

Translator's Note

An English Translation of Mori Tetsuro's *The Tale of the Two Kannon Who Crossed The Warring Seas* (Choeisha, 2002)

Part 2 of 3

森哲郎『戦乱の海を渡った二つの観音様』鳥影社 2002
三部構成の第二部

Seng Ong

As this second instalment of the translation goes into print, we have witnessed a genocidal slaughter of the Palestinians by Israel. In response to Hamas's attacks of October last year, Israel has unleashed a cataclysmic assault on Gaza. The scale of civilian casualties has been colossal. In the mere space of four months, Israeli Occupation Forces have killed over 28,000 Palestinians. Seventy percent of its victims have been women and children (approximately 11,500 children by the latest reckoning in February). There are more than 67,000 wounded, and at least 7,000 missing, believed to be dead or buried under rubble. Eighty percent of the Gazan population — 1.8 million people — have been displaced. As I write this, the vast majority of its people are crammed into the southern town of Rafah, awaiting an imminent ground invasion by Israeli forces.

Direct echoes of the Sino-Japanese tragedy are unmistakable here. In each case the occupying power sought to collapse the distinction between civilian and combatant in the subjugated population with horrific consequences. But it is crucial to remember that unlike the Sino-Japanese war this is not a conflict between two nations. Israel holds the dubious honour of having overseen modern history's longest military occupation. Having ethnically cleansed the Palestinians from their ancestral lands, then denying them basic rights and aspirations for over fifty years, Israel is the warden of the world's largest population of stateless people. Gaza is only the most extreme example of a regime of concentration, segregation, confinement, and surveillance developed and practiced by Israel throughout the Occupied Territories. Not only is Israel's dominion over life in Gaza and the West Bank absolute, it has with the help of much of Western and other media shaped and distorted our understanding of Palestinian reality, to the point where the dehumanization of Palestinians and the trivialization of their suffering has become routine. All it took for Israel to gather support from the world was the claim, presented without evidence, that Hamas beheaded ba-

bies. For Palestinians, the daily livestreaming of the mutilation and massacre of more than ten thousand of their children — now into its fourth month — is still not enough to move our nations' leaders to call for a ceasefire. The memory of the outrage and opprobrium that exploded throughout the world on behalf of Ukraine is still fresh in my mind, its hypocrisy and double standards now rank and intolerable. It is hard not to come to the conclusion that many of us truly believe the Palestinians are the only people in the world who have to guarantee the safety of their occupiers.

And yet, the ICJ's recent ruling on the plausibility of genocide and the provisional measures it has ordered Israel to observe holds out promise for positive change in ways that go far beyond this current moment. South Africa's leadership has provoked an upheaval in the way we talk about mass atrocity. It is also beginning to precipitate change through action. Following the Japanese foreign minister's statement in support of the ICJ ruling, the Japanese conglomerate, Itochu, terminated its partnership with a major Israeli defense company. The Boycott, Divestment, and Sanctions (BDS) movement has gained global traction and will only become more impactful. In the face of a recalcitrant Israeli regime it remains the most effective form of international pressure and civil resistance at hand. At Chukyo University we have two members of faculty, Professor Taizo Imano and Dr. Miyuki Kinjo, who are leaders of the BDS movement in Japan. Please get in touch with them to find out more about what we can do, for there is much to do.ⁱ

i Taizo Imano 今野 泰三 (imano@lets.chukyo-u.ac.jp); Miyuki Kinjo 金城 美幸 (bdsnagoya@gmail.com).

南京陥落の12月13日から入
城式が行なわれた17日まで
に、毎日城内のいっせい掃
討があり、捕虜をはじめ住
民の虐殺暴行、強姦、放火、
略奪と、あらゆる残虐行為
がくりひろげられたといわ
れています



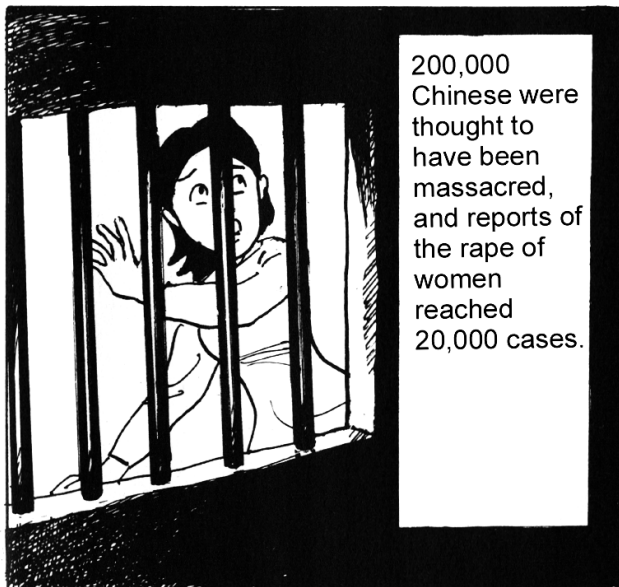
虐殺された中国人は20万人ともい
われ、婦女暴行は2万件に達した
と記録されています

⑤ 南京大虐殺

果して大虐殺はあったのか
ぎやくさつ

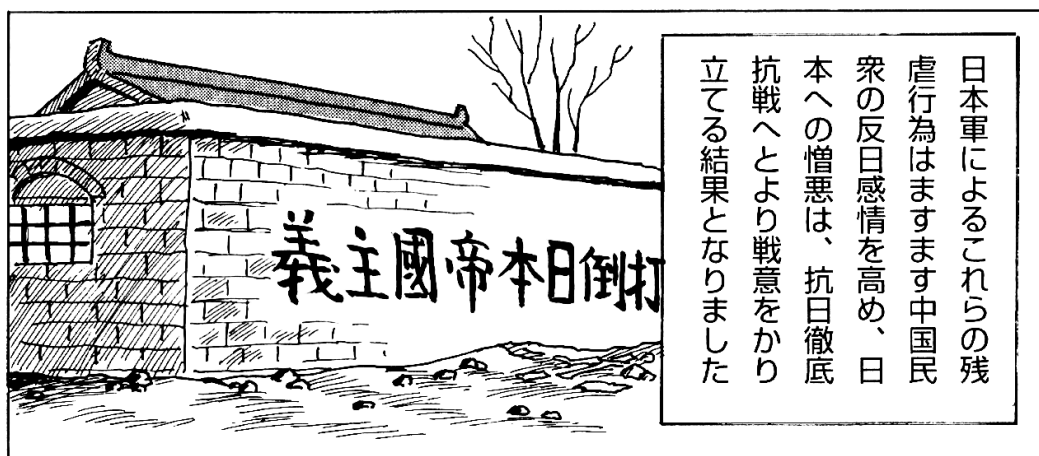


From the day Nanjing fell on the 13th of December to the victory parade on the 17th, mopping-up operations were carried out daily within the city walls. The indiscriminate killing of prisoners of war and local residents, rape, arson, looting—every imaginable manner of atrocity—was allegedly perpetrated.



⑤ The Nanjing Massacre —Did A Massacre Actually Happen?

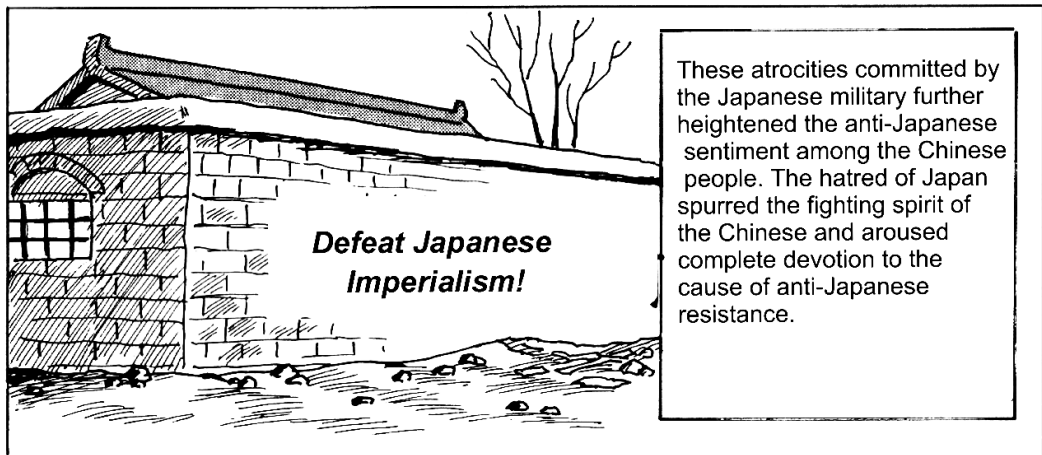




国際法は、1899年にハーグ平和会議で制定され、1907年の第2回平和会議で改訂され「陸戦の法規慣例に関する条約」には日本も加入しています

これは、捕虜に対する人道的処遇について定めたものであり、人権尊重の近代社会での戦争遂行上の国際的なきまりの手本を示したものです





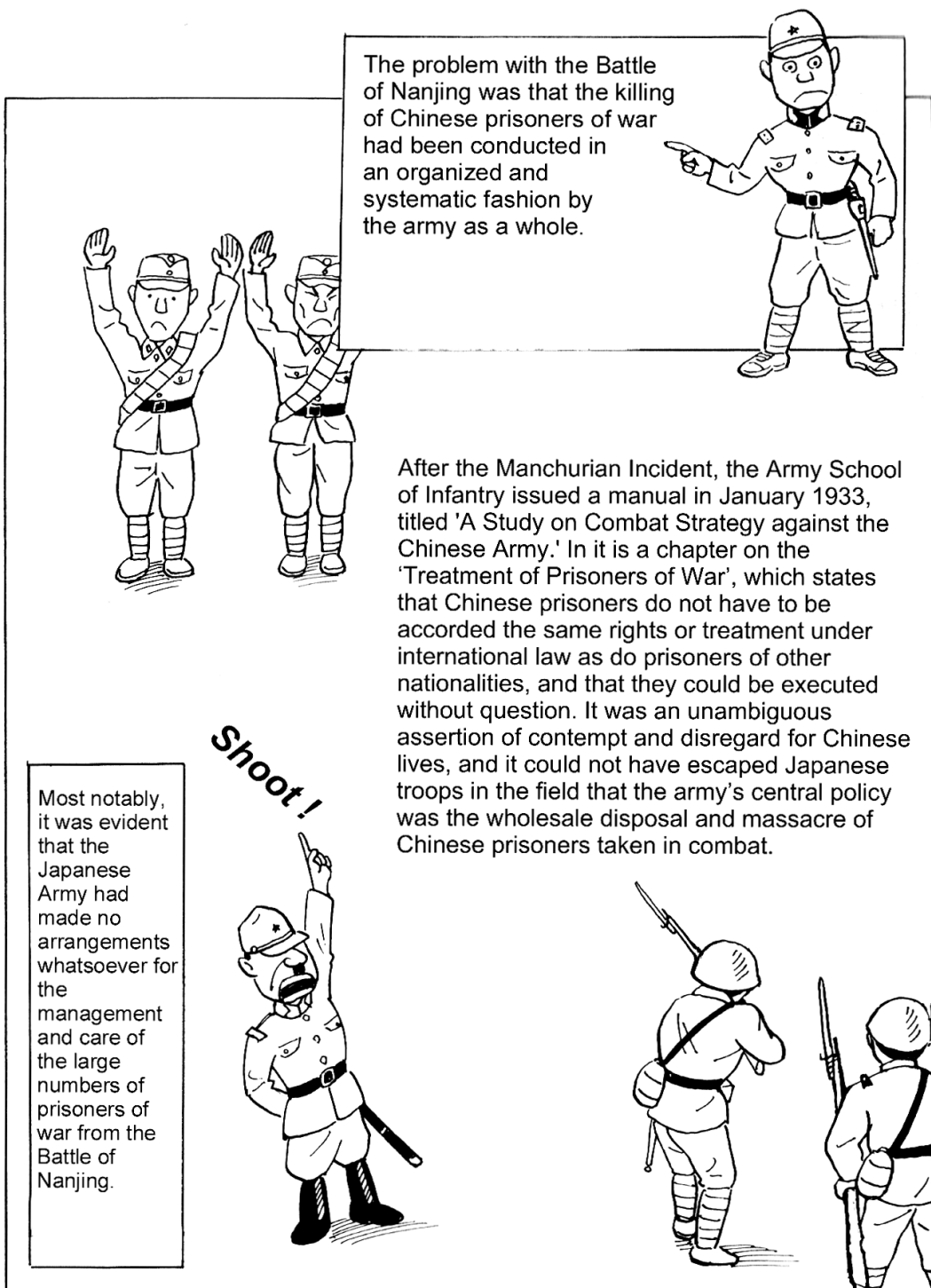
International law was enacted at the First Hague Convention in 1899. Japan was a participant in the Second Hague Convention of 1907, and a signatory of the newly revised 'Convention respecting the Laws and Customs of War on Land.' This was a treaty establishing standards for the humane treatment of prisoners of war. It was the global paradigm governing conduct in war for a modern society founded on a respect for the principles of human rights and dignity.



—So, why was the massacre of prisoners of war carried out in Nanjing? All of this happened in spite of the prohibition of torture and killing of prisoners of war in international law—









かつての軍司令官松井石根は、戦後、捕虜虐殺についてこう言っています
「捕虜はたくさんできたが食わせるものがない
戦闘中に捕虜はできるから、逃亡する者がいれば、射殺するしかない、それは、いわゆる半戦闘行為である」

南京戦で捕虜虐殺にかかわった元日本兵による証言を三つ紹介しよう

証言の1

歩兵第38聯隊副官・児玉義雄

「南京まで1,2キロ近くで戦闘中、師団副官から『支那兵の降伏を受け入れるな、処置せよ』と命令を受けた。大きなシ

ョックだったが命令だからやむを得ず

各大隊に下達しました

激戦の最中だからあとは

ご想像におまかせします」

(藤原彰著)

「南京の日本軍」

大月書店刊より)

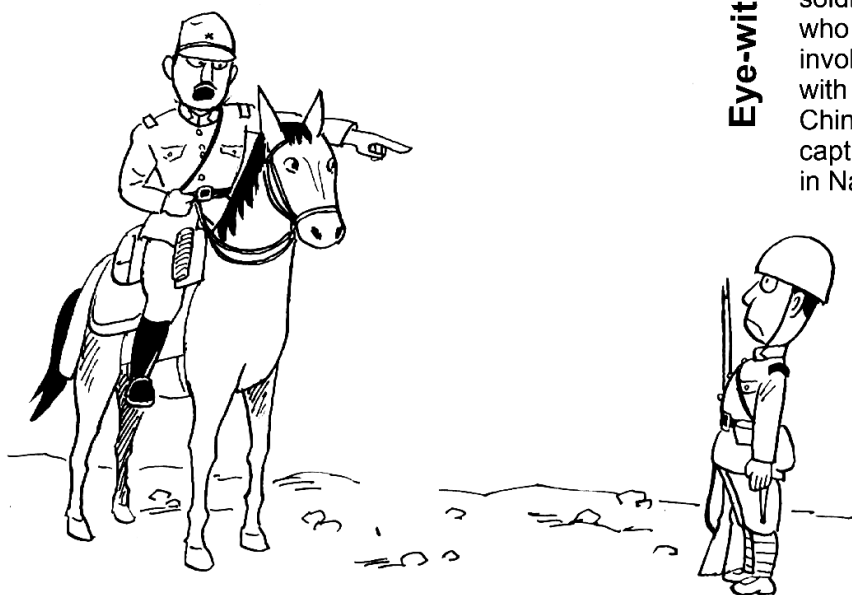




Remarking on the matter after the war, General Iwane Matsui said, 'There were so many captives we had no means of feeding them, and given their numbers, there would be many who would escape, creating a security threat. We had no choice but to shoot and kill—this is literally a war within a war.'

Kodama Yoshio, Lieutenant of the 38th Infantry Regiment:
At a skirmish 1.2 kilometers from Nanjing, orders arrived from the Division Lieutenant, 'take no captives from the Chinese army, dispose of them all.' This came as a huge shock, yet we had no choice but to obey and carry out the orders. As this took place in the heat of battle, I'll let you imagine its consequences.'

Fujiwara Akira, *The Japanese Army in Nanjing: The Nanjing Massacre and its Background* (Otsuki Shoten, 1997)



Eye-witness Testimony 1

Here, we will look at three eye-witness accounts provided by Japanese soldiers who were involved with the Chinese captives in Nanjing.

証言の2

元日本兵Mさんは昭和12年9月に召集され11月5日に杭州湾に敵前上陸、その三日後、司令部からつぎのような命令が届いたという「これから追撃する道すじで、子犬一匹生きているものを残してはならない

この部隊の行動が察知されないようすべての者を殺し、殺した者は井戸に入れるか、家に放り込み焼きはらえ」

Mさんたちは毎日命令通り中国人を殺しまわり、家の中で寝ている老人まで殺したという、女を見つけると皆で犯した、あるときは250人くらいを針金でくくりつけ屋内に押し込め、屋根から石油をまいて殺した、と証言しています

（「アジアの声―侵略戦争の証言」戦争犠牲者を心に刻む会編、東京出版刊より）



Eye-witness Testimony 2

Mr M. of the Imperial Japanese Army was conscripted in September 1937 and sent to the frontline of Hangzhou Bay on the 5th of November. Three days later, the following order came from the headquarters: 'As we are now advancing on the enemy, leave not even a single dog alive. To prevent our battalion's movements from being disclosed kill every person you see, throw their bodies into wells and burn their villages to the ground.' In his testimony, Mr M. told of how his comrades were engaged in the daily business of slaughtering Chinese in accordance with the order. Even the elderly found lying in their beds were not spared; women who were found were all raped; on one occasion roughly two hundred and fifty Chinese were bound together like cable and crammed into a building, which was then doused with fuel on the roof and incinerated.

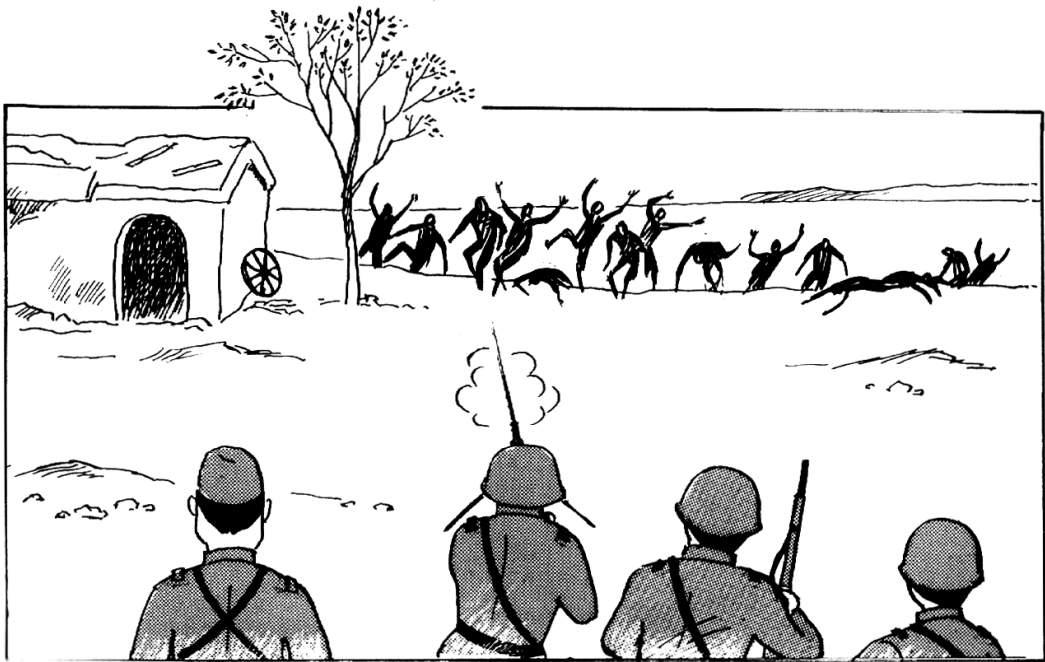
Voices of Asia: Testimonies of the War of Aggression
edited by the Committee of the Association of Remembering
War Victims (Toho Publishing Press)



証言の3

南京占領後、「中国人の大量虐殺を目撃した」というのは、元日本兵のSさんです

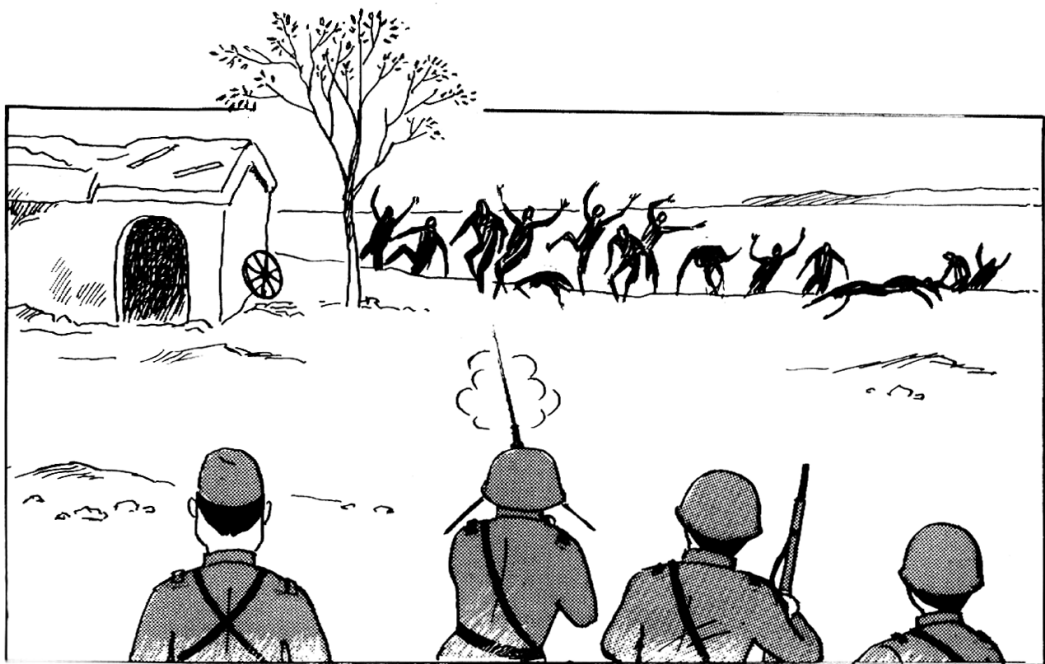
「広場の一角に機関銃をすえつけ、そこへトラックで百人ぐらいの中国人を運んできて、いっせいに銃撃して射殺、するとまた百人ぐらい運んできて、その中国人を使つて死体を揚子江に投げ込ませたあと、その中国人たちも銃殺、そんなことが一日中くり返され、あたりは血の海となり、揚子江は死体が重なり合い、川がせまく感ずる程でした」（「アジアの声―侵略戦争の証言」より）
このような耳を疑いたくなるような無残な証言は枚挙にいとまがないほどです



Mr S. of the Japanese Imperial Army relating what he saw as an eye-witness of the large-scale slaughter of Chinese after the invasion of Nanjing: 'at a corner of a large square, a machine gun was mounted. Hundreds of Chinese were driven there by the truckload, and were executed all at once. Then, another hundred or so Chinese arrived. We made them carry and dump all the bodies into the Yangtze River, then we shot them too. We repeated this again and again for an entire day, and in the end we were surrounded by a sea of blood, the Yangtze was piled so full of corpses that it seemed much narrower than it used to be.

