

INTERNATIONAL MILITARY TRIBUNAL FOR THE FAR EAST

THE UNITED STATES OF AMERICA, et al

-vs-

RAKI, Sadao, et al

Sworn Deposition (Translation)

Deponent: YANO, Shikazo

Having first duly sworn an oath as on attached sheet and in accordance with the procedure followed in my country I hereby depose as follows.

1. I am a former vice-admiral. In the 30 years of my naval service after graduating from the Naval Academy in December 1915, I held various posts including the following. Staff member of the Personnel Bureau of the Navy Ministry, Instructor at the Naval Staff College, 1st Section Chief, Educational Bureau, Navy Ministry. From November 1942 till 1944 I held the office of Educational Bureau Chief of the Navy Ministry and in that capacity exercised overall supervision over education in the Navy. "Hence I believe myself to be well informed on the education and personnel administration of the Japanese Navy." I wish to testify on the policy pursued by Japanese naval education in the handling of atrocities and

totalitarianism from my experience and knowledge derived from my duties, above mentioned, in connection with education.

2. The basic policy of naval education was reverent guidance by the Imperial Rescript granted to the Imperial Army and Navy. In short, the combining of the virtues of loyalty, valor, courtesy and fidelity enumerated in the above edict, the completion of a rounded character and the building on these foundations of knowledge and technical ability demanded of naval officers by their vocation and responsibilities, thereby to enable the formation of a powerful military machine was the basic policy of naval education. It was truly the great characteristic of naval education, recognized within and without the Navy, that the main effort was directed towards cultivation of character as human beings rather than towards furtherance of special training as naval officers.

3. For the realization of the above mentioned basic policy of naval education, special care was given to the selection of instructors who were to be charged with education of petty officers as well as, needless to add, those charged with education of officers: men with well-rounded personalities and ripe judgement, who would not run to extremes and who were not given to eccentricities being chosen for these posts.

4. In the building of character special emphasis was laid on the autonomous nature of the individual, the ideal being attainment of self-control and self-renunciation through self-willed service and retrospection on the parts of the students themselves. Consequently, totalitarianism and the like, which deny the autonomy of the individual were diametrically opposed to the educational tradition of the Navy: even in the high water mark period of totalitarianism, naval education never adopted the German type of totalitarianism.

5. As the aim of naval education was the cultivation of the "man" before that of the soldier, lectures on morals, psychology and philosophy were delivered at the Naval Academy for fostering of man's thinking powers and for the comprehension of what constituted the models of morality. In the education of petty officers, besides instruction on military affairs, supplementary education in the form of an extension of national education was provided, emphasis here being laid on development of character and cultivation of common sense as human beings.

In other words military education in the Navy had as its final goal, the training of the model citizen, on the basis of the reasoning that a good soldier made a good citizen.

6. As above delineated, the basic educational policy of

the Navy was respectful abidance by the Imperial Edict issued to the Army and Navy; but in the interpretation thereof, the spirit of Bushido was adopted which was the code of morals hitherto prevalent among the samurai class.

As this Bushido fully incorporates the teaching of Mercy of Buddha in its precepts, it strongly attacks hate of the enemy and actions such as maltreatment of the vanquished. Great efforts were made to inculcate this spirit into the students to a sufficient degree and to make it second nature by them.

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7. Instruction at the Naval Academy laid special stress on the thorough understanding by the cadets of the 4 cardinal points of loyalty, courtesy, valor and fidelity indicated in the Imperial Edict. On all occasions, instructions, the gists of which follow, were repeatedly given.

(a) Loyalty is a national sentiment and not the monopoly of soldiers although it has to be specially stressed in the case of soldiers because it constitutes the duty of the soldier and is the source of his valor. It is a gross error for the soldier to depart from his duties and to participate in politics.

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Warriors of ancient times never forgot courtesy when they met their enemies, even when actually engaged in combat, and always declared their identity before exchanging blows. It was taught that to hate the enemy with a perverted hatred, to maltreat the vanquished etc., were opposed to Bushido and in contradiction to the virtue of courtesy.

(c) Valor must be specially stressed by the soldier but must not be confused with rude and violent conduct. The etymology of the word is to cease fighting and signifies love of peace. The true soldier is the man abounding in gentleness, love and mercy.

