

Interr. To Jo (28 Jan 46)

DOC

4160

(3)

(21)

**DEPARTMENT OF THE ARMY**  
**THE ADJUTANT GENERAL'S OFFICE**  
**WASHINGTON**



**DEPARTMENTAL RECORDS BRANCH, T.A.G.O.**

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Exhibit # 1157

Extract from  
Interrogation of Hideki Tojo  
28 January 1946  
p. 1-2

Q. On 20 January 1941, Mr. Yosuke MATSUOKA, who was then Foreign Minister in the Japanese Government, is reported to have said to the Diet in part:

"Needless to say, the aim of Japanese foreign policy is that of enabling all nations of the world each to take its own proper place in accordance with the spirit of *Hakko Ichiu*, the ideal which inspired the foundation of our Empire. The object of the Three-Power Pact, concluded between Japan, Germany, and Italy, on September 27 last, is none other than the realization of the same great ideal..... The pact states that Germany and Italy recognize and respect the leadership of the Japanese in the establishment of a new order in Greater East Asia."

Did you agree with this at that time?

A. I do not remember whether this was spoken on the main floor of the House or not, but I think it is reasonable. I did agree with it at that time.

Q. Did not Japan, by the terms of the Three-Power Pact, also recognize the leadership of Germany and Italy in the European sphere?

A. Yes. I have explained before that by the word "leadership", it was intended that the one Power would have the initiative. The language of the Three-Power Pact differs slightly from this quotation in that the words "position of leadership" are specifically mentioned. One thing I would like to remind you of - at that time I was not Premier, I was only War Minister so I didn't have the responsibility for administration.

Q. You became Premier in October of 1941, did you not?

A. Yes.

Q. Did not you and the members of your cabinet, from that time on, work and act in accordance with those same principles stated, first, by MATSUOKA and, secondly by the Tripartite Pact?

A. Yes. Of course we did.

Extract from  
Interrogation of Hideki Tojo  
28 January 1946  
p. 3

- Q Did not the sphere of influence to be allotted to Germany and Italy in Europe also include countries they were then at war with, such as England?
- A No. England was not, I believe, included, nor were Spain or Portugal included in this sphere. I believe that the general matter of what countries were to be included in the new order in Europe and the new order in Asia was probably discussed between Japan and Germany based upon the distribution of forces at that time.
- Q Then as soon as countries were conquered, they were to be added to this sphere?
- A Yes.

Extract from  
Interrogation of Hideki Tojo  
28 January 1946  
p. 4-5

- Q Then both in Europe and in Asia the sphere to be included in the new order decreased or increased with the military situation?
- A That was about the long and short of it.
- Q Was all of this then in accordance with the spirit of Hakko Ichiu?
- A Yes. As I explained before, it is a concept of virtue, not a territorial concept.
- Q Was the same concept of virtue to be a part of the sphere to be controlled by Germany and Italy in Europe?
- A Japan's interpretation was that it was to be similar, with no exploitation or special interests. In fact, in the Three-Power Treaty, it is expressly stated that each country is to have its own place and that there is to be co-existence and co-prosperity in both the East Asiatic and European spheres.
- Q What reason was there to believe that Germany and Italy would have this virtuous understanding of the new order in Europe?
- A (Laughter by the witness.) I believe that Germany and Italy, both of whom had been exploited as a result of defeat in World War I, had found it necessary in order to exist to set up a sphere within which the various countries could minister to each other's needs. This was a concept within the meaning of the word "virtue".
- Q But this ministrations was to be done under the supervision of Germany and Italy?
- A It was not supervision but leadership. Germany and Italy were to have the initiative in bringing about a new order of co-existence and co-prosperity of all the countries concerned.

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p. 4-5 cont'd

- Q What would happen if one or more of the conquered countries did not wish to join such an order?
- A I have been speaking of the treaty as it was understood in Japan. When you get down to specific problems like that, I cannot answer. I might say that I believe that any country is not uninterested in its own prosperity.

一九四六年一月二十八日

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「第一一二頁」

問、昭和十六年一月二十日ニ當時日本政府ノ外務大臣  
巨ツアツタ松岡洋右氏ガ議會ヲ述ベタ演說ノ一部  
ニ次ノ様ナ言葉ガアルト報ゼラレテ居リマス。

「皇國ノ外交ガ我皇國ノ理想タル八紘一字ノ大  
精神ニ隨ヒ、万邦ヲシテ各々ソノ所ヲ得シムル  
ニ存スルコトハ申ス迄モナイ所デアアル。昨年九  
月二十七日締結サレタ日獨伊三國同盟條約ノ目  
標トスル所モ又カ、ル大理念ノ實徴ニアルノデ  
アツテ、。。。。。。  
本條約ニ於テ獨伊兩國ハ皇國ガ大東亞ニ新秩序  
ヲ建設シ且ツソノ國內ニ於テ指導力ヲ保有スル  
コトヲ承認シタノデアアル。」

