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TO: White House Research Section ATTENTION: Holly Benson
CITY/STATE: Wash D.C. PHONE NUMBER: (202) 456-7750
FAX PHONE NUMBER: 202 456-6218

FROM: HERALDIC SERVICES AND SUPPORT DIVISION

PERSON: NUALA BARRY PHONE NUMBER: (703) 274-6633/74
(AV) 284-6633/74

MESSAGE:

Enclosed are the Symbolism of
some colors heraldically and also
from Jones Dictionary of Mythology
Folklore and Symbols. Hope the
information will be helpful

USING COLORS IN DESIGNS

Colors often have a significance that can be represented in the symbolism and description of designs. The positive and negative association of twelve colors follows:

RED (heraldic GULES). Positive: blood of life, boldness, Christ, courage, hardiness, liberty, magnanimity, passion, patriotism, planet Mars, sentiment, strength, valor, warmth (of fire), and zeal. Negative: anarchy, blood (spilled), danger, death throes, Satan, fire (burning), passions, revolution, war, and wounds.

ORANGE (heraldic TENNE). Positive: ambition, benevolence, earthy wisdom, endurance, fire, flames, hospitality, marriage, pride, and strength. Negative: malevolence and Satan.

GOLD (heraldic OR). Positive: honor, majesty (royalty), mystic aspects of the sun, riches, and wisdom. Negative: idolatry.

YELLOW (also heraldic OR). Positive: constancy, dissemination, divinity, elevation of mind, excellence, highest values, honor, illumination, intellect, intuition, justice, light, loyalty, magnanimity, riches, ripening grain, sun, supreme wisdom, and wisdom. Negative: cowardice and treachery.

BROWN. Positive: the earth and lesser nobility. Negative: barrenness and poverty.

GREEN (heraldic VERT). Positive, adaptability, auspiciousness, gladness, fertility of fields, freshness, hope, immortality, joy, life, love, nature, prosperity, sympathy, vegetation, planet Venus, wisdom, and youth. Negative: disgrace, envy, jealousy, lividness, madness, opposition, and sinisteress.

Gold & yellow heraldic OR are interchangeable

BLUE (heraldic AZURE). Positive: (light blue) calm seas, charity, cold, constancy, daylight, devotion, innocence, planet Jupiter, justice, loyalty, piety, sincerity, sky, thinking, and truth. Negative: (dark blue) doubt, discomfort, night, and stormy seas.

PURPLE (heraldic PURPURE). Positive: empire, humility, jurisdiction, love of truth, loyalty, memories, planet Mercury, nostalgia, patience, power, rank, royalty, sacrifice, and spirituality. Negative: humility, martyrdom, mourning, penitence, regret, resignation, and sublimation.

BLACK (heraldic SABLE). Positive: constancy, dignity, determination, divine doctrine, fertilized land, humility, mighty, night, prudence, regality, planet Saturn, sophistication, sorrow, and starkness. Negative: death, despair, evilness, grief, morbidity, nothingness, penitence, sickness, sin, and void.

GRAY. Positive: discretion, humility, maturity, penitence, renunciation, and retrospection. Negative: barrenness, depression, egoism, grief, indifference, inertia, neutralization, old age, and winter.

SILVER (heraldic ARGENT). Positive: charity, chastity, clear conscience, faith, moon, innocence, purity, and test of truth. Negative: blank, cold, ghostly, spectral, and void.

WHITE (also heraldic ARGENT). Positive: daylight, innocence, perfection, purity, truth, and wisdom. Negative: same as for silver above.

Gray, silver & white are
all ARGENT and inter-
changeable.

Gold (Or) Signifies the four virtues of nobleness, goodwill, vigour and magnanimity. Of stones, it signified the carbuncle. Of planets, the Sun. Of the four elements, fire. Of temperaments, the sanguine person. And of the days of the week, Sunday.

Silver (Argent) Signifies the five virtues of humility, beauty, purity, clarity and innocence. Of precious stones, the pearl. Of planets, the Moon. Of the elements, water. Of temperaments, the phlegmatic. Of the days of the week, Monday. Of the twelve signs, Cancer, Leo, Scorpio and Pisces.

Red (Gules) Signifies valiance. Of precious stones, the ruby. Of elements, fire. Of temperaments, the choleric. Of days of the week, Saturday. Of the twelve signs, Aries, Leo and Sagittarius. Of metals, copper.

Blue (Azure) Signifies renown and beauty. Of stones, the sapphire. Of planets, Venus. Of the elements, air. Of temperaments, sanguinity. Of days of the week, Friday. Of the twelve signs, Gemini, Libra and Aquarius. Of metals, silver.

Black (Sable) Signifies mourning and sorrow. Of precious stones, the diamond. Of planets, Mars. Of the elements, earth. Of temperaments, the melancholic. Of days of the week, Tuesday. Of the twelve signs, Taurus, Virgo and Capricorn. Of metals, iron.

Green (Sinople) Signifies honour, love and courtesy. Of precious stones, the emerald. Of planets, Mercury. Of the days of the week, Wednesday. Of metals, mercury. And it signifies all plants, trees, herbs and 'all green things that groweth uppon the earth'.

Purple (Purpure) Signifies moderation and has three virtues: liberality, abundance and richness. Of precious stones, the amethyst. Of planets, Jupiter. Of days of the week, Thursday. Of metals, tin.

During the fifteenth and sixteenth centuries, a curious system of blazoning arms in terms of precious stones became popular. Fortunately the practice did not survive — except in one, entirely appropriate circumstance: that of the grant of arms to the Gemmological Association of Great Britain in 1967, *Pearl [Argent] on a Cross formy quadrate throughout Ruby [Gules] and Sapphire [Azure] a closed Book bound and clasped Topaz [Or] the cover set with an Emerald environed of Pearls between two Sapphires in pale and two Rubies in fess between in chief within an Annulet Topaz [Or] a rose-cut*

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Dictionary of Mythology Folklore and Symbols

by

Gertrude Jobs



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Toothed wheel. Emblem of Saint Catherine of Alexandria, symbolic of execution, martyrdom.

Turbine wheel. Industry, power.

Twelve-spoked wheel. Wheel of the year.

Two-wheel chariot. Solar vehicle.

Wagon wheel. In Denmark and Holland a good-luck charm against fires placed on roofs.

Wheelbarrow. Construction, labor, poverty, suffering.

Wheel encircling cross. Sun and four directions.

Wheel inscribed with five angles. Aztec pentagram, the four directions and the center.

Wheel king. Sun hero conceived as a mortal. In India called chakravarti (wheel-abider or turner), a title applied to war lords who drove their chariots anywhere without hindrance.

Wheel of fortune. Tarot deck card denoting chance, divine will, felicity, luck, march of civilization, necessity, power, probability, sequence, simultaneous ascent and descent, success. When in reverse: denial of chance, increase, superfluity. In divination corresponds to the number 11 and the Hebrew letter kaph.

Wheel of law. Buddhist wheel with a thousand spokes; chain of cause and effect. In China called fa lun; in Sanscrit called dharmachakra.

Wheel of life. Buddhist circle of transmigration clutched by a demon who symbolizes impermanence. In China a circle composed of a white and a black comma (male and female principles) surrounded by the Pa-kwa. In India composed of nine concentric circles (female principle) pierced by triangles (male principle).

Wheel quartered. Cosmic law.

Winged wheel. Cosmic motion. Hermes emblem.

WHINNYMOOR Gaulic mythological region of furze and thorn traversed by the dead.

WHIP Chastisement, correction, exorcism, tyranny. Talisman against moral and physical ills. Attribute of hunters. Among primitives instrument with which demons were driven out. Used in spring rituals to flog earth to assure vegetation's release. Christian symbol of discipline and martyrdom. Egyptian fertility symbol. In Indonesian cosmogonic tales the first beings were vivified by whipping. In ancient Rome used to chastise debtors.

Whipping post. One of the thirteen symbols of Christ's crucifixion.

Waving a whip. In Chinese drama signifies a mounted soldier.

WHIRLWIND Death, destruction, violence. A celestial deity's angry voice; a demon's messenger or spy. Among Apache Indians composed of a dead shaman's dust, causing bad dreams and sickness, or capturing a person's shadow (external soul), thus bringing death. In Finno-Ugrian belief a form in which souls of the dead travel.

WHIRO Polynesian underworld god. Personification of darkness, evil, and death.

WHISTLING Dream significance: danger, dishonor. Anciently a form of sympathetic magic to control the winds. Seamen frequently will not tolerate whistling on shipboard, believing it raises the wind.