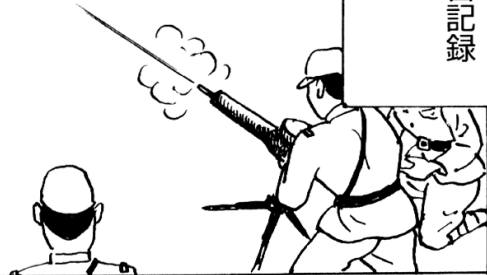
Voices of Asia: Testimonies of the War of Aggression, ibid.

Too numerous to enumerate, these heart-rending eye-witness accounts were incontrovertible evidence of the massacre.



南京における日本軍の報告記録
から――

「12月13日に南京が陥落して17日の入城式までの三日間、南京市内の掃討作戦が行なわれ敗残兵6500名を捕らえ処刑した」



「12月14日には、城内掃討隊はひきつづき掃討につとめ本夕、師団担当区域の掃討を完了す
歩兵第3大隊は、敵の兵営にて、約6、7百名の残敵を発見約4百人を射殺せり」



「12月16日、掃討隊はひきつづき城内掃討にて本夕までに約千名の便衣正規兵を撃滅せり（いずれも藤原彰著

「12月15日、ひきつづき城内掃討にて本夕までに便衣（一般住民の衣服をまとっている）の正規兵約2200名を撃滅せり」



「南京の日本軍」より）



こうして射殺された敗残兵たちは日本軍の記録で11万5千人を越えています



'The 14th of December, the search-and-destroy teams in the city continued their efforts to clean out the area of insurgents and suspected combatants. The Third Infantry Battalion completed the clearing of their area that evening, rounding up an estimated six to seven hundred suspects and executing approximately four hundred of them.'

'In the three days between the capture of the city on the 13th of December and the official capitulation ceremony on the 17th, search-and-destroy operations were conducted within the city walls, six thousand and five hundred defeated insurgents were arrested and eliminated.'

As for the Japanese Army's own report on the Nanjing situation—



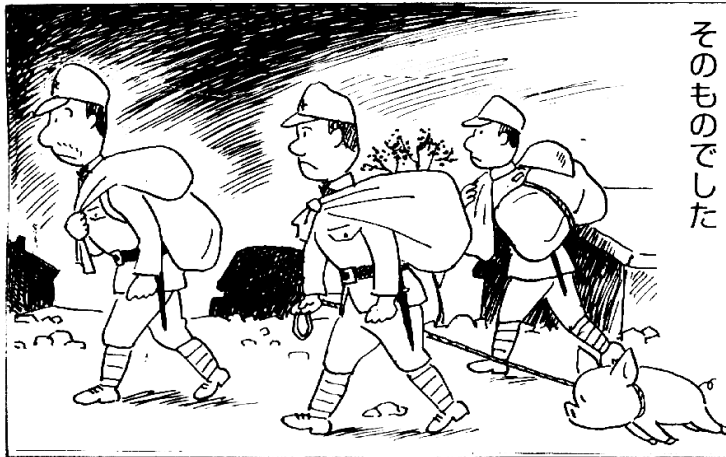
'The 16th of December, continuing our search and destroy operations, by this evening another thousand or so insurgents disguised as civilians were eliminated.'

'The 15th of December, continuing our search-and-destroy operations, by this evening an estimated two thousand and two hundred insurgents dressed in civilian clothes (disguised as ordinary citizens) were uncovered and eliminated.'

In this manner, according to records kept by the Japanese Army, the number of defeated soldiers massacred after the fall of Nanjing exceeded a hundred and fifteen thousand.

All citations above are drawn from Akira Fujiwara, *The Japanese Army in Nanjing: The Nanjing Massacre and its Background* (Otsuki Shoten, 1997)





20万の大軍に食糧補給路が整備されていなく食糧については「現地調達」が指令されていた
飢えた第一線部隊の兵士たちの「現地調達」はむしろ「略奪」そのものでした

略奪のあとは、住民を殺害、女は強姦が日常だったといえます
そんな日本兵たちは中国民衆から「日本鬼子」(リーベンクイズ)と呼ばれました
激しい戦火の中で日本軍の将兵たちは、正に地獄をさまよったのでしよう



▲中国の漫画家が描いた「日本鬼子」

このような「日本鬼子」の行為によって反日感情はますます根深いものとなり、やがて蒋介石軍と、毛沢東の共産党軍は内戦を中止して手をにぎり「徹底抗戦」の気運を高めました





There were no food supply routes prepared for the 200,000-strong army, and they were ordered to resort to 'local procurement.'

To the starving soldiers in the front line, 'local procurement' was a license to pillage.

As a result of the atrocities committed by these 'Japanese Devils,' anti-Japanese sentiment became more and more firmly entrenched, catalyzing a truce between General Chiang Kai-shek and Mao Zedong's Communist forces and providing the impetus for a unified 'all-out resistance.'

After the looting, the massacre of residents and the rape of women is said to have become routine. To the Chinese populace, the Japanese soldiers were universally referred to as 'Japanese Devils' (Riben Guizi). Amidst the horrors of war, the Japanese soldiers must have appeared as though they had been disgorged from the depths of hell.



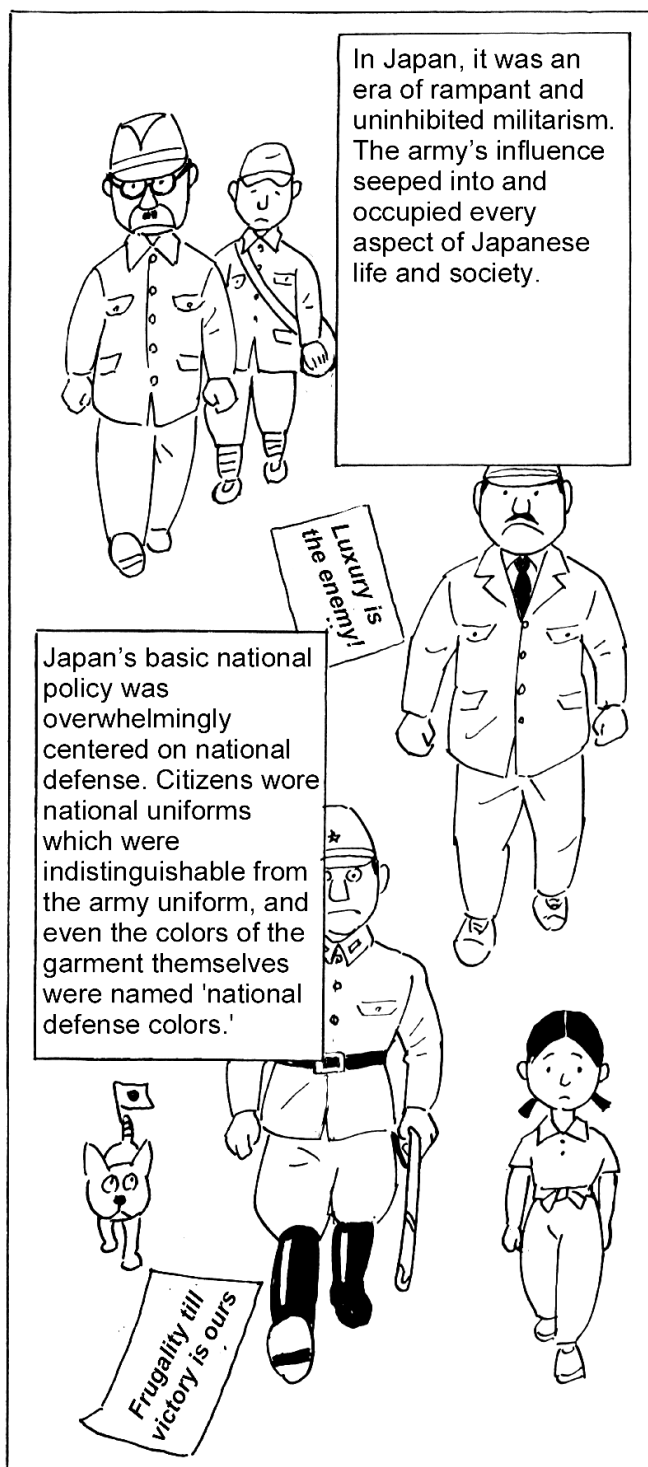
▲ The figure of a 'Japanese Devil' as rendered by a Chinese manga artist.



⑥ 抗日と宣撫工作

「抗日」を「親日」
せんぶ
に変えるために、特務機関は動いた





6

To convert 'Anti-Japanese' to 'Pro-Japanese,'
the Special Services Branch swings into action—
**Anti-Japanese Resistance
and Pacification Operations**



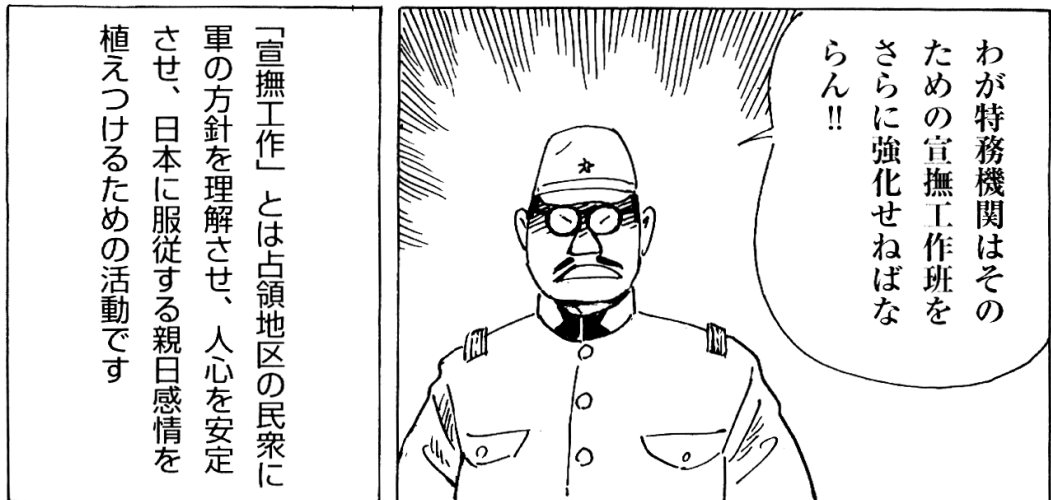


戦争によって人間の心まで失
つてしまった「日本鬼子」に
よる残虐非道^{ざんやくひどう}の仕打ちは、中
国全土の反感感情をあり中
国民族を、徹底抗戦へと、狩
り立てていったのです



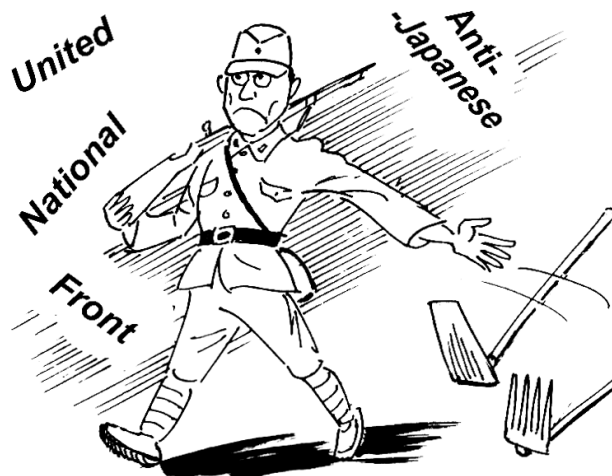
「占領地区においては中
国人の反日感情をなだめ
すかして親日に切りかえ
させることが必要であり
ます！」

「日本は正義の国で
あるという教育を
叩き込まねばなら
ん」

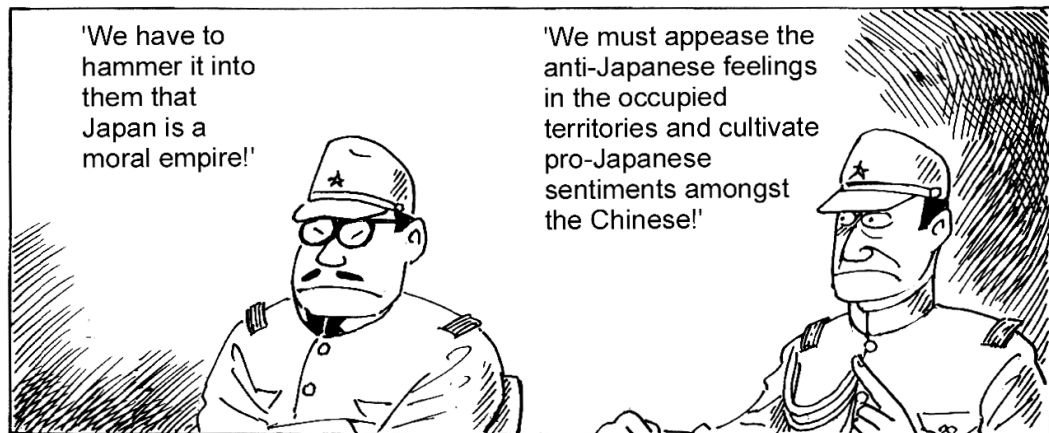


わが特務機関はその
ための宣撫工作班を
さらに強化せねばな
らん!!

「宣撫工作」とは占領地区の民衆に
軍の方針を理解させ、人心を安定
させ、日本に服従する親日感情を
植えつけるための活動です

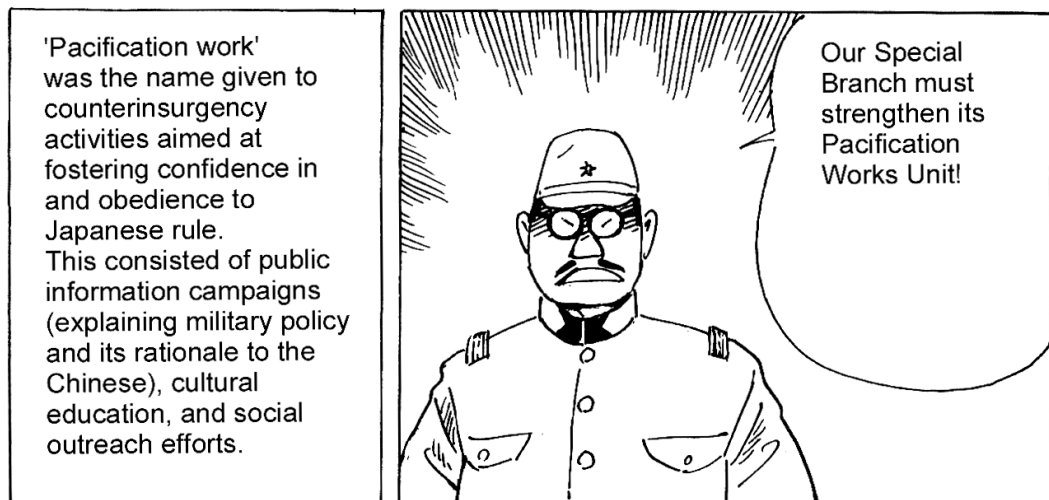


The cruel and inhumane behavior of the 'Japanese Devils' who had lost their humanity in the war, aroused antipathy throughout China and drove the Chinese into full-scale resistance.



'We have to hammer it into them that Japan is a moral empire!'

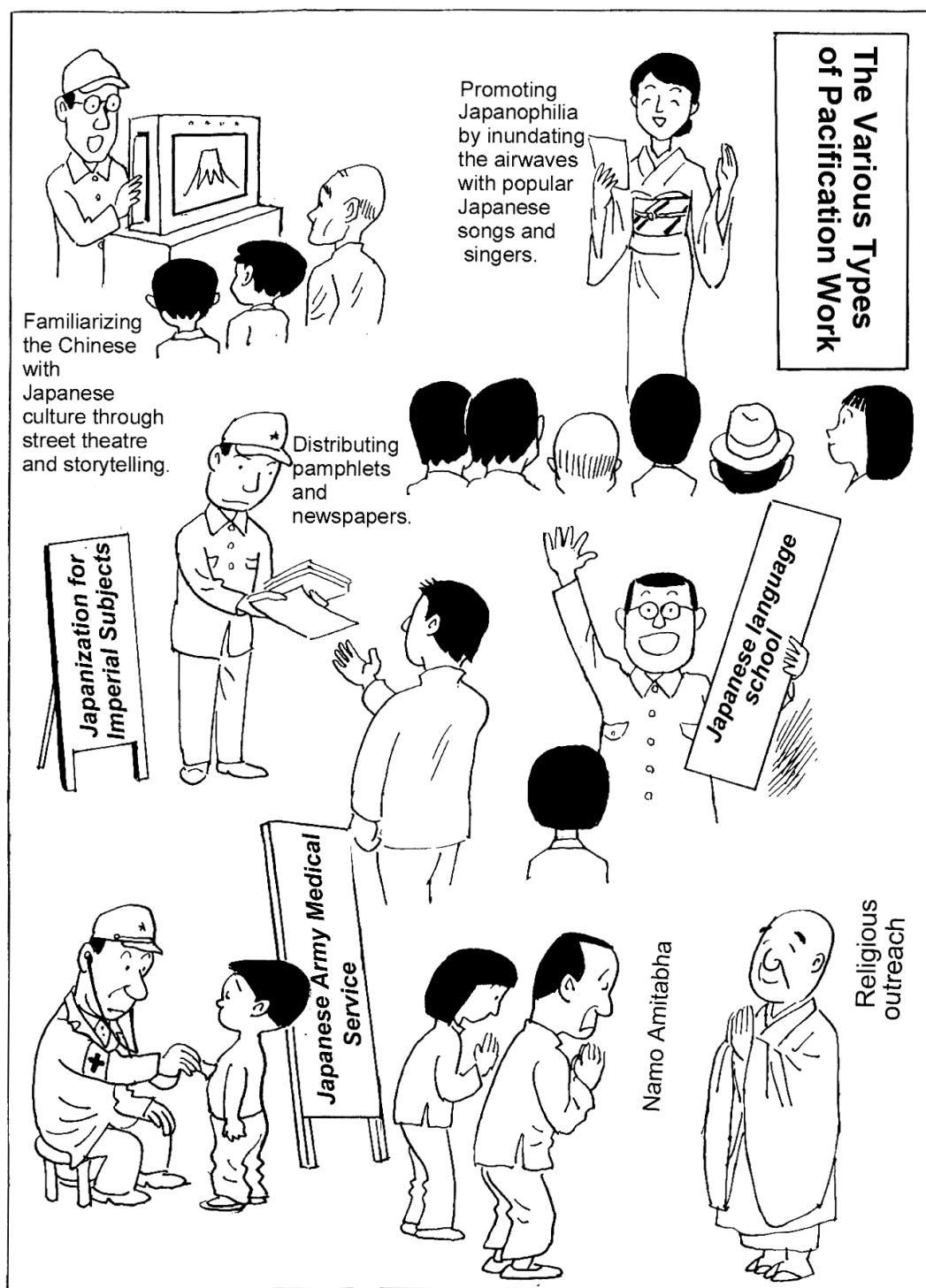
'We must appease the anti-Japanese feelings in the occupied territories and cultivate pro-Japanese sentiments amongst the Chinese!'



'Pacification work' was the name given to counterinsurgency activities aimed at fostering confidence in and obedience to Japanese rule. This consisted of public information campaigns (explaining military policy and its rationale to the Chinese), cultural education, and social outreach efforts.

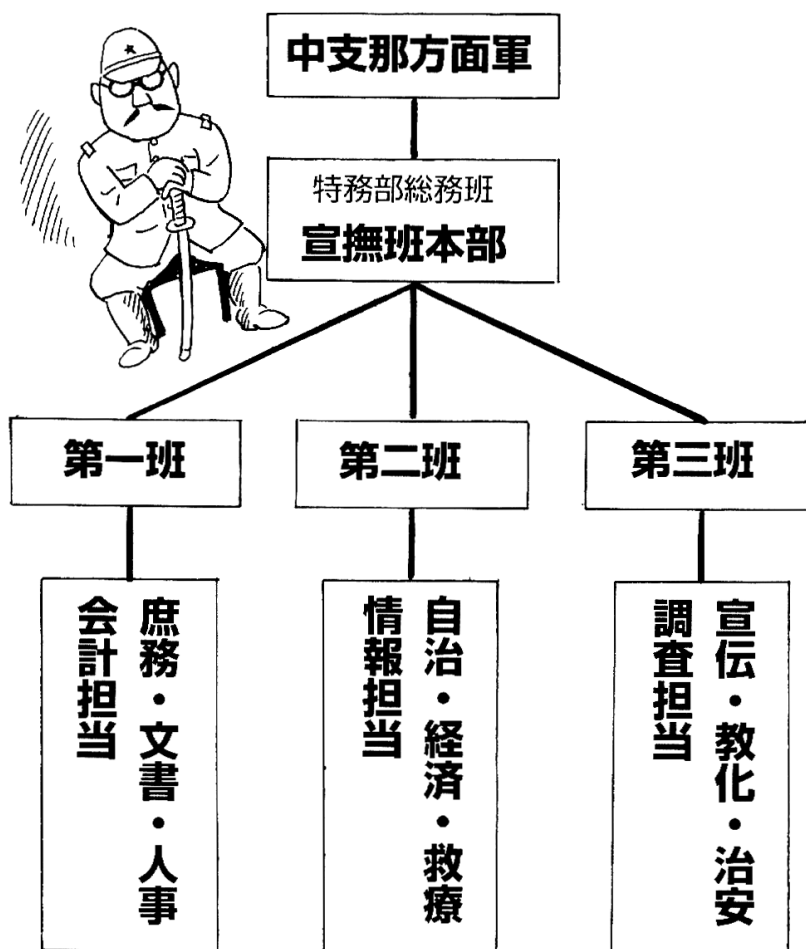
Our Special Branch must strengthen its Pacification Works Unit!





