

Def. Doc. No. 2921
(Tōgō)



INTERNATIONAL MILITARY TRIBUNAL FOR THE FAR EAST

THE UNITED STATES OF AMERICA, et al

-vs-

ARAKI Sadao, et al

- Defendants -

3625

Disarmament Conference

A F F I D A V I T

INOUE TAKAJIRŌ

*copy says no
to specific
affidavit*

Having first duly sworn an oath as on the attached sheet, in accordance with the procedure prevailing in my country, I hereby depose as follows:

1. I entered the Foreign Ministry in 1925, and served as secretary in the Bureau of European-American Affairs (later the Bureau of European-Asiatic Affairs) from 1931 to 1938, during which period I was in charge of business concerning naval disarmament under Director Tōgō Shigenori from 1934 to 1937, and attended the London Naval Conference of 1935-36 as one of the retinue of the Japanese delegate, leaving Tokyo in November 1935 and returning to Japan in February 1936. At present, I am in Chief of the Economic Section, Central Liaison Office.

2. The Japanese Foreign Ministry attached importance to the Naval Disarmament Conference of 1934-35 in consideration of the situation within and out of Japan, not to speak of the eager desire on the part of the Japanese Government to maintain the peace of the world and to lighten the national burden. It therefore assigned the Fifth Section of the Investigation Bureau exclusively to the transaction of disarmament problems, and ordered the members of that section to serve concurrently in the Bureau of European-Asiatic Affairs under the direction of Director Tōgō. I was then a member of the Fifth Section, Investigation Bureau, and served concurrently in the Bureau of European-Asiatic Affairs. It was a matter of common knowledge within the Foreign Ministry at that time that Director Tōgō was well versed in disarmament problems and had an enthusiasm for the success of the Disarmament Conference. The Chief of the Fifth Section of the Investigation Bureau was at first Mr. Yamagata Kiyoshi, who was then succeeded by Mr. Katō Denjirō. I was in charge of the business concerning disarmament under the two section chiefs and was often called before Director Tōgō to receive his orders. He revealed to me his own opinions as to disarmament, in accordance with which knowledge so acquired directly from Director Tōgō, and from the two section chiefs in the course of official duties, I hereby depose as follows:

3. In connection with the attitude of the Japanese Government toward the Preliminary Naval Disarmament Conference of 1934, the two outstanding points which became the subjects of discussion were (A) the common upper limit system of disarmament; and (B) the abrogation of the Washington Naval Treaty, both of which were advocated by the Navy.

4. As to the proposal of the common upper limit, the Japanese Government had accepted the ratio system of disarmament in the Washington and London Naval Treaties. Moreover, it had even advanced, at the General Disarmament Conference held at Geneva in 1932, a proposal accepting the ratio system. In consideration of these facts as well as the international and the internal situation, it was too sudden a leap to advocate the establishment of the common upper limit. Furthermore, the plan was apparently advantageous exclusively for Japan. There was little hope that the agreement of the other Powers could be obtained, and Mr. Tōgō even foresaw the danger that it might give rise to doubt on the part of the United States and Britain as to the peaceful intention of Japan, effacing, as a result, all hopes for the realization of disarmament. And it would be quite useless, it was considered, to make a proposal which would not be accepted by the United States and Britain. From the above point of view Director Tōgō took a firm stand against the common upper limit plan, and endeavored to find a meeting-point between the Navy and the Foreign Ministry in some other plan. The Navy, however, did not yield. The negotiations lasted for two or three months, but Director Tōgō, adhering to his conviction, opposed the Navy plan to the last. The negotiations thus failed to reach an agreement after all. In the meantime, the opening of the preliminary conference was drawing near. Thereupon, the heads of the Government decided finally to adopt the Navy plan, compelling Director Tōgō to yield to the decision.

5. Director Tōgō considered the abrogation of the Washington Naval Treaty an exceedingly serious question for Japan, and feared that it would surely stimulate the national sentiments of the Powers. The conclusion would be different if that treaty were to be replaced by some other new treaty immediately, but otherwise chaotic conditions and naval competition would be the sure result, which could aggravate the international situation and, in the long run, lead to war. His opinion, however, was not adopted, owing to the persistent objection on the part of the Navy.

6. In considering the instructions to be given to the Japanese delegates to the Naval Disarmament Conference of 1935 (and also thereafter), discussion was had chiefly upon the question whether Japan should accept qualitative disarmament or the obligation to notify the naval construction program in case the Japanese points were not approved. The Navy opposed acceptance on the ground that to do so would be non-sense unless quantitative limitation was established and, moreover, destructive to the national defence of Japan. Director Tōgō, however, insisted upon accepting at least these, as he considered that they would make not a little contribution to the realization of ideal disarmament and would be of service in removing the sense of uneasiness prevailing among the participant Powers. But, as to these questions, his opinions were not brought to realization.

7. With regard to qualitative disarmament, Director Tōgō's opinion was that the limitation of ship sizes and gun calibres alone would be sufficiently effective.

8. As to notification of naval construction program, he tried to persuade the Navy into agreement, pointing out that the Navy would have to make necessary explanations before the Diet, as well as the Finance Ministry, in connection with the estimates for the naval construction, and that, this being so,

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it would be impossible in effect to keep the program secret from other countries. But the Navy insisted upon rejecting it, suggesting that the maintenance of secrecy was not impossible in Japan.

9. Director Tōgō took a serious view of the influence which the termination of the disarmament treaty would exert upon the peace of the world, though it was of course true that he hoped for the substantial solution of the disarmament question partly because he wished thereby to lighten the burdens of the various nations. Especially, it was his heart's desire to restore the international credit which Japan had lost, by managing to bring the disarmament conference to successful conclusion, and thus rescue Japan from the forlorn state she was then in. Quite naturally, therefore, he adhered most persistently to his own stand, and often had heated discussions with Director Yoshida of the Bureau of Naval Affairs of the Navy Ministry.

10. As to the reply of the Japanese Government made in February 1938 in connection with notification of naval construction programs, Mr. Tōgō had nothing to do with it, as he had already been transferred to the post of Japanese Ambassador to Germany when it was issued.

O A T H

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

Inoue Takajirō (seal)

On this 2nd day of December, 1947

At Tokyo .

Deponent: Inoue Takajirō

I, Katō Denjirō, hereby certify that the above statement was sworn to by the deponent, who affixed his signature and seal thereto in the presence of this witness.

On the same date

At Tokyo

Witness: Katō Denjirō (seal)

Translation Certificate

I, Nishi Haruhiko, of the defense, hereby certify that I am conversant with the English and Japanese languages, and that the foregoing is, to the best of my knowledge and belief, a correct translation of the original document.

Nishi Haruhiko (seal)

Tokyo
4 December 1947

Personal History

Social Status and Prefecture: Commoner, Tokyo Prefecture
 Date of Birth: Nov. 25th, 1901
 Full Name: INOUE, Takajiro

* * * * *

1924 Nov. 19 Passed the diplomatic course of the Higher Civil Service Examination.

1925 Mar. 31 Graduated from the regular course of the Tokyo Commercial College.

1925 Apr. 17 Appointed Chancellor of the Foreign Ministry and granted 15th Grade Salary. Foreign Ministry

1925 Apr. 17 Ordered to serve in France. Foreign Ministry

1926 May 14 Started from TOKYO.

1926 June 27 Arrived at his post in PARIS.

1927 June 30 Appointed Diplomatic Probationer. Received 7th Rank of Higher Civil Service. Cabinet

1927 June 30 Granted 3rd Grade Salary. Foreign Ministry

1927 June 30 Ordered to serve in France. Foreign Ministry

1927 Aug. 20 Appointed member of suite to the Imperial Delegates in the 3rd General Meeting re Communications and Transit held at GENEVE, Switzerland. Cabinet

1927 Aug. 30 Appointed member of suite to the Imperial Delegates in the 8th General Meeting of the League of Nations held at GENEVE, Switzerland. Cabinet

1927 July 15 Conferred 7th Court Rank, Junior Grade.

1929 Apr. 6 Received 6th Rank of Higher Civil Service. Cabinet

1929 Apr. 6 Granted 2nd Grade Salary. Foreign Ministry

1929 May 2 Conferred 7th Court Rank, Senior Grade.

1929 Oct. 11 Ordered to serve in Sweden.
 Ordered concurrently to serve in Norway, Denmark, and Finland.

1930 Jul 30	Appointed member of suite to the Imperial Delegates in the 11th General Meeting of the League of Nations held at GENEVE, Switzerland.	Cabinet
1932 Jun 30	Granted 1st Grade Salary.	Foreign Ministry
1932 Dec 27	Appointed Administrative Official of the Foreign Ministry. Received 5th Rank of Higher Civil Service.	Cabinet
1932 Dec 27	Granted 6th Grade Salary. Ordered to serve in the 2nd Section of the Bureau of European and American Affairs.	Foreign Ministry
1933 Jan 16	Conferred 6th Court Rank, Junior Grade.	
1933 Aug 16	Granted 5th Grade Salary.	Foreign Ministry
1934 Jun 1	Ordered to serve in the 2nd Section of the Bureau of European and Asiatic Affairs.	Foreign Ministry
1935 Apr 1	Ordered to serve in the 5th Section of the Investigation Department. Ordered concurrently to serve in the Bureau of European and Asiatic Affairs.	Foreign Ministry
1935 Nov 5	Appointed member of suite to Plenipotentiaries to attend the Naval Disarmament Conference in London.	Cabinet
1936 Jul 1	Granted 4th Grade Salary.	Foreign Ministry
1936 Sep 24	Ordered concurrently to serve in the 2nd Section of the Bureau of European and Asiatic Affairs.	Foreign Ministry
1937 Dec 27	Received 4th Rank of Higher Civil Service.	Cabinet
1937 Dec 27	Granted 3rd Grade Salary.	Foreign Ministry
1938 Jan 19	Appointed 2nd Secretary to the Embassy. Received 4th Rank of Higher Civil Service. Granted 2nd Grade Salary. Ordered to serve in Britain.	Cabinet Foreign Ministry
1938 Feb 1	Conferred 6th Court Rank, Senior Grade.	
1938 Nov 2	Granted one silver cup for services in the Japanese-German Anti-Comintern Pact.	
1938 Dec 14	Awarded the Order of Sacred Treasure, 9th Order of Merit.	
1939 Dec 27	Granted 1st Grade Salary.	Foreign Ministry
1940 Dec 28	Appointed 1st Secretary to the Embassy.	

1940 Dec. 28	Received 3rd Rank of Higher Civil Service. Ordered to serve in Britain.	Cabinet Foreign Ministry
1941 Feb. 15	Conferred 5th Court Rank, Junior Grade.	
1941 Jan. 29	Ordered to serve in Brazil.	Foreign Ministry
1942 Sept. 18	Relieved of the service in Brazil. Ordered temporarily engage in the work at the to Foreign Ministry.	
1942 Sept. 18	Granted the whole amount of the main salary during the period of awaiting orders in accordance with Imperial Ordinance No. 202 of 1914.	
1942 Nov. 1	Appointed Secretary of the Foreign Ministry. Received 3rd Rank of Higher Civil Service. Granted 1st Grade Salary. Appointed the Chief of the First Section of the Investigation Bureau.	Cabinet Foreign Ministry
1942 Dec. 9	Awarded the Order of Sacred Treasure, 5th Order of Merit. This was cancelled in accordance with KUN-NAI-HATSU No. 898 of May 22 1940.	
1943 Jan. 16	Entrusted as secretary of the Investigation and Research Council. This was not published in the Official Gazette.	Cabinet
1943 Aug. 4	Appointed the Chief of the Document Section of the Minister's Secretariate.	
1943 Aug. 4	Appointed Chief in charge of the Informations for the Official Gazette and Statistics. Concurrently appointed the Chief of the Investigation Section of the Minister's Secretariate.	Foreign Ministry
1943 Aug. 17	Relieved of duty as secretary of the Investigation and Research Council. Not published in the Official Gazette.	
1943 Aug. 19	Appointed Information Official of the Information Bureau.	Cabinet
1943 Oct. 8	Appointed Technical Councillor of the Technical Board.	Cabinet
1940 Apr. 29	Awarded the Order of Sacred Treasure, 5th Order of Merit for services in China Incident.	
1945 Jan. 10	Received 2nd Rank of Higher Civil Service.	Cabinet

1945 Feb. 1	Conferred 5th Court Rank, Senior Grade.	
1945 Feb. 10	Awarded the Order of Sacred Treasure, 4th Order of Merit.	
1945 June 20	Appointed the Director of the War-time Economic Bureau of the Foreign Ministry. Received 2nd Rank of Higher Civil Service.	Cabinet
1945 July 24	Appointed Secretary of the National Total Mobilization Investigation Council.	Cabinet
1945 Aug. 26	Appointed the Chief of the Economic Bureau of the Foreign Ministry. Received 2nd Rank of Higher Civil Service.	Cabinet
1945 Oct. 31	Concurrently appointed Liaison Official of the Central Liaison Office. Received 3rd Rank of Higher Civil Service.	Cabinet
1945 Sept. 28	Appointed Secretary of the National Total Mobilization Investigation Council.	Cabinet
1945 Dec. 5	Relieved of the concurrent post.	Cabinet
1946 Jan. 26	Appointed Investigation Official of the Foreign Ministry. Received 2nd Rank of Higher Civil Service.	Cabinet
1946 Mar. 28	Appointed Councillor to the Embassy. Received 2nd Rank of Higher Civil Service.	Cabinet
1947 July 16	Appointed Administrative Official of the Foreign Ministry. Received 1st Rank of Civil Service.	Cabinet
1947 July 19	Granted 26th Salary.	Foreign Ministry
1947 July 19	Assigned as Department-chief of the Central Liaison Office, and appointed the chief of the Economic Department of the Central Liaison Office.	Foreign Ministry

Inouye, Takamaro

Deposition

Def Doc 1379

~~1379~~

Re: "KODO" unwritten constitution

Def Doc 1380

Re: Explanation of word Hakkō-ichū-ū

INOUE, Takamaro - Zushi in the City of Yokosuka, Japan

Request by TOJO, Hideki

- (a) The nationality of the witness is Japanese.
- (b) He will testify as to the true meaning of "Ko-do" and "Hakko-Ichiu" and their application.