WHITE Agreeableness, awe, candor, chastity, coldness, con-

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creation, consciousness, day, energy, enlightenment, friendliness, gaiety, happiness, holiness, hope, innocence, joyousness, knowledge, life, light, majesty, marriage, mourning, mobility, peace, perfection, purity, redemption, regeneration, rest, simplicity, spirituality, temperance, time, truth, unawareness, unselfishness, sympathy, virginity, the visible, wisdom. Debased symbolism: conventionality, cowardliness. According to Swedenborg: light minus warmth, love unfelt. In heraldry called argent, indicated by a white space, and symbolizing faith, peace, sincerity. In precious stones represented by jade, moonstone, opal. Attribute of day sky, light, moon, and virgin deities. Worn by brides and priests of celestial deities. Color of enchantresses and ghosts. Master of the spectrum. The personality traits of those who lean toward white are: confession of naivete, dullness; in men tied to the Don Juan complex; in women suggests preening for the male. Radically, Hu-yt, i.e. Hu's (sun's) heat. Chinese color of earth and west, influencing lungs and small intestines. Symbolic of sorrow. Worn by emperor when worshipping moon. Typifies Mohammedans. Christian color of baptism and first communion, and of Ascension, Christmas and Easter. Color of Mary's robe as ordained by the art censor of the Inquisition in 1649. Egyptian color of the south, influencing large intestines and stomach. Japanese death color. In Navaho Indian tradition color of the maize from which the first man was made. Assigned to the east (dawn). Roman vestal virgins were clad in white. In Scotland white nuts were placed as charms against witchcraft around

children's necks; if the nuts turned black evil threatened.

Black and white. Night and day, equality, pollution and purity. In Freemasonry typifies rectitude of conduct and purity of heart. One of the four symbolic orders.

Bleed a person white. Extort another's last penny.

White animals. Sacrificed to day sky and light deities.

White bird. Soul, spirit of life.

White blooded. Cowardly.

White bull. In legend frequently the recipient of an external soul. Osiris and Zeus were portrayed as white bulls, indicating cosmic energy (white) and creative force (bull).

White chrysanthemum and pine branch. Japanese symbol of the moon between black clouds.

White-clay men. In Greek rituals, dancers who daubed their skin with white clay to represent giants and Titans.

White cloth covering. Death sign. See Shilluk kings.

White collar. A term applied to an office or professional worker, implying one who uses the brain is expected to dress neatly and receive meager wages.

White conch shell. Emblem of bliss. Deity trumpet.

White cow. Cloud aspect of the mother goddess.

White crane. Japanese symbol of longevity.

White Cross Knights. Knights Hospitaliers.

White crow. A rarity or unusual occurrence.

White dog. Cloud, wind. Emblem of Khen-pa.

White dove. A departed spirit, soul. In medieval medicine used as an infection antidote.

White egg mead. In Norse mythology the magic drink of Mimir, which provided strength

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eye. In Hebrew tradition assigned to the tribe of Ephraim and to twelfth position on the Breastplate. Favorite stone of Roman athletes, who ascribed to it the power to stop bleeding. According to Pliny it has the power to bring success to the wearer who maintains a calm mind when engaged in hard combat, to give the wearer the good will of companions, make the wearer invisible, reveal the plots of an enemy.

BLOOM, LEOPOLD Hero of Ulysses by James Joyce. An advertising solicitor of Jewish origin living in Dublin, he is half-educated, sensual, sentimental, but possessed of a questing, searching intelligence, and a deep-rooted love for a son who died in infancy, whom he believes he has refound in the person of Stephen Dedalus, who rejects him. Like Ulysses he is a stranger among people, i.e. the sun which wanders throughout the course of a day. The rejection of Stephen is that of the young for the old. The infidelity of his wife matches that suffered by other sun heroes, such as Llew Llaw, Samson. Bloom resembles Christ and the Wandering Jew as well as Ulysses.

Molly Bloom. Wife of Leopold, to whom she is unfaithful. She is an elemental, sardonic, sensual counterpart of Penelope, who was surrounded by lovers in the absence of Ulysses.

BLOSSOM In Japan a blossom fully opened is classified as masculine, whereas a bud is classified as a female virgin, and an overblown blossom as a mature woman.

BLUDGEON Weapon of peasants; opposed to sword, the weapon of chivalry.

BLUE All Father; air, heaven,

sea, thus abode of gods, eternity, illusion, immensity. Aristocracy, candor, contemplation, constancy, coolness, courage, fairness, freedom, glory, happiness, hope, love, meditation, moisture, philosophy (color of ancient gowns of philosophy), piety, serenity, sublimity, tenderness, tranquility, truth, unrestraint, youth. Contrariwise: coldness, cruelty, despair, destruction, inconstancy (inasmuch as it resembles the changing sea and skies), merciless justice. The circle has been assigned to blue because the great expanse is without corners. In art the garment of angels for faith and fidelity and the garment of virgin goddesses for modesty. In astrology assigned to Jupiter and Venus. In Freemasonry typifies benevolence and universal friendship and is one of the four symbolic colors. In heraldry called azure and symbolic of chastity, loyalty, and a spotless reputation. Represented by horizontal lines. Merchants have designated blue to signify the birth of a boy. In metals represented by tin. As a mortuary color used in covering the coffins of young persons. Its musical tone correspondence is G natural. In precious stones represented by the beryl, diamond, iolite, lapis lazuli, sapphire, topaz, tourmaline, turquoise. In symbolism a negative color, assigned to the moon. The personality traits of those who lean toward blue are: conservatism, introversion, money-making abilities, sober-mindedness, opinionated. It represents subconsciousness as opposed to red which represents consciousness. In therapeutics sedatives often are blue in color, alluding to the color's ability to soothe the spirit. Color of Amon, Celtic bards, Hathor, Hebrew high priests,

Isis, Kneph, Moses, Odin, Osiris, Pallas Athena, Virgin Mary, Zeus. Early Britons were tattooed in blue as are present day Maoris; both considered it a sacrificial color, and Britons daubed themselves with blue (woad) as a war paint (to go to war was to sacrifice oneself). The word resolves into bel Hu, beautiful Hu or Bel hue. Arabs place blue beads around the necks of their children and donkeys to ward off the evil eye. Buddhist color of religious devotion sacred to the moon and dispeller of evil thoughts. Chaldean mourning color typifying the joy in the Fields of Peace. In China emblematic of east and of the dragon. With green influenced the gall and liver. Half-mourning. In Christian art God the Father in the Trinity. In church decoration blue and green are used interchangeably for ordinary Sundays, and blue for all weekdays after Trinity Sunday. Symbolic of divine contemplation, expiation, humility, piety. Egyptian gods were painted blue to indicate their heavenly origin, and mummies were shrouded in blue to indicate they had been united with the soul of Truth. The Great Serpent, eternal wisdom, was blue with yellow stripes. By Hebrews color assigned to Eden, paradise of the forever young. Color of the two stones on which the Commandments were written, thus Divine Word. As a mystic power one of the colors of Urim and Thummin. In Japan the wind. Mexican and Navaho Indian color of the south; North Dakota Indian color of the moon, thunder, water, and the west.

Blue beard. Rays of the moon. The Assyrian moon god Sin, honored for his wisdom and worshiped as a friend of man, was portrayed with a blue beard. Occultists erroneously attribute the

blue beard to his sinfulness. See Bluebeard below.

Blue blood. Aristocracy, hereditary exclusiveness. The idea originated from the belief that divine blood is blue and, the nearer one's kinship to the divine, the bluer the blood.

Blue cap. Sea.

Blue devils. Delirium tremens, low spirits.

Blue eyes and light hair. The bringer of light and sight, of knowledge and life. Attributes of daylight sky deities and of the good fairy or heroine in folk tales.

Blue flame of a candle. In Old English tradition sign that a devil or ghost is in the room and responsible either for illness or fits of despondency, hence having the blues.

Blue flower. Spiritual happiness.

Blue gentian. Flower governing Scorpio.

Blue lotus. Celestial love. Egyptian symbol of the ocean in which the sun grows, the vessel of the sun's primeval and daily bath.

Blue Monday. The Monday before Lent, spent in dissipation. The day back to work after a weekend devoted to pleasure.

Blue moon. Rarity, something exceptional.

Blue Mountains. In Navaho Indian tradition the southern celestial mountains which create dawn. Compare Black Mountains.

Blue pencil. Abridge, delete.

Blue ribbon. Badge of honor and worth. First prize, highest award. Badge indicating a pledge of abstinence from alcohol. Order of the Garter of British knighthood.

Blue sedan chairs. In China high officials used blue sedan chairs; lower officials used green.

stole a daughter of the Pleiades. For this reason the Pleiades constantly pursue the Great Bear, which has become the god of thieves. By the Ostiaks called Stag. In Siberia it represents seven wolves pursuing the seven horses of the Little Bear. When the wolves catch the horses, a great disturbance will occur and the end of the world will come. In some myths said to be a stag being pursued by the Pole Star, which is the hunter. When the stag is killed the end of the world will come. In still other myths regarded as seven old men or the skulls of seven smiths. The seven blacksmiths had been killed by a hero who made cups of their skulls from which he gave his wife to drink. She became intoxicated and threw the cups up into the sky. Thus the Great Bear is the protector of blacksmiths.

