

—; "Reference Material for handling Chinese Labor"
(by HONMA)

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MATERIALS FOR REFERENCE WHEN EMPLOYING
CHINESE LABORERS

(SOME INFORMATIONS FOR THE EMPLOYERS OF CHINESE LABORS).

Drafted by HOMMA, an Official of
irregular service of the Home
Ministry.

I have been a vagabond in China since I was sixteen or seventeen years of age. I have an experience of working as a coolie for three years. Sometimes, I mixed myself among the bandits. I operated a forwarding company of my own where I employed several coolies. I sometimes served the Japanese Army as a special agent by way of utilizing Chinese soldiers. Thus I spent 25 years in all parts of China and yet I am not sure if I can manage the work of Chinese coolies. This will show how difficult it is to use them. What I have heard since I came over Japan were the remarks, such as, "Chinese are dear little things," "they will work alright if only they are treated warmly", or "Oh! They are slow goers anyway." I must say these remarks are all wrong. There are many Japanese who claim to be experts on China affairs, but if those people had really seen China by their own eyes, the present China Incident would not have happened. Those people kept in contact with Chinese with the Japanese military or government as their back. This was not a way they could learn how the Chinese were really thinking in their mind. I lived in China mixed with them while I was quite young and while my nerve was still sensible. What is most important is to know that what they think is usually different from what they usually say. This much for the prelude, and I shall now point out what came to my attention.

I. Quartering.

(A) Quartering is too good to them. It is only those very high class Chinese who can live in matted room. I am surprised that the quartering was too good. A room which afforded them two

or three inches space above their head when they sit would be a much improved living to them in comparison with their living in China. If they reconstruct their quarters with this idea, they can surely accommodate twice as much as they accommodate now.

(B) Present hot bathing system is rather questionable. They were brought up in such atmosphere that to them bathing means a warm treatment offered to the conquerors by the conquered. Their custom is "To let the visitor wash his feet means to provide him with a woman." "Induce him to a hot bath means to take him to a woman." "Ot let him take a hot bath means to place women, whether wife or daughter, at his disposal." To the people who had been brought up in such circumstances, a supply of water or hot water in a basin would be sufficient. Of course since they started this treatment, it would be difficult to stop all of a sudden, but I suggest the practice should gradually be given up.

(C) Kitchen is too good and expensive in fuel. Let them make their oven in their own way. They can make it cheaply and it will save a lot of fuel.

2. Food.

(a) Food is too good. They have never eaten such good food. That is why they over-eat, cause their dilated stomach and find difficulty in working.

(b) Their standard of food back home is a sack of wheat flour, but their flour means mixture of wheat flour with corn and KAOUANG flour instead of the pure wheat flour as is supplied them now. Give them 22 kilogram a month. Let them eat soft porridge of AWA or wheat flour and MANTOW for lunch and dinner only.

(c) They say in Japan that they eat 22 or sometimes 27 kilograms a month and they say it is still insufficient.

It is their usual custom to complain on almost anything. 22 kilograms is a good supply. It is better than 5 go of rice.

(d) They are now supplied with half or one GO of cooking oil a month. Besides, they are supplied with vegetables, fishes and meats and their quantity is too abundant. This is really too much. What they require besides the staple food of wheat flour is a very little of oil and vegetables.

(e) In my last inspection tour, I learnt that in some camp they were not given more than 24 kilograms a month. Laborers in such camp showed restrained state of mind and was excellent in efficiency. Those who are supplied abundantly lacked restraint, had more sick people and showed bad result of work.

Don't supply them too much, because they will dispose the surplus by their own way. I think Japanese people were too sweet in Manchuria and China in the way of their treatment.

(f) I noticed in some camp that they threw away a part of their food, a practice which they could not even dream of in China. Food given to them is really too much.

(g) I said the less food creates better work. Don't misunderstand me, because it depends how you do it. Don't reduce food suddenly, but do it gradually. Patients and non-workers may have their food reduced.

3. Ratio of their work.

(a) Chinese coolies are the best workers of the world. Westerners can let them do the work three times as much as Japanese do. Their work in Japan is less than the work of Japanese. Let them work more.

(b) Much depends on who supervise the work. Supervisors are sometimes too flatterly to the workers.

(c) They are kept lazy now from short of supervision. Allot them certain volume of work to be completed within limited hours.

4. How to Treat Them.

(a) Put the whole responsibility upon their captain (foreman of the group). It is not a good policy that a Japanese leader interferes with each of the laborers.

(b) As a whole, those who can understand Japanese and work as interpreters are of bad character. They have been used to the practice of collecting certain amount of money from each laborer. Here they cannot do it, that is why, they are dissatisfied and incite the laborers to cause some trouble in order to establish new conditions which will bring advantages to the interpreters.

(c) It is seen everywhere that the group captain is controlled by an interpreter. In some camps, they use the Chinese laborers who understand Japanese as office clerk, or sometimes as waiters at home. Nothing is more dangerous than this. It is as if accommodating a spy in the house.

(d) In some cases the Japanese staff are meticulously strict to the laborers. This is apt to cause contempt on the part of laborers of their captain or interpreter. Let the captain or interpreter do this kind of scolding work.

There are some commissioned officers of the Chinese Army among the laborers. They usually stay as common laborers and appoint the ex-N.C.O. as their captain. In such a case, the discipline of the group is difficult to maintain. If you watch them carefully, you can find these instances easily. Please understand that the mentality of the Chinese people is extremely complicated.

(e) Much is said about MENTZ or "face" of the Chinese people, yet few people understand it. To the Japanese people "Face" means naked face. They get angry when the naked face is soiled or disgraced. To the Chinese people "face" means masked face. It is only when this mask was removed that they get angry. Have insight into their mentality without removing this mask. What they say is always their ceremonious.

it does not express their true heart. They are the people who do not readily show their mind.