2 April 47

*carbon copy sent thru error
Munro*

INOUE, Takamaro

Request by TOJO, Hideki.

Address: Zushi in the City of Yokosuka, Japan.

He will testify as to the true meaning of "Ko-do" and
"Hakko-Ichiu" and their application.

INOUE, TAKAMARO

Request by Toso, Hidetsu

Address: Zushi in the city of
Yokosuka, Japan.

✓ He will testify as to the
true ~~meaning~~ meaning of "Ko-do"
and "Hakko-Ichii" and their
application.

Translated by YOTSUMOTO

PP 1-4

" " Teikichi YAMAMOTO

" 5-11 Feb 27th 47

AH:

1.

Takamaro INOUE.

Born, 22nd Feb. 1891.

DOMICILE:

Clan,

Samurai of Nagasaki Prefecture.

SOCIAL STATUS:

SAMURAI

July 1914

Graduated from the ^{Seretaryⁿ Department of the} ~~Ko~~ ~~Sec of the 121st~~

~~College Preparatory Course at the Fifth High School Group, preparatory course for the University of the~~

~~5th High School~~

Sept 1914

Entered ^{into} the Law University of Tokyo Imperial

University. Graduated from the political

course in 1917.

Dec 1917

Entered ~~into~~ the post-graduate course of the

University. Specialized in the study of the

Constitution and administrative laws. Completed

the course in Dec 1919

Jan 1920 Appointed as an assistant lecturer ^{at} of The Tokyo

Imp. University. ^{Granted} Salary of the 8th grade ^{salary.}

Assigned to the seminary-room of the Law ^{Dept.}

19th Mar 1921 ^{Granted} Salary of the 7th grade ^{salary.}

31st Mar 1921 Relieved of the above ^{position} at ^{my} request.

April 1921 Appointed as a part-time professor of The Hosei

University. Received salary at ¥1000 - per

annum. ¥1520 after April 1923, ¥1800 -

after April 1924, ^{and from April 1925, an} In addition ¥6⁰⁰ per

week, for ~~as~~ once-a-week lecture on ~~the~~ political
 science for the ^{law college} ~~special course~~ of the University.

Mar. 1922 Appointed as a part-time professor of the Training
 School for ~~the~~ officials of the Communication
 Ministry. ^{granted} Salary ¥600. per annum.

April 1923 Appointed ~~as~~ a part-time lecturer of the Academy
 of ~~the~~ Imperial Historical Literatures of the
 Kokugakuin University. Salary ~~at~~ ¥800
^{per week}
 for a once-a-week lecture on The Imperial
 Constitution and The Imp. Household Law

Mar. 1925 Appointed as a part-time lecturer of The

Technical Course of ~~the~~ Tokyo Imp. University.

Salary at ¥300.- per annum.

April 1925

Appointed ~~as~~ a part-time lecturer of The Toyo

Kyokai University, - a private University.

Salary at ¥24.- per month.

15th Mar. 1926 Appointed ~~as~~ a professor of the Governmental High School of Formosa. ^{Successor} Ranked at the 6th ^{rank} grade of the higher ^{civil service} officials. - (Cabinet) order.

^{Granted} Salary of the 6th grade salary. (Formosan Govt.)

Appointed as a student abroad by the Formosan Government. Assigned to visit Germany, England, France and ^{the} United States for two years.

25th Mar 1926 Took departure.

1st May 1926 Granted the ~~Senior~~ 7th Court Rank, ^{civil grade}.

May 1927. ^{Revised} Nominated ~~as~~ a professor of the Governmental Taihoku High School of Formosa ^{by order} under the effect of the Imperial ordinance no 113.

26 Nov. 1927	Ordered home, by the (Formosan Govt.)
23 Mar. 1928	Appointed as a professor of ^{the} Taihoku Imp.
	University, ^{Received} Ranked at the 6th ^{rank} grade of the
	^{civil service} Higher officials - (Cabinet) order.
	^{Granted this 9th grade salary.} Base salary on the 9th grade (Formosan Govt) order
	^{ordered to attend} Duties with Literatures and Politics Dept. - " -
	^{ordered} Assigned to lecture on the Constitution - " -
	Annual lecture salary ¥1,100 - additional - " -
30th June 1928	Promoted to the 5th ^{rank} grade of the ^{civil service} Higher officials - The
	(Cabinet) order.
15th Aug 1928	^{Promoted to} Granted the former 6th Court rank, Junior Grade
28th Dec 1928	^{Granted} Base salary on the 8th ^{salary} grade - (Form. Govt) order.

31. Mar 1931 - Promoted to the 4th ^{rank} ~~grade~~ of the high ^{civil service} officials -
~~The~~ (Cabinet) order.

1st May 1931 - Promoted to ~~granted~~ the ~~Senior~~ 6th Court rank, ~~Senior~~ grade.

26th Dec 1931 - ~~Granted~~ ^{Granted} ~~Base salary~~ on the 7th ^{Salary} grade, ~~The~~ Form. Govt order.

31. Mar 1934 - Promoted to the 3rd ^{rank} ~~grade~~ of the high ^{civil service} officials - The
(Cabinet) order.

15 May 1934 - Promoted to ~~granted~~ the ~~Junior~~ 5th Court rank, ~~Junior~~ Grade

16th Dec 1935 - ~~Granted~~ ^{Granted} ~~Base salary~~ on the sixth ^{Salary} grade, ~~The~~ Form. Govt order.

10th Jan 1936 - Appointed ~~as~~ a member of The ^{National Spiritual Culture} ~~Institute for the Study of~~
Research Institute. Received rank
The National Cultures, ~~with~~ the 3rd ^{rank} grade of the
^{civil service} Higher ~~Officials~~ - ~~The~~ (Cabinet) order.

- 27th Dec 1941. Relieved of the above office. ^{as member of examination committee for} ~~The Cabinet order~~
 higher civil service applicants. (Cabinet)
- 11th Mar 1942 Appointed ^{temporary member of the} ~~a~~ Examination Committee ~~for the~~
 higher civil service applicants (Cabinet)
~~on the applicants for the higher officials. The Cabinet~~
~~order.~~
- 30th Apr. 1942 ^{granted} ~~Salary of the 2nd grade~~ ^{salary.} ~~The Education Ministry order~~
- 4th Nov. 1942 Promoted to the 1st ^{rank} ~~grade~~ of higher ^{civil service} ~~officials~~ -
~~The Cabinet order~~
- 12th Nov 1942 Decorated with the Third order of the Sacred
 Treasure.
- 16th Dec 1942 Relieved ^{as member of the} ~~of the~~ Examination Committee
 for higher civil service applicants
~~Pro. tem. - The Cabinet order.~~

Granted ~~Salary~~ ^{salary.} of the 4th grade - (Educational Ministry) ~~order~~.

1st Oct - 1937 Promoted to the 2nd ~~grade~~ ^{rank} of the higher ~~officials~~ ^{civil service}.

- The (Cabinet) order.

1st Oct, 1937 Granted ~~Salary~~ ^{salary.} of the 3rd grade - (Educational Ministry) ~~order~~.

15 Oct 1937 Received the 5th Court Rank, Senior Grade.

22nd Oct 1937 Reported to the Emperor and granted the Imperial approval for acceptance ~~of~~.

part-time duties with the Manchurian Govt ^{at their} request and

receiving ~~his~~ ^{the ordinary} salary.

13th Oct 1938 Decorated with the 4th Order of the Sacred

Treasure.

6th June 1941 Appointed ^{temporary member of the} Examination Committee pro. for higher civil service applicants ~~by~~ ^{The (Cabinet) order} on the applicants for the higher officials ~~by~~.

- 28th Dec 1942 ~~Resigned~~ ~~Granted~~ The Senior 4th Court rank, Senior Grade.
- 27th Feb 1943 Appointed ^{Temporary member of the} as an Examination Committee pro tem. for higher civil service applicants (Assistant) ~~on the applicants for the higher officials.~~ -
- The Cabinet order.
- 12th Jan 1944 Relieved of the above ^{duty.} - The Cabinet order.
- 1st Nov 1943 By the ^{order} effect of the Imperial Ordinance No 814
all members of the Institute for the Study of
The National Spiritual Cultures ^{Research Institute} were
nominated as the Training officers of the
Cultural Training Institute. - ~~The Cabinet~~
order.

22nd July 1944	Relieved of the main official duties upon own request. - The Cabinet order.
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7th Aug 1944	Granted ^{Recommending} the Senior 4th Court rank ^{Senior Grade} on advance of one class by a special Imperial grace.
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TAKAMARO INOUE

Born: 22nd Feb. 1891

Domicile: Nagasaki Prefecture.

Social Status: Samurai

July 1914 Graduated from the Literary Department of the College Preparatory Course at the Fifth High School.

Sept. 1914 Entered the Law University of Tokyo Imperial University. Graduated from the political course in 1917.

Dec. 1917 Entered the post-graduate course of the University. Specialized in the study of the constitution and administrative laws. Completed the course in Dec. 1919.

Jan. 1920 Appointed an assistant at the Tokyo Imp. University. Graduated the 8th grade salary. Assigned to the seminary-room of the Law Dept.

19th Mar. 1921 Granted the 7th grade salary.

31st Mar 1921 Relieved of the above position at own request.

April 1921 Appointed part-time professor of the Hosei University. Received salary at ¥ 1,000 per annum. ¥ 1520 after April 1923, ¥ 1,800 after April 1924, and from April 1925 an additional ¥ 600 per week for once-a-week lecture on political science for the law college of the University.

Mar. 1922 Appointed part-time professor of the Training School for officials of the Communication Ministry. Granted salary of ¥ 600 per annum.

April 1923 Appointed a part-time lecturer of the Academy of Imperial Historical Literature of the Kokugakuin University. Salary of ¥ 800 per week for a once-a-week lecture on the Imperial Constitution and the Imp. Household law.

Mar. 1925 Appointed a part-time lecturer of the Technical course of Tokyo Imp. University. Salary ¥300 - per annum.

April 1925 Appointed part-time lecturer of the Toyo Kyokai University - a private university. Salary ¥ 24 per month.