宣撫班の構成

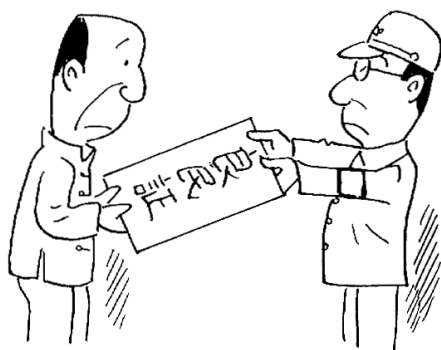
(昭和13年3月当時)

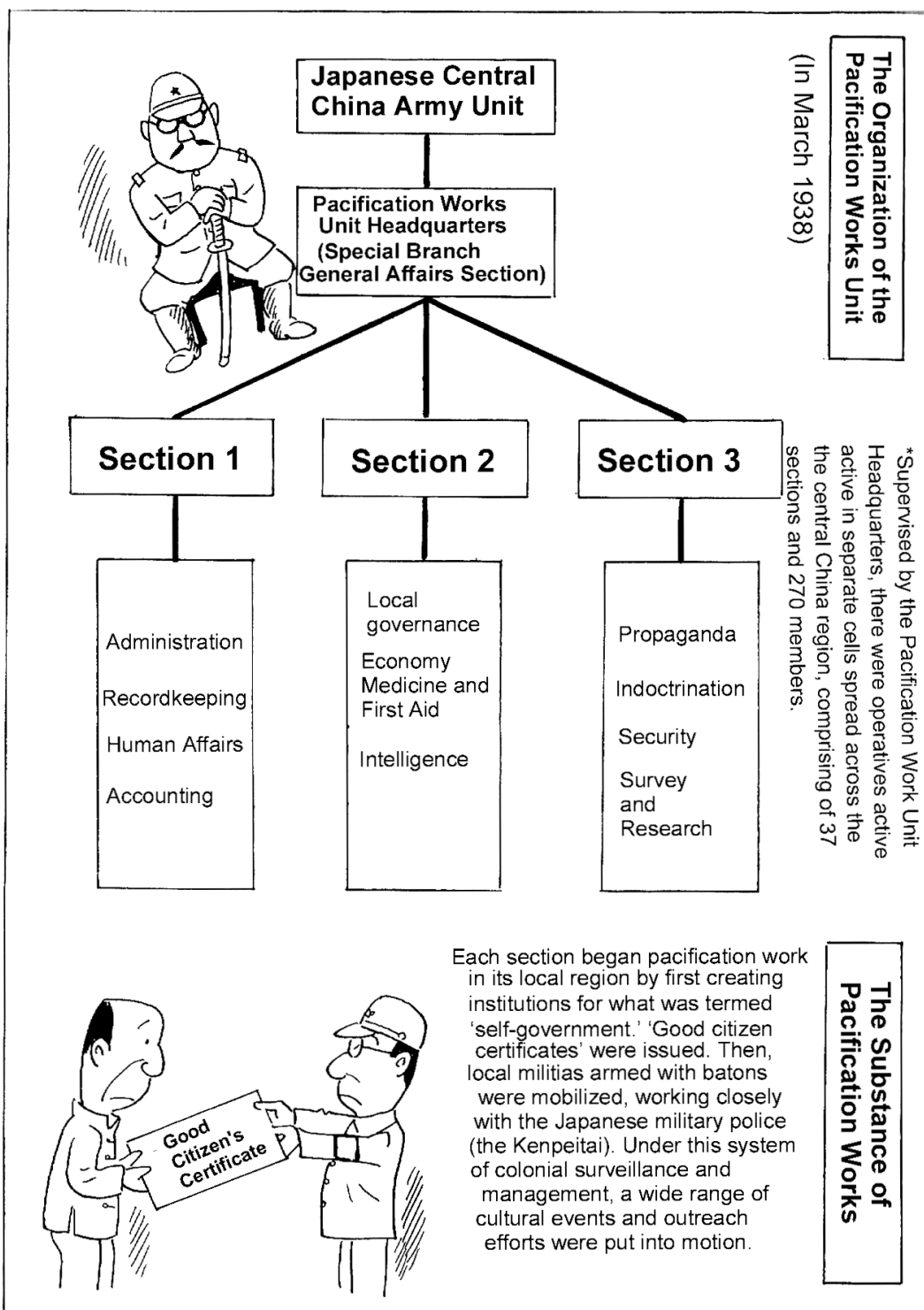


☆本部の下には各地に実効部隊としての宣撫班員がいて、中支各地で37班270名近くがいました

宣撫工作の実体

各地の宣撫班は、まず「自治」機関をつくることからはじめ、「良民証」を発給する、そして、棍棒を持たせた民警をつくり、軍の憲兵に協力させ、その体制の下で各種の文化イベントを行ないました





宗教活動もまた宣撫
工作に欠かせない手
段でした
軍当局は、宗教関係
者に協力を要請、日
本の宗教界も大陸進
出のため布教活動を
画策して、積極的に
軍部に協力しました



それは、むしろ
宗教各宗派のほ
うが軍の政策に
加担したといっ
てもいい状況で
した



こうした動きに対して文部省も宗教局長名で「支那布教
に対する基本方針」という、次のような通達を各宗派代
表に送りました

- 布教師に住民の宣撫工作を行わせる
こと
- 布教師として中国へ渡るときは宗教
局長の推薦状すいせんを受け、現地に行ったら、
その推薦状を軍の特務機関に提示して
一切の指示を受けること
- 布教師は、常に軍特務機関内文部省
派遣職員と連絡をとること

布教師といえど軍の指揮下にあ
ることを忘れるな！



In reality, each and every Buddhist sect in Japan was fully complicit in colonial policy.



Religious activism, of Buddhism in particular, formed a key pillar of pacification work. The military authorities elicited the cooperation of Buddhist groups and leaders, and Buddhist communities collaborated actively with the army in their efforts to advance the cause of proselytization and religious outreach on the Asian continent.

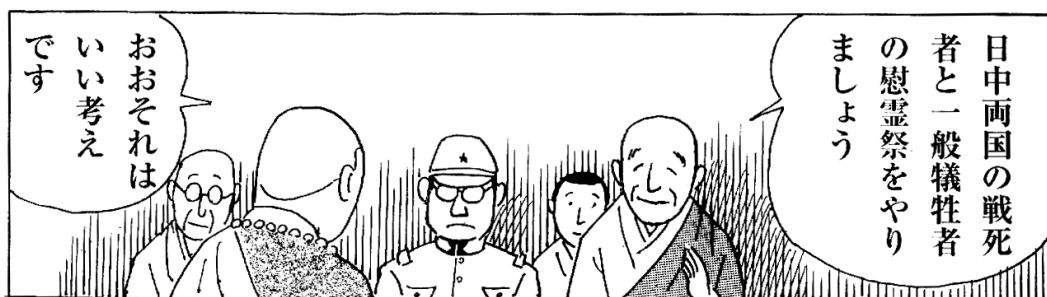
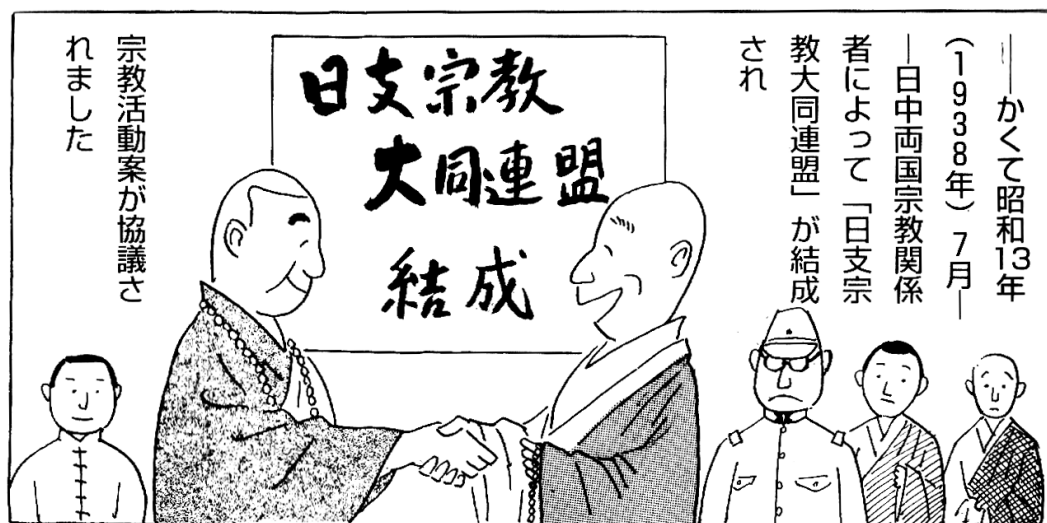


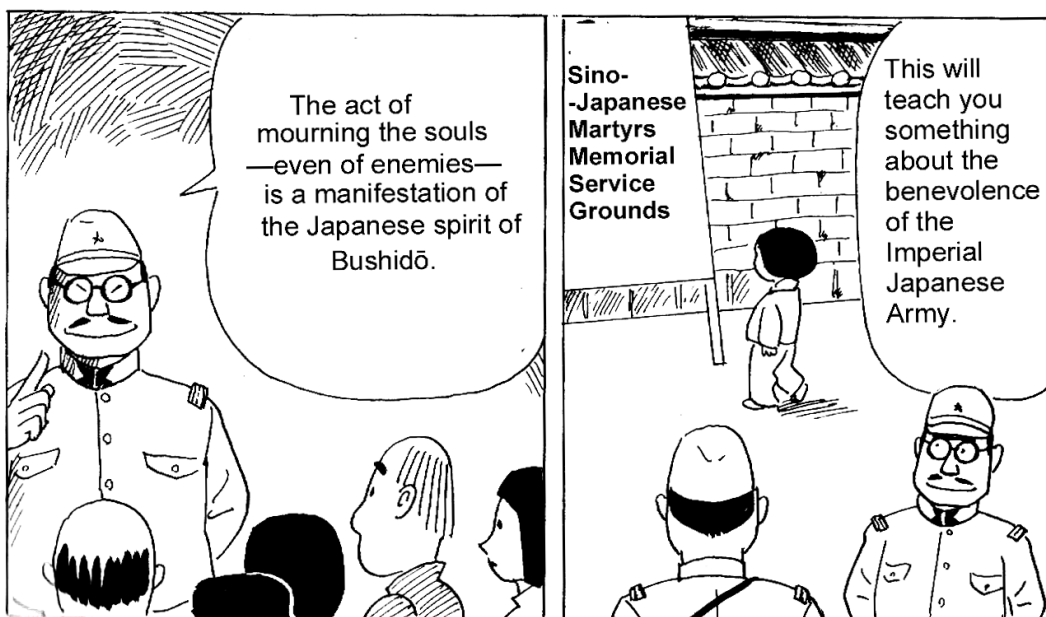
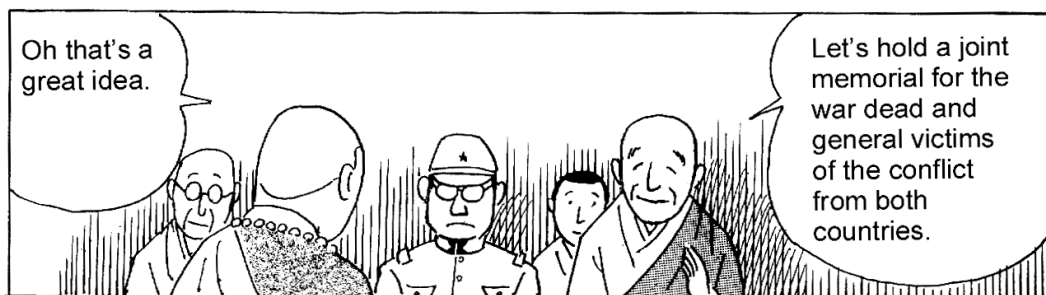
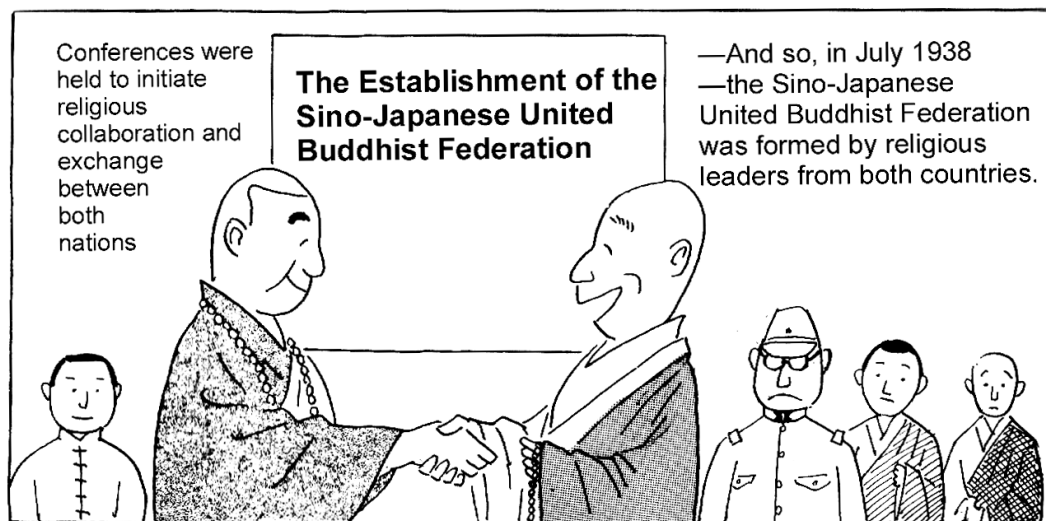
You might be a missionary priest, but you're still under our command! You'd do well to never forget that!



- The obligation of missionary priests to carry out pacification works on behalf of the local residents.
- Traveling to China as a missionary, a letter of recommendation from the Director-General of the Religious Affairs Bureau is required; upon arrival, present the letter to the Special Services Branch and receive further instruction.
- Missionary priests must maintain constant communications with their Ministry of Culture liaison in the Special Services Branch.

In response to these trends, the Director-General of the Religious Affairs Bureau (on behalf of the Ministry of Culture) sent the following notice, "Basic Policy on Missionary Missions to China," to representatives of each sect.





——こうした宗教がらみの宣撫
工作は、南京はじめ各地で行われ
ました

南京郊外でも南京戦で戦
死した将兵をとむらう基
地が造られ慰霊祭が行わ
れました



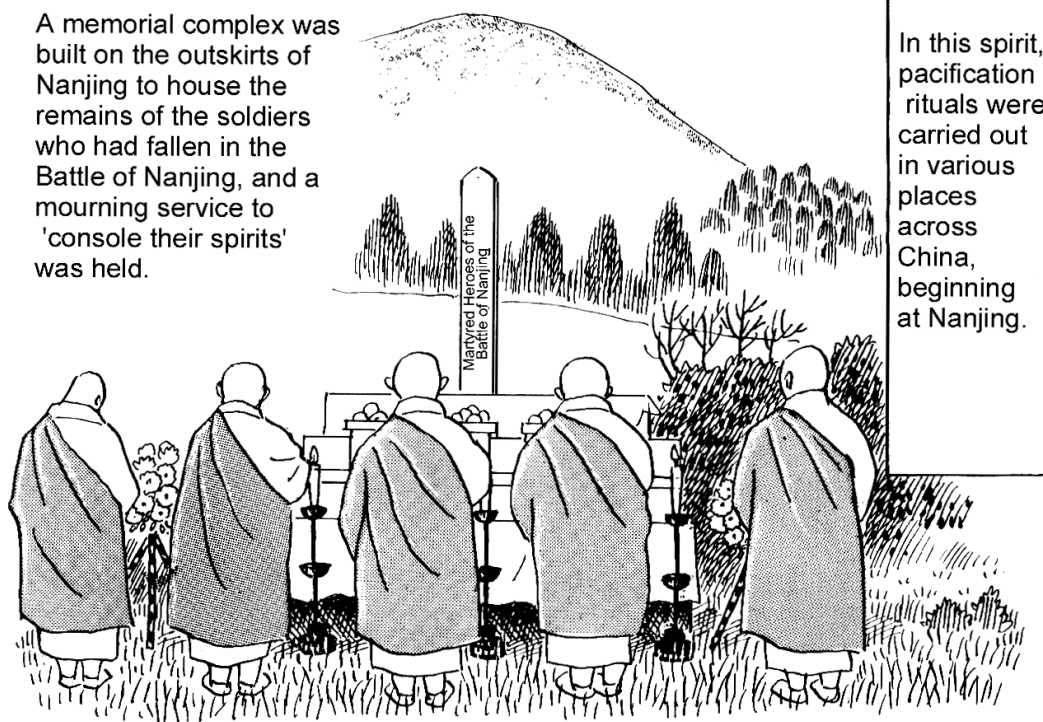
死んでから「昨日の敵は今日の友」
ということなのか「中国無名戦士
の墓」が日本軍の名によって各地
に建立されました



これらの宗教活動はすべて軍当局の指導
のもとに行われた宣撫工作でした

A memorial complex was built on the outskirts of Nanjing to house the remains of the soldiers who had fallen in the Battle of Nanjing, and a mourning service to 'console their spirits' was held.

In this spirit, pacification rituals were carried out in various places across China, beginning at Nanjing.



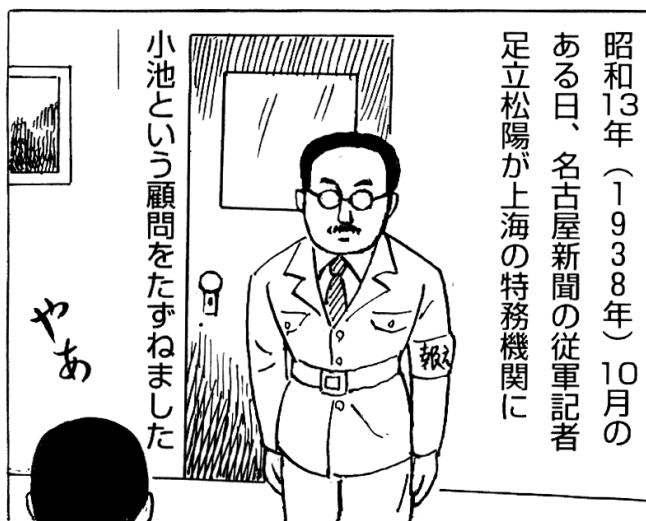
All religious activities of such ilk were pacification operations carried out under the direction of the military authorities.

Tombs of 'The Unknown Chinese Soldier' were erected in various places under the auspices of the Japanese military, signalling, as it were, that immured in death 'yesterday's enemy has become today's friend.'