GREAT BEAST (OR FISH) Typifies the otherworld (as the whale in the Jonah story), or is the cause of floods or rising tides.

GREAT BINDWEED Plant symbolizing dangerous insinuation.

GREAT BRITAIN Personified by Britannia or John Bull.

GREAT DOG Constellation in the Southern Sky also known as Canis Major. Sirius is the brightest fixed star in the constellation.

GREAT HUNTER A constellation in the Southern Sky. Also known as Giant Hunter and Orion.

GREAT MOTHER A trinity or triple goddess of birth, growth, and death. The Great Earth Goddess. Creatrix, First Cause. Womb of the universe. Self-

created, self-sustaining. A virgin goddess with a fatherless son who becomes her lover. Mother of gods and mankind. In beneficent aspect she provides abundance; in baleful aspect she destroys life and withholds spring and summer. When the Great Mother goddess is in malignant mood her son becomes the beneficent being, sacrificing himself to assure the return of fertility. Among the Great Mothers are Aphrodite, Bau, Cybele, Damkina, Ishtar, Mylitta, Nina, Tashmit, Venus. Some titles for her in southern and western Europe are: Dervonnae (oak spirits); Mairae, Matrae, Matres, Matronae (all meaning mother); Niskai (water spirits); Proximae (kinswomen); Quadriviae (goddess of cross-roads); Y Mamau (the mothers, and in Wales also a name for fairies).

GREAT NIGHT Night of the Arctic Circle or that period during which the sun is invisible within its boundaries, roughly a period of six months.

GREAT PYRAMID One of the Seven Wonders of the ancient world. According to Occultists, it is a gospel in stone, key to the universe. The four sides relate to the four cardinal points of the compass. The base is 36,524 inches or one hundred times the number of days in a solar tropical year and twenty-five times the years in the Egyptian Sothic Cycle. The sum of its base diagonals is 25,871 inches; the number of years in the precessional cycle of the equinoxes. It was built in the center of the man-inhabited portion of the globe. The tarot deck symbolism is said to be related to the symbolism of the Great Pyramid, but the statement has not been substantiated.

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GREAT SPIRIT Deity of American Indians; the Supreme Being, the Thunder Bird. Among early Britons, the god Ilex.

GREAT STAR The Morning Star.

GREAT UNIT In China, Y in a circle, the great plan or uniter with talismanic properties. Also called Great Term.

GREAT WALL OF CHINA One of the seven wonders of the middle ages. Built as a protective indestructible wall; hence an indestructible wall which does not protect or save from invasion. Other such walls were the Maginot Line and the Walls of Troy.

GREAT WEEK Christian Holy Week, week before Easter.

GREED Represented by fish, hog, tiger, wolf.

GREEK Devotion to reason, intellectual keenness, moderation, a sharp trader.

Beware of Greeks bearing gifts. Beware of a treacherous gift; in allusion to the wooden horse ostensibly presented by the Greeks to Troy as a gift or offering to the gods for a safe return to their own land, but in reality a ruse for the destruction of the city.

Greek church. That section of the Christian church dominant in Eastern Europe and Western Asia. The division of the Greek and Roman churches occurred in 1054, when Pope Leo IX excommunicated the Patriarch, the ecclesiastical head of Constantinople.

Greek kalends. Never. No kalends appear in the Greek calendar.

Greek meets Greek. Equal forces in competition.

Greek trust. From the Latin *Graeca fides*; the Romans meaning no faith or trust at all.

Play the Greek. Indulge in one's cups. The Greeks were said to be fond of comfort and luxurious living.

GREELEY Masculine name from the Teutonic, meaning from the pleasant sea.

GREEN Abundance, eternal life, fertility, faithfulness, freshness, gladness, guidance, health, hopefulness, hospitality, initiation, innocence, knowledge, liberty, life, joyousness, memory, peace, plenty, resurrection, richness, sanity, unity, virtue, water, wisdom, youth. Symbolism contrariwise: death, decomposition (as mildew), envy, ignorance, ill-luck, misfortune, terror, unripeness. As a secondary color, the combination of blue and yellow, green typifies obedience, and as the combination of the two colors, unity, blue representing cosmic love and yellow, wisdom. Inasmuch as it breaks through soil in the spring, it symbolizes the breaking of shackles, freedom from bondage. Green is a feminine hue. The personality traits of those whose preference is green are said to be: amiable, cold, constant, smooth; they avoid personal scandal although delight in the scandals of others, courageous but not reckless, have popular likes, are good neighbors, look upon money as a social position, and understand the problems of others.

In astrology anciently assigned to the planet Mercury. Modern astrologers assign it to Saturn, the slow planet, standing for endurance, and, as Saturn mythologically devours and renews his children, the days, months, and years, thus the earth loses and renews her green robe perpetual-

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ly. In folklore the color of pixies, thus symbolizing mischievousness. The color of Robin Hood's clothing, typifying adventure, boldness, chivalry, freedom, and outlawry. Foresters as well as outlaws felt protected by the color in the woods, and a man in green was popular on old signs, probably representing the squire's gamekeeper or head man. In Freemasonry assigned to the Knight of the Red Cross, as "truth is a divine attribute and flourisheth like a bay-tree," and to the Perfect Master, as "being dead in sin, hope thou to revive in virtue." In heraldry called vert and represented on engravings by oblique lines from dexter to sinister base; symbolic of hope and springtime. Emblematic of medicine because its color is that of herbs. Ancient academic gowns of medicine were green. Chlorophyll tablets often are green because the color is soothing yet exhilarating. Its corresponding musical tone is F natural. In precious stones represented by the emerald, jade, jafite, jasper. In traffic-lore a go-ahead signal symbolizing safety. In Chinese tradition stands for virgin birth, disgrace, and the element wood. With blue, it influences the gall and liver. In Christianity signifies bountifulness, hope, victory of life over death. Also a death omen, and as such associated with Saint Michael; a symbol of the never-ending, it is associated with Saint George, who sometimes is called the everlasting green one because the fight between good and evil is never-ending; a symbol of purity, it is associated with Virgin Mary, who sometimes is shown in a green mantle standing on the crescent moon; symbolic of the soul, it is associated with the walls of New Jerusalem as seen by John in Revelation. It is a color of

Christmas, Easter, and Epiphany. In Egypt Isis was known as Lady of the Emerald; Time was the Everlasting Green One. In Greek antiquity emblematic of knowledge (the laurel tree of Apollo supposedly conferred knowledge) and of wisdom (Athena often had an emerald on her breastplate). Hebrew symbol of the beginning of time, the firmament. According to the Hindus green confers knowledge and memory along with insight into the future. The chariot driven across the sky by Om, the sun, was drawn by a green (all-enduring) horse (knowledge) with seven heads; meaning that the knowledge or wisdom of Om are eternal and comprehend the whole universe. In Ireland the color of the shamrock worn as a good-luck talisman. The shue or leprechauns, a wee, joyous, soulless folk of the middle kingdom, wore green, and the idea of wearing green as a charm came from fear of being bewitched by them. In Japan symbolizes maidenliness, resolution, vitality, and youth. The green pine tree typifies unflinching purpose and the vigor of old age, whereas the willow is likened to a slender maiden. In Mexico a goddess of the Emerald was worshiped. In Roman antiquity a death color, and an attribute of Mercury as messenger of death. Also emblematic of Venus. In Scotland regarded as fateful, as the men of Caithness wore it when disastrously defeated by the English in the battle of Flodden Field. **Fiddler's Green.** An imaginary place free from care. **Green bed.** The green bed in the Song of Solomon is sometimes erroneously considered a poor bed, the only bed a shepherd lover could provide; the interpretation should be evergreen, i.e. eternal, everlasting. **Green bonnet.** Bankruptcy. In some European countries, the

bankrupt once was forced to wear a green bonnet.

Green bush. Anciently, a green bush was hung over the door of a house in which wine was sold.

Green cloth. Prize in annual games in 13th century Verona to winner of foot-race.

Green clouds. In Chinese art a plague of insects.

Green dragon. In China the East, spring season, water controller. Identical with azure dragon.

Green-eyed monster. Envy, jealousy.

Green fingers. Successful gardener.

Green goods. Counterfeit paper money.

Green hands. Inferior sailors; a nautical term meaning not ripe.

Green Knight. In Celtic legend immortal knight whose club is a holly bush (winter emblem). He and Sir Gawain, an oak-knight (summer-knight), make a compact to behead one another at alternate New Years, meaning midsummer and midwinter, but when it comes to the point, the holly-knight permits the oak-knight to return to his own land. A time myth, in which the Green Knight (darkness or winter) permits Sir Gawain (sun or spring) resurrection. See Saint John's Day.