As models of men who possessed this virtue of true valor were cited among others, Masashige Kusunoki, who at the Watanabe foras rescued his drowning enemies, Admiral Togo who visited the sick-bed of this erstwhile enemy Admiral Rodjestvenskii, Captain Kamimura who saved the crew of a sunken Russian man-of-war.

(d) The strict observance of fidelity is one of the most important points of Bushido, and the words, "A samurai does not have two words", may be taken to mean that his word and action are ever consistent. Again the phrase, "There is no other code of the samurai other than that of justice," may be interpreted as meaning that mistakes must not be made

in decisions determining the right from the wrong, the straight from the crooked. It may thus be seen that our Bushido which emphasizes fidelity as above shown, harmonizes with the code of the gentleman of the Occident. Among officers of the Japanese Navy, the words gentleman's code was often inferred, and it was the standing tradition of the Japanese Navy that its personnel was gentlemanly behaved. This fact arises from the historical fact that the establishment of the Japanese Navy was patterned on the British model. The "Interpretation of the Imperial Edict" edited by the leading authorities in this field was repeatedly lectured to the cadets to make the meaning of the Imperial Edict thoroughly understood by them.

8. At the Naval Academy, the cadets were made to read the following 5 points for self-examination daily, for the embodiment into their daily life of the above-mentioned educational policy.

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2. Was I guilty of shameful word or action?
3. Was I lacking in spirit?
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5. Was I guilty of slovenliness?

9. As the realization of the four virtues mentioned in the Imperial Edict was possible only through sincerity, naval education laid special emphasis on this point. The following

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two poems by Emperor Meiji extolling sincerity were highly appreciated by naval officers and men as the supreme goal of practical morality.

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Which communes with God, invisible to the human eye."

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To achieve a state of mind where shame before God would be dissipated was the highest goal of character education of the Navy.

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Especially at the Staff College were sufficient hours devoted to the study of International Law under the guidance of authorities in that field.

11. In short the educational policy of the Japanese Navy was reverent abidance by the Imperial Rescript and the embodiment of Bushido, one which laid special stress on

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observance of justice and humanitarianism and non-transgression of Inter-national Law. An education provocative of sentiments of hate or which could act as an incentive to acts of atrocity could not even be imagined by ourselves.

Japanese naval education was praised by the general society of Japan as being ideal, and officers, petty officers and men who had received this naval education were respected and loved by the people. After the Surrender I served as liaison officer between the Japanese Navy Ministry and the U.S. 5th Fleet Headquarters, but the Commander-in-Chief of the same Fleet, Admiral Spruance on his return home spoke the following words to me: "Although we have been enemies, as far as naval officers are concerned, this has been a fine war."

On this 23 day of July, 1947

at Tokyo

Deponent: /S/ YANO, Shikazo (seal)

I, SEGAWA, Masajiro, hereby certify that the above statement was sworn by the Deponent, who affixed his signature and seal thereto in the presence of this Witness.

On the same date,

at Tokyo.

Witness: /S/ SEGAWA, Masajiro (seal)



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O A T H

In accordance with my conscience I swear to tell the  
whole truth withholding nothing and adding nothing.

/S/ YANO, Shikazo (seal)

Hy 187 # 1925

極東國際軍事裁判所

亞米利加合衆國其他

對

荒木貞夫其他

宣審供述書

供述者

矢野

志加

三

三

東京都世田谷区玉川等々力町三ノ三七八

明治三十六年八月五日生

自分儀我國ニ行ハルル方式ニ從ヒ先ツ別紙ノ通り宣審ヲ爲シタル上  
次ノ如ク供述致シマス

一私は元海軍中將であります。一九一五年十二月海軍兵學校卒業後  
三十年の海軍生活の中私は海軍省人事局々員、海軍大學校教官、  
海軍省教育局第一課長等を歴任し、一九四二年十一月より一九四四年  
に至る期間には海軍に於ける教育を總管する海軍省教育局局長  
の職にありおりました。故に私は日本海軍の教育及び人事行政については充  
分承知いたして居るつもりであります。以下前記教育関係職務歴  
任中私の経験し知見したことに據りまして、残虐行為並に全体主義  
に於いて海軍の教育が如何にこれを取扱ひ来たったかを陳述いたしたのと  
存じます。