15 Mar. 1926	Appointed professor of the Governmental High School of Formosa. Received the 6th rank of the higher civil service (Cabinet) Granted the 6th grade salary (Formosan Gov't.) Appointed as student abroad by the Formosan Government. Assigned to visit Germany, England, France and the United States for two years.
25th Mar. 1926	Took departure.
1st May 1926	Granted the 7th Court rank, senior grade.
May 1927	Became professor of the Governmental Taihoku High School of Formosa by order of the Imperial ordinance No. 113.
26 Nov. 1927	Ordered home (Formosan Govt.)
23 Mar. 1928	Appointed professor at the Tai Hoku Imp. University. Received the 6th rank of the higher civil service (Cabinet) Granted the 9th grade salary (Formosan Govt) ordered to serve with Literature and politics Dept. (Formosan Govt. Ordered to lecture on the Constitution (Formosan Govt. Annual lecture salary ¥1,100 - additional "
30th June 1928	Promoted to the 5th rank of higher civil service. (Cabinet)
15th Aug. 1928	Promoted to the 6th Court rank, Junior Grade.
28th Dec. 1928	Granted the 8th grade salary (Form. Govt)
31 Mar. 1931	Promoted to the 4th rank of the higher civil service (Cabinet)
1st may 1931	Promoted to the 6th Court rank, senior grade.
26th Dec. 1931	Granted the 7th grade salary (Form. Govt)
31 Mar. 1934	Promoted to the 3rd rank of the higher civil service (Cabinet)
15 May 1934	Promoted to 5th Court rank, junior grade.
26th Dec. 1935	Granted the sixth grade salary (Form Govt)
10th Jan 1936	Appointed member of the National Spiritual Culture Research Institute. Received the 3rd rank of the higher civil service. (Cabinet) Granted the 4th grade salary. (Education Ministry)
1st Oct. 1937	Promoted to the 3rd rank of the higher civil service. (Cabinet)

1st Oct. 1937	Granted the 3rd grade salary (Education Ministry)
15 Oct. 1937	Received the 5th court rank, senior grade.
22nd Oct 1937	Reported to the Throne for acceptance of part-time duties with the Manchurian Govt at their request and of receiving the ordinary salary.
13th Oct 1938	Decorated with the 4th order of the Sacred Treasure.
6th June 1941	Appointed temporary member of the Examination Committee for higher civil service applicants (Cabinet)
27th Dec. 1941	Relieved as member of Examination Committee for higher civil service, / (Cabinet) applicants.
11th Mar. 1942	Appointed temporary member of the Examination Committee of higher civil service applicants (Cabinet)
30 Apr. 1942	Granted the 2nd grade salary (Education Ministry)
4th Nov. 1942	Promoted to the 1st Rank of higher civil service, (Cabinet)
12 Nov. 1942	Decorated with the third order of the Sacred Treasure.
16th Dec. 1942	Relieved as member of the Examination Committee for higher civil service applicants (Cabinet)
28th Dec 1942	Received 4th Court rank, senior grade
22nd Feb. 1943	Appointed temporary member of the Examination Committee for higher civil service applicants (Cabinet)
12th Jan 1944	Relieved of the above duty (Cabinet)
1st Nov 1943	By order of the Imperial Ordinance No. 814 all members of the National Spiritual Cultures Research Institute were nominated as the Training Officers of the Cultural Training Institute.
22nd July 1944	Relieved of the main official duties upon own request (Cabinet)
7th Aug 1944	Received the 4th Court rank senior grade an advance of one class by a special Imperial grace.

REPORT BY: Lt. J. Curtis

28 Feb. 1947

MEMORANDUM FOR THE FILE:

Subject: INOUE, Takamare

No information on the above named subject is contained in the files of IPS.

INOUE, Takamaro - Zushi in the City of Yokosuka, Japan

Request by TOJO, Hideki

- (a) The nationality of the witness is Japanese.
- (b) He will testify as to the true meaning of "Ko-do" and "Hakko-Ichiu" and their application.

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DIRECT EXAMINATION OF INOUE, TAKAMORO,
by Mr. Roberts.

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* The witness identified exhibit No. 2717 as his affidavit. The affidavit stated that HAKKO ICHI-U is not a single word, but is a sentence compressed into a phrase. There is no comprehensive dictionary of Japanese phrases, and the dictionaries commonly used do not include it as one phrase, but as two separate ones. Only one dictionary mentions it as a phrase.

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Since the phrase is found in Imperial Rescripts it is frequently explained in explanatory notes on the rescripts or in other similar works. With respect to instances of dictionaries in which the words are mentioned separately, * the Dai Genkai states that HAKKO is the same as HAPPO, meaning eight directions, and that ICHI-U means one house, or one roof. * In the Shin Jiken, the phrase is included as one phrase, and it states that it means to make the world as one family, the great ideal of the foundation of Japan.

The Imperial Rescript in the Nippon Shoki contains the passage to make one family out of the whole world. There are early instances in China of the two words being used as a couplet. Its meaning there is that now that the people of the world over have come to live in complete amity, just like one household, there is nothing to be afraid of even in the remotest parts of the earth.

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Explanatory notes on HAKKO ICHI-U are found in a book of * TANAKA, the complete Edition of Shishi-O's works on National Polity, published in January, 1932. There it is used to mean that the whole world is one household and mankind are brothers. The Emperor MEIJI used the expression. * In the same book it is used to imply that Japan brings the world under control by means of morality. Such a thing as having the world under control by arms or robbing other countries has never once been practiced since the days of JIMMU. The Emperor, on his succession to the throne, observed HAKKO ICHU and RIKUGO ITTO, meaning to build a capital covering the entire land. No aggression was meant, but it was intended to signify moral influence.

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23940 In TAKASU's explanatory notes on Japanese Imperial Rescripts, he states in commenting on Emperor JIMMU's Rescript that there are three major points which no one can fail to notice. HAKKO ICHU means to have the whole world as one household and to love the people as dearly as one does his children, thereby spreading KO-DO, the Way of the Emperor, far and wide. This clearly shows it will ultimately morally evolve into universal humanity * which is the embodiment of the idea that the world is one family.

The phrase was meant to indicate the possible development of the idea into universal humanity based on recognition of patriotism. The Nippon spirit is quite free of bias, and it is impossible for this Japanese trait to become so partial as to forget universal humanity by being enslaved to patriotism.

23941 In the book of HAKAMURA, entitled "The Spirit Manifested in the Founding of the Empire, published in 1942, the author discusses JIMMU's Rescript, stating that this ideal * of making one family of the whole world, was the spirit on which the Empire was founded. "U" means a house, and by it is meant a family, which is a community composed of man and wife, parent and child, blood relatives where all people in perfect unity and harmony, loving each other, proceed hand in hand toward one hopeful goal. It is a gregarious life, cemented by love, faith, and concerted effort. Because of this there is peace, safety, and happiness, and meaning and life comes about. It would be impossible to live if life was full of suspicion and hatred. It is truly a high moral life.

23942 Effort to popularise this moral life in the world is a manifestation of HAKKO ICHU, and is the spirit on which the Empire was established. * To make the whole world a house means a desire for cooperative living and where all humanity loves one another, mutually trusts one another, it is rid of personal interests, free of narrow and racial bias, and is united and thus proceeds hand in hand toward the highest human goal of harmony and perfect happiness. When this comes about, human beings will be able to enjoy boundless and glorious happiness. The sages have advocated time and again this conception of life. Confucius did so. Buddha did

23943 so. Christ * taught universal love.

Page

23944

* In a book by SATOMI called "Introduction to the Study of the National Polity", it is stated to make the whole world one house does not mean that all peoples become one nation, eat the same food, wear the same clothes, speak the same language, and lead the same life. It means recognition of each phenomenal entity as it is, and their ultimate unification for one fundamental principle. It does not mean to force others to agree to one's wishes from arbitrarily subjective motives, or to unify the world in accord with one's subjectivity, which is not unification but only control by force. There are many racial customs which others cannot bear. A custom of women going before men is an actual phenomenon in the western world. One cannot do away with those customs at will. * There are racial entities which should be recognized and accepted just as they are. Regardless of their custom, however, so long as they are human beings, they must walk the path of morality. This is the ideal of HAKKO ICHIU, the principle of Japan's foundation.

23945

HAKKO ICHIU is to establish a world order where people do not fight or quarrel, but respect and help each other. It is to rid the world of wars of aggression and imperialism and set up an order of peace equally to all based on the law or righteousness.

23946

* The rescript of JIMMU was not written, but was handed down by word of mouth, and not until the Nippon Shoki was written was it handed down. This work was compiled by Imperial Order, and is the first authentic chronicle, completed in 720 A. D. In it were compiled all that had been handed down by verbal tradition in all social circles and what materials remained in fragmentary notes.

23947

The * witness identified exhibit No. 2718 as his affidavit, and stated that he would enumerate the explanations of the word "Kodo" in existing dictionaries.

23951

* Jigen, 1925, explains it as the way established on the basis of the national constitution. HATTORI's Dictionary, 1937, stated it is the way that arose on the foundation of the national constitution. OTSUKI's "Dai Genkai" explains it as principles of things on which one should conduct himself.

THERE WAS NO CROSS-EXAMINATION OF THE WITNESS.

Translated by
Defense Language Branch

INTERNATIONAL MILITARY TRIBUNAL FOR THE FAR EAST

THE UNITED STATES OF AMERICA, et al.

-vs-

ARAKI, Sadao, et al

Sworn Deposition (TRANSLATION)

Deponent: INOUE, Takamaro

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 INOUE, Takamaro.

My personal history and other particulars are the same as what I stated on 6th March at this court.

2. By order of the Chief Judge, I first enumerate the explanations of the word "KODO" in existing dictionaries.

(a) "JIGEN" (Origin of Ideographs), compiled by KANNO, Domei; 1925 edition, on page 1304, explains "KODO" as "the way established on the basis of the national constitution."

(b) "SHIN TEI SHOKAI KANWA DAI JITEN" (Sino-Japanese Dictionary with minute explanations and newly revised), compiled by HATTORI, Unokichi and KOYANAGI, Shigeta; 1937 edition; on page 1305, gives the

explanation: "KODO is the way that arose on the foundation of the national constitution".

(c) "DAI GENKAI" (The Great Sea of Words), compiled by OTSUKI, Fumihiko; 1935 edition; on page 484, gives the explanation of the word "DO, or MICHI" as "principles of things on which one should conduct oneself."

3. The study of the Japanese Constitution to which I have devoted myself for the past thirty years needed research into the unwritten constitution which forms its origin and has been handed down from ancient times. It happens that the "KODO", which has come into question today comprehends the most fundamental principles of the unwritten constitution.
4. I will summarize in the following the substance of "KODO" in accordance with what is set forth in ancient authoritative writings. The references to these writings are numbered in the order they are cited and the sources are listed at the end of this statement. Although the substance of "KODO" contains not merely juridical standards and political principles, but religious creeds and moral principles (Note 1), here I will speak chiefly about the juridical and political aspects which belong to my special subject of study.

In these phases "KODO" comprehends the fundamental principles regarding the organization and operation of government, or, in short, the constitution. This is the unwritten constitution, which forms the ultimate origin of the Constitution now in force, some of the authoritative examples of the expressions by which the unwritten constitution is referred to are: "the reign of the Imperial ancestors" (Note 2), "The precepts bequeathed by the Imperial ancestors", "the great principles of rule left to the Imperial descendants" (Note 3), and more simply "the Supreme Rules" (Note 4).

5. As some of the essential principles of "KODO" may be mentioned the following;

(a) The Imperial Throne should be succeeded . by the descendants of the founder of the Empire by heredity. (Note 5)

(b) The principal virtue of the ruler must be, above all, "love and benevolence". Of course, in order to practice the virtue of "love and benevolence", the consideration of "justice" is necessary, and although "might" must not be lacking to prevent an aggressive act of violence, these virtues ought to be subordinate (Note 6).

(c) Consequently, performance of the function of government should be manifestation and realization of love and benevolence.

It is, of course, neither 'oppression' 'exploitation' 'utilization', nor merely 'guarantee for justice', but is understood to be essentially a matter of affection natural and inherent like the parents' love of their children (Note 7). This is the reason why the relations between the ruler and the ruled was considered from ancient times to be same as those between parents and children (Note 8).

(d) The object of government consists in love and respect for the people, promotion of their welfare, and the bringing of peace and order to the nation. (Note 9). In regard to foreign relations, it is regarded as the object of foreign intercourse to realize the co-existence and co-prosperity of all nations and the principle of universal brotherhood (Note 10).

(e) "The Way of the Emperor marked by uninterestedness forms the laws of

government" (Note 11). This is the consistent basis not only with regard to the object, but to the methods of rule.

As for the methods of rule self-interested, self-willed dictatorship and despotism are disapproved, and it is deemed the principles indispensable to the Way of the Emperor.

1. To be familiar with the conditions of the people (Note 12), to respect the popular will and public opinion, (Note 13), and to enter into the feeling of the people (Note 14).
 2. To conduct administration always with the assistance of the subjects (Note 15).
 3. To respect the objective laws and take the reins of government in accordance with these laws (Note 16).
6. In order to make it more clearly understandable, I will explain it in its relation with foreign ideology.

The object of rule in "KODO" is similar to that in "Wangtao" (the rule of right) in China and to that in the European and American "democracy".

As regards the methods of rule, it is commonly characteristic of "Patao" (despotism) in China and absolute government and dictatorship in western countries to disregard public opinion, to prevent the people's participation in Politics, and to carry on the arbitrary and absolute administration of a few rulers in denial of government by law.

But we can find nothing of the sort in "KODO".

"The assistance of the subjects" in "KODO" was not, of course, such a systematized institution as franchise, and the "law" in "government by law"

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But we can find nothing of the sort in "KODO".