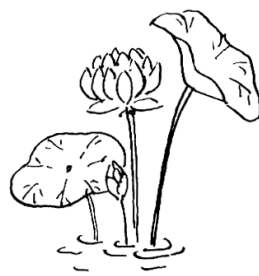


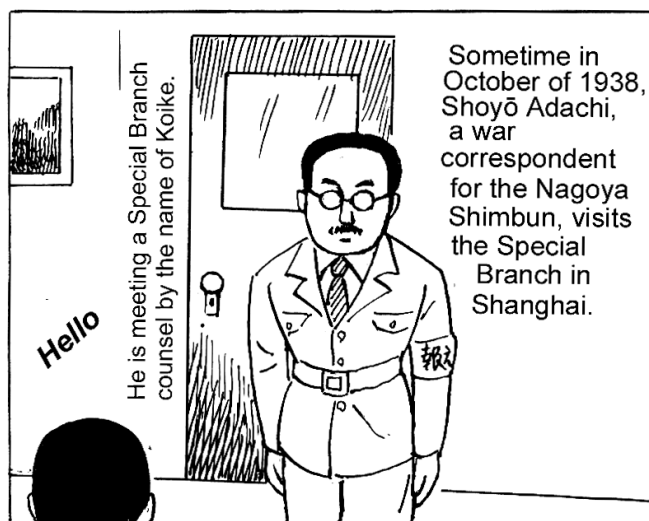




⑦十一面観音像誕生

ある篤志家^{とくしか}の快挙^{かいきよ}

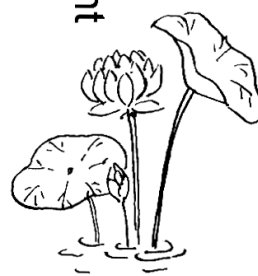




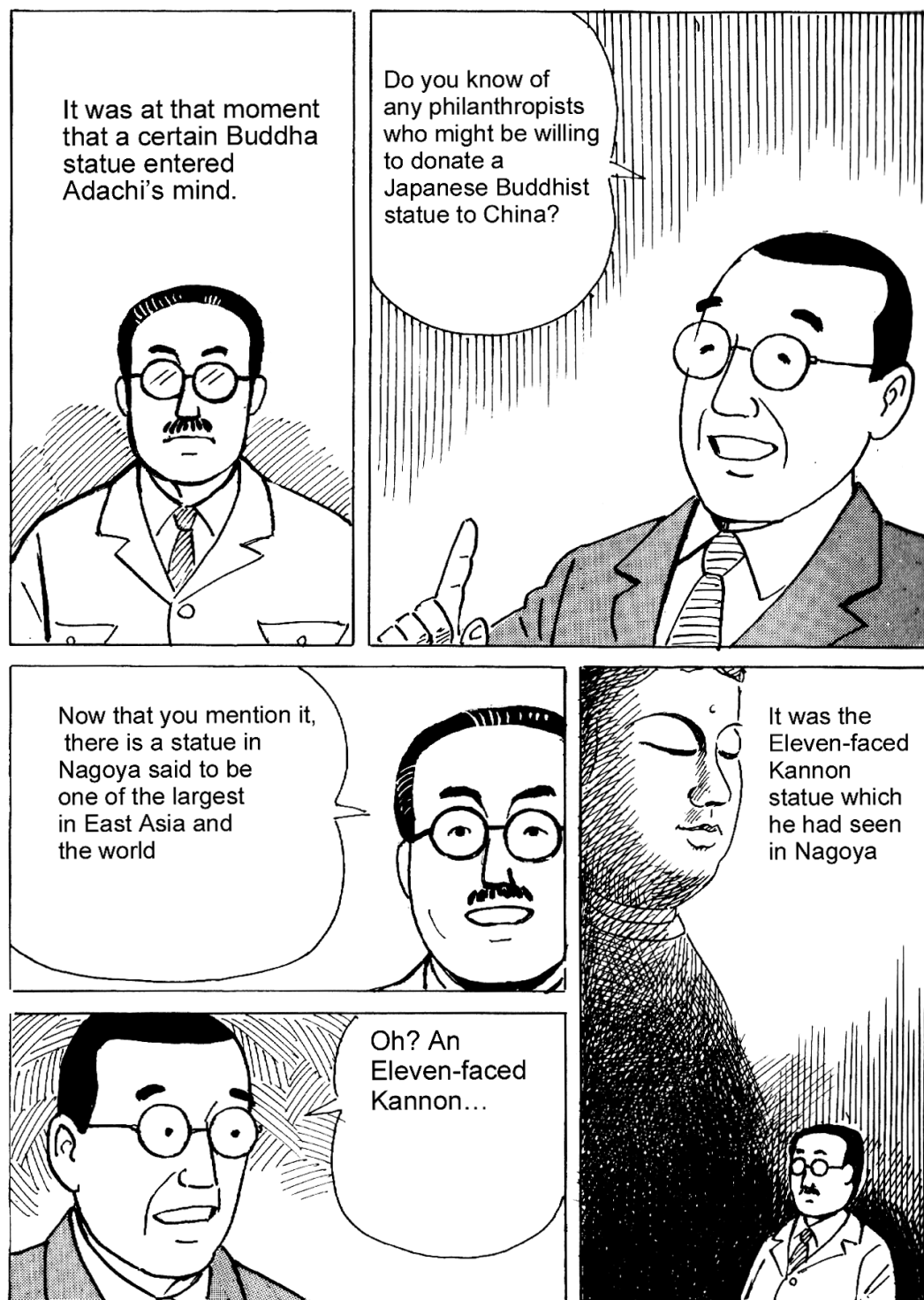
7

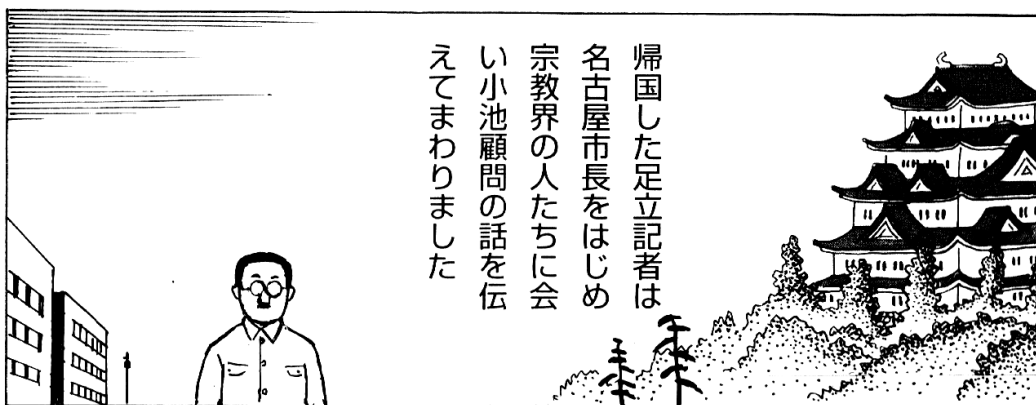
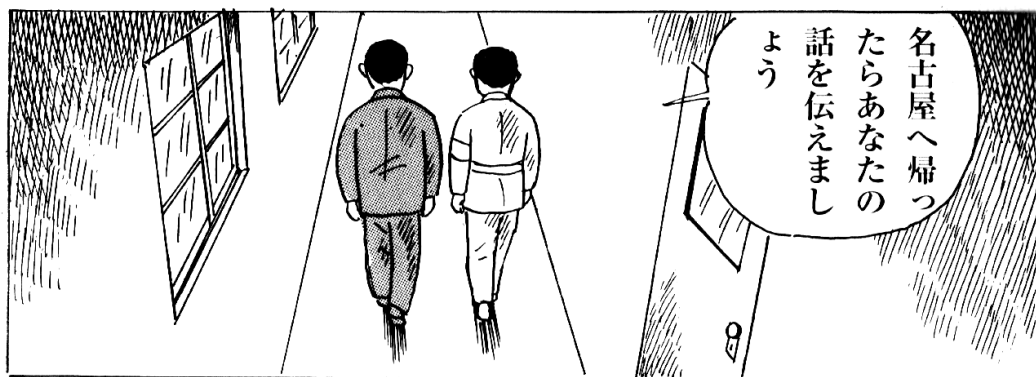
The Birth of the Eleven-faced Kannon

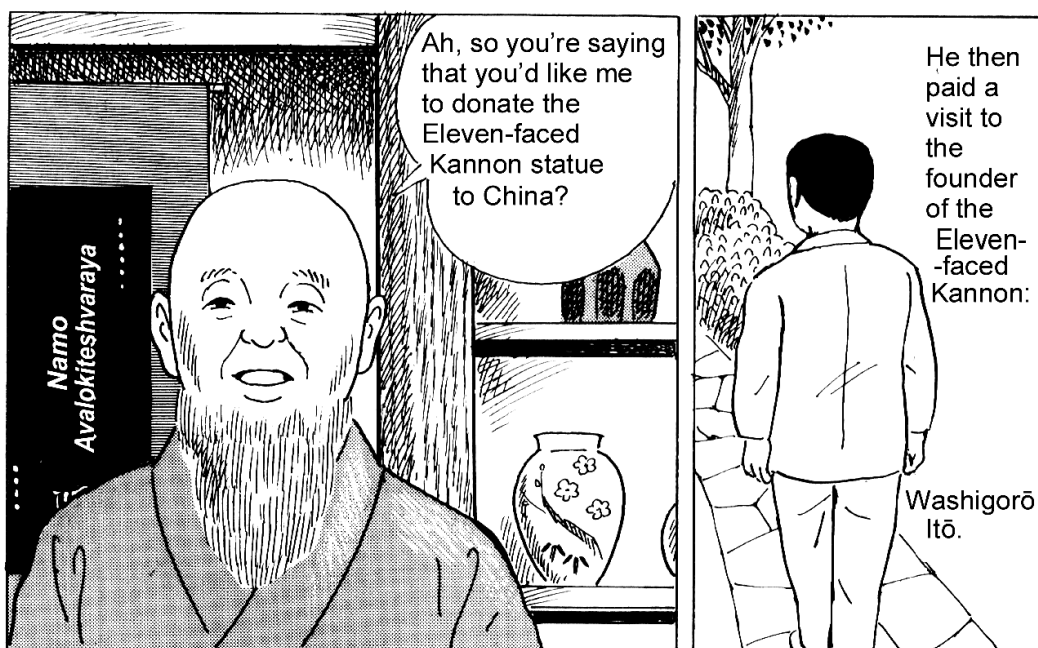
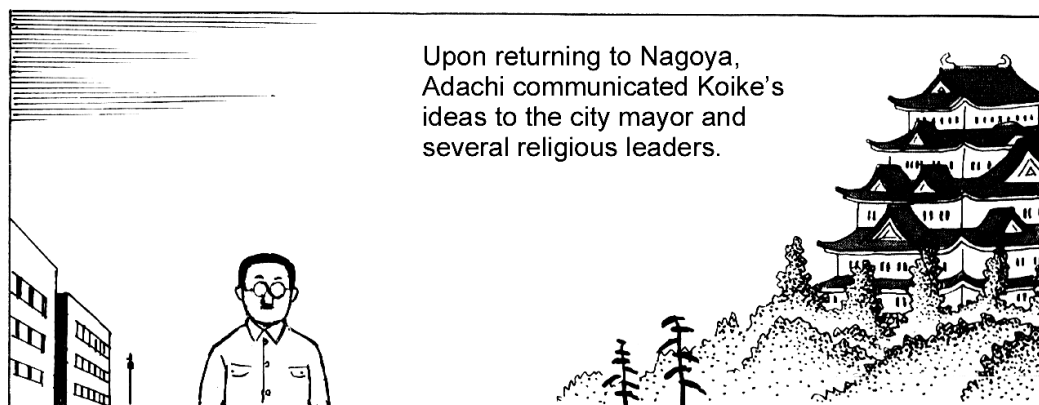
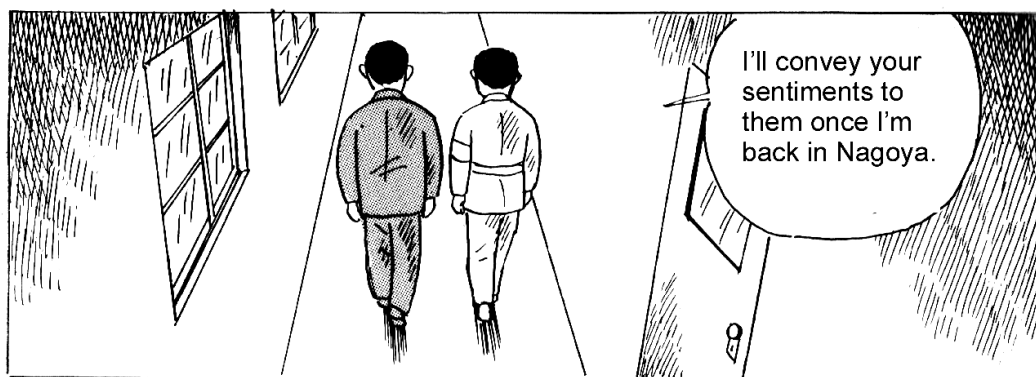
—A Philanthropist's Remarkable Achievement

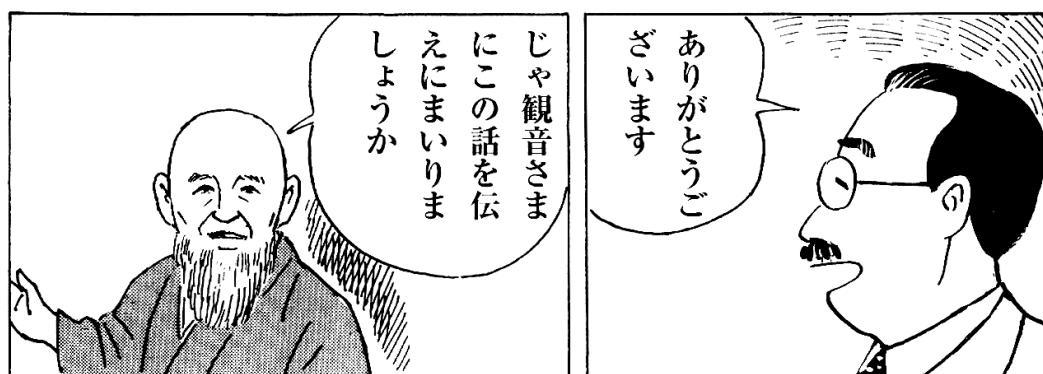
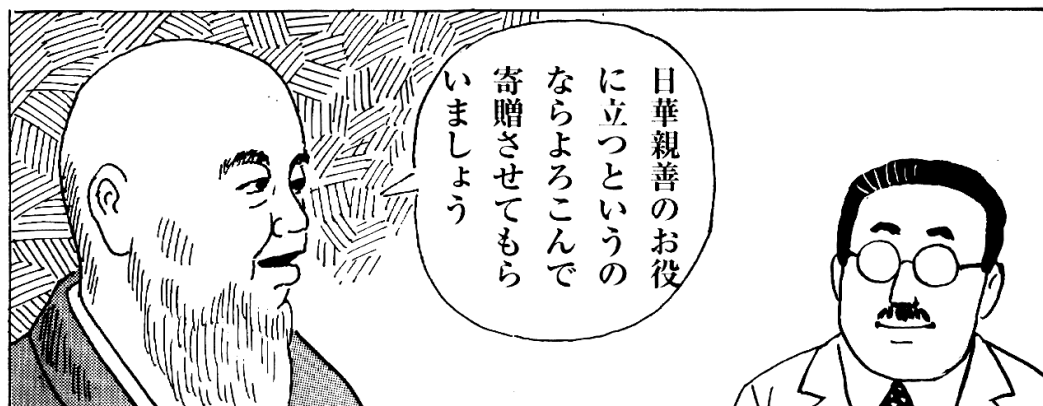


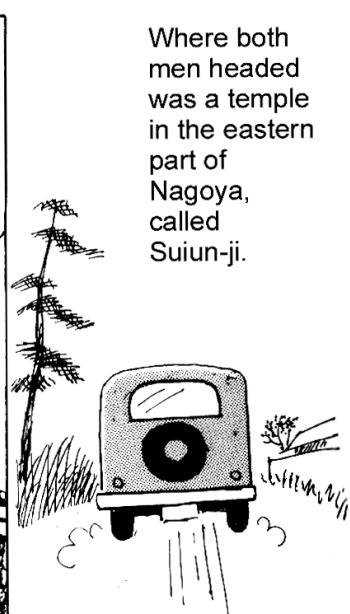
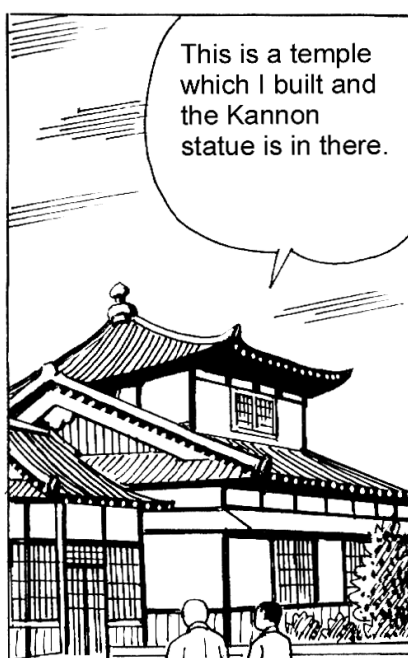
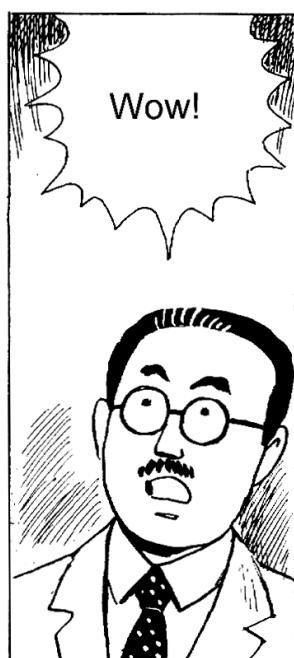
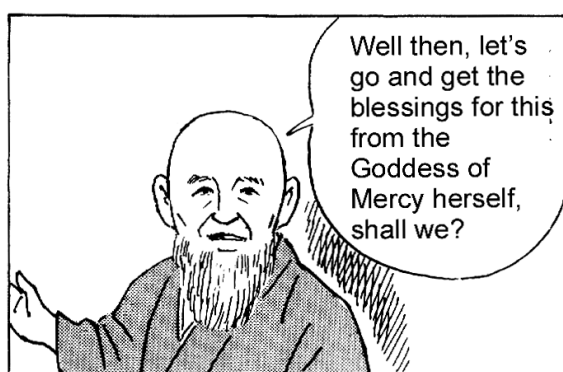
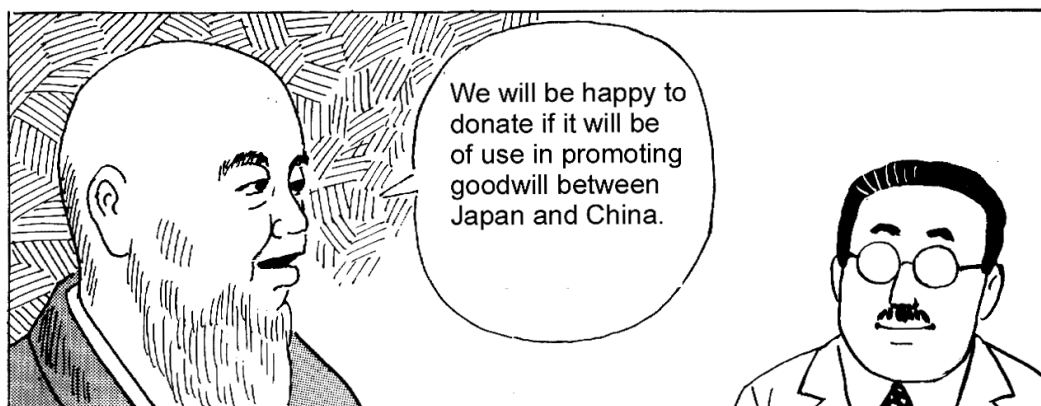






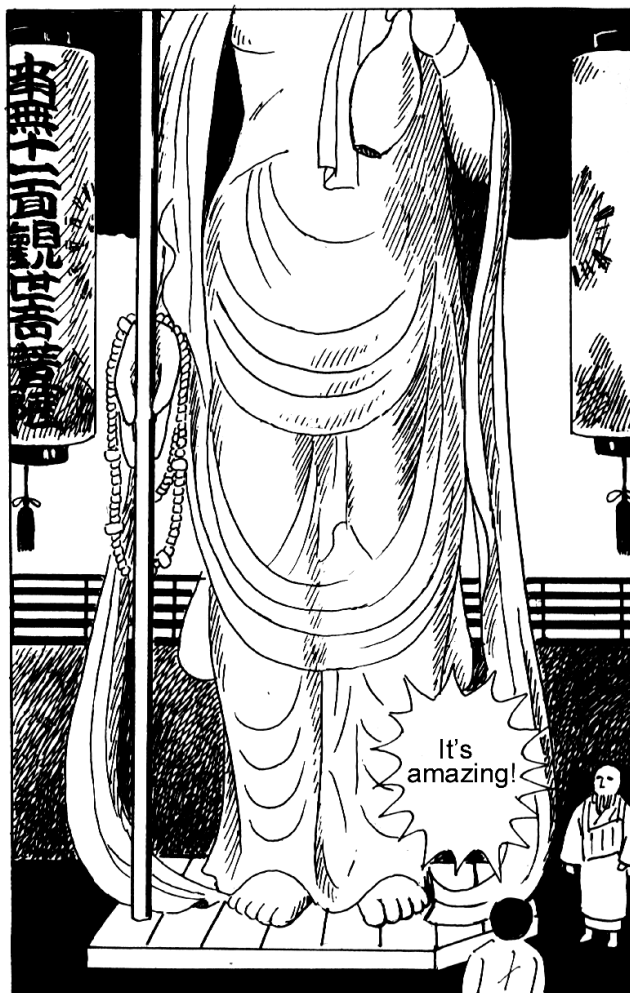








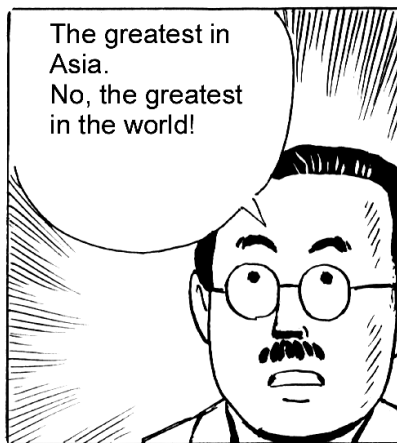
There was a dazzling,
giant Kannon statue.
A monumental
Buddha ten meters
tall, carved out of
Japanese cypress
imported from
Taiwan.

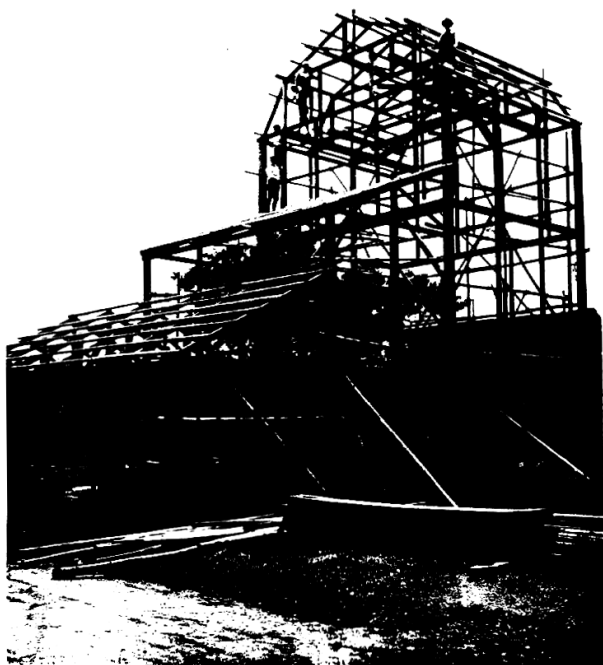


The story began eleven years ago, in 1927.
Having made a vast fortune by the age of sixty
from his poultry feed and cereal business,
Washigorō Itō entrusted his company to
his children, and devoted himself
to Kannon worship.

