Japan would flourish, and we were all drummed by the idea that America was losing. The people, they thought they were getting at something so they suffered. The Japanese they'd do anything for the country. So even if they were burned, they'd say: "Shikataganai." I knew a person who had seven children. All of them died because of burns, and she said, "All for the country, for the country." And then right the next day she heard of the surrender, and then she said: "Why, my goodness, I wish all these military people and everything would croak." That's what she said: "I would kill the man Tojo with my hands myself." They were against the military people. They thought there was something good in suffering, but then it all happened that nothing came out of it. It was kind of dangerous to walk around the city after the war ended, because there were those fanatic Japanese air corps boys, you know. They police was very busy then trying to keep them quited down.

There were lots of them put in jail for trying to kill themselves off for losing.

Q. Were they called "Kamikazes?"

A. Yes. "Tokkotai."

Q. "Tokkotai?"

A. Yes. "Tokubetsu Kogekitai," they say.

Q. Did you get any impression regarding toward whom they expressed the greatest resentment, toward the Americans or towards their own people in regard to the effects of the atomic bomb?

A. They thought the Americans were very cruel.

Q. What made them think that? Did they appear in the newspapers? Did they insert the idea of American atrocities or weren't they put out?

A. Oh, we were fed by the propaganda. You people as soon as you landed you'd kill everybody off and everything. We didn't have anything to do with the Japanese, but then the policeman came, big official came, and he said: "You better hide. The Americans are coming to Hiroshima, and the Soviets are coming. Oh, my, my hurry up and go." We didn't have our baggage; we didn't have anything ready, and they took us to the mountains--way inside where we couldn't get out. I don't know how we got out of there.

Q. When was that?

A. 20th of September. And then my brother came and he got us out of there.

Q. When did the criticisms of the military become quite frequent? At what point in particular?

A. Iwojima. When Tojo was changed to Koiso. They used to criticize Tojo for wanting much from people and not giving much to people. He'd go around telling everybody--he came to the cadets' school where my dad was teaching--he said: "Boys, you've got to work, work, work. The poor boys, they didn't have anything but potatoes every morning and noon and night, and the cadets would come to our

house and say: "What does he want from us? We can't work or fight or anything without food!" And he, Tojo said, they blamed him for not cooperating with the economic side of the Parliament. He tried to take all the chairs. He was the Premier and he was a big shot of everything. He took everybody's place--five places he took. And then Koiso, when he came on, he, instead of giving rations he gave additional rations very much .... Supposing you get two of these little measurements of rice a day which is not enought. Well, he gave lots of potatoes in addition without taking the rice away from it. Usually, if they give an additional ration, they take the real one--they subtract a little bit, you see. So there was always not enough food and everybody bought on the side, doing black marketing. A pound of sugar cost 120 Yen, the last time we bought it. It was dreadful.

Q. Did the people actually know that Japan had lost Okinawa and so forth, Saipan, Guam, or were they kept in the dark about these things?

A. Oh, no. We knew that Japan had lost them, but before when they'd be fighting, they would be writing about how everybody was fighting on Iwojima, for instance, but they'd say there was a fight where Japanese beat about ... sunk about 600 warships and 300 cruisers. My goodness, my father was always amazed how Americans could lose so many of her cruisers and things and just keep on fighting. But anywat, and then the next morning there'd be a skit and they'd say: "Sorry to say but our troops had to retreat from Iwojima and it is in the hands of Americans." I wish I'd kept all those newspapers and everything.

Q. Didn't the Japanese people get these leaflets our planes dropped? Didn't they know what was going on?

A. I suppose some did but I never did. And the police said that whoever had them would be arrested for two weeks. There were rumors of people picking them and reading them, but the police always surrounded the place where they were dropped and they demanded the papers.

Q. These propaganda leaflets that we were just talking about--did the people when they got those, did they believe what they said or did they believe that it was just American propaganda. How did they feel about it.

A. They believed it.

Q. They did?

A. Yes, I heard a Japanese man telling me about 10 Yen bills that Americans dropped, and on the other side it said: "Well, what can you buy with a 10 Yen?" And it said: "You can't even buy a 'sho' of rice (a 'sho' is a measurement of rice that you eat). You have to take forty of these paper things to get a 'sho' of rice." A "sho" of rice would last a man two days, for one man. And they believed them. Really, Japan had no place where ... you can't go any further but somebody's driving us so they would better fight to the end. "Shikataganai." That means we can't do anything about it.

Q. Did you know of any Japanese who had short wave radios and used them without permission?

A. No, Sir. No. But I heard that some policemen had caught American born people with those short wave radios.

Q. What happened to them?

A. They were arrested, I believe. We couldn't go into details because as soon as we go into details people would suspect us. We had to be very careful about our speech, and about our ways of living and everything.