"The assistance of the subjects" in "KODO" was not, of course, such a systematized institution as franchise, and the "law" in "government by law"

was not such as passed by a majority of a Diet. So they are not similar to those in the democratic and the constitutional form of government of modern times. However, it was the constant wish on the part of the Imperial House to permit the participation of the people in government, and objective laws have always been respected. As a matter of fact there has never been an instance of exclusivism and dictatorship in the Imperial rule. From this point of view, it must be said that "KODO" contained as its inherent spirit what is aimed at by democracy.

Thus "KODO" may be defined as aiming, under an unbroken line of Emperors "at a realization of the ideal of the "rule of right" as entertained by the Chinese and the democratic spirit of Europe and America". Abstractly speaking, it might be said that "KODO" aims at the realization of the universal principles in the special position in which Japan finds herself historically.

7. Next, I shall make mention of the vicissitudes that "KODO" has gone through in history.

The germination of "KODO" was already clearly seen from the time when the Imperial line was established and the country was founded. The successive Emperors have more and more firmly confirmed it. "The line of Emperors unbroken for ages eternal" has been maintained not only physiologically but also spiritually. Efforts have always been concentrated on this point in the education and moral culture of Emperors before and after their accession to the Throne.

Stress has consistently been laid on this aspect in the precept and

instruction of Emperors to their heirs (Note 17). In this connection foreign learning and thought were adopted as much as possible, and contributed to the comprehension and practice of "KODO". As has been stated above "KODO" contains the universal principles infallible in all places, in China and in Europe and America. Consequently when "Wangtao" was introduced into Japan from China and Buddhism from India, they were not regarded with unfeeling but welcomed as material by which to comprehend and refine the universal principles characteristic of the Japanese.

(Note 18)

It was the same with the democracy and constitutional government introduced from Europe and America. Especially were they of great help in the materialization and systematization of various matters of which the germ and spirit had existed in "KODO" but had not been fully developed.

For example, when framing the Japanese Constitution, the Emperor specially ordered the investigation of constitutional government in Europe and America..(Note 19)

It has been the belief of the people from the very founding of the country that "KODO" is the Way of the Emperor. In particular, the consciousness of "KODO" was always very strong and marked when direct Imperial rule was longed for as against the Shogunate government and feudal system, and when the unique nature of our national structure was stressed in contrast to the national constitutions and forms of government of foreign countries. (Note 20) However, in spite of all this, it was not always

fully perceived that "KODO" was at the same time the Way for the subjects to follow, too. In Japan, the Emperor has never been a dictator or a despot in any case, and he takes the reins of government with the assistance of the subjects. So the fundamental principles of "KODO" could not be realized in the national administration, unless the consciousness of "KODO" was sufficient among the subjects who ought to be the assistants to the Emperor. In the ages when "KODO" was realized, both the ideals of the "rule of right" and democracy were attained. The people enjoyed liberty and peace while amicable relations were maintained with other countries. However, as our history shows, when the consciousness of "KODO" was slight and the people's life swerved from this path, it brought about a state of chaos and anarchy or the despotism of clans and militarists, while international relations often deviated from their normal course.

Notes

1. History of the Imperial House Institutions (vol. 2).
Compiled by the Imperial Academy; p. 265.
2. Classified Compendium of Laws: Imperial Procepts to Military Men, -
January 4, 1882.
3. Ditto: Imperial Instructions on the Promulgation of the Constitution, -
February 22, 1889.
4. Ditto: Imperial Edict concerning the Imperial House Law, - February 22,
1889.
5. History of the Imperial House Institutions (vol. 2), p. 121 ff.

6. Ditto: p. 277-8.
7. Rokkokushi (Six National Histories), (vol. 3); revised by SAIKI, Ariyoshi; p. 59.
8. History of the Imperial House Institutions (vol. 1), pp. 325-6; ditto (vol. 2), pp. 279-81.
9. Ditto (vol. 1), p. 123.
10. See the Affidavit concerning "Hakko Ichiu".
11. History of the Imperial House Institutions (vol. 2), p. 265.
12. Ditto (vol. 1), p. 348.
13. Ditto (vol. 1), pp. 349-50; ditto (vol. 2), p. 272.
14. Ditto (vol. 2), p. 283.
15. Ditto (vol. 1), p. 323; Rokkokushi (vol. 1), pp. 115-6; the 17th Article of the 17 Articles Constitution.
16. Rokkokushi (vol. 3), p. 58, L. 2-3, L. 12; Imperial Rescripts on Accession to the Throne, and many others. •
17. History of the Imperial House Institutions (vol. 2), pp. 601-622.
18. Ditto, pp. 268-270 and notes thereof; pp. 355-372, and pp. 385-395.
19. Imperial Rescript ordering Investigation into the Constitution, compiled by ITO, Hirobumi.
Classified Compendium of Laws, - part for March 3, 1882.
20. "Awakening of the Concepts of KODO, by IIJIMA, Tadao; published in 1935; p. 2.

DEF. DOC. #1379

On this 22nd day of April, 1947

At I.M.T.F.E.

DEPONENT: INOUE, Takamaro (seal)

I, KIYOSE, Ichiro, 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 the same place.

Witness: (signed) KIYOSE, Ichiro (seal)

OATH

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

(signed) INOUE, Takamaro (seal)

Corrected copy of
Def. Doc. No. 1380

INTERNATIONAL MILITARY TRIBUNAL
FOR THE FAR EAST

THE UNITED STATES OF AMERICA, et al

VS

ARAKI, Sadao, et al

Defendant

SWORN DEPOSITION (Translation)

Deponent: INOUE, Takamaro

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:

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Def. Doc. 1380

1. I am IMOTO, Takemaro. By order of the President of the Tribunal, I hereby undertake, based on authoritative dictionaries and other literary works, to explain the meaning of HAKKO ICHI-U
2. HAKKO ICHI-U as is used in Japanese is not a single word, but, as explained below, is a sentence compressed into a phrase. There is no comprehensive dictionary of Japanese phrases in Japan to date so the dictionaries commonly in use do not include the phrase as one set phrase, but as two separate words, HAKKO and ICHI-U, in two different places. (This to be treated in 3.) So far as I know, there is only one dictionary in which the phrase HAKKO ICHI-U is mentioned as such. (In No. 4 I shall make reference to this fact.)

Since the phrase is found in the Imperial Rescript and is therefore a well known wording, it is frequently explained in explanatory notes on the rescripts or in other similar works. (Quotations from authoritative works are found in 6.)

3. Instances of dictionaries in which HAKKO and ICHI-U are mentioned separately.

a. Exhibit for Identification No. 2358. Dai Conkai, Vol. 3, on page 368. By OTSUKI, Fumihiko. Published in 1932.

(八 方) (八方)
"HAKKO" is the same as "HAPPO" (eight directions).

b. Exhibit for Identification No. 2359. Vol. 1, on page 279 of some previously described. Published in 1934.

(一 字)
ICHI-U - One house; one roof.

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Now that the people the world over have come to live in complete emity and harmony just like one household, there is nothing whatever for his friend to be afraid of even in the remotest parts of the earth.

6. Explanatory notes on HAKKO ICHIU that are found in books:

a. Author: TANAKA, Tomoenosuke, the Complete Edition of Shishi-ō's works, "On National Polity", published in January 1932. (This treatise was originally published during the Taisho era, in an earlien writing by the same author, which was incorporated into a complete edition.)

Page 288. "HAKKO ICHIU, that is, the whole world is one household -- the world is one household and makino are brothers."

"O universal brotherhood!
Where art thou fled and gone?
Why rage the sea and tempest where
The sun but lately shone?"

(TN: Translated by Saito Hidesaburo)

So wrote the Emperor Meiji who, I presume, found it deplering to find the actual status of the world so contrary to His Majesty's august wishes -- "the world be one household."

Page 418. "Japan brings the world under control by means of morality; such a thing as to bring the world under control by force of arms or by robing other countries has never once been practiced since the days of the Emperor Jimmu. The Emperor, upon his accession to the throne observed HAKKO ICHU and FUYUGO ITTO (to build a capital

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It is only because of this being so that the Emperor Jimmu spoke of HAKKO ICHIU."

c. Author: NAKAMURA, Koya.

The Spirit manifested in the founding of the Empire.

Published in 1942.

Following the last sentence on page 98, the author cites the whole text (Exhibit for Identification No. 2355; page 95, line 4-9) of the rescript, issued by the Emperor Jimmu on the occasion of establishment of the new capital, and then gives a summary (page 99, line 15 to page 100, line 2) of the latter half of the same rescript, concluding with "This ideal of the Emperor, making one family of the whole world, was the very spirit on which the Empire was founded." Then he proceeds to say:

" 宇 (U) means a house, and by house is meant a family. The family is a community composed of man and wife, parent and child, brothers and sisters -- a community of blood relatives where all these people, in perfect unity and harmony, loving and not hating, proceed hand in hand along life's journey towards one hopeful goal. It is indeed a gregarious life cemented by love, faith, and by concerted effort. It is because of this that there is peace, safety and happiness and that meaning in life comes about. How would it be possible for us to live life if it is full of suspicion, hatred and discord? It is only because our life is cemented by love, faith and concert that it is worth living, gives us the means by which to live, and gives us

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taught benevolence. He wanted to develop a happy life by having people loving each other. Christ taught universal love, to enter into a happy life by avoiding hate and by loving one another also."

d. Author: SATOMI, Kishio. "Introduction to the Study of the National Polity". Published in 1942.

Pages 169-170.

"To make HAKKO (the whole world) an ICHIU (one house) does not mean that all the peoples of the world become one nation, eat the same kind of food, wear the same kind of clothes, speak the same language, and lead the same mode of living. HAKKO ICHIU means the recognition of each phenomenal entity as it is and their ultimate unification in one fundamental principle. It does not mean to force others to concede to one's wishes from one's arbitrary subjective motives, to unify the world in accordance with one's subjectivity, which is not unification at all, but nothing but a control by force. Some flowers are yellow, some are red, while others are white;

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to all based on the law of righteousness ~~to all~~."

7. As is seen from the quotation above, and also as I deposed March 6, HAKKO ICHIU owes its origin to the rescript issued (in 662 B.C.) by the Emperor Jimmu, the first Emperor of Japan on the occasion of establishment, of the new capital.

The rescript was not written, but was handed down by word of mouth, and it was not until the Nippon Shoki was compiled that the rescript was written down in black and white and incorporated into the work.

The Nippon Shoki was compiled by Imperial order, and is the first authentic chronicle. It was completed in the year 720 A.D. (Exhibit for Identification No. 2355, page 1, Vol. 1 of the Nippon Shoki, one of the Six Japanese Histories) and in it were compiled all that had been handed down by tradition verbally in all circles of society and what materials there were that remained in fragmentary notes (Pages 13-15 as above). The purport and cause of the compilation are mentioned on pages 7-12.

The text of the Rescript occupies lines 4-9 on page 95 of the Nippon Shoki, where is found the passage: ^{括てアミルヲ} 掩八紘而爲宇 ^{セムイハ} 宇

(to make one family out of the whole world)

The large letters in the lower line are written in Chinese style and the attached small print in the upper line are in Japanese phonetics. This small print is the Japanese version, in other words the one that reads:

"Ite no Shita o ōite Iye to sen"
(to make one family out of the whole world).

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DAF Doc. 1000

TRANSLATION CERTIFICATE

I, Yukio Kawamoto, of the Defense Language Branch, hereby certify that the foregoing translation described in the above certificate, is to the best of my knowledge and belief, a correct translation and is as near as possible to the meaning of the original document.

(signed) Yukio Kawamoto

Tokyo, Japan

Dated: 15 May 1947

AFFIDAVIT OF INCUMBENT, Takamaro

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Def. Doc. 1380

4. Instance of dictionary where HAKKO ICHI-U is included as one phrase.

Shin Jikan; on page 244, By Shionoya On.

Published in 1939.

HANKKO ICHI-U - to make the whole world as one family; the great ideal of the foundation of our Empire.

The Imperial Rescript recorded in "Nippon Shoki", and issued on the occasion of establishment of the new capital at Kashiwara, contains the following passage: "to make one family out of the whole world."

5. They have in China early instances of HAKKO and ICHI-U, having been used as a couplet. On page 9, Vol. 78 of the Pien-Tzu-Lun Pien (Emperor Kanghsi's Version of the Dictionary of Rimed Phrases), compiled by order of the Emperor Kanghsi (1662-1722) of the Chiang Dynasty, is found a passage quoted from Wu Shihtao's poem, "Today the World is One Household. Speak not hereafter of there ever being far-off borders."

(八荒)

(八紘)

The HAKKO is used here as of the same meaning of HAKKO. This is clear from the fact that HAKKO(八荒), as mentioned on page 868 of Exhibit for Identification No. 2358, means the same as HAPPO (八紘)

NOTE BY THE DEPONENT: This is a passage of the poem dedicated to the poet's friend who was leaving for a distant post. The meaning is this:

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covering the entire land), by which remarks was meant no aggression but was intended to signify moral influence."

b. Exhibit for Identification No. 2375

Author: T.KASU, Yoshijiro

Explanatory notes on Japanese Imperial Rescripts.