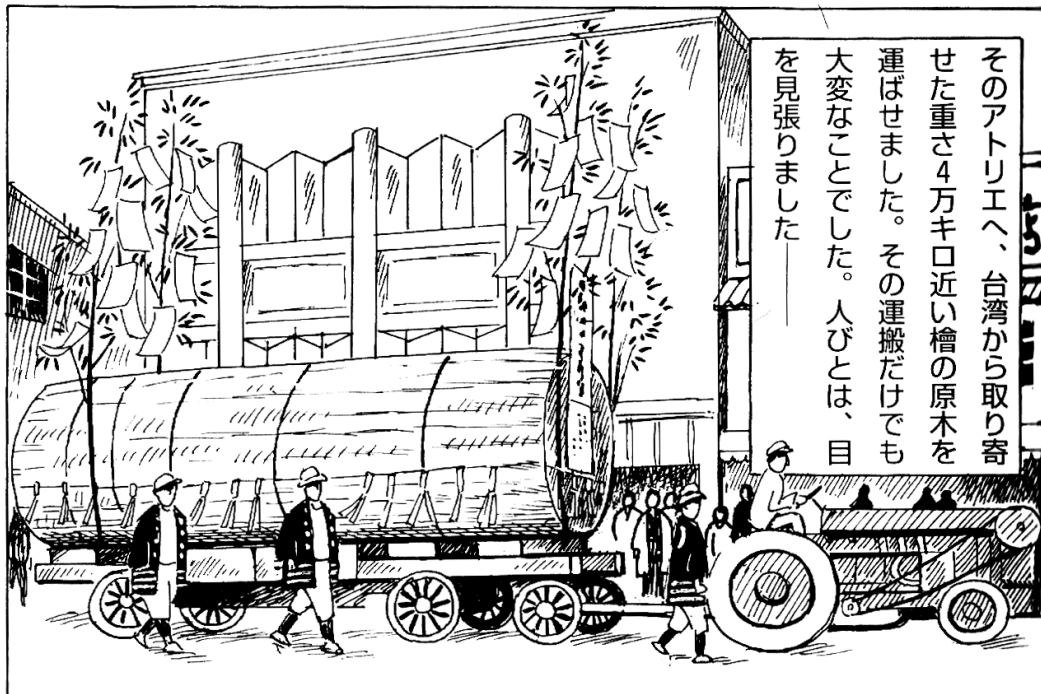


The greatest in
Asia.
No, the greatest
in the world!

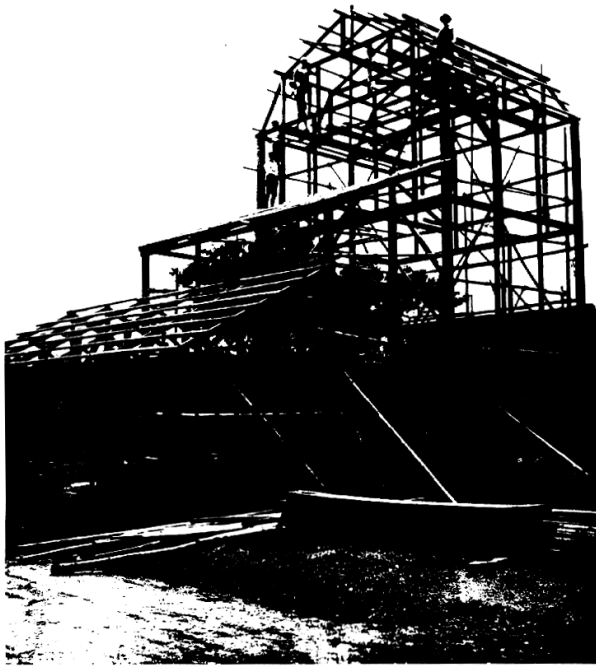




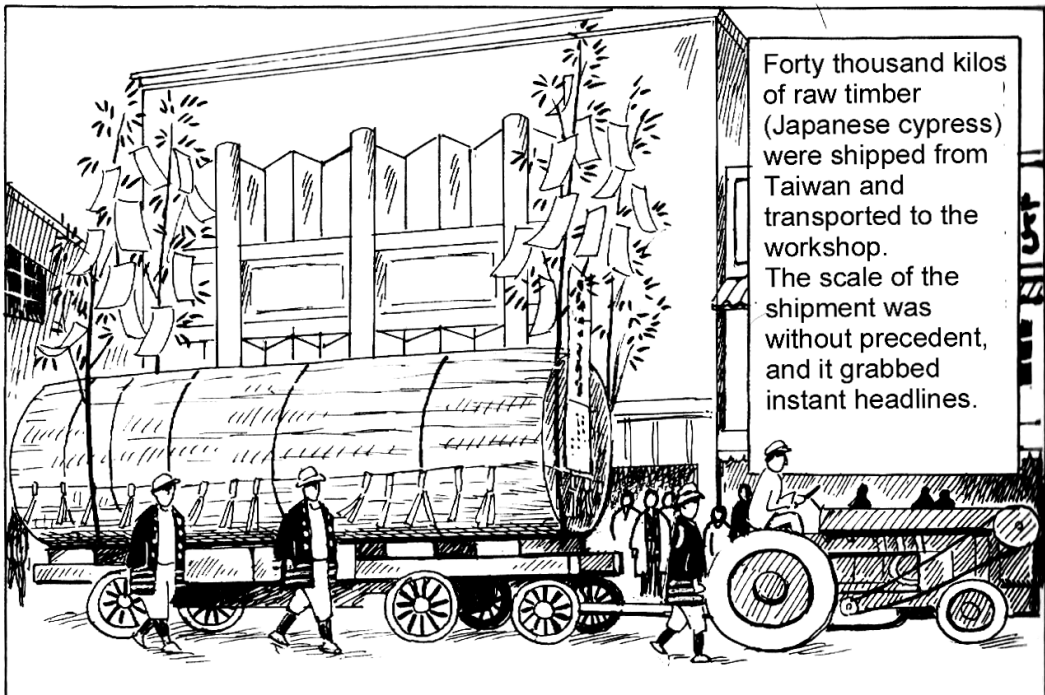
——そんな、ある日、彼は大観音像の建
立を思い立ちました
そして、覚王山にあった大竜寺門前近く
に大観音像を制作するアトリ工を建てた
のです



そのアトリエへ、台湾から取り寄
せた重さ4万キロ近い檜の原木を
運ばせました。その運搬だけでも
大変なことでした。人びとは、目
を見張りました

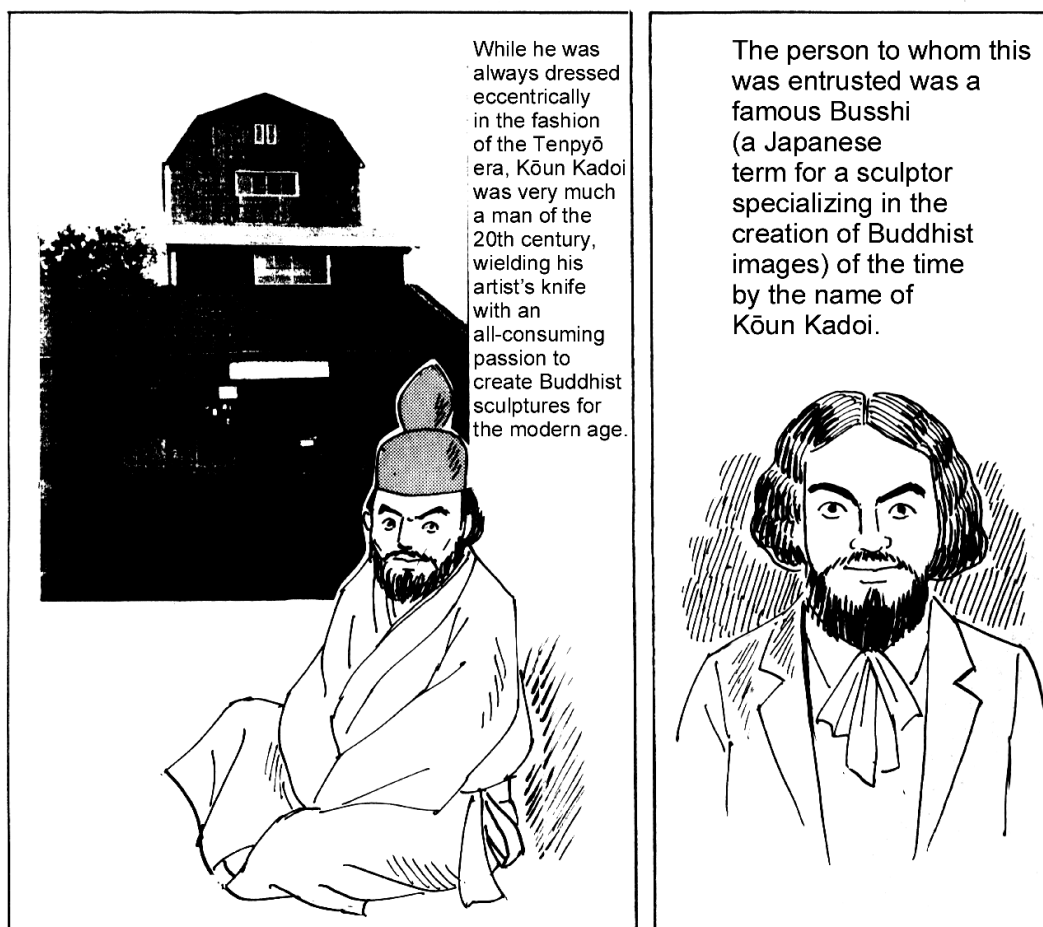
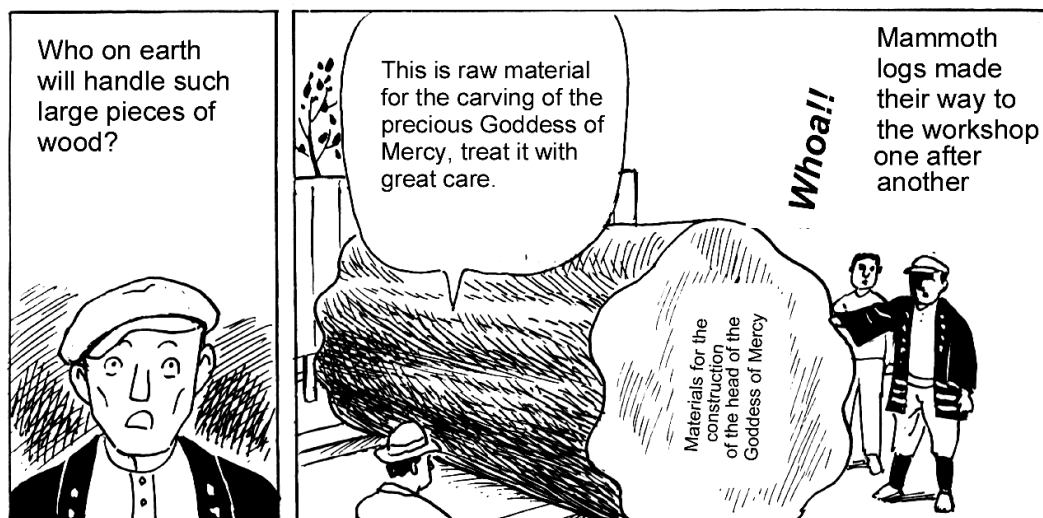


Having made a resolve to erect a great Kannon statue, he built a workshop for this project at the gates of the Dairyū-ji Temple in Kakuōzan (a suburb in the city of Nagoya).



Forty thousand kilos of raw timber (Japanese cypress) were shipped from Taiwan and transported to the workshop. The scale of the shipment was without precedent, and it grabbed instant headlines.











昭和6年（1931年）9月—4
年の歳月をかけた門井耕雲入魂の大
作、十一面観音菩薩像は完成しまし
た
9月24日より大竜寺において高僧た
ちの見守る中、盛大な開眼供養が行
なわれました

会場には知事や市長を
はじめ数万人の市民が
参列しました
主催者側は奈良朝時代
の風俗をまとい天平の
昔の儀式にのっとり行
なわれました



開眼供養の案内状に付記されている記述は、
つぎの通りです

●昭和2年11月、模型に着工

●昭和3年6月1日、はじめてたがねを入れ
る

●昭和5年正月元旦、御尊首と頭上の十一個
完成

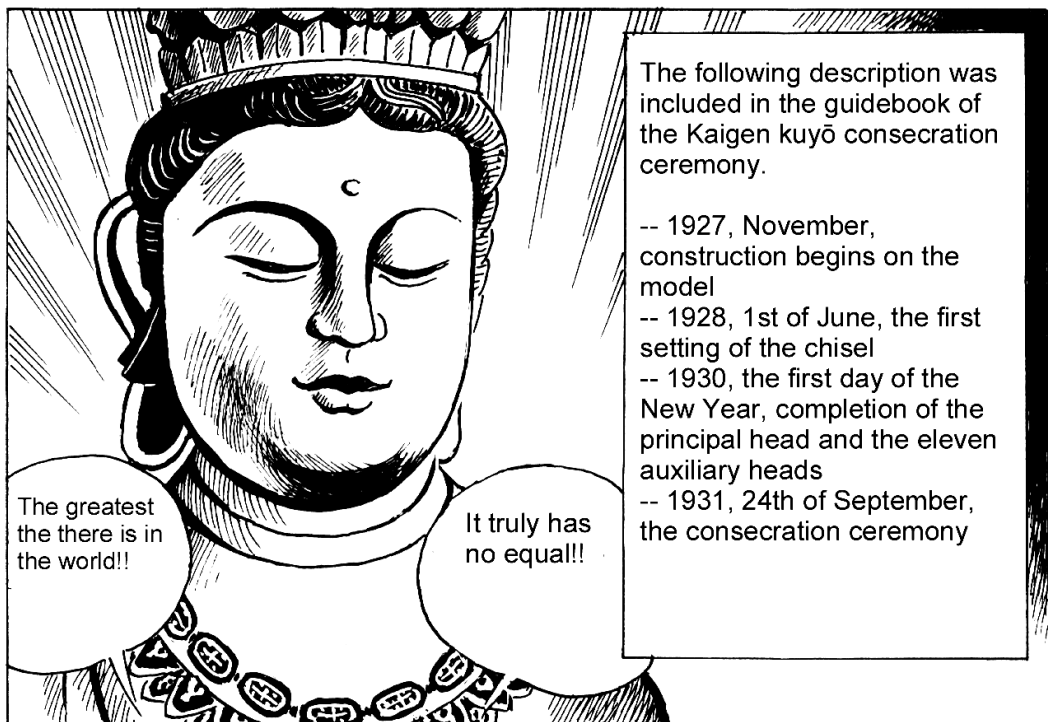
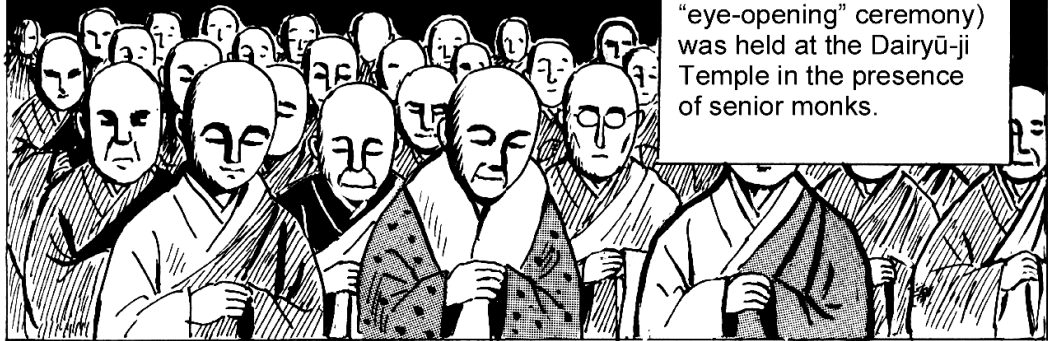
●昭和6年9月24日、大開眼供養

みごとなも
のだ!!

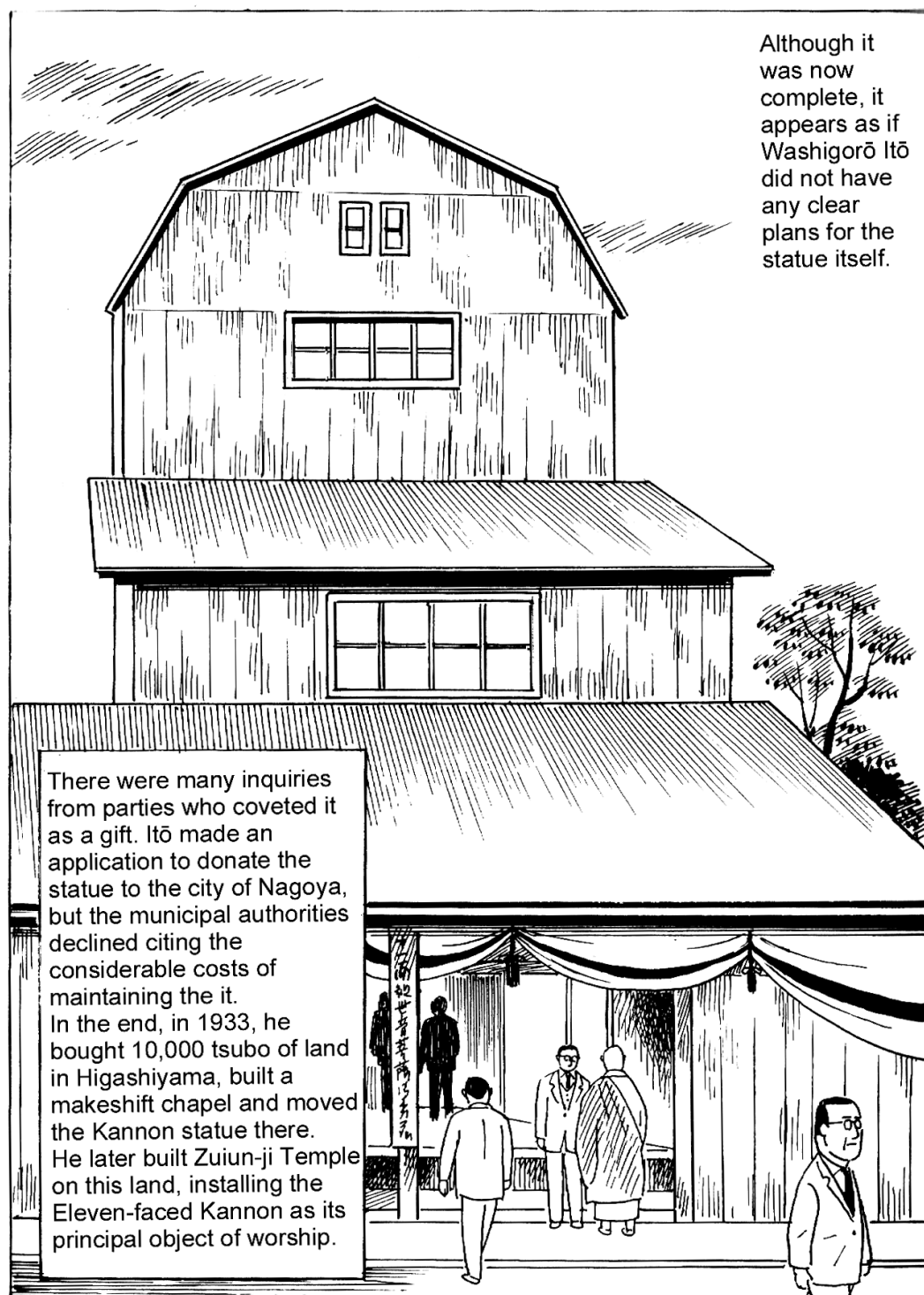
まさに
世界一!!

Tens of thousands of citizens, including the prefectural governor and city mayor, attended the event. The organizers observed the manners and customs of the Nara era, and proceedings were conducted in accordance with Tenpyō-era rituals.

In September 1931, the Eleven-faced Buddha, a masterpiece four years in the making and into which Kōun Kadoi had invested his entire being, was completed. From the 24th of September, a grand consecration ceremony (kaigen kuyō or "eye-opening" ceremony) was held at the Dairyū-ji Temple in the presence of senior monks.







伊藤和四五郎小伝

十一面観音建立の発願者である伊藤和四五郎は、生涯の事業として飼料雑穀商を営み、伊藤商事会社を創立して巨万の財をなした人物です。

文久2年、赤貧の家に生まれた伊藤少年は学問といえ、寺子屋で「いろは」四十八文字を習っただけで、その人生は「刻苦勉励」「精進努力」、やがて、業界の覇者となりました。

その人柄は温厚篤実、情義に深い人物だったといえます。晩年は、子供たちに事業をまかせ、自らは観音信仰にはげむようになり、やがて私財を投じて巨大な十一面観音像を建立、その仏像は、南京へと贈られた。そのとき、伊藤翁は80歳の老躯をおして観音像に同行、南京市を訪れ、日華親善につくしました。

平和をねがう伊藤翁の志に反して、戦火がさらに拡大する昭和18年6月27日、伊藤和四五郎は、82歳の生涯を閉じました。伊藤翁逝去が伝わるや、海を越えた南京、毘盧寺においても盛大な追悼式が挙行されました。

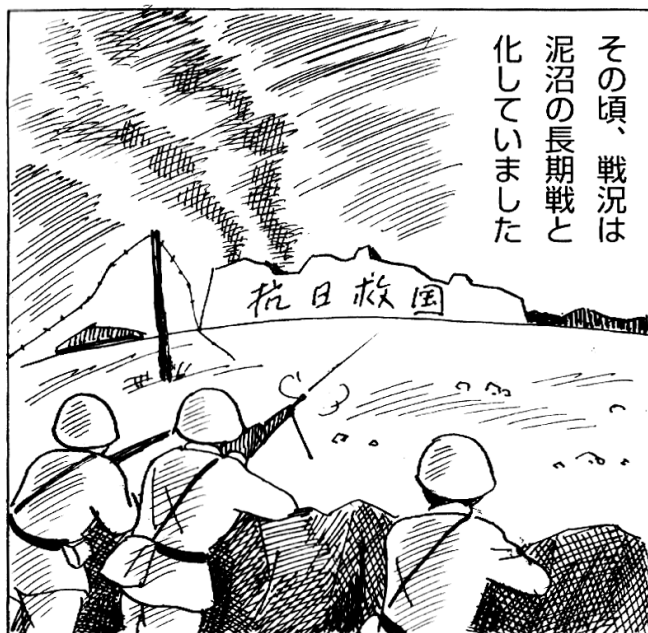


Washigorō Itō: A Biographical Sketch

The presiding spirit behind the creation of the Eleven-faced Kannon statue, Washigorō Itō, was a man who amassed a considerable fortune by running a feed mill business and founding the Itō Trading Company. Born in 1862 into poverty, the only education Itō received was at a temple's free school where he learned the forty-eight characters of the alphabet. His life was one of unwavering perseverance and hard work, and he eventually turned himself into a titan of industry.