(f) Japanese are apt to treat them too dearly. If you treat them warmly, they will start contempting you and when they contempt you, they do you harm. Remember Han (or Chinese) race are never moved by sentiment.

(g) I shall comment the people of the world by quoting the degree in fencing. Japanese are nothing but beginners who were newly given fencing sword. Koreans may be the people who were given the Junior 6th Degree. Germans Junior 3rd degree, Anglo-Saxons Junior 4th degree, Jewish people Senior 3rd degree and the Chinese are with the expert degree.

If the Japanese have match against Koreans, they find Koreans pretty tough, and so they call Koreans "bad lots". But when they have match against Chinese, Chinese simply don't take it seriously. Chinese let the Japanese do whatever they like. Chinese let the Japanese attack face or hand wherever they like and praise the Japanese saying "You are strong, my dear boy." Then Japanese say Chinese are the dear thing. They do not realize that Chinese are too stronger to them. Mistakes arise from this ignorance.

(h) To handle Chinese is like to have an egg in your palm. If you grab it strongly, you will crush it. If you hold it loose, it will slip from your palm, bump the floor and will destroy itself. Much depends how to hold it adequately and this requires much patience and caution.

Chinese are accustomed to utilize other people to confront with other people. They are sensitive in their sixth sense and quick in going into others mentality.

They are apt to say "Mei faatz". This does not mean "Cannot be helped" as is commonly interpreted by the Japanese people. It means "Well, you'll see" and it means their intention of vengeance.

They like to cause trouble to the leaders and they are easy to unite each other.

(i) Yet they have their weak points. They cannot do anything against a united body. The secret of employing the Chinese laborers is to create a solid cooperation among the Japanese people. My long experience tells me that this is the best way.

5. Supervision and control by the police.

(a) They do not understand kindness. If you give them feast out of kindness, they will afraid what may come after the feast.

(b) It is clear from the way they wear their puttees that they had been soldiers. They must have been soldiers at Chungking Government, Communist troops or Nanking Governemtn. Some of them must be their special agents or spies. The question is how to administer supervision over them.

(c) My suggestion is don't mix them with the Japanese. Practice of employing them as house boys or office workers should be stopped immediately.

(d) As I see them, most of them are ex-soldiers from HOPEI and SHANTUNG Provinces. I would not say most of them are spies, but it is the human nature that they try to cause Japan exhaust her materials. They think they can take Japan's place by so doing. This is why they make request for an additional food or building of quarters.

There are two reasons in their decamping. One is their fear from death and the other is to avoid trouble, which may be caused by the instigators mixed among them. It seems they are in intimate terms with the Koreans. This is very bad. They can use Koreans as their tools to collect informations or to act in an unlawful action in a body.

(e) As much as possible they had better be kept in a secluded place and let them do the work among themselves. If that is impracticable, then, kept surveillance from a distant. In China, guards stand somewhere apart so that they may not be

seen by the laborers, and if the laborers do anything wrong, or idle their work, the guards shoot them, using real bullets but taking care not hit them. This will show them that they are watched from afar, and it serves to let them work hard. Those who decamped are either beheaded or shot to death. If the Japanese people take lenient step over this point, I am afraid it will cause trouble in the future.

(f) I was never more surprised than when I saw that a Japanese woman was helping a Chinese laborer to bake his MANTOW (wheat flour cake). In China, they are never approached to women, and so if you do so in Japan, they will start contempting Japanese women, and will bring bad result.

(g) There is no need of providing for them comfort girls. They were not in a position to do anything of such kind in China. That they made such request shows how stack up they feel out here.

(h) The important points are that the employing party must get a competent person to direct the laborers. Let him understand and control them. Give them less food and gain better result of work. Then there will be no fear of violation of law and order. I suggest that a boy of 16 or 17, while he is sensible, to be mixed among the laborers and nourish him to a good director of those laborers. I am not in favor of making much use of Chinese who understand Japanese. Japanese do not have to learn Chinese. You can know by their gestures what they are thinking or what they have got in their mind. If necessary, you can put a Japanese boy of 16 or 17 in the Chinese quarters so that he may pick up Chinese quickly.

(i.) I shall quote here few instances to explain the mentality of the Chinese people.

At a working plant, a Chinese labor was found by a Japanese when he was baking his MANTOW by the side of a Japanese woman. When he was gazed by the Japanese, he showed momentarily a sign of embarrassment, but he immediately recovered his composure, packed his MANTOW and went away in an unhasty manner.

At a camp, a Japanese camp chief happened to ask the Chinese cooks if they had any MATOWS. One of the cooks repeated MANTOW in a mocking manner to imitate the Chief's accent. The Chief stopped and gazed them for a while without saying anything. The other cook who had not said a word accused the cook who made imitation, and the one who did it kneeled on the ground and offered his apology until the Chief forgave him.

In another camp, a laborer was dispatched on reconnaissance duty among the Japanese. As his steps were slow, a Japanese of the firm which employed him shouted him to walk quickly. The laborer quickened his pace only for 700 or 800 yards and returned to his sluggish walk. The Japanese intentionally stepped on the heel of coolie from behind. The coolie's sandal nearly came off, but the coolie instead of squatting to adjust it, simply went on dragging the sandal unadjusted. You see in their custom, squatting and adjusting it means his hostile intention to the person who did it, and he must be prepared for further rough handling for so doing, and so he pretended as if he did not notice it and went on. This will show that the Chinese people have a knack of going into the mind of others without uttering any expression in words.