The author, after having quoted in Vol. 7, page 316 (published in 1934) the whole text (Exhibit for Identification 2355; page 95; line 4-9) of the Emperor Jimmu's rescript (662 B.C.) proceeds to say (on page 317, line 1): "In this rescript there are three major points which no one can fail to notice." Then in lines 7 and 8 are: "The third, "HAKKO ICHIU", means to have the whole country as one household and love the people as dearly as one does his children, spreading thereby KO-DO (the Way of the Emperor) far and wide. This clearly shows that ultimately ^{it} will morally evolve into universal humanity which is the embodiment of the conception that the world is one family."

"It is expected that HAKKO ICHIU from its initial idea of making one household of the whole country, will develop into the ideal of universal humanity which considers the whole world as one family."

"The phrase HAKKO ICHIU was meant to indicate the possible development of the idea into universal humanity based on the recognition of patriotism. Characteristically the Nippon spirit is quite free from bias, as I have mentioned elsewhere; consequently it is impossible for this Japanese trait to become so partial as to forget universal humanity by being enslaved to patriotism."

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~~the means by which to live, and gives us~~ pride in living. This is truly a high moral life."

"Effort to popularize this moral life in the world is a manifestation of the ideal HAKKO ICHIU (making one family out of the whole world) and this is, I believe, the spirit in which the establishment of the Empire was effected."

On page 103:

"宇 (U) is the word for roof; what is covered by a roof is house; and those that dwell in a house compose a family. To make the whole world a house means in other words a desire for cooperative living, where entire humanity loves one another and does not hate, mutually trusts one another and never doubts, getting rid of personal interest, freeing oneself from narrow racial and national bias, becoming united and thus proceeding hand in hand toward the highest human goal of harmony and perfect happiness. When this comes about, the lives of the human being will become such as to enable us to enjoy boundless and glorious happiness. Accordingly, those who have been respected as sages have advocated time and again this conception of life, both grand and elegant. For example, Confucius in Confucianism says, 'Their persons being cultivated; their families were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole world was made tranquil and happy.' This ideal of governing the States rightly, of making the whole world tranquil and happy - this is the "ame-ga-shita" (TN: under the heavens), the whole world the whole humanity. Sakya, in Buddhism,

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the flowers must be accepted as "Seins"(beings) just as they are, and all beings must equally be recognized. The Japanese eat with relish nasty smelling nukariso pickles which no Occidentals can ever bear; strange as it is, it is an undeniable instance of racial custom. The custom of women taking precedence over men, which in the eyes of the Japanese looks rather queer, is an actual phenomenon in the Western countries (page 170). Find fault with these customs as you may, you cannot expect to do away with them at your will. It is no good picking holes in one another's coats to suit your own taste. They are racial entities which should be recognized and accepted just as they are. Whether they be takuan (TN: Japanese pickle) eaters, butter likers, or oil drinkers, so long as they are human beings they must walk the path of morality. That is the ideal of HAKKO ICHIU, the principle of the foundation of Japan.

"In towns there are lords, in villages headmen. They respect their boundaries with each other and never engage in conflicts."

(Note by the Deponent: Exhibit Identification No. 2355, page 80 last line.)
for

"To establish a world order where people do not fight or quarrel, but respect and help each other; that is HAKKO ICHIU."

Page 174

"To put it in a nutshell, it is to rid the world of wars of aggression and imperialism and set up an order of peace equally to

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From the above passage are extracted the four characters

八 (Hachi or eight), 紘 (kō or directions), 爲 (I or make),
宇 (U or houses),

which form a phrase 八紘爲宇 (HAKKO I-U, to make one family out of
the whole world), next the verb 爲 (I or make) is replaced by the
unmeral 一 (Ichi or one) and thus is formed the phrase in question
八紘一宇 HAKKO ICHI-U.

At Tokyo

On this 22nd day of April 1947

Deponent: INOUE, Takamaro

I hereby certify that the above signature and seal were affixed
hereto in the presence of the Witness.

At the same place,

On this same date.

Witness: SAKUMA, Shin

Defense Counsel International
Military Tribunal for the Far East

OATH

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

INOUE, Takamaro

Corrected copy of
D.F. Inc. 1170

TRANSLATION CERTIFICATE

I, Yukio Kawamoto, of the Defense Language Branch, hereby certify that the foregoing translation described in the above certificate, is to the best of my knowledge and belief, a correct translation and is as near as possible to the meaning of the original document.

(signed) Yukio Kawamoto

Tokyo, Japan

Dated: 15 May 1947

AFFIDAVIT OF INCUMBENT, Takarano

DIRECT EXAMINATION of TAKAMARO INOUE,
by Mr. Roberts, Counsel for OKA.

17890

The witness stated he had no profession. He was doing research work on the constitutional history of Japan. He graduated in 1917 from the Law College of Tokyo Imperial. He then entered the graduate institute and continued his study of the constitution and administrative law, becoming later

17891

an assistant in the university. * He thereafter became a professor at Hosei University. In 1926 he was ordered to do research work in Europe and America and to study their constitutions. In 1928 he was appointed professor on constitution at Taihoku Imperial University, remaining there until the end of 1935. In January, 1936, he became a research worker in the National Spiritual Cultural Research Institute, the name of which was later changed to the Institute for Research in Culture and Education. He retired in July, 1944, but has continued his study of

17892

constitutional law. * The direct object of his study was the constitution. However, this constitution was not a revolutionary one formed by a complete breakage with the old traditions. It has put into writing unwritten laws which have existed from the beginning.

To study the constitution he had to study the unwritten laws, which had been the unwritten constitution, and he had to study the old customs and traditions of the empire. He conducted a comparative analysis of the constitution of Europe, America, and China. He did this because the Japanese constitution besides being the unwritten laws of the past, embodied many of the good points of the modern democracies.

Page

- 17893 * It embodies the history of Japan. He was familiar with the expression "hakko ichiu". This expression is of comparatively recent origin, but the ideals connected with it go back far. In the "Nihon Shoki", a history of ancient Japan, an Imperial Rescript by Emperor JIMMU is quoted. This rescript uses the words, "Let us cover the universe and make it our home". This was promulgated about the middle of the 7th century, B. C. This expression is a contraction of the old Yamato * phraseology. Some scholars have argued that the expression is not a good translation, but that is of no great importance. The important thing is the meaning the words contain.
- 17894
- 17895 "Hakko" means universe; "Ichiu" means hou. This is the meaning of the term itself. The phrase is an expression of the desire and ideal of conducting a world in which all men are brothers and will have brotherly love to each other.
- 17897 * The question of the definition of "hakko ichiu" is almost self-evident to any Japanese and it is not necessary to state specifically in what book such an expression is found, because it is found in almost every book * and it is a matter which belongs to the domain of common sense for Japanese. He did not gain his knowledge from one book alone, but from many books which he studied for a long period. * He could present them at any time.
- 17898
- 17899
- 17903 * The witness stated that the original book on the meaning of "hakko ichiu" is the "Nihon Shoki". The book was completed about 720 A.D., although it was begun several years before that. It is a book that is authentically compiled, and is the source of his definitions.
- 17904 There are also various commentaries on the "Nihon Shoki". * There is a book by IIDA called the "Interpretation of the Nihon Shoki", and one by SAIKI. * He regards these books as authoritative on the subject. The "Nihon Shoki" is regarded as the leading authority in Japanese history. He could quote the definition of the phrase "hakko ichiu" from there. * The witness said that the meaning of "hakko ichiu" had been constant to the present time.
- 17905
- 17907

The witness was stood down to be recalled to speak from authorities

Doc

2174

Chunou Apira

CONTINUED DIRECT EXAMINATION
OF INOUE, Takamaro by Mr. Roberts

18,101

The witness stated that he had brought with him the books which he could refer to as authorities for the definition of "Hakko Ichiu" and "Kodo".

The first book is by SAEKI, Yugi, called "Rikkokushi". The first volume is called "Nihonshoki". The original was published in 720 A.D. and this variation was published in 1928. On page 95 there is a purported Imperial Rescript by the Emperor JIMMU.

embrace the entire country and all people should rejoice in its fruits.

18,105

The third book is by TAKASU, Yoshijiro and is entitled "Interpretation of the Imperial Rescripts of the Great Japan," published in 1934. It states that the phrase means that the entire country shall be as one family and that the Emperor shall love his people as his own children and that the Imperial way will be promulgated at home and abroad, which can be defined as an expanding of love for humanity. The word "way" does not mean force or power, but moral strength. Hakko ichiu, starting on the basis of love for oneself or country, expands into love for the entire world. * In reading this interpretation of the words "the way", the interpretation was read from the book and was not his own.

18,107

18,109

* The witness stated that the three books mentioned were in use up to the present time. The next book is a dictionary, Dai Genkai, by OTSUKI, Fumikiko, published in 1934. "Hakko" means eight directions. "Ichiu" is both a noun and an adverb. * As a noun it means "one house". As an adverb it has come to mean "all the people within the house" or "everything". * There is no explanation of "hakko ichiu" as a phrase in the dictionary. The next book is a dictionary of ancient words and phrases by IKEDA. It shows that "hakko" came from the Chinese.

18,110

18,111

NARRATIVE SUMMARY OF THE RECORD

Page 2666

(March 11, 1947)

(DEFENSE - Division I, General - INOUE, Direct)

Page

- 18,104 The second book is called "Nihonshoki Chushaku", "Interpretation of the Nihonshoki" and is written by IIDA, Bukyo. It stated that the phrase "gathering all parts of the world" and "covering the universe" means that the entire country should be the Japanese capital and that the universe should be her home. It also means that Imperial virtue should embrace the entire country and all people should rejoice in its fruits.
- 18,105 The third book is by TAKASU, Yoshijiro and is entitled "Interpretation of the Imperial Rescripts of the Great Japan," published in 1934. It states that the phrase means that the entire country shall be as one family and that the Emperor shall love his people as his own children and that the Imperial way will be promulgated at home and abroad, which can be defined as an expanding of love for humanity. The word "way" does not mean force or power, but moral strength. Hakko ichiu, starting on the basis of love for oneself or country, expands into love for the entire world. * In reading this interpretation of the words "the way", the interpretation was read from the book and was not his own.
- 18,107
- 18,109 * The witness stated that the three books mentioned were in use up to the present time. The next book is a dictionary, Dai Genkai, by OTSUKI, Fumikiko, published in 1934. "Hakko" means eight directions. "Ichiu" is both a noun and an adverb. * As a noun it means "one house". As an adverb it has come to mean "all the people within the house" or "everything". * There is no explanation of "hakko ichiu" as a phrase in the dictionary. The next book is a dictionary of ancient words and phrases by IKEDA. It shows that "hakko" came from the Chinese.
- 18,110
- 18,111

REPORT BY: Lt. J. Curtis

28 Feb. 1947

MEMORANDUM FOR THE FILE:

Subject: INOUE, Takamaro

No information on the above named subject is contained in the files of IPS.

INOUE, Takamaro

Request by TOJO, Hideki

Address: Zushi in the City of Yokosuka, Japan.

He will testify as to the true meaning of "Ko-do" and
"Hakko-Ichiu" and their application.

Personal History

Social Status and Prefecture: Commoner, Tokyo Prefecture
 Date of Birth: Nov. 25th, 1901
 Full Name: INOUE, Takajiro

* * * * *

1924 Nov. 19	Passed the diplomatic course of the Higher Civil Service Examination.	
1925 Mar. 31	Graduated from the regular course of the Tokyo Commercial College.	
1925 Apr. 17	Appointed Chancellor of the Foreign Ministry and granted 15th Grade Salary.	Foreign Ministry
1925 Apr. 17	Ordered to serve in France.	Foreign Ministry
1926 May 14	Started from TOKYO.	
1926 June 27	Arrived at his post in PARIS.	
1927 June 30	Appointed Diplomatic Probationer. Received 7th Rank of Higher Civil Service.	Cabinet
1927 June 30	Granted 3rd Grade Salary.	Foreign Ministry
1927 June 30	Ordered to serve in France.	Foreign Ministry
1927 Aug. 20	Appointed member of suite to the Imperial Delegates in the 3rd General Meeting re Communications and Transit held at GENEVE, Switzerland.	Cabinet
1927 Aug. 30	Appointed member of suite to the Imperial Delegates in the 8th General Meeting of the League of Nations held at GENEVE, Switzerland.	Cabinet
1927 July 15	Conferred 7th Court Rank, Junior Grade.	
1929 Apr. 6	Received 6th Rank of Higher Civil Service.	Cabinet
1929 Apr. 6	Granted 2nd Grade Salary.	Foreign Ministry
1929 May 2	Conferred 7th Court Rank, Senior Grade.	
1929 Oct. 11	Ordered to serve in Sweden. Ordered concurrently to serve in Norway, Denmark, and Finland.	