Green man. See Green Knight, Khidr, Stranger in green raiment.

Green Mountain State. Vermont.

Green Pastures. Paradise.

Greenroom. The performer's waiting room, once provided in theaters.

Green School. School in which Moslem Sufis ponder on immortality and the need of ever serving the Maker.

Green stones. In ancient Egypt and in other nations of antiquity, amulets put in tombs to assure the dead a safe journey to the world of everlasting life and youth.

Green Tara. Buddhist goddess Syamatara, which see.

Green vegetables. Greens used at the Jewish Passover feast, the Seder, are lettuce, parsley, radish, watercress, all symbolic of the coming spring and suggesting the ever sustaining hope of human redemption and the perpetual renewal of life.

Pale green. In Christian tradition, baptism.

Wearing green stockings. In medieval England part of the costume of an elder, unmarried sister at the wedding of a younger sister.

Wearing of the Green. Showing Irish sympathies, alluding to a popular Irish song.

GREGORY (GREG) Masculine name from the Greek, meaning vigilant, watchful.

GREIP In Norse mythology daughter of Geirrod and Ran. Giantess wife of the dwarf Ivalde, and by him mother of Egil-Orvandil, Ide, and Thjasse Volund. By a second marriage, she was the mother of two daughters, Fenja and Menja. She was one of the nine Vana-mothers of Heimdall. See Vana-mothers. A personification of waves, she was one of the fire-maids who sent off sparks from the World Mill.

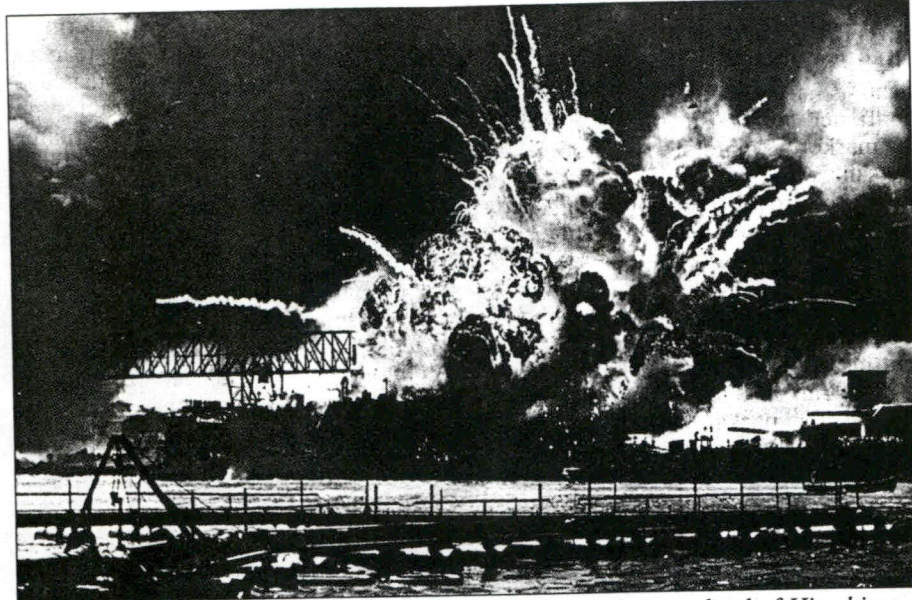
GREIT In Welsh mythology one of the three notable prisoners of Britain, the other two being Ludd and Mabon. In another triad, the three notable prisoners are Gweir, Llyr, and Mabon. Light hero imprisoned in the underworld.

GREMLIN An airborne supernatural being or demon, especially troublesome to aircrews and military pilots. First discovered during World War I.

GRENDL Norse great water

Forgetting Pearl Harbor

Japanese recall war from victims' viewpoint



Hawaii, Dec. 7, 1941. The memories were lost in the mushroom cloud of Hiroshima.

Imagine the reaction today, both inside and outside Germany, if some long-lost relative of Adolf Hitler's suddenly surfaced as a recording artist with a new single about fallen Nazi soldiers. Yet a comparable event in Japan last summer aroused little more than passing curiosity: Hidekatsu Tojo, the 53-year-old grandson of Hideki Tojo, Japan's prime minister during most of World War II, made his debut with a song dedicated to the glory of Japanese soldiers killed during the war. The song wasn't exactly a hit but offers a revealing glimpse into how this nation recalls its militarist past nearly 50 years after the attack on Pearl Harbor.

Japan is often chastised abroad for its amnesiac sense of history and its failure to come to terms with the past, but such criticism misses the point. The Japanese have indeed come to grips with their recent grim history but in a way that tends to foster mistrust and uneasiness among many foreigners, particularly those who suffered most from Tokyo's aggression.

The history of what scholars of Japanese history call the "dark valley"—the

14 years from the occupation of Manchuria in 1931 until Japan's capitulation in 1945—is generally presented here as "victims' history." The way most Japanese see it, military leaders suppressed the people, launched a reckless war and brought on national catastrophe. According to Columbia University historian Carol Gluck, Japan's image of itself as a victim rather than a perpetrator ignores one of World War II's more painful lessons: that it is not possible to wage a total war without broad popular support.

For most Japanese, Hiroshima cancels out Pearl Harbor, Japan's atrocities in China, its harsh treatment of civilians in occupied territories and the brutalization of prisoners of war. The city has become something of a national shrine to Japanese victimization and suffering. Visitors to the Hiroshima Peace Memorial discover plenty of horrific testimony to the bombing but practically nothing about the war itself. It was front-page news in Japan last summer when the mayors of Hiroshima and Nagasaki, perhaps mindful of the approaching 50th anniversary of Pearl Harbor, for

the first time mentioned the start of the war as well as the end.

The cult of victimization is also reinforced in popular culture. While films dealing with Japan's aggression are rare—there are almost no counterparts to the Vietnam film "Platoon"—movies about Japanese suffering during the war abound. In acclaimed Director Akira Kurosawa's latest, "Rhapsody in August," a Nagasaki family struggles to tell a Japanese-American relative that the atomic blast killed his uncle. They are worried about the profound guilt they presume he must feel about the bomb.

At a screening for foreign journalists, Kurosawa appeared taken aback by suggestions that the film perpetuates Japan's victim complex. "I was an adult during the war, and we weren't told about the atrocities at Nanking or Pearl Harbor," he said. "We were shocked when we found out. So it is difficult for us to feel guilty about them."

Gilding history. Because of the way history is taught at school, today's Japanese children may also someday be shocked to learn the grisly details of the war. The conservative Ministry of Education, which screens all school books, has long been criticized for glossing over unpleasant facts. As historian Gluck has pointed out, Japanese textbook writers are fond of the passive voice: "The China incident was caused, Pearl Harbor was bombed, the atomic bomb was dropped. The war appears as a natural catastrophe that 'happened' to Japan, as if without the intervention of human agency."

Japan's image of itself as a victim has done little to expunge bitter memories of the war among Japan's Asian neighbors. Indeed, with Tokyo's increasing economic and political clout in the region, many Asians have become wary of resurgent Japanese militarism. China and South Korea, for example, recently expressed concern over Tokyo's plans to form its first United Nations peacekeeping force. These neighbors have also criticized Japan repeatedly for its refusal to issue an unambiguous apology for the war. Emperor Akihito, who recently completed a visit to three Asian nations, the first by a Japanese monarch, told his Thai hosts that Japan was determined never to repeat "the horrors of that most unfortunate war." But he offered no apologies. The issue of remembering and saying sorry is likely to loom large again for the Japanese as the United States prepares to commemorate the 50th anniversary of Pearl Harbor. On that day, Japan's sense of itself as a victim may awaken some bitter memories in Americans too. ■

By JIM IMPOCO

NOW AND THEN by Edwin O. Reischauer

The Real Meaning of Pearl Harbor

The Japanese planes that came screaming down on Pearl Harbor on December 7, 1941, changed the whole course of history. The United States was plunged into a long, grueling war. But more than that, the lives of most Americans were to be altered radically not just for the duration of the war, but forever.

Looking back after forty years, Pearl Harbor stands out as a moment of high drama—a turning point in history for the United States and the world. Things were never to be the same again. History has become divided by a clear prewar and postwar line of cleavage. This had happened to Europe in World War I. Now it was happening to the United States and the rest of the world, with Pearl Harbor the moment of sharpest transition.

