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Folder Title:
Omiya Palace--Remarks to Exchange Students 1/92 [**OA** 7565]

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G	26	22	2	1

Matsumoto

Jap artist — ZEAMI (zayAHmee) 1363 - 1443 (lived in Kyoto)

- in his book The Mirror of the Flower

- master of classic theatre

SITO SHIN WA SURU
BEKARAZU

"Be always as naive as you are when you begin."
(reflecting about life, keeping a youthful perspective"

(Duggan/Grossman)
December 12, 1991
Draft One
Students

PRESIDENTIAL REMARKS: JAPANESE AND U.S. STUDENTS
OMIYA PALACE
KYOTO, JAPAN
[date]
[time]

[Acknowledgments]

It is a great pleasure to be with you students from Japan and the United States. To the students, professors, and administrators with Stanford Japan Center and in the Japan English Teaching Program: I am proud of your work. I want to commend and encourage all efforts such as yours in international student exchange.

Over the past five years, (X number) of Japanese students have attended undergraduate and graduate school in the United States. Over the same period, (Y number) of students from the United States have studied in comparable programs in Japan. More than a thousand Americans now are teaching in Japanese schools through the Japan English Teaching Program. We all should welcome initiatives such as the Abe [AH-bay] Fund's effort to promote exchanges. I hope all of you will do everything you can to promote greater and greater participation in exchanges in years to come.

Student exchanges shape young men and women into leaders. For an example of this, we need look no farther than to Prime

Minister Miyazawa. When he was your age, he was an exchange student in the United States.

Like trade in goods and services, student exchanges yield a bounty for all who participate -- and for third parties, too. Exchanges help each side better understand one another's markets. Exchanges lift technical progress to new heights, raising everyone's standards and benefitting consumers throughout the expanse of the global marketplace.

But more than this, exchanges can enrich the individual spirit and nourish the cultures of communities and nations. While we need exchanges that promote efficiency in the market, we must not neglect exchanges in the humanities -- in history, the fine arts, philosophy, the study of religion, and in languages and literature. Octavio Paz, the 1990 Nobel Prize winner for literature, put it well when he wrote, "If human beings forget poetry, they will forget themselves."

I honor all of you for your spirit of scholarship and adventure. Gakumon ni kokkyo nashi. [Japanese proverb meaning: "there are no national frontiers to learning."]

# # #

Lisa G. Rudolph, Chairperson
The Millenium Society
1991 New Year's Eve Countdown Ball
2805B S. Woodrow Street
Arlington, VA 22206

~~CONFIDENTIAL~~
DECL: OADR

VISIT TO JAPANESE HIGH SCHOOL

SCENESETTER

PURPOSE

Your visit to the Japanese High School is an excellent occasion to reaffirm your commitment to superior, universal education, which has been the basis for U.S. strength and competitiveness.

THE SETTING

You will visit Mita High School and be greeted by Education Minister Hatoyama and other officials. You will tour classrooms for 15-20 minutes, including a science laboratory and an English or math class. There will be media coverage of your conversations with students in these classes. You will proceed to a small auditorium to meet with about 200-300 students, parents and teachers and will make brief remarks and take questions from the audience with simultaneous interpretation. There will be live television coverage.

The economic achievements of the U.S. and Japan are rooted in the universality and competence of their respective educational systems. As we enter an era in which cooperation between the two countries becomes increasingly crucial to world stability, our need to learn about each other and from each other takes on major new significance.

Our respective strengths can assist each other as we reform and improve our educational systems. The strong community sense and high level of achievement that are features of elementary and secondary level Japanese education are balanced by the extraordinary creativity and scholarship of post-secondary American education.

The high school visit and town meeting with parents, teachers and children offers a unique framework within which to focus on the positive benefits our close bilateral relationship can provide to both nations.

PARTICIPANTS

US

President Bush
Mrs. Bush
Ambassador Armacost

Japan

Minister of Education Hatoyama
Other MOFA and Education officials
Japanese students, teachers, parents

DECLASSIFIED
Department of State Guidelines
E.O. 12958, SEC 3.4 (B), July 21, 1997
By lt NARA, Date 04/07/23

VISIT TO JAPANESE HIGH SCHOOL

12-5-91
SEJEC 6684
Drafted:EAP/J:HKenworthy 7-4459
Cleared:EAP/J:RLudan,RDeming
EAP:JAndre, Acting
EAP:DAnderson
EB/DCT:SWickman
E:WWhyman
P:MMcMillion
C:RWilson
S/P:MO'Neal
D:JWarlick
USTR:EEndean
Commerce:TEthridge
Treasury:HWalsh

TOAST TO MIYAZAWA

In 1939, a young, 20 year old Japanese was chosen to participate in the sixth Japan-America Student Conference. On his way to the United States he met a young woman who helped him with his English, so well that she later became his wife. That young man still speaks excellent English, and he has just become the 49th Prime Minister of Japan.

The Japan-America Student Conference, which first brought prime Minister Miyazawa to the U.S., is now in its 43rd year. It is the longest-running exchange program between the United States and Japan. Planning for the 44th conference, to be held in the United States, is already underway. This year, the 80 participants explored the challenges of global citizenship.

This year - for the first time - the White House and this pioneer exchange organization have, in a way launched a new program <u>together</u> which will involve 15 Presidential Management Interns now with the U.S. government and 15 Japanese counterparts from various Japanese ministries. Each will work in his counterpart ministry or department for three weeks.

Thus, Mr. Prime Minister, exchanges of the past between us are ever blossoming into new programs to deepen understnading between our people <u>and</u> our governments.

Below is a start on some "local color" for the President's speeches in Japan. This is just a beginning; we will continue coming up with other materials asap. Regards.

Differences and similarities

There are a lot of differences between our two countries
-- you drive on the left side of the road, we drive on the right
-- you pull the saw, we push it
-- you soap up outside of the bathtub, we do it in the bathtub
-- your traffic lights are horizontal, ours are vertical
-- your unlucky number is 4, ours is 13
-- you see a rabbit in the moon, we see a man.

-- Yes, there are many differences, but there are perhaps even more similarities
-- we both face the Pacific
-- we both have extremes of climate, hot and cold, from Hokkaido to Okinawa or from Minnesota to Texas
-- we both came to world prominence in this century
-- we both have capitalist, market economies
-- we both enjoy democratic countries with a vigorous, free press
-- we both have modern, fast changing societies
-- we both have superior educational systems
-- we are both crazy about baseball -- in fact, your Seibu Lions and our Minnesota Twins both won the championships in the last game of their respective tourneys
-- and our political leaders are generally poor linguists--few Americans can speak Japanese and few Japanese can speak English--except for Mr. Miyzawa -some say el can't even speak his own language--

Manjiro

There is an example in the life of Manjiro Nakahama, the 14-year old youth who 150 years ago was rescued at sea by American whalers before the Meiji Restoration and taken to the United States via Hawaii, landing there in 1841, then sailing into the U.S. and Fair Haven, Mass. After several years of education he returned to Japan where he advised the offices of the Tokugawa government and became the interpreter to Japan's first good will mission to the U.S. in 1860. He also interpreted for important visitors, taught in Tokyo and served as a bridge between Japan and the United States in the earliest years of our relationship.

The Manjiros of the 20th century may be those young Japanese and Americans who have volunteered to go to the other country to teach in high schools. These people play an important role in cultivating good relations between our two countries thanks to their participation in the JET program in Japan, and the REX and TAP programs in the United States. These adventurous young Japanese and Americans live in the smaller communities across our countries, teaching their own language and learning the other, immersing themselves in the local culture, and making lifelong friends. They return home with a new dedication to and enthusiasm for cordial US-Japanese ties.

(Duggan/Grossman)
December 12, 1991
Draft One
Students

PRESIDENTIAL REMARKS: JAPANESE AND U.S. STUDENTS
OMIYA PALACE
KYOTO, JAPAN
[date]
[time]

[Acknowledgments]

It is a great pleasure to be with you students from Japan and the United States. To the students, professors, and administrators with Doshisha University, the Stanford Japan Center, Japan English Teaching Program and other institutions represented here: I am proud of your work. I want to commend and encourage all efforts such as yours in international student exchange.

Gakumon ni kokkyo nashi. [Japanese proverb meaning: "there are no national frontiers to learning."]

About two thousand American students now attend undergraduate and graduate programs in Japan. Many Japanese students are enrolled in comparable programs in the United States. More than a thousand Americans now are teaching in Japanese schools through the Japan English Teaching Program. We all should welcome initiatives such as the Abe [AH-bay] Fund's effort to promote exchanges. I hope all of you will do everything you can to promote greater and greater participation in exchanges in years to come.

Student exchanges shape young men and women into leaders. For an example of this, we need look no farther than to Prime Minister Miyazawa. When he was your age, he was an exchange student in the United States.

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But more than this, exchanges can enrich the individual spirit and nourish the cultures of communities and nations. While we need exchanges that promote efficiency in the market, we must not neglect exchanges in the humanities -- in history, the fine arts, philosophy, the study of religion, and in languages and literature. Octavio Paz, the 1990 Nobel Prize winner for literature, put it well when he wrote, "If human beings forget poetry, they will forget themselves."

I honor all of you for your spirit of scholarship and adventure. In the words of the great dramatist Zeami, "Shoshin wasuru bekarazu." "May you always be as fresh in your outlook as when you are young."

# # #

UNCLASSIFIED

MEETING WITH AMERICAN STUDENTS IN KYOTO

SCENESETTER

PURPOSE

To highlight the importance of educational and research exchanges in increasing mutual understanding and forging a strong partnership between our two nations.

THE SETTING

You will have an informal exchange with a group of American (and Japanese?) students at the Imperial Palace (or Stanford Japan Center) in Kyoto.

The American students participating in this event attend several different universities in the Kyoto area. The majority of the students are from the Stanford Japan Center and Doshisha University. The Stanford Center, established two years ago in Kyoto, features an undergraduate program with courses in Japanese language, culture, history and politics and is co-sponsored by nine US universities. There is also a graduate program for engineers focusing on technological exchange and a graduate research program. Doshisha University has longstanding ties to Amherst College. Approximately fifty students from various US universities are currently enrolled in the exchange program which features intensive language training and area studies.

The setting of the event in the Imperial Palace provides an excellent opportunity to showcase to both US and Japanese publics our appreciation for the history and traditions of the Japanese people and the strong efforts Americans are making to gain firsthand knowledge of Japanese language and culture. It also underscores the importance we place on the next generation to maintain and strengthen the US-Japan relationship.

The setting of the event at the Stanford Japan Center will underscore for both the US and Japanese publics the commitment on the part of American universities and students to improve our understanding of Japan, its culture, economy, history, technology and, most importantly, people.

PARTICIPANTS

US	Japan
President Bush Mrs. Bush Ambassador Armacost	TBD

POINTS TO BE MADE

MEETING WITH AMERICAN STUDENTS IN KYOTO

-- I am pleased to see so many of you here today.

-- Your efforts to learn firsthand about this fascinating and important country and its people are truly commendable. I look around me at the beautiful and historic city of Kyoto and fully understand what drew you to study here.

-- I applaud your efforts to forge strong personal ties with the Japanese people. I hope each of you will take every opportunity to learn about Japan's culture and society and share your own personal, family and regional experiences with your colleagues and friends here.

-- It is these personal ties and the increased understanding that flows from them that form the foundation of the partnership that has grown between our two nations.

-- Too often we hear complaints that Americans are too ethnocentric, unwilling to invest the time and effort needed to understand other cultures, languages, and business and scientific practices. Your presence here tells a different story.

-- But these programs are more than an exercise in cross cultural communication. To compete in today's world we need academics, professionals, scientists and engineers who are able and committed, linguistically and personally, to operate in key countries such as Japan. To this end, I recently signed a bill establishing a $180 million trust fund for language, area, and international studies.

-- We now have about 2,000 American students studying at the post-secondary level in Japan. These figures suggest what you already know: the US is committed to a strong, personal, and lasting US-Japan relationship; from these students and their successors will come the next generation's leaders in a wide variety of fields, and their familiarity with Japan will form a strong bond between our two countries.

-- I note with special pleasure the growing number of US science and engineering students and researchers working in Japan. To promote this exchange, we and the Japanese government sponsor a Summer Institute to provide US science and engineering graduate students with experience working in a Japanese laboratory and in language study. As evidence of how deeply I value US-Japan cooperation in this area, the Prime Minister and I will endorse a package of joint S&T and environmental projects during my visit.

-- I am proud of your efforts and I urge you all to make the most out of your stay in Japan. And please bring back what you have learned and share it with your fellow Americans. The benefits of mutual understanding are amplified when they are spread as widely as possible.

MEETING WITH AMERICAN STUDENTS IN KYOTO

Drafted:EAP/J:PHanigan Scroggs
11/5/91 SEJEC 6600 7-3152

Cleared:EAP:LDAnderson
EAP/J:RDeming
EAP/J:RLudan
D:JWarlick
P:MMcMillion
E:WWhyman
S/P:LKeene
USIA:DHitchcock
PA/PRS:JSnyder
EAP/P:KBailes
OES/S:JBoright
OSTP:SBowden

(Duggan/Grossman)
December 12, 1991
Draft One
Students

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# # #

FACSIMILE TRANSMITTAL

U.S. Information Agency
Office of East Asian and Pacific Affairs (EA)
WASHINGTON, D.C. 20547
FAX (202) 619-6684

DATE : December 20, 1991

MEMORANDUM FOR: Jennifer Grossman
Office of Research and Speechwriting
The White House

FAX NUMBER : 456-6218

FROM : Greta Morris, Policy Officer

SUBJECT : Information for Kyoto Speech

REFERENCE : Morris - Grossman Telcon

TOTAL PAGES, INCLUDING COVER PAGE: 3

Attached is a copy of a fax we received from USIS Tokyo this morning, responding to your questions about the President's speech in Kyoto. We asked Robin Berrington and his deputy Charles Walsh to take a look at the entire speech in addition to answering your specific questions, which they did.

Please give me a call if any of this is not clear, or if you have additional questions. My number is 619-5831.

DATE : December 20, 1991

MEMORANDUM FOR : Mr. John M. Reid, EA, USIA
Fax: (202) 619-6684

FROM : Charles Walsh, DCAO, USIS Tokyo
Fax: (813) 3588-0749

SUBJECT : President's Speech in Kyoto

REFERENCE : Your Fax on the same subject dated December 19, 1991

John,

Robin has asked me to follow up on this with you. The specific information which Jennifer needs is as follows:

Paragraph 1, Sentence 2: There are no individuals he need acknowledge unless Former Prime Minister Kaifu participates, and then it's a White House call. Participants will be:

a) American students from the Stanford Center (Kyoto Center for Japanese Studies) which includes students from Brown, Columbia, Cornell, Harvard, Princeton, Stanford, Michigan, Chicago and Yale Universities.

b) Associated Kyoto Program (AKP) students at Doshisha University. These students hail from Amherst, Bowdoin, Bucknell, Carleton, Colby, Connecticut, Middlebury, Mount Holyoke, Oberlin, Pomona, Smith, Wesleyan, Whitman, and Williams.

c) If approved, students may also be included from the Graduate School of American Studies at Doshisha University.

No participants from the Japan Exchange and Teaching Programme (this is the official name and spelling) are expected to attend.

Paragraph 1, Sentence 3: The term "international student exchange" can probably correctly describe what groups a & b (above) are doing.

Paragraph 2, Sentance 1: The most accurate number we can come up with of American students studying full-time at the undergraduate and post-graduate university level here in Japan is 1,180 as of 1990. It is probably greater than that since students at American branch campuses (which are not recognized by the Ministry of Education, the source of the statistics, as genuine colleges or universities) are not included. 2,000 is probably too high.

Paragraph 2, Sentence 3: The correct number of current American JET teachers of English is 1,440.

Paragraph 4, Sentence 2: You did not ask about this, but the Center for Global Partnership really does very very little, if anything, in supporting direct student exchange. There are some programs it supports which do have such activities, but it seems to me to be stretching the truth a bit to describe in the way they have.

All the best and Merry Christmas. Sorry I can't put it in Thai.

(4470j)

The New York Times

Book Review

December 8, 1991
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CHRISTOPHER PANCOST

"What Work Is": poems by Philip Levine, National Book Award winner, page 7.

Adventure, Greed Or Even Altruism

THE SCRAMBLE FOR AFRICA
1876-1912.
By Thomas Pakenham.
Illustrated. 738 pp. New York: Random House. $32.

By Peter Stansky

IN 1979, Thomas Pakenham published his mammoth study "The Boer War," about that turn-of-the-century conflict between two groups of whites, the Boers and the British, to decide who would rule the southern part of Africa. The British seemingly won, but after the war the Boers, gradually and with British cooperation, reasserted their control. The true losers were the blacks, whose rights were sacrificed to keep the whites happy. Today the further stages of that history are being played out. To understand the present, we need to know about the past — a truism that is all too often forgotten.

Now, covering quite a few more years than he did in his earlier work and taking the entire continent as his canvas, Mr. Pakenham has painted a picture of heroism and horror. What is deeply impressive about "The Scramble for Africa" — which might be seen as a companion volume — is that he writes both with compassion and with an effective combination of detachment and judgment. Nowadays it is easy enough to be a basher of the West, and plenty of material is presented here that would allow it. But the object is to understand the past, not to condemn it. Mr. Pakenham has provided the means for us to do so.

He steers a middle course between the old and the new sorts of African history. The old was heavily Eurocentric and concentrated on tales of exploration and diplomacy. It was written as if those who lived in Africa were hardly there. The continent was considered vacant, or at best populated by a colorful group of savages who figured in the adventure stories

Continued on page 44

Peter Stansky teaches modern British history at Stanford University. He is the author of "Gladstone" and, with William Abrahams, of "The Unknown Orwell" and "Orwell: The Transformation."

"The Rhodes Colossus," by Linley Sambourne, from Punch, about 1895.

FROM "THE SCRAMBLE FOR AFRICA"

Poetry and the Free Market

By Octavio Paz

RECENTLY I have been recalling, not without sadness, the struggles that certain of us poets, writers and artists have waged for many years and in different countries. In my youth, the struggle against "socialist realism," a doctrine that subjected literature to the dictates of a state and a party that, in the name of the liberation of mankind, was erecting monuments to the whip and the boot. Later, the debate over "committed" literature. If Sartre's idea of *la littérature engagée* was confused, the interpretations it gave rise to, in Latin America in particular, were actually harmful. It was necessary to fumigate them through criticism. I do not regret those battles; they were worthwhile.

Today literature and the arts are exposed to a different danger: they are threatened not by a doctrine or a political party but by a faceless, soulless and directionless economic process. The market is circular, impersonal, impartial, inflexible. Some will tell me that this is as it should be. Perhaps. But the market, blind and deaf, is not fond of literature or of risk, and it does not know how to choose. Its censorship is not ideological: it has no ideas. It knows all about prices but nothing about values.

It is impossible to fight, I know, against the market economy, or to deny its benefits. But now that totalitarian socialism, by all indications, is falling apart and has ceased to be a threat to

Continued on page 36

Octavio Paz, a poet, essayist and philosopher, received the 1990 Nobel Prize in Literature.

Three Who Made a Russian Revolution/3

Photocopy-Preservation

Octavio Paz

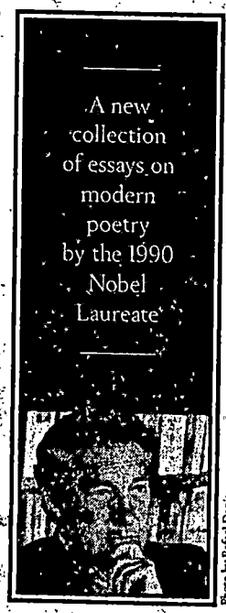
The Other Voice

Essays On Modern Poetry

Translated by Helen Lane

"Octavio Paz is one of the most brilliant and original essayists in any language."

—*The Washington Post Book World*



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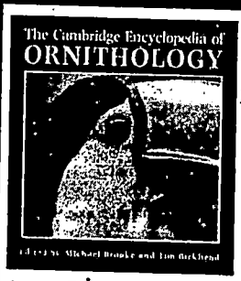

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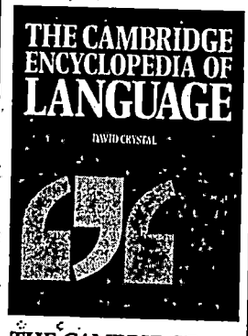

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Poetry and the Free Market

Continued from page 1

democratic societies, a new political and social way of thinking may perhaps permit less onerous forms of exchange.

This is my ardent hope. Now that the cruel utopias that bloodied our century have vanished, the time has come at last to begin a radical, more human reform of liberal capitalist society. And a reform, too, of the peoples on the periphery, grouped together under the dubious title of the third world. Perhaps these impoverished nations — victims of a succession of archaic tyrannies and astute demagogues, of rapacious oligarchies and delirious intellectuals enamored of violence — severely chastised as they have been by the disasters of recent decades, will find their political salvation and, with it, a modicum of well-being.

NO one in his right mind can think that the crisis that today brings chaos to the countries that have lived under the despotism of bureaucratic Communism will not spread to the rest of the world. We are living through a change of times: not a revolution but, in the longstanding and profoundest sense of the word, a revolt — a return to the origin, to the beginning. We are witnessing not the end of history, as a certain professor in the United States has claimed, but a rebeginning. The resurrection of buried realities, the reappearance of what was forgotten and repressed, which can lead, as it has at other times in history, to regeneration. Returns to the origin are almost always revolts: renovations, renaissances.

It is true that the capitalist system has shown a tremendous capacity for renewal: while increasing its efficiency many times over, it has reformed and humanized itself. Abundance reigns in the West, and a large, prosperous middle class now includes much of the old proletariat. But this prosperity reaches only a fraction of the human species. And who can deny the injustice and the inequality that still exist in the most developed nations? The many deplorable aspects of the consumer society? Abundance has not made Europeans or North Americans more kindhearted or wiser or happier. To measure our esthetic impoverishment, our moral and spiritual baseness, we need only compare ourselves with an Athenian of the fifth century B.C., a Roman in the days of Trajan and Marcus Aurelius, or a 15th-century Florentine.

The programs of socialists and libertarian writers were often naïve, simplistic, and sometimes brutal and despotic. But neither the deficiencies, lacunas, errors and excesses of these programs nor their colossal historical failure invalidates the questions these people asked themselves. The time is coming for us to ask ourselves these same questions. Our answers, almost certainly, will be different; this is only natural. But they will be inspired by similar motives and must satisfy similar hopes. The questions are basic ones. They appear with the birth of the modern era, and in them lies, like a kernel, the entire history of our time, its chimeras and contradictions, its aberrations and illuminations. At the risk of vastly oversimplifying them, they can be summarized by the three cardinal words of modern democracy: liberty, equality, fraternity. The relation between these is unclear — or, rather, problematical. They contain a mutual contradiction. Where is the bridge to link them?

As I see it, the central word of the triad is *fraternity*. The other two are intermeshed with it. Liberty can exist without equality, and equality without liberty. Liberty, in isolation, makes inequalities more profound and provokes tyrannies; equality oppresses liberty and in the end destroys it. But fraternity is the nexus that connects them, the virtue that humanizes and harmonizes them. Its other name is solidarity, a living heritage of Christianity, a modern version of the venerable word *charity*, which was known to neither the Greeks nor the Romans, who were enamored of

PAUL LOZITCH PAD

liberty but unaware of true compassion.

Given the natural differences between human beings, equality is an ethical aspiration that cannot be realized without recourse either to despotism or to an act of fraternity. My liberty fatally comes face to face with the liberty of the other and seeks to destroy it. The one and only bridge that can reconcile these two brothers, continually at sword's point with each other — a bridge made of interlinked arms — is fraternity. In the days to come, a new political philosophy could be founded on this humble, simple, evident truth. Only fraternity can dispel the circular nightmare of the market.

Between revolution and religion, poetry is the other voice.

In the light of these ideas, or rather hopes, a question that has been on my mind — who reads books of poetry? — takes on its true meaning. In the past, the readers of poems belonged to the ruling classes: Greek citizens, patrician and prosperous Romans, medieval clerics, courtiers of the Baroque age, intellectuals belonging to the bourgeoisie. In some cases these readers were actually rulers, great rulers like Pericles, Augustus and Hadrian; or weak but sensitive like Philip IV of Spain ("our good king," as Manuel Machado calls him in his first volume of poems, "Alma") and the unfortunate last Emperor of China, Hsuan Tung; or enlightened despots like Frederick the Great.

The big change takes place in the modern age: since the Romantic era, the readers of poems have been, like the poets themselves, loners and dissidents. Bourgeois poets and readers, but in rebellion against their background, their class and the ethics of their world. This is one of the most incontrovertible glories of the bourgeoisie, the social class that took power with the weapon of critical thought and has never stopped using it to analyze itself and its works. The examination of conscience and the remorse that accompanies it, a legacy from Christianity, have been and are the most powerful remedy against the ills of our civilization.

In modernity's tradition of criticism and rebellion, poetry occupies a place at once central and eccentric. Central because, from the beginning, it was an essential part of the great current of criticism and subversion that ran through the 19th and 20th centuries. Almost all our great poets have participated, at one time or another, in these move-

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ments of emancipation. But the uniqueness of modern poetry lies in its having been the expression of realities and dreams rooted more deeply in the past than in the intellectual geometries of the revolutionaries and the conceptual prisons of the utopians.

At one of its extremes, poetry touches the electric border of religious vision. For this reason it has been alternately revolutionary and reactionary. It is not surprising, then, that all its loves have ended in divorce, and its conversions in apostasy. Poetry has continually been a stubborn, intractable heterodoxy. An incessant zigzagging rebellion against doctrines and churches. But at the same time, a no less constant love of humiliated reality, scorning the manipulations of fideism and speculations of rationalism. Poetry: the stone of scandal of modernity.

Between revolution and religion, poetry is the *other* voice. Its voice is *other*, because it is the voice of the passions and of visions. It is otherworldly and thisworldly, of days long gone and of this very day, an antiquity without dates. Heretical and devout, innocent and perverted, limpid and murky, aerial and subterranean, of the hermitage and of the corner bar, within hand's reach and always beyond.

THE oddness of the poet becomes more emphatic when we consider his social background. All modern poets, aside from a half-dozen aristocrats, have belonged to the middle class. They have all had a university education. Some were lawyers, journalists, doctors, professors and diplomats, others were public relations and advertising executives, bankers, businessmen, important or unimportant bureaucrats. A few, such as Verlaine and Rimbaud, were parasites and fugitives from the law. But Verlaine had a small investment income, and Rimbaud was a dropout from the provincial bourgeoisie.

Because they were all products of that great historical creation of modernity, the bourgeoisie, they were all, without exception, violent enemies of modernity. Enemies and victims. Hence — yet another paradox — they were fully modern. Heterodox when they bestowed their blessing on the established order, like T. S. Eliot, or when they crossed themselves, like Paul Claudel, or when they recited Leninist litanies, like Bertolt Brecht and Pablo Neruda; libertarian when they waved their censers to perfume a demagogue disguised as Caesar, like Ezra Pound.

All of them, whether in uniform or in rags, female poets and male, poets of every sex and of none, of every profession, belief, party and sect, poets wandering over the four corners of the earth and poets who never left their city, neighborhood, room: all of them heard, not outside but inside themselves, the *other* voice. Never the voice of here and now, which is the modern voice, but the voice from beyond, the other one, the one of the beginning.

In a world ruled by the logic of the marketplace, or in Communist countries by state planning, poetry is an activity that brings no return whatsoever. Its products are scarcely salable and very nearly useless. To the modern mind, even though it will not admit this to itself, poetry is energy, time and talent turned into superfluous objects. Yet against all odds, poetry circulates and is read. Rejecting the marketplace, costing almost nothing at all, it goes from mouth to mouth, like air and water. Its value and usefulness cannot be measured; a man rich in poetry may be a beggar. Nor can poems be hoarded: they must be spent. That is, they must be voiced. A great mystery: the poem contains poetry only if it doesn't keep it; the poetry must be given, shared, poured out like the wine from a bottle and water from a pitcher. Today, we do not know whether we are experiencing the end of modernity or its renewal. What will be the function of poetry this time around? If, as I hope and believe, a new form of political thought is coming into being, its creators will be obliged to listen to the *other* voice. That voice was not heeded by the revolutionary ideologues of our century, and this explains, in part at least, the cataclysmic failure of their plans. It would be disastrous if the new political philosophy were to ignore those realities that have been hidden and buried by the men and women of the modern age. The function of poetry for the last 200 years has been to remind us of their existence; the poetry of tomorrow cannot do otherwise. Its mission will not be to provide new ideas but to announce what has been obstinately forgotten for centuries. Poetry is memory become image, and image become voice.

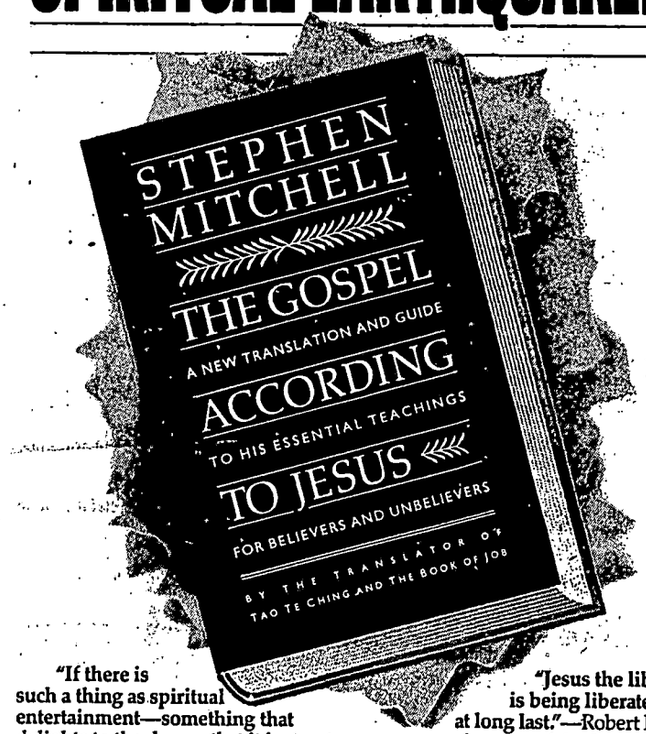
All of poetry's loves end in divorce, all its conversions in apostasy.

The *other* voice is not the voice from beyond the grave: it is that of man fast asleep in the heart of hearts of mankind. It is a thousand years old and as old as you and I, and it has not yet been born. It is our grandfather, our brother, our great-grandchild.

We cannot know, of course, what direction the societies and the peoples of the 21st century will take. Perhaps the new philosophy to answer the generous-hearted questions with which the

Continued on next page

"A WELL DESERVED SPIRITUAL EARTHQUAKE..."*



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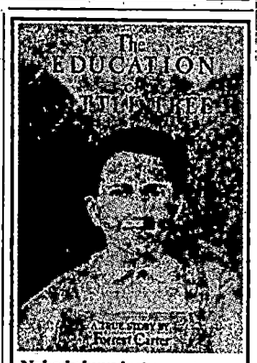

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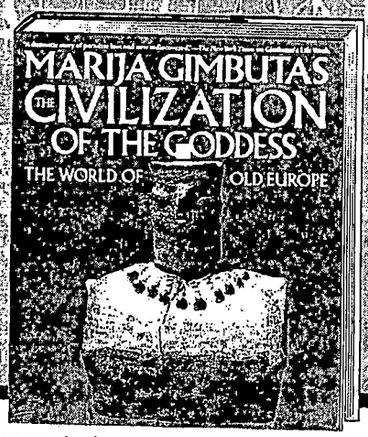

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Poetry and the Free Market

Continued from preceding page

modern age began is no more than a fond hope. That would be terrible, for now in many parts of the world there are ominous signs of the return of old religious passions, nationalist fanaticisms and worship of the tribe. Beliefs and passions that were suppressed both by liberal rationalism and by regimes that flaunted the mask of "scientific socialism" are reappearing. They were deadly before and will become so once again, if we cannot absorb or sublimate them.

No matter what the future holds, one thing seems certain to me: the institution of the market economy, in its heyday now, will change. It is not eternal; no human creation is. I do not know whether it will be modified by human wisdom or destroyed by its excesses and contradictions. In the latter case, it could drag democratic institutions down with it — a possibility that makes me tremble with fear, since we would then enter a dark age, as has happened more than once in history.

Whatever happens, it is clear that the immense, stupid and suicidal waste of natural resources must come to an immediate end if the human species wishes to survive on this earth. The cause of the colossal squandering of riches — of our present and future life — is the circular process of the market. The market is highly efficient, but it has no goal; its sole purpose is to produce more in order to consume more. The obtuse economic policies of the governments of most underdeveloped countries, in Latin America, Asia and Africa, have also contributed to the universal destruction and contamination of lakes, rivers, seas, valleys, forests and mountains. No civilization of the past was ever ruled by such a blind, mechanical, destructive fatality.

THE crisis, whatever our political and social institutions may be and independent of our beliefs and opinions, is already upon us, making itself felt in increasingly peremptory and threatening terms. It can even be said, without exaggeration, that the main theme of the last days of this century is not the political organization or reorganization of our societies, but the urgent question: How are we to insure the survival of humanity?

In the face of this reality, what can the function of poetry be? What does the *other* voice have to say? Confronted with the question of the survival of the human species on a poisoned and devastated planet, the influence of poetry can only be indirect: reminding us of certain buried realities, restoring them to life, presenting them, intimating, suggesting, inspiring. Not logically demonstrating, but showing.

The operative mode of poetic thought is imagining, and imagination consists, essentially, of the ability to place contrary or divergent realities in relationship. All poetic forms and all linguistic figures have one thing in common: They seek, and often find, hidden resemblances. In the most extreme cases, they unite opposites. Comparisons, analogies, metaphors, metonymies and the other devices of poetry — all tend to produce images in which this and that, the one and the other, the one and the many are joined. The poetic process conceives of language as an animated universe traversed by a dual current of attraction and repulsion. In language, the unions and the divisions, the love affairs and the separations of stars, cells, atoms and men are reproduced. Each poem, whatever its subject and form and the ideas that shape it, is first and foremost a miniature animated cosmos. The poem unites the "ten thousand things that make up the universe," as the ancient Chinese put it.

Mirror of the fraternity of the cosmos, the poem is a model of what human society might be. In the face of the destruction of nature, it offers living proof of the brotherhood between the stars and elementary particles, between chemicals and consciousness. Poetry, exercising our imagination, teaches us to recognize differences and discover similarities. The universe is a live tissue of affinities and oppositions, and each poem is a practical lesson in harmony and concord, even when its subject is the wrath of the hero, the loneliness of an abandoned young girl or the plunging of a mind into the still waters of the mirror. Poetry is the antidote to technology and the market. What poetry's function might be, in our time and in the time to come, is reduced to this. Nothing more than this? Nothing less.

The question posed earlier — how many and what kind of people read poems? — is inevitably bound up with the question of the survival of poetry in the modern world. And that question, in turn, is bound up with one of greater urgency and graver import: the survival of humanity itself. The poem,

> *The market is not fond of literature or risk; it has no ideas and its censorship is not ideological.*

founded on the fraternity of the elements, forms and creatures of the universe, is a model of survival. Victor Hugo said it in a magnificent phrase: *Tout cherche tout, sans but, sans trêve, sans repos* — Everything seeks everything, without purpose, without end, without cease.

The relationship between man and poetry is as old as our history: it began when human beings began to be human. The first hunters and gatherers looked at themselves in astonishment one day, for an interminable instant, in the still waters of a poem. Since that moment, people have not stopped looking at themselves in this mirror. And they have seen themselves, at one and the same time, as creators of images and as images of their creations. For that reason I can say, with a modicum of certainty, that as long as there are people there will be poetry. The relationship, however, may be broken. Born of the human imagination, it may die if imagination dies or is corrupted. If human beings forget poetry, they will forget themselves. And return to original chaos. □

This essay was adapted from "The Other Voice: Essays on Modern Poetry" by Octavio Paz, translated by Helen Lane and published by Harcourt Brace Jovanovich.

Authors' Queries

For a book on cloth children's books, I would like to hear from anyone who has handmade or hand-screened cloth books for children, especially those from the period 1930-70.

ANNE PELLOWSKI
3032 North Frederick
Milwaukee, Wis. 53211

For a book on the life and career of Helen Morgan, the torch singer, speakeasy hostess and stage and film star of the 1920's and 30's, I would apppreciate hearing from anyone who worked with her or has personal or professional recollections.

CHRISTOPHER CONNELLY
706 North Grand Avenue
National Park, N.J. 08063

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WHITE HOUSE STAFFING MEMORANDUM

91 DEC 20 P12:08

DATE: December 18, 1991 ACTION/CONCURRENCE/COMMENT DUE BY: 4:00 P.M., THURS., 12/19

SUBJECT: PRESIDENTIAL REMARKS: JAPANESE AND U.S. STUDENTS
OMIYA PALACE -- KYOTO, JAPAN

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SKINNER	☐	☑	MCCLURE	☑	☐
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REMARKS:

Please forward your comments directly to Tony Snow, Rm. 122, x2930, no later than 4:00 P.M., THURSDAY, DECEMBER 19, with a copy to this office. Thank you.

RESPONSE:

NSC concurs with changes as noted.

Brent Scowcroft

cc: Phillip Brady

PHILLIP D. BRADY
Assistant to the President
and Staff Secretary
Ext. 2702

(Duggan/Grossman)
December 18, 1991
Draft Two
Students

91 DEC 18 P4:37

PRESIDENTIAL REMARKS: JAPANESE AND U.S. STUDENTS
OMIYA PALACE
KYOTO, JAPAN
[date]
[time]

[Acknowledgments]

It is a great pleasure to be with you students from Japan and the United States. To the students, professors, and administrators with Doshisha University, the Stanford Japan Center, ~~Japan English Teaching Program~~ and other institutions represented here: I am proud of your work. I want to commend and encourage all efforts such as yours in international student exchange.

Won't be here now - will need to get from advance where Japanese student will be from

About two thousand American students now attend undergraduate and graduate programs in Japan. Many more Japanese students take part in comparable programs in the United States. More than a thousand Americans now teach in Japanese schools. ~~through the Japan English Teaching Program.~~ I hope all of you will do everything you can to promote greater and greater participation in such exchanges in years to come.

Student exchanges open new intellectual and cultural horizons for young men and women -- and these experiences help shape young people into leaders. For an example of this, we need look no farther than to Prime Minister Miyazawa. When he was your age, he was an exchange student in the United States.

Something about Kaifu - he'll be there

Another leader who recognized the value of exchanges was my friend, the late Foreign Minister of Japan, Shintaro Abe. The Global Partnership Fund, which he was so instrumental in organizing, carries on his good work today in supporting student exchanges.

Like trade in goods and services, student exchanges yield a bounty for all who participate. They help each side better understand one another's markets. Exchanges lift technical progress to new heights, raising everyone's standards and benefitting consumers throughout the expanse of the global marketplace.

But more than this, exchanges can enrich the individual spirit and nourish the cultures of communities and nations. While we need exchanges that promote efficiency in the market, we must not neglect exchanges in the humanities -- in history, the fine arts, philosophy, the study of religion, and in languages and literature. Octavio Paz, the 1990 Nobel Prize winner for literature, put it well when he wrote, "If human beings forget poetry, they will forget themselves."

I honor all of you for your spirit of scholarship and adventure. As the great dramatist Zeami [zay-AH-mee] put it: "May you always be as fresh in your outlook as when you are young."

# # #

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- ☒ Exec Sec Desk
- ☒ Secretariat

COMMENTS

Pls look at Stevenson's paper on strengths of Jap. education / US weaknesses. Be frank about problems and opportunities. Education is a key US undertaking in 5/1 and needs more serious discussion. Outline "America 2000"

Logged By _____ 5746

Return to Secretariat
379 OEOB

(Duggan/Grossman)
December 18, 1991
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Students

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KYOTO IMPERIAL ~~OMIYA~~ PALACE
KYOTO, JAPAN
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blood for the cause of justice. This has been such a traumatic experience that we have not often dared to ask ourselves whether we should shed our blood for any cause, even when that cause is freedom. People living in a Christian nation or a Western democracy have asked themselves this question many times, but I think we Japanese consider this question as a kind of taboo" (*Nihon Keizai Shimbun*, 1990).

"By nature, we tend to take freedom for granted when nothing threatens it. We are conscious of freedom when fighting communism or resisting oppression. But when there is no common threat, freedom may degenerate into complete license, and even if it does not, there is the danger it could turn into lethargy" (interview on domestic affairs, 1991).

A Free Ride on Defense

"Europeans and Americans have a history of shedding blood in the name of freedom, revolution, and independence. From the viewpoint of these Westerners, the way the Japanese have lived since the war appears as if we consider peace to be the one supreme value and consider fighting an evil, even in the name of freedom or independence. They frequently ask whether peace is worth having at any price. I feel that this is a legitimate question. During this long period since the war, the Japanese people have, indeed, renounced war at any cost. The Japan Teachers Union's appeals to the nation to oppose war and support peace have doubtlessly had a major influence. There have been many times when I wanted to challenge this position by raising the question of whether peace is the supreme value under any circumstances. I have refrained from doing so, however, out of the following consideration: In the past, Japan sent its soldiers into China and other Asian countries to "strike down injustice in the name of heaven." Our postwar pacifism was born of repentence for this. I feared if I were to criticize our pacifism carelessly, I would be encouraging Japan to rush to repeat its prewar errors. This is why, up until now, the Japanese have resigned themselves to criticism that they are economic animals or are enjoying a free ride on defense" (*Sengo seiji no shogen* [Witness to Postwar Politics], 1991).