二日本海軍の教育の根本方針は陸海軍人に賜りました  
勅諭を奉体することにあります。即ち右勅諭にうたわれている忠誠、勇武、礼  
儀、信義等の諸徳を兼備した、円満なる人格を完成せしめた上に海軍  
軍人としての職分及責任を要求されることの知識と技術とを修得せ

しめて、強き軍人を作り以て強力なる軍隊を作ることが、我が海軍教育の根本方針であつたのであります。斯やうに軍人としての特殊技術より人間としての人格の陶冶に主力を注いだことは、實に我が海軍の大なる特徴として中外より認められたところでありませう。

三前述の海軍教育の根本方針を實現せしめる為、將校教育は勿論のこと下士官の教育に於ても、教育の衝にあたる教官の経歴には特別の注意が拂はれ、人格圓滿にして思想円熟、極端に走らず奇矯に馳せざる人物が選ばれおした。

四人格教育に於ては特に個人の自主性を重んじ、生徒自身による積極的な奉仕と内省による自律自者を理想としおした。従つて個人の自主性を否定する全体主義の如きは日本海軍の教育の傳統と相背反するものがありおして、全体主義全盛の時代に於ても、独逸風の全体主義は海軍の教育に曾つて採り入れられたことがありません。

五、日本海軍の教育は、軍人たる前に先づ「人」たらしめらることを目的とし、そのために海軍兵學校に於ては倫理、心理、哲學等の學課を教授し、人間の思考力を養はしめると同時に、道德の軌範の何たるかを悟らしめらることに努めさせ、下士官兵の教育に於ては軍事教育の外補修教育として國民教育の延長としての教育を施し、人間としての人格の修養と常識の涵養に力を注ぎました。

換言すれば海軍に於ける軍隊教育は良兵を養ふは良民を造る所以なりとし、國民の儀表を陶冶するを究極の目的として居ました。

六、海軍の教育の根本方針は前述の如く軍人勅諭の遵奉にあり、勅諭の解釋に當つては日本在来の武士間の道德であった武士道精神が採り入れられてあります。

此の武士道は釋迦牟尼の慈悲の教が充分織り込まれて居る關係上、敵人を増悪したり、降人を虐待したりする行為を武士にあるまじき

尤も

ものとして痛く排斥して居りませうが此の精神が充分生徒の間に植之込  
まれば其の習性たらしめるべく多大の努力が拂はれよした。

滿海軍に於ては信教及び思想の自由を認め居つたを其の教育標語  
の中に特定の宗教で用いる言葉や人道主義博愛主義の標語は採  
り入れをせんでした。

海軍兵學校の訓育では生徒に対し軍人勅諭に示されて居る忠節  
礼儀武勇信義の四徳目を徹底せしむることを重視して左の要旨の  
ことを凡らゆる機会に反復教育して居りました。

(1) 忠節は國民全体の感情であつて軍人のみの独占ではなすが忠節は  
軍人の本分であり武勇の根源であるから特に之を重んじなければ  
ならぬ。軍人が軍人の本分から逸脱して政治に干渉する如きは以  
ての外である。

(2) 礼儀は敬愛の表現であつて軍紀の基本を為すものである。

武士は敵人と大石の間に相見ゆる場合に「マナカ」  
交るる前に相立に名乗りを挙げた。敵人を備へに憎悪に降人  
する如きは武士道に及し礼儀の徳目に及するものである。

(ハ) 武勇は軍人の特に重んずべき徳目であるが武勇と粗暴とを混同し  
てはならぬ。武といふ字は刃を止めると書いて平和と愛好すること  
ある。温和愛情慈悲に富む人こそ眞の武士である。

真勇の徳を備へた模範の人々としては渡辺の渡しで溺水人とする敵  
兵を放つた楠木正行、「ロゼストウエンスラー」提督を病床に見舞つた  
東郷大將、沈みゆくロシアの軍艦の乗組員を放つた上村提督等がある。

(ニ) 信義を重んずることは武士道の最も大切な点であつて「武士に信義なし」  
言行の一致を言へるものである。又「武士の道は信義より大なるはなし」  
曲道の判断を誤つてはならぬといふことを言へるものである。

重んずること爲さ我が武士道は歐洲の紳士道と

一致するものなりと考へられ、日本海軍の將校間では此の紳士道なる語が屢々口にせられ且つ紳士らしく振舞ふといふことが我が海軍の伝統ともなつてゐた。これは日本海軍の建設が英國を範としてなされた歴史的な因縁によるものである。