(j) All sorts of tricks are necessary to handle the Chinese people. Scold them, show them affection and sometimes stop their food. Only it is impossible to move them from their sentimental angle. When interrogating them, construct your question on a logical structure, and they will be unable to hide anything. It is true that they dearly love their native country and the ancestor's graveyard, but they never shed tears to miss their native country. If they do, they are only playing their part cleverly.

(k) Some Japanese who have actually been in China don't seem to take Chinese seriously. But the Chinese troops, ill-trained with poor weapon and fund have kept resisting Japan for the past 7 years, and they have won the favor of the American and British people. This will show that they are not the people to be trifled with. And remember, most of those coolies are ex-soldiers. It will be a matter of imminent necessity to administer strict supervision over them by the hands of police authorities and let them have no chance of attempting any scheme.

Materials for reference when employing
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(Some informations for the employers
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HOMMA
drafted by ~~Mr. No. 1~~
an official of irregular service
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證明書

極東軍專裁判所 第 號

典據及ビ公正ニ關スル證明

余、岡崎英城ハ余ガ下記ノ資格ニ於テ、即チ元收
 務有關係者外事課長シテ、日本政府ト公的關係ニ在
 ルモノナルコト、竝ニ該官吏トシテ余ガ茲ニ添附セ
 ラレタル、二十三頁ヨリ成ル、千九百四十四年ノ昭和
 十九年ノ七月七日附、下記題名、即チ華人名譽和
 法印ビ一紙ヲ呈シ、中才一頁ヨリ才十四頁迄ノ
 元書ハ外事課長外事課長印附セラルト大體同シノ文書ノ
 保管ニ任ジ居ルコトヲ茲ニ證明ス。又本同條ノ意見ト
 余ハ更ニ添附ノ記録及ビ文書ガ日本政府ノ公文書ナ
 ルコト、竝ニ右ガ下記名稱ノ省又ハ部局ノ公式書類
 及ビ綴ノ一部ナルコトヲ證明ス。(若シアラバ綴番號又
 ハ引用、其ノ他公式書類又ハ綴ニ於ケル該文書ノ成規所在ノ公式名
 稱ヲモ特記スベシ) 内務省外事課

千九百四十八年ノ昭和二十三年ノ八月十三日

東京ニ於テ署名

當該官吏署名欄元内務省外事課長

右ノ者ノ公的資格

證人 岡崎英城

公式入手ニ關スル證明 宮川諫夫

余、HENRY SHIMONIZUMIハ、余ガ聯合國最高指揮官總
 司令部ニ關係アルモノナルコト、竝ニ上記題氣ノ文
 書ハ余ガ公務上、日本政府ノ上記署名官吏ヨリ入手
 シタルモノナルコトヲ茲ニ證明ス。

千九百四十八年ノ昭和二十三年ノ八月十三日

東京ニ於テ署名

氏名欄 Henry Shimonizumi

右ノ者ノ公的資格

證人 Yoshitaka Ogita

才一頁より才十四頁迄の文書は内啓相外事決に
於て印刷したものと^{大体}同じぬ存であります
才十五頁
五. 弊寮取締し以下の文書は本同号記の意見
と相者似て居ります。が外事決に印刷したもの
とは同じにはありません

Exh. 2

部外秘

昭和十九年六月七日

華人勞務者使用上ノ參考資料

内務省市町村委託部

部外秘

「大休私、支那浪人ニアコガレ、十六、七オニシテ支那ニ渡リ遂ニ爲ススベキヲ知ラズ苦力ニ迄成下ツテ兩三年働イタ。其ノ後或ハ土民トモヨリ、馬賊ノ中ニモ入り、運送業ヲ經營シテ苦力ヲ使ヒ、又支那兵ヲ使ツテ特務機關的仕事モシテ二十五年間青島ヲ始メ滿洲、支那各地ニ居ツタノデアルガ、未ダニ支那人ヲ眞ニ使用スル確信ヲ持タ無イト云フ程苦力ノ使ヒ方ハ困難デアルト考ヘラレルノデアアル内地ニ來テ異句同音ニ支那人ハ可愛イ者デアルトカ、待遇サヘ良クシタナラ働クダラウトカ、支那人ハ「マンマンデー」デアアルカラトカチ耳ニスルノデアアルガ認識不足モ甚シイト思フノデアアル。日本ノ支那通ナル方ハ随分澤山アルガ、眞ニ支那ヲ見テ居タトシタラ、今日ノ様ナ事變ニハナラナカワタ等チハ無イカト思フ。

即チ或ハ軍ト云フ、或ハ官ト云フ夫レテナクトモ日本ノ國チ背景トシテ支那人ニ接シテ來タノデ彼等ノ肚ガ奈邊ニアルカ全ク判ツテ居ラナカツタノデハナイカ。

此ノ點支那人ハ矢張り素裸デ彼等ト接シ、彼等ト寢食ヲ共ニシナケ

レバ判ラマシ、夫レモ三十才以後デハ仲々彼等ノ眞ノ肚ヲ擱メヌ。
妙クモ二十才前後ノ感受性ノ強イ時代ニ研究シタ者デナケレバ駄目
ナノデハナイカ。

何故ナラ彼等ハ言葉ノ上ニ現ス點ト實際トハ相當違ツテ居ルト云フ
ヨリモ大体逆ニ考ヘネバナラヌ事ガ多イカラデアル。扱前篇ハ此ノ
位ニシテ實際ニ見タ點ニ就テ氣付イタ點ヲ舉ゲルナラバ