Making an International Contribution

"Nobody objects to the pursuit of peace. However, there is a question of the extent to which it is permissible for a member of the international community to remain an idle spectator to disruptions of international justice when such disruptions do not directly

affect that country. A national consensus emerged during the Gulf crisis to the effect that Japan should let some sweat flow and not just money. I believe this indicates that the awareness of the Japanese of their place in the international community has reached a higher plane. I would like to see this trend go one step further, although I may be overly idealistic. I feel that the time has come to discuss at length what Japan can do in the event that a permanent U.N. force is created in the future (ibid.).

The Economy

"The pace of economic activity is further accelerated when people from all segments of society share a specific goal and consciously move in that direction from day to day (*Utsukushii Nihon'e no chosen* [Challenges Toward a Beautiful Japan], 1984).

"To be sure, economic activity is important, but I believe it is, in the end, simply a means. That is, I see it as a kind of expedient enabling human beings to pursue lives that are really worth living" (response to a question during a House of Councillors Budget Committee session, 1987).

The "Culture of Shame"

"In the West, in particular, there are a great many people who believe that God is a single entity and that each individual has a personal relationship with God. For we Japanese, however, God is not one entity and there is little sense in having a special relationship with a divine force. Thus we are highly sensitive to criticism from those around us. Herein lies the source of the homogeneity found in Japanese society. Rather than being concerned about whether something is sinful in the eyes of God, we are more concerned about it not being a source of embarrassment in the eyes of our neighbors. We have internalized this 'culture of shame' and attempt to blend in with others so as to avoid shame" (interview on domestic affairs, 1991).

Rice

"Rice is a very difficult crop to cultivate, and the task is made more difficult by typhoons and other acts of nature. A people for whom rice has been the staple of their diet for

thousands of years probably would have been unable to survive if they had not been very pragmatic" (*Shakaito to no taiwa* [Dialogue with the Japan Socialist Party], 1965).

"Three generations back, we Japanese—including myself—were for the most part farmers. The influences we have received from our farming ancestors probably will not suddenly disappear. An agricultural people are less influenced by elements of chance than are hunters. Weather, however, remains an unpredictable factor. Still, we have managed to cope by imitating the way our elders have done things. This has facilitated the development of folk wisdom and knowledge born of habit" (*Utsukushii Nihon e no chosen* [Challenges Toward a Beautiful Japan], 1984).

MIYAZAWA'S CAREER DEFINED BY VARIETY, PERSEVERANCE.

Kiichi Miyazawa recently called himself a careful, stubborn leader who will listen to others, traits in marked contrast to his predecessor as prime minister.

The late Prime Minister Hayato Ikeda said Miyazawa, then his secretary, was the most courageous politician among his colleagues. Miyazawa's background and career are noted for their diversity as well as their political fortitude.

Miyazawa was born on Oct. 8, 1919, in Tokyo, the eldest son of House of Representatives member Yutaka Miyazawa. His mother hired an English-language tutor for him in junior high school, and Miyazawa continued his study at Musashi Senior High School and the Imperial University of Tokyo. In 1939, while participating in an international student conference in the United States, Miyazawa met Yoko Ijichi, a student at Tokyo Women's Christian University. The couple married in 1943.

Miyazawa, known as the best English speaker in the Diet, began his government career in the Finance Ministry in 1942. He was elected to the House of Councillors from Hiroshima in April 1953, and held his first Cabinet position in 1963 as director-general of the Economic Planning Agency. Miyazawa had risen to the position of deputy prime minister in 1989 when the Recruit scandal forced him to resign and wait for a chance to return to leadership.

Miyazawa has a number of hobbies such as golf and watching noh masked dance dramas. He often listens to Japanese music but does not like karaoke. His favorite book is "The Completed Works of Fukuzawa Yukichi," a Meiji-era philosopher who helped introduce American and European civilization to Japan. When Miyazawa signs important documents, he often adds the phrase "Large Trees with Deep Roots."

Miyazawa quit smoking when he was chief Cabinet secretary in the administration of Prime Minister Zenko Suzuki in 1980, but still enjoys sake. Long-time Miyazawa watchers say his criticism of fellow politicians is more merciless as his drinking progresses.

JAPANESE NEWS

PRINCE AKISHINO AND PRINCESS KIKO NAME IMPERIAL BABY MAKO.

The newborn daughter of Prince Akishino and Princess Kiko has been named Mako, the Imperial Household Agency reported Oct. 29.

The name was announced after a five-minute naming ceremony at the Imperial Household Agency Hospital, where Princess Kiko and the baby are staying.

According to the agency, the couple decided on the name, with help from scholars, in hopes the princess would lead a pure life. "Ma" means "pure and natural" and "ko" means "child."

Mako

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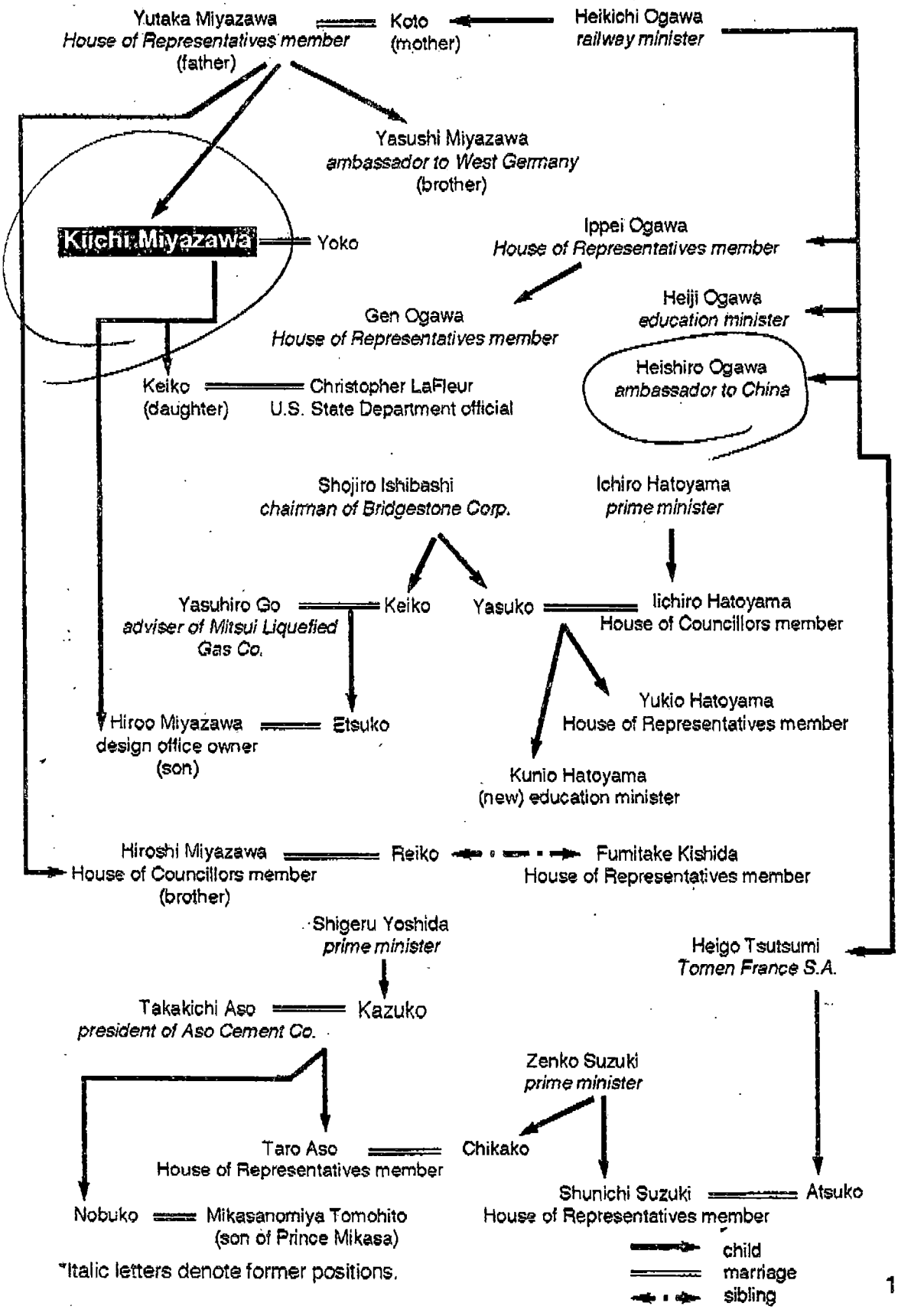
THE FAMILY TREE OF PRIME MINISTER KIICHI MIYAZAWA



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manager of a ... "He could put political pressure on the Finance Ministry and the Bank of Japan," which more or less set their own course under the Kaifu administration, he said. "Kaifu was an amateur in finance but Miyazawa is not.

"If the LDP wants to win the upper house election next summer, the Miyazawa administration is going to have to project an image to the public that it is actively working to boost the economy."

The new prime minister will also have to deal with a projected budget deficit of ¥3 trillion in the current fiscal year, largely due to a drop in tax revenue because of the slowing economy. Tax revenue from April through August fell 2.8% from the same period a year

Miyazawa, who often criticized ... for being inexperienced, must now demonstrate his effectiveness in handling a number of domestic matters.

The most vital among these is political reform, the very issue which brought Kaifu down.

Miyazawa's faction, along with factions headed by former Finance Minister Michio Watanabe and former Foreign Minister Hiroshi Mitsuzuka, were united in their opposition to political reform bills introduced in the last session of the Diet. This was a calculated and ultimately successful attempt to destroy Kaifu's chances for another term in office.

After Kaifu announced Oct. 5 that he

In fact, Miyazawa has already ... away somewhat from his pledge, saying consultations with the opposition parties will first be necessary.

But analysts say it will be impossible for Miyazawa to drag his feet on political reform because of lingering public memories of his involvement in the Recruit scandal, which forced him to resign as finance minister in 1988.

Miyazawa is also in the unenviable position of following Kaifu, who despite his lack of support in the Diet remains popular with the public. Said Toshio Yamaguchi of the Watanabe faction, "After Kaifu, any leader is going to be less popular."

ence to faction boss es democratic process

DS AT HOME, SERFS IN THE DIET

BY MASAO KAWAZASHI
Senior staff writer

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Noboru Takeshita. Nary

COMMENT

The basic function of a faction is to win power, especially the party presidency. Conversely, history shows that factions tend to split up or go into decline after they lose the party helm or a promising candidate they field for the party presidency is defeated.

When factions become entrenched, as is now the case in the LDP, their character as mutual-assistance organizations for like-minded politicians emerges clearly. They are factions for the sake of factions. Inter-factional rivalry is supplanted by a struggle to secure coveted cabinet posts and protect vested interests.

The factions have virtually given up active policy creation for passive reaction to the positions of the others, in particular the largest faction.

Quasi-parties

If factions can serve any useful function, it is in their role as quasi-parties, creating an indispensable tension in a political system that has for decades been dominated by a single party, the LDP.

That small merit is lost, however, when factions fail to act as quasi-parties and instead meekly follow the lead of the largest faction. The government then is increasingly controlled by that faction's leader.

This situation may be termed a dual-power structure. It is by no means a positive development when one politician in a given faction holds the *de-facto* power to appoint and dismiss the nation's prime minister.

When politicians, elected to represent the people, snap to obey every command ... conditions are far removed

QUOTES FROM MIYAZAWA

"A leader must stand in front of the rank and file, but he cannot function as a leader if he is totally detached from his troops.
— FROM HIS BOOK 'DIALOGUE WITH THE JAPAN SOCIALIST PARTY,' 1965

"I am not good at coining phrases, but I want to emphasize as issues for the 1970s the following: To create an economy for the benefit of mankind, and to challenge the unknown." — JAN. 15, 1970 INTERVIEW FOLLOWING HIS APPOINTMENT AS MINISTER OF INTERNATIONAL TRADE AND INDUSTRY

"We have to stop any movement that attempts to make Japan into a military power again. We must not abolish the peace Constitution. — MAY 28, 1984 INTERVIEW

"As the Chinese proverb states, 'One should be recognized for doing his best.' I will do my best." — JULY 8, 1984 INTERVIEW IN CHINA, PRIOR TO HIS UNSUCCESSFUL BID FOR THE LDP PRESIDENCY THE FOLLOWING AUTUMN

"I don't take money. Politicians are there to serve the people. I was told since childhood that politics is not about the pursuit of profits, like business."
— MAY 28, 1985 CAMPAIGN SPEECH

"No comment means no comment."
— JULY 8, 1988, WHEN THE RECRUIT SCANDAL WAS REVEALED

"Since half the population of this country is women, half of the Diet members could be women.
— JAN. 5, 1990 INTERVIEW

"At the age of 19, I went to the U.S. for the first time to participate in a student conference. It was just after Japan's invasion of China, which was severely criticized by the international community, and I tried hard to defend Japan's position. What was quite shocking to me was that American students stated freely what they thought was right. Some agreed with my opinion, others even criticized America. I assumed at that time that if Japan were to fight a war with a country like the U.S., there would be no chance of winning."
— FROM HIS BOOK 'POSTWAR TESTIMONY,' JUNE 1991

"I have decided to run for the presidency of the Liberal Democratic Party because I want to help solve both domestic and international problems my country faces."
— OFFICIAL DECLARATION OF HIS CANDIDACY ON OCT. 5, 1991

"I will, for the rest of my life, take the precaution of not committing the same mistake (as he did in the Recruit scandal)."
— OCT. 5, 1991

"It is quite an honor. I will do my best to live up to their expectations."
— OCT. 11, 1991, AFTER THE TAKESHITA FACTION DECIDED TO SUPPORT MIYAZAWA FOR THE LDP PRESIDENCY

MIYAZAWA

QUICK ACTION NEEDED ON TRADE, REFORM, DEFENSE

Continued from Page 1

Now, say analysts, comes the real test. Even before Miyazawa becomes prime minister, some party members and government officials are speculating that the veteran politician may be forced to step down before his term as party leader expires in September 1993.

islands northeast of Hokkaido.

Yeltsin is expected to have more authority to discuss the islands with Miyazawa than Soviet President Mikhail Gorbachev did when he met Kaifu in Tokyo last April.

"We are hoping for a major breakthrough in the territorial dispute (talks)

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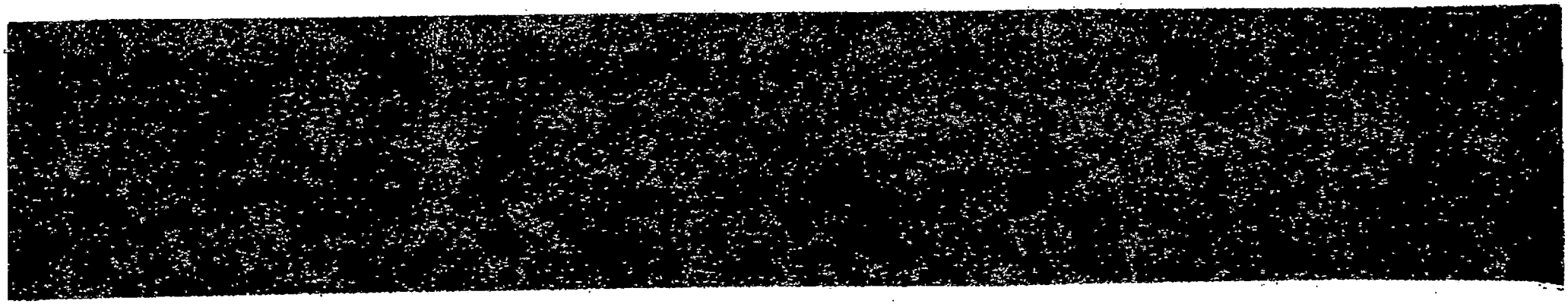

MIYAZAWA PROFILE

Who is the real Miyazawa?

y YUKIO SUZUKI
ECIAL TO THE JAPAN TIMES

Kiichi Miyazawa has become the next president of the governing Liberal-Democratic Party and therefore Japan's next prime minister — finally. He has been nominated more than once for the post during the last decade and more, but failed each time. At the age of 72, he got his last chance and seized it.

Miyazawa has an impeccable political record. After entering the Finance Ministry in 1942, he became secretary to the finance minister of the Higashikuni Cabinet and later secretary to Finance Minister Hayato Ikeda in the Yoshida Cabinet, before turning to politics. He was director general of the Economic Planning Agency in the Ikeda Cabinet, minister for international trade and industry in the Sato Cabinet, foreign minister in the Miki Cabinet, again EPA director general in the Fukuda Cabinet and chief Cabinet secretary in the Suzuki Cabinet. During the Nakasone administration, he was chairman of the LDP's General Council, later becoming finance minister, and later deputy prime minister and concurrently finance minister in the Takeshita Cabinet.

While a student at Imperial University of Tokyo's law faculty in 1941, a young Miyazawa (second from right) celebrates with friends.

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with his secretary's involvement in the Recruit shares-for-favors scandal. But no one questions his administrative and bureaucratic abilities. It is said that he is unrivaled in the political world for his sharp grasp of international relations and his prompt and profound political judgment. He is certainly superior in this regard to Michio Watanabe and Hiroshi Mitsuzuka, the other two candidates in the LDP presidential race.

His command of English is excellent. As a student, Miyazawa was always at the top of his class in both junior and senior high schools and in the law faculty of the Imperial University of Tokyo. He comes from a family of politicians, bureaucrats and academics; his father was a member of parliament.

With this record and background, why then did Miyazawa fail in his earlier bids for the LDP presidency and the nation's premiership? The reason is because he has too strong a sense of elitism. Simply put, Miyazawa lacks the common touch. This elitism, and his individualistic attitude toward life, deeply ingrained since his school days, did not agree with the hard soil of Japanese politics.

For a long time he showed little interest in his own constituency and made few efforts to work for its interests. Neither was he skillful in the handling of party affairs.

Due to his brilliance, others looked like fools next to him. He opened his heart to only a handful of bosom friends, who date back to his student days. Miyazawa has had no real brain trust and very few colleagues with whom he consults in full confidence.

In this regard, he is vaguely similar to President George Bush. Yet he cannot match Bush in broad mindedness and public popularity. Within the LDP, he does not get along with the crafty Shin Kanemaru, who lacks a certain international sense, nor are his relations much better with the pragmatic and compromising Noboru Takeshita.

Miyazawa shortly after birth.

PHOTOS COURTESY OF MIYAZAWA OFFICE

Miyazawa (left), at the age of 8, poses for a family portrait with his parents and brothers in 1928. His younger brother, Hiroshi (center), went on to serve as governor of Hiroshima and is currently a member of the House of Councilors. Yasushi (right) is a former ambassador to W. Germany.

The Takeshita faction has an overwhelming superiority of numbers in the LDP yet it could not field its own candidate for a combination of reasons. Therefore, Kanemaru and Takeshita decided, although reluctantly, to back Miyazawa, who enjoys a high enough public approval rating, so as to preserve their influence within the party and the Cabinet.

The decision to support Miyazawa was made behind closed doors by Kanemaru, Takeshita and former party Secretary General Ichiro Ozawa, a factor that has aroused strong criticism, even within Keiseikai (the Takeshita faction). While LDP members of the Diet and party members nationwide will observe the formality of electing a party president, the party head had already been practically decided before the Oct. 27 election. This must surely seem odd to the larger world.

Still, the choice of Miyazawa is quite appropriate, given the domestic and international problems now facing Japan. But Miyazawa surely appears servile to many of those who saw him on television calling on the much younger Ozawa to explain his policies, all the while with a flattering smile for Kanemaru and Takeshita. Many of those Japanese who admire the "samurai style" probably got a bad impression from this scene.

Miyazawa presumably felt grateful to Kanemaru and Takeshita, his one-time foes, for giving him the last chance of his lifetime. Though a proud man, Miyazawa is, after all, like any other politician: He seeks power and he does not mind surrendering appearances to obtain it. His true character was invisible until now, as he had no opportunity to be confronted with such an extreme choice. His predecessor, Toshiki Kaifu, much inferior to Miyazawa in experience and intellect, was forced to dance to the tune played by Kanemaru, Takeshita and Ozawa. Kaifu was a model student, as it were.

Miyazawa is likely to be different. In 1939, while he was still at university, he visited the United States to attend a Japanese-U.S. student conference. He saw American society in its heyday. He learned how to conduct a debate on intellectual terms. In 1950 he revisited the United States, this time accompanying Finance Minister Ikeda who was on a mission for Prime Minister Shigeru Yoshida.

The two future prime ministers journeyed to Washington to extend peace treaty feelers and also to seek relaxation of the Dodge Line (an austerity program

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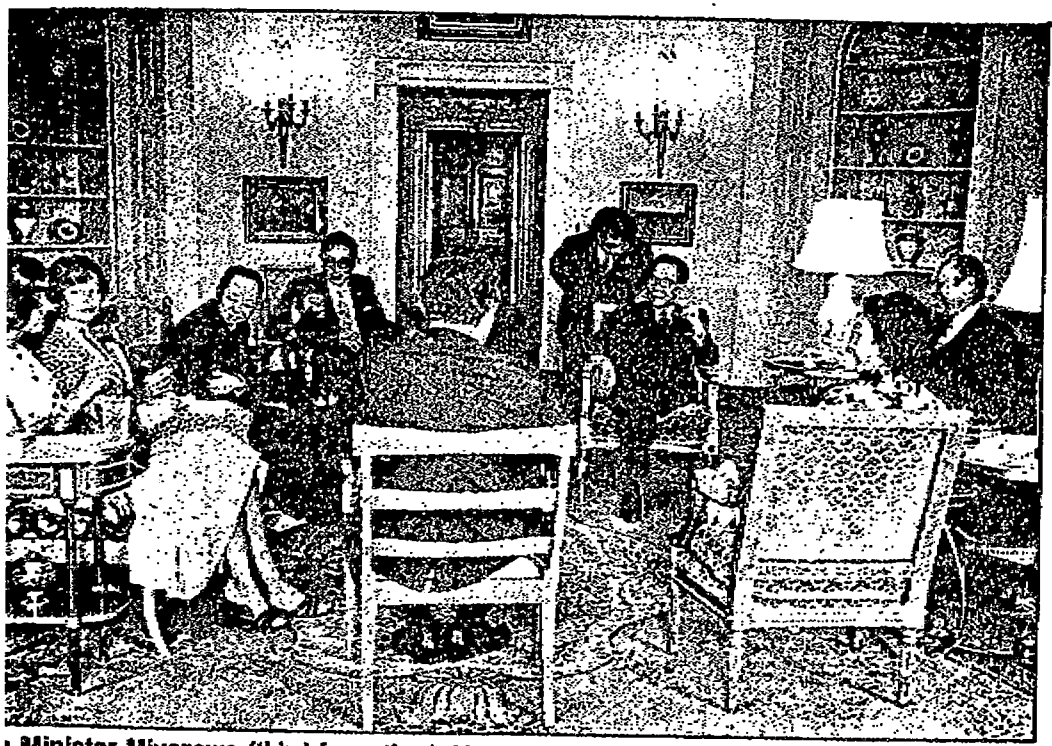
MIYAZAWA PROFILE



Minister Miyazawa (third from the left) relaxes with U.S. President Gerald Ford (right) ime Minister Takeo Miki (third from the right) while in Puerto Rico's San Juan for a nation economic summit in 1976.

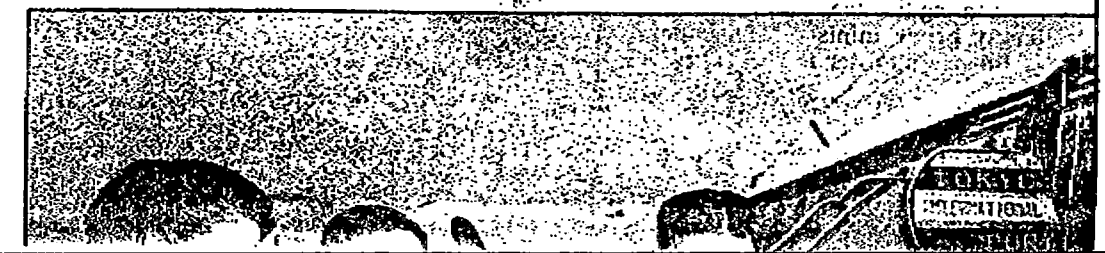
Taking a break in 1949 while serving as an aide to Finance Minister Hayato Ikeda, Miyazawa (left) plays mah-jong with his political mentor, who became prime minister in 1960.

PERSONAL HISTORY

Kiichi Miyazawa was born on Oct. 8, 1919, in Tokyo as the eldest son of Lower House member Yutaka Miyazawa and his wife Koto.

He joined the Ministry of Finance in 1942, one year after graduating from the Imperial University of Tokyo's law faculty.

Miyazawa married Yoko Ijichi, daughter of a Waseda University professor, in November 1943. He met



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The Shape of International Cooperation

Yoshikatsu Kōno
Director, National Diet Library

It is an impressive sight to see the highest authorities of American university and research libraries meeting here in Japan. I confess that I was greatly surprised when looking at the list of American participants, and even feared that with this galaxy of eminent people coming to Japan, the functions of the American libraries might be paralyzed. As everyone is well aware, an enormous effort was made by librarians and library organizations of the United States to assist the recovery and development of Japanese libraries during the postwar period. You are, of course, well aware that the establishment of the National Diet Library (NDL) was directly planned on the recommendation of the U.S. Library Mission consisting of two eminent American librarians, Mr. Verner W. Clapp and the late Dr. Charles Brown. To express our gratitude, we invited Mr. and Mrs. Clapp in the fall of last year to the ceremony in which we celebrated the completion of the National Diet Library building and the twentieth anniversary of the opening of the library.

Shortly after the establishment of NDL, Dr. Robert B. Downs of the University of Illinois Library came to Japan to give detailed recommendations on technical services; he made invaluable contributions to the development of the library. This kind of help was not confined to NDL alone. For example, the cooperation of the American Library Association was largely instrumental in the establishment of the library science department at Keiō University and its subsequent enlargement to include a graduate program. And I must not fail to mention the liberal assistance extended by the Rockefeller Foundation and the Ford Foundation for the reorganization and enlargement of university libraries in Japan, including the Tokyo University Library. I know well that highly competent advice and guidance were given in particular for the modernization of the Tokyo University Library by Dr. Keyes D. Metcalf, former University Librarian of Harvard University, and by Mr. Douglas Bryant, the present librarian, who is in attendance today. These are only a few of the numerous instances which might be mentioned.

It is well known that Japanese libraries are in many ways indebted to those of the United States. It is gratifying to note that in recent years cooperation between the libraries of the two nations has become more and more extensive. NDL is exchanging full sets of official publications with the Library of Congress and the University of California at Berkeley. It is worth remembering, however, that the Japanese effort for international exchange of official publications dates back to the year 1875, when such exchanges were first conducted between the Smithsonian Institution and the Foreign Ministry of Japan. If we reflect that nearly a century has elapsed since that time, perhaps we must say that the present state of exchanges is still not wholly satisfactory. Be that as it may, there are now 104 U.S. institutions with which NDL has exchange relations for selected official and nonofficial publications.

It is a great pleasure for me that we are engaged in close and conscientious cooperation with the Library of Congress in the project known as Shared Cataloging, a plan of global proportions for the acquisition of books and their central cataloging. The Tokyo Office of the Library of Congress, established exactly a year ago to further this project, is functioning well. In February 1967, when I was told of this ambitious project by Mr. John Lorenz, Deputy Librarian of Congress, I felt that this was precisely the work in which a dream of all librarians throughout the world would be realized. My feeling was confirmed in discussion with Quincy Mumford, Librarian of Congress, in August 1968 when I visited the United States.

I remember at Christmastime of 1968 watching the flight of the spaceship *Apollo VIII* being televised. We Japanese were as much excited and impressed as the Americans. I was particularly struck at that time by the words of the space pilot—that the sight of the earth viewed from the moon, seen as a luminous ball, inspired with fresh realization the idea that on earth there is just one world.

Returning to our subject of librarianship, we might say that the Shared Cataloging Program is our nearest approach to the pilot's feeling. All international cooperation ought to be supported by this idea of the oneness of humanity. At the same time, obviously enough, the multiplicity of the differences of nations must be fully recognized. Proper respect for individual dignity and the appreciation of personality are indispensable conditions for the progress of free societies. In the same way, proper respect for the traditions and civilizations of all nations is the first prerequisite for the development of a better international society.

Those of you from the United States, I am sure, would enjoy the beauty of the Imperial Palace. I hope that when you visit there you will look closely at the walls. The walls are made of rock of widely different sizes and shapes, piled one on top of another. They form a remarkable contrast with the practice of Western architecture, which would generally employ a straight line of bricks, uniform either in size or in shape. Castles are found in many localities of Japan, and most of them are more than 300 years old. The stone walls have survived to this day in their elegant form despite the frequent earthquakes for which Japan is so famous. This is because proper respect has been paid to the individual peculiarities of the rocks that, in their turn, have served to strengthen the wall as a whole. To me the rocks and the Imperial Palace itself seem to suggest the ideal pattern for our international cooperation.

MR Kono

Japan–U.S. Cultural and Educational Interchange

Tatsuo Morito
President, Japan Library Association

In April 1968 the Fourth Japan–U.S. Conference on Cultural and Educational Interchange was held in Washington. The theme was "Education and Development in Advanced Societies." On that occasion, it was hoped that both our nations, which represent the modern societies on either side of the Pacific Ocean, would do their utmost for the furtherance of friendly relations between us and for the establishment of peace in Asia within the framework of education and culture. Nevertheless, we discovered that some discrepancies and difficulties in realizing these objectives existed particularly among university professors in both countries.

The final communiqué adopted by the Third Japan–U.S. Conference, held in Tokyo, noted the presence of "a number of obstacles that hinder full and accurate understanding of the cultures of Japan and the United States on the part of the scholarly communities, such as the different university traditions, differences in scholarly methodology and learning techniques, and in the subtleties of political outlook that may modify or color joint scholarly objectives and influence or even inhibit their accomplishment."

Personally, as the president of the Japan Library Association, I believe we owe a great deal to the suggestions and assistance extended by the United States in fostering the remarkable progress in the organization of Japanese libraries after World War II, the growth and arrangement of university libraries, public libraries, school libraries and special libraries; the progress of library science and the establishment of training

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LOS ANGELES TIMES

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Miyazawa

LOS ANGELES TIMES
INTERVIEW

'Look at Japan as a contributor. Being a leader, taking initiative and doing something—that kind of thing is not part of this country's culture.'

'[The Western governments] r that from now on, if there is need money somewhere, Japan will be source. We are being respected.'

Kiichi Miyazawa

Japan's Next Prime Minister Sees His Country as a 'Team Player'

By Leslie Helm

TOKYO

Kiichi Miyazawa, 72, has emerged as the man virtually certain to replace Toshiki Kaifu as prime minister following party elections later this month.

A small man, unremarkable but for large, intense eyes that peer out of his benign face, Miyazawa is one of the last of the powerful bureaucrats-turned-politicians who played a key role in guiding Japan's postwar economic miracle.

After graduating from the elite Imperial University of Tokyo's Department of Law in 1941, Miyazawa worked in the Ministry of Finance for 12 years before taking the highly unusual step of leaving that powerful position, at age 33, to take a seat in Japan's upper house of Parliament. He was elected to the lower house in 1967, and has since served as minister of international trade and industry, as foreign minister, as deputy prime minister and, most recently, as finance minister, from 1986 to 1988. He was then slated to become prime minister, but was implicated in the Recruit bribery scandal and forced to resign, along with most other leading party members.

Memories of Miyazawa's involvement in the scandal, particularly after repeated denials of having played a role, continue to make him unpopular with the public at large. Japan's powerful business leaders and bureaucrats, however, have consistently voted him their first choice for his intelligence and his grasp of international affairs. . .

Miyazawa's greatest weakness in the close-knit world of Japanese politics is standoffishness—widely interpreted as arrogance. Colleagues see Miyazawa as something of a showoff. They derided him once for reading an English book in public—that was seen as a vain display of his language abilities. Yet he recently held his own in a debate on world affairs with Henry A. Kissinger. He spoke in English while the audience listened to a translation through earphones.

Miyazawa is viewed by many as pro-American, but others say he is, at best, ambivalent. "He understands America but would be independent of America," says Masaya Itoh, a well-respected commentator. When Miyazawa's daughter married an American diplomat in Japan about 10 years ago, Miyazawa didn't attend the ceremony and suggested their different cultural backgrounds would make the union difficult.

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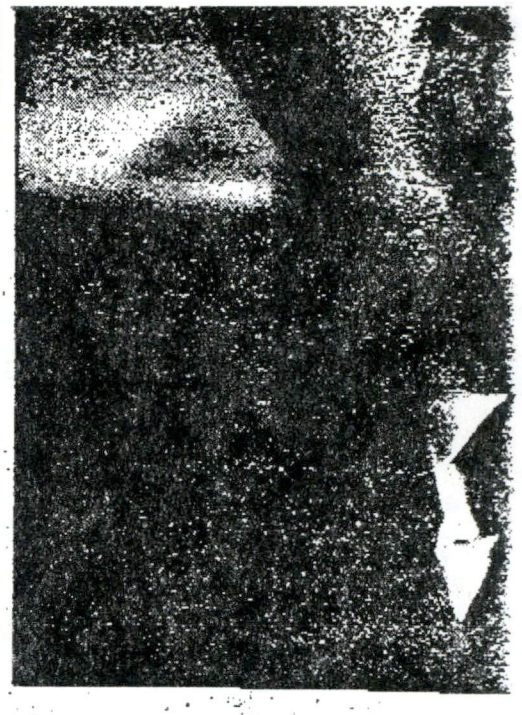
Miyazawa asked to speak in Japanese during a recent conversation, saying he hadn't used his English all day and it was rusty. After a question, he would often pause to think, crossing his arms, tapping his shiny black shoes and staring off into the corner of his cluttered office.



Question: *You have watched Japan go through many changes. Is Japan now at a turning point?*

Answer: Yes, for the first time we are beginning to feel we have a global responsibility. Japan is trying its best in the Structural Impediments Talks, the Gulf talks.

Q: *Should Japan take more leadership.*

A: The question of leadership is a problem. It is better to look at Japan as a contributor. Being a leader, taking initiative and doing something—that kind of thing is not part of this country's culture. We are more the kind of country where everybody gets together and says let's move in this direction. Collective leadership is comfortable to Japan. As a country, we are a team player. . . .

Q: *Japan is putting out a growing share of the world's foreign aid, as in the Gulf War. Is Japan being consulted enough?*

A: The Gulf War situation was a new experience in our some 40-year postwar history. Our decision-making was slow and often ambiguous. We are reflecting on these things. Nevertheless, while considering the constraints of our constitution, we put out money and sent mine sweepers. We must do what we can; what we can't do can't be helped. It has been about a year now, and we have come to realize this.

It was very helpful to us that the United Nations came out in front on this issue. If it was just America, it would have been very difficult for Japan to respond. Bush was very smart to have the U.N. stand out in front. That made it possible for Japan to make its contribution. We had that experience, and in the future we will know what we can do and what we can't do more quickly.

At the London summit, I think Japan's view was respected because of its Gulf contribution. They realize that, from now on, if there is need for money somewhere, Japan will be a source. In that sense, we are being respected. There is nothing wrong with that.

[U.S. Secretary of State] Jim Baker says burden-sharing means we should carry some of the weight America has carried up until now—that is his concept. But our view is that everybody has a global responsibility and, within that situation, each should do what they can do.

Q: *But doesn't that mean it will always be America putting out the military force and Japan putting out the money? Won't that invite criticism?*

A: We can't have a Japanese military because of our constitution. You can't change that. You have to think about [burden] sharing with that in mind.

Q: *You have said you wouldn't mind contributing to a U.N. force.*

A: Well, if the U.N. has its own standing force, about [illegible] national civil servants. There is nothing wrong with Japanese joining such a force. It would not be Japan's war, it would not be Japan's military strength. That is desirable, and Japan could contribute in such a situation. At first, it may be largely a symbolic force.

Q: *America is enmeshed in many problems of its own. What is your advice?*

A: What I most want to say to America is your country is an admirable country, with admirable values, and a strong economy and military. You are the finest country, so you should have confidence. . . . I just can't see America as a weak economy. When a company [like Chrysler] is in the red and its president triples his bonus—in any country, a company like that will have problems. That isn't America's fault; it is the fault of that individual company. There is a big debate in America about its educational system and how to become competitive—that is the great thing about America. You can't fail.

Q: *This was a summer of scandals in Japan. What is the reason?*

A: I have long worried about "money games." In America, you had Michael Milken and Ivan Boesky. . . . A dangerous aspect to the money game is the frustration of manufacturers. To have sound economic development, you have to produce things with your sweat. . . . Instead, people with just an MBA have been making more money than Paul Volcker. It couldn't last. The gold plating has just rubbed off. It isn't just Japan. You had it in Wall Street and now BCCI.

Q: *Is a more independent institution to regulate financial services necessary?*

A: The Ministry of Finance is in the position of fostering the financial-services industry and . . . also of penalizing the industry. Having the two functions performed by the same institution is like putting the prosecutor and the lawyer in the same role. . . . The [Japanese] stock

Leslie Helm is a correspondent in Tokyo for The Times. He interviewed Kiichi Miyazawa in the political leader's office.

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LOS ANGELES TIMES
INTERVIEW

SUNDAY, OCTOBER 13, 1991 M3

'[The Western governments] realize that from now on, if there is need for money somewhere, Japan will be a source. We are being respected.'

'[U.S. dependence] has gotten so that a major portion of U.S. production—even military production—depends on Japanese imports.'

NOBORO HASHIMOTO / Sygma

And then there's training. . . . Japan should use its [foreign-aid budget] to set up technical training programs in each country. The main obstacle to [creating a regional economy] is the question of currency and finance. . . . I believe the yen will become a more commonly used currency [in the region], but whether that is good or bad, I think it is better to let things develop naturally.

Q: *What about Japan's role in China since the Tien An Men Square massacre?*

A: Looking at the debate in America [on China], my opinion is closer to President Bush's. Americans who oppose [trade] are too puritan, too idealistic. For a people with a history of just 200 years to tell a people with a 3,000-year history what to do—the concept of time is different. . . . Whenever you go to China, you feel this. They talk of 100 years or 200 years as if it were nothing, while America's entire history fits into that span.

. . . . So when people keep talking about human rights—well, in China there weren't any human rights until about 30 years ago. Little by little, they are trying to . . . change. To remove [China's] most-favored-nation status because they didn't [improve human rights] in two years, to penalize them [isn't right]. You have to think of the longer term.

Q: *Is America asking too much of Japan on trade?*

A: . . . . A lot of Japanese may feel [U.S. demands] interfere with Japan's structure and society. . . . We have both tried our best [at shrinking the trade imbalance]. Japan's trade surplus was 4% [of GNP] and now is down to 1%. . . . The problem is that Japan's trade surplus is likely to increase again, and the trade balance with America is likely to get worse. . . . Since America's [overall] trade deficit is shrinking, unless the relationship with Japan improves, Japan

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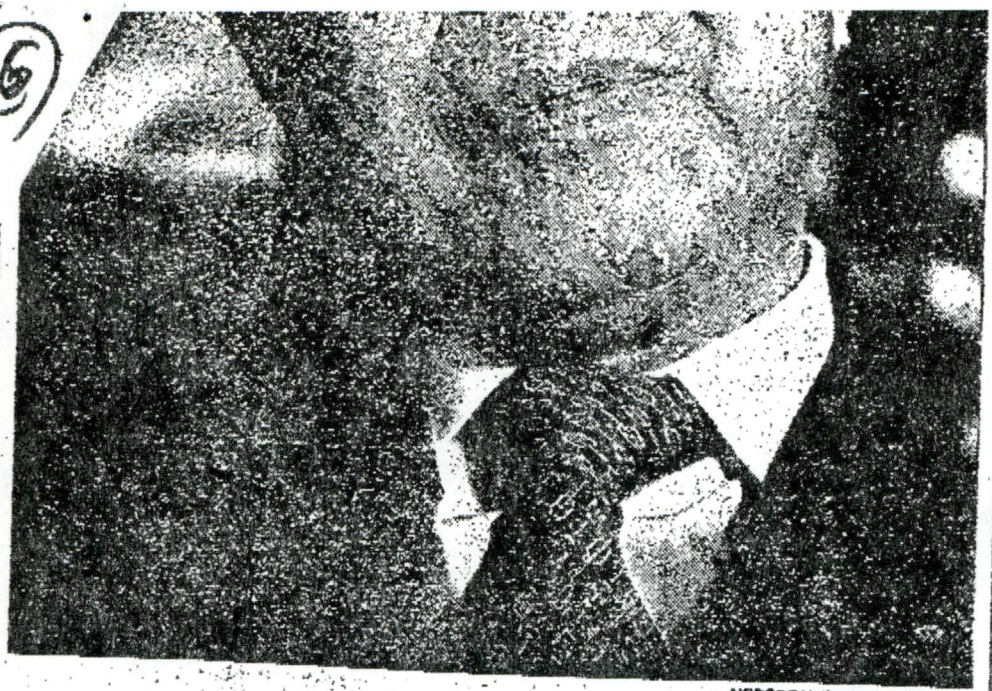

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Q: *Is a more independent institution to regulate financial services necessary?*

A: The Ministry of Finance is in the position of fostering the financial-services industry and . . . also of penalizing the industry. Having the two functions performed by the same institution is like putting the prosecutor and the lawyer in the same role. . . . The [Japanese] stock market must develop into a system that is better understood internationally. . . . The economy moves globally and Japan is a "key station" in that economy, so wherever possible, you have to adjust to international standards. This [scandal] presents a good opportunity to do that. With the manufacturing and service sector, you are dealing with visible things. Money is invisible and, to that extent, you need some independent authority capable of scrutinizing [its movement].