1930 Jul 30	Appointed member of suite to the Imperial Delegates in the 11th General Meeting of the League of Nations held at GENEVE, Switzerland.	Cabinet
1932 Jun 30	Granted 1st Grade Salary.	Foreign Ministry
1932 Dec 27	Appointed Administrative Official of the Foreign Ministry. Received 5th Rank of Higher Civil Service.	Cabinet
1932 Dec 27	Granted 6th Grade Salary. Ordered to serve in the 2nd Section of the Bureau of European and American Affairs.	Foreign Ministry
1933 Jan 16	Conferred 6th Court Rank, Junior Grade.	
1933 Aug 16	Granted 5th Grade Salary.	Foreign Ministry
1934 Jun 1	Ordered to serve in the 2nd Section of the Bureau of European and Asiatic Affairs.	Foreign Ministry
1935 Apr 1	Ordered to serve in the 5th Section of the Investigation Department. Ordered concurrently to serve in the Bureau of European and Asiatic Affairs.	Foreign Ministry
1935 Nov 5	Appointed member of suite to Plenipotentiaries to attend the Naval Disarmament Conference in London.	Cabinet
1936 Jul 1	Granted 4th Grade Salary.	Foreign Ministry
1936 Sep 24	Ordered concurrently to serve in the 2nd Section of the Bureau of European and Asiatic Affairs.	Foreign Ministry
1937 Dec 27	Received 4th Rank of Higher Civil Service.	Cabinet
1937 Dec 27	Granted 3rd Grade Salary.	Foreign Ministry
1938 Jan 19	Appointed 2nd Secretary to the Embassy. Received 4th Rank of Higher Civil Service. Granted 2nd Grade Salary. Ordered to serve in Britain.	Cabinet Foreign Ministry
1938 Feb 1	Conferred 6th Court Rank, Senior Grade.	
1938 Nov 2	Granted one silver cup for services in the Japanese-German Anti-Comintern Pact.	
1938 Dec 14	Awarded the Order of Sacred Treasure, 9th Order of Merit.	
1939 Dec 27	Granted 1st Grade Salary.	Foreign Ministry
1940 Dec 28	Appointed 1st Secretary to the Embassy.	

1940 Dec. 28	Received 3rd Rank of Higher Civil Service. Ordered to serve in Britain.	Cabinet Foreign Ministry
1941 Feb. 15	Conferred 5th Court Rank, Junior Grade.	
1941 Jan. 29	Ordered to serve in Brazil.	Foreign Ministry
1942 Sept. 18	Relieved of the service in Brazil. Ordered temporarily engage in the work at the Foreign Ministry.	Cabinet Cabinet
1942 Sept. 18	Granted the whole amount of the main salary during the period of awaiting orders in accordance with Imperial Ordinance No. 202 of 1914.	Cabinet
1942 Nov. 1	Appointed Secretary of the Foreign Ministry. Received 3rd Rank of Higher Civil Service. Granted 1st Grade Salary.	Cabinet Cabinet
1942 Sept. 28	Appointed the Chief of the First Section of the Investigation Bureau.	Foreign Ministry
1942 Dec. 9	Awarded the Order of Sacred Treasure, 5th Order of Merit.	Cabinet
1945 Dec. 5	This was cancelled in accordance with KUN-NAI-HATSU No. 898 of May 22 1940.	Cabinet
1946 Jan. 26	Received 2nd Rank of Higher Civil Service. Entrusted as secretary of the Investigation and Research Council.	Cabinet
1946 Mar. 23	This was not published in the Official Gazette.	Cabinet
1943 Aug. 4	Appointed the Chief of the Document Section of the Minister's Secretariate.	
1943 Aug. 4	Appointed Chief in charge of the Informations for the Official Gazette and Statistics.	Cabinet
1947 July 19	Concurrently appointed the Chief of the Investigation Section of the Minister's Secretariate.	Foreign Ministry
1947 July 19	Relieved of duty as secretary of the Investigation and Research Council. Not published in the Official Gazette.	Foreign Ministry
1943 Aug. 19	Appointed Information Official of the Information Bureau.	Cabinet
1943 Oct. 8	Appointed Technical Councillor of the Technical Board.	Cabinet
1940 Apr. 29	Awarded the Order of Sacred Treasure, 5th Order of Merit for services in China Incident.	
1945 Jan. 10	Received 2nd Rank of Higher Civil Service.	Cabinet

1945 Feb. 1	Conferred 5th Court Rank, Senior Grade.	
1945 Feb. 10	Awarded the Order of Sacred Treasure, 4th Order of Merit.	
1945 June 20	Appointed the Director of the War-time Economic Bureau of the Foreign Ministry. Received 2nd Rank of Higher Civil Service.	Cabinet
1945 July 24	Appointed Secretary of the National Total Mobilization Investigation Council.	Cabinet
1945 Aug. 26	Appointed the Chief of the Economic Bureau of the Foreign Ministry. Received 2nd Rank of Higher Civil Service.	Cabinet
1945 Oct. 31	Concurrently appointed Liaison Official of the Central Liaison Office. Received 3rd Rank of Higher Civil Service.	Cabinet
1945 Sept. 28	Appointed Secretary of the National Total Mobilization Investigation Council.	Cabinet
1945 Dec. 5	Relieved of the concurrent post.	Cabinet
1946 Jan. 26	Appointed Investigation Official of the Foreign Ministry. Received 2nd Rank of Higher Civil Service.	Cabinet
1946 Mar. 28	Appointed Councillor to the Embassy. Received 2nd Rank of Higher Civil Service.	Cabinet
1947 July 16	Appointed Administrative Official of the Foreign Ministry. Received 1st Rank of Civil Service.	Cabinet
1947 July 19	Granted 26th Salary.	Foreign Ministry
1947 July 19	Assigned as Department-chief of the Central Liaison Office, and appointed the chief of the Economic Department of the Central Liaison Office.	Foreign Ministry

Translated by SAITO, Seisichi.

checked by K. SOMA

P. 1

Social Status and Prefecture wherein

the domicile is located: Commoner, Tokyo~~fu~~. Prefecture

Date of Birth: Nov. 25th, 1901.

Full Name: INOUE, Takajiro.

● 1924, Nov. 19, Passed the diplomatic course of the Higher Civil Service Examination.

1925, Mar. 31, Graduated from the regular course of the Tokyo Commercial College.

● 1925, Apr. 17, Appointed ~~the~~ Chancellor of the Foreign Ministry and granted 15th Grade Salary. (Foreign Ministry).

1925, Apr. 17, Ordered to serve in French. (Foreign Ministry).

1926, May 14, Started from TOKYO.

1926, June 27, Arrived at his post in PARIS.

1927, June 30, Appointed ~~the~~ Diplomatic Probationer, (Cabinet).

1927, June 30, Received 7th Rank of Higher Civil Service. (Cabinet).

1927, June 30, Granted 3rd Grade Salary. (Foreign Ministry).

1927, June 30, Ordered to serve in French. (Foreign Ministry).

1927, Aug. 20 Appointed ~~a~~ member of ^{suite} ~~retinue~~ to the Imperial

Delegates in the 3rd General Meeting re Com-

munications and Transit held at GENEVE,

Switzerland. (Cabinet).

1927, Aug. 30. Appointed ~~a~~ member of ^{suite} ~~retinue~~ to the Imperial

Delegates in the 8th General Meeting of the

International League of Nations held at GENEVE,

Switzerland. (Cabinet).

1927, July 15, Conferred 7th Court Rank, Junior Grade.

1929, Apr. 6, Received 6th Rank of Higher Civil Service. (Cabinet).

1929, Apr. 6, Granted 2nd Grade Salary. (Foreign Ministry).

1929, May 2, Conferred 7th Court Rank, Senior Grade.

1929, Oct. 11, Ordered to serve in Sweden; (Foreign Ministry).

1929, Oct. 11, Ordered ^{to serve} ~~the services~~ in Norway, Denmark,
and Finland concurrently. (Foreign Ministry).

● 1930, July 30, Appointed ~~a~~ member of ^{sixty} ~~retornat~~ to the Imperial
Delegates in the 11th General Meeting of the
International League ^{of Nations}, held at GENEVE,
Switzerland. (Cabinet).

● 1932, June 30, Granted 1st Grade Salary. (Foreign Ministry).

1932, Dec. 27, Appointed ~~the~~ Administrative Official of the
Foreign Ministry, (Cabinet)

1932, Dec. 27, Received 5th Rank of Higher Civil Service. (Cabinet).

1932, Dec. 27, Granted 6th Grade Salary, (Foreign Ministry).

1932, Dec. 27, Ordered ^{to serve} ~~the service~~ in the 2nd Section of the Bureau

of European and American Affairs. (Foreign Ministry).

1933, Jan. 16, Conferred 6th Court Rank, Junior Grade.

1933, Aug. 16, Granted 5th Grade Salary. (Foreign Ministry).

1934, June 1, Ordered ^{to serve} the service in the 2nd Section of the Bureau

of European and Asiatic Affairs. (Foreign Ministry).

1935, Apr. 1, Ordered the service in the 5th ^{Section} Division of the In-

vestigation ^{Department;} Section. (Foreign Ministry).

1935, Apr. 1, Ordered ^{to serve} the service in the Bureau of European and

Asiatic Affairs ^{concurrently}. (Foreign Ministry).

1935, Nov. 5, Appointed ^{suits} a member of ~~retinue~~ to Plenipotentiaries to attend

the Naval Disarmament Conference in London. (Cabinet).

1936, July 1, Granted 4th Grade Salary. (Foreign Ministry).

1936, Sept. 24, Ordered ^{to serve} the service in the 2nd Section of the Bureau of

European and Asiatic Affairs ^{concurrently}. (Foreign Ministry).

1937, Dec. 27. Received 4th Rank of Higher Civil Service. (Cabinet).

1937, Dec. 27. Granted 3rd Grade Salary. (Foreign Ministry).

1938, Jan. 19. Appointed ~~the~~ 2nd Secretary to the Embassy;
(Cabinet)

● 1938, Jan. 19. Received 4th Rank of Higher Civil Service. (Cabinet);

1938, Jan. 19. Granted 2nd Grade Salary; (Foreign Ministry)

1938, Jan. 19. Ordered to serve in ^{Britain} England. (Foreign Ministry).

1938, Feb. 1. Conferred 6th Court Rank, Senior Grade.

● 1938, Nov. 2. Granted a ^{one} silver cup for services in the Japanese-German Anti-Comintern ^{Pact} Agreement.

1938, Dec. 14. Awarded the Order of Sacred Treasure, 5th Order
of Merit.

1939, Dec. 27. Granted 1st Grade Salary. (Foreign Ministry).

1940, Dec. 28. Appointed ~~the~~ 1st Secretary to the Embassy; (Cabinet).

~~1940, Dec. 28.~~ Received 3rd Rank of Higher Civil Service. (Cabinet),

~~1940, Dec. 28.~~ Ordered to serve in ^{Britain} ~~England~~. (Foreign Ministry).

1941, Feb. 15. Conferred 5th Court Rank, Junior Grade.

1941, Jan. 29. Ordered to serve in Brazil. (Foreign Ministry).

● 1942, Sept. 18. Relieved of the service in Brazil. (Foreign Ministry).

1942, Sept. 18. Ordered to engage in the ^{work at} office work of the Foreign Ministry temporarily. (Foreign Ministry).

1942, Sept. 18. Granted the whole amount of the main salary during the period of awaiting orders in accordance with No.

202 Imperial Ordinance of 1914.

1942, Nov. 1. Appointed Secretary ^{of} the Foreign Ministry. (Cabinet).

~~1942, Nov. 1.~~ Received 3rd Rank of Higher Civil Service. (Cabinet);

~~1942, Nov. 1.~~ Granted 1st Grade Salary. (Foreign Ministry).

1942, Nov. 1. Appointed the Chief of ^{the First} No. 1 Section of the Investigation

Bureau. (Foreign Ministry).

1942, Dec. 9, Awarded the Order of Sacred Treasure, 5th
Order of Merit.

This was cancelled,
The procedure of decoration became the one without

issuance of ordinances in accordance with the
KUN-NAI-HATSU of May 22, 1940
Ordinance, No. 898, re bestowal of orders.

1943, Jan. 16, Entrusted as —
Given charge of the service as a secretary of
the Investigation and Research ^{Council} Conference. (Cabinet)

This was not published in the Official Gazette.

1943, Aug. 4, Appointed the Chief of the Document Section
of the Minister's Secretariate, (Foreign Ministry).