一 宿舍施設

(1) 苦力ハ日本ノ宿舍ノ様ナモノニハ始メテ入ツタト云ツテモ良イ
殊ニ覺敷、之ハ支那デハ餘程上流ノ人デナケレバアレナイノデ
アツテ、苦力等ハ地面チ一尺程堀リ土チ周圍ニ盛りトゲテ、下
ニハ「アンペラ」ヲ敷キ上ニモ何カ覆ヒチシテ入ツテ居ル程度
デ、横ニナツテ潛リ込ムノデアアル。
先ヅ私ハ日本ノ宿舍ノ大名的ナノニ驚イタ次第デ何ウカト考ヘ
ルノデアアル。

支那ヨリ良クスルト云ツテモ「座シテ頭ノ上ニ二三寸空ク程度」

テ良イノデハナイカ、ソウスルヲ苦力ノ收容力ハ現在ノ倍以上ハアルト思ハレル。

(2) 殊ニ甚シイノハ入浴ノ設備デアルガアレ等ハ何ウカト思フ大体苦力ガ今日迄日本ノ様ニ風呂ニ入ツタ者ガ、何人アルカ？、支那ノ習慣ハ其ノ家へ來テ「足ヲ洗ハセル事ハ女ヲ提供スル」ト云フ事デアリ、「風呂ニ行カフト誘フ事ハ女ヲ取り持ツ」ト云フ事デアリ、自分ノ家ニ連レテ來テ、「風呂ニ入レルト云フ事ハ、女房デモ娘デモ好キヲ女ヲ自由ニセヨ」ト云フ事ナノデアツテ、被征服者ガ征服者ニ對スル態度ヲノデアリ從ツテ餘リ増張サセテ働カヲクナルト云フ事デアラウ大体彼等ニハ洗面器へ水ナリ湯ナリ一杯有レバ夫レテ澤山ヲノデアアルガ、ト云ツテ入浴サセテ居タモノチ直チニ中止スルノモ何ウカト考ヘラレルノデ、自然的ニ度數ヲ減ジテ行ツタナラト考ヘラレル。

(3) 次ハ「マント」ヲ作ル炊事場ノ竈デアルガ、何レモ「コンクリート」ノ立派ヲモノデ、アレデハ焚物ガ非常ニ澤山必要デ、

不經濟モ甚シイ。

彼等ハ大体食物ノ無イ所テ育ツテ來テ居ルノデ此ノ點、彼等ニ
竈ヲ作ラセレバ附近ノ泥デ、結構ニ竈ヲ作り食物モ半分カ三分
ノ一テ立派ニ炊事ガ出來ルノデアアル。

ニ食

糧

(1) 現在ノ彼等ノ食糧ヲ見ル時實ニ立派デ、彼等ガ今日迄食ベタ事
ノ無イト云フモノデアリ、殊ニ其ノ量モ非常ニ多イ。

從ツテ食ベ過ギデ胃擴張ヲ起シテ居ル者ガ相當多クテ仕事ガ手
ニ付カナイト云フ狀況ニ見エル。

(2) 大体彼等ノ食糧ハ一ヶ月一人メリケン粉一袋ト云フ標準デア
ルガ、日本ニ於ケル様ナ白イ「メリケン粉」デハク夫レニ他ニ「
トウモロコシ」、コ「リヤン粉」等々ヲ混入シテ食ベテ居ルノデ
標準ハ量的ナモノデ此ノ點カラ月一人宛「二十二キロ」ガ原則
デアアル。

從ツテ彼等ノ大部分ハ朝ハ粟ノ粥カ「メリケン粉」ヲ少シ入レ

々糊ノ薄イ様ヲモノヲ食シ、昔ト晩丈ケ「マントー」ヲ食ベルノ
デアアル。

(3) 然ルニ日本へ來テハ「二十ニキロ」處カ甚シイノハ「三十七キロ」
餘ヲ食ベ夫レデモ足ラマト云フ。

勿論彼等ハ幾ラツテモ不足デアルト云フノハ彼等ノ定食手段デ
アツテ、此ノ點日本人ニハ想像モ出來無イノデアル然シ、「二十
ニキロ」デモ一日五合餘デアル「三十七キロ」ナラ一日八、九合
ニナル。ソシテ「メリケン粉」ハ米ヨリモ同ジ日方デハ非常ニ腹
持チガ良イノデアアル。

(4) 其ノ他彼等ハ調味トシテ油一月五匁乃至一合ハ必要デアラウカ、
野菜、魚、肉迄支給シテ居リ、其ノ量ガ非常ニ多イ。大体彼等ニ
ハ主食ノ外ハ、油ト野菜ハ本ノ僅カテ結構ナノデアアル。

(5) 先頃カラ見テ歩イタ中テモ少ナイ處ハ月「二十ニキロ」デアルガ
斯様ノ所程彼等ガ緊張シテ居リ、稼働率モ良イ。多イ處程緊張味
チ缺クノミカ、病人ガ多ク増張慢デ稼働率ガ悪イノデアアル。