Q: *On Japan's international role, Europe is moving toward a true common market in 1992, while America is working on a North American free market. You have spoken of Asia as the "third pillar" of the world economy. Can you explain?*

A: Recently, I traveled to several Asian countries. It is really amazing the incredible economic growth that is taking place; the region is roaring. I believe that by 2010, Japan . . . [and] the 10 [East Asian] countries will surpass North America in GNP [gross national product]. By 2015, we will surpass EC and EFTA [European Free Trade Assn.]. We [in East Asia] will grow at a 5% rate, North America at 2.5% and EC and EFTA at 3%. . . . The essential thing at that point is to make sure this region doesn't become a fortress. . . . Even if we try to create a fortress—[we] once tried that and it was a mistake—there aren't that many common elements or bonds [to hold the region together]. . . . I don't worry too much about North America [becoming protectionist], because America is the core country. But the EC, since it will be led by France for a while, is likely to remain inward-looking for some time. Since Germany has its problems integrating East Germany, it is more convenient for them to have France leading the group.

Q: *Japan seems to feel it has a special role in Asia.*

A: Our role is to nurture the region. For one thing, we have to help develop a regional infrastructure with communica-

you feel this. They talk of 100 years or 200 years as if it were nothing, while America's entire history fits into that span.

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. . . . The cause [of the trade imbalance] is that while Japanese exports to America include consumer products, exports are largely made up of goods required by American factories. [U.S. dependence] has gotten so that a major portion of America's production—even a portion of military production—depends on these Japanese imports. In electronics, in robots, in workstations, in consumer products, if you stop [Japanese imports], America's economy would grind to a halt. . . . America must decide whether it wants to start making those [essential] components in America or to keep buying them from Japan.

Q: *This year marks the 50th anniversary of Pearl Harbor. What are your memories of that war? Do you believe Japan has done enough to apologize for its actions?*

A: I first went to America in 1939, as a student. U.S.-Japan relations were getting worse and worse; I expected Americans to say it is unforgivable that Japan invaded China. I wondered how I should respond, and talked with my friends about it on the ship on the way over. But I found American students would criticize their own country. Sometimes they would say, "Japan is right." They really spoke freely. So I thought: This is what democracy is. . . . If we ever went to war with this country, we would lose.

I was just 19, but I was very impressed. I was a student at Tokyo University and we were going to USC campus for a debate. Japan's leaders thought that, because America is in such disarray, they could beat America. That was a mistake.

Individual thinking is often much better than collective thinking. We are a consensus society so we have our weaknesses. Not that we are slow to move. When we move, we all move in one direction.

Q: *But group thinking has been a strength for Japan over the past 30 years.*

A: Well, we are meeting some years after Pearl Harbor. Once is enough for

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IN Japan

International Outlook

EDITED BY STANLEY REED

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KIICHI MIYAZAWA COULD MAKE HIS MARK —BY TALKING BACK

Although he won't be formally elected until Oct. 27, Kiichi Miyazawa is already acting like Japan's Prime Minister. On Oct. 15, for instance, he stopped by the shabby offices of the ruling Liberal Democratic Party's Komoto faction in central Tokyo to sketch out plans for his coming two-year term. Miyazawa, whose selection by the LDP is virtually certain, told assembled pols he wanted to beef up Japan's international clout while stimulating the flagging economy. The Komoto stalwarts liked what they heard. "It's about time to change the monetary and fiscal operation of the economy," said legislator Tetsuo Kondo.

While Japan's political system makes even the most powerful Prime Ministers weaker than their counterparts elsewhere, Miyazawa may turn out to be the most forceful spokesman for Japan in recent memory. He's certainly likely to make more of a mark than his politically impotent predecessor, Toshiki Kaifu. Miyazawa, who has held all the prestigious Cabinet posts, from finance to foreign affairs, can match President Bush as an internationalist and is well-regarded in Washington. The new Prime Minister will play a key role in redefining the U.S.-Japan relationship, which many Japanese want put on a more even footing in the aftermath of the cold war. "He'll try hard to influence other countries by using our economic power," says Takeshi Sasaki, political science professor at the University of Tokyo.

PRIME MINISTER-TO-BE: A LOUDER VOICE ON TRADE

BULGING SURPLUSES. Miyazawa may try to use massive aid to win back the disputed Kuril Islands from the Soviets. He'll also use offers of economic help to try to ease tensions with North Korea. And he may team up with the Foreign Ministry in pursuing Japan's cherished dream of a permanent seat on the U.N. Security Council and a bigger voice at the World Bank and the International Monetary Fund.

Miyazawa's first big test will come when Bush visits Japan this fall, just before the highly charged 50th anniversary of Pearl Harbor. Bush will likely warn Miyazawa about congressional anger over Japan's bulging trade surpluses with the U.S., which hit a record $9.8 billion in September. Miyazawa will respond with an offer to help recycle the surpluses by pumping more money abroad in the form of aid and investment. But he's not going to follow Kaifu's example and let Bush relegate him to signing checks. And he won't let the Americans push him around on trade issues. "He might even argue [with Bush]," says Yasunori Sone, a political scientist at Keio University. "That's something an American President would never expect from a Japanese Prime Minister."

Miyazawa won't have such an easy time distinguishing himself at home. Despite his seniority, Miyazawa, 72, isn't popular with most LDP politicians, who consider him aloof and pedantic. "In domestic politics, Miyazawa will be in a similar situation to Kaifu," says Mayumi Moriyama, an LDP member of the Upper House. Miyazawa will be dependent on the faction led by former Prime Minister Noboru Takeshita, which has dominated Japanese politics for years. Takeshita men will probably claim several key ministries—including finance, the most powerful.

Such arrangements could complicate the Keynesian Miyazawa's ability to nudge the conservative finance bureaucrats toward more stimulative policies, which are favored by the U.S. But with Japan's growth projected to dip below 3% next year, Miyazawa may make some headway in speeding up the $3.3 trillion in sewers, parks, housing, and other projects slated for this decade. Big spending could be the ticket to mollify an electorate angry over the ouster of the popular Kaifu. But, like Bush, Miyazawa is more likely to leave a mark internationally than at home.

By Robert Neff in Tokyo

GLOBAL WRAPUP

MEXICO

President Carlos Salinas de tari's recent removal of two state governors shows how much political trouble he's willing to risk at home to win a free-trade pact with the U.S. and Canada.

To get his way, Salinas needs to project a democratic image north of the border. And with hopes of luring foreign investors to Mexico, he can ill afford political upheaval. That's what he faced in Guanajuato and San Luis Potosí, as opposition leaders mounted steady marches and sit-down strikes to protest alleged fraud in the Aug. 18 elections. In the end, Salinas relented,

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step down.

The battle that lies ahead will be inside the PRI, which has ruled since 1929. There are forces in the party that are opposed to Salinas' pro-American policies. Many of these people are also pushing for an opening-up of the presidential selection process in 1994. It has traditionally been the privilege of Mexican Presidents to tap their successors. But, facing increasing pressure at home and abroad to democratize, Salinas may have to give up that luxury in 1994—especially if the economy loses momentum.

EUROPE

One powerful symbol of the single market after 1992 was going to be elimination of duty-free shops for travelers on trips within Europe. But like the auto and steel industries, duty-free shops now seem likely to win a stay of execution from the European Community—until at least 1996. They will offer passengers exemptions from value-added tax and excise taxes on Dom Pérignon champagne, Toblerone chocolate, and other goodies. The shops will owe their survival to heavy lobbying from European governments, which depend on their revenues to finance money-losing airports.

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P. A1, A6

Undaunted Leader for Japan

Kiichi Miyazawa

By STEVEN R. WEISMAN
Special to The New York Times

TOKYO, Oct. 27 — At the height of the oil shortages of the 1970's, a Cabinet minister in Japan caused a furor when he accused the United States of poor leadership, mismanagement of its economy and "dragging its feet" on energy.

Man in the News

Today, that official, Kiichi Miyazawa, was chosen to become Prime Minister at a time when grumbling over American policies is louder than ever. The triumph was sweet for this courtly but shrewd veteran of countless political wars, who had tried for years without success to attain the top job.

This evening, Mr. Miyazawa said that the coming 50th anniversary of the Japanese attack on Pearl Harbor would be a "meaningful moment" for strengthening ties with the United States, and that his first goal would be to issue a new declaration of shared purpose when President Bush visits Tokyo next month.

"The United States and Japan share the same values and bear a heavy responsibility for world order," Mr. Miyazawa, who is 72 years old, said at a news conference. "Because we share the same values, we are allowed to discuss everything freely with each other. I hope President Bush and I can do that."

Most politicians expect Mr. Miyazawa to bring more self-assurance to the job than has been seen in the Prime Ministership in many years. Moreover, his excellent command of English will most likely enable him to communicate more candidly to Americans than any recent predecessor.

But what will be communicated is another question. American officials are wondering whether Mr. Miyazawa will be more effective than Prime Minister Toshiki Kaifu in accommodating Washington, or more willing to tell the United States off.

"He knows America and he speaks English extremely well," an admiring Japanese diplomat said. "But that does not mean he is pro-American. He might be more blunt than Americans are used to. It's something he is going to have to watch."

Mr. Miyazawa effectively assumed leadership of Japan when he was elected president of the ruling Liberal Democratic Party, succeeding Mr. Kaifu, whose term expires on

Continued on Page A6, Column 5

Agence France-Presse

Unbowed Tokyo Leader

Continued From Page A1

Wednesday. His formal installation in Parliament as Prime Minister is to occur in about a week.

His selection, in a vote of Liberal Democratic members of Parliament and local party leaders, was by a comfortable margin but not as wide as some had expected. Mr. Miyazawa received 285 votes out of 496 cast, with the remainder going to Michio Watanabe and Hiroshi Mitsuzuka, both heads of other factions in the ruling party.

Political experts will be watching to see how much Mr. Miyazawa is influenced by the faction of former Prime Minister Noboru Takeshita, which abandoned Mr. Kaifu and then endorsed Mr. Miyazawa, apparently in return for wide latitude in running the party political machinery.

Policies in Japan tend to be decided by consensus among politicians, bureaucrats and powerful interest groups; and on most issues, Mr. Miyazawa's views are a product of that consensus. He is opposed to opening Japanese markets to rice imports, as demanded by Washington. He supports the constitutional ban on military force, preservation of military ties with the United States and promotion of trade.

But in several key respects, Mr. Miyazawa could bring a fresh approach. He seems more eager for Japan to play a forceful role in international financial problems, including aiding the Soviet Union.

Memories of U.S. Occupation

Friends say Mr. Miyazawa has a deep affection for the United States and its leadership but is harshly critical of what he feels has been a recent practice of letting its economy worsen and blaming Japan.

Others note that he has never shaken the bad memories of American behavior after the war, when as a junior aide in the Finance Ministry he had to listen to imperious lectures by Gen. Douglas A. MacArthur and other occupation leaders.

In his recently published memoirs, Mr. Miyazawa wrote that "it may be hard for young people today to understand how unpleasant it was to live under the occupation."

In many ways, the ascension of Mr. Miyazawa marks a return to old-style politics, revealing what is widely seen to be the party's indifference to the reforms to which party leaders, including Mr. Miyazawa, give lip service.

He is not widely popular, and has a reputation as an aloof, autocratic backroom maneuverer. In December 1989, he resigned as Finance Min-

Those scandals eventually forced the resignation of Prime Minister Noboru Takeshita. The party decided to put its leadership in the hands of Mr. Kaifu, an untested but "clean" former Education Minister who remained popular among voters despite widespread disrespect from professionals.

Mr. Kaifu's reputation for indecisiveness and willingness to do the bidding of a few top power brokers finally caught up with him last month. Mr. Miyazawa had meanwhile maintained good relations with party insiders so that he was in a position to pick up the pieces when Mr. Kaifu's base collapsed.

Kiichi Miyazawa was born Oct. 8, 1919, in Tokyo and graduated from the Imperial University in Tokyo before serving as a bureaucrat in the

A patient politician builds his base and is ready when the chief falters.

Finance Ministry, getting his baptism in negotiations over a peace treaty with the United States in 1951.

He got his start in politics the same way about a third of his ruling party colleagues in Parliament have, by running for his father's seat, in Hiroshima, in western Japan.

Mr. Miyazawa helped negotiate a major textile accord with the United States in 1971 and as Finance Minister worked closely Treasury Secretary Nicholas F. Brady in 1988 on debt bail outs for Latin American countries.

He and his wife, Yoko, have a son, Hiro, an architect, and a daughter, Keiko, who is married to Christopher J. Lafleur, a diplomat in the East Asian and Pacific Affairs section of the State Department. Mr. Miyazawa has two younger brothers, one a member of the upper house of Parliament and the other a retired Ambassador.

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A Collection of Comments
by Kiichi Miyazawa

Conservatism

"From ancient times, innumerable statues have been erected to honor the heroes of revolutions, but none have been erected for heroes of conservatism" (*Shakaito to no taiwa* [Dialogue with the Japan Socialist Party], 1965).

"One may consider conservatism to be a philosophy of common sense" (ibid.).

"Conservatism does not mean maintaining the status quo but rather represents an attitude that stops to consider what needs to be done to make desired improvements without destroying the balance of the whole" (ibid.).

United States

"I first went to America at the age of 19. It was a time when the world was beginning to censure Japan harshly for invading China. I endeavored to defend Japan's position, and among the American students with whom I debated, there were some who agreed with my opinions and some who argued that America was also in the wrong. This was my first exposure to a free society, and I was startled by this experience. Young though I was, I felt that we could never win a war with such a country. Slightly over two years later, Japan and the United States were at war" (*Sengo seiji no shogen* [Witness to Postwar Politics], 1991).

Freedom

"From the time we were defeated in World War II down to the present day, we have seriously mulled over the fact that we were mistaken in believing we were shedding our

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blood for the cause of justice. This has been such a traumatic experience that we have not often dared to ask ourselves whether we should shed our blood for any cause, even when that cause is freedom. People living in a Christian nation or a Western democracy have asked themselves this question many times, but I think we Japanese consider this question as a kind of taboo" (*Nihon Keizai Shimbun*, 1990).

"By nature, we tend to take freedom for granted when nothing threatens it. We are conscious of freedom when fighting communism or resisting oppression. But when there is no common threat, freedom may degenerate into complete license, and even if it does not, there is the danger it could turn into lethargy" (interview on domestic affairs, 1991).

A Free Ride on Defense

"Europeans and Americans have a history of shedding blood in the name of freedom, revolution, and independence. From the viewpoint of these Westerners, the way the Japanese have lived since the war appears as if we consider peace to be the one supreme value and consider fighting an evil, even in the name of freedom or independence. They frequently ask whether peace is worth having at any price. I feel that this is a legitimate question. During this long period since the war, the Japanese people have, indeed, renounced war at any cost. The Japan Teachers Union's appeals to the nation to oppose war and support peace have doubtlessly had a major influence. There have been many times when I wanted to challenge this position by raising the question of whether peace is the supreme value under any circumstances. I have refrained from doing so, however, out of the following consideration: In the past, Japan sent its soldiers into China and other Asian countries to "strike down injustice in the name of heaven." Our postwar pacifism was born of repentence for this. I feared if I were to criticize our pacifism carelessly, I would be encouraging Japan to rush to repeat its prewar errors. This is why, up until now, the Japanese have resigned themselves to criticism that they are economic animals or are enjoying a free ride on defense" (*Sengo seiji no shogen* [Witness to Postwar Politics], 1991).

Making an International Contribution

"Nobody objects to the pursuit of peace. However, there is a question of the extent to which it is permissible for a member of the international community to remain an idle spectator to disruptions of international justice when such disruptions do not directly

affect that country. A national consensus emerged during the Gulf crisis to the effect that Japan should let some sweat flow and not just money. I believe this indicates that the awareness of the Japanese of their place in the international community has reached a higher plane. I would like to see this trend go one step further, although I may be overly idealistic. I feel that the time has come to discuss at length what Japan can do in the event that a permanent U.N. force is created in the future (ibid.).

The Economy

"The pace of economic activity is further accelerated when people from all segments of society share a specific goal and consciously move in that direction from day to day (*Utsukushii Nihon'e no chosen* [Challenges Toward a Beautiful Japan], 1984).

"To be sure, economic activity is important, but I believe it is, in the end, simply a means. That is, I see it as a kind of expedient enabling human beings to pursue lives that are really worth living" (response to a question during a House of Councillors Budget Committee session, 1987).

The "Culture of Shame"

"In the West, in particular, there are a great many people who believe that God is a single entity and that each individual has a personal relationship with God. For we Japanese, however, God is not one entity and there is little sense in having a special relationship with a divine force. Thus we are highly sensitive to criticism from those around us. Herein lies the source of the homogeneity found in Japanese society. Rather than being concerned about whether something is sinful in the eyes of God, we are more concerned about it not being a source of embarrassment in the eyes of our neighbors. We have internalized this 'culture of shame' and attempt to blend in with others so as to avoid shame" (interview on domestic affairs, 1991).

Rice

"Rice is a very difficult crop to cultivate, and the task is made more difficult by typhoons and other acts of nature. A people for whom rice has been the staple of their diet for

thousands of years probably would have been unable to survive if they had not been very pragmatic" (*Shakaito to no taiwa* [Dialogue with the Japan Socialist Party], 1965).

"Three generations back, we Japanese—including myself—were for the most part farmers. The influences we have received from our farming ancestors probably will not suddenly disappear. An agricultural people are less influenced by elements of chance than are hunters. Weather, however, remains an unpredictable factor. Still, we have managed to cope by imitating the way our elders have done things. This has facilitated the development of folk wisdom and knowledge born of habit" (*Utsukushii Nihon e no chosen* [Challenges Toward a Beautiful Japan], 1984).

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To: Ms Grossman:

Kamo no Chōmei

Detail of an imaginary portrait by Tosa Hirokane. Hanging scroll. Colors on paper. 56 × 36 cm. 15th century. Jingū Bunko, Ise, Mie Prefecture.

TSURAGAWA. When the palace at the new capital city of HEIANKYŌ (now Kyōto) was constructed at the end of the 8th century, the river's course was altered to flow east of the palace. It was a line of defense for Kyōto in ancient times and was used for river transportation and dyeing *(yūzen-zome)*. Parks have been constructed on the dry areas of the riverbed. Length: 35 km (22 mi).

Kamo no Chōmei (1156?–1216)

Poet, critic, and essayist in the troubled transitional years between the Heian (794–1185) and Kamakura (1185–1333) periods. Kamo no Chōmei has come to typify the literary recluse who abandons the world for a life of refined tranquillity in a small mountain hut.

Poet and Literary Critic —— Chōmei's early skill in music and poetry ushered him into the literary world of FUJIWARA NO TOSHINARI, FUJIWARA NO SADAIE, and SAIGYŌ. A poetic disciple of the priest SHUN'E (1113–ca 1190?), the son of MINAMOTO NO TOSHIYORI, Chōmei cultivated a complex style, examples of which appear in the SHIN KOKINSHŪ (1205, New Collection of Ancient and Modern Times) and other imperial anthologies, as well as in his personal collection of verse (SHIKASHŪ), the *Kamo no Chōmei shū*.

In 1200 Chōmei presented to ex-Emperor GO-TOBA (1180–1239) a 100-poem sequence entitled *Shōji ninen nido hyakushu* (Second Hundred-Poem Sequence of the Shōji Era). In the following year Go-Toba appointed Chōmei to the newly established Bureau of Poetry (Wakadokoro).

It was, however, as a literary critic and aesthetician that Chōmei truly excelled. His *Mumyōshō* (post–1211, Nameless Notes) consists of 78 chapters of varying length covering a wide range of topics: the history and nature of the WAKA (classical Japanese poetry) tradition, current usages, personal behavior, and aesthetic principles. In the manner of most poetic treatises *(karon)*, it is written in the question-and-answer format and informs by illustrative example rather than by sustained argument. Noteworthy is Chōmei's advocacy of the aesthetic ideal of YŪGEN (literally, "mystery and depth"). The quality of *yūgen* exists, Chōmei says, when much feeling is expressed through few words, when the ordinary suggests elegance and rare beauty through a style of surface simplicity, and when "an unseen world hovers in the atmosphere of the poem."

The Elderly Recluse —— Temperamentally, Chōmei seems always to have been a solitary and peripatetic individual. In his early 30s he left his ancestral home to live in a small cottage near the river Kamogawa in Ōhara, northeast of Kyōto. From his travels a fragmentary poetic diary, *Iseki* (ca 1186, Accounts of Ise), remains. His name has also been spuriously linked to two later travel accounts, the *Kaidōki* (ca 1223, Sea Route Journal) and *Tōkan kikō* (ca 1242, Trip to the Eastern Barrier), attributions resting perhaps on Chōmei's trips to Kamakura to visit the shōgun-poet MINAMOTO NO SANETOMO (1192–1219).

Chōmei's taste for worldly success seems to have paled altogether when in his late 40s he was denied a hereditary post at the KAMO SHRINES, and in 1204 he became a Buddhist monk and secluded himself in the mountains of Ōhara. In 1209 he removed to Toyama on Mt. Hino (Hinoyama), south of Kyōto near Uji, where he constructed a small hut reminiscent of the abode of the Indian sage Vimalakīrti described in the sutra bearing his name (Skt: *Vimalakīrtinirdeśa;* J: *Yuimagyō*). There he lived in quiet elegance awaiting death, a few rolls of scripture, poetry, and music on his shelves, and with a *koto* (13-stringed Japanese zither) and lute to while away the hours when he was not invoking the name of the Buddha AMIDA or observing nature in his solitude. Chōmei immortalized this experience and defined for later generations the ideal of the literary recluse (much as his contemporary, Saigyō, created the model of the itinerant poet) in his most famous work, the *Hōjōki* (1212, The Ten Foot Square Hut or An Account of My Hut). Chōmei's brief "jottings" *(zuihitsu)* begin with a Buddhistic lament on the world's inconstancy (MUJŌ) and on the vanity of human projects, proceeding with descriptions of the natural and human calamities of the times surrounding the epic struggles between the Taira and Minamoto families during the last decades of the 12th century. Similarities in style and content suggest that the work may have been modeled on a short essay in Chinese, the *Chiteiki* (982, Pond Bower Notes) by YOSHISHIGE NO YASUTANE (ca 931–1002). But whatever its antecedents, literary or religious, Chōmei's short commentary on life has become a landmark in Japanese literary and philosophical consciousness.

Chōmei's last work was probably the collection of Buddhist exemplary tales (*setsuwa*; see SETSUWA BUNGAKU) known as the *Hosshinshū* (ca 1214, Collection of Religious Awakenings), 102 stories of persons who abandoned the world or whose lives illustrated some popular moral. This collection and the *Hōjōki* both reflect a Tendai-oriented Amidism which relies on good works as well as faith, unlike the PURE LAND BUDDHISM of HŌNEN and SHINRAN which was about to sweep the country. And, as literary Buddhists had been arguing for centuries, Chōmei saw poetry and music as possible avenues to religious realization. Kamo no Chōmei died in his little hut in 1216, a bright lingering afterglow from the radiance of Heian culture.

——Hilda Katō, "The *Mumyōshō* of Kamo no Chōmei and its Significance in Japanese Literature (together with an English translation of the *Mumyōshō*)," *Monumenta Nipponica* 23.3–4 (1968). Donald Keene, ed, *Anthology of Japanese Literature* (1955). A. L. Sadler, *The Ten Foot Square Hut and Tales of the Heike* (1928). Marian Ury, "Recluses and Eccentric Monks: Tales from the *Hosshinshū* by Kamo no Chōmei," *Monumenta Nipponica* 27.2 (1972). Yanase Kazuo, ed, *(Kōchū) Kamo no Chōmei zenshū* (Fuzambō, 1940; repr Kazama Shobō, 1956).

Robert E. MORRELL

(4)

To: Mr Grossman

[illegible] Hartford

[illegible] Waseda University

in [illegible] Kanda

Tokyo.

One of Mr Miyazawa's former working interests is Fukuzawa

Fukuzawa Yukichi (1835–1901)

Prominent educator, writer, and propagator of Western knowledge during the Meiji period (1868–1912); founder of Keiō Gijuku (now KEIŌ UNIVERSITY), of the newspaper JIJI SHIMPŌ, and of the art of public speaking in Japan. His collected works, written over a period of 30 years, fill 22 large volumes and cover a variety of subjects ranging from philosophy to women's rights.

Born into the family of an impoverished low-ranking *samurai* of the Nakatsu domain (now part of Ōita Prefecture) in Kyūshū, Fukuzawa from an early age hated what he regarded as the "narrow stiffness" of the feudal domain. To escape from its restrictions, he went to Nagasaki in 1854 to study Western gunnery and to Ōsaka in 1855 to join the Tekijuku, the celebrated school for Dutch studies run by the scholar OGATA KŌAN. There he studied the Dutch language with tireless enthusiasm, together with any branch of Western science—chemistry, physics, or anatomy—for which there were textbooks in the meager school library.

In 1858 he was summoned to Edo (now Tōkyō) by his domainal authorities to start a school for the study of Dutch. He lost no time in visiting the new foreign trading community in Yokohama, only to discover to his chagrin that the foreign merchants spoke not Dutch, but English, and that he must set to work to learn the latter language. Undaunted, in 1860 he joined the first Japanese mission to America, sailing in the small vessel KANRIN MARU to San Francisco, where the party was lavishly entertained. Two years later he joined the first Japanese mission to Europe, visiting France, England, Holland, Russia, and Portugal, and learning all he could of Western civilization.

The information he collected on this journey later formed the basis of his celebrated work SEIYŌ JIJŌ (Conditions in the West; published in three volumes in 1866, 1868, and 1870). This book gave a simple readable account of everyday Western customs and institutions, and proved so popular that in 1866 the sales of volume 1 reached the huge figure of 150,000. Fukuzawa's reputation as an authority on things Western was thenceforth made. It was only after the Meiji Restoration of 1868, however, that he came to realize his true mission in life. This was nothing less than to educate his countrymen to an entirely new way of thinking based on the principles of Western civilization. Japan was weak and backward, he decided, because her culture lacked two things possessed by Western nations: science and the spirit of independence. Inculcate these things into the Japanese nation and it would soon grow in power and wealth so as to rival Great Britain and be secure from any threat of Western attack and exploitation.

To the task of enlightening *(keimō)* the Japanese people in this manner Fukuzawa devoted the rest of his life. In his teaching at Keiō Gijuku (already one of the largest schools in the country), through the policy of his newspaper, in his personal life, and above all in his voluminous and lucid writings, he constantly strove to show that traditional Japanese ideas and values were wrong and to replace them with others derived from Western positivism and liberalism. To this end, he defined a new concept of *jitsugaku*, or practical knowledge, and propounded new views of history, ethics, politics, and international relations. He proposed a new scheme of family relationships, championing particularly the cause of women.

Fukuzawa never accepted any government post, remaining a private citizen all his life. By the time of his death he was a national figure, with former pupils in all walks of life, and revered as one of the founders of the new Japan.

His principal works include GAKUMON NO SUSUME (1872–76), tr David A. Dilworth and Umeyo Hirano as *An Encouragement of Learning* (1969), a collection of essays criticizing old ways of thought and promoting new; BUMMEIRON NO GAIRYAKU (1875), tr David A. Dilworth and G. Cameron Hurst as *An Outline of a Theory of Civilization* (1973), a longer work inquiring into the nature of Western civilization; *Tsūzoku minken ron* (1878), a treatise on the question of people's rights; several essays on the position of women, notably *Onna daigaku hyōron* and *Shin onna daigaku* (1898); two collections of essays on miscellaneous subjects, *Fukuō hyakuwa* and *Fukuō hyakuyowa* (1897); and finally his vivid and lively autobiography *Fukuō jiden* (1898), tr Eiichi Kiyooka as *The Autobiography of Yukichi Fukuzawa* (rev ed, 1966).

——*Fukuzawa Yukichi zenshū*, 22 vols (Iwanami Shoten, 1958–71). Carmen Blacker, *The Japanese Enlightenment: A Study of the Writings of Fukuzawa Yukichi* (1964).

CARMEN BLACKER

Mr. Miyazawa has so far said that his first priority in political policy issues is "political reform." But what lies at the core is the problem of anomalies within the Liberal Democratic Party, the ruling party, as witnessed in the course of the recent presidential election, even though Mr. Miyazawa won it. There were factions, but no party. The questionable acts were ubiquitous—backbiting, intimidation, sycophancy. When they were supposed to be fighting with each other, they were in fact putting insurance on each other. I must say it was the most shady and unsound event in the history of the party's factional struggle.

It should be Mr. Miyazawa, rather than anyone else, who realizes best how empty the party guideline on political reform is. The guideline declares the party shall "transform itself into a party which can prepare and implement policies enabling Japan to lead the world."

What is requested of Mr. Miyazawa is that he sever ties with all the means which helped him realize the objective of gaining power, and advance ahead, declaring himself "the last faction politician." That is the political reform demanded of Mr. Miyazawa.

Miyazawa Economics Said To Worry Bureaucrats

OW2910182691 Tokyo ASAHI EVENING NEWS in English 28 Oct 91 p 8—FOR OFFICIAL USE ONLY

[By Atsushi Yamada]

[Text] As Kiichi Miyazawa was elected president of the ruling Liberal Democratic Party (LDP) on Sunday, banking and financial policy-makers of the Finance Ministry and the Bank of Japan are concerned that the policy measures they have worked out might not remain intact.

Having come from the ministry, Miyazawa is a prominent economist among the Liberal Democrats, many of whom are not well-versed when it comes to policy in the banking and financial sectors. The successful LDP presidential candidate has seasoned himself to economic policy as he has served as chief of the Economic Planning Agency, minister of international trade and industry and finance minister.

A regular reader of the International Herald Tribune, he leads a lifestyle different from many lawmakers who scrounge for tips around the Tokyo equivalent of Capitol Hill but do little else. He does not need interpreters when being interviewed by English-speaking correspondents. Once, his English-speaking ability was rated excellent, while former Prime Minister Yasuhiro Nakasone's ability was rated just good.

But talent of Miyazawa's sort is not necessarily welcomed by senior government bureaucrats, who cling to the notion that their job is policymaking and that all lawmakers have to do is to behave themselves according to a prescribed scenario.

Senior Japanese bureaucrats are graduates of the University of Tokyo and other prestigious higher educational institutions who hurdled the barrier of the national public servants examination with excellent form. Otherwise, they would not have gotten into the Finance Ministry, the Ministry of International Trade and Industry and other government institutions in charge of economics.

These bureaucrats believe it is their duty to formulate policy, and they detest meddling by lawmakers. They are aware of their limits and know how to twist legislators around their fingers when allocating budgetary pies, quarreling over jurisdiction with other ministries and agencies, and doing groundwork in approaches to political parties.

In a nutshell, they think lawmakers are puppets, not people to be served.

A man like Miyazawa, who has a philosophy of his own is considered by senior government bureaucrats to be hard to deal with. Particularly, the Finance Ministry, which is poised to step up a belt-tightening policy, and the Bank of Japan, which wants to keep the tight money policy as long as possible, are cautious about Miyazawa, a Keynesian economist who has assumed the post of prime minister. Having once propounded an asset-doubling program, he is known as a proponent of growth-weighted economic policy.

Miyazawa has committed blunders. With Japan now troubled by the after-effects of overinflated land and stock prices, it was then Finance Minister Miyazawa who plunged the nation into pandemonium with skyrocketing land prices and an erratic stock market. He forced a hesitant Bank of Japan into lowering the official discount rate twice. With the rate set at 2.5 percent, the lowest in the postwar years, he made money easy to get, leading to massive investments in land, stocks and golf course memberships.

In addition, he steamrollered over objections from senior Finance Ministry officials in coming out with an additional budget of Y6 trillion [yen] ($45 billion) for public works, fanning a real estate boom and stirring up consumption. The result was that the Japanese economy looked like a man on pep pills.

Miyazawa embarked on that series of policy measures in response to calls from U.S. Secretary of Treasury James Baker. Well versed in international affairs, he led Japan to forge ties of cooperation with the United States, according to his own judgment, thrusting aside views set forth by bureaucrats and fiscal policy-makers.

In retrospect, Miyazawa's policy measures were self-defeating. He had to render cooperation to Washington because his internal political power base was fragile. Political analysts say Miyazawa, taking advantage of his important post as finance minister, apparently wanted to impress Washington as a reliable LDP leader. The way of making up for the weak power base with support from

the United States is something that has been employed by successive prime ministers, including Toshiki Kaifu .

Within the framework of rule by former Prime Minister Noboru Takeshita's faction, the biggest in the ruling party, the Miyazawa government is again pinning its hopes on Washington's support. Money and fiscal policy-makers suspect Miyazawa might duplicate the blunders he committed when he was finance minister.

Miyazawa's Attitude to Political Reform Examined

OW2810120791 Tokyo THE DAILY YOMIURI in English 28 Oct 91 p 2—FOR OFFICIAL USE ONLY

[Article by political editor Kenji Kitahara from the "Political Reform Follows Miyazawa to Nation's Helm"]

[text] Former Deputy Prime Minister Kiichi Miyazawa was elected Sunday as the Liberal Democratic Party's [LDP] 15th president.

The 72-year-old Miyazawa has been involved in formation of the framework of Japan's postwar politics since soon after World War II, when he was a bureaucrat before turning Diet member.

After he became a politician, Miyazawa, who has been considered a standardbearer for Japan's political new right, has served such key posts as finance minister, foreign minister, international trade and industry minister and chief Cabinet secretary. He has been considered a candidate for future LDP president—thus prime minister—since very early days.

It has been a long journey—for both Japan and Miyazawa—to reach the top.

It is commonly acknowledged that Miyazawa is an expert on U.S. affairs and domestically is the "ace" statesman of the mainstreamers in Japan's postwar conservative politics.

With that background, I hope he will lead the country in the right direction in light of the current tumultuous world situation.

The Cabinet of Prime Minister Toshiki Kaifu will formally resign at the beginning of the extraodinary Diet session on Nov. 5, and Miyazawa will be designated prime minister on the same day at the Diet. He will be the 49th Japanese prime minister since the system was introduced in the Meiji era.

Kaifu, as I have repeatedly pointed out in this column, was chosen to head the LDP two years ago when the ruling party was in chaos amid the growing criticism of the party following the Recruit payoff scandal.

The LDP picked Kaifu as a kind of urgent countermeasure to meet that crisis. Kaifu served as education minister but had not served any of the three top LDP posts: secretary general and chairman of the Policy Research Council and General Council.

Miyazawa's Strengths

Miyazawa is a far different case. He is strong in diplomacy, finance and economic policies. He also had a lot of lessons from great political mentors such as former Prime Ministers Shigeru Yoshida and Hayato Ikeda.

He long has been involved in important diplomatic negotiations with the United States and other countries.

He has enough experience to make him look like the man qualified to assume the prime minister and LDP president posts. It is perhaps no exaggeration to say that Japan finally has its ace at the helm.

So perhaps we can say, as former Prime Minister Noboru Takeshita has reportedly stated, there will be no problem "as far as the government is concerned."

There are many difficult tasks, both domestic and international: Japan-Soviet relations, Japan-U.S. economic frictions, the Uruguay round of talks of the General Agreement on Tariffs and Trade, the anticipated shortage of tax revenue in the wake of the economic down turn.

But Miyazawa at least will not appear shaken or worry about his political patrons' smile or frown in times of crisis as has the current prime minister.

The only worrisome things about Miyazawa's leadership lie within the LDP. Perhaps what is most difficult for Miyazawa is how to pursue political reform, the task carried over from the Kaifu administration.

Miyazawa has been rather passive about political reform. During the LDP presidential race, however, he was quick to advocate that political reform must be completed within a year.

The view apparently was announced to win support from the LDP's largest faction, the Takeshita, which held the key in the presidential race and preferred an early settlement of the political reform issue.

No Easy Solutions

Former LDP Policy Research Council Chairman Michio Watanabe, Miyazawa's rival in the race, and most opposition parties criticized the view, saying political reform is not an easy task and can not be completed in such a short period.

Meeting the sharp criticism, Miyazawa once again modulated his stand quickly. This time he pledged to settle political reform disputes within the LDP in one year.

Miyazawa is said to be very self confident and stubborn. But when the topic comes to inner party matters, he frequently changes his tune, possibly because he doesn't

Tourist Information Centers

These centers are your best helping hands. They are staffed by multilingual travel experts and offer you free maps and brochures. Kyoto and Tokyo TICs are open from 9 a.m. to 5 p.m. (9 a.m. to 8 p.m., Narita TIC) on weekdays; from 9 a.m. to 12 noon on Saturdays; closed on Sundays and national holidays.

Kyoto TIC: Kyoto Tower Bldg., Higashi-Shiokojicho, Shimogyoku, Kyoto. ☎ (075) 371-5649. Its **Teletourist Service** offers a free tape-recorded information on what's going on in and around Kyoto. The number: ☎ (075) 361-2911.

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Good-will Guides in Kyoto

Japan National Tourist Organization has launched a nationwide campaign for the assistance of tourists with language problems. 1,400 volunteers, enlisted as good-will guides in Kyoto, are ready to answer your questions and give directions. Good-will guides can be identified by the distinctive badge worn on their clothing, as shown above.

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Japan
KYOTO
NARA

Kyoto

Kyoto City, the center of Kyoto Prefecture, is situated 500 km. (310 mi.) southwest of Tokyo. Surrounded by beautiful hills, the city exudes the atmosphere of the glory and splendor of Japan's ancient culture.

History Kyoto was the capital of the country and the center of the nation's civilization for more than 1,000 years. It became the nation's capital at the beginning of the Heian Period (794 – 1192). Feudal rulers changed one after another and the center of politics was shifted many times. But Kyoto was always the place where the Imperial family lived and arts and culture flourished, until 1868 when the Edo Period was over and the Emperor Meiji established his new capital at Tokyo. Now the city with an area of 611 sq. km. (236 sq. mi.) is inhabited by about 1,480,000 people.

Climate The climate in and around Kyoto is slightly less mild than in Tokyo in summer and winter. The mean temperatures for the four seasons are: 55.6°F (13°C) for April, 79.0°F (26°C) for July, 61.2°F (16.5°C) for October and 38.3°F (3.5°C) for January.

Industries While modern industries such as the manufacture of electric appliances and precision machines have been developed in Kyoto, the city is also the center of traditional industries. The craftsmen's skills have been handed down through generations of families and are very much in evidence today. Those products of Kyoto's long history make memorable souvenirs for tourists.

Nishijin Silk Weaving dates back to the founding of the city in 794. Produced are *Obi* sash belts for kimonos, table-cloths, neckties, scarves, dress and curtain materials.

Yuzen-Dyeing originated in the Heian Period and was established in the Edo Period (1603 – 1867). Spectacular designs and colors are created by a variety of dyeing methods including hand painting and stencil. Scarves and handkerchiefs as well as kimonos are the popular products.

Kiyomizuyaki ware is fine-quality and elegant ceramic ware for use in the home and for tea ceremonies.

Kyoto dolls have a long history and are admired as the most graceful of all the dolls made in Japan.

Among other products are Kyoto lacquerware, boxwood combs, folding-fans and Uji tea.

Tourist Attractions

The main attractions of Kyoto are temples, shrines and gardens which have been preserved for centuries. Besides two magnificent old Imperial Villas, Kyoto has about 400 Shinto shrines and 1,650 Buddhist temples inlaid in its checkerboard design of streets and avenues laid out more than 1,100 years ago. All of these vie with one another for their history as well as their unique architectural beauty and art treasures. Landscape gardens also constitute a part of the cultural heritage of Kyoto. The city is dotted with almost 60 of the most beautiful temple gardens, where rocks, plants, sand and running water are harmoniously arranged to suggest landscapes in miniature. Kyoto is a

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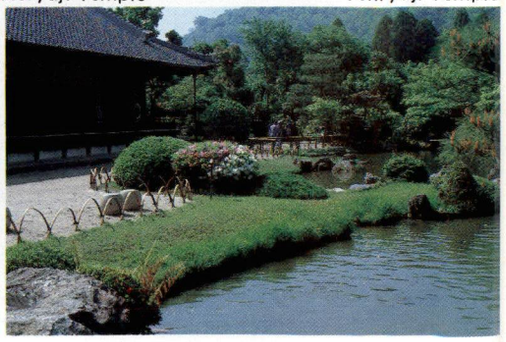
developed in the 14th to 16th centuries for Zen temples. It has a unique composition marked by 15 stones conspicuously arranged in a flat space strewn with white sand. Some sense the world of Zen Buddhism in this garden while others are reminded of modernistic abstract paintings by its wavy, white sand. Admission: ¥350.