Q. Have you any other questions you would like to ask?

A. That covers everything quite well.

Q. Are there any further questions, gentlemen? I know Miss Polchikoff would be delighted to answer them.

A. You stated that Japan planned evacuation. How did that work out? Did they have evacuation of the little school children, and was that before the bomb?

A. Yes, the school children evacuation was about the same time we evacuated.

Q. That was in February?

A. Yes, it was February, but not very many went because they were taken to Japanese temples and there they didn't have any food and the children became sick and they died.

Q. They came back in again?

A. Yes, most of them came back in, and some boys and girls, they wouldn't go away because they didn't want to go away from their fathers and mothers who said: "Well, if we die, the children will remain and what will happen to them?" So they said: "We're all going to die together." The Japanese don't care if they die for their country. If they win--they had the idea of winning, see, that was the trouble.

Q. So then the whole evacuation scheme fell through?

A. Yes, nothing.

Q. These people who died from the atomic bomb, did they die with the same stoicism ...

A. Well, you see, the people that died before the war ended were luckier than the people who died just after, because they died with the idea that they were dying for the country. Especially the soldiers, the ones that died before the war ended, they died saying: "Well, we didn't get to go to the frontier, but then here, so it's just the same as going to war, and we're going to die here for the country," and so forth. And they'd go to Yasukuni Jinja and everything. Well, the people that died later, the soldiers, they cried. They said: "What's this all about," and "We have been tricked," and all that. Quite a lot of panic there.

Q. In this little school house that they used as a hospital, did they have Shinto priests?

A. No, nothing.

Q. The army didn't even .....

A. No, no, nothing, nothing at all. They'd be piled--the bodies would be piled just on top of another--big sort of mountain pile.

Q. Where, outside?

A. Outside where you walk.

Q. Then they'd toss them out?

A. Flies on it, you know. Flies on the piles. When I was in Hiroshima in the middle of September, I couldn't walk without a mask because the flies covered me. I didn't want them to cover my face so I had a mask. Oh, they sit on you. I couldn't eat or anything down-town.

Q. The children in these various towns--I heard it was true down there too--there was no indication of malnutrition or starvation. Was the ration taken by the older people so that the children were always well-fed? How was that worked out?

A. No. The children from eleven to seventeen, they had just a little more rice than the fathers and mothers, and the fathers and mothers up to sixty had the same as I, from nineteen to fifty had the same, and people beyond fifty to sixty had little more or less ... They had the same amount of rice, but they didn't get enough of greens. People from sixty on, they--I don't know, swallowed their tongues, I guess. They had nothing at all. They had a little bit of rice and a little bit of this. Some people like my mother, she'd give everything to me and my little brother so she lost weight. So did my dad. Terrible.

Q. Did children have special rations?

A. They had once a year, I believe, they had candy 5 sen or 10 sen. The food problem was just dreadful.

Q. And yet there isn't any indication as you see, for instance, all through the continent--in Germany, you see rickets and children obviously in the last stages of starvation. I haven't seen any Japanese children that looked as if they were more than just bearly under-fed. They all looked very very well-fed.

A. Well, you see, a German boy needs sugar, milk, bread. Even the poorest family always had milk, but Japanese can live on just that rice and maybe tea.

Q. What percentage of the diet during the last stages of the war would you say they were getting? As opposed to the normal diet, were they getting a quarter, or half or what?

A. I think a third.

Q. About a third?

A. Because usually a Japanese man eats on the average four "chawans" of rice once; so a day he eats twelve. Why, now he only eats about five.

Q. (Sound track inaudible at this point).

A. He lives on soya beans, "daizu," and you have to have chopped-up potatoes in it, and it's balck and very bad for the digestion, and they put lots of water in it so it will be lots in quantity.

Q. Wasn't there any sickness among your acquaintances? What was the general health of the people living around you?

A. Most of them were sick. Some had T.B. and well, just "kakke," beri-beri. Most of them had T.B. You see, the children were forced to go--instead of going to school, they had to go to the factories--different kinds of factories making bullets and things, and the girls that never went to work, you know, nice house--people that were raised in nice houses, well, they got sick right off. They couldn't bear the awful strain.

Q. Was there any indication of pessimism about winning the war before the bomb fell?

A. I don't believe there was. You knew about the houses being torn down, didn't you?

Q. No.

A. The cities .....

Q. What was that?

A. Didn't you know about them? You know, they believed if the city would be torn down in places, why even if the bomb was dropped the fire would stop easily, make vacancies among the houses, you know. And they started doing that and after the soldiers would come down with tanks and things, you know, and dynamite, and then they'd break down the houses, drive away the people. They don't know where to go. In three days, they gave three days' notice. Now, today the notice comes, say, you have to get out of the house. Where would they go? All the country places were already filled with evacuees, you know, and my goodness, who wants extra people in the house with no food and no vegetables? So they went to temples and of course the poor people, they were disgusted with all this. They said: "My goodness, if an enemy bomb drives us out of the house, that's just too bad, but a government breaking down a house, that's impossible." There was a lot of commentation against the Government, the last half year, I believe.