貴方ハ當時之ニ同意シテ居リマシタカ、  
答、私ハソレガ議會ノ本會議ノ席上テ述ベラレタカ  
ドウカ今記憶シテ居リマセンガ、當然ノコトヲ言  
ツテ居ルト思ヒマス。當時私ハソレニ同意致シテ  
居リマシタ。

問、三國同盟條約ノ條件ニヨリ日本ハ又歐洲ノ國內  
ニ於イテ獨逸及ビ伊太利ガ指導力ヲ持ツコトヲ承  
認シタノデアアリマセンデシタカ、

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答、サウデス。前ニ説明シタ通り「指導力」ト謂フ言葉ハ當該一國家ガ率先スルコトヲ意味シタモノデアリマス。三國同盟條約ノ條文ニヨルト「指導的地位」ト明白ニ述ベフレテ居リコノ點デ此ノ引用トハ若干ノ相異ガアリマス。私ハ一ツノ點ヲ貴方ニ申上ゲタイノデスガ――  
當時私ハ總理大臣デハナク陸軍大臣ニ過ギマセンデシタ、ソレ故行政ニ就イテハ責任ヲ有シナカツタノデアリマス。

問、貴方ハ昭和十六年十月ニ總理大臣ニナツタノデスネ、

答、サウデス。

問、貴方及貴方ノ閣僚達ハソノ時以來先ツ松岡ニヨリ述ベラレ、次ニ三國同盟條約ニヨリ規定セラレタ諸原則ニ從ヒ行動シタノデアリマセンカ、  
答、左様デス、勿論我々ハソノ様ニ行動シマシタ。

Interrogation of Hideki Tojo  
28 January 1946  
p. 1-2

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Q On 20 January 1941, Mr. Yosuke MATSUOKA, who was then Foreign Minister in the Japanese Government, is reported to have said to the Diet in part:

"Needless to say, the aim of Japanese foreign policy is that of enabling all nations of the world each to take its own proper place in accordance with the spirit of Hakko Ichiu, the ideal which inspired the foundation of our Empire. The object of the Three-Power Pact, concluded between Japan, Germany, and Italy, on September 27 last, is none other than the realization of the same great ideal..... The pact states that Germany and Italy recognize and respect the leadership of the Japanese in the establishment of a new order in Greater East Asia."

Did you agree with this at that time?

A I do not remember whether this was spoken on the main floor of the House or not, but I think it is reasonable. I did agree with it at that time.

Q Did not Japan, by the terms of the Three-Power Pact, also recognize the leadership of Germany and Italy in the European sphere?

A Yes. I have explained before that by the word "leadership", it was intended that the one Power would have the initiative. The language of the Three-Power Pact differs slightly from this quotation in that the words "sphere of leadership" are specifically mentioned. One thing I would like to remind you of - at that time I was not Premier, I was only War Minister so I didn't have the responsibility for administration.

Q You became Premier in October of 1941, did you not?

A Yes.

Q Did not you and the members of your cabinet, from that time on, work and act in accordance with those same principles stated, first, by MATSUOKA and, secondly by the Tripartite Pact?

A Yes. Of course we did.

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28 January 1946  
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B

Q Did not the sphere of influence to be allotted to Germany and Italy in Europe also include countries they were then at war with, such as England?

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+ /

Q Then as soon as countries were conquered, they were to be added to this sphere?

A Yes.

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28 January 1946  
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C

Q Then both in Europe and in Asia the sphere to be included in the new order decreased or increased with the military situation?

A That was about the long and short of it.

Q Was all of this then in accordance with the spirit of Hakko Ichiu?

A Yes. As I explained before, it is a concept of virtue, not a territorial concept.

Q Was the same concept of virtue to be a part of the sphere to be controlled by Germany and Italy in Europe?

A Japan's interpretation was that it was to be similar, with no exploitation or special interests. In fact, in the Three-Power Treaty, it is expressly stated that each country is to have its own place and that there is to be co-existence and co-prosperity in both the East Asiatic and European spheres.

Q What reason was there to believe that Germany and Italy would have this virtuous understanding of the new order in Europe?

A (Laughter by the witness.) I believe that Germany and Italy, both of whom had been exploited as a result of defeat in World War I, had found it necessary in order to exist to set up a sphere within which the various countries could minister to each other's needs. This was a concept within the meaning of the word "virtue".

Q But this ministrations was to be done under the supervision of Germany and Italy?