Toei Uzumasa Movie Village (東映太秦映画村), 5 min. walk from Uzumasa Station on the Keifuku Railways' Arashiyama Line, has large scale open-sets of buildings, bridges, streets, etc. of feudal Japan recreated in its 2.8-hectare grounds. Here you can see movie stars dressed in feudal period costume during movie shots. The Film Art Hall and the Laboratory in the village are also worth visiting. The Film Art Hall which houses miniature settings of lights, castles, farm-houses, bridges, etc., has exhibits of Japan's film history. Open 9 a.m. to 5 p.m., March 16th thr. Nov. 15th; 9:30 a.m. to 4 p.m., Nov. 16th thr. March 15th. Closed from Dec. 21 to Jan. 1. Admission: ¥1,300 (¥1,500 as of Mar. 1, 1988).

Koryuji Temple (広隆寺), located to the south of the Movie Village, is famous for the *Miroku-bosatsu* or Bodhisattva statue housed in the hall in its precincts. This beautiful wooden statue with its peaceful smile is sure to impress any visitor. Admission: ¥ 500. Closed: Dec. 30, 31.

Miroku-bosatsu statue, Koryuji Temple

Tenryuji Temple



Side Trips

Katsura Imperial Villa (桂離宮), 15 min. walk from Hankyu Railways' Katsura Station, is located in a quiet setting by the Katsura River, with fine views of Arashiyama and Kameyama Hills. The villa is considered the paragon of traditional Japanese architecture and landscape gardening. This architectural masterpiece was built for an Imperial Prince in the 17th century. The garden is an exemplary stroll-type garden with a pond in the center, encircled by several tea houses.

Shugakuin Imperial Villa (修学院離宮), 15 min. walk from Shugakuin-michi bus stop or Keifuku Railways' Shugakuin Station, was originally constructed in the 17th century by the Tokugawa Shogunate as a retreat for an ex-Emperor. Its beautiful stroll-type garden is the largest among Kyoto's gardens, covering an area of 28 ha.

Yuzen Cultural Hall (友禅文化会館),5 min. walk from Nishikyogoku Station of Hankyu Railways, not only exhibits a beautiful collection of Yuzen kimonos, but also demonstrates a 300-year-old dyeing method of Yuzen kimono. Open daily 9 a.m. to 4 p.m. (except Mon.). Admission: ¥300.

Byodoin Temple (平等院), located in Uji City, 15 km. (9.3 mi.) south of Kyoto, is reached in 10 min. on foot from Uji Station of either JR or Keihan Railways. It is noted for the graceful Ho-odo or Phoenix Hall built in 1053 by the then powerful Fujiwara Family. The shape allegorically represents a Ho-o or phoenix – a mythological bird of Chinese origin, in the act of descending to the earth. The Ho-odo Hall and several art objects in its possession are registered as National Treasures. Admission to the Ho-odo Hall: ¥300.

Fushimi-Inari Shrine (伏見稲荷), 5 min. walk from JR Inari Station or Keihan Railways' Fushimi-Inari Station, is one of the most celebrated Shinto shrines in the country. The shrine is particularly noted for its numerous small red-painted *torii* gates on the hill behind it. Some 10,000 *torii*, donated by faithful believers, form a tunnel almost 4 km. (2.5 mi.) long. Stone foxes considered the messengers of the God stand guard here and there in its precincts.

Kyoto International Conference Hall

CONVENTION CITY – KYOTO

Kyoto, teeming with well-appointed accommodations, nice restaurants and souvenir shops, is a wonderful place for holding an international convention. Conference attendants can enjoy a wide variety of travel opportunities, before or after a conference. Exotic temples and shrines, well laid-out gardens, priceless Buddhist statues, bustling shopping quarters and cozy Japanese-style restaurants are your choice. Also, the natural surroundings and romantic atmosphere of this ancient capital will make a strong impression on conference attendants. Kyoto boasts several convention halls to accommodate international conferences. A few examples are below:

Kyoto International Conference Hall (国立京都国際会館), 30 min. by bus and subway from Kyoto Station, is one of the largest and fully equipped international convention centers in the Orient. The hall was constructed in 1967 on the model of a unique architectural style called *Gassho-zukuri*. It stands on the shore of Takaragaike Pond with a backdrop of gently rolling hills. Closed on the third Saturday of month.

Kyoto Kaikan Hall (京都会館), built in 1960, is a cultural center for Kyotoites. Conferences, concerts and theatrical presentations are staged here. The hall is situated in the Okazaki area, where many other cultural institutions are located.

Kyoto
LEGEND
Shinkansen
Japan Railways
Other Railways
Toll Road
Subway
Temples
Shrines
Theaters & Museums
Palaces, Gardens & Parks
Youth Hostels
Department Stores
1 : 53,000
0 2 km
0 1 mi.
N
Shodenji Temple
Kamigamo Shrine
Midorogaike Pond
Takaragaike Pond
Kyoto International Conference Hall
Takaragaike
to Ohara
Yase-yuen
Cable Car
Hiei
Mt. Hiei
Shugakuin Imperial Villa
Shugakuin
Manshuin Temple
Shisendo Temple
Ichijoji
Eizan Railway
Takano River
Botanical Gardens
Kitaoji St.
Kitaoji
Horikawa St.
Karasuma St.
Shirakawa St.
Imamiya Shrine
Kitayama
Koetsuji Temple
KITA-KU
Kinkakuji Temple
Daitokuji Temple
Funaokayama Park
Kuramaguchi
NISHIJIN
Ryoanji Temple
Route No. 162
Hirano Shrine
Tojin Temple
Kitano Temmangu
KAMIGYO-KU
Ninnaji Temple
Shokokuji Temple
Doshisha University
Imadegawa St.
Imadegawa
Imperial Household Agency
Nishijin Textile Mueum
Furitsu Bunka Geijutsu Kaikan
Kyoto University
Yoshida Shrine
Yukawa Hall
British Council
Demachiyanagi
SAKYO-KU
Ginkakuji Temple
Utano
Takaoguchi
Ryoanjimichi
Hakubaicho
Keifuku Railway Kitano Line
Arashiyama Takao Parkway
Nembutsuji Temple
Daikakuji Temple
Shakado Temple
SAGANO
Narutaki
Myoshinji Temple
Nison-in Temple
Tokiwa
Saga
San-in Main Line
Hanazono
Jojakukoji Temple
Tenryuji Temple
Kameyama Park
Katabirano-tsuji
Keifuku Railway Arashiyama Line
Arashiyama
Movie Village
Koryuji Temple
Katsura River
Tenjin River
Uzumasa
Kaikono-yashiro
Mt Arashiyama
ARASHIYAMA
UKYO-KU
Yamanouchi
Sanjoguchi
Police Headquarters
Y.W.C.A.
Prefectural Office
Kyoto Imperial Palace
Prefectural Hospital
Higashinoji St.
Kamo River
Senbon St.
Marutamachi St.
Marutamachi
Central Telephone & Telegraph Office (NTT)
Handicraft Center
Heian Shrine
Kyoto Kaikan Hall
Kyoto Municipal Museum of Traditional Industry
National Museum of Modern Art
OKAZAKI
Mt. Daimonji
Nanzenji Temple
Nijo Castle
NAKAGYO-KU
Nijo
Shinsen-en Garden
Oike
Oike St.
Municipal Office
Oe Noh Stage
Zoological Gardens
Okazaki Park
Municipal Art Museum
Kanze Kaikan Hall
Nijo Jinya
J.A.L. Office
A.N.A. Office
Heian Museum
Kongo Noh Stage
Shijo
Y.M.C.A.
Sanjo
Pontocho
Kaburenjo
Minamiza Theater
Higashiyama
Keage
Shoren-in Temple
Chion-in Temple
Shijo-Kawaramachi
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Karasuma
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GION
Yasaka Shrine
Kawaramachi
Hankyu
Gion Corner
Maruyama Park
Kodaiji Temple
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Takashimaya
KDD
Ryozen Kannon
Yasaka Pagoda
Saiin
Shijo-Omiya
Mibudera Temple
Hankyu Railway Kyoto Line
Nishioji St.
Gojo St.
Gojo
HIGASHIYAMA-KU
Kawai Kanjiro's House
Kiyomizu Temple
Yamashina
Keihan Railway Keishin Line
Hankyu Railway Arashiyama Line
Saihoji Temple
Nishikyogoku Sport Center
Yuzen Cultural Hall
Nishikyogoku
SHIMOGYO-KU
Nishi-Honganji Temple
Higashi-Honganji Temple
Shichijo
Kyoto National Museum
Chishakuin Temple
Tambaguchi
Shichijo St.
Umekoji SL. Preservartion Hall
Central Post Office
Kintetsu
Sanjusangendo Temple
Kawabata St.
Tofukuji
First Red Cross Hospital
Sennyuji Temple
NISHIKYO-KU
Katsura Imperial Villa
Nishioji
Katsura
Route No. 9
Tokaido Main Line
KYOTO
Tourist Information Center
Toji Temple
Toji
Kujo St.
MINAMI-KU
Jujo
Kintetsu Railway Kyoto Line
Jujo St.
Tofukuji Temple
FUSHIMI-KU
Shinkansen
Meishin Highway

Nara

Nara and vicinity were the theater of Japan's early history, the Japanese myth and traditions. Nara has even an older history than Kyoto. Nara was the nation's capital between 710 and 784, and was the cradle of Japan's arts, crafts, literature and industries. Buddhism first flourished here under the strong patronage of Emperors who reigned at Nara. The prosperity of the Buddhist culture came to its peak with the completion of *Daibutsu*, a huge bronze image of Buddha in the Todaiji Temple in 752.

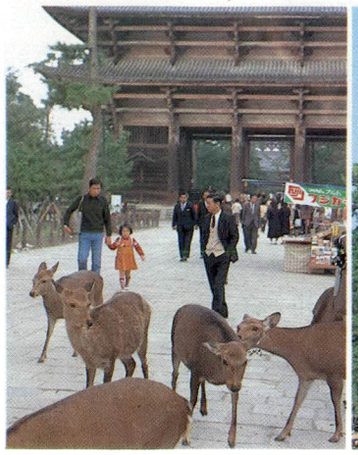
Nara of 1,200 years ago was a far more extensive city than it is today, with many magnificent palaces and temples. Time has taken its toll, but some of the structures have survived in the midst of scenic surroundings. You will come across ancient tombs, ruins and other historical relics here and there, in the restful rural atmosphere. Temples in Nara are like museums because most of them house a number of priceless Buddhist statues and other masterpieces of art which have survived since ancient times. The sense of antiquity and Japan's ancient culture is predominant in Nara and its vicinity. Nara, 42 km. (26 mi.) south of Kyoto, is popular as a one-day destination from Kyoto and thronged by tourists all year round. A few one-day tours to Nara are operated from Kyoto.

HOW TO GET THERE

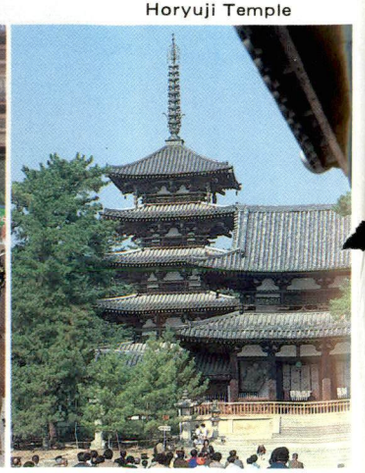
From Kyoto to Nara: 35 min., ¥ 880 by limited express, 45 min., ¥ 480 by local of Kintetsu Kyoto Line; 60 min. by express of JR Nara Line. The fare is ¥ 660.

From Osaka to Nara: 36 min. by local train of Kintetsu Nara Line. The fare is ¥ 450. The train starts from Namba station, Osaka; 50 min. by rapid train of JR. The fare is ¥ 740.

Nandaimon Gate, Todaiji Temple



Horyuji Temple



WHAT TO SEE

Around Nara Park

Nara Park (奈良公園), 10 to 15 min. walk east of JR or Kintetsu Nara Station, is popularly known as Deer Park as nearly 1,050 tame deer roam here. Many of the historical relics of Nara are conveniently located in or close to this finely wooded park.

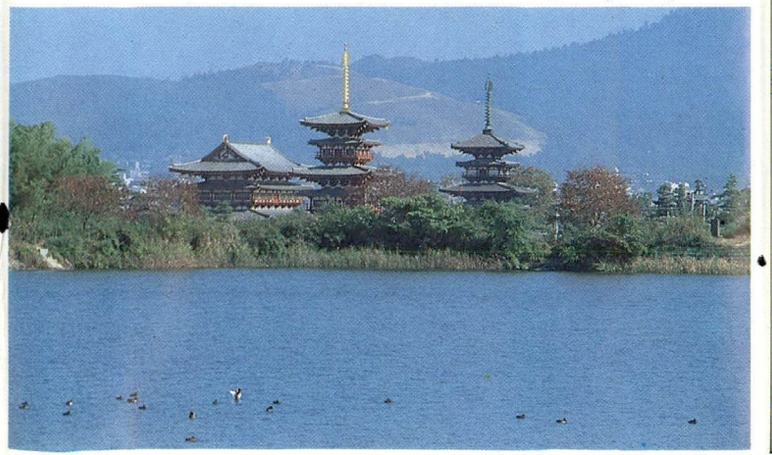
Kofukuji Temple (興福寺), 5 min. walk to east from Nara Station, was founded in 710 as the tutelary temple of the Fujiwara Family which later became the most powerful clan. At the height of its prosperity, the temple had as many as 175 buildings, but most of them were reduced to ashes during the passing of 1,200 years. Many valuable Buddhist statues which were once housed in various buildings of the temple are exhibited in the National Treasure House. The most famous is the statue of *Asura* carved in the 8th century. The five-story pagoda reflected on the surface of nearby Sarusawa Pond has long been known as one of the most photogenic sights in Nara. Admission to the National Treasure House: ¥ 400.

Nara National Museum (奈良国立博物館), a few min. walk from the Kofukuji Temple, exhibits an excellent collection of valuable Buddhist art from every Period. Open daily 9 a.m. to 4:00 p.m. except Mondays. Admission: ¥ 350. Closed: Dec. 26–Jan. 3

Todaiji Temple (東大寺), 15 min. walk northeast of Kintetsu Nara Station, is well-known for *Daibutsu*, the colossal statue of Buddha. It measures 16.2 m. (53.1 ft.) in height and weight 452 tons. The main edifice which houses Daibutsu is the world's largest wooden structure. Both were originally constructed in the mid-8th century but were often damaged by fires.

The present statue and building date from 1692 and 1709 respectively. To the northwest of the Hall of *Daibutsu* is the Shosoin Treasure Repository. It houses many priceless art objects which are shown to the public at Nara National Museum from late October to early November. Admission to the Daibutsuden Hall: ¥ 300.

Yakushiji Temple



Kasuga Grand Shrine (春日大社), 20 min. walk from Kasugataisha-mae bus stop, was founded in 768 and is one of the most famous Shinto shrines in the country. The vermilion-lacquered buildings form a beautiful contrast to the surrounding verdant woods. Some 1,800 stone lanterns standing in the shrine precincts and 1,000 metal lanterns suspended from the eaves of the corridors are the offerings from devotees to the deities enshrined. All of them are lighted twice a year in the evenings of Lantern Festival.

Shin-Yakushiji Temple (新薬師寺), 10 min. walk to southwest from the Kasuga Shrine, is situated in a quiet rural area. The Main Hall and several Buddhist statues housed here date back to the early 8th century, the original foundation of the temple, and are designated as National Treasures. Admission: ¥ 400.

Nishinokyo Area

Toshodaiji Temple (唐招提寺), 10 min. walk from Kintetsu Nishinokyo Station, is one of the most valuable structures of the late Nara Period both in terms of archi-

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ACCOMMODATIONS

Hotel Fujita Nara C2
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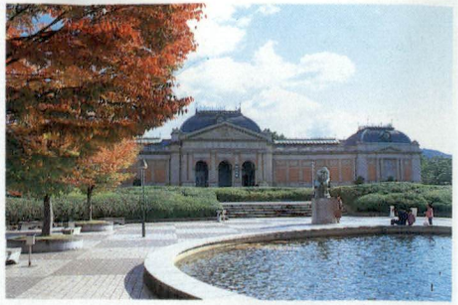
PARKS & GARDENS

Dreamland (Amusement Park) C1
Isuien Garden C1
Manyo Botanical Gardens . . D2
Nara Park D2

TEMPLES & SHRINES

Byakugoji Temple D2

Kyoto National Museum



city of festivals as well. Colorful fetes fill its calendar. Many centuries-old events take spectators back to the elegant life of the ancient world. Especially famous are the Gion Matsuri, Aoi (Hollyhock) Matsuri and Jidai Matsuri or Pageant of the Ages, renowned as Kyoto's three grand festivals.

Dining Out

Kyoto boasts of many eating places ranging from fast food restaurants to sophisticated Kyoto-style restaurants. A variety of cuisines unique to Kyoto can be enjoyed. Trying at least one of these Kyoto specialties would make your trip most memorable and enjoyable.

Kyoto-style cuisine or *Kyo ryori* in Japanese is filled with a historical flavor. It originated in three different styles: *Yusoku ryori* – dishes for court people: *Kaiseki ryori* – a meal served before the tea ceremony; and *Shojin ryori* – vegetarian dishes for Buddhist priests. *Kyo ryori* is a many course meal with the Japanese basics of soup, rice, pickles and a variety of main dishes, chosen according to season. Kyoto cuisine is distinctive for its light seasoning so as to preserve the savor of each ingredient; the beautiful arrangement of the foods to be served; and the varied use of vegetables as ingredients because in bygone days fresh fish was not as generally obtainable in Kyoto as it is today. Kyoto-style dishes in the top-class restaurants are not inexpensive. However, the essence of Kyoto cuisine is enjoyed in less expensive *Kyo bento* or Kyoto-style box lunch. A lovely lacquered box contains rice, pickles, an assortment of vegetables, fish, meat and eggs in a beautiful arrangement. *Kyo ryori* is a feast for the eye as well as the palate.

Tofu cuisine: *Tofu* or soybean curd, a traditional Japanese food, has recently been spotlighted as a health food in many other countries. Kyoto is famous for her high-quality *tofu* production. Restaurants in the Nanzenji and Sagano areas specialize in pot-boiled *tofu*. You can enjoy a healthy, tasty dinner in the leisurely atmosphere of a Japanese restaurant while viewing a beautiful landscape garden.

A traditional Kyoto lunch

Shinkyogoku Shopping Arcade

Shopping

Visitors to Kyoto need look no further for souvenirs than among the city's traditional arts and handicrafts, as explained in the paragraph of "Industries." There are a number of craft museums in Kyoto where they have sales outlets and craftsmen demonstrating their work. Several of them are introduced on the other side of this folder. Dropping into those museums on your tour of temples and shrines will be a rewarding experience. Strolling along the following streets will be enjoyable just for window-shopping.

1. A few blocks of Shijo St. between Higashioji St. and Daimaru Dept. Store are a shopper's paradise. Modern, fancy stores and restaurants, antique shops and old-style stores are packed in this district. Teramachi and Shinkyogoku Sts., close to Shijo-Kawaramachi Intersection, are excellent for souvenir hunting.
2 Kiyomizuzaka St. for pottery and curios.
3. The second floor of Kyoto Station for all kinds of souvenirs of Kyoto.
4. "Porta" is an underground shopping arcade, which contains more than 200 boutiques, restaurants and souvenir shops. It is conveniently annexed to the JR and subway Kyoto Stations.
5. "Avanti" (shopping complex) is located on south side of Kyoto Station.

HOW TO GET THERE

By rail: From Tokyo there are about 85 "Bullet Train" or Shinkansen super expresses daily, "Hikari" and "Kodama", taking 3 to 4 hours. The fare and express charges for a reserved seat are ¥ 12,600 one way.

By air: The closest airport to Kyoto is Osaka Airport, connected with downtown Kyoto in about 75 min. by bus. The bus fare is ¥ 770 or ¥ 840. The air fare from Tokyo to Osaka is ¥ 15,600 one way, and the flying time is 1 hr. There are many international flights to Osaka Airport as well as domestic flights from various places.

HOW TO GET AROUND

A network of various bus lines covers the whole city, and runs every 7 to 20 min. until 10 p.m. The fare is uniformly ¥ 160 within the city proper, but beyond the city limits it differs with the distance. The main bus terminals are Kyoto Station, Sanjo-Keihan Station and Shijo-Karasuma Intersection.

A newly-opened subway line runs between Kyoto Station and Kitaoji under the Karasuma thoroughfare. The minimum fare is ¥ 140.

Cruising taxis are plentiful in the city. Rent-a-car is also available, but the city is not geared to the motorist.

Aoi (Hollyhock) Festival

PACKAGE TOURS

The most worry-free and time-saving way to see tourist highlights of Kyoto and Nara is to join in one or two of the morning, afternoon, or full-day bus tours specifically designed for overseas visitors. There are a total of 10 kinds of these tours in Kyoto, and all offer a pick-up service at major hotels in Kyoto and a competent English-speaking guide. A half-day tour costs about ¥ 4,300. Also, tours to Kyoto and Nara from Tokyo are available. For booking and further information, call: Japan Travel Bureau (075-361-7241), Fujita Travel Service, (075-222-0121), or Kinki Nippon Tourist (075-691-0903).

ACCOMMODATIONS

Kyoto has a number of first-class Western-style hotels. The room charge for a twin room with bath ranges from ¥ 9,000 to ¥ 20,000. Reservation well in advance is recommended for a visit in the peak months of spring and autumn, and festival periods.

Kyoto probably offers the most ideal surroundings where you may try a ryokan – a Japanese-style inn. At a ryokan, you live just as the Japanese do. You leave your shoes at the entrance and put on slippers but in your room covered with *tatami* mats even the slippers come off. You will see no bed in your room during the day, but a comfortable *futon* mattress will be laid out by your maid at night. Dinner and breakfast, which are usually included in the room charge at a ryokan, are authentic Japanese-style dishes. The room charge with two meals for these top-class ryokan ranges from ¥ 20,000 to ¥ 50,000 per person.

For budget-minded travelers, reasonably priced decent ryokans are also available. For detailed information, please consult the Tourist Information Center.

Home Visiting

Why not meet the Japanese and learn about their lifestyle? The Home Visit Program operated by the Kyoto City Govenrment will give you a chance to visit a Japanese home and have a chat for a few hours. Please apply to the Tourist Section of Kyoto City Government at Kyoto Kaikan Bldg., Okazaki, Sakyo-ku, (phone: 752-0215) at least two days in advance.

WALKING TOUR ROUTES

The best things in Kyoto are reserved for those willing to walk. Try strolling through some small parts of Kyoto simply to savor the atmosphere and the life of the city. Given below are some of our suggested walking routes, the two of them being mapped. Detailed walking guide maps are available at the Tourist Information Center.

A HIGASHIYAMA AREA

Kiyomizu Temple — Sannen-zaka Slope — Maruyama Park — Chion-in Temple — Shoren-in Temple — Heian Shrine; about 50 min. Take a City Bus No. 206 from Bus Terminal A2 at Kyoto Station and get off at Kiyomizu-michi bus stop. The approach up to the hill to the Kiyomizu Temple is an attractive stone-paved winding road lined with souvenir and curio shops. From the Temple back track downhill, turning off Kiyomizu-michi Street by the steps on Sannen-zaka to Maruyama Park, you will pass the curio shops, attractive old houses, pottery workshops, and an array of small and large temples and shrines on the way. The route is bedecked with cherry blossoms in spring, and set ablaze with colorful tints in autumn. The two temples of Chion-in and Shoren-in can be visited on the way from Maruyama Park to the Heian Shrine, to the north of the park.

B ALONG THE OLD CANAL

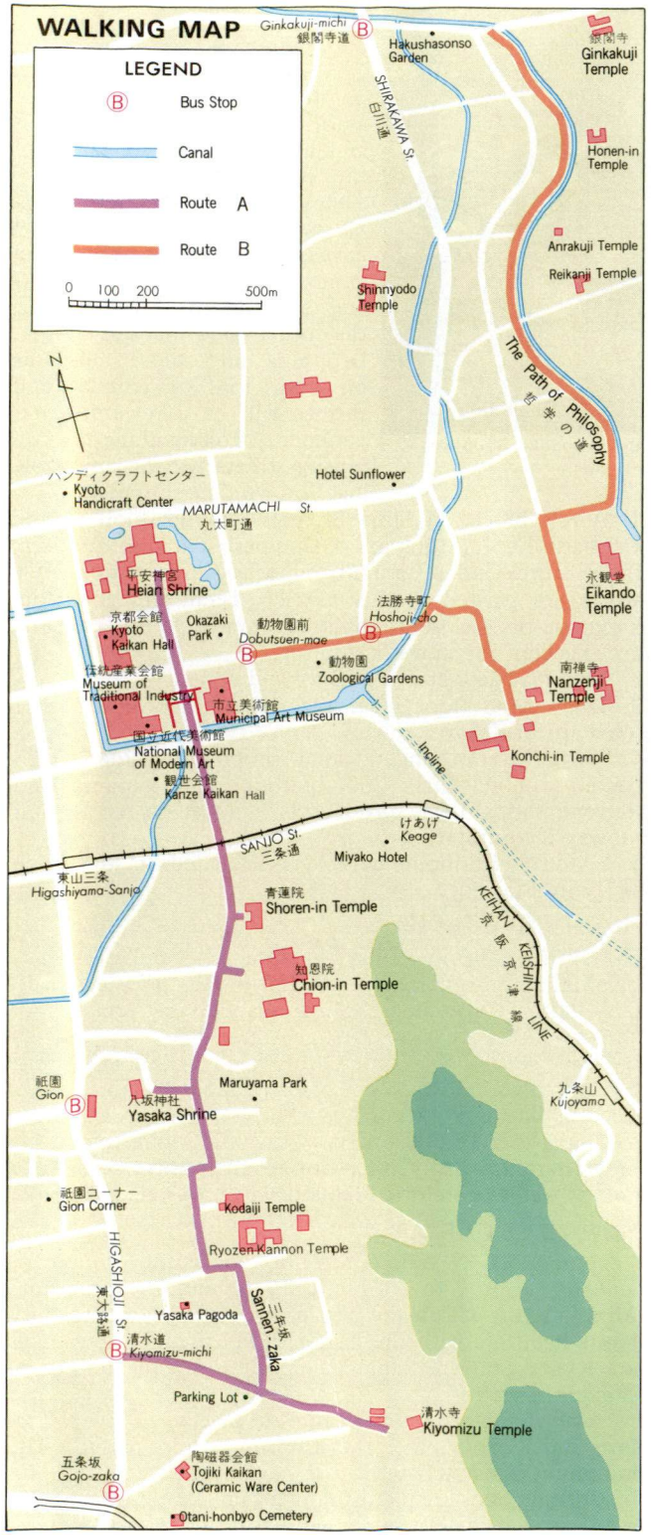
Ginkakuji Temple — The Path of Philosophy — Eikando Temple — Nanzenji Temple; about 50 min. Take a City Bus No. 5 from Bus Terminal A1 at Kyoto Station and get off at Ginkakuji-michi stop. This is a pleasant stroll along the old canal, flanked with cherry trees. The path is popular as "The Path of Philosophy," because a noted Japanese philosopher used to stroll along the route for meditation.

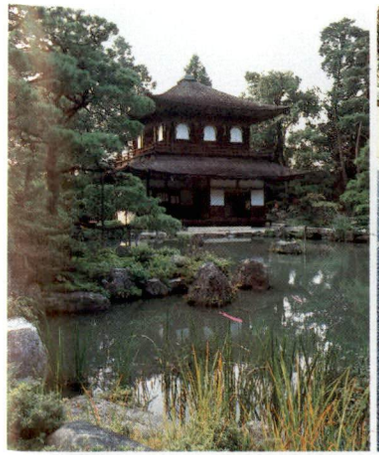
C ARASHIYAMA AREA

Arashiyama bus stop — Shaka-do Temple — Gioji Temple — Jojakkoji Temple — Kameyama Park — Tenryuji Temple; about 1½ hrs. Take a Kyoto Bus No. 71, 72 or 73 from Kyoto Station and get off at Arashiyama. Situated on the western edge of the city, Arashiyama is noted for cherry blossoms in spring and red leafed maples in autumn. It is worth taking time to walk around the area — visit the many large and small temples, appreciate their beautiful gardens and drop into a tea house or local restaurant. Local temples such as Nembutsuji, Daikakuji, Nison-in and Rakushisha House can be included in your walking route.

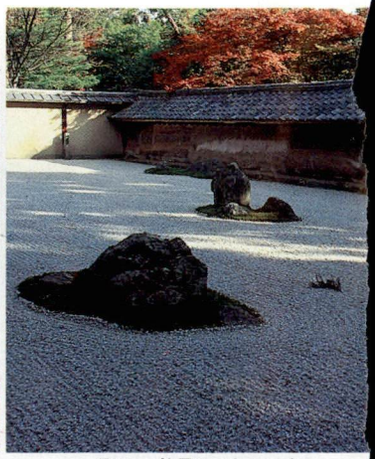
D OHARA AREA

Ohara bus stop — Sanzen-in Temple — Jakko-in Temple; about 2 hrs. A one hour ride on a Kyoto Bus No. 17 or 18 from Kyoto Station takes you to Ohara bus stop. Ohara, where you can touch the heart of rural Japan, is to the northeast of the city. Allow a half day to get out of the city and enjoy a walking tour of this rural area. Several easy walks from Ohara bus stop lead to the small temple of Jakko-in and to the hill-top Sanzen-in. From mid-November the whole district is a blaze of crimson.





Ginkakuji Temple or Silver Pavilion



Ryoanji Temple garden

house which once stood in the Gion district is also exhibited here. Open daily 9 a.m. to 5:00 p.m. except Mondays.

Nanzenji Temple (南禅寺), 20 min. walk southeast of the Heian Shrine, is noted for its Sammon Gate (admission: ¥ 250), paintings on the sliding screens of the Main Hall (admission: ¥ 350) drawn in the 16th centruy by the artists of the Kano school, and karesansui (dry landscape)-type garden laid out with rocks and white sand. Closed: Dec. 28–31

Ginkakuji Temple or **Silver Pavilion** (銀閣寺), 10 min. walk from Ginkakuji-michi bus stop, was originally erected in 1489 as a villa for an Ashikaga Shogun, a generalissimo of the Muromachi Period (1336 – 1573). The pavilion, designated as a National Treasure, is so named because of the Shogun's original desire to cover its outer walls with silver foil. His desire did not materialize because of his death but the name has remained. Admission: ¥ 400.

Kinkakuji Temple & Uzumasa Area

Daitokuji Temple (大徳寺), Daitokuji-mae bus stop, is a huge temple showing a typical Zen-style of structure. Six of the many subordinate temples built in its precincts are open to the public, each requiring admission of ¥300 or around. They contain a great many priceless art objects and beautiful landscape gardens dating from the 15th to the 17th centuries.

Kinkajuji Temple or **Golden Pavilion** (金閣寺), 2 min. walk from Kinkakuji-michi bus stop, was originally a mountain villa for an Ashikaga Shogun, but on his death it was converted into a temple. The gold leaf covered pavilion, with a beautifully laid out garden, is an exact replica completed in 1955, reviving the grandeur of the original building which had stood there over 550 years until it was destroyed by fire in 1950. Admission: ¥ 300.

Ryoanji Temple (竜安寺), 5 min. walk from Ryoanji-mae bus stop, is a Zen temple, noted for its rock and sand garden, a masterly example of the dry landscape garden

Kyoto

WHAT TO SEE

(The majority of temples and shrines are open daily from 9 a.m. to 5 p.m.)

Around Kyoto Station

Higashi-Honganji Temple (東本願寺), 10 min. walk north of Kyoto Station, is the city's largest wooden structure. The temple was established in 1602 under the sponsorship of the Tokugawa Shogunate. The present buildings date from 1895.

Nishi-Honganji Temple (西本願寺), 10 min. walk west of the Higashi-Honganji Temple, was founded in 1272 at Higashiyama, and moved to the present site in 1592. The temple houses several National Treasures. Both Nishi- and Higashi-Honganji Temples are most revered by the adherents of Jodo-Shinshu, one of the largest Buddhist denominations in the country.

Toji Temple (東寺), 15 min. walk southwest of Kyoto Station, was founded in 796. Although most of its buildings were destroyed by fires and reconstructed in later years, they still house many time-honored art objects. The 56 m. (184 ft.) -high five-story pagoda rebuilt in 1641 is the tallest in Japan. A flea market is held in the temple precincts on the 21st day of every month. Admission: ¥350.

Around the City Center

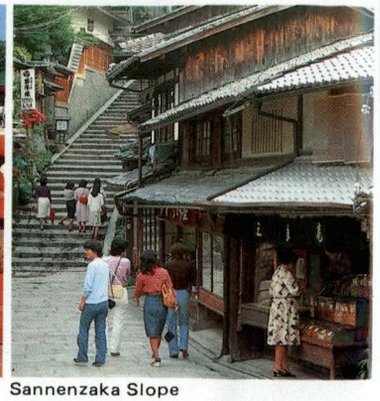
Kyoto Imperial Palace (京都御所), near Imadegawa Subway Station, was the residence of the Imperial family from 1331 until 1868 when they moved to Tokyo. It has been repeatedly destroyed by fires, the present buildings dating from 1855. Though not lavishly decorated, they are fascinating in their noble simplicity. The most noteworthy of the buildings are the Shishinden Hall, the Seiryoden Hall and the Kogosho Palace.

Note: Those who want to visit the Imperial Palace and Villas mentioned here must have a pass issued by the Kyoto Office, Imperial Household Agency at Kyoto Gyoen Nai, Kamigyo-ku, Kyoto. Phone: (075) 211-1211. The office is open 9 a.m. to noon and 1 p.m. to 4 p.m. on weekdays, and 9 a.m. to 12 noon on Saturdays.

Kyoto Imperial Palace: Apply for a pass with your passport, 20 min. before the 10 a.m. or 2 p.m. tour. Closed on Saturday afternoons and Sundays. Admission free.

Katsura & Shugakuin Imperial Villas and Sento palace: Applications in advance are accepted from three months before your intended day of visit, either in person, by phone or by mail. Then visit the Agency to pick up a pass a day prior to your visit. Your passport should be presented. Limited to those 20 years old and over. Admission free.

Heian Shrine



Sannenzaka Slope

Nijo Castle (二条城), in front of Nijojo-mae bus stop, or 15 min. walk from Oike Subway Station, was built in 1603 and served as the place where the Tokugawa Shogun stayed when he visited Kyoto. Of the buildings, the Ninomaru Palace shows the splendid architectural beauty and gorgeous interior decoration. Adjacent to it is the Ninomaru Garden which is very meticulously laid out. Admission: ¥500. Closed Dec. 26 –Jan. 4

Around Shijo Bridge on the Kamo River

Shijo-Kawaramachi (四条河原町) is the name of the intersection where Shijo St. and Kawaramachi St. meet each other, making up of the busiest shopping quarters in Kyoto. Department stores, all kinds of shops, some of them of very old standing, attractive-looking coffee shops and a variety of restaurants are crowded in this section.

Gion Corner (祇園コーナー): For a quick glimpse of various phases of traditional Japanese arts and theater, visit "Gion Corner" in the Yasaka Kaikan Hall, Gion. The tea ceremony, flower arranging, ancient court music, Kyoto dance by geisha girls and Bunraku puppet drama are all demonstrated here. The show with English commentary is staged twice daily from 7:40 p.m. and 8:40 p.m., March 1 through November 29 (closed on Aug. 16). Admission: ¥2,000.

Gion (祇園) is located in just a five-minute walk to the east from Shijo-Kawaramachi, crossing the Kamo River. This is one of the traditional geisha quarters of Kyoto, and well-preserved old houses will remind you of the ancient days of Kyoto. A little more to the eastward on Shijo St. leads you to the Yasaka Shrine and other spots described in the following paragraph of Higashiyama Area.

Higashiyama Area

Sanjusangendo Temple (三十三間堂), 20 min. walk east of Kyoto Station, was reconstructed in 1266 and it is well-known for its wooden image of the Thousand-Armed Goddess, a masterpiece of the Kamakura Period, (1192 – 1333), designated as a National Treasure. It sits amid the 28 faithful followers and 1,001 smaller images of the same Goddess. Admission: ¥400.

Kyoto National Museum (京都国立博物館), near Sanjusangendo Temple, was erected in 1868 as a safe repository of art objects and treasures possessed by temples and shrines as well as individuals in Kyoto. The museum houses more than 10,000 objects which are displayed in turn in 20 exhibition rooms. Open daily 9 a.m. to 4 p.m. except Mondays. Admission: ¥350. Closed: Dec. 26–Jan. 3

Kawai Kanjiro's House (河井寛次郎記念館), 5 min. walk from Umamachi bus stop, is worth visiting if you are interested in pottery or simply want to get some idea of a traditional Japanese house. Exhibited here are works of the late Kanjiro Kawai, a world famous potter. His workshop and many of the beautiful objects used in his daily life are preserved at the house. Open daily 10 a.m. to 4:30 p.m. except Mondays. Admission: ¥700.

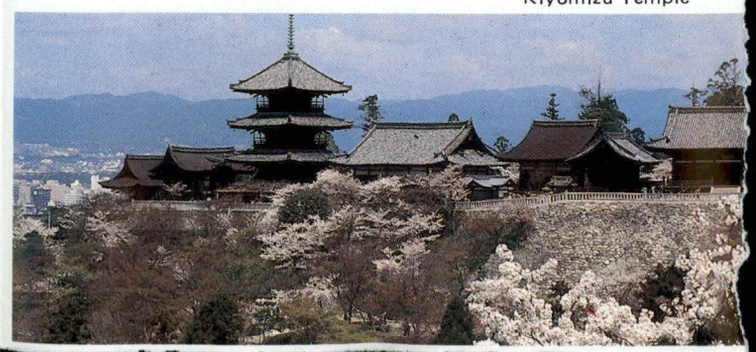
Kiyomizu Temple (清水寺), 10 min. walk from Kiyomizu-michi bus stop, occupies the rise of Higashiyama Hill. The main hall, designa ed as a National Treasure, was built in 1633 by the Tokugawa Shogunate. Jutting out over a valley, its wooden veranda, famous as "the stage of Kiyomizu," is supported by 139 pillars at a height of 15 m. (49 ft.), commanding a panoramic view of the city. Donation accepted.

Yasaka Shrine (八坂神社), in front of Gion bus stop, faces the Gion entertainment quarters with Maruyama Park in the background. This shrine is very popular among Kyotoites, drawing a constant throng of visitors. The Main Hall is built in the unique architecture called *Gion-zukuri* or Gion-style.

Heian Shrine (平安神宮), 3 min. walk from Bijutsukan mae bus stop, was constructed in 1895 to commemorate the 1,100th anniversary of the founding of this ancient capital. Most of its buildings are modeled on a reduced scale after the first Imperial Palace built in 794. The back garden of the shrine is admired for its cherry blossoms and iris flowers in season. Admission: ¥400.

Kyoto Municipal Museum of Traditional Industry (京都市伝統産業会館) is the newest attraction you must not miss. The mainstay of Kyoto's industry is still traditional arts and crafts. This museum not only exhibits various handicrafts made of silk, bamboo, lacquer, paper, ceramics, etc., but also demonstrates centuries-old production methods to visitors. A complete replica of an old geisha

Kiyomizu Temple



tectural style & harmony. It was built in 759 by Ganjin, a famous Chinese priest of the Tang Dynasty. The chief object of worship in the Main Hall is a 3.3 m. (11 ft.) -high dry-lacquer statue of Birushana. Admission: ¥300.

Yakushiji Temple (薬師寺), near the Toshodaiji Temple, was founded in 680. It is admired for its Toto or East Tower, a three-story pagoda which still retains its original form. Reconstruction of Saito or West Tower, lost by fire in the 16th century, was completed in April, 1981. The sight of the two towers standing side by side has become a new attraction for visitors. The bronze images of Yakushi Trinity from the Hakuho Period (mid-7th to early 8th century) housed in the Main Hall are designated as National Treasures. Admission: ¥300.

Horyuji Temple Area

Horyuji Temple (法隆寺), 45 min. by bus from Kintetsu Nara Station, is one of the most magnificent repositories of the architectural, sculptural and pictorial art objects of Japan. The temple was founded in 607 by Prince Shotoku, the great protector of Buddhism, who is famous for his Seventeen-Article Constitution. The temple comprises about 40 buildings and all of them are designated either as National Treasures or Important Cultural Properties. Admission: ¥500.

Chuguji Temple (中宮寺), a convent near the East Temple of Horyuji, is noted for its *Miroku-bosatsu* statue, a wooden Buddhist image of the 7th century, renowned for its serenity. Admission: ¥300.

In this area, a nice 30-min. walk visiting the anceint temples of Horyuji, Chuguji, Horinji and Hokkiji on the way is recommended.

Hokkeji Temple B1
Kasuga Grand Shrine D2
Kofukuji Temple C2
Saidaiji Temple A1
Shin-Yakushiji Temple D2
Site of Heijogu Palace B1
Todaiji Temple
(Great Buddha) D1
Toshodaiji Temple A2
Yakushiji Temple A2

OTHERS

Nara City Public Hall D2
Nara National Museum . . . C2
Nara Prefectural Office . . . C1
Kono-ike Sports Park C1

Side Trip

Hase Temple (長谷寺), 15 min. walk from Hasedera Station which is about 1 hr. by rail from Kintetsu Nara Station, consists of a number of buildings in its huge precincts lying on the slope of Mt. Hase. From the gate of the temple to the Main Hall, visitors climb up 400 stairs of the roofed corridor. The view of the surrounding mountains from the veranda of the Main Hall is superb. The temple attracts people especially from late April to early May when peony flowers are in bloom, and in October when the mountains are set ablaze with red and yellow foliage. Admission: ¥400.