Q. When did the Government start to build those fire-breaks? After the B-29 raids started?

A. Yes, after they bombed Tokyo badly, they believed in having those breaks.

Q. (Sound track inaudible at this point).

A. The young school boys and girls would go down and break the houses, and after they were broken, they'd have to take the wood and everything away, and during the atomic bomb very, very many boys and girls died. I don't think there are any school children left. Those middle school boys and girls--they're all burned. They were out in the sunshine. They'd go at seven and come back at five. They'd have to carry the little pieces of wood and beams to certain places out of town, and they were just getting ready to do it when the bomb fell. And they thought that was spy's work because they tried to get a lot of people in one spot. And the beginning of the war they thought all foreigners were spies, but then, by the

end of the war they said: "We watched foreign people, but they never seem to do any harm. I guess there're some Japanese themselves spying about." Because a factory would move their important things outside into the country, and the B-29s would come over and bomb that place. Why, they'd say: "How on earth do you foreigners get where we put our things?" Oh, goodness!

Q. Are there any more questions, gentlemen?

Q. I would like to ask one question. You were talking about foreign radios. Were there any rumors of foreign radio broadcasts and what they said among the people?

A. Yes, they said that Americans--American soldiers were broadcasting from Saipan. I am not sure what they said.

Q. Did you hear anything on the reports of the broadcasts or what they said?

A. No, I didn't hear the details--no. But I just knew that Japan and China shut off--cut off the wave that came from Saipan.

Q. Do you know of anyone hearing these broadcasts?

A. I didn't ever hear any--we were not allowed to have them. Radios were taken away from us. The people, they were only allowed to hear Tokyo, Osaka, Hiroshima and Shimonoseki. Why, they would be put to death if they found anyone having a short wave radio. They found one American-born man in Kure, I believe, and they put him to death. I think there was one man in Kure and he was put to death for having a short wave radio.

Q. How about leaflets--were there any stories about American leaflets being dropped?

A. Well, there were leaflets--cartoons--and they showed the Japanese Emperor pulling a ricksha, and just guess who was on top--Roosevelt! Oh, they were so mad. "Nothing will ever happen--there won't be a time when Roosevelt will be driven by our Emperor."

Q. Did you hear any criticisms of the Emperor after the dropping of the bomb?

A. They didn't blame the Emperor at all because they consider him a god, you know. See, the Parliament didn't pay any attention to them. I have never heard any Japanese say anything bad about the Emperor. No matter how much he suffered through the Government, he never mentioned the Emperor. I myself believe he is just a puppet.

Q. Did you ever hear any of the Japanese talk about the fact they will get even with the Americans in the future even though they have fought so hard?

A. You know, they say: "We have lost to the foreign people--the white people, but we are going to get back China and Korea because we can't stand these people lower than us. They didn't fight us much. It's America who beat us." You see, the Koreans put up their noses. Before they were pushed down, but now, my goodness, they try to get on the trains, they push open the windows and everything. They're not peeved over Americans conquering them. "Shikataganai." That's all.

Q. What does that mean?

A. "Shikataganai"--nothing can be helped. That is a word they used all the time. You know, my daddy used to go over to the government buildings and say: "Well, can't you do something for the foreigners--butter, or bread or something?" They would say: "Too bad, it's war, 'Shikataganai.' Go ahead and die." They didn't even care if we died.

Q. I am very much struck by what you said a little while ago that they are not peeved over being beaten by the Americans.

A. They are peeved, but not at all now. You know they expected the Americans to come over here and break down everything, but they said they let our Emperor stay on the throne--they are good people--they are gentlemen. Why, they said: "We never even expected people like that.

Q. Well, did they feel that way when Japan declared war--when they got the news that they had started a war with the United States? How did they feel about that?

A. My goodness, on the first day, you know, we didn't know war had started. It was about 8 o'clock in the morning, about ten detectives came in our house. Mother was in the hospital, and they told my dad to hurry up and get out and walk over to the police station; and daddy said: "Have you a warrant for me?" and they said: "We don't need a warrant--you are a spy here and we know you have been a spy ever since you have been in Japan." They took daddy over and then--why they acted terrible to us. In the beginning they were afraid that there would be an air raid that night, the very first night, but apparently nothing happened. So you know all the Pearl Harbor business--oh, they were superiors all over and they said: "We're going to beat the Americans in three months. We're going to be in Washington." You know, they would say: "Look, look, look at that tall girl. They are so tall but there's nothing in them." But later when they started beating them--they changed their minds.