モツト極端ニ云フナラ彼等ニハ何程食糧ヲ支給シテモ、日本人ノ
知ラヌ様ニ處分スルノデアラウ。即チ愈々食糧ノ切レナケレバ、燃

ヤスナリ埋メテ仕舞フノデアラウ。
夫レテ大休、滿洲ノ北支ノ方テハ動トモスルト彼等ヲ甘ヤカシ過

ギテ増張サヒテ居ル様ニモ思ハレルノデアアル。
(6) 之ハ今度現實ニ見タノデアアルガ、食糧ガ不足ダト云ヒ乍ラ現場等

ニ食糧ニ乏シテ捨テ、アルノチ發見シタ。
支那テ食糧ヲ捨テル等夢ニモ無イシ、苦力ガ斯様ノ事ヲ發見サレ

タノラ半死半生ノ目ニ會ハサレルノデアアル。
之等ヲ思ヒ合セル時現在日本ノヤツテ居ル最小限度テ食糧ハ充分

デアアルト云フ事ガ云ハレルシ、日本人ノ半島人ノ比較カラシテモ
當然漢山デアアラネバナラナイ。

(7) 唯先程來カラ食糧ノ少ナイ程良イト云ツタガ夫レヲ考ヘ違ヒセヌ
ニ關ヒテハ、ハ斯様ノ所ハ指導者カシツカリシテ苦力ヲ充分ニ

圖ンデ居ルカラテ謂ハバ増張サセズニ使ツテ居ルト云フ事デアアルノ
又現在迄多量ニヤツテ居タ食糧ヲ直チニ減ズル事ハ困難デアアルノ

三 稼働率

デ、病人トカ、作業ヲ休シテモノハ減ズルトカ、又毎日僅カ宛チ減ジテ行クト云フ方法ニスル以外ニハ無イノテハナイカト思フ。

(1) 古力ノ勞働力ハ世界一ト云ハレテ居ルノテアツテ、支那人ナ本當

ニ使ヘバ日本人ノ數倍働クノテアツテ、毛唐人ナラ三倍以上働カセルシ、日本人ハ上手ナ人デ二、三倍ト云フ處デアル。

斯様ニ働ク古力ガ現在見タ處テハ大体日本人、半島人ニ次ク位デアルト、僅カニ荷役テ日本人ヨリ二、三割上昇シテ居ルト云フカ現在日本人ハ血氣ナ若方少ナイノデアルカラ此ノ點彼等ノ血ニ關ヒト比較シタナラソワ上ツテ居ルトハ云ヘヌノテ、全ク使ヒ方ヲ知ラヌト云フ外ハナイノデアル。

(2) 夫レハ指導者ニ人ヲ得テ居ラヌト云フ點モ勿論アルガ餘リニモ同情ガ過キテ甘ヤカシテ居ルト云フヨリモ彼等ニ「オベツカ」的デ増報サセ過ギテ居ルト云フ事ガ云ハレルノデアル。

(3) 試ミニ彼等ノ作業狀態ヲ傍テ見レバ必ずユウクリヤツテ居ルガ、之ヲ遠方カラ彼等ノ目ノ届カヌ場所カラ見レバ良ク判ル、働イテ居ル者ガ何人アルカ。「サボツテ」居ル者ノ多イ事ガ良ク判ルノ

デアツテ出來ルナラ彼等ニハ大体日本人ナリ半島人ナリノ倍位ヲ
割宛テ、之ヲ何日テヤツタラ休ンデ良イト請負制度的ニヤラシテ
見レバ直ク判ルシ、其ノ方法ガ能率ヲ上ゲル上ニ於テモ良イノデ
ハナイカト思フ。

四 取扱方法

(1) 彼等ノ取扱ヒニ就テハ非常ニ困難ナ事テハアルガ、先ツ隊長ニ全
責任ヲ負ハセルト云フ事テ、日本ノ指導者ガ一々苦力ニ迄干涉ス
ルト駄目ニナルノデアアル。

(2) 殊ニ日本語ノ判ル通譯ト云フ様ナ者ハ大体ニ於テ悪イカヲ注意ヲ
要スル、何故カト云フナラ彼等ハ三百人テモ五百人テモノ通譯ナ
ラ一人一圓宛、頭ヲハネテモ一日相當ニナルノデアアル、支那デハ
ソウデアアルノデ、其ノ考ヘテ來々處日本テハ月給テ二、三百圓ニ
シカナラナイ。マルテ隊算ガ外レタ。其處テ苦力ヲ煽動シテ何カ
事ヲ起シテ自分ニ有利ナ條件ヲ作ラウトスル。從ソテ、非常ニ悪
イ結果ガ生ズル場合ガ多イト云フ譯デアアル。

(3)

今回見々處テモ何レモ前記ノ様ナ現象ガアリ、甚シイ箇所ハ

通譯ニ頭ヲ押ヘラレテ居ルト云フ状態デアル。又日本ノ方ハ日語ガ判ルト非常ニ可變ガルト云フ兆候ガアツテ、彼等ヲ事務所ニ入レテ居ルト云フ。

更ニ甚シイノハ、日本語ノ判ル苦力青年ヲ給仕ニ使ツテ居ル。云フ。全ク知ラヌ事トハ云ヘ「スパイ」ヲ家ノ中ニ入レテ大切ニシテ居ルノデハナイカト思フ。

(4)

或ハ又會社側ノ人々ガ餘リニモロヤカマシク云フ。夫レモ通譯トカカ隊長等ノ命ヲ輕ンズル様ニナルノデアアル。

此ノ點ハ餘程注意スベキテ前ニモ云ツタ様ニ苦力ガ惡イ事ヲシテモ直接叱ラズ、隊長ヲ呼ビ付ケテ苦力ノ居ラヌ所デウント叱ル。ソシテ責任ヲ負ハセル。ソウスレバ隊長ハ今度ハ苦力ヲシツカリト押ヘルノデアアル。

尙歸順兵ノ中ニハ將校ガ随分居ルガ、彼等ハ變名シテ苦力トナリ下士位ノ者ガ隊長トナツテ居ルノガ常套手段デアルノデ、隊長ノ

威令が行ハレヌ場合が多い。此ノ點モ少シ注意シテ居レバ判ルト
思フ。

斯様ニ支那人ト云フモノハ全々複雑怪奇ナモノデアツテ、其ノ心
理タルヤ容易ニ判ラナイノデアル。

(5) 「面子」ト云フ言葉ガアルガ先輩ニ聞イテモ判然トシナイデア
ル、「面子」ト云フノハ日本人デアルナラ素顔デアルノデ、若シ
之ニ泥ヲ塗レバ、承知相成ラント命懸ケニナル處ダシ、支那人ナ
ラ假面デアルカラ、之ヲ判ガサレテ内ヲ見ラレルト、正体ヲ見ラ
レタト云フノデ之又命懸ケニナルト云フ事ニナルノデ支那人ハ何
處迄モ假面ヲ被ツテ居ルノデ、之ヲ判ガサズニ假面ノ上カラ見透
サナケレバナラヌ所ニ困難ナ所デアルノデアルト考ヘル。