On that Sunday morning most Americans sensed that a great change was taking place, but they had little concept of what was really happening. There undoubtedly would be a terrible war, they knew, but beyond that most assumed that the eventual defeat of Japan and Germany would give birth to a new world order that would permit the United States to continue in its old semi-isolated calm. How many foresaw the collapse of all overseas empires, the cold war between the communist and noncommunist nations, and how these developments would split the world into at least three major segments? Who realized that America itself would have to serve for a while as the main support of world order, and that even after the other great nations had recovered, American military power would have to continue to play a major stabilizing role? Who foresaw that economic and tech-

nological advances would make even a rich continental nation like the United States economically dependent on the rest of the world and banish for good the dream of splendid isolation? Finally, who for a moment could have imagined that in this strange new world it would be America's erstwhile enemies, Japan and Germany, who would prove to be its most stalwart supporters and allies?

Pearl Harbor marked a shift in the course of American and world history so sudden and sharp as to be almost unbelievable. But a long history led up to it that makes this abrupt change more comprehensible. One might compare this history to that of the Yellow River in North China. Over the centuries this mighty silt-laden torrent has built up its bed until it runs between man-made dikes high above the flat North China Plain. Then some sudden catastrophe breaches the dikes, and the vast flow rushes out onto the plain in a radically new direction, entering the sea hundreds of miles north or south of the old mouth and changing the geography of all North China in the process. Pearl Harbor did this for America and the world.

One layer of sediment was the growing economic interdependence of the whole industrialized world in its need for energy, raw materials, markets, and advanced technology. This would have come regardless of Pearl Harbor, but it struck the world with more sudden impact as a result of the war.

Another and more crucial layer was the rise of the non-Western parts of the world, particularly East Asia, and their challenge to the military, political, and economic dominance the West had

established in the nineteenth century. Here the imbalance between old accepted patterns and current realities had become so great that, once Pearl Harbor shattered the dikes, the flow of history rushed off permanently in a new direction.

The United States had always faced east toward Europe, from which most Americans had originally come. The Pacific remained a remote frontier—a back door into a different world of little concern to the average American. But involvement with Asia had been growing slowly and steadily nonetheless. In the early days Americans had merely ridden on the coattails of British imperialism in order to participate in the fabled China trade, but by 1853 the United States had taken the lead in opening Japan to intercourse with the West. And by the end of the nineteenth century the United States had itself stumbled into an experiment with imperialism in the Philippines and, as the foremost industrial power, was beginning to take the lead in trying to keep the doors of China open to the trade of all comers. In the twentieth century a naval rivalry grew up with Japan as the only other major naval power in the Pacific. An even sharper rivalry also arose over Japan's attempts to expand its empire in China and close China's doors to everyone else.

In this last clash two distinct elements were involved. One was the fact that Japan, having modernized its military and economic institutions in imitation of the West, now found that it depended on foreign resources and markets to live but lacked the base of a broad overseas empire or a vast continental expanse such as the leading powers of the West possessed. Its push into China was a belated effort to make up for this weakness. (Germany and Italy made parallel moves in the West, in part out of similar motives.)

The second factor was the rise of nationalism throughout Asia and the whole non-Western world, partly inspired by the success of the Japanese and especially their defeat of Russia in

1904-5. Native passivity, the sand on which the structure of Western imperialism had been erected, was starting to be washed away by new intellectual currents. The rise of Chinese nationalism also meant that the Japanese had to act fast if they were to carve out their empire before it was too late. This set the time for the Japanese war of conquest in China that finally led to Pearl Harbor.

Pearl Harbor would not have been such a shattering blow to Americans or such a disastrous blunder for the Japanese if both sides had not been blinded by historical stereotypes. Americans were so deeply instilled with nineteenth-century concepts of Western racial and cultural superiority that they could not really believe the "little" Japanese would dare attack them, even though, in the weeks preceding Pearl Harbor, American intelligence had gathered clear evidence of an impending strike. The Japanese, for their part, thought Americans so decadently soft in their splendid isolation that they would not have the perseverance to try to pierce the far-flung defense lines Japan established for itself through its smashing early victories. Nor did the Japanese realize that the shock of Pearl Harbor would unite a deeply divided America; **nor did they comprehend that the nations of the world had become so economically interdependent that American leaders could not tolerate its being divided into great Japanese, German, and Soviet zones of hegemony.**

Once Pearl Harbor breached the dikes, the river of history rushed off on a startling new course. The liquidation of the Japanese empire was soon followed by the collapse of even the oldest of the overseas Western empires. The resulting welter of poor, weak, new states—together with some similarly backward units left over from the old order—produced a so-called Third World, united in resentful defiance of the customary leadership of the West.

Meanwhile, the rest of the world had split between the First World democracies of the West and the Second World of communism, now greatly expanded

through the Soviet conquest of Eastern Europe and the triumph of the Chinese communists over the Kuomintang. The United States found itself to be the military mainstay of the First World in the cold war that grew out of Soviet ambitions to further spread communism and the American tendency to interpret instability anywhere in the world as the result of Soviet machinations. Significantly this situation led to major hot wars for the United States, not across the Atlantic but across the Pacific in Korea and Vietnam.

In a more constructive vein, the United States, which was the only major power to survive the war without serious injury, used its position of temporary economic dominance to take the lead in creating a worldwide system aiming at free trade and international economic cooperation. It is to America's credit that it accepted the inevitability of economic interdependence and used it to build an economic system that is more likely to provide the real basis of a new world order than is the theoretically admirable but practically impotent United Nations.

In this new age of rapid international economic growth, the brilliant economic success of Japan soon made it America's chief overseas trading partner. Much of the rest of East Asia, specifically South Korea, Taiwan, Hong Kong, Singapore, and Malaysia, followed Japan's lead in spectacular economic growth, with the result that America's trans-Pacific trade began to overshadow its trade with Europe. World geography was changing: the economic center began to shift from the Atlantic to the Pacific. (China's current attempt to free itself from the shackles of dogmatic reliance on a planned economy gives promise of an even greater geographic shift of economic power in the future.)

America's strong partnership with Japan has been one of the least expected but most significant results of the changed course of world history. Cataclysmic defeat convinced the Japanese

that economic security could never be built through empire but could only be maintained by world peace and free trade. **They also became persuaded that dictatorial rule, especially by the military, had brought disaster and that democracy was the only safe alternative.** Building on their own experience with parliamentary government between 1890 and 1931, and with the vigorous encouragement of the American occupation, they have established one of the most efficient and stable democratic systems in the world. Though less recognized, this achievement probably surpasses their construction of the world's most efficient industrial system. In any case, this remarkable transformation of Japan has inevitably made her our close partner in approaching world problems.

Somewhat the same shift in attitudes and a similar course of events accounts for Germany's change in its relationship with us; Japan's transformation is far more significant. Not only is Japan the second largest unit among the countries of the First World, in both economic strength and in population, it is the only nation of non-Western race or cultural background to have become a member of that group. As a result, the old term "the West" has been given less racially restrictive meaning. Thus Japan holds out hope for a world order that will in time transcend the racial and cultural divisions that defined the international system of the nineteenth century.

When the Japanese planes filled the sky over Pearl Harbor on December 7, 1941, many people may have realized that the world would never be the same again, but none could have imagined how different it would be just four decades later. There can be no doubt that it has abandoned the old nineteenth-century riverbed, and while its final destination may not yet be clear, it obviously will be far removed from the old river mouth.

☆ *Edwin O. Reischauer is a former U.S. Ambassador to Japan.*

THURSTON CLARKE
406 POINT ROAD
WILLSBORO, NEW YORK 12996
TEL: 518 963-7403

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November 22, 1991

Mr. Robert Simon
The White House
By Fax: 202-456-7750

Dear Mr. Simon,

As you requested on the telephone earlier this week, I am sending some suggestions for themes, and individual stories that might have a place in one of the two speeches President Bush will be delivering in Hawaii on the fiftieth anniversary of the Japanese attack on Pearl Harbor.

Japanese-American Reconciliation

As you know there has been some controversy over the question of whether or not an official Japanese delegation should have been invited to Pearl Harbor. Given the emotions surrounding the anniversary I believe the State Department decision not to have any foreign delegations was a wise one. Nevertheless, over the years there have been some small scale, very moving acts of Pearl Harbor reconciliation between individuals. One of these is mentioned in Chapter 26 of my book and concerns Wymo Takaki, the Japanese-American who made a pilgrimage to Japan several years ago to find the family of the Japanese flyer he watched drown himself in Pearl Harbor. More information about Takaki can be found by consulting the index. He could be used as an example. of such reconciliation.

The Lessons of Pearl Harbor

With the Cold War over, Pearl Harbor is no longer as compelling a cautionary tale for the necessity for maintaining a strong military, and for guarding against a sneak attack. Nevertheless, it still teaches important lessons about the dangers of isolationism, overconfidence, and about the dangers of racial prejudice -- which, in the case of Pearl Harbor, led us to belittle the Japanese military and at the same time to over-emphasize the danger of sabotage in Hawaii by Japanese-Americans, leading to the ruinous practice of grouping planes in the middle of runways as a precaution against sabotage.