ANNUAL EVENTS

Listed here are only a few of many festivals held in Kyoto and Nara. For more information on calendar events, please go to the Tourist Information Center to confirm what is going on while you are in Kyoto or Nara.

KYOTO

April 1st – 30th: "Miyako Odori" or Cherry Dance at the Gion Kaburenjo Theater. A galaxy of geisha girls in colorful kimono present the "Cherry Dance" at the Theater next to Gion Corner.
May 1st – 24th & Oct. 15th – Nov. 7th: "Kamogawa Odori" dance by geisha girls at the Pontocho Kaburenjo Theater near Sanjo Bridge.
May 15th: "Aoi Matsuri" or Hollyhock Festival of Kamigamo & Shimogamo Shrines. This festival features a magnificent pageant colorfully reproducing the Imperial procession that paid homage to the shrine in the ancient days.
May, 3rd Sunday of: "Mifune Matsuri" or Boat Festival on the Oi River, Arashiyama. It revives the graceful atmosphere of the Heian Period (794-1192) when the Emperor and his courtiers often went on pleasure boat trips.
June 1st – 2nd: "Takigi Noh" Performance at the Heian Shrine. Plays by the various Noh schools are presented after dark under blazing torch light on an open-air stage set in the shrine precincts.
July 16th – 17th: "Gion Matsuri" of the Yasaka Shrine. It dates back to the 9th century when the head priest of the Yasaka Shrine let a large number of men and women form a procession to escort the decorated palanquins. It was held to seek the protection of the gods against the pestilence that was then ravaging the city. On the 17th, gorgeously decorated floats parade through the main streets.
August 16th: "Daimonji" Bonfire on Mt. Daimonji. A spectacular bonfire in the shape of the Chinese character "大," meaning great, is lighted near the summit.
October 22nd: "Jidai Matsuri" or Festival of the Ages of the Heian Shrine. This festival is held to commemorate the founding of the old capital city of Kyoto. Highlighted is a procession of over 2,000 citizens, attired in picturesque costumes, representing important epochs in the city's 1,200-year history.
December 31st: "Okera Mairi" of the Yasaka Shrine. A sacred fire is kept kindled in the shrine precincts from 8 p.m. to the dawn of the New Year's Day. Each visitor tries to take some of the sparks to one's home, to start the fire to cook the first meal of the year. The custom is believed to protect the household from illness during the coming year.

NARA

January 15th: Grass-Burning Festival on Wakakusayama Hill. In the evening, the hill is set afire and fireworks are set off on the slope overlooking the town.
February 3rd or 4th, and August 15th: Lantern Festival of the Kasuga Shrine. More than 3,000 lanterns of the shrine are lighted, presenting a spectacular sight.
March 1st – 14th: Water-Drawing Ceremony of the Todaiji Temple. The highlight of this ceremony is a solemn rite performed in the glaring light of torches around 1 a.m. on March 13th. Buddhist ascetics brandish huge torches and people try to obtain the sparks of the fire for good luck.
March 30th – April 5th: "Hana-eshiki" or Flower-Offering Ceremony of the Yakushiji Temple. The interior of the temple's main hall is beautifully adorned with artificial flowers.
May 11th – 12th: "Takigi Noh" or open-air traditional "Noh" play performance at the Kofukuji Temple.
May 19th: Fan-Throwing Festival of the Toshodaiji Temple. Fans are thrown by priests in the temple grounds. People elbow and shoulder one another to get one of the fans, which are believed to protect them from evil.
December 15–18th: "On-Matsuri" Festival of the Kasuga Shrine. This festival is featured by a gala procession of persons masquerading as courtiers, retainers and wrestlers of those bygone days.

inomaru Palace

6) Kuro-Shoin (Inner Audience Chamber)

This is the audience chamber of the inner palace. Here the Shogun granted private interviews to Fudai Daimyo (feudal lords who sided with Tokugawa even before the battle of 1600 which consolidated their power). The architectural design of this room is similar to that of the Ohiroma (grand chambers). The beautiful paintings on the sliding doors and walls were executed by Kano Naonobu (1607-1650), a younger brother of Kano Tan'yu.

7) Shiro-Shoin (Shogun's living quarters)

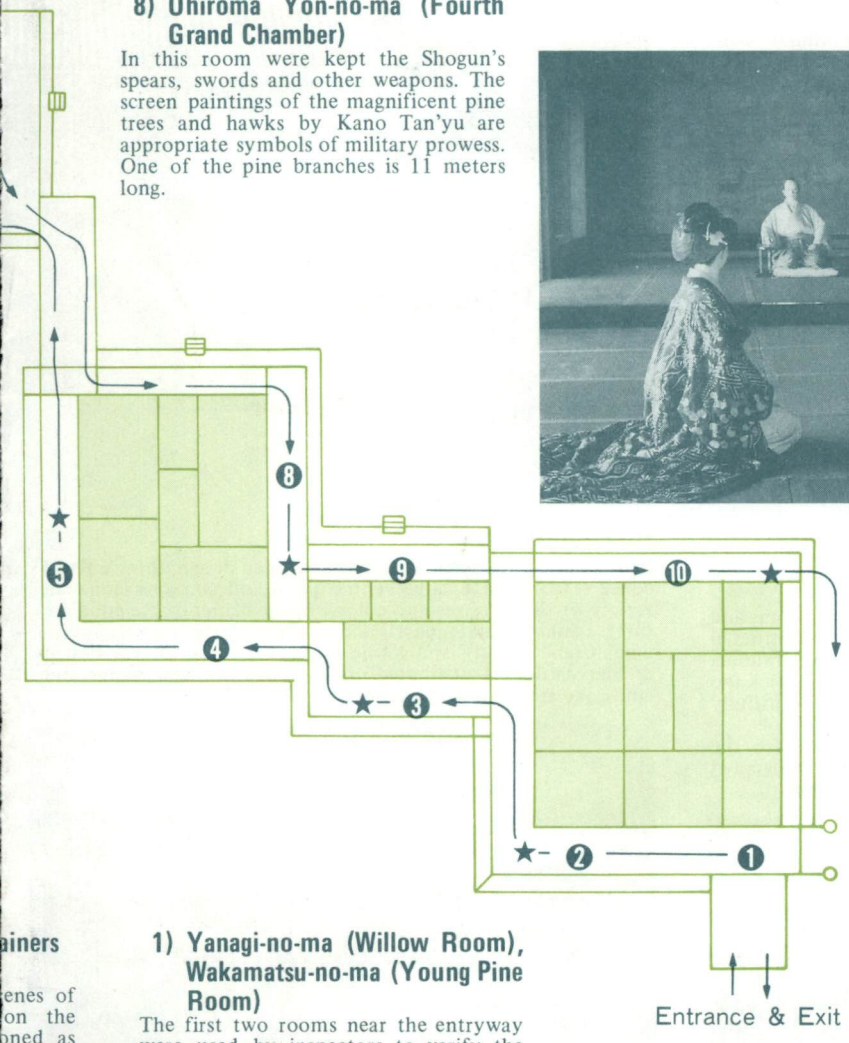
The innermost chambers of the Ninomaru Palace served as the Shogun's living quarters. The paintings on the walls and sliding doors were executed by Kano Koi (d. 1636). The modest and quiet mood of these mountain and water scenes served to create a relaxing atmosphere for the Shogun's daily life. The unique point of these chambers is the fact that only female attendants were allowed entry here.

▶ *Screen painting in Ohiroma Yon-no-ma*

8) Ohiroma Yon-no-ma (Fourth Grand Chamber)

In this room were kept the Shogun's spears, swords and other weapons. The screen paintings of the magnificent pine trees and hawks by Kano Tan'yu are appropriate symbols of military prowess. One of the pine branches is 11 meters long.

▲ *Shiro-Shoin*



9) Rochu-no-ma (Ministers' Offices)

Three adjacent rooms served as offices of the Shogun's ministers. The excellent wall paintings of birds in natural settings were done by Kano Tan'yu. Notable are the plain upper walls and plank ceilings, reflecting the frugality of decoration in lesser, non-public areas of the palace.

1) Yanagi-no-ma (Willow Room), Wakamatsu-no-ma (Young Pine Room)

The first two rooms near the entryway were used by inspectors to verify the identities of visiting feudal lords. They are named after the paintings on the sliding doors and walls.

10) Chokushi-no-ma (Imperial Messenger's Room)

The Imperial Messenger of the Emperor was received by the Shogun in this splendid room. The paintings of maples on the walls and sliding doors were also executed by Kano School painters.

Nijo Castle (Nij

Nijo Castle (Nijo-jo)

The castle was originally built in 1603 to be the official Kyoto residence of the first Tokugawa Shogun Ieyasu, and it was completed in 1626 by the third Shogun Iemitsu, who transferred some structures from Fushimi Castle, built in the Momoyama Period (1573-1614). Consequently, lavished decorated Nijo Castle is representative of the height of Momoyama architecture. In its day, it served as a symbol of the power and authority of the Tokugawa military government.
When Yoshinobu, the fifteenth Tokugawa Shogun, returned sovereignty to the Emp
Imperial family. In 18
and in 1939 donated t
(nijo-jo) and opened t
Nijo Castle in its entir
The Ninomaru Palace
two other structures
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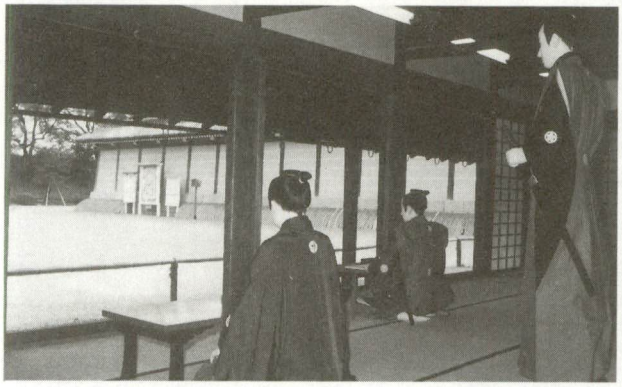
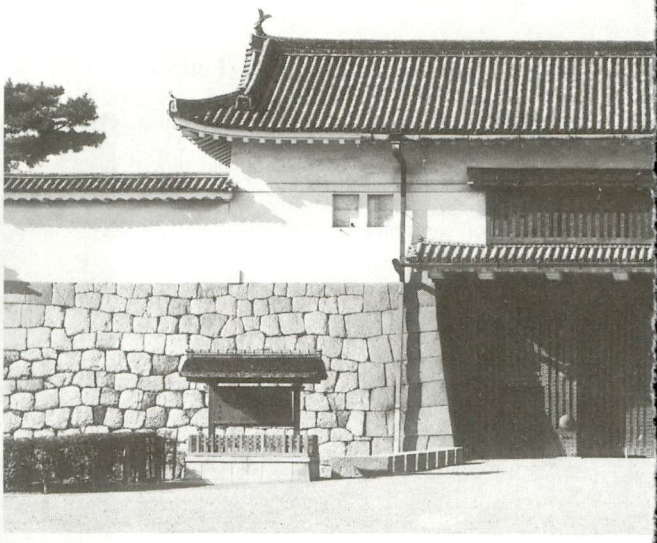
Garden has also been de
The total area of the
square meters are occup

Bansho (Guardhouse)

To the side of the Higashi-Ote-mon (Eastern Main Gate) of the Castle remains a guardhouse used for the regulation of visitors. In the Shogun's absence between 1634 and 1863, gate guard duty fell to the caretakers of the castle who were stationed there in alternating years, fifty persons at a time. Though the residences of the caretakers have disappeared, this guardhouse built in 1608 remains as rare example of their type, and has been designated Important Cultural Property.





Ninomaru Palace –(National Treasure)–

This palace, comprising 3300 square meters, was originally built in 1603 by the first Tokugawa Shogun Ieyasu, and was completed in 1626 by the third Shogun Iemitsu.
The palace proper consists of five buildings, with 33 rooms and 800 Tatami (straw mats) in total. It is almost entirely constructed of Hinoki wood (Japanese cypress). The paintings on the sliding doors and walls of each room are by great artists of the Kano School. The transoms above the sliding doors are beautifully carved from massive cypress blocks.
To the northeast of the palace are service buildings for the preparation and storage of food. These have been designated Important Cultural Properties by the Japanese Government.

Ninomaru Garden

In keeping with traditional Japanese garden design, this garden is conceived around a large central pond and contains stones in variety of shapes, sizes and colors. In the center of the pond are three islands; Horai-jima (Island of Eternal Happiness), Tsuru-jima (Crane Island), and Kame-jima (Turtle Island). The design of the garden is attributed to the reknown tea master and landscape architect Kobori Enshu (1579-1647).

o-jo)

eror in 1867, the Castle was given to the
84 it was renamed Nijo Detached Palace
o the City of Kyoto renamed Nijo Castle
o the public.
ety has been designated a historic relic.
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including the Eastern main Gate) have
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Castle is 275,000 square meters; 7,300
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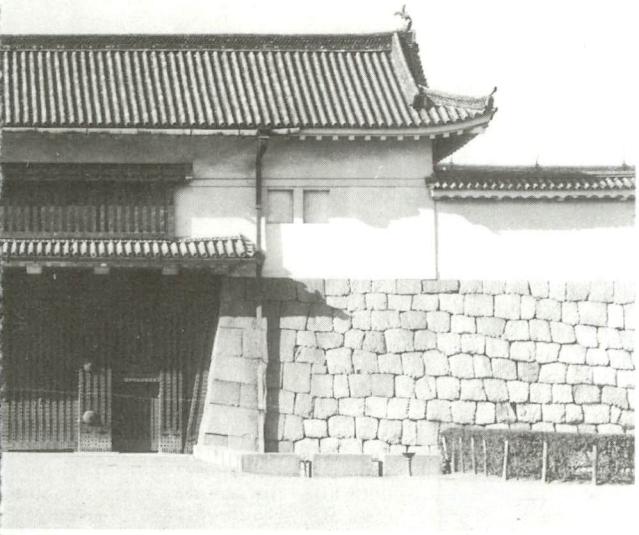
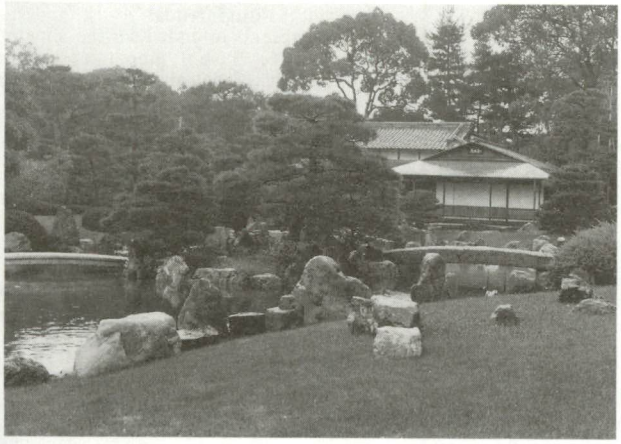


• *Higashi-Ote-mon (Eastern Main Gate)*

Seiryu-en

This garden was constructed in 1965 as a facility for the reception of official guests of the City, or cultural event, such as, the citizens' tea ceremony, and so forth. The garden contains two tea-houses and a pleasing array of over 1000 stones. 800 stones and one tea-house were originally part of a residence built around the year 1600 near the Takase River canal by the merchant and canal-builder Ryoi Suminokura. Both traditional and western, the garden features 16,500 square-meters.



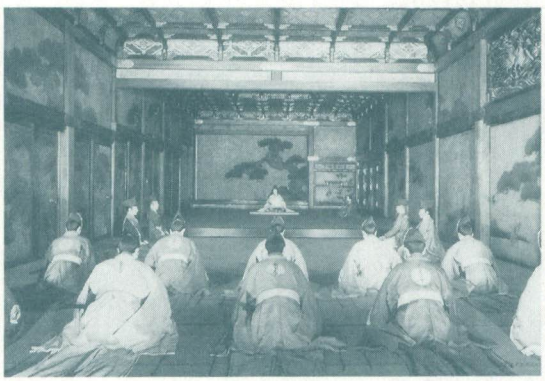
Chronological Table of Nijo Castle

1601	Ieyasu Tokugawa (1542-1616), founder of the Tokugawa Shogunate, ordered all feudal lords of western Japan to undertake the construction of Nijo Castle.
1603	Ieyasu made his first visit to Nijo Castle upon completion of its construction (most parts of Ninomaru Palace).
1624 -1626	Iemitsu (1603-1651), the third Tokugawa Shogun established a system of development of the palace, such as, Honmaru, complete Ninomaru Palace and donjon.
1750	The five-storied donjon was struck by lightning and burned down.
1788	Honmaru (Inner Palace) was destroyed in a great city-wide fire.
1867	Yoshinobu (1837-1913), the fifteenth Tokugawa Shogun, restored sovereignty to the Emperor in a declaration made at the Ninomaru Palace.
1868	The Imperial Cabinet was installed in the castle.
1884	The castle was returned to the Imperial family and renamed Nijo Detached Palace.
1939	The castle was donated to the City of Kyoto, and renamed Nijo Castle (nijo-jo).
1940	Nijo Castle opened to the public.
1952	The Ninomaru Palace was designated a National Treasure, and Honmaru and other buildings in the Castle were designated Important Cultural Properties.
1965	The Seiryu-en Garden was constructed as a reception facility for the City of Kyoto.

Honmaru

The name Honmaru designates the area surrounded by the inner moat of the Castle. The original palace in it was constructed in 1626 to house the Shogun and his retainers, and incorporated structures of Momoyama Period date (1573-1614) transferred from Fushimi Castle. Its five storied central tower, one located in the southwest corner of the complex, was struck by lightning and burned down in 1750. In 1893, the present structure was transferred to Nijo Castle from the Kyoto Imperial Palace. Originally built in 1847 as the residence of Prince Katsura, it remains an elegant example of courtly architecture. Consequently, it has been designated an Important Cultural Property. The palace is opened to the public for special viewing in the fall.

Guide Map of N

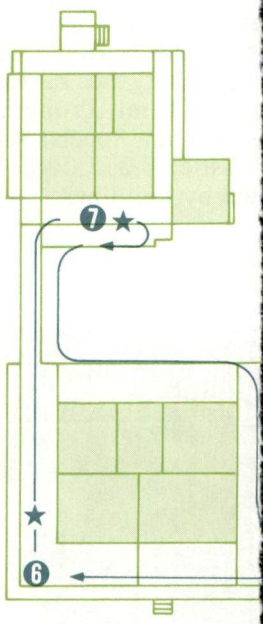


▲ *Ohiroma Ichinoma, Ni-no-ma*

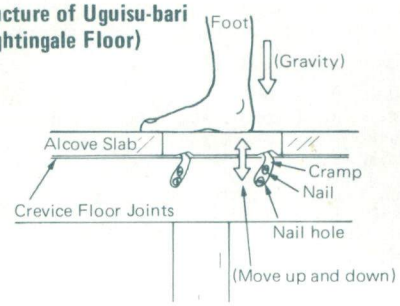
5) Ohiroma Ichi-no-ma, Ni-no-ma (First and Second Grand Chambers)

These two chambers served as the most important official audience rooms in the palace. The interior design, incorporating bold forms of pines and a lavish use of gold and lacquer, was intended to overwhelm visiting feudal lords with the power and authority of the Tokugawa Military Government. Behind the sliding doors with beautiful red tassels is a room called Musha-kakushi-no-ma (the body-guards' room). Here armed guards stood by to protect the Shogun.

Of great historical significance, these chambers were used in 1867 by the fifteenth Tokugawa Shogun Yoshinobu to announce the restoration of sovereignty to the Emperor. With this declaration, the long rule of over 250 years of the Tokugawa Shogunate was brought to a close.



Structure of Uguisu-bari (Nightingale Floor)



Uguisu-Bari (Nightingale Floor)

From the entrance of the Ninomaru Palace to the Ohiroma (Grand Chambers), the wooden floors squeak and creak when ever aneone treads on them.

When the floor is tread upon, the cramps under it move up and down, creating friction between the nails and the cramps which hold them in place, causing the floor to squeak. It is the bird-like sound thus emitted that gives this, the name Nightingale Floor.

4) Ohiroma San-no-ma (Third Grand Chamber)

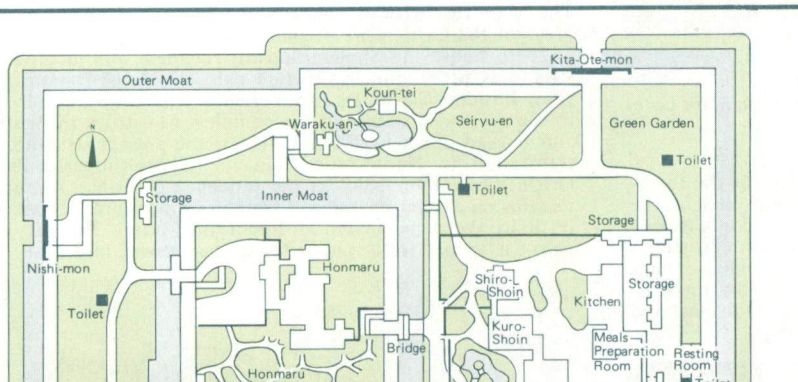
This is the waiting room for visiting Tozama Daimyo (feudal lords who did not become retainers of the Tokugawa until after the decisive victory of Tokugawa at the battle in 1600). Each of the panels in the transoms is made of a single block of cypress 35 centimeters thick, and are carved on both sides with different designs. The metal nail covers of gold-plated copper found on the wooden members at floor are particularly notable here.

3) Shikidai-no-ma (Reception Room)

In this room, the Shogun's ministers received visiting feudal lords, and accepted presents intended for the Shogun. The massive ancient pine trees on the sliding doors and walls were painted by the great artist Kano Tan'yu (1602-1674) when he was only twenty-five years old.

2) Tozamurai-no-ma (Ret Room)

These rooms decorated with sc romping leopards and tigers screen doors and walls functi waiting chambers for visiting lords. As there were no such an Japan at that time, the artists Kano School had to rely on i hides to depict these exotic anim

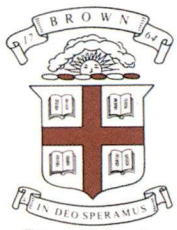


VISITING HOURS CASTLE : 8:45 A.M. ~ 4:00 P.M.
NINOMARU PALACE : 9:00 A.M. ~ 4:00 P.M.
(GATE IS CLOSED AT 5:00 P.M.)

THE CASTLE (INCLUDES NINOMARU PALACE) IS OPEN THE WHOLE YEAR EXCEPT BETWEEN DECEMBER 26TH AND JANUARY 4 TH.

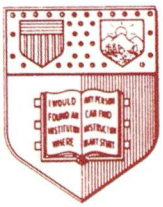
Stanford Japan Center
Kyoto Center for Japanese Studies

November 12, 1989



Brown University

Columbia University


Cornell University

Harvard University

Princeton University

Stanford University has taken the initiative in establishing a comprehensive educational and research center in Kyoto for the purpose of educating future generations of Americans about Japan. The Center also will provide an institutional link between American and Japanese research in science, technology, and social science with the aim of opening up crucial channels of information and by embarking on new cooperative initiatives in research between the two nations. Three programs are involved.

The Kyoto Center for Japanese Studies

The Kyoto Center for Japanese Studies (KCJS), which opened in September 1989, is a two semester, academic year program for students wishing to do advanced work in the Japanese language and in the study of Japan. KCJS is administered by Stanford University for a consortium of nine American universities (Brown, Chicago, Columbia, Cornell, Harvard, Michigan, Princeton, Stanford, and Yale) whose students make up the majority of the participants. The program was created in cooperation with Kyoto University. KCJS offers a rigorous academic program for select students who have completed two or more years of Japanese language study. Courses range over a spectrum of relatively advanced topics in the humanities and social sciences, with offerings on both pre-modern and modern Japan. All students are expected to do intensive study of the Japanese language. The attention given to language study and the exclusive focus on Japan related subjects, coupled with the location and the small size of the student body distinguish KCJS and make it an ideal place for the student who wishes to concentrate on Japanese Studies.

The Stanford Center for Technology and Innovation

The Stanford Center for Technology and Innovation (SCTI) is a six month program for Stanford undergraduates that aims to educate students about contemporary Japan through course work and internships in Japanese companies. Its purpose is to provide a working knowledge of modern Japan to the growing number of Americans whose professional careers will require cross-cultural contact. The goal is to offer an intense and memorable exposure to students of engineering, science, and social science whose normal course load precludes concentration on Japan. To be accepted students must have done one year of language study. Classes will include Japanese language and courses on Japanese company organization, political economy, and the interaction of technology, society and culture. Internships in Japanese firms, where they will live in company dormitories, will enable students to participate in the daily life of Japanese employees.

Together KCJS and SCTI will contribute significantly to the important effort of training the next generation of American leaders in a deeper understanding of Japan. In its first decade the Center aims to prepare nearly one thousand American students from the nation's best universities.

Stanford Research Program

To strengthen Stanford's research on contemporary Japan and to broaden the scope of collaborative scholarship and research between Stanford and Japan in scientific and technical fields, a permanent research staff will work at the Center to develop its research and collaborative activities. The second floor of the building contains a conference room and six offices dedicated to this effort. Initial topics for research will include the comparative study of science and technology in Japan, U.S.-Japan trade and economic policy issues, Japan's political economy, international competition in high technology industries, and Asian regional development. The Center will also serve 1) as an administrative structure to coordinate binational, collaborative projects; 2) as a base for research in Japan by individual Stanford faculty and senior graduate students; and 3) as a facilitator of international scholarship and the exchange of information through international conferences, work shops, and symposia.

In recognition of the long-term need to increase the level of technical interaction between Americans and Japanese and to increase American participation in Japanese science, the Center intends to encourage and help organize binational research in such fields as biotechnology and life sciences; computer science and artificial intelligence; civil engineering; manufacturing technology; materials science; and telecommunications.

The Center is committed to linking its research program with wider professional audiences, and is exploring activities that would be of benefit to corporations, institutions, and individuals interested in being affiliated with the programs of the Center. These activities may include special conferences, training programs, and exchanges for mid-career professionals from the United States and Japan.

The Building

Location: Okazaki Hoshoji-cho, Sakyo-ku, Kyoto.
Structure: Reinforced concrete building, 2 stories with a basement.
Site area: 1,999.72m^2
Total floor area: 1,477.09m^2
Building coverage: 464.38m^2
Architect: Ohbayashi Corporation.
Construction: Ohbayashi Corporation.

The Stanford Japan Center Gratefully Acknowledges the Support of the following Donors:

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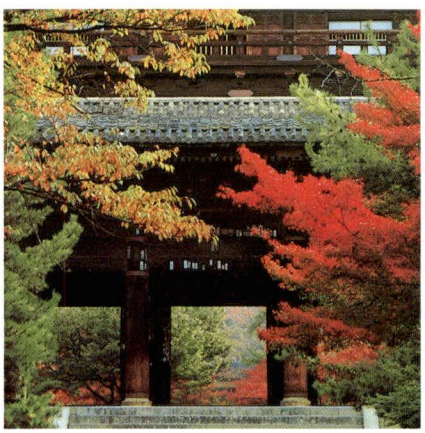

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ased after him and followed the animal
ed was she by what she saw and heard,
visitor to the holy place.
u: "Things sometimes go by contraries."
ased by his cow.") The above proverb is
derling dictates the policies of some group
arallel: To put the cart before the horse.
hito ni toe: "About matters that concern
vishes to know about himself, he should
kly what they think. To do so requires
.
wo dasu: "Let well enough alone." (Lit.,
ket you drive out a snake.") This proverb
u, hebi" ("Bamboo-thicket, snake"). That
s over some affair, one is apt to reveal a
to one's own self.
: "Don't drive a snake from a bamboo
en in the preceding proverb, it is some-
an insistent. English parallel: Let sleep-

conciliatory." ("Winds against the wil-
ttle, nonchalant attitude of a person who
omething. The advice is to softly elude
nd to the wind. In Japan willows are
heir beauty but also because they seldom
e weight of snow. Equally admired is a
ficult or rude question and thus avoid

: "Willows are never broken by snow."
ssarily weaker than a stout one, for the
er. Likewise, a conciliatory person will
ends better than a rugged personality
nent. This is an excellent proverb for

kitaru mono wa kobamazu: "Not to
e, nor refuse those who come." This

proverb teaches that it is a waste of effort to try to stop a person who is determined to leave, and a wise procedure to receive those who come.

WILL

THE JAPANESE of feudal and pre-World War II days put much emphasis on mental and spiritual as well as physical discipline for the cultivation of strong will power. When once they are convinced of the action they should take, the Japanese can be and generally are very strong willed and resolute. All during the four years of the tragic conflict with the Allied Powers, the Japanese were told through every medium of their propaganda that although the enemy were greatly superior in material resources, the strong will power their own nation possessed was more than enough to counteract this and thus win the final victory. The decisive defeat of their armed forces and the order to surrender by their beloved Emperor, left the Japanese numb with amazement and shattered their morale. Confused and dazed, their self-confidence overthrown, it was some time before the people realized that all was not lost and that there was still a useful and honorable place for their nation in the world. Having arrived at this truth, the recovery of the Japanese has been amazingly rapid.

Amadare ishi wo ugatsu: "Falling raindrops will wear through a stone." That is, a strong will can overcome any difficulty. English parallel: Constant dripping wears the stone.

Ari no omoi mo ten made todoku: "Even the wishes of an ant reach heaven." Since the wish of even such a small creature as an ant is heard by heaven, determination or will power by humans can accomplish anything.

Ayamachi wa futatabi suru nakare: "Do not commit the same mistake a second time." That is, use your strong will so that you will not make the same error twice.

Daijōbu kane no wakizashi: "As sure as the metal dagger." The *"wakizashi"* is the metal short sword or dagger worn for self-protection by all men of the upper classes prior to the Meiji era. Hence, the above proverb indicates something quite sure and certain.

Doku kuwaba sara made nebure: "If you eat poison lick even the dish." Do thoroughly and with strong will power whatever you undertake, whether it be good or evil. English parallel: Go the whole hog.

Fundoshi shimete kakaru: "To brace oneself for an effort." (Lit., "To tighten one's loincloth.") As a boy in Japan, I have often seen carpenters, jinrikisha men, and other working men tighten their loincloths before making some special effort. English parallel: To gird up one's loins.

Gyūba no gotoku shieki saruru nakare: "Don't be forced to work like oxen and horses." The implication is that humans should use their own will power to drive them to work. English parallel: Be not like dumb driven cattle.

Hi ga futte mo yari ga futte mo: "No matter whether it rains fire or spears." This saying expresses a strong determination to carry on a project or to go out, regardless of inclement weather. English parallel: Though it should rain pitchforks.

Ichinen iwa wo mo tōsu: "A concentrated mind will pierce a rock."

Isshin iwa wo mo tōsu: "Wholeheartedness will pierce a rock." English parallel: Where there's a will there's a way.

Ichinen ten ni tsūzu: "Intense earnestness overcomes all obstacles." (Lit., "An intense zeal prevails upon heaven.") English parallel: Faith will move mountains.

Inochi kara nibamme: "Something very important and valuable." (Lit., "Second only to life.") To carry out or preserve such an important matter requires determination and will power.

Ishi ni tatsu ya no tameshi ari: "There are instances when an arrow will stick into a rock." A figure of speech for intense determination.

Ishibotoke ni mono iwaseru: "To cause a stone Buddha to speak." This phrase is used to describe the determination of a strong-willed person to have his way at any cost.

Issun no shita ni go shaku no mi wo son su: "The tongue is more powerful than the sword." (Lit., "To one inch of tongue five feet of blade loses.")

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Ittō ryōdan: "To take drastic action." (Lit., "To cut a thing in two halves with one sword stroke.") English parallel: To cut the Gordian knot.

Iwa wo mo tōsu kuwa no yumi: "A strong will can overcome all obstacles." (Lit., "A mulberry bow will even shoot through a rock.")

Kenzen naru seishin wa kenzen naru shintai ni yadoru: "A healthy mind lives in a healthy body." This proverb is a direct translation of the English saying: A sound mind in a sound body.

Kyūshi ni isshō wo aru: "To narrowly escape from the very jaws of death." (Lit., "To secure one life from nine deaths.") The Japanese phrase *"kyūshi,"* literally "nine deaths," has the meaning of "certain death."

Kyū sureba tsūzu: "When driven to extremity you become proficient." When in a fix you will find your way out. English parallel: When things are at their worst, they will mend.

Omō ichinen iwa wo mo tōsu: "A firm resolve pierces even a rock." English parallel: Where there's a will, there's a way.

Omoi tatta ga kichinichi: "The day in which you make up your mind is the best day in which to do it." (Lit., "The day in which you decide to do it, is your lucky day.") English parallels: "There is no time like the present. Never leave until tomorrow what you can do today.

Seishin ittō nanigoto ka narazaran: "There is nothing that cannot be achieved by firm determination." This popular proverb is from a Chinese source. English parallel: Nothing is hard to a willing mind.

Semman nin to ie domo ware yukan: "I will go forward though ten million oppose me." In this quotation from the great Chinese sage, Mencius, the meaning is that when a person is convinced that his cause is just, he will advance against all odds and fight to the last. This is an abbreviation of the proverb that follows.

Uchi kaerimite yamashii karazareba, semman nin to ie domo ware yukan: "If after looking within myself I find nothing of which to be ashamed, though ten million oppose me I shall go forward." That

is, if my memory is free of anything to make me ashamed, nothing can withhold my advance.

Tobu tori wo otosu ikioi: "So powerful as to bring down a flying bird." (Lit., "So vigorous as to cause a flying bird to fall.")

Unda mono wo tsubuse: "Break the boil that has come to a head." That is, deal decisively and in good time with a difficult problem.

Uraba no inu wa iwashi wo kuwanu: "The dog on the sea coast will not eat sardines." That is, one who is used to dainties will not relish coarse food.

Usagi wo mite taka wo hanatsu: "To let fly the falcon (hawk) at the sight of a hare." This means that everything should be done with a definite end in view.

WIT

JUDGED BY THEIR STANDARDS and contrary to the opinion of foreigners, the larger number of whom do not have a good grasp of the language, the Japanese and especially the Edoites are quite witty. The saying, *"kichi wa danwa no yakumi nari"*—"Wit is the spice of conversation"—clearly indicates the importance the Japanese attach to wit. The following are examples of Japanese wit as revealed in their proverbs and sayings.

Ahiru no kaji-mimai: "An ungainly gait." (Lit., "Like a duck on a visit to fire-sufferers.") When a fat woman walks in an awkward and ungainly way, this expression is used.

Aita kuchi ga fusagaranu: "To be openmouthed with amazement." (Lit., "To be unable to close one's open mouth.") This expression is used in reference to the gaping wonder of a person who is amazed at some surprising sight or absurdity. In early days foreigners in Japan were thus gaped at. In November, 1945, I was traveling in a U.S. Army jeep deep in the mountains of Hiroshima prefecture. As we climbed, the road became narrower, steeper, and rougher. Suddenly we came to a dead end. There was no room in which to turn, for to the right was a steep bank, and in front and to the left a sudden drop of more than fifty feet. At this point the road itself was barely the width of the jeep's tracks. On the suggestion of my driver I got out, only too glad to do so. I watched while the

IENDSHIP

nd friendly, smiling and co-operative,
guard against slights, criticisms, ridi-
l distrust, suspicion, and readiness to
ny deep and lasting friendships. This
ıese have friends with whom they can
School friendships, especially in junior
bly come closer than anything else to
ıe term "intimate friend" or "chum."
ekinu: "Where there is no antagonist
f insulted few Japanese will quarrel
ıal control would subject them to the
English parallels: It takes two to make
two cannot quarrel.
azu: "No company is better than bad
ıd is no better than no friend.")
gi: "Proper courtesy (decorum) should
se friends." One should not behave too
s closest friends. In Japan the rules of
l politeness constantly form barriers to
allel: Familiarity breeds contempt.
mari, hinsen ni wa shinseki mo hanaru:
ngers visit you; when poor and obscure,
When you have wealth and fame even
ime of poverty and lowliness even rel-
nglish parallel: In time of prosperity,
e of adversity not one in twenty.
mi naku, hana ni hyaku nichi no kurenai
is no intimacy lasting a thousand days,
ower continue a hundred days." This
no intimacy is expected more than three

zu; koromo wa atarashiki ni shikazu:
ew ones; new clothes are better than old
he old are best; as to clothing new are

Hōyū ni shibashiba sureba utonzeraru: "Go often to your friend and you'll be treated coolly." That is, you will be neglected if you go too often to the home of your friend.

Inaka mono ni tanin nashi: "To a rustic there are no strangers." People in rural areas are more friendly than those who live in urban centers. This is probably true all over the world.

Kannan ni itte tomo wo shiru: "In hardship you know your friends." English parallel: Adversity is the true scale on which you weigh your friends.

Ki ga karui to ashi mo karui: "When the spirit is light the foot also is light." This light-hearted friendliness is more often found in the country than in cities. English parallel: A willing mind makes a light foot.

Ki-ō wa togamezu: "To reproach not what is past and gone." (Lit., "The past is not to be blamed.") Let us forgive and forget faults committed against us by someone in the past. English parallel: Let bygones be bygones.

Kyō no imōto ni tonari kaezu: "I won't exchange my neighbor for my younger sister in the capital." English parallel: A near neighbor is better than a distant cousin.

Kyūyū ni masaru kagami nashi: "There is no better mirror than an old friend." An old friend will not hesitate to tell you when you are in the wrong and help you to live up to your true and better self.

Mizu no morasanu naka da: "They are so close that even water would not leak between them." This expression is generally used in describing friendship between the sexes and is a favorite figure for the intimacy of lovers.

Mukai sannin ryō-donari: "Three houses opposite and one on each side. The closest neighbors a person has, according to Japanese beliefs and practices, are the three houses directly across the street or road, and the house to the left and right of your house. A new arrival always calls first at these places and leaves a small gift at each. Gifts are also exchanged with these close neighbors on New Year's Day and on the occasion of weddings, funerals, and other special events.

O wo furu inu wa tatakarezu: "The dog that wags its tail cannot

t talents mature slowly." (Lit., "Large uten-
it is, great genius often takes a long time to
s: Late fruit keeps well. Rome was not built
kes sweet meat.
zu: "Something imprudent for old persons."
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us but inexpensive meal for the hard-working
al is superior in flavor and nourishing qual-
e elaborate meals of city folks. The expression
"the early rice plant's child") is the idiom for

Yoki fumbetsu wa rōjin ni toe: "For good judgment ask old persons." Because they have long experience and will give you good advice. The counsel of the old is invaluable to the young. Because the Japanese are respectful to the old many young people are helped by the sage advice of their elders.

Zukan soku-netsu wa chōju no in: "A cool head and warm feet are the cause of long life." English parallel: A cool mouth and warm feet live long.

RESPONSIBILITY

THE JAPANESE have a strong sense of responsibility. By punishment of the guilty, the Japanese mean punishment of the responsible man, the man higher up and not his subordinate who is but a tool. Thus, in determining war guilt following the end of World War II, the Japanese cabinet that started and continued the war was held responsible. "Tōjo and his associates are responsible for bringing our country into the war with its disastrous consequences. Hence, he and his ilk should be punished and made to pay the supreme penalty!" That statement I heard made early in October 1945 by a Japanese orator on the corner of a wide street in Tokyo while hundreds of his fellow-countrymen listened approvingly. When the war leaders were brought to trial and sentenced, the Japanese felt that justice had been meted out to the responsible parties.

Chōchin-mochi wa saki ni tate: "The lantern-bearer should go ahead." He who bears the light, whether material, intellectual, or spiritual, should lead the way. English parallel: The candle that goes before gives the best light.

Daikō idezumba sōsei wo ikan sen? "If I don't come forward, what will become of the masses?" In other words, what will happen to the people if I don't do my share by governing them? This saying is an excellent illustration of a ruler's high sense of responsibility.

Gimu wa mottomo chikai mono yori hajime yo: "As to your duty, start with what is nearest to you." That is, you are responsible to carry out your nearest duty. English parallel: Do the duty that lies nearest thee.

Kami wo narō shimo: "The lower orders of society learning from

a warning to the ruling or upper classes
onsible for setting a good example.
: "The account is correct, but money is
sible to explain or make up the deficit.
of his reckoning. English parallel: The
a sixpence appears.
account is an account." It is all down in
e responsible to make the payment. Eng-
siness.
u: "Borrowed garments do not fit well."
e to make use of your own talents in the

ather than borrowed clothes, use washed
our own clothes, washed clean, than fine
ers. This is an exhortation to each person
s to stand on his own two feet.
a quarrel both parties are to blame." Gen-
some wrong and are answerable. English
l, both are in the wrong.
5 wa dekinu: "A bonze (Buddhist monk)
e only." There must also be real learning
llel: It is not the coat that makes the

ba naranu: "You must reap the harvest
vn." Since you undertook to sow the seeds
harvest be it good or bad. English par-
ou reap.
"To evade one's responsibility; to be freed
kinin," the Japanese word for "responsi-
Chinese ideographs meaning "to endure
esponsibility weighs heavily on the Japa-
e desire to evade as much of it as possible.
no kerai: "As masters are, so servants are."
rs, servants are servants.") That is, if the
ithfully their responsibilities, the lower
do their duty.

Takara no mochi-kusare: "A treasure decaying in one's hands." The person who has money or talents is responsible for putting them to good use; else they will rot away.