隨而言葉ニ段レタ事ハ何レモ其ノ心裡ニ非ラズシテ儀禮的デアリ
相手ノ面子ニ立テル爲ノ方法ヲツルト云フベキデアツテ、彼等
ハ決シ、其ノ正体、即チ眞ノ心裡ヲ人ニ見セラルモノデハナイカト
思レルノデアル。

(6) 日本人ハスタニ支那人ヲ日本人ト同様ニ思フテ可愛ガルウチニ
何時ニカ却ツテ無禮ニサシテ居ル可憐ガレバ可愛カシ程増長シ
増長スレバ思フ仇ニシテ辱罵スル様ニナル民族アル漢民族ハ
感情ニ一左右サレナイ民族デアアル。

(7) 又此界ノ人種ヲ一創造ニ別スルナラ日本人ハ小島生ノ竹刀ヲ買
ツテ賣ツル所、半島人が五六級、獨逸人が三級位、アングロサ
クソングロ位、猶太人が三級位、支那人ハ高段者デアルト思
フ。從ツテ日本人ガ半島人ヲ相手ニスレバ、仲々強イ。其處デ
半島人ハ思イ奴ダト云フ。支那人ヲ相手ニスレバ、面デモ胴テ
テモ取レル。ソシテ強イダラウト云へバ、坊ヤハ強イト云フ。
テシテ強イダ
テシテ相手ニシテ居ナイノデアリ夫レヲ半島人ヨリ支那人ガ可
愛イト云フ心裡ガ相手即チ段違ヒノ高段者ノ強サガ判ラヌノデ
案外強イ者ト考へ違ヒシテ其結果ニ他ナラナイノデアアル。

(8) 又支那人ハ斯クモ扱ハ、雖イ民族ナノデ一拾度地ヲ手ニ載セ
テ居ルト同ジデアルト思フ。夫レハ堅ク握レバ潰レルシ、緩ク

提ロバ、ヨロゲ落チテ潰レテ仕舞フ。程良ク握ツテ居ルノハ相
堂ニ苦勞テアルト云フノガ支那人ノ扱ヒ方ナノデハナイカト
考ヘラレルノデアアル。
然レ彼等ハ勇ヲ以テ我ヲ敵スル。即チ自ラハボンヤリトシテ居ル様
マアルガ、實ニ六感ノ働キガ鋭敏デアツテ、直グニ相手ヲ見抜
クデアアル。ソシテ常ニ彼等同志ヲモ其ノ心中斗争ヲ續ケテ居
ルデアツテ「復法子」ナル言葉モ日本テハ諺ノカ良いデア
ルカノ様ニ解サレテ居ルガ實際ハ然ラズ「已ムヲ得ナイ。仕方
ガナイ」ト云フ心理デハナクテ「ヨシ。今ニ見ロ」ト云フ復讐
的ノ意味ヲ持ツタモノデアアル事ヲ忘レテハナラナイデアアル。
ソシテ堪ニス謀略ヲ用ヒ判ラヌ程度ニ指導者間ニ軋弱ヲ生ゼシ
メルト云フ遺方ヲヤルノデアアル。對民族ノ事ニカルキ支那人ハ
立派ニ團結スルノデアアルカラ、此ノ點充分注意ノ要ヲ有リ、各
所ニ於テ日本人指導者間ニ實際ニ彼等ニ乗ゼラレテ居ル點ガ相
當見受ケラレル。

(9) 斯ク話シテ來ルト其ノ様ニ恐シイ民族ナラ何故使フノカトノ疑
モ起キルト思フガ、彼等ニモ弱イ面モアルノデアアル。

夫レハ團結ノ前ニハ施スベキ途ガ無イト云フ事デアツテ、如何
ニ高段者デモ多數ノ小學生ガ氣ヲ揃ヘテ打込メバ、何ウニモナ
ラント云フ事ニナルノデ、之ガ個々別デハ何十人デモ駄目デア
ルガ、本當ニ團結シタ場合何ウニモ出來ヌノデアツテ、苦力ヲ
使フノニ必要ナ事ハ日本人側ハ全部一丸トナツテ彼等ニ當リ、
一寸ノ隙モ與ヘナイト云フ事デアルト思フノデアアル。私ハ永年
研究シタガ結局ハ之以外ニハ方法が見當ラナイノデアアル。

五 警察取締

(1) 彼等ニ同情シテ親切ニシテヤツテモ、何等感ジ無イノモカ知ラテ
之ヲ鬼心ニ受取ルノデアツテ、彼等ニハ全ク日本人ノ心理ガ解シ
兼ネルノテ有リ、歸順兵ナラ御馳走ヲシテ何ヲ要求シテ來ルデア
ラウカト心配ニナルノデアアル。

(2) 殊ニ今回見タ所デア歸順兵デ無ク、良民デ有ルト云ツテモアノ
「ゲイトル」ノ巻キ方ヲ見テモ兵隊デナカッタ者ガ何人アルカ。
殊ニ彼等ハ共產系、重慶側、南京政府側ト色々アルガ、其ノ中ニ
ハ相當指令ヲ受ケテ來テ居ル者モ有リ、日本ノ物資ノ濫營、情報
ノ蒐集、逃匿ヲ企テテ國內ヲ擾亂スル事、甚シキハ不穩的計畫等
モ伏在シテキルノデアハ無イカト思フノデアアル。
之等ヲ如何ニシテ未然防止スルカヲ取締ノ要諦デアアル。