How Should Americans Approach the Anniversary?

I think it is important for people to keep two themes in mind at once. (Some might even say these are two contradictory ideas. If the mark of a great mind is the ability to entertain two contradictory ideas at the same time, perhaps this is also the mark of a great nation.)

The first thing to remember is that the American and Japanese peoples and nations America and Japan have enjoyed friendly political and economic relations for forty years, to remember that Pearl Harbor happened almost two generations earlier, and was the product of a system of government long repudiated by the Japanese people. To hold personal or national grudges over this even at this late date is senseless and inappropriate.

On the other hand, Pearl Harbor is history, fact. The desire to effect a reconciliation with Japan should not mean forgetting that this was an act of treachery and aggression that led to three and a half years of suffering, and to the bombing of Hiroshima and Nagasaki; nor should it prevent us from remembering the sacrifices of the victims of the Japanese attack, and the important role it has played in our history.

I hope this helps. If you have any questions don't hesitate to call. I will be at the above number until November 29. After that I can be reached in Honolulu at the Kahala Hilton (808) 734-2211.

Sincerely Yours,

Thurston Clarke

Thurston Clarke

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UNCLAS SECTION 01 OF 03 TOKYO 20137

USIA

FOR R/EA - JIM MARSHALL

E.O. 12356: N/A

SUBJECT: YOMIURI/GALLUP U.S.-JAPAN SURVEY

1. SUMMARY: ACCORDING TO THE RESULTS OF A JOINTLY SPONSORED YOMIURI-GALLUP SURVEY CONDUCTED IN THE U.S. AND JAPAN IN SEPTEMBER AND RELEASED ON NOVEMBER 4, THE MAJORITY OF RESPONDENTS IN BOTH COUNTRIES FEEL THAT JAPAN AND THE U.S. ARE EQUALLY RESPONSIBLE FOR THE CURRENT FRICTION IN BILATERAL TRADE RELATIONS. WHILE A SLIGHT MAJORITY OF THE JAPANESE NAMED THE U.S. AS JAPAN'S MOST TRUSTWORTHY NATION, AMERICANS RANKED JAPAN IN THE 13TH PLACE. DESPITE THE FACT THAT ONLY ABOUT 40 PERCENT CONSIDER PRESENT BILATERAL RELATIONS AS "GOOD" AND THAT MEMORIES OF WORLD WAR II STILL ADVERSELY AFFECT FRIENDLY RELATIONS, THE MAJORITY BELIEVE THAT BOTH COUNTRIES CAN STILL OVERCOME THEIR CULTURAL DIFFERENCES. THE SURVEY ALSO INDICATED A WIDE DIVERGENCY OF VIEWS REGARDING THE FUTURE OF JAPAN'S INTERNATIONAL ROLE. END SUMMARY.

2. QUESTIONS/ANSWERS FOLLOW (IN PERCENTAGES): (NOTE: THE LANGUAGE USED IN BOTH SURVEYS ARE SIMILAR WITH THE EXCEPTION OF QUESTION Q-8. THE JAPANESE QUESTIONNAIRE USED THE TERM "SELF-DEFENSE FORCES" INSTEAD OF THE WORD "MILITARY" IN THE GALLUP SURVEY.)

Q1 LISTED ON THIS CARD ARE THE NAMES OF 31 NATIONS. WHICH FIVE OF THESE NATIONS DO YOU REGARD AS MOST TRUSTWORTHY?

(JAPAN)	91	90	89
(1) AMERICA	56.3	55.9	53.8
(2) ENGLAND	50.8	49.0	51.3
(3) AUSTRALIA	35.3	40.7	34.6
(4) FRANCE	34.3	31.1	33.0
(5) SWITZERLAND	33.0	31.9	30.7

(U.S.)

(1) CANADA	72.9	78.4	72.7
(2) ENGLAND	55.0	62.5	51.8
(3) AUSTRALIA	48.6	56.7	48.2
(4) SWITZERLAND	34.8	37.0	41.2
(5) FRANCE	31.6	32.4	32.7
(13) JAPAN	13.5	13.3	15.1

Q2 DO YOU THINK THAT RELATIONS BETWEEN THE UNITED STATES AND JAPAN ARE VERY GOOD, GOOD, JUST FAIR, OR POOR AT PRESENT?

(JAPAN)	91	90	89
VERY GOOD	2.3	2.5	2.2

GOOD

JUST FAIR

POOR

DK

38.2 40.7 35.8

37.5 34.1 36.1

18.6 19.0 18.4

3.4 3.7 7.4

(U.S.)

VERY GOOD

GOOD

JUST FAIR

POOR

DK

4.7 6.0 9.0

37.1 43.4 36.6

41.5 38.7 40.4

9.9 7.9 9.3

6.8 4.0 4.8

Q3 JAPAN'S ATTACK ON PEARL HARBOR, HAWAII IN 1941 STARTED THE PACIFIC WAR. WOULD YOU SAY THE ATTACK ON PEARL HARBOR IS STILL A GREAT OBSTACLE TO FRIENDLY RELATIONS BETWEEN JAPAN AND THE UNITED STATES, SOMEWHAT OF AN OBSTACLE, NOT MUCH OF AN OBSTACLE OR NOT AN OBSTACLE AT ALL?

	JAPAN	U.S.
GREAT OBSTACLE	4.5	9.6
SOMEWHAT OF AN OBSTACLE	40.2	34.3
NOT MUCH OF AN OBSTACLE	38.3	27.2
NOT AN OBSTACLE AT ALL	11.1	23.7
DK/NO ANSWER	5.9	5.2

Q4 IN 1945, THE UNITED STATES DROPPED ATOMIC BOMBS ON HIROSHIMA AND NAGASAKI. IMMEDIATELY FOLLOWING THE BOMBING, JAPAN SURRENDERED UNCONDITIONALLY. WOULD YOU SAY THE ATOMIC BOMBING OF HIROSHIMA AND NAGASAKI IS STILL A GREAT OBSTACLE TO FRIENDLY RELATIONS BETWEEN JAPAN AND THE UNITED STATES, SOMEWHAT OF AN OBSTACLE, NOT MUCH OF AN

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UNCLAS SECTION 02 OF 03 TOKYO 20137

USIA

FOR R/EA - JIM MARSHALL

E.O. 12356: N/A
SUBJECT: YOMIURI/GALLUP U.S. -JAPAN SURVEY

OBSTACLE OR NOT AN OBSTACLE AT ALL?

	JAPAN	U.S.
-		
GREAT OBSTACLE	7.1	9.5
SOMEWHAT OF AN OBSTACLE	39.1	38.6
NOT MUCH OF AN OBSTACLE	38.4	26.3
NOT AN OBSTACLE AT ALL	11.8	19.3
DK/NO ANSWER	3.5	6.3

Q5 IN RECENT YEARS, THERE HAS BEEN FRICTION BETWEEN JAPAN AND THE UNITED STATES, MAINLY RELATED TO ECONOMIC MATTERS. DO YOU THINK JAPAN IS MAINLY RESPONSIBLE FOR THIS FRICTION, THE UNITED STATES IS MAINLY RESPONSIBLE, OR ARE BOTH COUNTRIES EQUALLY RESPONSIBLE?

	JAPAN	U.S.
-		
JAPAN IS MAINLY RESPONSIBLE	11.5	28.5
THE U.S. IS MAINLY RESPONSIBLE	18.8	7.7
BOTH EQUALLY RESPONSIBLE	64.7	57.7
DK/REFUSED	4.9	6.1

Q6 WHICH OF THE STATEMENTS ON THIS CARD BEST DESCRIBES YOUR OPINION ABOUT ECONOMIC RELATIONS BETWEEN JAPAN AND THE UNITED STATES IN THE FUTURE?

[JAPAN]	91	89	88
WILL GREATLY IMPROVE	1.4	3.8	1.8
WILL SLIGHTLY IMPROVE	24.7	27.4	23.7
WILL BE UNCHANGED	43.7	38.3	43.1
WILL SLIGHTLY DETERIORATE	23.7	20.5	23.1
WILL GREATLY DETERIORATE	2.0	2.0	2.2
DK	4.5	8.0	6.1

[U.S.]			
WILL GREATLY IMPROVE	8.6	10.8	8.9
WILL SLIGHTLY IMPROVE	37.9	40.8	33.8
WILL BE UNCHANGED	24.8	19.1	24.8
WILL SLIGHTLY DETERIORATE	15.7	18.0	19.1
WILL GREATLY DETERIORATE	3.9	3.7	4.6
DK	9.0	7.5	8.8

Q7 FRICTION BETWEEN THE UNITED STATES AND JAPAN IS BELIEVED BY MANY TO BE CAUSED BY DIFFERENCES IN LANGUAGE, CULTURE, AND WAYS OF THINKING. DO YOU THINK THAT OBSTACLES CAN BE OVERCOME SO THAT AMERICANS AND JAPANESE CAN HAVE BETTER RELATIONS?