Ue ni mi-narau: "The lower classes follow the example of the upper." (Lit., "Learning by seeing the upper.") It is the responsibility of superior people to be an example to those less gifted. English parallel: Like master, like men.

Usagi no mimi yori hito no mimi: "Better than a hare's ears are a man's." That is, a person should depend on his own senses, and is responsible for their full use.

RUDENESS

THOUGH COURTEOUS TO EQUALS and superiors, the Japanese can be and frequently are rude to strangers and those they consider inferior to themselves. It is considered by some to be the mark of "a great man" to be rude and overbearing to subordinates and those in a lower social class. Often when two Japanese gentlemen quarrel they become painfully polite and the use of honorifics increases. They will smile and use extra polite language, though secretly they would enjoy cutting each other's throats.

In the spring of 1940 I was traveling with my wife and four children on a through express from Pusan at the southern tip of Korea to Peking, China. The train was very crowded, but in our reserved compartment we were not too uncomfortable. At the first stop after crossing over the border into Manchuria, four Japanese men boarded the train, came to our compartment, made peremptory motions for my family to move over, and sat down on our reserved seats. They evidently took us for American tourists, for after seating themselves they made rude remarks about the "selfishness and uncouthness of foreigners," all in Japanese, which they did not know I understood. After a few minutes, I addressed them in their language, told them that I lived in Kyoto, and asked them what part of Japan they were from before they moved to Manchuria. They became quite friendly, apologized for their previous rudeness, and at the next train stop, two of them purchased some fruit and cake which they gave to our children. Thus, the first rudeness of these four to us as strangers and

Taiki bansei: "Great talents mature slowly." (Lit., "Large utensil evening finish.") That is, great genius often takes a long time to mature. English parallels: Late fruit keeps well. Rome was not built in a day. A slow fire makes sweet meat.

Toshiyori no hiyamizu: "Something imprudent for old persons." (Lit., "Cold water for an old man.") To bathe in cold water is all right for a young man, but for an old man to do so is both unseemly and imprudent. The old should not try to imitate the young.

Toshiyori no iu koto to uma no shirigai wa hazuresō de hazurenu: "You can rely on the advice of old men." (Lit., "The sayings of the aged and a horse crupper look to slip off, but they do not.") English parallel: An old man's sayings are seldom untrue.

Toshiyori no mono wasure, wakai mono no mono shirazu: "An old person forgets things, the young person does not know things." (Lit., "The forgetfulness of an old person, the ignorance of a young person.") English parallel: The old forgets, the young does not know.

Toshiyori no mukashi-banashi: "The aged tell tales of long ago." They live in the past, but many of their tales contain important lessons for today. Hence, they should be heard with great respect.

Toshi yoreba yoku fukashi: "As one advances in age one becomes more avaricious." This cannot be said of all old people, for many become increasingly unselfish and sweet tempered as they grow older.

Toshi wa kusuri: "Old age serves as medicine." That is, medicine to cool and check hot-tempered youth and to give healing to wounded feelings and misunderstandings. English parallel: Older and wiser.

Uwate ni wa uwate ari: "Even a superior person has his superior." (Lit., "To the upper hand there is an upper hand.") It is well to remember that even experts have others who are better.

Wase no meshi ni dojō-jiru: "A stew of loaches over rice from the first crop." A delicious but inexpensive meal for the hard-working farmer. Even such a meal is superior in flavor and nourishing qualities to many of the more elaborate meals of city folks. The expression *"wase no kodomo"* (lit., "the early rice plant's child") is the idiom for "a precocious child."

humanly possible, we must patiently leave the result to God. English parallel: Man proposes, God disposes.

Kahō wa nete mate: "For good luck sleep and wait." That is, everything comes to him in time who can sleep and patiently wait.

Kannin wa isshō no takara: "Patience is a life-long treasure." English parallel: Patience is a virtue.

Kannin-bukuro no o ga kireru: "The drawstring of the bag of patience is broken." On the whole the Japanese people are very patient, but both as individuals and as a nation this virtue at times is exhausted.

Kenteki atsumatte taikai to naru: "Drops from rivulets put together form the ocean." English parallel: Little drops of water . . . make the mighty ocean.

Kotte wa shian ni atawazu: "Too much concentration of thought does not produce a plan." When a person deliberates excessively he will not hit upon a good plan. Hence, he should patiently await the right time to do or say anything.

Kusare nawa mo yaku ni tatsu: "Even a rotten rope can be put to use." That is, an apparently useless thing if patiently kept for a while will be found useful.

Kyūjin-no-kō wo ikki ni kaku: "To stop short of the one thing needful." (Lit., "A meritorious deed nine fathoms high lacks one basketful.") In constructing a hill of a certain height many baskets full of earth must be carried until the desired altitude is reached. If one basketful is lacking the desired height is not attained. So the above proverb means the failure of any plan at the last moment.

Mateba kairo no hiyori: "If you wait patiently excellent weather will come for your sea journey." English parallel: All things come to him who waits.

Mateba kanro no hiyori ari: "If you wait there will come nectar-like fair weather."

Nana-korobi-ya-oki: "The vicissitudes of fortune." (Lit., "Seven falls and eight rises.") There are many ups and downs in life, but patient perseverance will win in the end. English parallel: He that falls today may be up again tomorrow.

Naranu kannin suru ga kannin: "True patience consists in bear-

Uramazu kisezu: "Don't bear a grudge and don't record it." English parallel: Forgive and forget.

Urami ni mukuyuru ni toku wo motte seyo: "To repay a grudge do it with virtue." That is, pay good for evil.

Waga mi wo tsunette hito no itasa wo shire: "Pinch yourself and you will know the pains of others." We must try to sympathize with other people by undergoing or imagining the pain they experience. English parallel: Do as you would be done by.

Yo wa aimochi: "Life in this world consists in mutual helpfulness." Give and take is the rule of the world. English parallel: Live and let live.

Zen wa isoge: "Hasten to do good." Don't wait to do good, but do it quickly. English parallel: Make hay while the sun shines.

LEARNING

MORE THAN PERHAPS ANY OTHER PEOPLE the Japanese are studious and zealous in their search for knowledge. The teacher, the professor, and the scholar are highly respected and honored. The student spends long hours in study both in and outside the classroom. Top ranking students on graduating get the best positions in government and business. Because of their studious habits and their love of learning, Japanese who go abroad for graduate study and research generally do outstanding work.

Bun wa hito nari: This is the Japanese translation of the English proverb: "The style is the man."

Furuki wo tazunete atarashiki wo shiru: "Through inquiring into old things we learn the new." This is a Confucian saying which teaches that by a thorough study of old things new ones will be discovered. English parallel: There is nothing new under the sun.

Gakumon ni kokkyō nashi: "There are no national frontiers to learning." Scholarship knows no boundaries between countries.

Gakumon ni chika-michi nashi: "There is no short cut to learning." English parallel: There is no royal road to learning.

Gakushi ni totta tenka nashi: "There is no scholar who has taken control of the whole country." A man of learning is not suited to

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: "There is no scholar who has taken
A man of learning is not suited to

wield political power, for experience has shown that scholars make poor rulers.

Hachijū no te-narai: "To study penmanship at eighty." English parallel: It is never too late to learn.

Hon no mushi: "A bookworm." The Japanese phrase is a direct translation of the English one and has the same connotation.

Iki-jibiki: "A living dictionary." English parallel: A walking dictionary.

Jūnen ichi-jitsu no gotoshi: "Ten years as one day." This means, "without intermission for ten years"—a phrase signifying continued application for many years.

Keisetsu no kō wo tsumu: "To pursue one's studies by the light of fireflies and snow." (Lit., "To pile up merit by fireflies and snow.") This expression describes the successful completion of studies by needy students. In ancient China two such young men diligently pursued learning by reading books in the summer by the light of fireflies gathered for the purpose, and in winter by the reflection of starlight from a quantity of snow. English parallel: To burn the midnight oil.

Manabazareba shirazu: "Without learning there is no knowing." English parallel: Learn not and know not.

Oshieru wa manabu no nakaba: "To teach is the center of to learn." English parallel: Teaching others teacheth yourself.

Rokujū no te-narai: "To study calligraphy at sixty." English parallel: It is never too late to learn.

Ruri mo hari mo teraseba hikaru: "Emeralds as well as glass will shine when light is shed on them." This proverb teaches that when education is given to them, both a clever man and a foolish one will become wise.

Saishi tabyō: "Talented men have poor health." (Lit., "A talented person, many illnesses." This is probably due to the fact that they were careless about proper diet and exercise. A large percentage of students, teachers, and scholars in Japan have or have had tuberculosis.

Saishi tammei: "Talented persons are short lived." English parallel: Whom the gods love die young.

Shisō wa chimmoku nari: "Thought is silence." That is, ideas come through quiet meditation. Hence, in Japan as well as in other countries learned men have withdrawn from the noisy and demanding world.

Shomotsu wa hozon-sareta kokoro nari: "Books are preserved minds."

Shōnen oi yasuku, gaku nari gatashi: "Youth easily grows old, yet becomes learned with difficulty." In other words, while young we should make every effort to acquire learning and experience. English parallel: Art is long, life is short.

Yoku manabi, yoku asobi: "Study well, play well." A good rule for students: After studying diligently, relax by playing hard.

LOYALTY

IN THE FEUDAL PERIOD the highest virtue was that of loyalty. One was expected to be loyal to his friend, to his family, to his teacher, to his employer or master, and to his feudal lord. This last-named loyalty was by far the most important and one that might demand the sacrifice of all lesser loyalties and even of one's life. With the abolition of feudalism in the Meiji period, loyalty to a liege lord was transferred to loyalty to the Emperor, a loyalty expected of and held by all Japanese. This gave tremendous power and authority to the group that surrounded and influenced the Emperor. In modern times loyalty, though still practiced by many, is not held to be so important. However, its concomitant, obedience to authority, still remains a leading characteristic of the Japanese.

Chūkō wa karada no yōsei: "Loyalty and filial piety are the training of the body." That is, the duty of all Japanese is to build up strong bodies so that they can better serve the Emperor in peace and war and carry out their obligation to their parents by supporting them when they get too old to work.

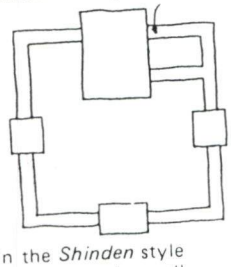
Chūkō no michi wa ichi ni shite, ni narazu: "The ways of loyalty and filial duty are one and the same thing." That is, there should be no conflict between duty to one's lord (country) and duty to parents.

Chūshin wa ni kun ni tsukaezu: "A loyal subject does not serve two lords." This proverb, much quoted during the feudal period,

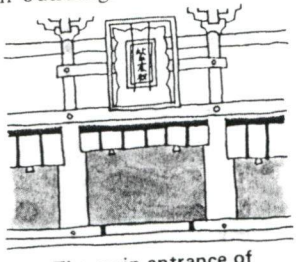
●京都御所

KYŌTO IMPERIAL PALACE

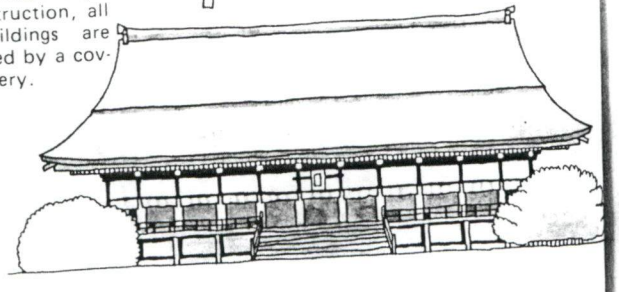
Originally built as the Emperor's second palace, Kyōto Imperial Palace (Kyōto Gosho) was used as the Imperial palace from 1331 to 1867 after the original main palace burnt down. It consists of many large wooden buildings constructed in the *Shinden** style.



In the *Shinden* style of construction, all the buildings are connected by a covered gallery.



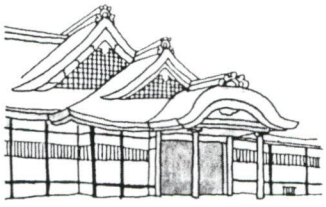
The main entrance of the Shishin-den



Shishinden
This is the main palace of the Kyōto Gosho complex. Also known as Naden (South Palace), since it occupies the southernmost position, it consists of a single-storey building in the *Irimoya** style. The South Garden is of white sand and is enclosed by three gates and a vermilion-lacquered corridor.

*Reservation required

The Imperial court assembled here from the 17th century on, and a court town under the control of the *shōgun** was built. When the Emperor moved to Tōkyō in 1867, the court town became the present Kyōto Gyoen (Kyōto Imperial Park). This park, which includes the Ōmiya and Sentō Palaces, is also sometimes referred to as Kyōto Gosho.



The ruins of Katsura Palace

Ōmiya Palace

Kyōto Palace

Sentō Palace

Hakuun shrine

Munakata shrine

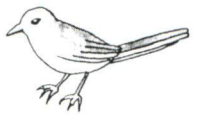
Environment agency

Kyōto Imperial Park

Ōmiya Palace
This palace, located next to the Sentō Palace, was used by the Emperor's mother. The present building was reconstructed in 1867.

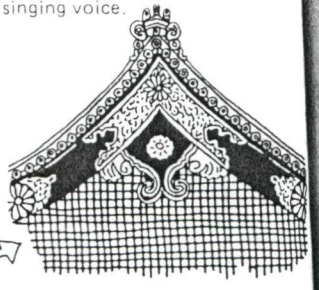
North Pond

Sentō Palace
The Sentō Palace's garden contains two ponds and eight small shrines, and its old trees and rocks convey a mysterious atmosphere of enchantment.

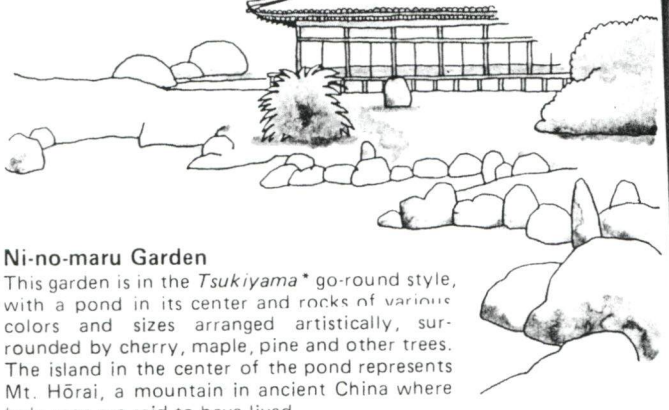


The *uguisu*, or Japanese bush warbler, is often dubbed nightingale because of its beautiful singing voice.

Uguisubari-no-rōka (the Nightingale Corridor)
This corridor, which leads from the entrance to the *Ō-hiroma*, is specially constructed to give out a noise like the voice of the *uguisu* whenever anyone walks along it, and thus warn of the approach of possible enemies.



Kuruma-yosé (front porch)
The front face of this vestibule is richly carved.

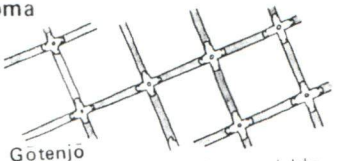


Ni-no-maru Garden
This garden is in the *Tsukiyama** go-round style, with a pond in its center and rocks of various colors and sizes arranged artistically, surrounded by cherry, maple, pine and other trees. The island in the center of the pond represents Mt. Hōrai, a mountain in ancient China where holy men are said to have lived.

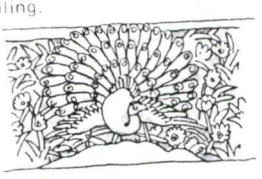
Ō-hiroma

The *fusuma-é** in the rooms of the *ni-no-maru* depict mainly *matsu* (pine trees).

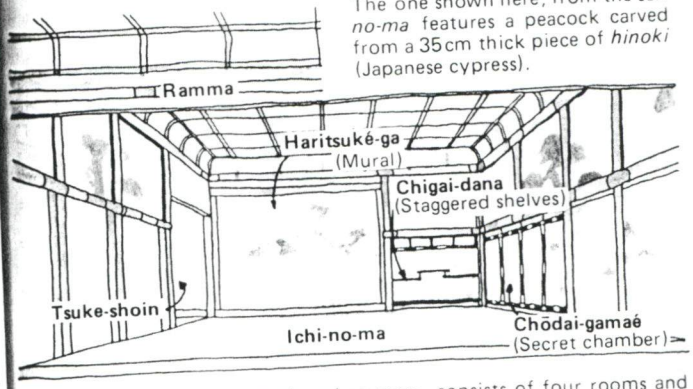
The *Matsu-ni-Taka* (pine tree with hawk) in the *Yon-no-ma*.



Gotenjō
Each room has a different richly-colored pattern on its coffered ceiling.



Ramma
Most of the *ramma* are carved. The one shown here, from the *san-no-ma* features a peacock carved from a 35cm thick piece of *hinoki* (Japanese cypress).

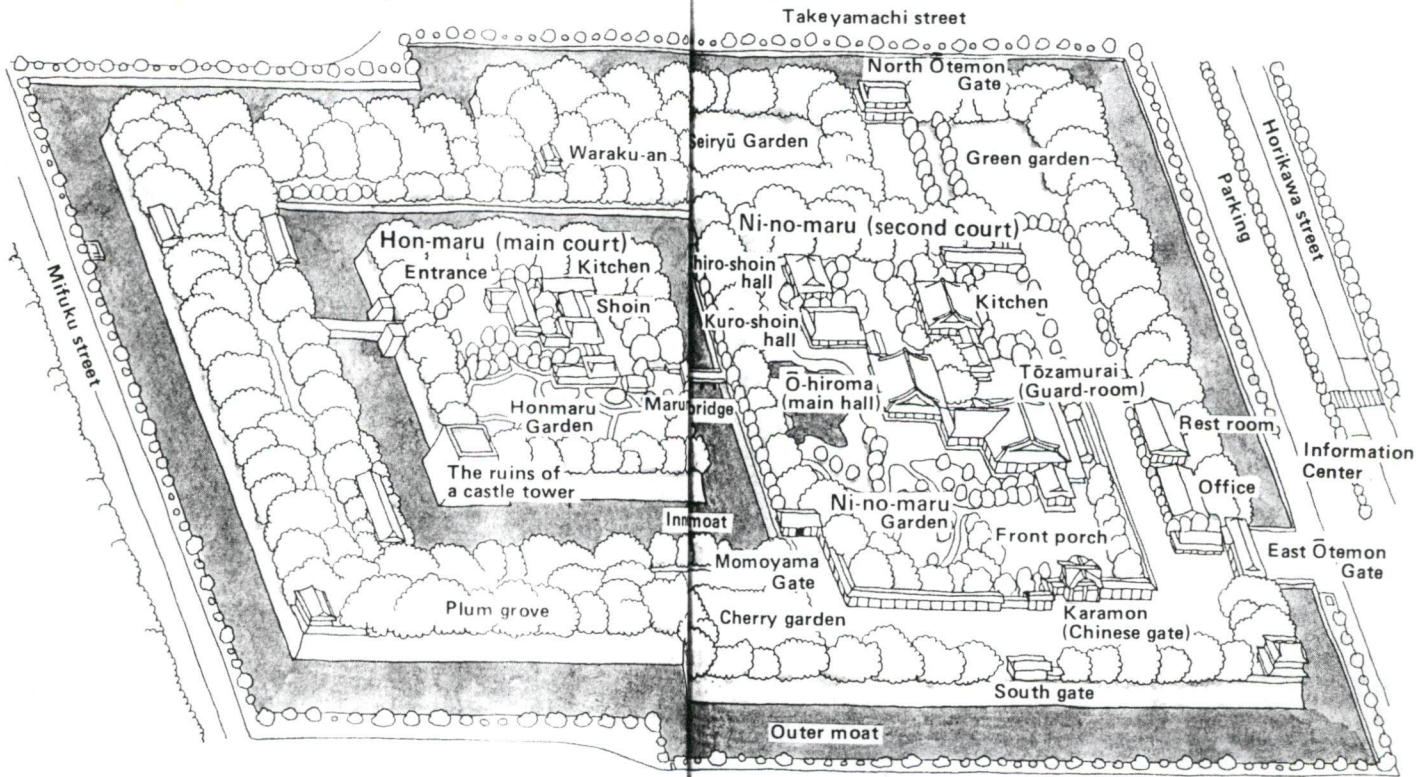


This large hall, located in the *ni-no-maru*, consists of four rooms and was used by the *shōgun** when holding audiences with his *daimyō**. The *Ichi-no-ma* (first chamber), where the *shōgun* sat in state, is a typical example of the *shoin** style of construction. The *Ni-no-ma* (second chamber) was where the *daimyō* assembled, the *San-no-ma* (third chamber) was their ante-room, and the *Yon-no-ma* (fourth chamber) was where they left their weapons.

●二条城

NIJŌ CASTLE

This castle was built in 1606 as the Kyōto residence of Tokugawa Ieyasu*. The *hon-maru* (main court) was burnt down in 1788, and the only original part remaining is the *ni-no-maru* (second court). The present *hon-maru*, built in 1827, is a copy of the one that originally stood in the grounds of Kyōto Imperial Palace (see p.32). The castle is also famous for its many cultural treasures from the Momoyama Era*, such as the Karamon (Chinese Gate) and Ni-no-maru Garden.



WHITE HOUSE PRE-ADVANCE TEAM NOTIONAL SCHEDULE--KYOTO, OCTOBER 22, 1991

10:00: ARRIVE ITAMI AIRPORT--MET AT PLANE SIDE BY CONSULATE GENERAL OFFICERS, ROBERT LUKE AND PETER PRAHAR

10:15: DEPART BY BUS AND SEDAN FOR KYOTO, MIYAKO HOTEL

11:45: ORIENTATION MEETING/BUFFET LUNCH ATTENDED BY ADVANCE TEAM, EMBASSY, CONSULATE, AND FOREIGN MINISTRY STAFF. FOLLOWING LUNCH, INSPECT MIYAKO HOTEL SITE (CONTROL ROOM AND POSSIBLE RECEPTION AREA).

12:30 DEPART HOTEL FOR STANFORD CENTER

12:40 SITE SURVEY, STANFORD CENTER

12:55 DEPART STANFORD CENTER

13:15 SITE SURVEY, KYOTO IMPERIAL PALACE (INCLUDING OMIYA PALACE AND SENTO PALACE). IF PRE-ADVANCE TEAM IS INTERESTED IN SEEING A POSSIBLE SCHOOL VISIT SITE, WE RECOMMEND OKI HIGH SCHOOL--KYOTO CITY'S OLDEST AND ONE OF ITS MOST PRESTIGIOUS. THIS SITE IS NEAR THE KYOTO IMPERIAL PALACE AND MAY BE SEEN ON THE WAY THERE, IF DESIRED.

13:45 DEPART KYOTO IMPERIAL PALACE

13:55 SITE SURVEY, NIJOJO CASTLE

14:15 DEPART NIJOJO CASTLE FOR AIRPORT

15:45 ARRIVE PLANE SIDE ITAMI AIRPORT--PICK UP PASSPORTS

16:00 DEPART ITAMI AIRPORT FOR SEOUL

NOTE: TRAFFIC DELAYS EN ROUTE SHOULD BE EXPECTED DUE TO A FESTIVAL SCHEDULED TO BE HELD IN DOWNTOWN KYOTO.

HONMARU

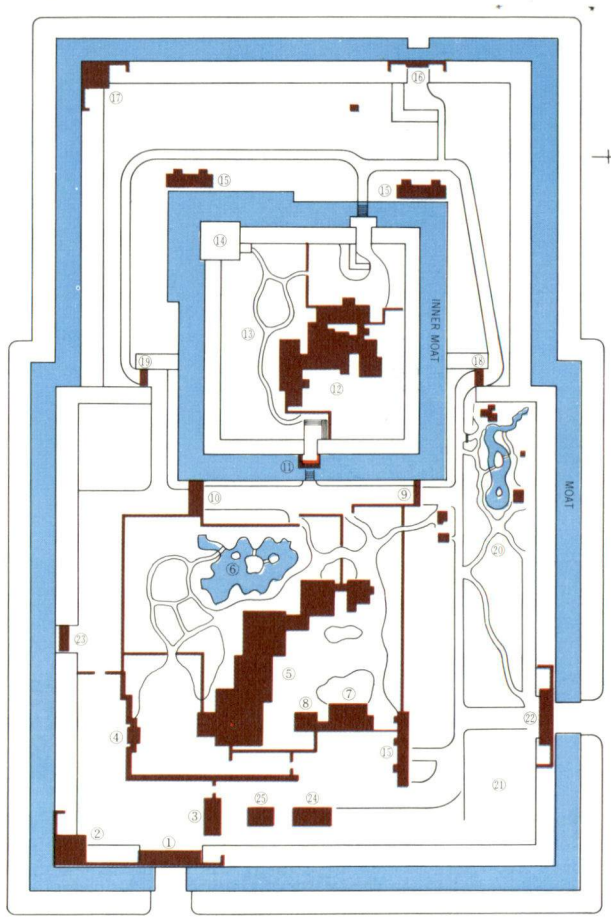
The inner palace surrounded by a moat is called Honmaru Palace. The original building was built in 1626 with various structures being transferred from Fushimi Castle. At the southwest corner there once was a five storied donjon, which was burnt by lightning in 1750. The main building was further burnt in 1788 by a fire.

In 1893 a building was brought here from the Kyoto Imperial Palace. Originally it was the palace for Prince Katsura, built in 1847. This is the only existing building that features the Imperial-building style. Consequently it has been designated as culturally important.

SEIRYU-EN GARDEN

Here are two buildings and 800 rocks which were transferred from a mansion standing by the Takase-gawa canal, Kyoto, built around 1600 by Ryoi Suminokura, wealthy merchant and builder of the canal. With some 300 additional rocks chosen and collected from many districts the garden with its theme "grandeur, brightness, and grace" was completed during 1965.

The western half is typically a Japanese style garden, while the eastern half is Western with lawn. It occupies 16,500 square meters and the two buildings in it are named Koun-tei and Waraku-an. The garden is now used to receive official guests of the city.

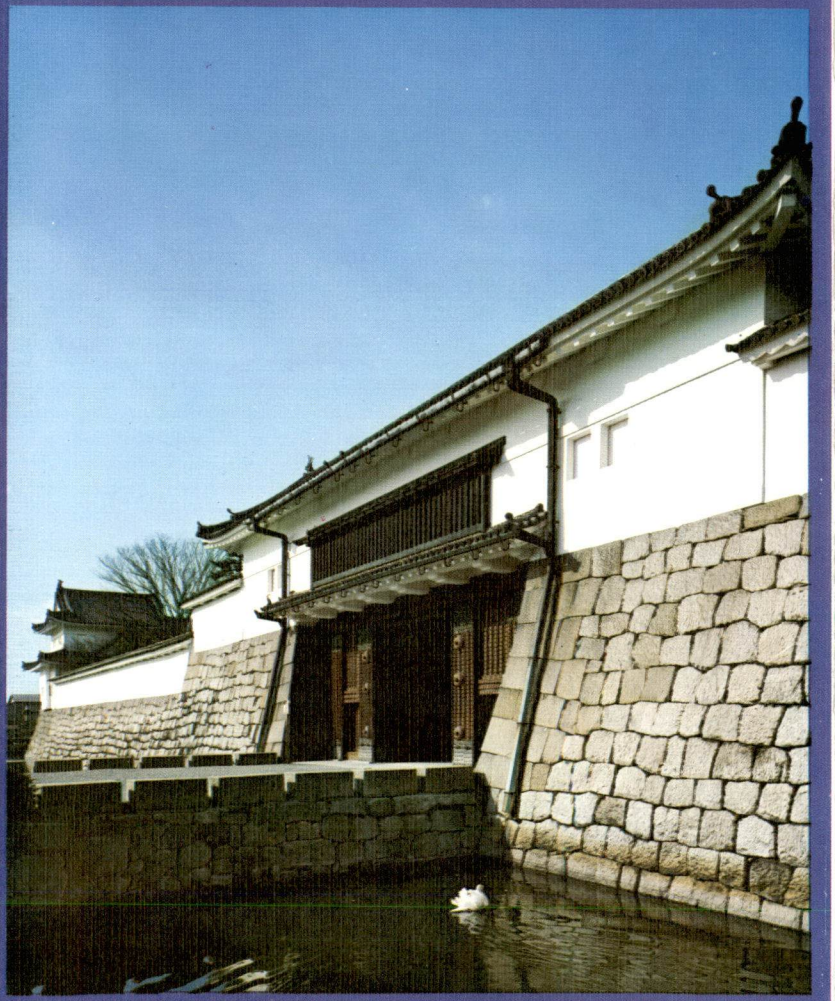


1. HIGASHI-OTE-MON GATE (EAST GATE)
2. TONAN-SUMI-YAGURA (SOUTH-EAST CORNER TURRET)
3. GUARD HOUSE
4. KARA-MON GATE
5. NINOMARU PALACE
6. NINOMARU GARDEN
7. DAIDOKORO (KITCHEN)
8. OKIYODOKORO (SERVICE ROOM)
9. NARUKO-MON GATE
10. MOMOYAMA-MON GATE
11. HONMARU-YAGURA-MON GATE (TURRET GATE)
12. HONMARU PALACE
13. HONMARU GARDEN
14. FORMER SITE OF DONJON
15. RICE STORE
16. NISHI-MON GATE (WEST GATE)
17. SEINAN-SUMI-YAGURA (SOUTH-WEST CORNER TURRET)
18. KITA-NAKA-SHIKIRI-MON GATE
19. MINAMI-NAKA-SHIKIRI-MON GATE
20. SEIRYUEN GARDEN
21. MIDORI-NO-SONO GARDEN
22. KITA-OTE-MON GATE (NORTH GATE)
23. MINAMI-MON GATE (SOUTH GATE)
24. LOUNGE
25. CASTLE OFFICE

CASTLE OFFICE
Tel. (075) 841-0096・0910
Nijo Horikawa, Nakagyo-ku, Kyoto

KYOTO JAPAN

NIJO CASTLE



NIJO CASTLE

The castle was originally built in 1603 by Ieyasu Tokugawa, the first Tokugawa Shogun, and was completed in 1626 by Iemitsu Tokugawa, the third Shogun, with some structures being transferred from Fushimi Castle and with some decorations newly added. Consequently it is the quintessence of Momoyama architecture. It was used as the residence for successive Shoguns when they visited Kyoto.

As the fifteenth Shogun Yoshinobu Tokugawa returned the sovereignty to the Emperor in the year 1867, the castle was also transferred to the Imperial family. In 1884 it was named Nijo Castle Detached Palace. In 1939 it was granted to Kyoto City since when it has been opened to the public.

The whole area of the castle has been designated as a historic relic. The Ninomaru Palace (main building) has been designated as a national treasure. Higashi-Ote-Mon Gate (the main gate), and twenty-one other structures have been designated as culturally important. The Ninomaru Palace garden has been designated as a special scenic spot.

The area of the castle is 275,000 square meters and the buildings occupy 23,000 square meters.

NINOMARU GARDEN Special Scenic Spot

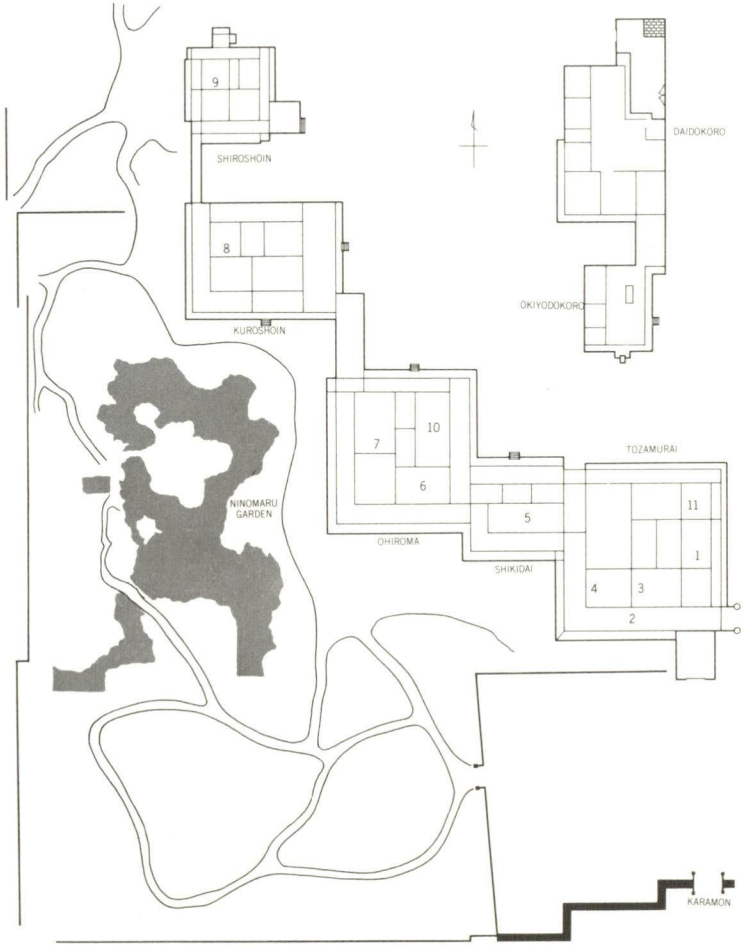
Based upon the traditional gardening of Japan, the garden has a pond in the center and in the pond there are three islets named Horai-jima (Island of eternal youth), Tsuru-jima (Crane island) and Kame-jima (Turtle island). It is said that the garden was built by Enshu Kobori.

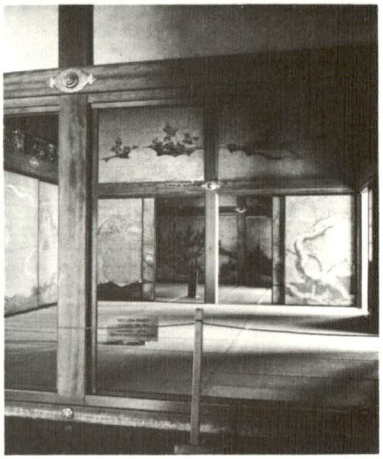
NINOMARU PALACE **National Treasure**

The palace is a representative example of the Momoyama Period "Buke-fu Shoin-tsukuri" mansion. This building of thirty-three rooms occupies 3,300 square meters and has 800 tatami mats. The building material is mostly of Japanese cypress(hinoki).

All the sliding doors, walls and coffered ceilings are works of art having rich color paintings exceuted by artists of the Kano school. On door transoms are marvellous carvings.

To the north-east of the mansion there is a kitchen and service room buildling which has been designated culturally important.





1. WILLOW ROOM AND YOUNG PINE ROOM

These two rooms just inside the entrance hall are so named because of the paintings installed. These rooms were used by inspectors to identify visiting feudal lords.

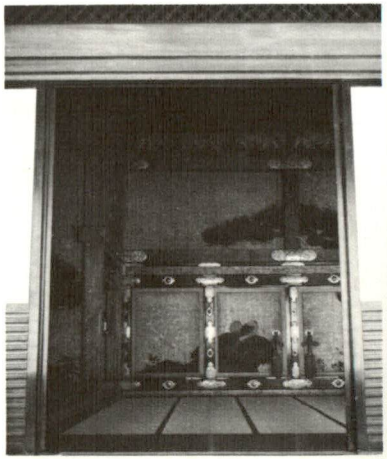
2. NIGHTINGALE FLOOR

The corridors from the entrance to the Grand Chamber have what is termed Nightingale Flooring, owing to its squeaking and creaking whenever a person treads along it.

7. OHIROMA ICHI-NO-MA, NI-NO-MA (Grand Audience Chamber)

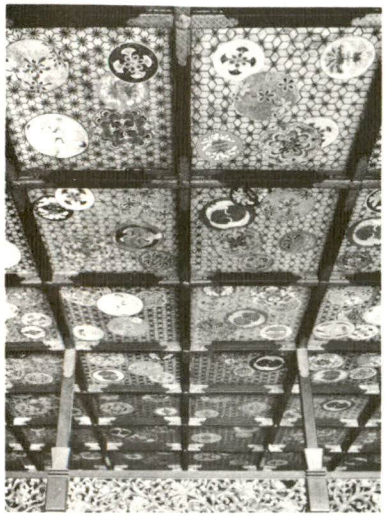
The Shogun granted audience to non-hereditary feudal lords in this room. As none of the four corners of the coffered ceiling are right-angled, it is called a "folded-up" coffered ceiling. The ceiling of the upper room, which is called First Grand Chamber, is double "folded-up". It has an alcove, shelves and a built-in desk. At the north of the room there is a room for body-guards. All the paintings in this room are works of Tanyu Kano. This is typical of the Buke-fu Shoin Tsukuri, or the warrior type 'shoin' room, built during the Momoyama Period.

This Audience Chamber has historic significance. It was in this room that the last Shogun Yoshinobu Tokugawa announced to the feudal lords that he would return the sovereignty to the Emperor thus abolishing the Shogunate government that had lasted for nearly 300 years.



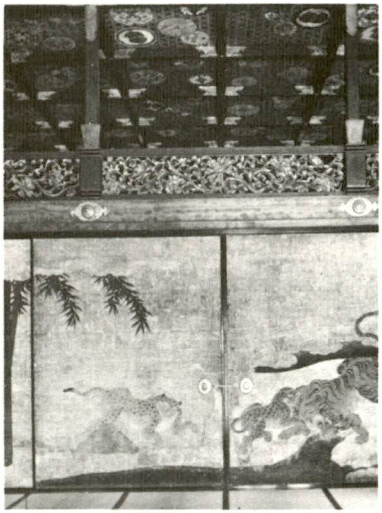
3. CEILING

The coffered ceilings of every room have very gorgeous, colorful designs. The ceiling of corridors had originally been plain, but was painted after the Meiji Restoration of 1867.



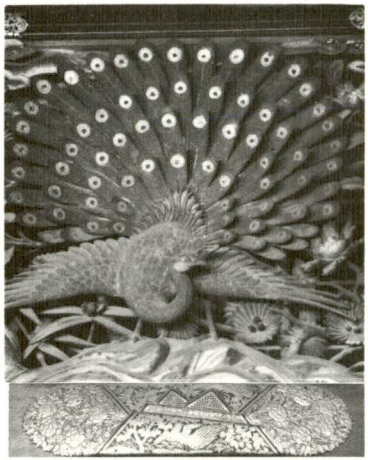
4. TOZAMURAI-NO-MA
(Retainers Rooms)

These three rooms with paintings of leopards and tigers on walls were anterooms for visiting feudal lords. There were no such animals in Japan in those days. The artists studied the animals' hides and then used their imagination to draw the animals.



5. SHIKIDAI-NO-MA
(Reception Room)

In this room the ministers of the Shogun received visiting feudal lords. Presents to the Shogun were also accepted here. Pictures on the wall were painted by Tanyu Kano when he was 25 years old.



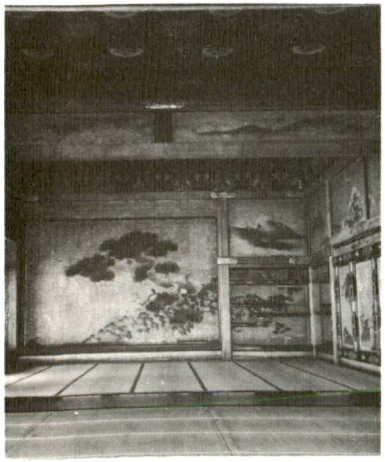
6. OHIROMA SAN-NO-MA
(Third Grand Chamber)

This was the anteroom for visiting non-hereditary feudal lords. Each of the carved panels on the transoms is made of one block of cypress wood.

The metals on the door-heads are called "Nail Covers of Hananoshi shape". They are made of copper, plated with gold.
They are hand-made, and none of them are the same.

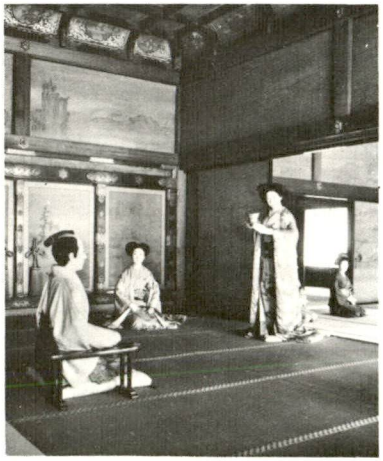
8. KUROSHOIN

This is the Inner Palace generally called Kuroshoin. The Audience Chamber of Kuroshoin was used for the Shogun to meet hereditary feudal lords. This is similar to the Grand Audience Chamber but a little smaller. The paintings are the works of Naonobu Kano.



9. SHIROSHOIN

The innermost part of the building is named Shiroshoin. This was the living quarters of the Shogun. The paintings are by Koi Kano. These modest paintings of mountains and rivers seem quite appropriate for a living room.



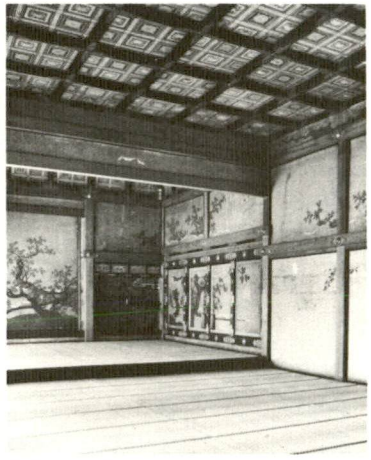
10. OHIROMA SHI-NO-MA
(Fourth Grand Chamber)

It is said that spears and swords were kept in this room. The massive painting of a pine tree and a hawk by Tanyu Kano is appropriate to such a room.