He is said to have been warm, sincere, and compassionate. In his later years, he left his business to his children and devoted himself to Kannon worship, eventually putting all his money into the construction of the monumental Eleven-faced Kannon statue which was sent to Nanjing. Already eighty at the time, the venerable Itō accompanied the statue and visited Nanjing, dedicating his all to the cause of Sino-Japanese amity. Contrary to Itō's hope for peace, the flames of war spread further, and on the 27th of June, 1945, Washigorō Itō passed away at the age of 82. As soon as Itō's passing became known, a grand memorial service was held to honor his memory across the seas at Pilu Temple in Nanjing.





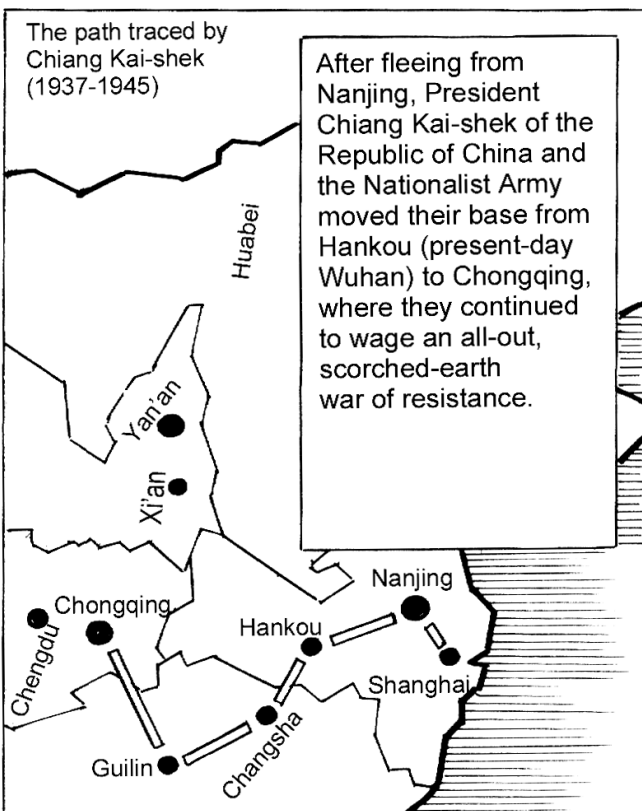
蒋介石がたどった道
(1937年—1945年)



⑧ 戦乱の海を渡る

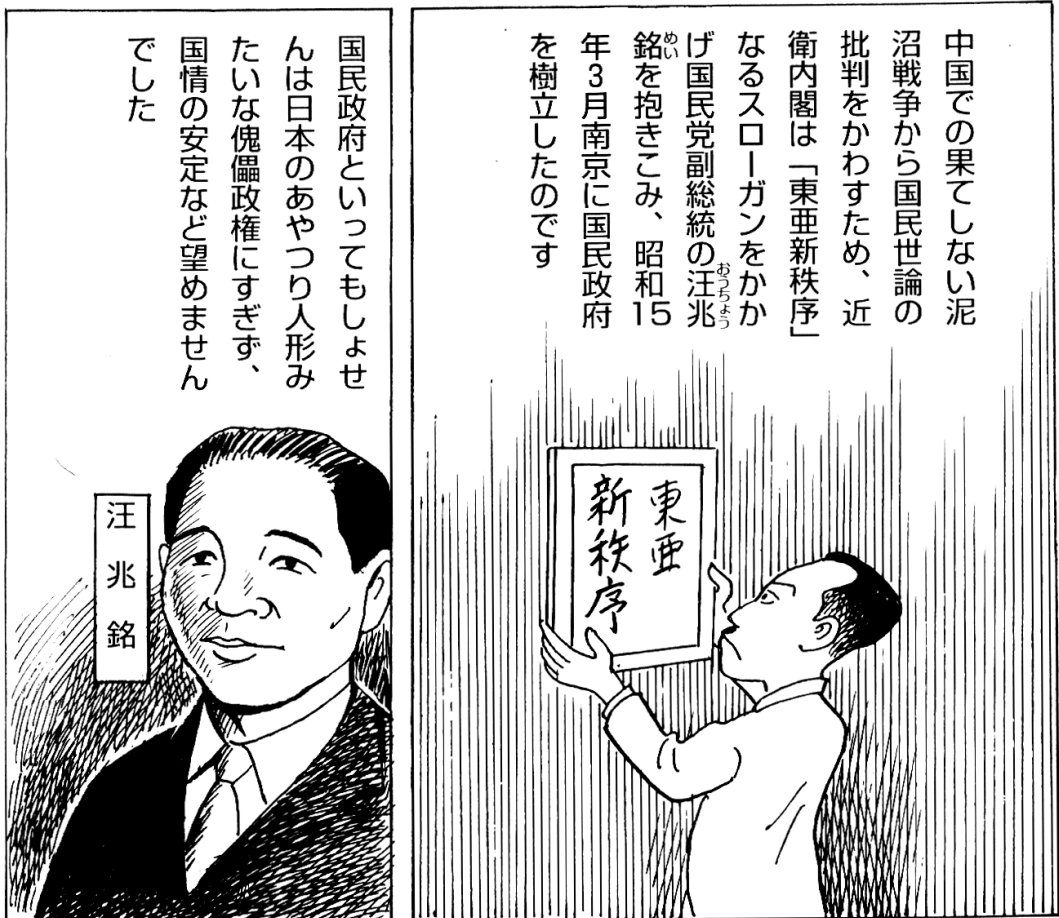
巨大な観音像、莫大な費用、そして大陸へ――

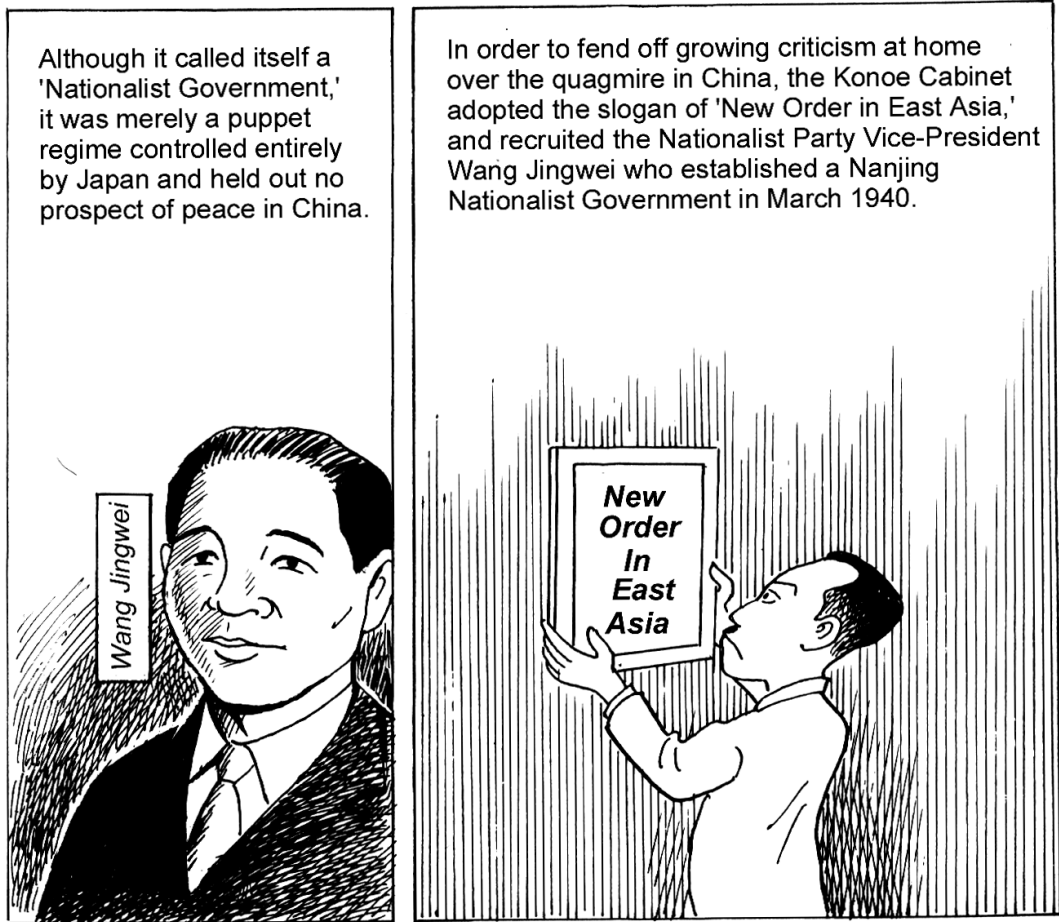
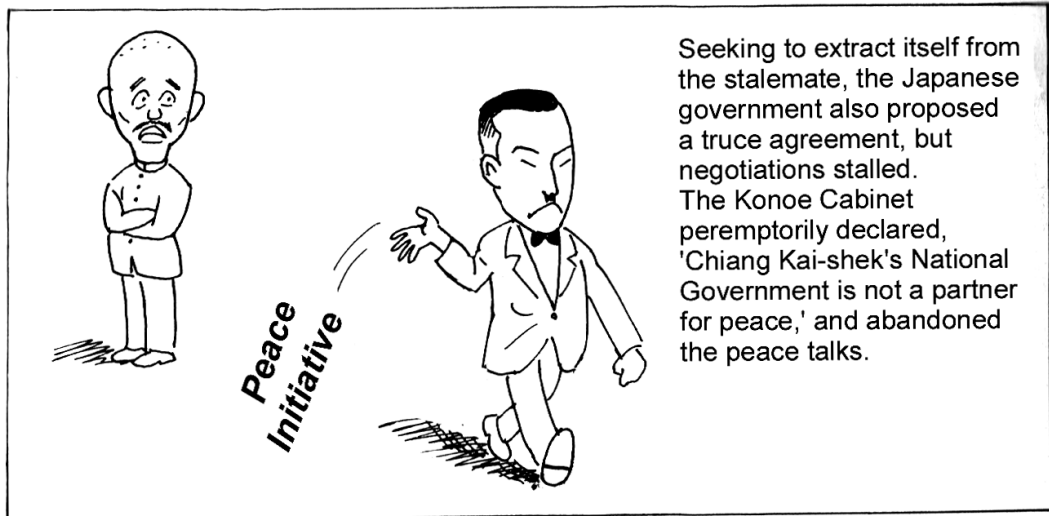




8 Crossing the Warring Seas— A Monumental Kannon Statue, A Monumental Expense, And Onto The Mainland



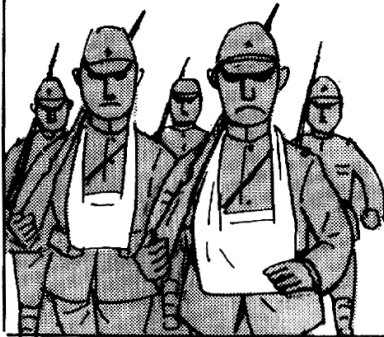




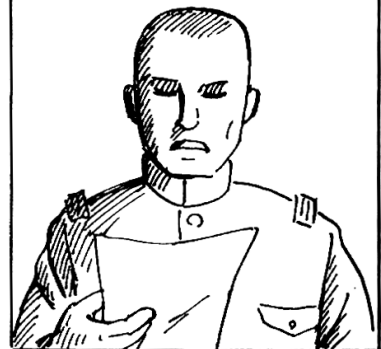
昭和12年（1937年）から昭和16年までの5年間で日本は百万人の大軍を中国に送り込みました



そして、その20パーセント近い18万5千人の戦死者を出し、まだこの先見通しもまっくらな昭和16年12月8日



大本営
陸海軍部発表、本八日
未明帝国陸海軍機動
部隊は――

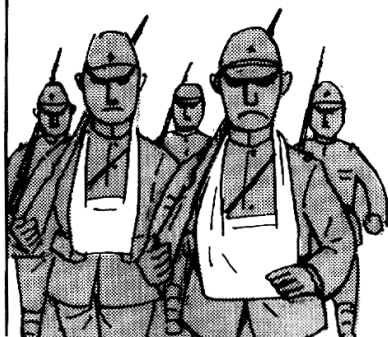


ハワイ真珠湾を攻撃、奇襲に成功せり！

中国ひとつをもてあまして
いるのにアメリカを相手に
無謀な太平洋戦争へ突入し
ていったのです
それは大日本帝国の破滅への
道でした



And nearly twenty percent of that number, 185,000 soldiers, were lost in battle—such was the bleak outlook facing the nation on the 8th of December 1941.



In the five years between 1937 and 1941, Japan dispatched a million soldiers to China.

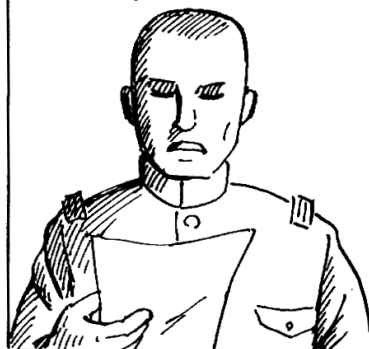


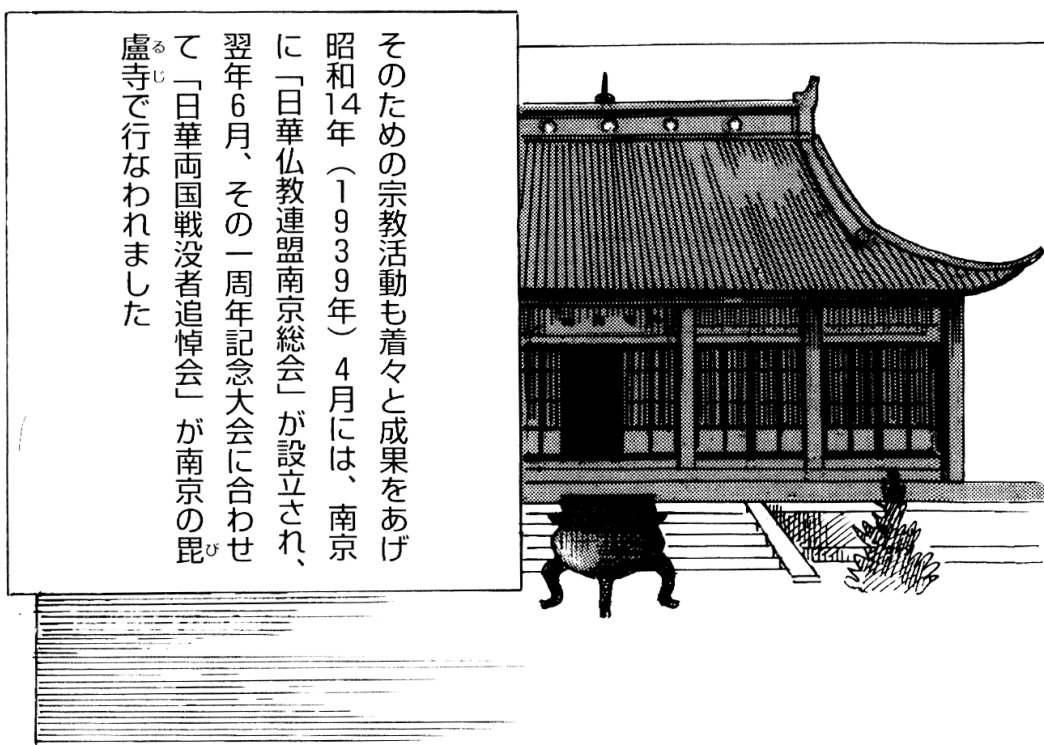
Even though China alone had proved too much, Japan plunged headlong into the Pacific War with the United States. Thus, the Japanese Empire started on its path of self-destruction.

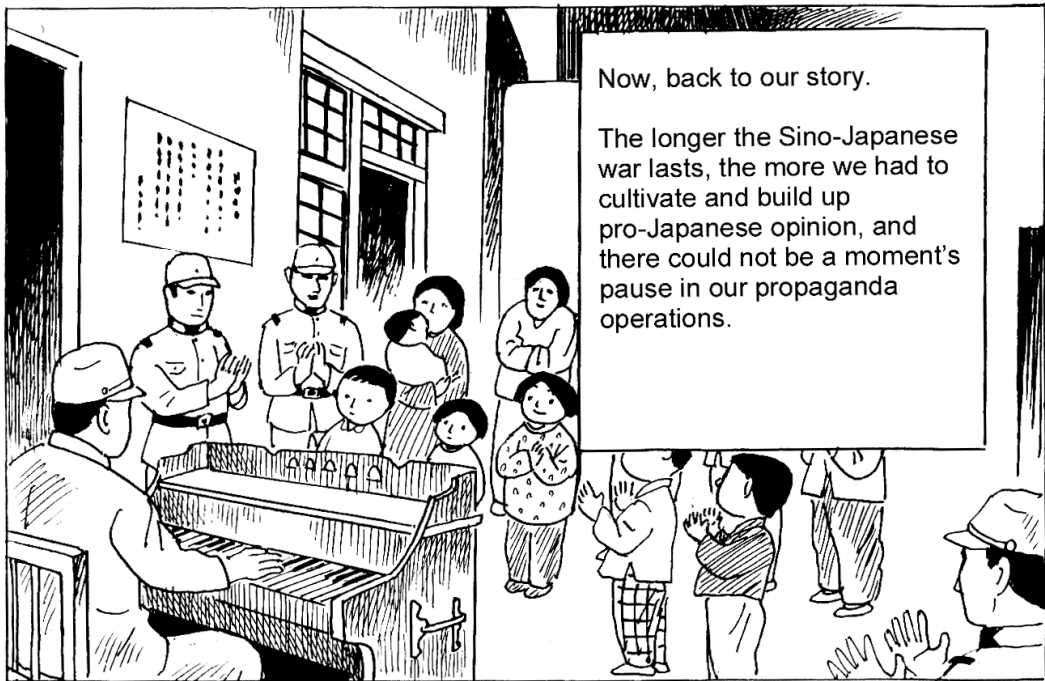
—launched an offensive on Pearl Harbour in Hawaii, achieving a stunning victory!



An announcement by the General Headquarters (Army and Navy Command): on this eighth day, before dawn, special task forces of the Imperial Japanese Army and Navy—

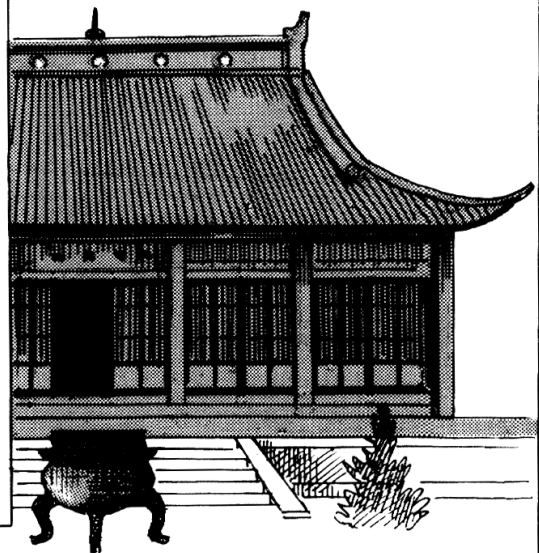






Religious activities for this purpose progressed apace.

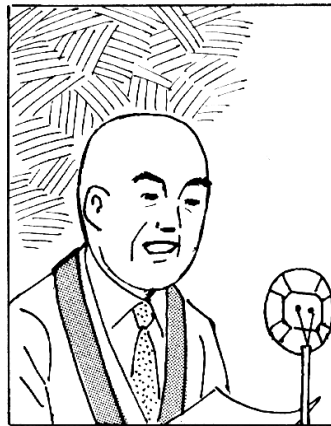
In April 1939, the Nanjing General Assembly of the Sino-Japanese Buddhist Federation was established, and in June of the following year, the 'Sino-Japanese Memorial Service for the War Dead of Both Nations' was held at Pilu-shi Temple in Nanjing to serve as the grand commemoration event for the first anniversary of the Nanjing Massacre.