	JAPAN	U.S.
-		
YES	62.1	65.3
NO	27.9	24.4
DK/REFUSED	10.0	10.3

Q8 FOR EACH OF THE FOLLOWING, PLEASE TELL ME IF YOU THINK JAPAN'S INTERNATIONAL ROLE SHOULD INCREASE, DECREASE OR STAY THE SAME AS IT IS NOW?

	JAPAN	U.S.
-		
A (JAPAN'S POLITICAL LEADERSHIP - IN THE WORLD)		
INCREASE	53.4	24.7
DECREASE	3.2	17.5
STAY THE SAME	38.4	47.6
DK/REFUSED	5.0	10.2

B (JAPAN'S ECONOMIC CONTRIBUTIONS - TO THE INTERNATIONAL COMMUNITY - /OTHER NATIONS)

	JAPAN	U.S.
-		
INCREASE	33.9	53.5
DECREASE	10.3	11.5
STAY THE SAME	50.9	25.4
DK/REFUSED	4.9	9.6

C (THE PARTICIPATION OF JAPAN'S - MILITARY IN PEACEKEEPING - ACTIVITIES OVERSEAS)

	JAPAN	U.S.
-		
INCREASE	30.4	38.1
DECREASE	23.9	11.3
STAY THE SAME	40.7	38.1
DK/REFUSED	5.0	12.5

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UNCLAS SECTION 03 OF 03 TOKYO 20137

USIA

FOR R/EA - JIM MARSHALL

E. O. 12356: N/A
SUBJECT: YOMIURI/GALLUP U. S. -JAPAN SURVEY

Q9 AFTER THE RECENT FAILED COUP IN THE SOVIET UNION, CHANGES ARE HAPPENING VERY RAPIDLY. DO YOU THINK THAT EVENTS NOW OCCURRING IN THE SOVIET UNION WILL HAVE A GENERALLY FAVORABLE OR GENERALLY UNFAVORABLE EFFECT ON PEACE AND STABILITY IN THE REST OF THE WORLD.

	JAPAN	U. S.
- FAVORABLE	46.9	65.6
- UNFAVORABLE	26.4	19.0
- NO EFFECT (VOLUNTEERED REPLY)	14.9	5.7
- DK/REFUSED	11.7	9.7

Q10 BEYOND GIVING EMERGENCY FOOD AID, WHICH OF THE FOLLOWING DO YOU THINK THE UNITED STATES SHOULD DO IN THE NEAR FUTURE FOR THE SOVIET UNION? DO YOU THINK THE UNITED STATES ("JAPAN" IN JAPAN) SHOULD:

	JAPAN	U. S.
- BEGIN PROVIDING ECONOMIC AID TO THE		
- SOVIET UNION IMMEDIATELY	14.9	14.0
- OR, SHOULD THE U. S. (OR JAPAN) WAIT		
- TO SEE HOW DEVELOPMENTS UNFOLD BEFORE		
- PROVIDING ECONOMIC AID	70.7	60.4
- OR, SHOULD THE U. S. NOT PROVIDE ANY		
- ECONOMIC AID TO THE SOVIET UNION AT ALL	9.8	21.2
- DK/REFUSED	4.6	4.4

3. SURVEY METHOD

(JAPAN) 3,000 VOTERS SELECTED RANDOMLY AT 250 LOCATIONS NATIONWIDE. INTERVIEWED FACE-TO-FACE ON 9/21-22. EFFECTIVE RESPONSE RATE OF 70 PERCENT (2,087 REPLIES) -- 46 PERCENT MALE AND 54 PERCENT FEMALE.

(U. S.) CONDUCTED BY GALLUP IN 50 STATES AND WASHINGTON D. C. FACE-TO-FACE INTERVIEWS OF VOTERS 18 YEARS OF AGE AND OVER HELD AT 300 SITES ON 9/14-22, WITH EFFECTIVE RETURNS FROM 1,079 PEOPLE (540 MALES AND 539 FEMALES).

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November 13, 1991

JAPANESE PUBLIC OPINION

A USIA-sponsored poll in Japan from October 23 to November 6, 1991 shows:

Majority Favorable Toward U.S.

Seven-in-ten have an overall favorable opinion of the U.S. (the highest reading in ten years), and nearly as many have confidence in U.S. leadership. Six-in-ten have a favorable opinion of President Bush and see "good" bilateral relations. (These measures were taken after the President's nuclear weapons reduction statements but before the postponement of his visit to Japan.)

As in June, about half still think Americans "hold it against Japan" for the attack on Pearl Harbor, and about half still "hold it against" the U.S. for the atomic bombings. In-depth analysis of the June results, however, showed the war's lingering resentments have little impact on support for the alliance with the U.S.

And Support Continued Security Alliance

- Two-thirds think the security alliance with the U.S. is still needed for peace and prosperity in Asia and the Pacific; a smaller majority see the continued presence of U.S. forces in East Asia as important to peace and security in the region.
- Six-in-ten fear that North Korea will soon develop its own nuclear weapons. Perceptions of a Soviet threat have diminished (although half still see one).

Mixed Views On Trade Issues

- More reject American complaints about the openness of Japan's market than think they are valid, yet half think Japan could do more to respond to U.S. complaints (three-in-ten say Japan has done all it can).
- Opinion remains evenly divided on liberalizing rice imports.
- A plurality see more trade friction ahead with the U.S.

Majority Favor Aid to Soviets, With Conditions

A majority favor Japan providing aid -- but only if the Soviets make more reforms or meet other conditions, e.g., the return of the Northern Territories. If anything, the public's view of the territorial issue has hardened since June: half now think Japan should stick to its demand for all four islands in a single package while fewer favor any compromise.

"AIR RAID PEARL HARBOR"

**A Guide for Editors, News Directors and Reporters
Covering the 50th Anniversary Commemoration
of the Attack on Pearl Harbor**

By

Floyd K. Takeuchi, Lucy Young-Oda,
Allicyn C. Hikida, Burl Burlingame,
and the

Asian American Journalists Association Hawaii Chapter

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of the Attack on Pearl Harbor**

By

Floyd K. Takeuchi, Lucy Young-Oda,
Allicyn C. Hikida, Burl Burlingame,
and the

Asian American Journalists Association Hāwaili Chapter

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movie director or Italian auto magnate also speak with "thick accents."

- Avoid making fun of accents. "So solly, Cholly," "rots of ruck," and "flied lice," just encourage ridicule of those who are trying to communicate in English.
- Certain stereotypes have become associated with certain groups. By force of habit, such loaded words often are then used to describe individuals of that group, even when they either do not fit or are inappropriate. That reinforces stereotypes and robs readers, viewers and listeners of an appreciation of people as individuals with their own uniqueness. Here are loaded words to be used with extreme caution when applied to Asian Pacific Americans:
 - Serene, quiet, shy, reserved, smiling.
 - Stocky, buck-toothed, myopic, delicate, exotic.
 - Obedient, passive, stolid, docile, unquestioning.
 - Servile, subservient, submissive, polite.
 - Mystical, inscrutable, philosophical, stoic.

(Excerpts reprinted and edited from *Asian Pacific Americans: A Handbook on how to cover and portray our nation's fastest growing minority groups*, by the National Conference of Christians and Jews; AAJA; and the Association of Asian Pacific American Artists, 1989)

December 7, 1941 was a defining moment in the history of the United States of America, a date that marked a change in the country's view of its role in the world and the world's view of the nation.

Those few minutes before 7:55 a.m. on that Sunday morning, 50 years ago, were the last seconds that Americans could feel safe behind their Atlantic and Pacific barricades. The roar of Japanese naval bombers and torpedo aircraft as they traveled across the Hawaiian island of Oahu toward Pearl Harbor drowned out the isolationists who had so dominated the American foreign policy debate.

Surprise was total, and the toll was staggering at the Pearl Harbor naval base and at other military installations on Oahu.

As reporters look back on events of five decades ago, recount the past, and comment on what it means for the present and the future, the need for accuracy and fairness are of paramount importance.

Journalists who cover this anniversary and the World War II anniversaries that will follow over the next four years, bear a special burden. In covering these events, we cannot ignore the emotions that the "sneak attack" of 50 years ago still evokes in many Americans. But we must strive to report the Pearl Harbor anniversary, and the commemorations that will follow, in a manner that does not inflame passions or drive a wedge of hate between peoples and nations.

As journalists, we feel the best way to accomplish that task is by following the rules we use for all stories: report accurately and fairly.

The Hawaii Chapter of the Asian American Journalists Association has prepared this booklet to help journalists do just that as they cover the Pearl Harbor commemoration and other World War II anniversaries. We hope you find this booklet useful as you carry out your work.