1943, Aug. 4, Appointed ^{in charge} the Chief of the Informations and
Statistics ^{for} the Official Gazette. (Cabinet).

1943, Aug. 4, Concurrently
appointed the Chief of the Investigation Section of the

Minister's Secretariate concurrently. (Foreign Ministry).

1943, Aug. 17, Relieved of ~~the given~~ ^{of duty as} charge of the service as the secretary of the Investigation and Research Council for France. (Cabinet).

~~This was not published in the Official Gazette.~~

1943, Aug. 19, Appointed ~~the~~ Information Official of the Information Bureau. (Cabinet).

1943, Oct. 8, Appointed ~~the~~ Technical Councilor of the ^{Technical} Technics Board. (Cabinet).

1940, Apr. 29, Awarded the Order of Sacred Treasure, 5th Order of Merit for services in China Incident.

1945, Jan. 10, Received 2nd Rank of Higher Civil Service. (Cabinet).

1945, Feb. 1, Conferred 5th Court Rank, Senior Grade.

1945, Feb. 10, Awarded the Order of Sacred Treasure, 4th Order of Merit.

- 1945, June 20, Appointed the Director of the War-time Economic Bureau of the Foreign Ministry, (Cabinet).
- 1945, June 20, Received 2nd Rank of Higher Civil Service, (Cabinet).
- 1945, July 24, Appointed the Secretary of the ^{National} Total Mobilization Investigation Council, (Cabinet)
- 1945, Aug. 26, Appointed the ^{chief} Director of the Economic Bureau of the Foreign Ministry, (Cabinet).
- 1945, Aug. 26, Received 2nd Rank of Higher Civil Service, (Cabinet).
- 1945, Oct. 31, ^{concurrently,} Appointed the Liaison Official of the Central Liaison Office, as an additional post, (Cabinet).
- 1945, Oct. 31, Received 3rd Rank of Higher Civil Service, (Cabinet).
- 1945, Sept. 28, Appointed the Secretary of the ^{National} Total Mobilization Investigation Council, (Cabinet)
- 1945, Dec. 5, Relieved of the ^{concurrent} additional post, (Cabinet).

- 1946, Jan. 26, Appointed ~~the~~ Investigation Official of the
Foreign Ministry; (Cabinet).
- 1946, Jan. 26. Received 2nd Rank of Higher Civil Service.
(Cabinet).
- 1946, Mar. 28, Appointed ~~the~~ Councillor to the Embassy;
(Cabinet).
- 1946, Mar. 28. Received 2nd Rank of Higher Civil Service.
(Cabinet).
- 1947, July 16, Appointed ~~the~~ Administrative Official of
the Foreign Ministry; (Cabinet).
- 1947, July 16. Received 1st Rank of Civil Service. (Cabinet).
- 1947, July 19, Granted No. 26 Salary. (Foreign Ministry).
Department - chief
- 1947, July 19, Assigned as a director of the Central Liaison Office;
and appointed ~~the~~ ^{the chief} Director of the Economic

Department
Section of the Central Liaison Office.
(Foreign Ministry).

(Typed text, mostly illegible)

11/11

June 10, 1947

DEFENSE - Division I - General

INOUE - Direct

PageDIRECT EXAMINATION OF INOUE, TAKAMORO,
by Mr. Roberts

23935 * The witness identified exhibit No. 2717 as his affidavit. The affidavit stated that HAKKO ICHI-U is not a single word, but is a sentence compressed into a phrase. There is no comprehensive dictionary of Japanese phrases, and the dictionaries commonly used do not include it as one phrase, but as two separate ones. Only one dictionary mentions it as a phrase.

23936 Since the phrase is found in Imperial Rescripts it is frequently explained in explanatory notes on the rescripts or in other similar works. With respect to instances of dictionaries in which the words are mentioned separately, * the Dai Genkai states that HAKKO is the same as HAPPO, meaning eight directions, and that ICHI U
23937 means one house, or one roof. * In the Shin Jiken, the phrase is included as one phrase, and it states that it means to make the world as one family, the great ideal of the foundation of Japan.

The Imperial Rescript in the Nippon Shoki contains the passage to make one family out of the whole world. There are early instances in China of the two words being used as a couplet. Its meaning there is that now that the people of the world over have come to live in complete amity, just like one household, there is nothing to be afraid of even in the remotest parts of the earth.

23938 Explanatory notes on HAKKO ICHI-U are found in a book of * TANAKA, the complete Edition of Shishi-O's works on National Polity, published in January, 1932. There it is used to mean that the whole world is one household and mankind are brothers. The Emperor MEIJI
23939 used the expression. * In the same book it is used to imply that Japan brings the world under control by means of morality. Such a thing as having the world under control by arms or robbing other countries has never once been practiced since the days of JIMMU. The Emperor, on his succession to the throne, observed HAKKO ICHU and RIKUGO ITTO, meaning to build a capital covering the entire land. No aggression was meant, but it was intended to signify moral influence.

Page

23940 In TAKASU's explanatory notes on Japanese Imperial Rescripts, he states in commenting on Emperor JIMMU's Rescript that there are three major points which no one can fail to notice. HAKKO ICHU means to have the whole world as one household and to love the people as dearly as one does his children, thereby spreading KO-DO, the Way of the Emperor, far and wide. This clearly shows it will ultimately morally evolve into universal humanity * which is the embodiment of the idea that the world is one family.

The phrase was meant to indicate the possible development of the idea into universal humanity based on recognition of patriotism. The Nippon spirit is quite free of bias, and it is impossible for this Japanese trait to become so partial as to forget universal humanity by being enslaved to patriotism.

23941 In the book of HAKAMURA, entitled "The Spirit Manifested in the Founding of the Empire, published in 1942, the author discusses JIMMU's Rescript, stating that this ideal * of making one family of the whole world, was the spirit on which the Empire was founded. "U" means a house, and by it is meant a family, which is a community composed of man and wife, parent and child, blood relatives where all people in perfect unity and harmony, loving each other, proceed hand in hand toward one hopeful goal. It is a gregarious life, cemented by love, faith, and concerted effort. Because of this there is peace, safety, and happiness, and meaning and life comes about. It would be impossible to live if life was full of suspicion and hatred. It is truly a high moral life.

23942 Effort to popularise this moral life in the world is a manifestation of HAKKO ICHU, and is the spirit on which the Empire was established. * To make the whole world a house means a desire for cooperative living and where all humanity loves one another, mutually trusts one another, it is rid of personal interests, free of narrow and racial bias, and is united and thus proceeds hand in hand toward the highest human goal of harmony and perfect happiness. When this comes about, human beings will be able to enjoy boundless and glorious happiness. The sages have advocated time and again this conception of life. Confucius did so. Buddha did

23943 so. Christ * taught universal love.

Page

23944

* In a book by SATOMI called "Introduction to the Study of the National Polity", it is stated to make the whole world one house does not mean that all peoples become one nation, eat the same food, wear the same clothes, speak the same language, and lead the same life. It means recognition of each phenomenal entity as it is, and their ultimate unification for one fundamental principle. It does not mean to force others to agree to one's wishes from arbitrarily subjective motives, or to unify the world in accord with one's subjectivity, which is not unification but only control by force. There are many racial customs which others cannot bear. A custom of women going before men is an actual phenomenon in the western world. One cannot do away with those customs at will.

23945

* There are racial entities which should be recognized and accepted just as they are. Regardless of their custom, however, so long as they are human beings, they must walk the path of morality. This is the ideal of HAKKO ICHIU, the principle of Japan's foundation.

HAKKO ICHIU is to establish a world order where people do not fight or quarrel, but respect and help each other. It is to rid the world of wars of aggression and imperialism and set up an order of peace equally to all based on the law or righteousness.

23946

* The rescript of JIMMU was not written, but was handed down by word of mouth, and not until the Nippon Shoki was written was it handed down. This work was compiled by Imperial Order, and is the first authentic chronicle, completed in 720 A. D. In it were compiled all that had been handed down by verbal tradition in all social circles and what materials remained in fragmentary notes.

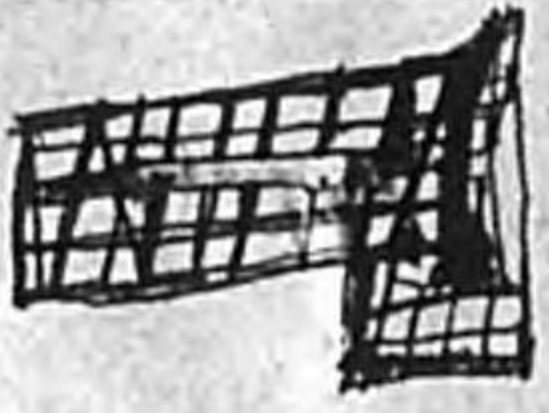
23947

The * witness identified exhibit No. 2718 as his affidavit, and stated that he would enumerate the explanations of the word "Kodo" in existing dictionaries.

23951

* Jigen, 1925, explains it as the way established on the basis of the national constitution. HATTORI's Dictionary, 1937, stated it is the way that arose on the foundation of the national constitution. OTSUKI's "Dai Genkai" explains it as principles of things on which one should conduct himself.

THERE WAS NO CROSS-EXAMINATION OF THE WITNESS.



To go ✓
150 copies

Corrected copy of
Def. Doc. No. 1380

INTERNATIONAL MILITARY TRIBUNAL
FOR THE FAR EAST

THE UNITED STATES OF AMERICA, et al

VS

ARAKI, Sadao, et al

Defendant

SWORN DEPOSITION (Translation)

Deponent: INOUE, Takamaro

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:

Corrected Copy of
Def. Doc. 1380

1. I am IINOUE, Takemaro. By order of the President of the Tribunal, I hereby undertake, based on authoritative dictionaries and other literary works, to explain the meaning of HAKKO ICHI-U
2. HAKKO ICHI-U as is used in Japanese is not a single word, but, as explained below, is a sentence compressed into a phrase. There is no comprehensive dictionary of Japanese phrases in Japan to date so the dictionaries commonly in use do not include the phrase as one set phrase, but as two separate words, HAKKO and ICHI-U, in two different places. (This to be treated in 3.) So far as I know, there is only one dictionary in which the phrase HAKKO ICHI-U is mentioned as such. (In No. 4 I shall make reference to this fact.)

Since the phrase is found in the Imperial Rescript and is therefore a well known wording, it is frequently explained in explanatory notes on the rescripts or in other similar works. (Quotations from authoritative works are found in 6.)

3. Instances of dictionaries in which HAKKO and ICHI-U are mentioned separately.

a. Exhibit for Identification No. 2358. Dai Gonkai, Vol. 3, on page 268. By OTSUKI, Fumihiko. Published in 1932.

(八 方) (八方)
"HAKKO" is the same as "HAPPO" (eight directions).

b. Exhibit for Identification No. 2359. Vol. 1, on page 279 of some previously described. Published in 1934.

(一 字)
ICHI-U - One house; one roof.

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Now that the people the world over have come to live in complete amity and harmony just like one household, there is nothing whatever for his friend to be afraid of even in the remotest parts of the earth.

6. Explanatory notes on HAKKO ICHIU that are found in books:

a. Author: TANAKA, Tomoenosuke, the Complete Edition of Shishi-Ō's works. "On National Polity", published in January 1932. (This treatise was originally published during the Taisho era, in an earlier writing by the same author, which was incorporated into a complete edition.)

Page 288. "HAKKO ICHIU, that is, the whole world is one household -- the world is one household and mankind are brothers."

"O universal brotherhood!
Where art thou fled and gone?
Why rage the sea and tempest where
The sun but lately shone?"

(TN: Translated by Saito Hidesaburo)

So wrote the Emperor Meiji who, I presume, found it deploring to find the actual status of the world so contrary to His Majesty's august wishes -- "the world be one household."

Page 418. "Japan brings the world under control by means of morality; such a thing as to bring the world under control by force of arms or by robbing other countries has never once been practiced since the days of the Emperor Jimmu. The Emperor, upon his accession to the throne observed HAKKO ICHU and FUKUGO ITTO (to build a capital

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It is only because of this being so that the Emperor Jimmu spoke of
HAKKO ICHIU."

c. Author: NAKAMURA, Koya.

The Spirit manifested in the founding of the Empire.

Published in 1942.