毘盧寺の追悼会から4カ月後の10月24日、九州の宮崎で第9回全国仏教大会が開かれ、愛知県仏教会が「日支合同戦没者追悼会」の開催を提案しました



開催時期は来年三月とい
たします



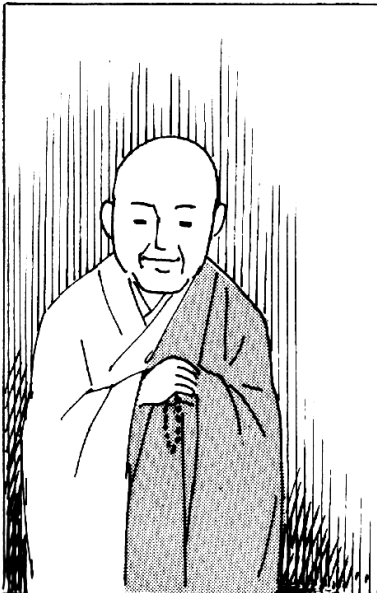
三月
かなるほど

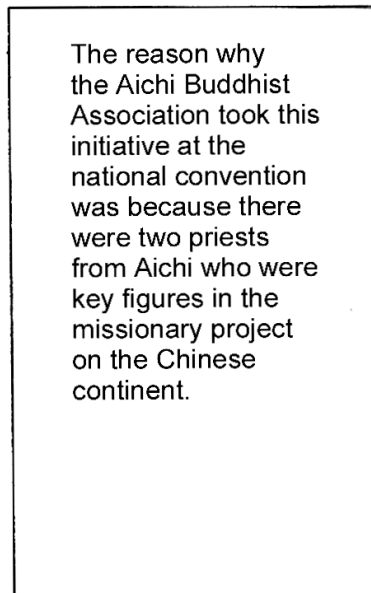
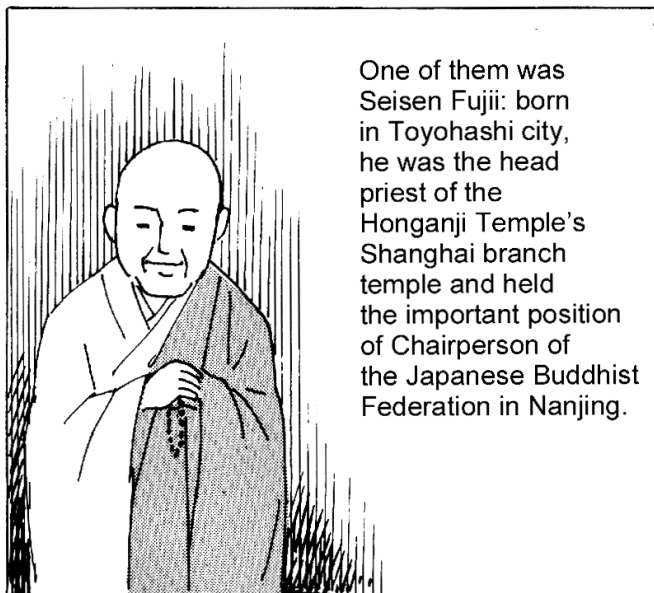
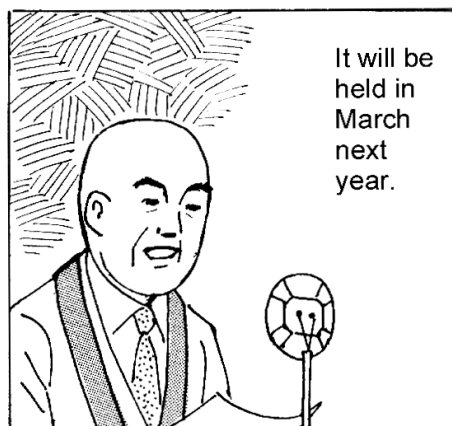
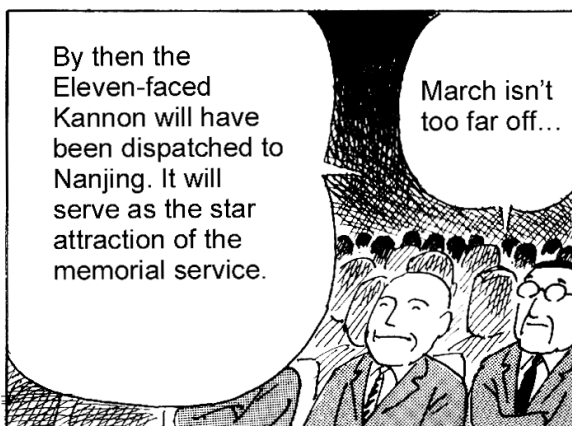
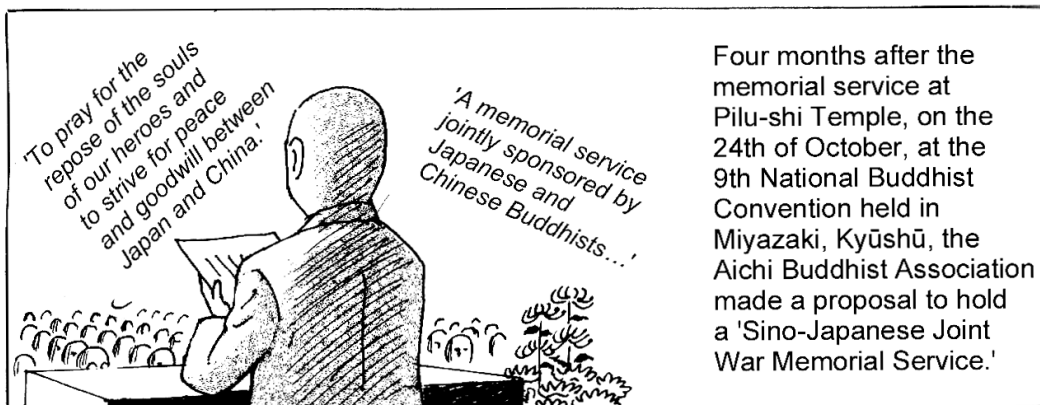
その頃にはあの十一面観
音も南京へ贈られている。
追悼会の目玉になる
ということだ



全国仏教会の席上で愛知の仏教教会が、
このような音頭をとったのは、当時大陸
布教の重要な地位に二人の愛知県出身の
布教師がいたからです

その一人は、豊橋市出身で本願寺上海別
院輪番で南京日本仏教連盟理事長の要職
にあった藤井静宣^{せいせん}です





そしてもう一人は、名古屋市出身の曹洞宗南京別院主任で曹洞宗中支総監部主事の役職にあった大塚道光でした



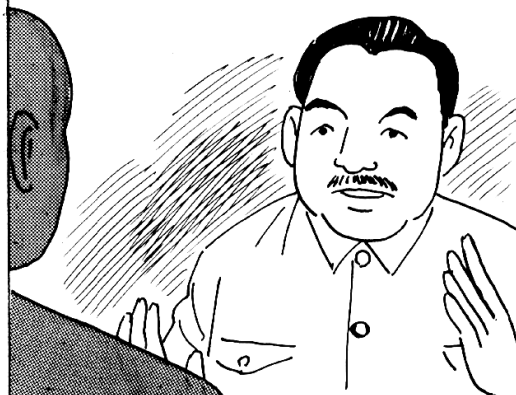
さらに、愛知県には十一面観音像の南京寄贈を進めるにあたってもう一人重要な僧侶がいました
愛知県知多郡にあった曹洞宗洞雲院の住職であつた
大塚洞外です

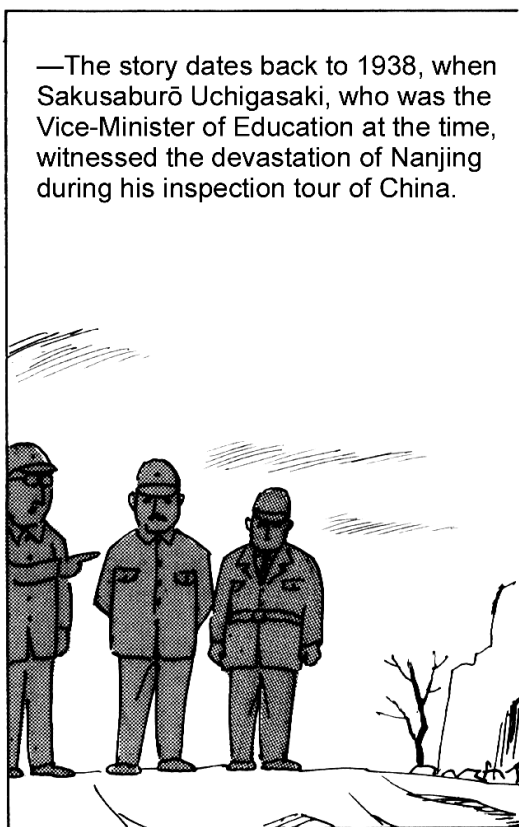
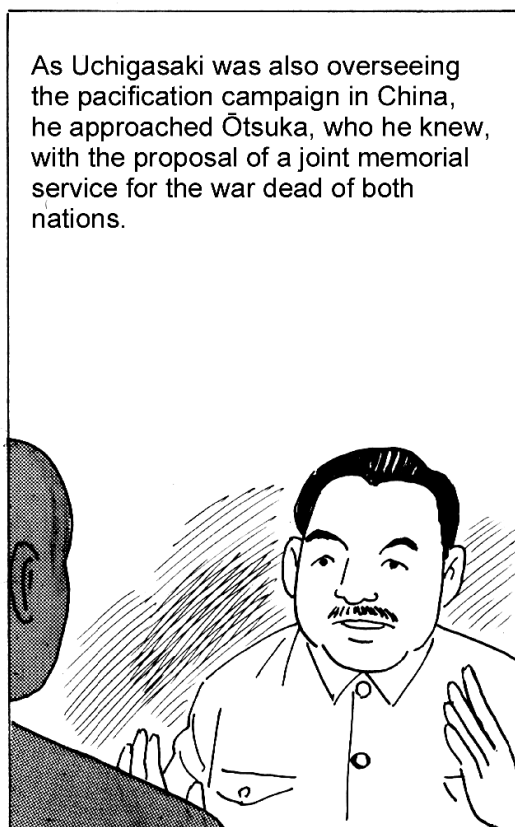
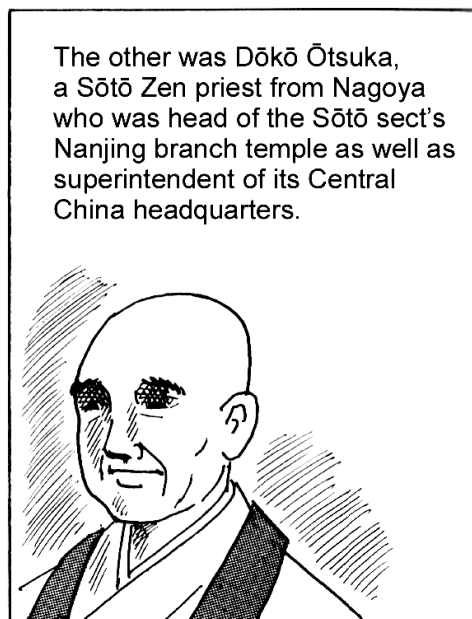
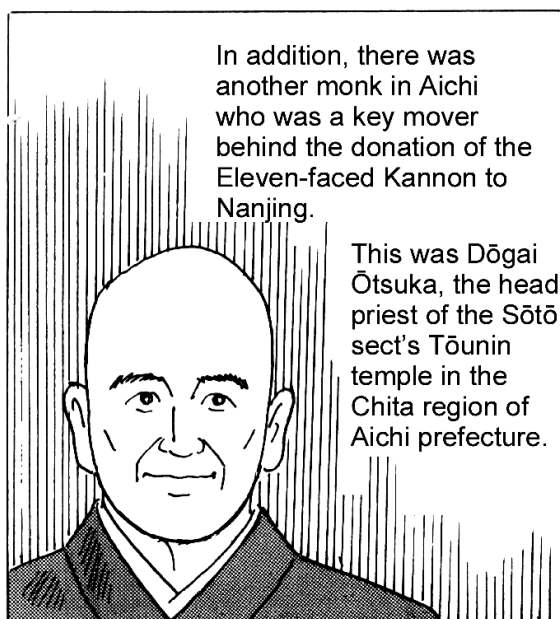


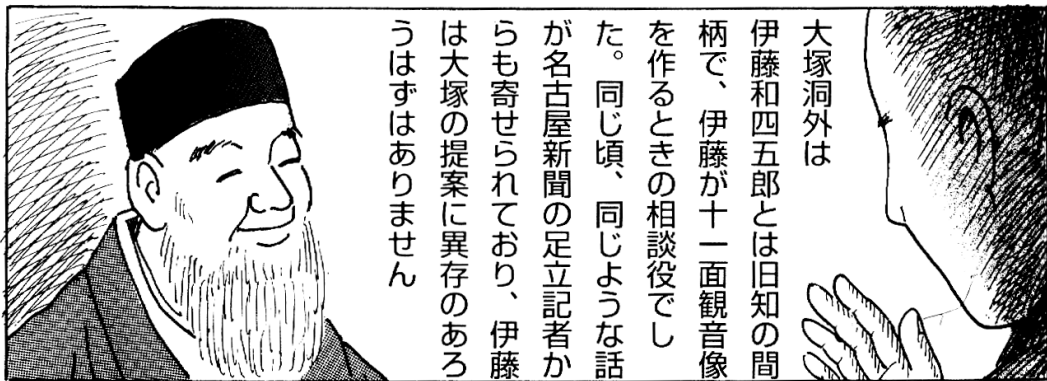
——話は、昭和13年（1938年）にさかのぼります
当時、文部次官だった内ヶ崎作三郎は、中国視察の途中南京の惨状を目にしました

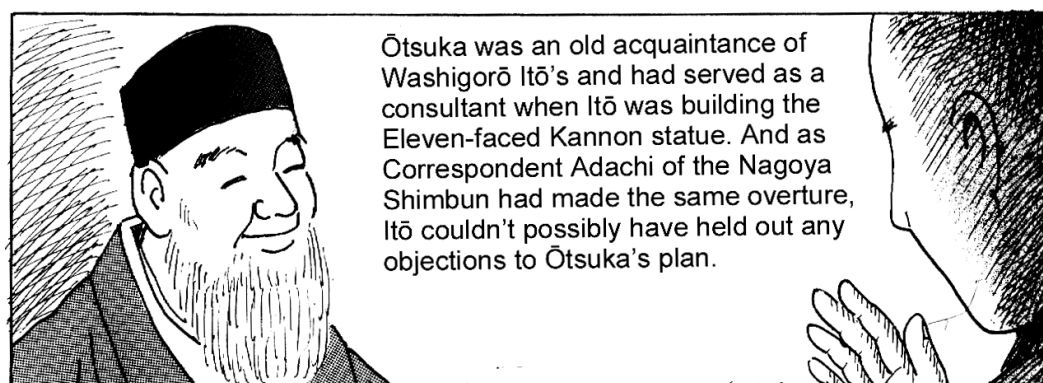
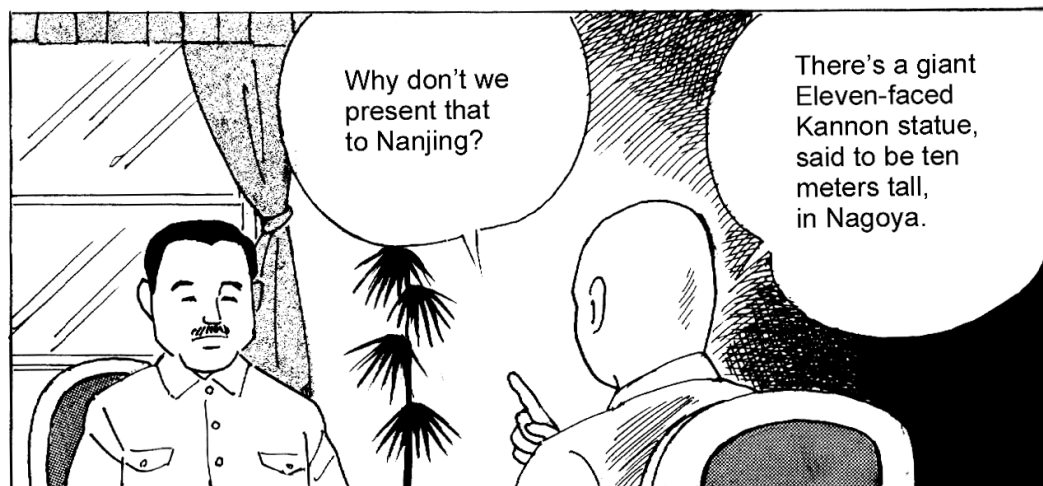


宣撫工作を指揮する立場でもあつた内ヶ崎は知人である大塚洞外に日支戦没者の慰霊について相談をもちかけたのです

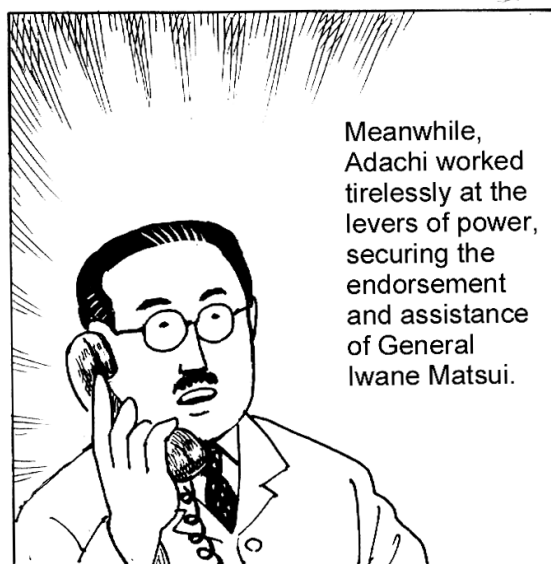


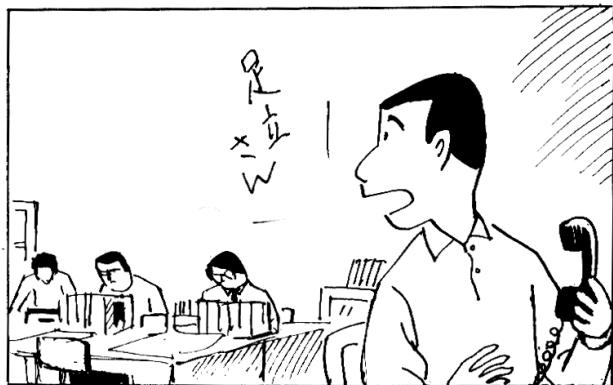






Then, in October 1949, the Aichi Buddhist Association announced the holding of a 'Sino-Japanese Joint War Memorial Service.' The message of the gift of the Kannon statue was delivered to the Nanjing government by an unexpected person. That man was Kan Hibino, former principal of the Aichi Prefectural No.1 Middle School (currently Asahigaoka High School) and famed throughout Japan for his exploits in marathon running.







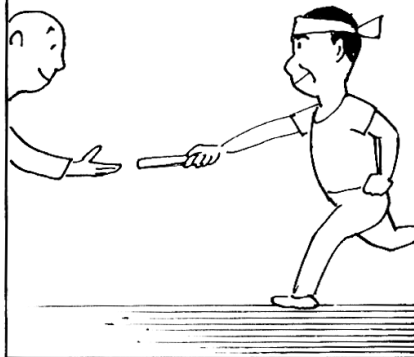
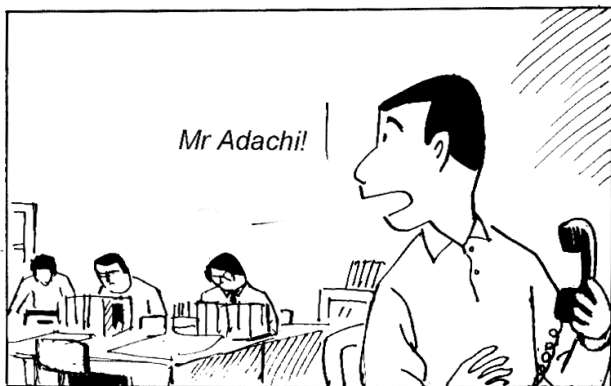
While on a lecture tour in China, Kan Hibino had met with Chu Minyi, the Minister of Foreign Affairs in Wang Jingwei's Nanjing government, and conveyed Japan's desire to donate the Eleven-faced Kannon statue to Nanjing.

Needless to say, Chu Minyi agreed on the spot.

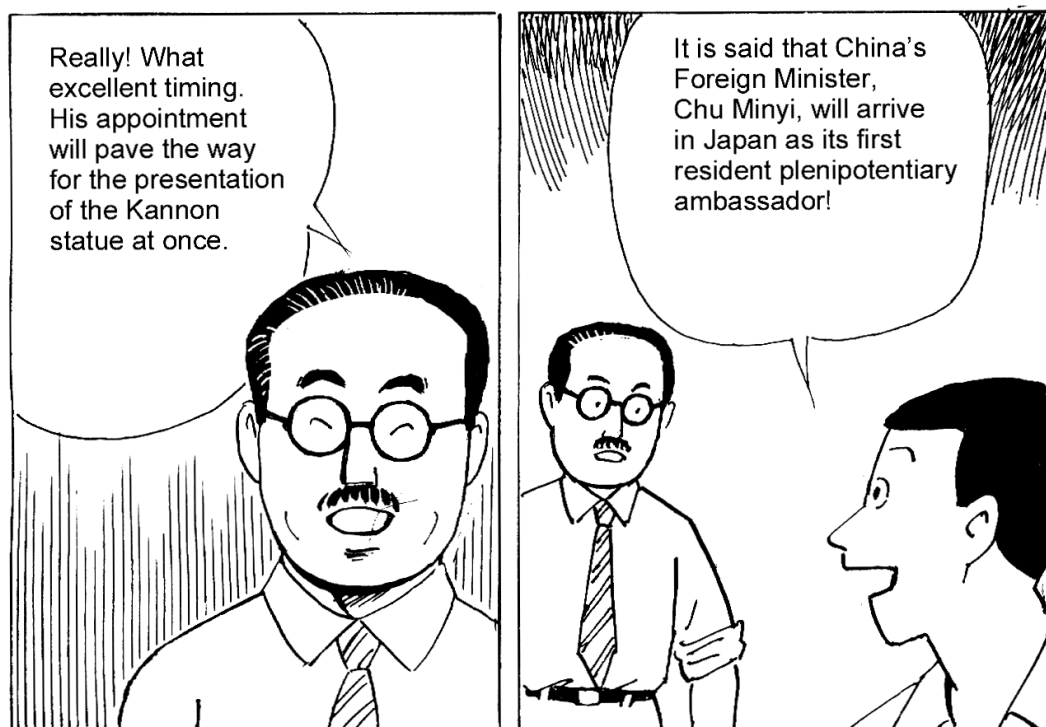


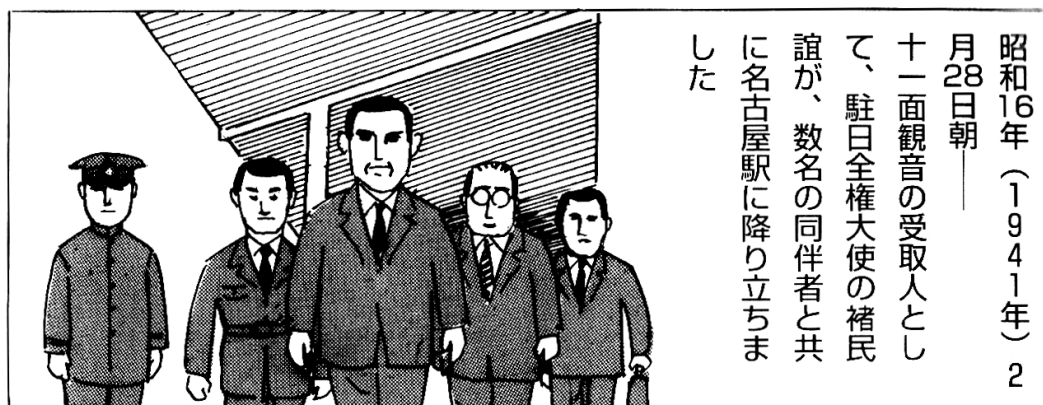
**The Nagoya
Shimbun**

And so, upon Hibino's return to Japan the task of negotiations was handed over to the local organizers, Dōkō Ōtsuka and Seisen Fujii.