FACTS AND FIGURES

The following statistics about the bombing of Pearl Harbor were taken from the pamphlet "Pearl Harbor Attack," by Arnold S. Lott, Lt. Commander, USN (Ret.), and Robert F. Sumrall, HTC, USNR, published by Pacific Printers and the National Park Service.

- The Japanese attack on Pearl Harbor, which came in two waves, lasted one hour, 50 minutes. The war that followed lasted 1,364 days.
- U.S. Navy and Marine Corps casualties were 2,117 officers and military personnel killed or fatally wounded; 779 wounded personnel survived. Of the Navy and Marine Corps casualties, 1,177 were aboard the battleship *USS Arizona*.
- U.S. Army casualties were 218 officers and soldiers killed or fatally wounded; 364 wounded survived; 22 soldiers reported missing.
- There were 68 civilian deaths and 35 civilian wounded (Source: *At Dawn We Slept: The Untold Story of Pearl Harbor* by Gordon W. Prange).
- Japanese forces lost 29 aircraft, one large submarine and five midget submarines; 159 planes were damaged. The Japanese lost 129 Navy sailors and pilots.
- The U.S. Navy lost 92 aircraft, and 31 more sustained damage.
- The U.S. Army Air Corps lost 96 aircraft.
- the U.S. Fleet sustained the following damage:

Battleships	<i>Arizona, California, West Virginia</i> — Sunk <i>Oklahoma</i> — Capsized <i>Nevada</i> — Heavily Damaged <i>Maryland, Pennsylvania, Tennessee</i> — Damaged
Light Cruisers	<i>Helena, Raleigh</i> — Heavily Damaged <i>Honolulu</i> — Damaged
Destroyers	<i>Cassin, Shaw, Downes</i> — Heavily Damaged
Repair Ship	<i>Vestal</i> — Heavily Damaged
Minelayer	<i>Oglala</i> — Sunk
Seaplane Tender	<i>Curtiss</i> — Damaged
Auxiliary	<i>Utah</i> — Capsized <i>Sotoyomo</i> — Sunk

COVERING ASIAN PACIFIC AMERICANS

Coverage of World War II anniversary stories, particularly in the Pacific theater, poses the potential problem of confusion related to Asian Pacific Americans. The following tips should help avoid problems in coverage.

- Recognize that Asian nationals and Americans of Asian Pacific ancestry are separate and distinct groups. Try to distinguish Americans of Asian Pacific descent from Asian nationals.
[Editors' Note: Failure to make this distinction led to the incarceration of about 120,000 Americans of Japanese ancestry, two-thirds of whom were American citizens.]
- Recognize that Asian nationalities and ethnic groups differ from one another. Their experiences and culture vary widely among themselves.
- Realize also that stereotypes and reporting biased against one group — even a foreign nation — can affect all Asian Pacific Americans, because the public often views all Asian Pacific Americans as alike.
- Recognize and avoid racial slurs such as "Japs," "Nips," "Gooks," "Slant-eyed," "Nippers," "Chinks," "Chinamen," etc.
- Avoid stereotypes, generalizations and outdated terms. As they did during the 1940s, the news media are again referring to Asian Pacifics as "clever" and "shrewd." Even complimentary adjectives such as "industrious," when used to describe factory workers or students, can conjure up damaging stereotypes.
- Avoid the word "Oriental." Just as "Negro" is no longer preferred by African Americans, "Oriental" is no longer preferred by most Asian Pacific Americans. Use it only to describe things, not people.
- Avoid ethnocentric assumptions and double standards when describing Asian Pacific Americans and their respective cultures. For example, if you characterize a Japanese *Bon* dance as "strange" or "exotic," make sure you also describe German Oktoberfests as "exotic." If you say an Asian Pacific American speaks with a "thick accent," make sure you say that a French

time, 40 percent of newborn Nisei were registered at the Japanese Consulate in Honolulu, a task made easier by a network of consular agents throughout the territory. These *toritsuginin*, whose business it was to maintain links between Hawaii Japanese and Japan, were suspect as espionage agents.

Other suspects included the Kibei, Hawaii-born Nisei who had returned to Japan for an education and, it was presumed, an indoctrination. The number of Kibei tapered off quickly after October, 1940, when Congress passed the Nationality Act, part of which stated that American citizens of foreign parents would lose their citizenship if they lingered in their parents' homeland for more than six months.

The remaining number of Japanese residents in Hawaii, about 40,000, were Issei, or first-generation immigrants. They were subjects of the Japanese emperor by law, if not by fact. This group spoke little English and followed proudly their country's conquests in Asia.

MARCH TOWARD WAR

Conditions that led to war between the United States and Japan were the result of a long chain of events that began with Japanese aggression in China in the 1930s and its desire to expand its sphere of influence elsewhere in Asia and in the Pacific Islands. Some significant dates include the following:

Jan. 26, 1940: U.S.-Japan Trade Treaty of 1911 expires.

April 2, 1940: U.S. Pacific Fleet sails from West Coast ports for maneuvers in Hawaiian waters.

May 7, 1940: President Franklin D. Roosevelt orders Pacific Fleet to remain in Hawaii waters indefinitely.

July 5, 1940: Roosevelt invokes the Export Control Act against Japan by prohibiting, without license, the export of strategic minerals and chemicals, aircraft engines, parts and equipment.

Oct. 8, 1940: U.S. advises citizens to leave the Far East. Japan protests U.S. embargo on aviation gasoline and scrap metal.

July 7, 1941: Japan recalls all merchant marine ships from Atlantic Ocean and calls up more than one million Army conscripts.

July 26, 1941: U.S. freezes Japanese and Chinese assets.

July 28, 1941: Japan counters and freezes U.S. assets.

Aug. 17, 1941: Roosevelt and Secretary of State Cordell Hull confer with Japanese diplomats on calling a Pacific conference.

Oct. 17, 1941: U.S. Navy orders all U.S. merchantmen in Asian waters to put into friendly ports.

Nov. 14, 1941: U.S. Marines ordered out of Chinese cities of Shanghai, Beijing and Tientsin.

Nov. 20, 1941: Ambassador Kichisaburo Nomura presents Japan's "Final Proposal" to keep peace in the Pacific.

Nov. 25, 1941: Japanese troop transports sighted off of Formosa (Taiwan) en route to Malaya (Malaysia).

Nov. 27, 1941: U.S. Chief of Naval Operations, Adm. Harold R. Stark, sends "war warning" message to commanders of Pacific and Asiatic Fleets.

Nov. 29, 1941: Roosevelt directs the commander-in-chief, U.S. Asiatic Fleet, Adm. Thomas Hart, to charter three small vessels, establish their identities as U.S. men-of-war, and station them in the West China Sea and Gulf of Siam. If the Japanese had fired on any of these craft, it would have constituted an overt act of war.

Nov. 30, 1941: Japanese Foreign Minister Hideki Tojo rejects U.S. proposals for settling Far Eastern crisis.

Dec. 2, 1941: U.S. intercepts Japanese coded message directing all diplomatic and consular posts to destroy codes and ciphers, and burn all confidential and secret material.

JAPANESE IN HAWAII: ALIENS AND CITIZENS

by Burl Burlingame
The Honolulu Star-Bulletin

[Editors' Note: Japanese nationals were denied U.S. citizenship because of their race until passage of the McCarran-Walter Act in 1952. Prior to that year, Japanese immigrants in the United States were citizens only of Japan.]

By 1941, Hawaii had 160,000 residents of Japanese ancestry, the third-largest number of overseas Japanese (called *doho*) in the world. China and Brazil had more, although they were widely dispersed. In Hawaii, residents of Japanese ancestry comprised the single largest ethnic group in the islands, some 40 percent.

Approximately 75 percent of Hawaii's Japanese were Nisei, or second-generation, born in the islands and Westernized in most respects. By virtue of their birthplace, an American territory, they all were American citizens.

Those born before 1924, however, were also Japanese citizens, and this group comprised a majority of the Nisei. Until that year, Tokyo had regarded all children born of Japanese men, anywhere in the world, as Japanese citizens.

Under these terms, dual-citizen Nisei were subject to the laws of both countries, liable for military service or other draftings.

Before the age of 17, Nisei could apply for expatriation, the casting off of Japanese citizenship. In the 20-year period between ages 17 and 37, a dual-citizen Nisei could be drafted into the Imperial Army or Navy. A number of Hawaii-born Nisei served in Japan this way, some through the China campaign until 1945.

In 1924, the Japanese government let slip the blood ties between overseas Japanese and the mother country. A newborn Nisei had two weeks to be registered at a Japanese consulate, or become a permanent citizen of the new country.

Between 1924 and the outbreak of World War II, only eight percent of Hawaii's Nisei had formally renounced Japanese citizenship. At the same