A It was not supervision but leadership. Germany and Italy were to have the initiative in bringing about a new order of co-existence and co-prosperity of all the countries concerned.

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28 January 1946  
p. 4-5 cont'd

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- Q What would happen if one or more of the conquered countries did not wish to join such an order?
- A I have been speaking of the treaty as it was understood in Japan. When you get down to specific problems like that, I cannot answer. I might say that I believe that any country is not uninterested in its own prosperity.

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~~Justified~~  
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東條英機ニ対スル訊問ヨリノ抜萃

一九四二年一月二十八日

第三頁

答 同  
歐洲ニ於テ獨逸及伊太利ニ與ヘラレルベキ勢力内ニハ  
當時彼等が戦争ヲシテオノ國々例ヘバ英國ノ如キニ合マ  
レテオノテハアリマス。

答  
イヤ英國ハ合マレテオノテオノカワタト思ヒマス。又西班牙葡萄牙  
牙モソノ圈内ニ合マレテオノテオノカワタト思ヒマス。如何ナル國々  
が歐洲及ゴ亞細亞ニ於ケル新秩序ノ内ニ包含サレキカノ  
一般的問題ハ當時ノ戦況ニ基ツキ日本ト獨逸ノ間  
テ多ク討議サレト思ヒマシラス。

答 同  
ソレテハ國々が征服サレルト同時ニソノ國々ハソノ圈内ニ  
包含セシメラレルモノナラズカ。  
左様デアリマス。

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Interrogation of Hideki Tojo  
28 January 1946  
p. 4-5

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Q But this ministrations was to be done under the supervision of Germany and Italy?

A It was not supervision but leadership. Germany and Italy were to have the initiative in bringing about a new order of co-existence and co-prosperity of all the countries concerned.



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p. 4-5 cont'd

Q What would happen if one or more of the  
conquered countries did not wish to join such  
an order?

A I have been speaking of the treaty as it was  
understood in Japan. When you get down to  
specific problems like that, I cannot answer.  
I might say that I believe that any country is  
not uninterested in its own prosperity.

東條英機ニ對スル訊問ヲ披露

一九四六年一月二十八日

4160C

第四一五頁

問 ソレデハ歐洲及亞細亞ノ西方ニ於イテ新秩序ニ包含セルベキ地域ハ軍事的情勢ニヨリテ減サシタリ増ハシタリシタリトス。

答 大体マアソノチス。

問 ソレデハ之ハ凡ヘテ八紘一字ノ精神ニ從フモノトシタカ。

答 サウデス。前ニ説明シタ通り、ソレハ道義的ノ概念デアラフテ領土的ノ概念デアリマセン。

問 歐洲ニ於テ獨逸及伊太利ニヨリテ支配サルベキ地域ニ含まレテ居タルハヤリ同ジ道義的ノ概念ナシカ。

答 擧取、特殊權益モナリ、同様デアルベキト言フガ日本ノ解釋デシタ。事實上三國同盟條約ハ明カニ各國ハ夫々ソノ處ヲ得、東亞及歐洲ノ西地域ニ於テ共存共榮ヲ為スベキモノト述ベラレテ居マス。問、獨逸及伊太利ガ歐洲新秩序ニ就キソノ様ナ道義的理解ヲ持ツト信ズル理由ガ何カアリマスカ。

答、(證人笑フ) 獨逸、伊太利共ニ第一次歐洲大戦ノ敗北ノ結果擧取サキ来タラ、各國ガオ互ノ必要ニ貢獻シ得ル地域ヲ設定スルコトソノ存続上必要トナリテ認メテサト思ヒマス。之ガ「道義」ト謂フ言葉ノ意味ル概念デアリマシタ。

問、然レソノ貢獻ハ獨逸及伊太利ノ監視ノ下ニ為サルベキモノトシタカ。

答、ソレハ監視デナリ指導デシタ。獨逸及伊太利ハ凡テノ關係各國ガ共存共榮スル様ナ新秩序ヲ率先テ齎スルデアリマシタ。

問、若シ被征服國ノソレモガソノ様ナ秩序ニ加入スルコトヲ欲シナカッタ

No. 1

EX 1157-C

No. 2

4/60C

場合ハドウチアツテセウカ。

答。私ハ本條約ガ日本ニ於テ了解セラレタト云ヒ付イテ申述ベテキルベ  
ス。ソノ様ナ<sup>特殊ナ</sup>問題ヲ出サレテモオ答ヘスルコトハ出来ヌ。如何ナル國ト  
雖モ自國ノ繁栄ニ無関心ナキハナイト私信ジテ居ルト申シ上テ置キス。

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4160-C

Translation Section No.

I

*Extract from*

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28 January 1946  
p. 4-5

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