11. CHOKUSHI-NO-MA
(Imperial Messenger's Room)

The Imperial Messenger was received by the Shogun in this gorgeous room located at the north-east corner of the building.

The maple painting is by Sanraku Kano.



高御座と御帳台

The Imperial Throne and the August Seat of the Empress

総理府・宮内庁

The Prime Minister's Office · The Imperial Household Agency

即位礼正殿の儀

平成２年11月12日から同月15日までの間，即位の礼（即位礼正殿の儀・祝賀御列の儀・饗宴の儀）が，日本国憲法の趣旨に沿い，かつ，皇室の伝統などを尊重して，国の儀式として挙行されました。

即位礼正殿の儀は，天皇陛下が即位を公に宣明されるとともに，その即位を内外の代表がことほぐ儀式として，日本晴れの下，11月12日午後１時から宮殿において行われました。また，即位礼正殿の儀終了後，広く国民に即位を披露され，祝福を受けられるため，祝賀御列の儀が，同日午後３時30分から４時までの間，宮殿から赤坂御所までの間において行われました。さらに，即位を披露され，祝福を受けられるための饗宴の儀が，11月12日から同月15日までの４日間，宮殿において行われました。

即位礼正殿の儀においては，天皇陛下が黄櫨染御袍（御束帯）をお召しになって正殿松の間に置かれた高御座に，続いて皇后陛下が御五衣・御唐衣・御裳（十二単）をお召しになって御帳台にお昇りになり，天皇陛下から即位のおことばがありました。内閣総理大臣が寿詞（お祝いの言葉）を述べ，「御即位を祝して，天皇陛下万歳」と万歳を三唱すると，参列者の唱和の声が続き，これに合わせて21発の礼砲が鳴り響きました。当日は，皇族各殿下，立法・行政・司法の三権の長，地方公共団体の代表者，その他各界の代表者，外国元首・祝賀使節など，内外の代表約2,200名が参列し，天皇陛下の即位をお祝いしました。また，宮殿中庭には，萬歳旛を始め色とりどりの26旒の旛（のぼり）が立てられ，桙や鉦鼓が置かれる中，伝統的な装束を着けた78名の威儀の者や威儀物捧持者などが，左右各２列に並びました。

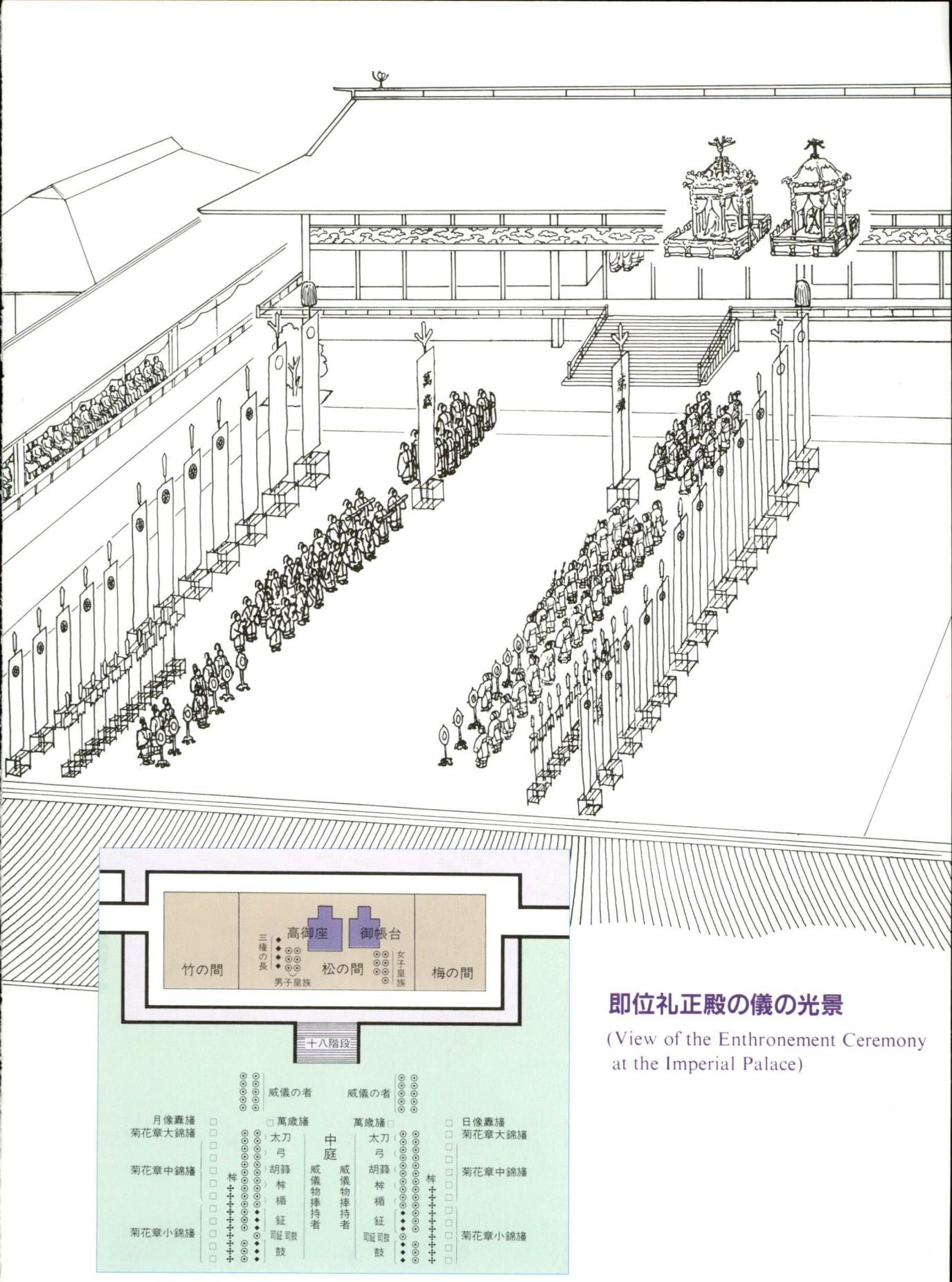
このたびは，12月15日から同月24日までの10日間，京都御所において，即位礼正殿の儀に用いられた高御座・御帳台と威儀物を一般参観に供するとともに，即位の礼の諸儀式の写真と，束帯・十二単姿を再現する人形を展示するものです。

"Sokui Rei Seiden no Gi" (Ceremony of the Enthronement of His Majesty the Emperor at the Seiden)

In the Sokui Rei Seiden no Gi (Ceremony of the Enthronement of His Majesty the Emperor at the Seiden), which took place in the Imperial Palace on November 12, 1990, the Emperor proclaimed his accession to the throne and received the felicitations of representatives from Japan and overseas. In this ceremony, the Emperor ascended to the Takamikura (Imperial Throne) in the Matsunoma (State Room) of the Seiden, followed by the Empress who ascended to the Michodai (August Seat of the Empress). After the Prime Minister stepped forward in front of the Takamikura, the Emperor delivered the Imperial Address, followed by the Prime Minister who offered the Words of Congratulation.

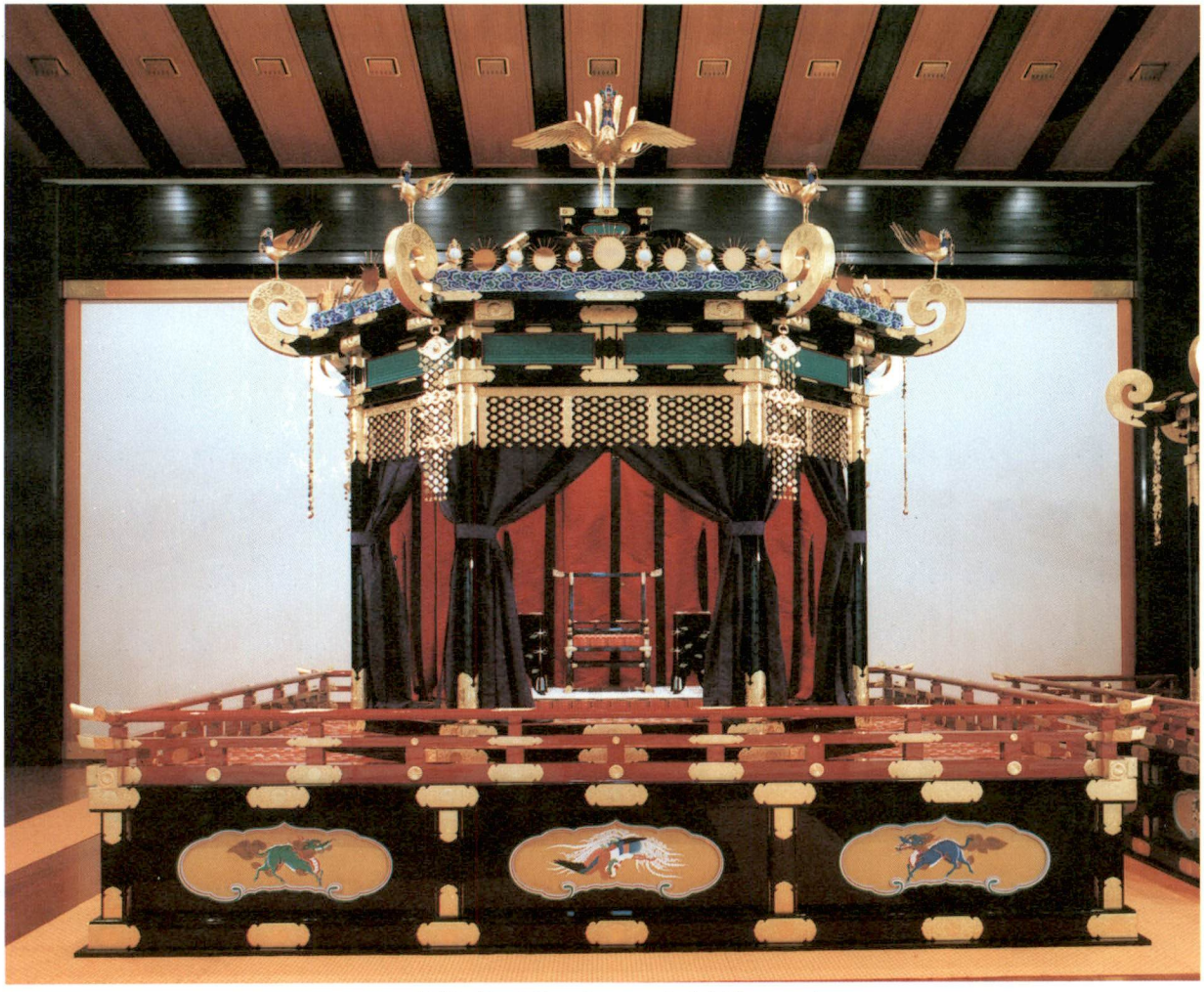
In the Sokui Rei Seiden no Gi, the Emperor and Empress wore traditional costumes. In the courtyard of the Imperial Palace, Igimono (ceremonial items) were placed, including traditional banners and halberds, and ceremonial officials wearing traditional costumes were arrayed.

The Takamikura, the Michodai, ceremonial items, etc. which were used in the Sokui Rei Seiden no Gi, are open to the public at the Kyoto Gosho (Kyoto Imperial Palace) between December 15 and December 24, 1990.



即位礼正殿の儀の光景

(View of the Enthronement Ceremony at the Imperial Palace)



高御座 (The Imperial Throne)

高御座・御帳台

高御座は，奈良時代以来，即位の儀式に，天皇の御座として用いられる調度品です。御帳台は，近代以降，皇后の御座として，即位の儀式に用いられるようになったものです。

現在の高御座と御帳台は，大正２年に作製されたものです。今回の即位礼正殿の儀では，皇居宮殿において用いられました。

紫宸殿の母屋中央にあるのが高御座です。高御座は，朱塗の高欄を巡らした黒漆塗の浜床を基礎に，八角床板を２段に重ね，８本の円柱が大屋根を支えるつくりになっています。頂上露盤の上に大鳳１を，蕨手に小鳳８を載せています。全体が，白玉を嵌入した華形，銀鍍金の鏡光，瓔珞，その他の飾り金具で装飾されています。内部には御倚子があり，その左右に，剣璽と御璽国璽を置く案（小卓）があります。浜床の寸法は，正面幅6.06メートル，奥行5.45メートル，高御座全体の高さは6.48メートルです。

高御座の東側にあるのが御帳台です。つくりは高御座とほぼ同じですが，浜床の寸法は，正面幅5.30メートル，奥行き4.77メートル，御帳台全体の高さは5.67メートルと，高御座に比べれば，いくぶん小振りになっています。

御帳台 (The August Seat of the Empress)

"Takamikura and Michodai" (The Imperial Throne and the August Seat of the Empress)

The Takamikura, which is the Imperial throne for the Sokui Rei Seiden no Gi, was placed in the Matsunoma (State Room) in the Seiden. Resting on a three-tiered dais of black lacquer, the throne is surmounted by an octagonal canopy. It is decorated with a large phoenix, eight small phoenixes, and several mirrors.

The Empress's seat, the Michodai, was placed next to the Takamikura. The Michodai is the same shape as the Takamikura but somewhat smaller and differently decorated.

The Takamikura and the Michodai are placed in the center of the main room of the Shishinden.

弓(bow)

太刀(sword)

胡簶(quiver)

桙
(halberds)

威儀物（いぎもの）

威儀物（いぎもの）とは，即位の礼に当たって，儀式の威儀を整えるために捧持する太刀（たち）・弓（ゆみ）・胡簶（やなぐい）・桙（ほこ）・楯（たて）をいい，各威儀物は，それぞれ８名の捧持者が左右各４名ずつ２列に並んで捧持します。太刀の捧持者は黒の袍（ほう）（表着（うわぎ））を着用し，弓・胡簶は緋（ひ）の袍，桙・楯は縹（はなだ）（うすい藍色）の袍を着用します。

太刀は，長さ102.6センチメートル，刀身75.0センチメートルの直刀造りです。

弓は，長さ166.7センチメートルで，弦（つる）には練絹（ねりぎぬ）が使われています。

胡簶は，高さ48.5センチメートルで，白鳥の羽を用いた矢７本を入れてあります。

桙は，長さ218.7センチメートルで，左右４本ずつ，金銀を使い分けた装飾が施されています。

楯は，高さ90.1センチメートルで，朱塗と黒塗の２種類があります。

今回の即位礼正殿の儀では，太刀・弓・胡簶は，いずれも綾織（あやおり）の袋に納めて捧持されました。

楯(shields)

鉦(gong)

鼓(drum)

"Igimono" (Ceremonial items)

The Igimono, or ceremonial items, placed in the courtyard for the Sokui Rei Seiden no Gi, included twenty-six banners (ban), twenty halberds (hoko), six gongs (sho), and six drums (ko).

In addition to the items placed in the courtyard, such ceremonial items as swords (tachi), bows (yumi), quivers (yanagui), halberds (hoko), and shields (tate) were borne by ceremonial officials.

束帯(文官)
sokutai for a high-ranking official

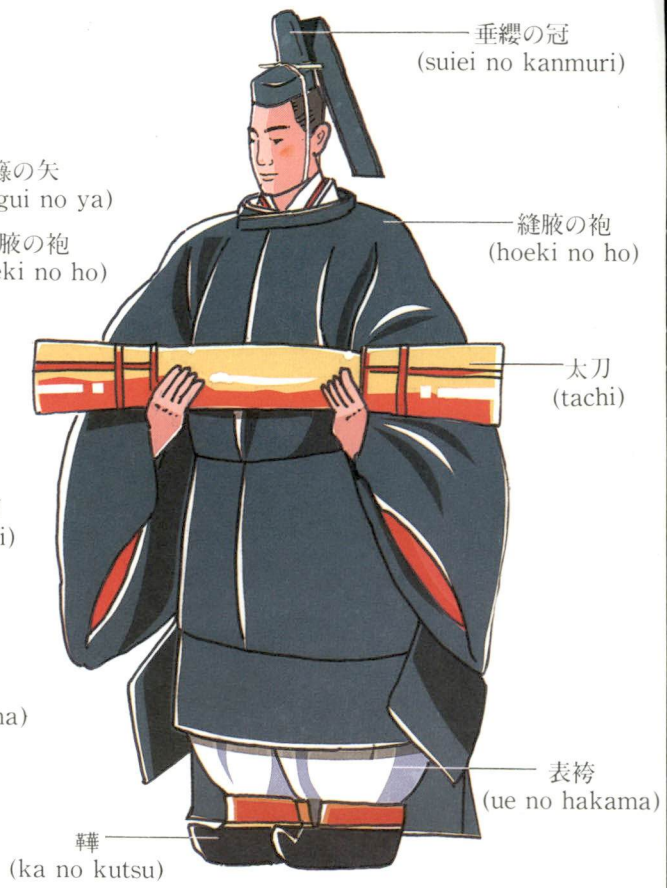
十二単(女官)
juni-hitoe for a lady-in-waiting

即位礼正殿の儀における装束

即位礼正殿の儀では，正殿松の間において，天皇陛下は，黄櫨染御袍（御束帯）に立纓の冠をお召しになって御笏をお持ちになり，皇后陛下は，御五衣・御唐衣・御裳（十二単）をお召しになって御檜扇をお持ちになりました。皇族各殿下は，男子は，束帯姿で帯剣し，縫腋の袍（表着）に垂纓の冠をお召しになり，女子は，五衣・唐衣・裳（十二単）をお召しになりました。

また，宮殿の中庭に，帯剣し弓を持った威儀の者が左右各10名，太刀・弓・胡簶・桙・楯の威儀物捧持者がそれぞれ４名ずつ左右各20名，鉦と鼓を受け持つ司鉦司鼓が左右各１名と鉦鼓の係員が左右各６名，帯剣し弓を持った衛門が左右各２名，合計78名の者が並びました。これらの者は，いずれも束帯姿で，威儀の者・鉦鼓の係員・衛門は武官の装束を，威儀物捧持者・司鉦司鼓は文官の装束を着用しました。すなわち，威儀の者は，前列が黒，後列が緋の闕腋の袍にそれぞれ巻纓の冠と緌を着け，威儀物捧持者は，太刀が黒，弓と胡簶が緋，桙と楯が縹の縫腋の袍に，それぞれ垂纓の冠を着けました。司鉦司鼓は，緋の縫腋の袍に垂纓の冠を，鉦鼓の係員は，縹の闕腋の袍に細纓の冠と緌を着け，衛門は，縹の闕腋の袍に巻纓の冠と緌を着けました。

束帯(武官)＝威儀の者
sokutai for a ceremonial attendant



束帯(文官)＝威儀物捧持者
sokutai for a civilian attendant as bearer of ceremonial items

"Traditional Costumes"

In the Sokui Rei Seiden no Gi, the Emperor wore a traditional costume called the "gosokutai". The particular type of "gosokutai" that he wore, the "korozen no goho", is one that is worn only by the Emperor. On his head, the Emperor wore the "ryuei no kanmuri", a coronet with a pennant of silk gauze standing at the back. In his right hand he held the "onshaku", a wooden baton.

The costume of the Empress consisted of an "on'itsutsu-ginu", an "onkara-ginu", and an "onmo". This costume is popularly known as the "juni-hitoe", the ceremonial costume of ladies of the court. In her hand, the Empress held a ceremonial fan called an "onhiogi".

Male members of the Imperial family also were robed in traditional costumes called "sokutai", wearing swords, and with the "suiei no kanmuri" on their heads, while female members of the Imperial family were dressed in "itsutsu-ginu", "kara-ginu", and "mo", called "juni-hitoe".

In this ceremony, seventy-eight ceremonial officials wearing traditional costumes were arrayed on the left and right sides of the courtyard. On each side there were ten "iginomono" (ceremonial attendants), twenty "igimono hojisha" (bearers of ceremonial items), one "shishoshiko" (superintendent of the gongs and drums), six gong and drum attendants, and two guards.

京都御所

京都御所は，築地塀によって，南北約450メートル，東西約250メートルの長方形に囲まれ，面積は，約11万400平方メートルです。この場所に御所が営まれるようになったのは，鎌倉時代末期，元弘元年（1331年）の光厳天皇の即位以後のことで，延暦13年（794年）に桓武天皇によって営まれた平安京の内裏からは東方に移っており，平安京の東北隅に当たる位置にあります。現在の建物は，一部を除けば，幕末の安政２年（1855年）に完成したものです。

主な建物として，まず，南に，回廊に画せられた白砂の庭に南面した紫宸殿を置き，その北西に清涼殿，北東に小御所を配し，小御所の北方に，御学問所，御常御殿，御涼所などを連ねます。そして，少し離れて，皇后御常御殿，飛香舎などを小塀に囲み，御所は北端に至ります。このうち，紫宸殿は，平安期には，本来，朝賀，政務などの場でしたが，後に，皇位継承儀式など，重要な行事の場となりました。現在の紫宸殿でも，明治，大正，昭和の三代の即位の礼の中心的儀式が行われ，今も殿上に，高御座と御帳台が置かれています。清涼殿は，かつては天皇の常の御座所でもありましたが，後には，元旦の四方拝その他の諸儀式に用いられる比重が増しました。現在の清涼殿は，平安の古制を比較的よく伝えているといわれます。小御所は，皇太子に関する儀式や幕府の使臣などへの謁見に使われたもので，慶応３年（1867年）の，王政復古の方策が論議された小御所会議でも知られています。当時の小御所は戦後焼失したため，昭和33年（1958年）に復元されました。御常御殿は，清涼殿に代わって天皇の常の御座所となったところで，京都御所中最大の御殿です。御殿奥には，皇位とともに伝わる剣璽が置かれた剣璽の間があります。

焼失と再建を繰り返した末に，現在の御所は，寝殿造り，書院造り，それらの折衷から数寄屋風まで，歴史上代表的な建築様式を調和させ，凝縮したものとなっています。

紫宸殿(Shishinden)

御池庭(Oikeniwa)

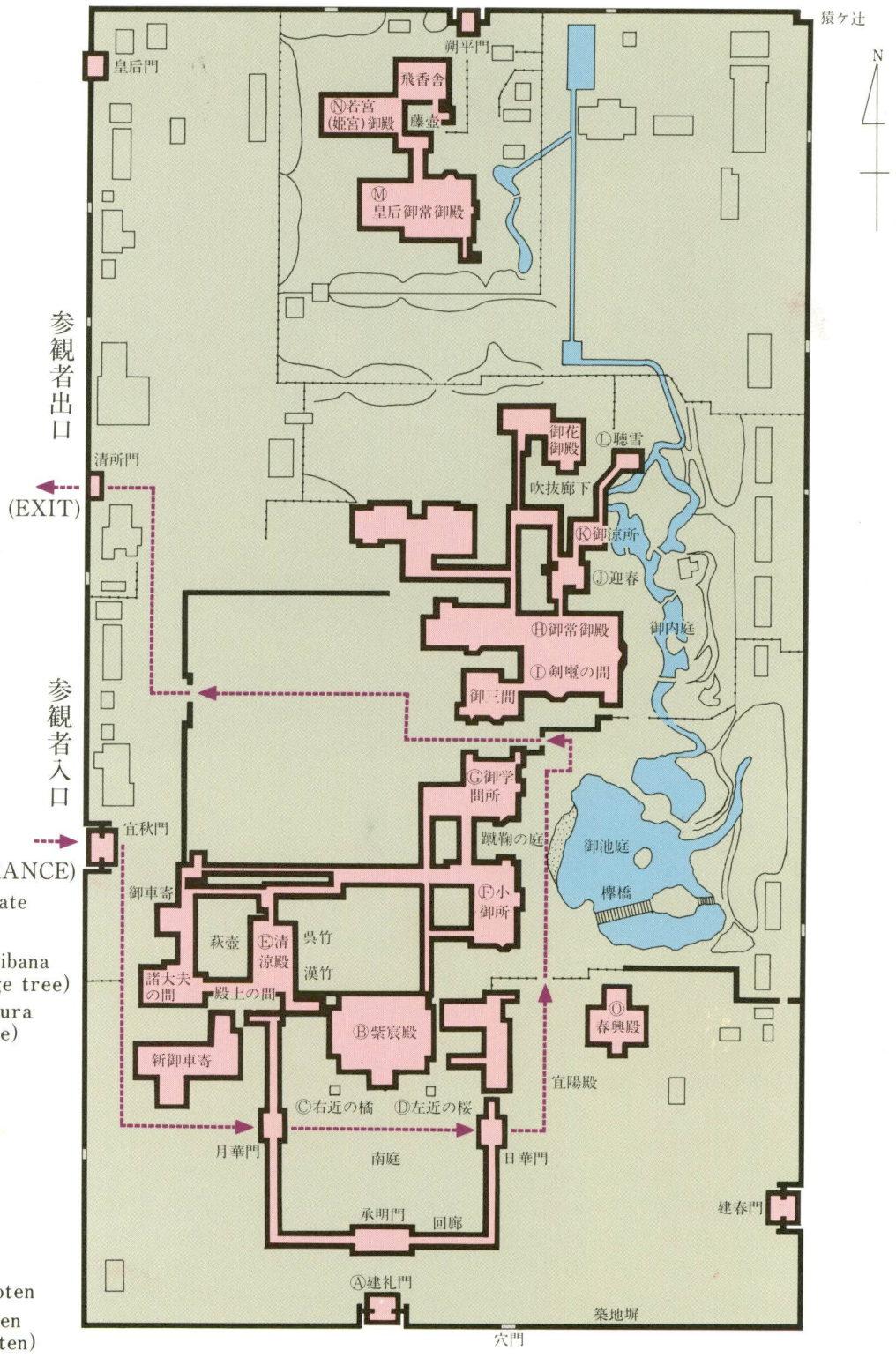
"Kyoto Gosho" (Kyoto Imperial Palace)

Surrounded by earthen walls, the Kyoto Imperial Palace is rectangular in shape, about 450 meters from north to south and 250 meters from east to west, covering an area of approximately 110,400 square meters. The Palace was moved to its present site in 1331 toward the end of the Kamakura period. It was situated in the north-east of the Heian-kyo capital, which Emperor Kanmu established in 794. Buildings of the Palace, with some exceptions, were rebuilt in 1855 toward the end of the Tokugawa Shogunate after having been burnt down several times. The architectural styles of different periods are combined harmoniously in the Palace.

Standing in the southern part is the main building, the Shishinden, laid with a courtyard of white sand framed by corridors in front. In the north-west of the Shishinden is the Seiryoden and in the north-east is the Kogosho. In the north of the Kogosho, are the Ogakumonjo, the Otsunegoten, and the Osuzumisho. And in the northernmost part of the Palace are the Kogootsunegoten, the Higyosha and other buildings, surrounded by small walls.

The Shishinden has been a ceremonial hall ever since the Kyoto Imperial Palace was moved to the present location. The enthronement of Emperor Meiji, Emperor Taisho and Emperor Showa took place at the Shishinden. The Takamikura, which is the Imperial throne used in the Sokui Rei Seiden no Gi, and the Michodai, which is the August Seat of the Empress used in the Ceremony, are placed in the Shishinden.

京都御所 平面図 THE KYOTO IMPERIAL PALACE



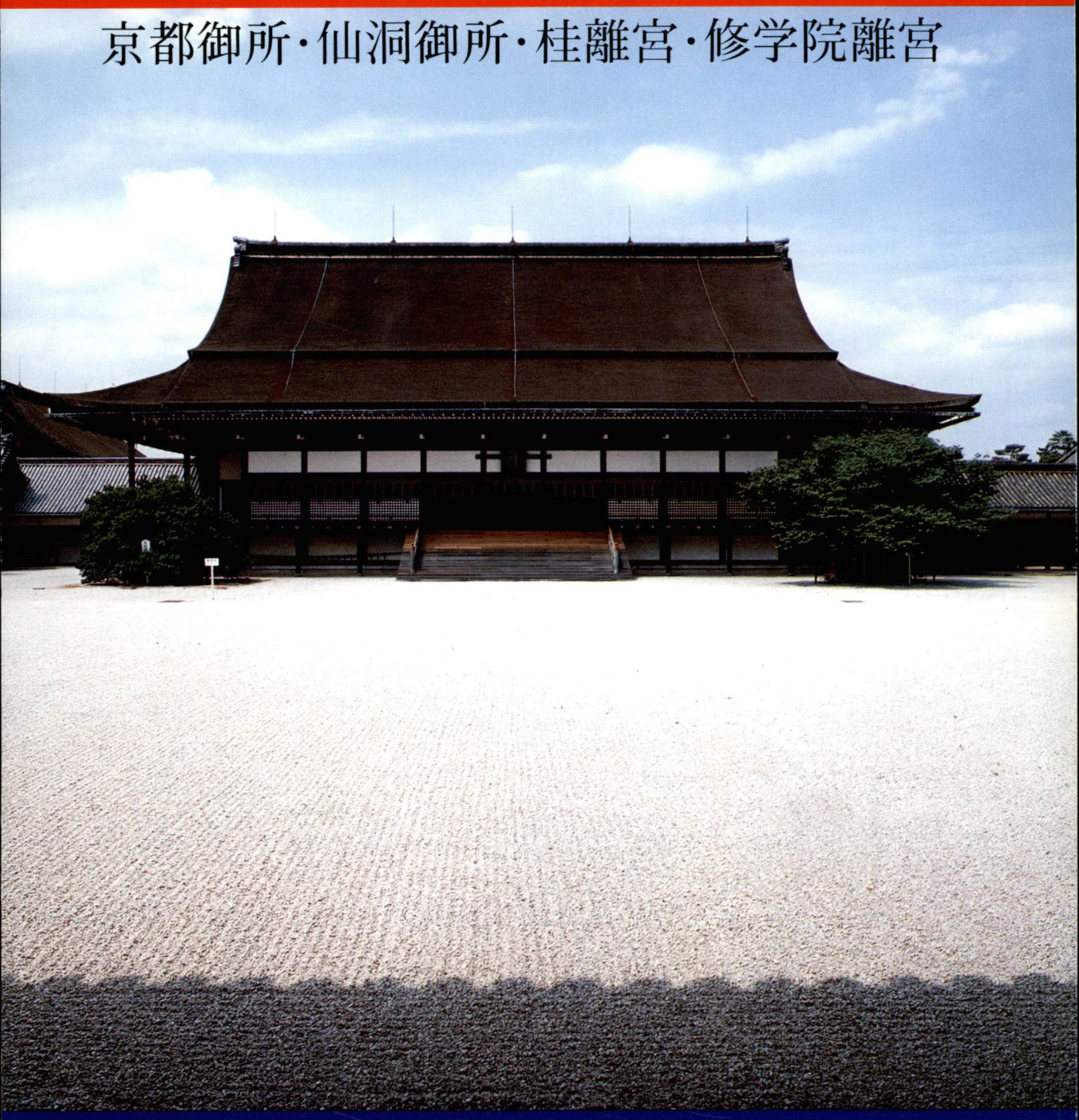
Ⓐ Kenreimon Gate
Ⓑ Shishinden
Ⓒ Ukon no tachibana (a wild orange tree)
Ⓓ Sakon no sakura (a cherry tree)
Ⓔ Seiryoden
Ⓕ Kogosho
Ⓖ Ogakumonjo
Ⓗ Otsunegoten
Ⓘ Kenjinoma
Ⓙ Koshun
Ⓚ Osuzumisho
Ⓛ Chosetsu
Ⓜ Kogootsunegoten
Ⓝ Wakamiyagoten (Himemiyagoten)
Ⓞ Shunkoden

平成 2 年12月 (December 1990)

御所・離宮

Imperial Palaces and Villas in Kyoto

京都御所・仙洞御所・桂離宮・修学院離宮



紫宸殿〈京都御所〉 Shishinden<Kyoto Imperial Palace>

宮内庁京都事務所

京都御所…… 1
Kyoto Imperial Palace

仙洞御所……14
Sento Imperial Palace

桂離宮……20
Katsura Imperial Villa

修学院離宮……30
Shugakuin Imperial Villa

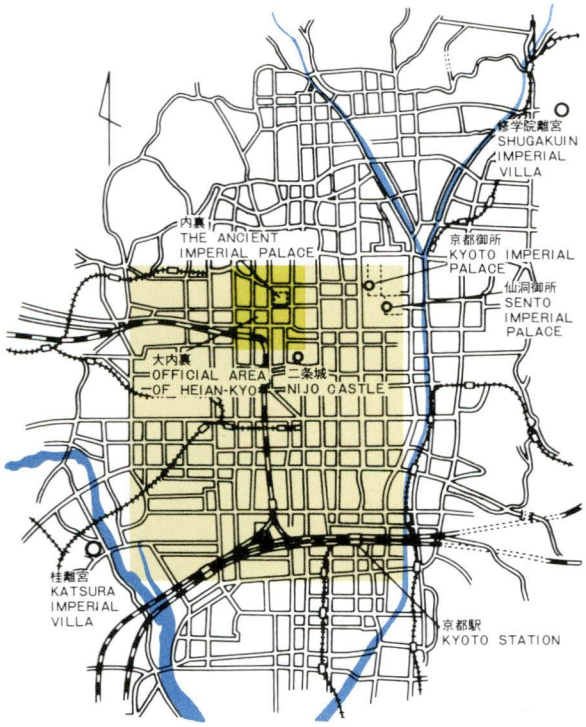
高御座と御帳台
（京都御所紫宸殿内）
Throne and Empress Seat
(Kyoto Imperial Palace)

京都御所 Kyoto Imperial Palace

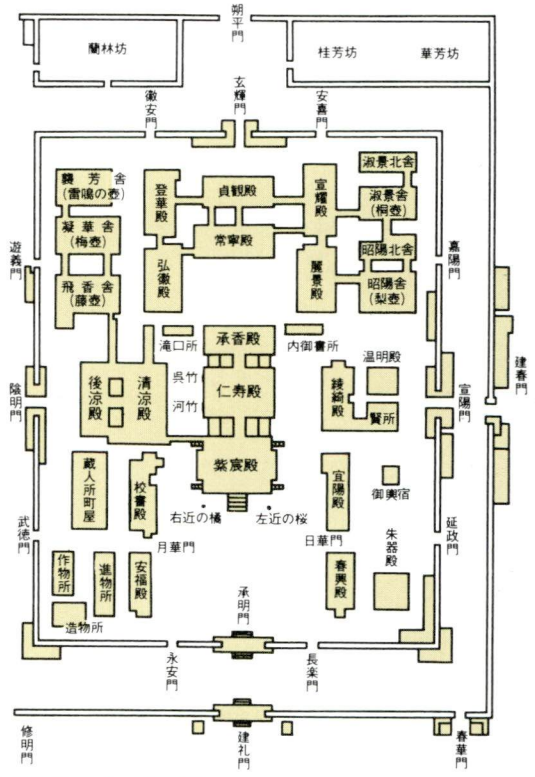
■歴史と京都御所

延暦13年(794年)、桓武天皇は長岡京から山背国葛野郡宇太村の地に新京を営まれ、遷都した。新都は山河の地相がいわゆる四神相応にかなっていたところから〝風雨順に万民鼓腹して業を楽しみ、永世帝王の都たるべき瑞祥を喜び〟、人々によって平安京と呼びならわされたという。条坊は平城京よりさらに大きくなり、今の京都市街の中心部及び西部、南部を覆い、中央を南北に走る朱雀大路を中心に大路、小路が碁盤の目のように整然とひかれ、南北約5.3キロメートル、東西約4.5キロメートルという我が国当代の最大の都市となった。最北の一条大路の中央部に内接して南北約1.4キロメートル、東西約1.2キロメートルの大内裏があり、朝堂院、豊楽院、太政官、武徳殿、中和院その他の官衙が威容を競って林立していた。今の平安神宮の社殿は朝堂院の正庁である大極殿を縮小模写したものであるが、それから推して創建時の平安大内裏の壮大さ、華麗さがうかがえる。皇居は内裏といわれ、大内裏の中央東寄り、朝堂院の北東にあり、南北300メートル余り、東西220メートル余りの地域を占めていた。紫宸殿を正殿とし、清涼殿、弘徽殿、麗景殿、飛香舎など、王朝文学でなじみの深い宮中殿舎が建ち並んでおり、内裏は平安京造営工事のうち比較的早い時期に完成されていたようである。

遷都から166年を経た天徳４年(960年)、大内裏が初めて火災に遭い、天皇は一時仮皇居冷泉院に難を逃れていたが翌年11月新造なった内裏に還幸になられた。その後、内裏はいく度となく焼失し、その都度再建されたが、内裏完成までの間は貴族の邸宅などを御在所となし、いつしかこれを里内裏と呼ぶようになった。平安時代の末期には大内裏にある内裏はあまり用いられず、儀式以外には里内裏を日常の皇居とされることが多くなる。福原遷都や源平の兵乱により大内裏は荒廃し、頼朝の修造があったが頼茂の放火や承久の乱（1221年）を経て安貞元年（1227年）の火災以後は全くの廃墟となり、それ以来、内裏がこの地に再建されることはなくなった。現在の京都御所は東洞院土御門殿といわれる里内裏の一つであったが平安大内裏の廃滅と前後して用いられることが多くなり、鎌倉時代末期の元弘元年（1331年）光厳天皇がここに即位してより明治元年の東京遷都まで、長く皇居とされるようになった。東洞院土御門殿は古くから藤原氏の領地であり、今の京都御所より小さく、100メートル四方余りの里内裏であった。これも焼失、再建を繰り返し、盛衰を関しながら折りおりに拡張され、清涼殿とは別に



■平安京と現在の京都市街
Map compared original "Heian-Kyo" city with present Kyoto city



■平安京の内裏図
The ancient Imperial Palace of "Heian-Kyo", founded in 794 A.D.

常御殿が設けられたり、西面していた正門を平安内裏のように南面に移すなどの整備拡充がなされてきた。天明8年（1788年）正月の大火による内裏類焼の後は、老中松平定信が入札による最高額の者に造営を命じ、裏松固禅らの考証によって古制の復元を図り、平安内裏に近づけた紫宸殿、清涼殿を再建するとともに、細部にわたって古式復帰が行われ、寛政2年（1790年）に新内裏が完成した。しかし、嘉永7年（1854年）4月にこれも炎上し、孝明天皇の思召しとして〝元のとおり〟すなわち寛政2年に完成した内裏のとおりに造営が進められ、安政2年(1855年)11月に再興がなった。「安政御造営誌」（巻2）に、延人員 1,408,150人、工費金27万6,213両余り、銀 8,528貫余り、米2万 1,309石余りを要したとある。この内裏は明治以降「京都御所」として皇宮とされ、明治天皇、大正天皇、昭和天皇の即位の大典がここの紫宸殿で行われている。

この間、東京遷都以後に、御所を取りまくように建てられていた宮家、公郷の殿邸も漸次整理され、明治期中葉までには、「四周に石畳を築き、一切伏芝を為し、花木を分栽交植し、広衢を通し、蹕路を開き、清泉を引き池水を蓄え、総て之を称して御苑」という状態に周辺が整えられ、今日見るような一大緑地となった。

京都御所は、大戦中、空襲による延焼防止のため御殿各殿舎を継ぐ廊下や台所等の建物が取り壊され、さらに昭和29年8月16日、鴨川畔で打ち上げられた花火の落下によって小御所を焼失したが、昭和33年11月に小御所が、同49年3月に廊下の主要部分が復元されて現在に至っている。

● History

In 794 Emperor Kanmu (737–806) moved his Palace from Nagaoka-kyo (a district about 10 km southwest of Kyoto) to Heian-kyo (the modern Kyoto) and this was destined to be the capital of Japan for over a thousand years.

The new capital Heian-Kyo (literally meaning "Peaceful and Harmonious City") was much larger than Heijo-kyo, which had been the capital from 710 to 784 in the earlier Nara Period.

As Japan's largest city at the time, Heian-kyo, designed in checkered pattern, extended about 5.3 km north-south and 4.5 km east-west. It covered the central, western and southern parts of present-day Kyoto.

The Imperial Palace grounds, inscribed in a circle along the central part of the Ichijo boulevard at the extreme north of the city, covered an area of about 1.4 km north-south and 1.2 km east-west. Standing close together here were a number of imposing administrative buildings.

Since the present Heian Shrine with its great hall is said to be a replica on a reduced scale of one of the Heian-kyo structures, it is possible to surmise from this how magnificent and ornate the edifices must have been at the time of their construction.

The Imperial Palace, located in the center of the grounds, covered an area of about 300 meters north-south and 220 meters east-west. With Shishinden (Ceremonial Hall) as the main building, Seiryoden and several other structures were located here.

After the passage of 166 years from the founding of the new capital, a fire razed the Imperial Palace in the year 960. Reizei-in became the temporary abode of the Emperor until the Palace was reconstructed in November of the following year.

Later, the Palace burnt down several times. Each time it was reconstructed faithfully in ancient style. It became customary for the Emperor to reside at some noble's Mansion during the reconstruction period. This was designated as a Temporary Palace. Toward the end of the Heian Period, the main Palace was little used except for ceremonies and the Emperor resided at a Temporary Palace a short distance away.

The main Palace was destroyed during the fighting between the powerful Minamoto and Taira Clans as they struggled for supremacy. The victorious general Minamoto-no-Yoritomo reconstructed the Palace. But after the fire of 1227 the Palace was never rebuilt at the same location.

Following the coronation of an Emperor at a Temporary Palace in 1331 toward the end of the Kamakura Period, this became the Imperial residence for over five centuries. This Temporary Palace was located on land 100 meters square that had originally been a part of the domain of the influential Fujiwara Family. It was smaller in size than the present Kyoto Imperial Palace.