(3) 其處デ彼等ヲシテ出來得ル限リ日本人トノ接觸ヲ遮断スル事デア
リ、此ノ監視場ヲ見テ自由ニ附近ノ民家ガ見タリ、事務所ハ出入
サセタリ、給仕ニ使ツタリスル事ハ以テノ外デアアル。病人ノ世話

ヤ其他ニ日本ノ老人等ヲ使ツテ居タ處モアルガ、成可ク斯様ナ日本人ハ使州セズ苦力ノ中テ面倒ヲ見サスベキデアアル。

又苦力ガ民衆ニ出テ來テ食ベ物ヲ盜ンテ行ツタトノ事デアアルガ、之等ハ嚴重ニ取締スベキデアツキ、日本人間ノ「コソ泥」ト同一視スル事ハ大キナ間違ヒデアアル。

彼等ハ斯クシテ打診的行動ヲ敢テシ、段々大キナ計劃ヲ爲ス事ヲ考慮セネバナラヌノデアツテ、之等ハ一種ノ斥候的役割デアルト見ルベキガ受當デアルト考ヘサレルヲデアアル。

(4) 今日見タ箇所デハ其ノ大部分ハ河北及山東ノ兩省生レガ大部分デ何レモ僱傭者ガ多ク一部苦力ノ僱傭者モ居ツタノデアアルガ、彼等ノ何レモガ「スパイ」的ニ指令ヲ受ケテ來ヌニシテモ、民族性トシテ、相手節ヲ征服者ヲシテ繼ユル點ヲ消耗サセル事ハ難テハ自分達ガ之ニ代リ得ル時機ガ到來スルト考ヘテ居ルノデアツテ、出來得ル限リ働カズニ、或ハ食糧ヲ餘分ニ積蓄シ、或ハ設備ヲ良クサセテ物資ヲ消耗サセントスル事ハ、彼等ノ當手手段デアアル事モ

忘レテハナラナイノデアアル。

又逃走ノ眞意ハ二ツ有リ、一ツハ全ク何時殺サレルヤモ判ラヌト身命ノ危険ヲ感ジテ逃走スル者ト、他ハ苦力間ニ煽動者ガアリ、其ノ危険ヲ恐レテ逃走スル者ガアルト思フ。殊ニ惡イト思ハレルノハ半島人トノ接觸ガ相當アルガ、之等ハ相互ニ徒黨ヲ組ミ、相反目シツツアル間ハ、未ダ良イノデアアルガ、之ガ一度話合ガ付、圓滿的ト見ラルル場合必ズ半島人ガ支那人ノ手先キヲシテ總ユル情報其他反團體的行動ヲ敢テ爲スモノト見ネバカラヌノデアアル。

(5) 彼等ハ出來ルナラニ遮断シタ場所ニ置キ、彼等ノミユテ獨自ノ作業ヲナス事ガ最モ無難ナ事ナノデアアルガ、種々ノ點カラシテ、ソウモ出來ヌ様デアアルノデ、セメテ取締ヲ嚴ニスルニホド夫レモ近クニ居ラズニ、彼等ノ見ヌ所ニ居テ彼等ノ行動ヲ看取シ得ルト云フ方法ヲ構メヨ様ニ度イモノデアアルト思フ。

支那デハ決シテ附近ニハ居ラズ、殆ンド見ヌ所ニ居ル仕事ヲ

「サボツタリ」悪く思フスルト命申ハシナイ様ニシテ實際打
ツ。夫シテ新様ニ遠ク巡警戒ガ行届イテ居ルノデアルト云フ事
チ示スノデアル。

又逃走シタ若ハ何レモ首ヲ新ルカ、銃殺サノデ、此ノ點日本へ
來テ逃走シテモ大シク處罰モ受タリカツタトナルを取締ガ倍々

困難ニナリハセヌカト云フ事ヲ慮ルノデアル。
(6)之ハ私ガ一番驚イタノデアルガ、昔力ガ日本使女ノ所へ行ツテ

「マントー」ヲ焼イテ貰ツテ居タ。又甚シイノ苦力ト一諸ニ
作業ヲサセテ居タト云フ事デアルガ、大體苦力ノ目ノ届タ所ニ
女ガ居ツテモ良クナイト思フノニ無關心モ甚シ。支那ノ慣習ヲ
知ランノダカラ已ムヲ得ナイデアラウガ支那ノ文藝女ハ一先
歩キハシナイ。誰カ附イテ居ルノデアルガ昔力ガ夫ノ見タ交
テ色目ヲ使ツタト云フノデ、其ノ場ヲ罵ラレ後ヲ憚問カシキ
半生ナ目ニ合セラレルノデアル。日本ノ使女ノ一人ヲテチス
ルノ賣娼婦トデアルノデ之ナレバ色目ヲ使ツテモ良ク云

ヲ事ニナルノデアアル。然ラザル者ガ彼等苦力ト按シ果テハ共ニ
作業ヲスルト云フ状態ハ日本ノ女子侮辱スル是レヨリ甚シキハ
ナイノデアアル。

(7) 次ニ慰安婦ノ問題デアアルガ苦力ニ對シテ新様ナ考ヲ呼ブ必要ハ
ナイノデアハナイカ。大體支那デハ相當良クナラナクハ妻帯ハ
出來ヌノデアアル。増シテヤ苦力ノ如キ支那ニ居ツテモ新様ナ事
ガ出來ヌノニ日本ニ働キニ來テ、慰安婦云々ノ如キ彼等ガ如何
ニ増張シテ居ルカヲ物語ルモノデアハナイカト考ヘラレルノデア
ル。