新道の權威を網羅して編纂した「勅諭行義」は方々如く生徒に軍人勅諭の御趣旨を徹底させる為教材として使用し繰返し講述されて居ました。日本海軍兵學校に於ては敎上の教育方針を日常の生活に具顯せしめる為、毎日學生生徒に次の五項目を誦せしめて反省の機縁となさしめました。

- 一 巨誠に悖るなかりしか
- 一 言行に恥づるなかりしか
- 一 氣力に缺くるなかりしか
- 一 努力に憾みなかりしか



一、不精に亘るをかりしかるは、海軍の教育方針に於ては、國際法の研究に

九、上記の四徳目は勅諭にも示されてゐる通り、誠實を通じてのみ實現さ  
れるものがあり、海軍の教育方針に於ては、やがてこの誠  
實といふことを尤も強調いたしました。

誠實をうたった次の二つの明治天皇の御製は實踐道德の最高目  
標として海軍々人の間に誦詠せられたものであります。

目に見えぬ神の心に通ふこそ人の心の誠なりけり

目に見えぬ神に向ひて恥ぢざるは人の心の誠なりけり

斯やうに神に対して恥づるときろがなつといふ境地にまで達せしめるといふ  
ことが、海軍の人格教育の最高の目標であつたのであります。

五、海軍に於ては、遵法の精神を涵養し、兼つて戦争の處置、俘虜の取扱  
等にあつては適法なる行為をなせしめる爲に、學校に於て國際法を

教授すると共に、艦隊勤務中に於ても國際法の講習を行ひました。

殊に海軍大學校に於ては斯界の權威者指導の下に國際法の研究に充分なる時間が與へられておりました。

二、此を要するに、日本海軍は、軍人勅諭の遵奉と武士道の具顯とを教育の根本方針とし、正義人道に悖らざる、國際法に背反せざらんことを念慮してきたのでありまして、敵人憎惡の感情を挑発し、残忍行為を刺戟する教育の如きは、吾人の想像も及ばざるところであります。

日本海軍の教育は日本の一般社會からは理想的なものとして賞讃せられ、海軍の教育を受けた將校下士官兵は一般社會人から敬愛せられ、信用も厚かつたのであります。終戦後私は日本海軍者と米國第五艦隊司令部との連絡將校の任にありましたが、同艦隊司令長官スプルーアンス大將は帰國に際して私に次の言葉を遺されおりました。

*"Although we have been enemies, as far as naval officers are concerned, this has been a fine war."*

昭和二十二年（一九四七年）

七月二十三日於東京

供述者

矢野志加三

右ハ當立會人ノ面前ニテ宣誓シ且ツ署名捺印シタルコトヲ證明シ  
マス

同日

於

東京

立會人

瀧川政次郎



宣  
審  
審

良心ニ従ヒ眞實ヲ述ベ何事ヲモ隠秘セズ又何事ヲモ附加セザルコトヲ  
審フ

(署名  
印名)

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Especially at the Staff College were sufficient hours devoted to the study of International Law under the guidance of authorities in that field.

11. In short the educational policy of the Japanese Navy was reverent abidance by the Imperial Rescript and the embodiment of Bushido, one which laid special stress on observance of justice and humanitarianism and non-transgression of Inter-national Law. An education provocative of sentiments of hate or which could act as an incentive to acts of atrocity could not even be imagined by ourselves.

Japanese naval education was praised by the general society of Japan as being ideal, and officers, petty officers and men who had received this naval education were respected and loved by the people. After the Surrender I served as liaison officer between the Japanese Navy Ministry and the U.S. 5th Fleet Headquarters, but the Commander-in-Chief of the same Fleet, Admiral Spruance on his return home spoke the following words to me: "Although we have been enemies, as far as naval officers are concerned, this has been a fine war."

On this 23 day of July, 1947

At Tokyo

DEPONENT YANO, Shikazo (seal)

I, SEGAWA, MASAJIRO hereby certify that the  
above statement was sworn by the Deponent, who affixed  
his signature and seal thereto in the presence of  
this witness.

On the same date

At Tokyo

Witness: (signed) SEGAWA, MASAJIRO (seal)

OATH

In accordance with my conscience I swear to tell  
the whole truth withholding nothing and adding  
nothing.

YANO, Shikazo (seal)