Q. In Hiroshima, did you hear when the Doolittle raid took place on Tokyo?

A. Yes, you know the Japan Times used to put out little magazine articles. An American born boy used to put them out. I used to get it every week, and in it there was an article (I wish I had kept it), it said: "Doolittle did little, but maybe they will come over again and Japan will feel something." There was a great article on that, and they said that Doolittle was flying over to Japan and about midplace from China--he flew from China, didn't he? Across from China?

Q. No, from Shangri-la--a carrier.

A. Well, I heard it was from China and half way he was too scared so he unblinded the soldiers on the front planes and said you had better fly over--that is your direction, and he flew back and let the boys bomb Tokyo.

Q. That is the Japanese story?

A. Yes, I read that myself.

Q. What do you know and what can you tell us of the attitude of the officials or the detectives, and what do you think was the attitude of the common people on December 8th when they heard that they were going to war with America, and the attitude of the Government?

A. Oh, they were thrilled about it and you know, before that, they would bow to us and they felt little, but after that they felt so big, you know. The Japanese are very changeable, absolutely. You can't rely on them at all.

Q. Was there much talk about the possibility of war before Pearl Harbor? Did they expect it or did they not expect it?

A. I think it was expected, kind of, because you know they--I used to read--after if Konoye would be taken over by Tojo, there'd be war for sure. Because there was one--four or five years ago, no, from now, six or seven years ago there was a sort of struggle--the Black Dragon story in the Parliament--there were quite a few people murdered. Well, that was the beginning of it and the people, they wanted the military party to take the lead, but the Konoye Parliament was stronger then. But as soon as--you see--Tojo wanted the alliance of Germany, Japan and Italy, but the Emperor did not want it. He said if we got allied with them, we'd never win, we'd lose, but then Tojo tried to discuss and tell the Emperor that if they were allied--well, they'd win. Konoye then said: "Well, then you please take over the lead," and he did. We knew war was coming on as soon as Tojo got in.

Q. What do people think of Konoye now?

A. They like him because he said: "We should not fight with the foreigners because we--our heads are not as good as their's.

Q. Well then, Miss Polchikoff, that means that the average person does not feel badly about the war with China?

A. Why?

Q. Well, Konoye was Premier at the start of the war.

A. Well, yes, but then he was against the Chinese war too.

Q. Who said so?

A. I don't know, I have heard people say so. I don't know exactly. I'm just saying that--I don't know the facts, you know, it's just guessing.

Q. Sure. What did they say about the Tripartite Pact that Tojo put through?

A. Well, there was a party for it and a party against it. I guess they just fought over it.

Q. What do they think of Konoye's status now? What do they think Konoye's position was on the Tri-Partite Pact?

A. He was against it. He wanted--Prince Chichibu and Konoye always wanted to be friends with the foreigners. They liked foreigners. They led the policy towards it.

Q. You mean by "foreigners" they wanted to be friendly with Americans and the British?

A. Yes, and not to fight at all with the foreigners--not even the Russians. You see, they didn't want to fight with anybody. They knew they were pretty low compared with them.

Q. Was there any feeling over the fact--was there any indication that because Japan was treated decently that it was weakness on our part?

A. No, I have never heard anything like that. They say that you could have been very much more severe on them--even in bombing--they thought that you were very kind about it, and they knew that you could do much more.

Q. You said that when the news of Pearl Harbor reached the people, they were thrilled at the prospect of being in Washington in three months. When did they start to have misgivings about their victory?

A. The first misgiving was Attu Island. You know, when Admiral Yamamoto, when he died, well, they kind of let down. They said he knew what was going to happen, and he said that in his diary which was kept a secret--he said--just as it happened now. Americans would land--everything would be just as it is now. As soon as he died, the people lost hope. The wise people did but then through their fanaticism they sort of kept going.

Q. In the weeks just prior to the end of the war--that is in July and the first part of August, did the general run of the people--common people realize then that the game was up and that they would lose?

A. Well, not especially that they would lose--but they said that the end was near, whether they would win or lose. You see, they said: "Maybe for half a year more we can stand this. We can't stand it any more especially when this atomic bomb is dropped all over us. There wouldn't be a place left, and we would either lose or either win. I don't see how they had the hope of winning.

Q. Was there any feeling among the people that it would be better to sue for peace rather than try to push back an invasion?

A. Oh, fifty percent wanted peace--all the intellectual people wanted peace. Yes, it is only the families of soldiers and soldiers themselves, officers, they wanted to fight--they lead them.

Q. These intellectuals who wanted peace--would they have continued with the war if the Emperor had not issued the peace rescript?

A. I think so, because the Japanese can't say anything against the Emperor. They just obey everything. They can't say their opinions right out loud. You see, the military police and the police were very much restricted.