Following the last sentence on page 98, the author cites the whole text (Exhibit for Identification No. 2355, page 95, line 4-9) of the rescript, issued by the Emperor Jimmu on the occasion of establishment of the new capital, and then gives a summary (page 99, line 15 to page 100, line 2) of the latter half of the same rescript, concluding with "This ideal of the Emperor, making one family of the whole world, was the very spirit on which the Empire was founded!" Then he proceeds to say:

" 宇 (U) means a house, and by house is meant a family. The family is a community composed of man and wife, parent and child, brothers and sisters -- a community of blood relatives where all these people, in perfect unity and harmony, loving and not hating, proceed hand in hand along life's journey towards one hopeful goal. It is indeed a gregarious life cemented by love, faith, and by concerted effort. It is because of this that there is peace, safety and happiness and that meaning in life comes about. How would it be possible for us to live life if it is full of suspicion, hatred and discord? It is only because our life is cemented by love, faith and concert that it is worth living, gives us the means by which to live, and gives us

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~~the means by which to live, and gives us~~ pride in living. This is truly a high moral life."

"Effort to popularize this moral life in the world is a manifestation of the ideal HAKKO I - U (making one family out of the whole world) and this is, I believe, the spirit in which the establishment of the Empire was effected."

On page 103:

"宇 (U) is the word for roof; what is covered by a roof is house; and those that dwell in a house compose a family. To make the whole world a house means in other words a desire for cooperative living, where entire humanity loves one another and does not hate, mutually trusts one another and never doubts, getting rid of personal interest, freeing oneself from narrow racial and national bias, becoming united and thus proceeding hand in hand toward the highest human goal of harmony and perfect happiness. When this comes about, the lives of the human being will become such as to enable us to enjoy boundless and glorious happiness. Accordingly, those who have been respected as sages have advocated time and again this conception of life, both grand and elegant. For example, Confucius in Confucianism says, 'Their persons being cultivated, their families were regulated. Their families being regulated, their States were rightly governed. Their States being rightly governed, the whole world was made tranquil and happy.' This ideal of governing the States rightly, of making the whole world tranquil and happy - this is the "ame-ga-shita" (TN: under the heavens), the whole world the whole humanity. Sakya, in Buddhism,

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taught benevolence. He wanted to develop a happy life by having people loving each other. Christ taught universal love, to enter into a happy life by avoiding hate and by loving one another also."

d. Author: SATOMI, Kishio. "Introduction to the Study of the National Polity". Published in 1942.

Pages 169-170.

"To make HAKKO (the whole world) an ICHIU (one house) does not mean that all the peoples of the world become one nation, eat the same kind of food, wear the same kind of clothes, speak the same language, and lead the same mode of living. HAKKO ICHIU means the recognition of each phenomenal entity as it is and their ultimate unification in one fundamental principle. It does not mean to force others to concede to one's wishes from one's arbitrary subjective motives, to unify the world in accordance with one's subjectivity, which is not unification at all, but nothing but a control by force. Some flowers are yellow, some are red, while others are white;

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the flowers must be accepted as "Seins" (beings) just as they are, and all beings must equally be recognized. The Japanese eat with relish nasty smelling nukamiso pickles which no Occidentals can ever bear; strange as it is, it is an undeniable instance of racial custom. The custom of women taking precedence over men, which in the eyes of the Japanese looks rather queer, is an actual phenomenon in the Western countries (page 170). Find fault with these customs as you may, you cannot expect to do away with them at your will. It is no good picking holes in one another's coats to suit your own taste. They are racial entities which should be recognized and accepted just as they are. Whether they be takuan (TN: Japanese pickle) eaters, butter likers, or oil drinkers, so long as they are human beings they must walk the path of morality. That is the ideal of HAKKO ICHIU, the principle of the foundation of Japan.

"In towns there are lords, in villages headmen. They respect their boundaries with each other and never engage in conflicts."
(Note by the Deponent: Exhibit Identification No. 2355, page 80 last line.)
for

"To establish a world order where people do not fight or quarrel, but respect and help each other; that is HAKKO ICHIU."

Page 174

"To put it in a nutshell, it is to rid the world of wars of aggression and imperialism and set up an order of peace equally to

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to all based on the law of righteousness ~~to all~~."

7. As is seen from the quotation above, and also as I deposed March 6, EMPEROR ICHIU owes its origin to the rescript issued (in 662 B.C.) by the Emperor Jimmu, the first Emperor of Japan on the occasion of establishment, of the new capital.

The rescript was not written, but was handed down by word of mouth, and it was not until the Nippon Shoki was compiled that the rescript was written down in black and white and incorporated into the work.

The Nippon Shoki was compiled by Imperial order, and is the first authentic chronicle. It was completed in the year 720 A.D. (Exhibit for Identification No. 2355, page 1, Vol. 1 of the Nippon Shoki, one of the Six Japanese Histories) and in it were compiled all that had been handed down by tradition verbally in all circles of society and what materials there were that remained in fragmentary notes (Pages 13-15 as above). The purport and cause of the compilation are mentioned on pages 7-12.

The text of the Rescript occupies lines 4-9 on page 95 of the Nippon Shoki, where is found the passage: ^{操ヲスルツ} 操八紘而爲宇 ^{セイト}
(to make one family out of the whole world)

The large letters in the lower line are written in Chinese style and the attached small print in the upper line are in Japanese phonetics. This small print is the Japanese version, in other words the one that reads:

"ame no Shita o ōite Iye to sen"
(to make one family out of the whole world).

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From the above passage are extracted the four characters

八 (Hachi or eight), 紘 (kō or directions), 爲 (I or make),

宇 (U or houses),

which form a phrase 八紘爲宇 (HAKKO I-U, to make one family out of

the whole world), next the verb 爲 (I or make) is replaced by the

unmeral 一 (Ichi or one) and thus is formed the phrase in question

八紘一字 HAKKO ICHI-U.

at Tokyo

On this 22nd day of April 1947

Deponent: INOUE, Takamaro

I hereby certify that the above signature and seal were affixed
hereto in the presence of the Witness.

At the same place,

On this same date.

Witness: SAKUMA, Shin

Defense Counsel International
Military Tribunal for the Far East

OATH

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

INOUE, Takamaro

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TRANSLATION CERTIFICATE

I, Yukio Kawamoto, of the Defense Language Branch, hereby certify that the foregoing translation described in the above certificate, is to the best of my knowledge and belief, a correct translation and is as near as possible to the meaning of the original document.

(signed) Yukio Kawamoto

Tokyo, Japan

Dated: 15 May 1947

AFFIDAVIT OF INCUYE, Takamaro

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CROSS-EXAMINATION by Mr. Comyns Carr.

17887

* The witness stated that since he left the Foreign Office he had contributed frequently to magazines and newspapers. For ten years he was editorial adviser to the "Diplomatic Review". His diplomatic history of the Far East was published in three volumes between 1934 and 1939, and his book of English is not included among them. That was published in 1943. The Taiheiyo Association published this book. * He did not know whether it was used during the war for propaganda purposes. He got his degree from Tokyo University in 1940.

17888

DIRECT EXAMINATION of TAKAMARO INOUE,
by Mr. Roberts, Counsel for OKA.

17890

The witness stated he had no profession. He was doing research work on the constitutional history of Japan. He graduated in 1917 from the Law College of Tokyo Imperial. He then entered the graduate institute and continued his study of the constitution and administrative law, becoming later an assistant in the university. * He thereafter became a professor at Hosei University. In 1926 he was ordered to do research work in Europe and America and to study their constitutions. In 1928 he was appointed professor on constitution at Taihoku Imperial University, remaining there until the end of 1935. In January, 1936, he became a research worker in the National Spiritual Cultural Research Institute, the name of which was later changed to the Institute for Research in Culture and Education. He retired in July, 1944, but has continued his study of constitutional law. * The direct object of his study was the constitution. However, this constitution was not a revolutionary one formed by a complete breakage with the old traditions. It has put into writing unwritten laws which have existed from the beginning.

17891

17892

To study the constitution he had to study the unwritten laws, which had been the unwritten constitution, and he had to study the old customs and traditions of the empire. He conducted a comparative analysis of the constitution of Europe, America, and China. He did this because the Japanese constitution, besides being the unwritten laws of the past, embodied many of the good points of the modern democracies.

Page

- 17893 * It embodies the history of Japan. He was familiar with the expression "hakko ichiu". This expression is of comparatively recent origin, but the ideals connected with it go back far. In the "Nihon Shoki", a history of ancient Japan, an Imperial Rescript by Emperor JIMMU is quoted. This rescript uses the words, "Let us cover the universe and make it our home". This was promulgated about the middle of the 7th century, B. C. This expression is a contraction of the old Yamato * phraseology. Some scholars have argued that the expression is not a good translation, but that is of no great importance. The important thing is the meaning the words contain.
- 17894
- 17895 "Hakko" means universe; "Ichiu" means hou. This is the meaning of the term itself. The phrase is an expression of the desire and ideal of conducting a world in which all men are brothers and will have brotherly love to each other.
- 17897 * The question of the definition of "hakko ichiu" is almost self-evident to any Japanese and it is not necessary to state specifically in what book such an expression is found, because it is found in almost every book * and it is a matter which belongs to the domain of common sense for Japanese. He did not gain his knowledge from one book alone, but from many books which he studied for a long period. * He could present them at any time.
- 17898
- 17899
- 17903 * The witness stated that the original book on the meaning of "hakko ichiu" is the "Nihon Shoki". The book was completed about 720 A.D., although it was begun several years before that. It is a book that is authentically compiled, and is the source of his definitions.
- 17904 There are also various commentaries on the "Nihon Shoki". * There is a book by IIDA called the "Interpretation of the Nihon Shoki", and one by SAIKI. * He regards these books as authoritative on the subject. The "Nihon Shoki" is regarded as the leading authority in Japanese history. He could quote the definition of the phrase "hakko ichiu" from there. * The witness said that the meaning of "hakko ichiu" had been constant to the present time.
- 17905
- 17907

The witness was stood down to be recalled to speak from authorities.

Page

18,094

Exhibit 2353, the address of Dr. Bawmaw, stated * that for years in Burma he had dreamt his Asiatic dreams. Today for the first time he heard Asia's voice calling, but not in a dream. There is always unity of design and purpose and mind in this call. The time is not to think with one's mind, but with one's blood.

18,095

The Chairman * has declared that the basic economic principles are just reciprocity and mutual respect for one another's independence and sovereignty. These will be forever in the East Asiatic charter and the new order will stand like a rock forever. It already has the material conditions necessary for stability. Material riches are great and Asia lacks nothing materially to make herself stable and strong. This is not enough, since there must be spiritual unity based on understanding and tolerance. There must be a wider nationalism - a single East Asiatic world horizon. This is a task which they must accomplish or perish. * The work has been started in the right way at the assembly, but it must be continued to extend it so as to cover the whole area of the present war and the future peace. There must be a permanent central organization to guide the common destiny in a planned way. This will make the unity real and effective in peace and war. The council will represent the free and equal nations.

18,096

The attention of the Court was called to Exhibits 529 and 541.

CONTINUED DIRECT EXAMINATION
OF INOUE, Takamaro by Mr. Roberts

18,101

The witness stated that he had brought with him the books which he could refer to as authorities for the definition of "Hakko Ichiu" and "Kodo".

The first book is by SAEKI, Yugi, called "Rikkokushi". The first volume is called "Nihonshoki". The original was published in 720 A.D. and this variation was published in 1928. On page 95 there is a purported Imperial Rescript by the Emperor JIMMU.

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18,104

The second book is called "Nihonshoki Chushaku", "Interpretation of the Nihonshoki" and is written by IIDA, Bukyo. It stated that the phrase "gathering all parts of the world" and "covering the universe" means that the entire country should be the Japanese capital and that the universe should be her home. It also means that Imperial virtue should embrace the entire country and all people should rejoice in its fruits.

18,105

The third book is by TAKASU, Yoshihiro and is entitled "Interpretation of the Imperial Rescripts of the Great Japan," published in 1934. It states that the phrase means that the entire country shall be as one family and that the Emperor shall love his people as his own children and that the Imperial way will be promulgated at home and abroad, which can be defined as an expanding of love for humanity. The word "way" does not mean force or power, but moral strength. Hakko ichiu, starting on the basis of love for oneself or country, expands into love for the entire world. * In reading this interpretation of the words "the way", the interpretation was read from the book and was not his own.

18,107

18,109

* The witness stated that the three books mentioned were in use up to the present time. The next book is a dictionary, Dai Genkai, by OTSUKI, Fumikiko, published in 1934. "Hakko" means eight directions. "Ichiu" is both a noun and an adverb. * As a noun it means "one house". As an adverb it has come to mean "all the people within the house" or "everything". * There is no explanation of "hakko ichiu" as a phrase in the dictionary. The next book is a dictionary of ancient words and phrases by IKEDA. It shows that "hakko" came from the Chinese.

18,110

18,111

18,116

18,117

Exhibit 2361A, an excerpt from the book by Charles B. Fahs, "Government in Japan," stated * that no cabinet composed primarily of members of a party has held office in Japan since May 1932. * While this can be exaggerated, no survey of modern Japanese changes would be complete without considering it. The cabinet must be a coalition between different groups and the influence of each depends to a considerable measure on public opinion.