(8) 要ハ會社側ガ良キ指導者ヲ得テ彼等苦力ヲ眞ニ獨ニ食糧モ少ク
シテ稼働能率ヲ擧ゲテ居ル時ヨソ治安ノ面モ非常ニ不安ヲ無イ
時デアアルノデア。此ノ點充分ニ會社側ヲ指導シテヤル必要ガアル
ノデア無イカト思フ。

指導者養成ハ出來ルナラ。十六、七才ノ最も感受性ノ強イ氣丈
ナ男子ヲ支那ニ半位ヤツテ苦力ノ中ヲ苦勞サセルカ夫レガ出

來又ナラ内地ノ苦力ノ中ニ同様ナ者ヲ入レテ働カセテ是レヲ他
ノ作業場ノ指導者ニスルカシタリ良イノデハナイカト思フ。現
在ノ華人通譯ハ余リ感心シナイ状態ニアル様デアル。

又支那語支那語ト云フ聲ヲ耳ニスルガ、支那語又餘リ上手ナ者
ニ本當ニ支那ヲ知ツテ居ル方ハ少ナイデ。支那語等シウ重キヲ
置ク必要ハナイ。彼等ハ言葉ヨリモ、態度其他テ充分ニ察知ス
ル民族ナノデ、ソノ様ナ心配ハ不必要デアラウト思フガ何ウシ
テモ必要ナラ十六、七才ノ男ノ子ヲ給仕ニシテ苦力ノ宿舍等ニ
當時出入サセテ置ケバ、三月カ半年過キレバ相當ニ支那語ヲ解
スル様ニナルノデアルカキ夫レモ一方法ト考ヘラレル。

支那人ノ勤ノ問題デ感じタ點ヲ茲ニ參考ニ掲ゲテ見ルナラ

○或ル現場デ「苦力ガ女ノ所デ「マント」ヲ焼イテ居タガ黙
ツテ睨ムト仕舞ツタト云フ態度ガ「守見」ユタガ。直ダ何喰ハ
ヌ態度デ悠々ト其處ヲ立チ去ツタ」ノデアル。

○又或ル宿舍デ「舍監ガ炊事夫ニ「マント」ハ無イカト聞ク

ト二人ノ炊事夫ガ竈ノ上ニ居ツタノデアルガ一人ハ「マント
」ト口マネチシタ舍監ハ何ユモ知ラズニ行キ過ギ様トシタ
ガ是レ亦黙ツテ睨ムト二人ガ棒立チトナリ大變ヲ尋ニナツタ
ト云フ態度デアツタ。口マネセヌ一人ハ前方ガ餘計ナ尋ヲ云
フカラダト云ツタガ、口マネシタ方ハ直チニ竈ノ上カラ降り
土下座シテ兩手ヲ合セテモイ良イト云フ迄謝罪「タ」ルデア
ル。

更ニ或ル現場デハ「一人ノ苦力ガ民衆ノ方ニ偵察ニ出テ行フ
タノデ戻ラセル尋ニシタ。然シ彼ハ速度ヲ遅セテ、仲々歩一
ヌノデ會社側ノ人ガ背後カラ突キ飛バヌ様ニシテ歩カセタ。
此ノ時一言早ク歩ケト奴鳴ルト、彼ハ四五丁隨分速足ニ歩イ
タガ又速度ヲ緩メタ。其處デワザト苦力ノ踵ヲ踏シダノデ履
物ガ抜ケタガ彼ハ夫レヲ引摺ル様ニシテ何喰ハヌ顔デ其儘歩
イテ行ツタ履物ヲ手デ直ス事ハ反抗的態度ニ出タト云フ尋ニ
ナリ何チサレルカ判ラヌト云フ尋ニナルノデ知ラヌ振リチシ

テ居ルノデアル。

斯様ニ彼等ハ言葉ヲ出サナクテ其ノ顔色ダケデ、此ノ人ハ如何ナル人カチ立派ニ見分ケルノデアツテ、彼等ノ勸ノ良サハ驚クベキモノガアル。

(10) 支那人ハ叱タリ或ハ可憐ガツタリ時ニハ喰ハセズニ腹ヲ乾サセタリ色々ノ手ヲ打ツベキデアラウ。然シ支那人ハ感情ニ依ツテ取調ベルコトハ殆シド不可能デアル。理詰メユ詰メテ押シテ行ケバ支那人ハ辻褄ノ合ハヌ點ヲ多ク持ツテ居ルカラ遂ニボロチ出スモノデアル。支那人ガ故郷ヲ愛シ先祖ノ墳墓ヲ愛スルコトハ事實デアル然シ故郷ヲ思ツテ涙ヲ流ス様ナコトハアリ得ナイ。彼等ノ涙ハ上手ナ芝居デアル。

(11) 實際ニ支那人ヲ見タ所ニ依レバ從來案外甘ク見テ來タ向ガ多シヤウデアル。現在ノ支那ノ遣方ヲ見テモ「訓練サレタ兵隊ハ機シ武器モ充分デナク、財力モ無イ」ノニ情銳無比ナ日本軍ヲ相手ニ七年モ抗戦ヲ續ケ、米英蘇其他ニモ喰ヒ込メテ居ル事ヲ

様相ヲ見ル時、眞ニ彼等ハ油斷ノナラヌ民族デアル事ヲ認識
ナケレバナラヌ。殊ニ苦力ノ大部分ガ元支那兵デアル事ヲ思フ
時ニ警察的ニモット研究モシ、工夫モヨラシテ彼等ヲシテ眞ニ
蠢動ノ餘地無力ヲシスル様努力シナケレバナラヌ事ヲ痛感サセ
ラレタ次第デアル。

以
上