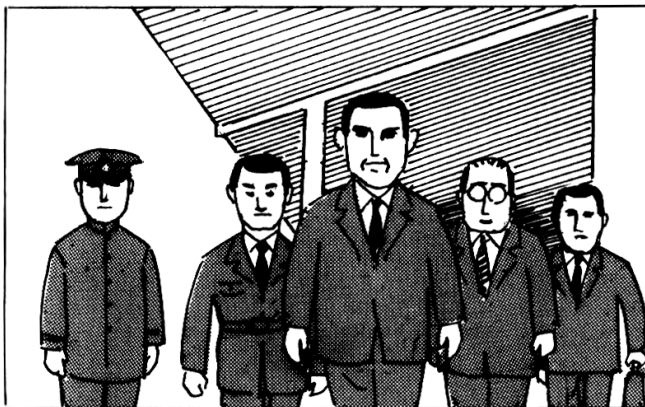


昭和16年（1941年）2月28日朝
十一面観音の受取人として、駐日全権大使の褚民誼が、数名の同伴者と共に名古屋駅に降り立ちました

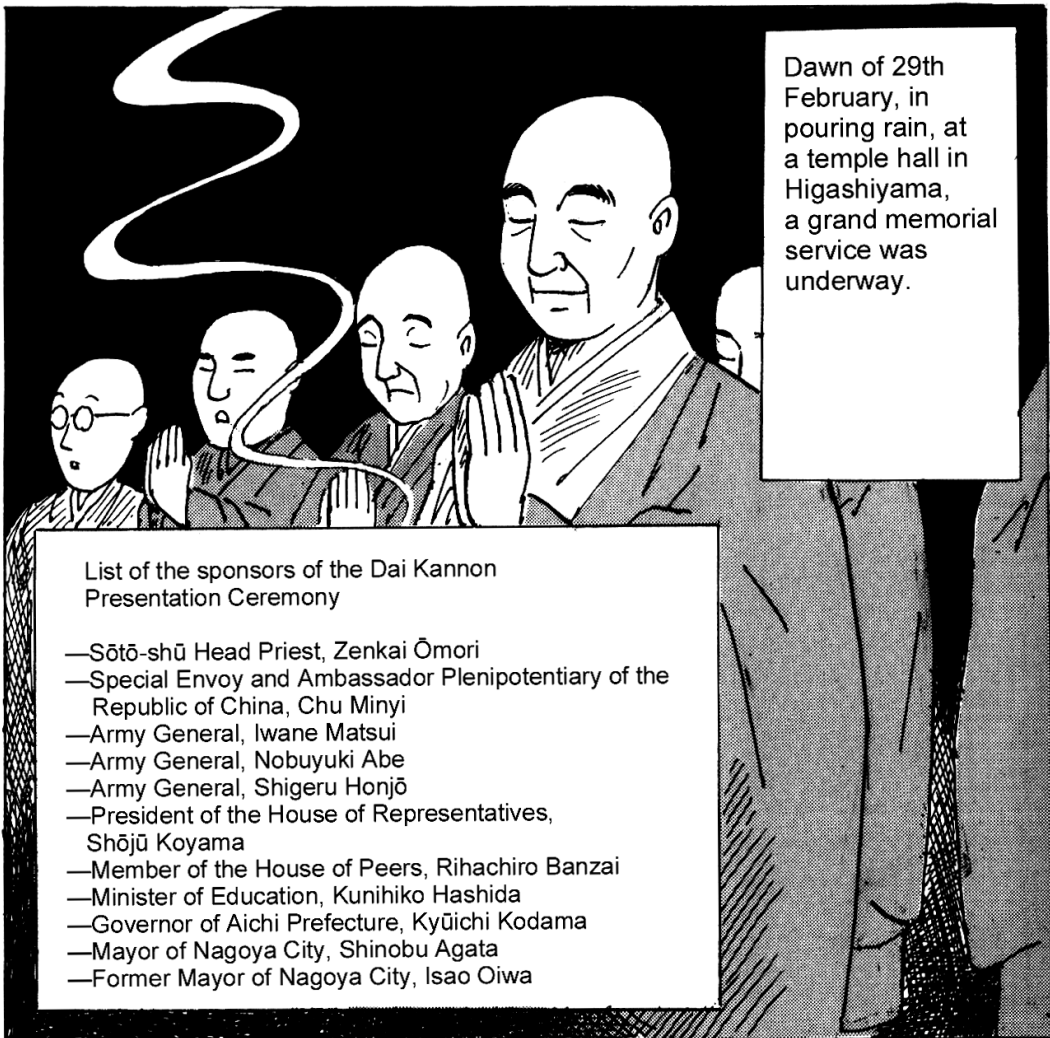


明けて2月29日、そぼ降る雨の中、東山の安置所では、盛大な贈呈法要が行なわれました

大観音贈呈協賛者名	曹洞宗管長	大森禪戒
中華民国特命全権大使	褚民誼	
陸軍大将	松井石根	
参議院議長	阿部信行	
貴族院議員	本庄 繁	
文部大臣	小山松寿	
愛知県知事	坂西利八郎	
名古屋市長	橋田邦彦	
前名古屋市長	児玉九一	
	縣 忍	
	大岩勇夫	



Morning of February 28th, 1941—arriving in his role as China's official representative in the gift exchange, the resident plenipotentiary ambassador, Chu Minyi, and his retinue disembarked at Nagoya Station.



Dawn of 29th February, in pouring rain, at a temple hall in Higashiyama, a grand memorial service was underway.

List of the sponsors of the Dai Kannon Presentation Ceremony

- Sōtō-shū Head Priest, Zenkai Ōmori
- Special Envoy and Ambassador Plenipotentiary of the Republic of China, Chu Minyi
- Army General, Iwane Matsui
- Army General, Nobuyuki Abe
- Army General, Shigeru Honjō
- President of the House of Representatives, Shōjū Koyama
- Member of the House of Peers, Rihachiro Banzai
- Minister of Education, Kunihiko Hashida
- Governor of Aichi Prefecture, Kyūichi Kodama
- Mayor of Nagoya City, Shinobu Agata
- Former Mayor of Nagoya City, Isao Oiwa



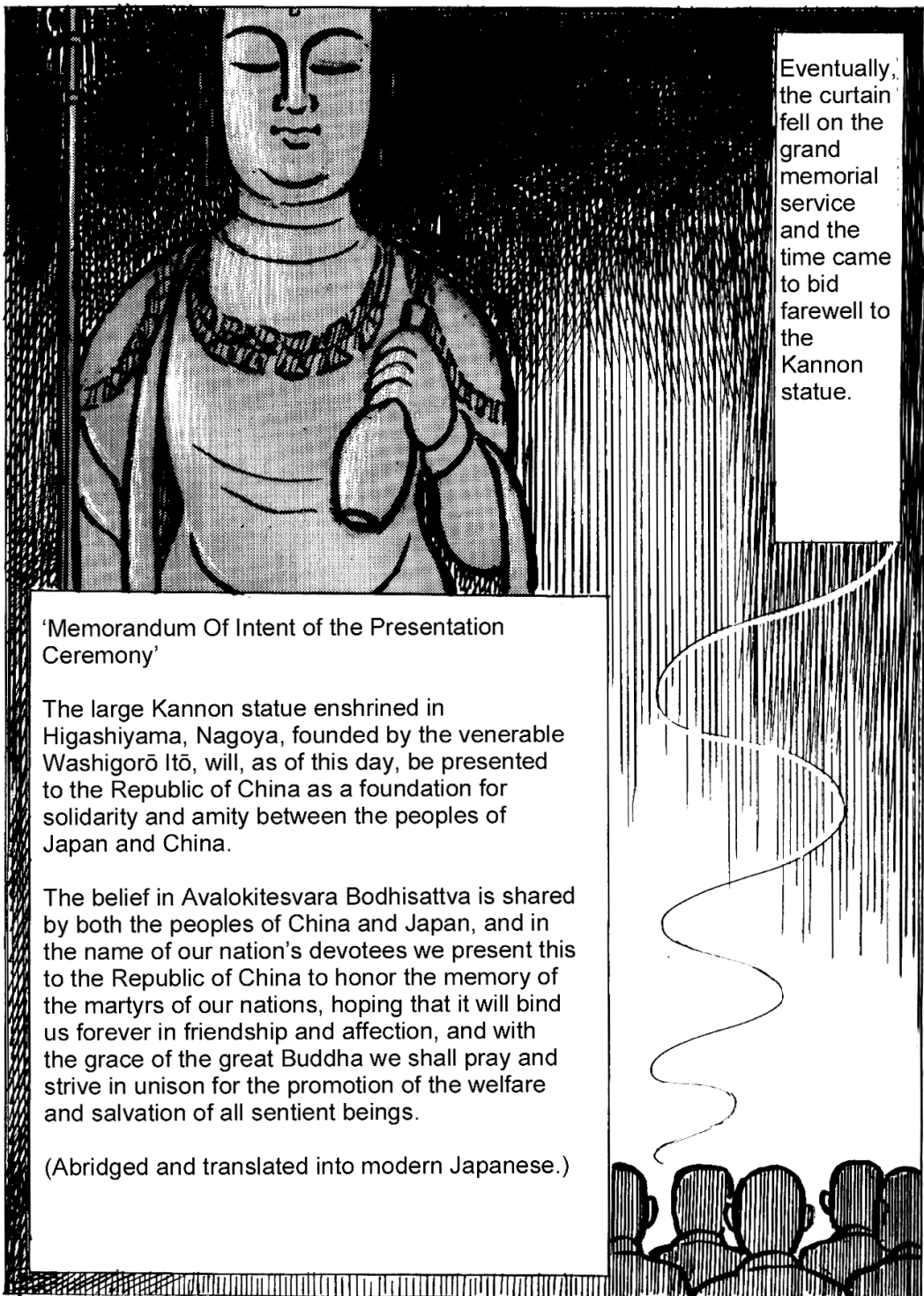
やがて、盛大な贈呈法要も幕を閉じ、
いよいよ観音像に別れを告げるときが
きました

〈贈呈趣意書〉

名古屋東山に奉安してある伊藤和四五郎翁発願の大
観音像は、今般、中華民国に贈り、日華両国民の親
睦と善隣友好のもとにする

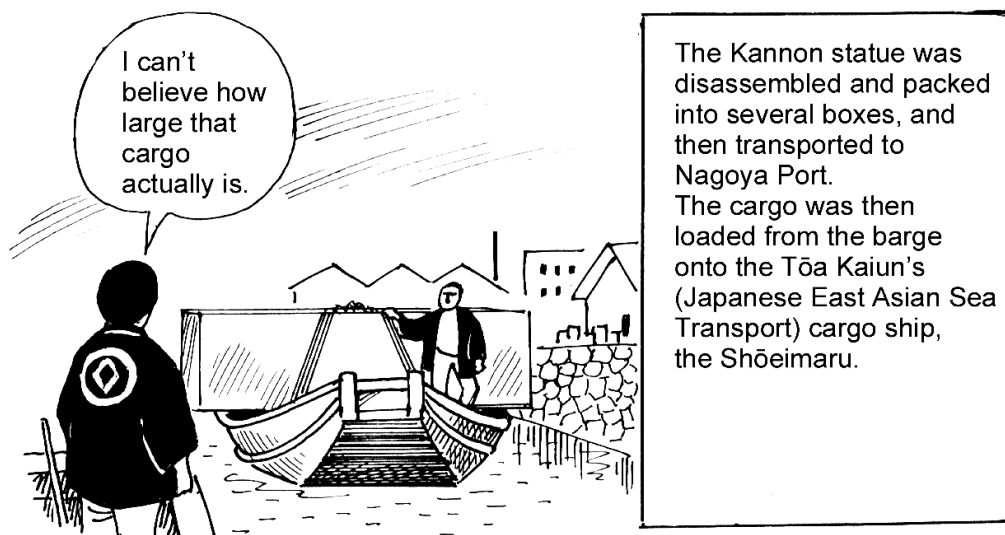
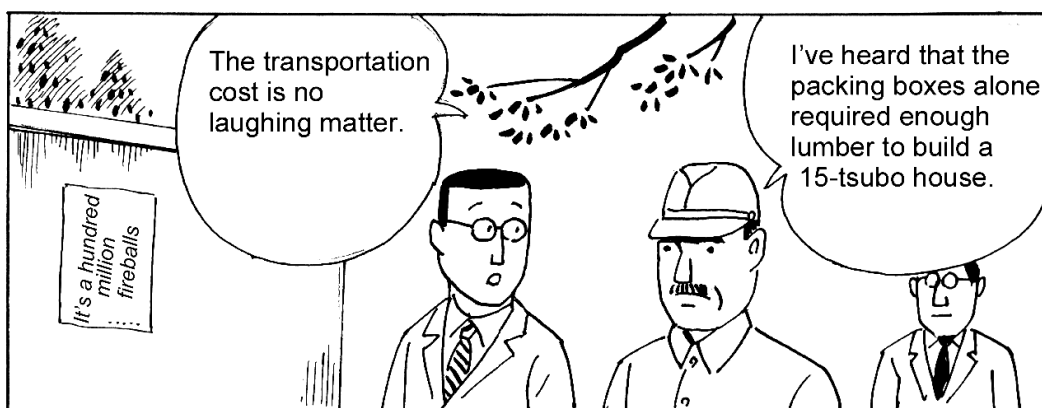
観世音菩薩の信仰は、日華両国民同じであり、全日
本仏教徒の名においてこれを中華民国に贈り、両国
戦没者の供養をし、願わくば日華両国はこれによつ
て末長く親睦に、大菩薩の功德をもって共に福利増
進衆生救済を祈願するものなり

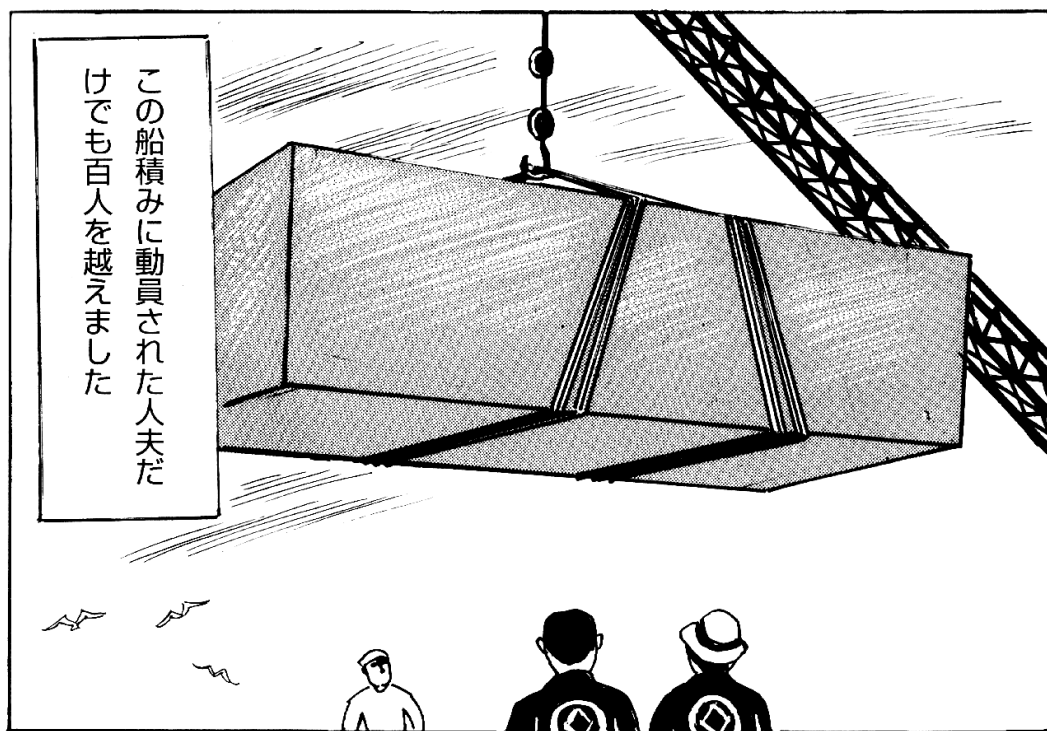
(現代文に訳し、略記しました)

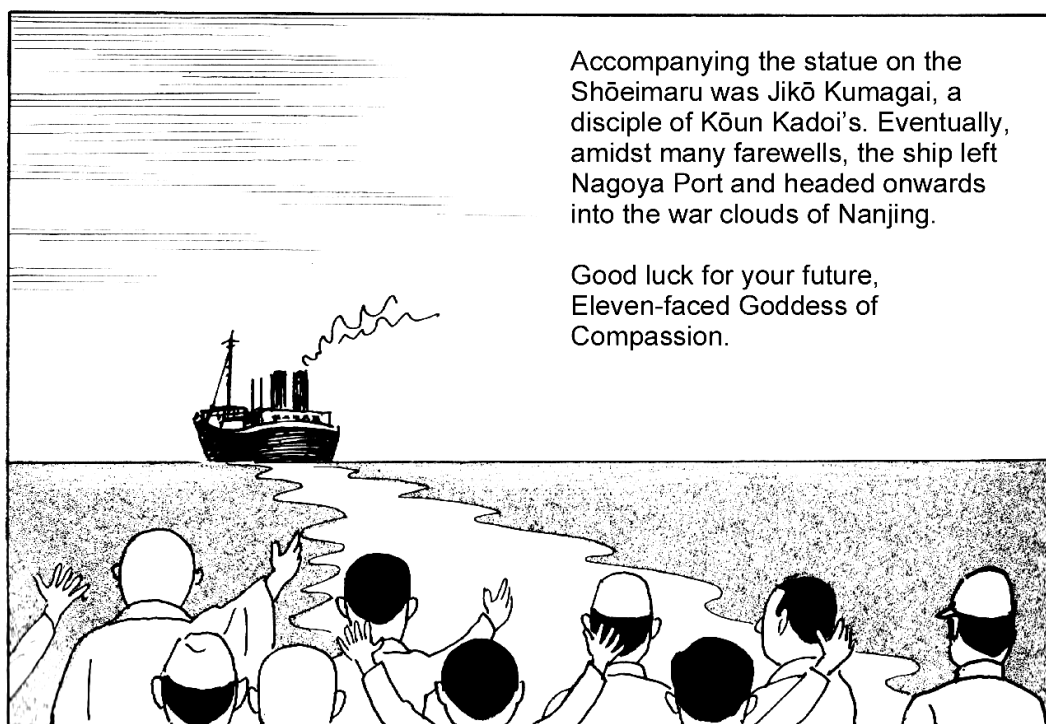
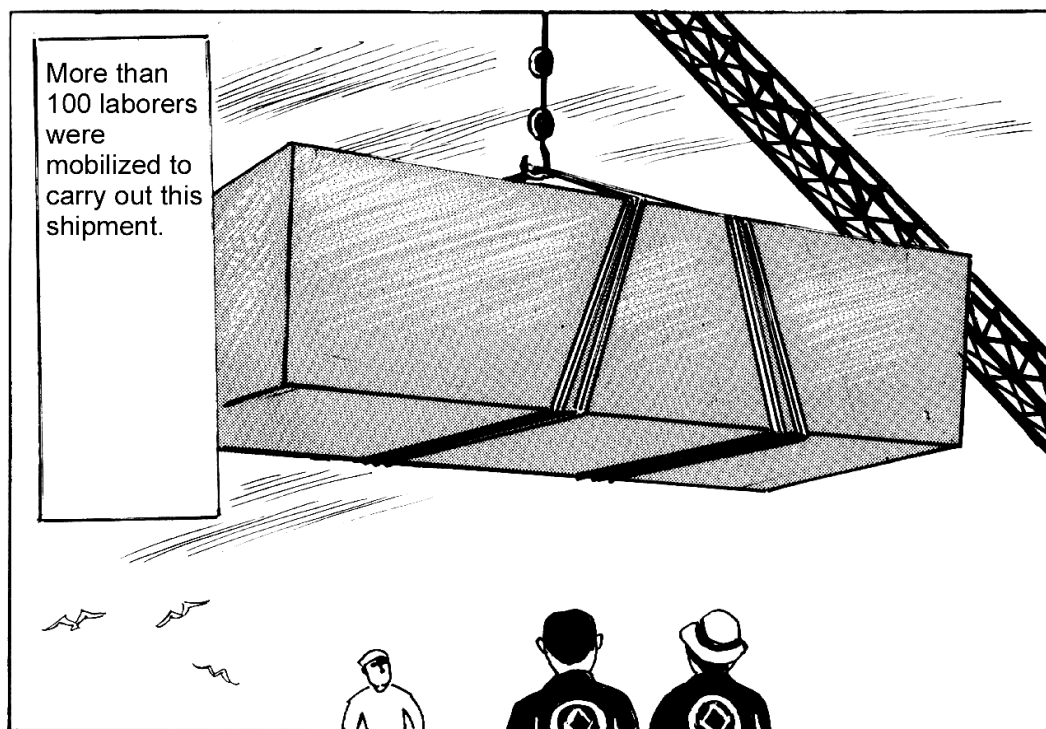




解体されいくつかの箱に荷造りさ
れた観音像は名古屋港に運ばれま
した
そして、^{はしけ} 舢舨から、東亜海運の貨物
船松栄丸へと積み込まれました







To be continued...

つづく...