After being razed by fire in 1788 and again in 1854, the last rebuilding of the Palace was completed in November 1855 by Emperor Komei. According to records, 1,408,150 man-days, construction cost of 276,213 "ryo of gold," 8,528 "kan" (one "kan" = 8.267 lbs.) of silver and 8,528 "koku" (one "koku" = 5.119 U.S. bushels) of rice were required to reconstruct the Palace in a style faithful to the original. Following the transfer of the capital to Tokyo and the advent of the Meiji Era, the Palace in Kyoto came to be called the "Kyoto Imperial Palace." It was at its Shishinden Hall that the enthronement of Emperor Meiji, Emperor Taisho and Emperor Showa took place.

The transfer of the capital to Tokyo was followed by the gradual removal elsewhere of the residences of princes and nobles that had surrounded the Palace in Kyoto. The circumference of the Palace was turned into an "Imperial Garden" with pathways laid, trees and flowers planted, ponds created and landscaping carried out to complete the attractive park that can be seen today.

During the war, corridors connecting different buildings, the kitchen and other facilities were removed to check the spread of fire in case of an air-raid.

Fireworks shot up from along the bank of the Kamo River on August 16, 1954 fell into the Palace grounds and burnt down Kogosho. This was reconstructed in November of the same year and the main parts of the corridors restored in March 1974.

■概説

京都御所は南北 450メートル余り、東西 250メートル前後の長方形に築地塀で囲まれ、面積は約11万 400平方メートルである。南は、回廊に画せられた白砂の南庭を構えて紫宸殿が屹立し、その北西に清涼殿、北東に小御所、御学問所がいずれも東面して建っている。小御所と御学問所の前は白砂敷きの空間を取って雄大な御池庭がある。その北側の白壁塀の門をくぐると、御常御殿の前に出る。さらに北方は、孝明天皇の御書見の間として建てられた迎春、熱暑の夏を過ごすための御涼所、吹き抜けの雅趣豊かな渡り廊下に導かれて茶室聴雪と続き、前面東側は庭園である。最北部は、小塀に囲まれて皇后御殿と飛香舎等があり、飛香舎の南に藤壺がある。寝殿造り、書院造り、それらの折衷から数寄屋風まで、歴史上代表的な建築様式を調和させ、凝縮している京都御所は、文化財としても高い価値を有している。大宮御所、仙洞御所、桂離宮、修学院離宮とともに皇室用財産（国有財産）であり、宮内庁が管理している。

● Summary

Surrounded by an earthen wall, the Kyoto Imperial Palace is rectangular in shape, about 450 meters north-south and 250 meters east-west, covering an area of approximately 110,400 square meters. Standing in the southern part is the main official building, Shishinden, laid out withcorridors and having a courtyard of white sand in front. Northwest of Shishinden are Seiryoden (literally, Serene and Cool Chamber) and northeast is Ogakumonjo (Study Hall), both structures facing the east. A garden with a large pond is laid out in front of Kogosho (Minor Palace that was used for small receptions) and Ogakumonjo.

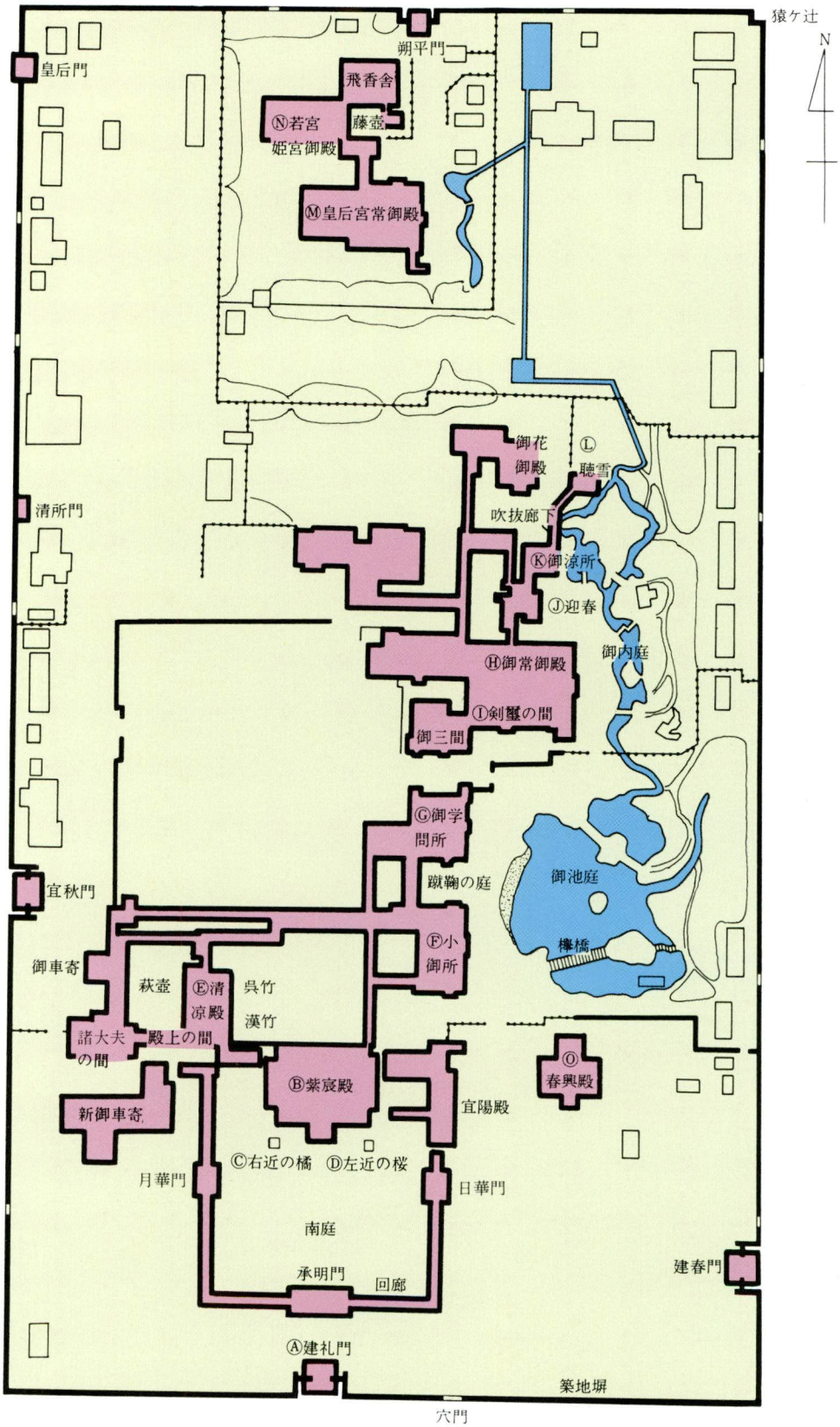
Upon passing through the inner gate on the north, one comes to Otsune Goten which served as the residence of the Emperor from around the 17th century. Further north are the Study that was used by Emperor Komei andOsuzumisho designed for relief from the summer heat. A corridor leads to a tea house called Chosetsu. On the eastern side of these structures is a large garden.

In the northernmost part of the grounds are Kogo Goten, Higyosha and other buildings, large and small, comprising the Empress' Palace.

The architectural styles of different periods are combined harmoniously at the Kyoto Imperial Palace which possesses high value as a cultural asset. The Kyoto Imperial Palace, Omiya Palace, Sento Imperial Palace, Katsura Imperial Villa and Shugakuin Imperial Villa are all Imperial Household assets (state property) under the administration of the Imperial Household Agency.

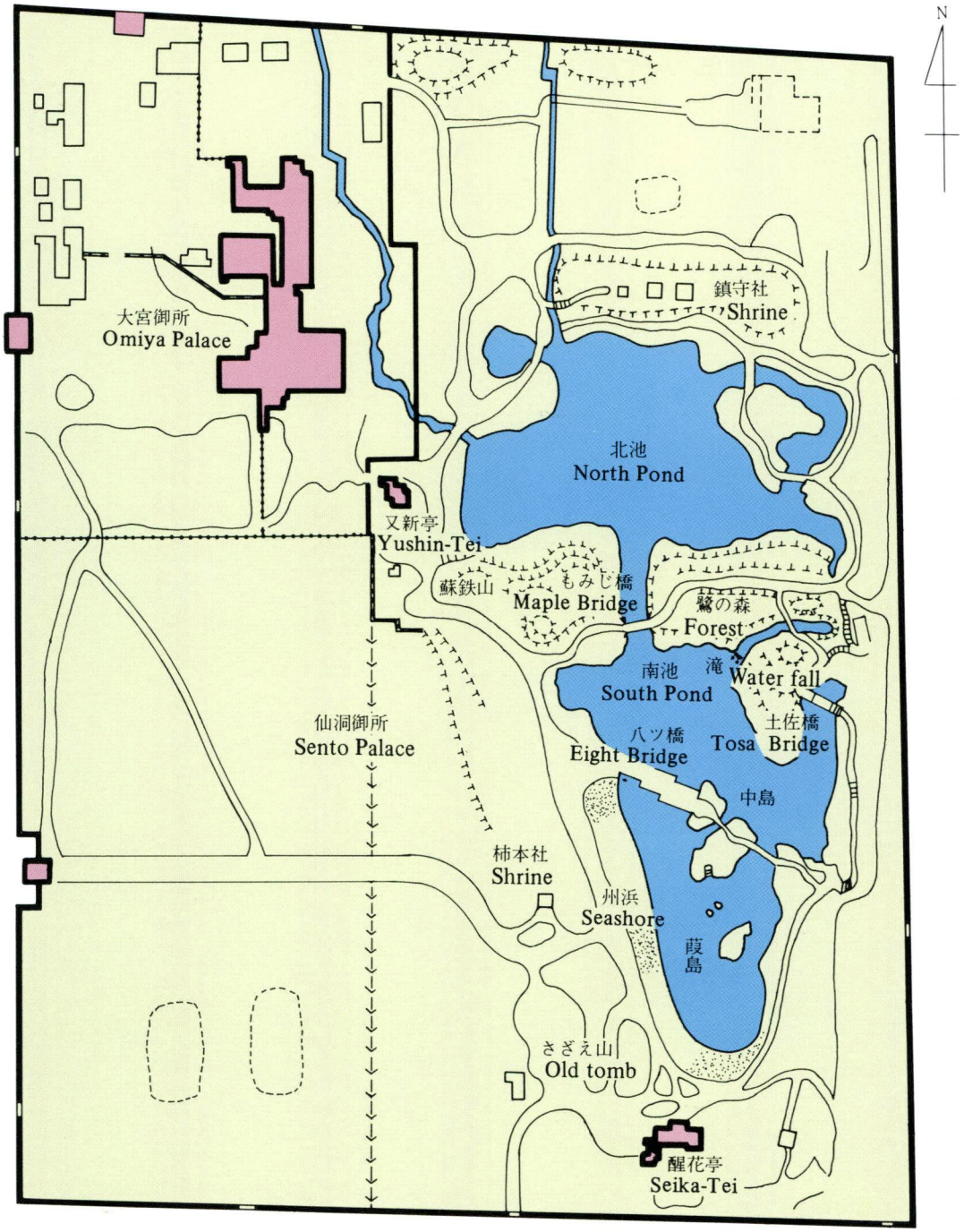
建礼門　Kenrei-mon Gate

■京都御所　平面図 THE IMPERIAL PALACE



Ⓐ Kenrei-mon Gate
Ⓑ Shishin-den
Ⓒ a wild orange tree
Ⓓ a cherry tree
Ⓔ Seiryo-den
Ⓕ Kogosho
Ⓖ Ogakumonjo
Ⓗ building for daily life
Ⓘ Kenji-no-ma
Ⓙ Koshun
Ⓚ Osuzumisho
Ⓛ a teahouse
Ⓜ building for the Empress
Ⓝ building for prince and princess of the blood
Ⓞ Shunko-den

■仙洞御所 平面図 THE SENTO IMPERIAL PALACE



左近の桜と紫宸殿　Shishinden and cherry tree

■紫宸殿（ししんでん）

平安朝初期は、公儀の正庁として朝堂院があり、そこの正殿である大極殿を中心に即位礼や大嘗会等の宮中諸儀が行われたが、現在の地に皇居が営まれるようになって舞台は紫宸殿に移された。安政２年（1855年）に再建されたこの紫宸殿では、明治天皇以後の三代の即位礼が行われている。入母屋檜皮葺き純木造平屋建ての高床式宮殿建築で、正面に十八級の階段を持ち四方に高欄を付けた簀子をめぐらし、間口37.7メートル、奥行き27.3メートル、棟高20.5メートルである。

内部は寝殿造りの例により中央の母屋の四囲に廂があり、母屋と北廂の間は賢聖の障子で仕切られ、天井板はなく化粧屋根裏である。四囲は胡粉の白塗り地板に黒漆塗りの桟で格子を組んだ蔀戸（しとみど）で、開けるときは内側に金物で釣り上げる。６枚の板を透し張りにした簀子の正面上に「紫宸殿」の扁額があるが、岡本保孝の筆で嘉永炎上のときに賢聖の障子と共に類焼をまぬがれている。母屋中央、浜床の上に厚畳二枚を敷き、その上に御椅子、左前方に剣璽案、右前に式の箱を置く案を据え、八角形の黒塗り屋形の上に鳳凰を頂く高御座があり、その東に鷺を頂く御帳台が置かれている。

Shishinden

Rebuilt in 1855, Shishinden has been a Ceremonial Hall ever since the Kyoto Imperial Palace was moved to its present location. The enthronement of Emperor Meiji, Emperor Taisho and Emperor Showa took place here. Shishinden is a large wooden structure with hipped and gabled roof of cypress bark and with raised floors. At the entrance are 18 steps and there is a veranda with high railing on all four sides. The structure's dimensions are 37.7 meters in width, 27.3 meters in depth and 20.5 meters in height.

The interior is built in Shinden (palace-temple) style. The four corners of the main room in the center are under "hisashi" (lean-tos). The space between the main room and the eaves on the north is partitioned with paper-covered screens. No ceiling board is in use here and the loft is merely decorative.

The latticed shutters made of planking are of a type described as "shitomido" (folding-shutter doors). They have hinges at the top and are opened by being lifted from the inside.

The tablet above the entrance bears the three characters "shi-shin-den" in the calligraphy of Yasutaka Okamoto, a noted scholar of literature. This was saved at the time of the great conflagration of the Kaei Era.

In the center of the main room is a dais on which a throne is placed. To the right and left of the dais are stands set up for the Imperial regalia. The dais is covered with an octagonal canopy topped with a carving of the phoenix.

賢聖の障子(部分)　paper-covered screen

■回廊と南庭

南面して建つ紫宸殿の前庭は白砂を敷いただけの南庭であり、三方は白壁に朱柱もあざやかな回廊がめぐらされている。回廊には紫宸殿と対峙して12脚の朱の柱に擁せられた瓦葺き屋根の承明門があるほか、東に日華門、西に月華門があり、やや間口の方が長い方形の南庭に絶妙なコントラストを与えている。南庭の北側紫宸殿に寄せて左近の桜、右近の橘があるのみで、白砂と空の青、それに朱柱と白壁と灰色の屋根瓦で結界された空間は、澄明なまでに美感が凝縮されている。回廊の内側にそって細い遣り水を流しているが、耳を澄ませればあたかも天上の音楽を聴くように快く響く。

Corridors and Courtyard

To the south of Shishinden is a courtyard of white sand. On its three sides is a white walled corridor with bright vermilion pillars. Along the corridor, facing Shishinden, is the tile-roofed Jomeimon Gate. Also along there are Nikkamon Gate on the west and Gekkamon Gate on the east.
On the north side of the courtyard and near Shishinden are a cherry tree called Sakon-no-Sakura and citrus tree called Ukon-no-Tachibana, the names being derived from the offices of archers and horsemen posted at these positions in ancient times. The scene presented by the combination of white sand blue sky, vermilion pillars, white walls and gray roof tiles is exquisitely aesthetic. A thin stream flows along the inner side of the corridor and if it is listened to carefully, it will be like hearing heavenly music.

■清涼殿

紫宸殿の背後北西部に東面して建つ清涼殿は長く天皇の日常生活の場であった。平安初期には日常の御殿として仁寿殿が内裏内にあったが、いつの頃からか日常起居の御殿は清涼殿に移り、これは順徳天皇(1221年譲位)の御代まで続いた。皇居がこの地に定まってからは、清涼殿は日常生活の場として用いられたことはなく、正月元日の四方拝その他の諸儀式が行われている。

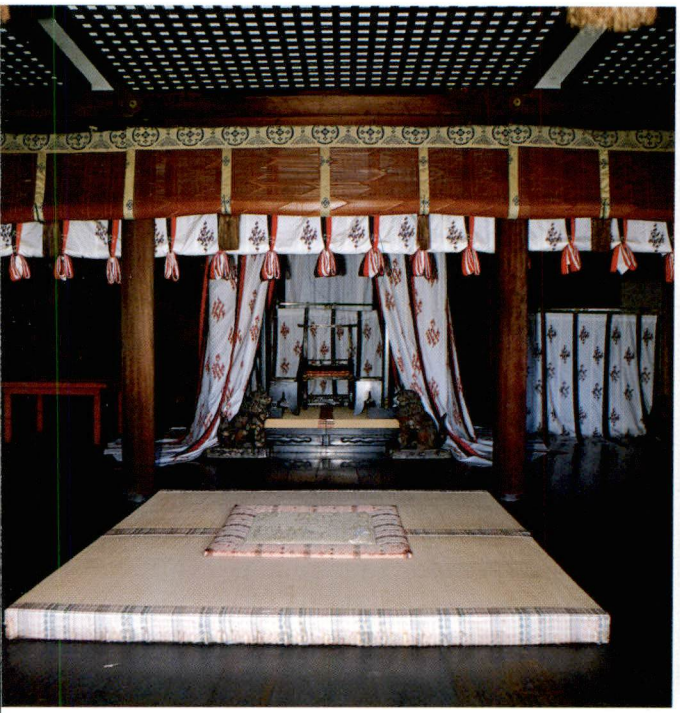
被災したり、寺社に下賜して新築したりを繰り返し、今の清涼殿は大内裏時代のものより小さくなっているが、比較的よく平安の古制を伝えているといわれる。清涼殿の前は東庭という白砂敷きの広庭で、正面に呉竹が、南寄り軒下近くに漢竹が籬に囲まれて植えてある。北側に20センチメートル程の落差のある滝口があり、そこを落ちた御溝水は、簀子に沿って楚々とした流れを作っている。入母屋檜皮葺きの寝殿造りは紫宸殿と同じであるが床ははるかに低く、内部は間仕切りも多くなって日常の御住居に適するように工夫されている。東側は弘廂といい、南廂の殿上の間を目隠しするかのように年中行事を記した障子(衝立)が立ち、北側には昆明池障子がある。その奥が東廂で、南から北に石灰壇、昼御座、そして小部屋が二つ並んでいる。更に奥が母屋であり、御休憩にあてられた御帳台が獅子狛犬に守られて置いてあるほか、塗籠の夜御殿等がある。正面からは伺い知れない西廂は御湯殿の上、御手水間、朝餉間などの私生活をなされる部屋が並び、萩壺に面している。

Seiryoden

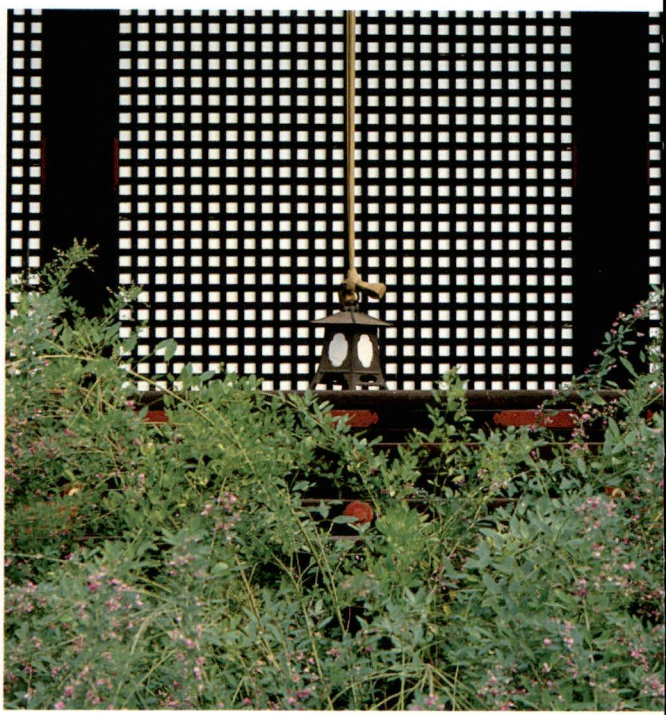
At the northwest back of Shishinden is Seiryoden. Although originally intended as the living room of the Emperor it was soon set aside for ceremonial use only, such as the New Year's Religious Service at Court. Repeatedly razed by fire and rebuilt, the present Seiryoden is smaller than the original a but preserves the atmosphere of the Heian Period remarkably well.

Planted in Totei, the front garden of Seiryoden, are bamboo trees surrounded by a rough-woven wooden fence. On the north side is the top of a tiny waterfall, a drop of about 20 centimeters. The water falling here flows in a stream along the veranda.

The building with a cypress bark roof is in Shinden style, the same as Shishinden, but the floor is much lower. The interior is partitioned appropriately into several apartments for daily living.



清涼殿内部(昼御座と御帳台)　inside of Seiryoden



萩　壺　Small garden named "Hagitsubo"

■小御所

紫宸殿の北東、東庭をはさんで清涼殿に背面して立つのが小御所であり、平安期の内裏には見られない御殿である。立太子の儀など皇太子の儀式に用いられ、また、天皇が将軍や諸候と対面する場所ともされた。王政復古の大号令が発せられた小御所会儀は慶応３年(1867年)12月９日の夜、ここで行われた。寝殿造りを基本にしながら、母屋は三間に襖で仕切られ、畳を敷きつめて天井を張った書院造り風になっている。蔀は半蔀で上部を外側に釣り上げ、下部ははめ込み式である。焼失し、昭和33年に復元されたものである。

Kogosho

Standing to the northeast of Shishinden and with its back toward Seiryoden is Kogosho (Minor Palace), a kind of palace such as was not seen during the Heian Period.
This palace was used for the official investiture and other ceremonies of the Crown Prince. It was also where the Emperor granted audience to generals and nobles.
The historic Kogosho conference, which issued the command for the restoration of the monarchy, took place here on the night of December 9, 1867.
While basically of Shinden style, the three main rooms are partitioned by sliding doors, and the mats and ceiling are in Shoin style. The upper part of the folding-shutter doors is lifted toward the outside while the lower part is removable.
After being destroyed in a fire, Kogosho was rebuilt in 1958.

小御所　Kogosho

小御所内部(下段の間より、中段、上段の間を望む)　inside of Kogosho

■御学問所

小御所の北に蹴鞠の庭をはさんで同じく東面して立つのが御学問所である。格子の蔀に代えて遣戸（舞良戸）で四囲を閉ざす点や、床や違い棚を備えている点で、一層書院造りに近い建築様式である。和歌の会などに用いられた。

■御池庭

小御所と御学問所の東に、白砂を敷き詰めた空間を取り、広々とした池を抱え込む大庭園がある。御池庭という。丸くそった欅橋等いくつかの橋を掛けた回遊式庭園で、対岸にこんもり繁る樹木は、遙かな奥行きを感じさせる。

Ogakumonjo

To the north of Kogosho and across space for "Kemari" (Japanese ancient football), is Ogakumonjo. Instead of latticed folding-shutter doors, the four sides are enclosed by sliding doors and the room is equipped with flooring and shelves built step-wise in the recess of a wall. It is therefore closer to Shoin style. This building was used for poetry parties.

Oikeniwa

To the east of Kogosho and Ogakumonjo, there is a spacious garden called Oikeniwa (Pond Garden) because of the large pond covering most of the grounds. There are several bridges including Keyaki-bashi made of zelkova wood. This is a typical "stoll garden." The trees growing luxuriantly on the opposite shore impart an impression of distance.

御池庭　Oikeniwa

御常御殿剣璽間前の紅梅、白梅　plum trees in front of Kenji-no-ma

■御常御殿

天皇が日常生活を営まれる御殿は、遷都当初の仁寿殿から清涼殿に移って平安時代の中葉まで続き、鎌倉時代前期の承久の乱以来里内裏を転々とされて織豊期天正の造営に際して御常御殿が別棟として設けられるようになった。幕末、安政２年（1855年）の再建になる現在の御常御殿は、京都御所の中で最も大きな御殿であり、内部は15室からなり書院造りの様式である。上段の間に帳台構えがあり、その奥に剣璽を奉安する剣璽の間がある。御常御殿から奥（北側）はいわゆる奥向きの御殿といわれる。

■御三間

御常御殿の西南に廊下で続いて御三間がある。文字どおり三つの間からなり、涅槃会、七夕、盂蘭盆の行事などが行われた。

■迎春

御常御殿の北に、孝明天皇の御書見の間として建てられた簡素な御殿迎春がある。10畳と４畳の２間からなり、御常御殿と共通の御内庭と呼ばれる庭園に面している。

Otsune Goten

This served as the residence of the Emperor to the middle part of the Heian Period. From the time of the civil war of the Jokyu Era in the early part of the Kamakura Period, the Emperor successively changed residence among different Temporary Palaces until Otsune Goten was built.
The present Otsune Goten, rebuilt in 1855 toward the end of the Tokugawa Shogunate, is the largest structure of the Kyoto Imperial Palace. It contains 15 chambers built in Shoin style. Kenji-no-ma where The Imperial Regalia (Sword and Jade) were kept.

Omima

Connected with the west side of Otsune Goten by a corridor is Omima with three rooms. It was used for such observances as the anniversary of Buddha's death, Tanabata (Star Festival) and Bon (Lantern Festival).

Koshun

Standing north of Otsune Goten, Koshun is a simple structure built as Emperor Komei's Study. It consists of ten-mat and four-mat rooms. Together with Otsune Goten, it faces Gonaitei (Inner Garden).

御涼所　Osuzumisho

聴　雪　Chosetsu

■御涼所

迎春の北は御涼所である。夏の猛暑を避けるため通風に工夫を凝らした4室からなる書院造り風の御殿で、茶室もあり、縁先の竜泉の庭には清冽な小川が流れている。竜泉の庭は牡丹の透し彫りのある小さな竜泉門で区切られているが、御内庭とひと続きのひろがりを持つ庭園である。

■聴雪

御涼所の北から風雅な吹き抜きの廊下が小川をまたいで延び、茶室聴雪に通じている。聴雪は孝明天皇のお好みで増築された柿葺きの数寄屋風建築で、軽快でおおらかな茶室である。縁下に遣り水を通し、聴雪の名とは反対に内部の襖絵や床の貼付けは夏の景物が描かれている。北側に、小さな枯山水の庭がある。

■藤壺

京都御所内には、以上の外に春興殿、参内殿、御花御殿(皇太子の御殿)、皇后御殿、若宮御殿(皇子の御殿)、姫宮御殿（皇女の御殿）などがある。姫宮御殿に接して飛香舎が建っているが、平安京の内裏の後宮の面影を残すものとして、建築様式上も特異なものである。入母屋檜皮葺きの寝殿造りで、拭板敷き、天井のない化粧屋根裏、家扶首と呼ばれる合掌形の支えなど古制の寝殿造りの構造がみられる。南側が藤壺である。

Osuzumisho

To the north of Koshun is Osuzumisho. Built in Shoin style, it has four rooms specially designed to assure adequate ventilation for comfort during the sultry summer season. There is also a tea ceremony room. A stream flows in the garden in front of the veranda. This garden is partitioned by a wooden gate with peony carving but it is actually an extension of the Inner Garden.

Chosetsu

An elegant open-air corridor extends from the north of Osuzumisho, crosses a stream and leads to the tea house Chosetsu. It was built in Sukiya style with roof of Japanese cypress tree back which Emperor Komei was fond of. It is a pleasant and placid tea house. A stream flows below the veranda.
The name Chosetsu means "listening to the snow" but contrary to this, the paintings on the sliding doors in the interior and floor of the alcove represent summer scenes. On the north side is a small dry garden.

Fujitsubo

Besides the foregoing, the Kyoto Imperial Palace has such structures as Ohana Goten (Palace of the Crown Prince), Kogo Goten (Palace of the Empress), Wakamiya Goten (for Imperial Princes) and Himemiya Goten (for Princesses).
Adjacent to Himemiya Goten is Higyosha, a unique type of architecture that retains Heian-kyo vestiges. It is built in Shinden style with hipped and gabled roof of cypress bark. The batten flooring, roofless decorative loft and rafter support show some examples of ancient Shinden arrangements.
On the south side is a small garden named "FUJITSUBO".

■築地塀と門

京都御所を囲む築地塀は白い５筋の横線を持ち、瓦葺きの屋根を戴く典雅な土塀である。南側西寄りに御所の正門である建礼門があり、西側に宜秋門、清所門、皇后門、北側に朔平門、東側に南に寄せて建春門と、合せて六つの堂々たる門がある。東北部に鬼門よけとしてごく小さな欠け込みを設け、瓦屋根のすぐ下にひょうきんな猿の木彫を掲げた「猿ケ辻」と呼ばれる部分がある。

Wall and Gates

The picturesque earthen wall surrounding the Kyoto Imperial Palace has five white horizontal lines and a tiled roof. Kenreimon Gate at the south of the grounds is one of the six main gates, the others being Gishumon Gate, Seishomon Gate and Kogomon Gate on the west side of the grounds; Sakuheimon Gate on the north side, and Kenshunmon Gate on the east side.
There is a small slanting roof in the northern quarter intended to ward off misfortune. Just below this tiled roof is the wood carving of a comical monkey.

藤　壺　Small garden named "Fujitsubo"

仙洞御所 Sento Imperial Palace

■仙洞御所の歴史

江戸時代初期の寛永７年（1630年）に完成した後水尾上皇の仙洞御所と、皇后であられた東福門院徳川和子の女院御所の跡が現在の仙洞御所である。仙洞御所とは上皇のお住まいである御所をいうのであり、古くは内裏のように一定の場所にあったわけでもなく、また必ず置かれたわけでもないが、後水尾上皇以来現在の地、京都御所の東南に定まった。後水尾上皇が御存命の間に三度焼失し、その都度再建されたが、以後、霊元、中御門、桜町、後桜町、光格の五代の上皇の仙洞御所として使用された。霊元院と後桜町院の御代に焼失、再建があり、嘉永７年（安政元年、1854年）に内裏と共に炎上してからは、その時上皇も女院もおられなかったことから仙洞御所の造営は行われないままとなった。築地塀は安政２年（1855年）、内裏と共に建造されたもので、築地塀内北西隅にある大宮御所は慶応３年（1867年）に英照皇太后（孝明天皇女御）のために造営されたものである。仙洞御所には、醒花亭、又新亭の二つの茶室以外に御殿等の建物は全くなく、東側いっぱいに南北に展開する雄大な庭園が往時の面影を残しているだけである。庭園は、当初の仙洞御所の作事奉行であった小堀遠州が御所の完成に引き続いて作庭したもので、古図によれば仙洞、女院御所ともに石積みの直線的な岸辺を有する斬新な感覚の広大な池をもっていたが、改修拡張により遠州当時の遺構は南池東岸の一部にわずかに認められるにすぎず、総じてなだらかな曲線による汀線が多くてときに峨々とした石組みが調和の妙を見せている。

北　池　North Pond

● History

The Sento Imperial Palace was built in 1630 during the early part of the Edo Period. Although construction took place during the reign of Emperor Gomizuno-o, it was intended as a residence for ex-Emperors.

Differing from the Imperial Palace, such residences for ex-Emperors were not located at one place in olden days. Nor were they necessarily built. But from the time of Emperor Gomizuno-o, it was fixed on the southeast side of the Kyoto Imperial Palace.

The Sento Imperial Palace was burnt down three times during the life of ex-Emperor Gomizuno-o who was the first to live there. It was reconstructed each time and used from then on as the residence of the five ex-Emperors Reiggen, Nakamikado, Sakuramachi, Gosakuramachi and Kokaku. Again it was burnt down and rebuilt during the time of ex-Experor Reigen and ex-Emperor Gosakuramachi. After the last conflagration in 1854, the Sento Palace was not reconstructed.

The Omiya Palace was built in 1867 as a Palace for Empress Dowager Eisho (consort of Emperor Komei) on the northwest of the Sento Palace.

Aside from two tea houses, Seikatei and Yushintei, no structures of the Sento Palace are left, but the magnificent garden remains as it was along the entire eastern side of the grounds. This garden was originally laid out by the renowned landscape gardener Enshu Kobori but alterations have since taken place.

■概説

北西の一隅にある大宮御所は女院御所の流れを汲むもので、明治５年（1872年）英照皇太后が東京に行啓になってからは空殿となっており、現在は、天皇皇后両陛下や外国元首が入洛された際に御宿舎として用いられている。その南は松林となっており、仙洞御所の殿舎が建ち並んでいた跡であるが、大正、昭和の御大典にあたって大嘗宮がここで営まれた。東側一帯は女院御所と仙洞御所の庭園が堀割りによって結ばれて一体となって発展した池泉回遊式大庭園である。これらが南北にやゝ長い方形に築地塀によって囲まれており、総面積９万1500平方メートル余りである。

■北池とその周辺

仙洞御所の池は紅葉谷の堀割りを境にして北池と南池とに二分される。大宮御所常御殿南庭から土塀のくぐりを抜けると一望に見渡せる雄大な眺望が、北池の全景である。池の東に寄せた中島は西から見る景色に奥行きを与え、対岸の樹木の上に遙か紫に霞む東山の峰が借景として採られている。右回りに池を巡ると、阿古瀬淵にかかる六枚橋があり、その北の小高い丘の上に紀貫之の邸宅跡を示す石碑が立っている。明治８年の建立である。ゆるやかな汀線に沿って北岸を東へ進むと右手に北池をへだてて紅葉山が、左手の土堤上には鎮守社の朱色の垣が見えかくれする。その向うはかっては水田であったが今は菖蒲園となっている。中島を土橋、石橋と渡り、鷺の森という樹木の中を縫って堀割にかかる紅葉橋に至る。もはや北池は見えず、南池の世界が展開する。

● Summary

The Omiya Palace, standing in the northwest corner of the grounds, maintains the tradition of an Empress Dowager's Palace. After the visit of Empress Dowager Eisho to Tokyo in 1872, this Palace became vacant. At present it is used by the Imperial Family or State Guests when visiting Kyoto. On the south is a pine grove. This is where the buildings of the Sento Imperial Palace once stood. It is the site of the Grand Thanksgiving Festival that was observed following the Emperor's enthronement at the beginning of the Taisho and Showa Eras.

The entire eastern side, where the gardens of the Empress Dowager's Palace and the Sento Imperial Palace were joined by a waterway, developed as a splendid "stroll garden."

The somewhat rectangular grounds, extending north-south, are enclosed by an earthen wall. The total area is a little more than 91,500 square meters.

North Pond and Periphery

With the Maple Valley waterway as the boundary, the ponds of the Sento Imperial Palace are divided into the North Pond and South Pond. Upon passing from the living quarters of the Omiya Palace through a wicket gate in the earthen wall, a magnificent view of the North Pond can be obtained.

The Middle Island on the eastern side of the pond imparts depth to the view seen from the west. Visible above the tops of trees on the opposite shore are the Higashiyama hills shrouded in purple mist.

As the pond is circled to the right, a bridge spanning Akose Pond appears. At the top of a small hill to the north is a stone monument indicating that the poet Ki-no-Tsurayuki once had his residence here.

Then as the gentle shoreline is followed in proceeding eastward along the north bank of the pond, Maple Hill is visible on the right beyond the North Pond. Above the embankment on the left is the vermilion fence of a half hidden tutelary shrine. The area beyond consisted at one time of paddy fields but there is now an iris garden.

The Middle Island is crossed by means of earthen and stone Heron Forest, the Maple Bridge spanning the waterway is reached.

From here the North Pond can no longer be seen. The world of the South Pond is opening up.

又新亭　Yushintei

又新亭の待合腰掛　resting place

■又新亭

大宮御所の潜りを仙洞御所の庭に出てすぐ東南が止々斎跡で、明治17年（1884年）にこの地に近衛邸から移築した茶室又新亭が建っている。中門で隔てられる内外の露地をもつ茅葺きの茶室で、仙洞御所の庭園とは四つ目垣で結界を設け、ここだけは侘び茶の小天地を形づくっている。亭の門外に待合腰掛がある。

Yushintei

Upon passing through the wicket gate of the Omiya Palace into the garden of the Sento Imperial Palace, one comes to Yushintei tea house which was transferred here from the Konoe residence in 1884. It is a thatched roof tea house with inner and outer lanes separated by the Middle Gate. Yushintei is kept apart from the garden of the Sento Imperial Palace by a lattice fence to form a world of its own. There is a resting place outside the gate of the tea house.

▲八ツ橋　huge stone bridge

▼鷺の森　path in the grove

■南池とその周辺

南池の中島にかかる八ツ橋は石橋であり、全体を藤棚が覆っている。この辺から東北方を見るととうとうと布落ちする雄滝の右手に、自然石と切り石を組んだ出島の護岸が見事に眺められる。また、南を見れば木の間ごしに池の向うに醒花亭の瀟洒なたたずまいが望まれる。八ツ橋を渡り、葭島を右に見ながら、南池東岸を南下し、苑路は南岸から西岸一帯の大洲浜にそって北上する。粒ぞろいの丸石を池の中まで敷きつめた洲浜は、おおらかに、のびやかに青空を逆しまに写す池面と好ましく調和して見飽きることがない。洲浜の西に、栄螺山と呼ぶ古墳が大樹の根方に伏し、北方に柿本人麿呂を祀った祠が鎮座する。蘇鉄山と又新亭を経て、もとの北池西岸に至る。

South Pond and Periphery

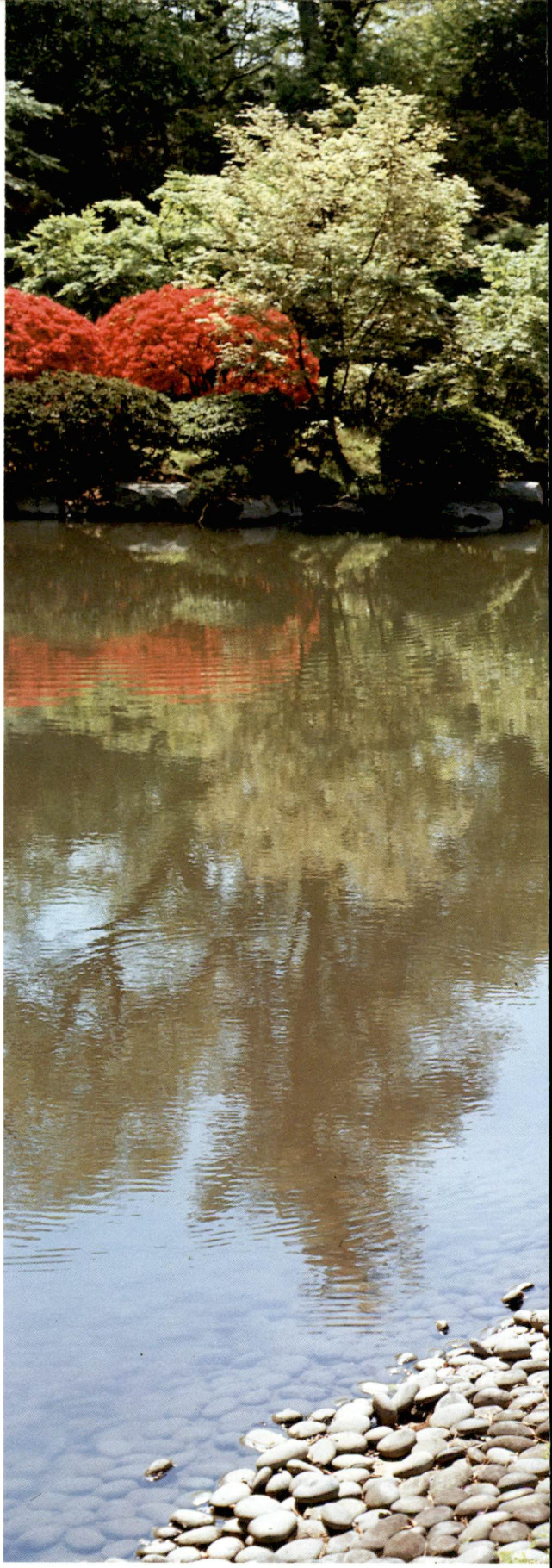
A huge stone bridge, covered by a wistaria arbor, leads to the Middle Island of the South Pond. Upon looking in a northeast direction from here, shore protection made by combining natural and hewn stones can be seen to the right of a waterfall. On the south across the pond and beyond trees is the attractive sight of Seikatei tea house. A zigzag bridge is crossed in advancing southward along the east bank of the South Pond while seeing Yoshijima island on the right. Then the garden path begins to curve northward as it follows the ample shore extending from the south bank to the west bank. The shore strewn with even-grained round pebbles harmonizes delightfully with the pond surface placidly reflecting the blue sky.
To the west of the shore is a burial mound at the foot of a giant tree. To the north is a small shrine dedicated to the poet Kakinomoto-no-Hitomaro.
After passing by Cycad Hill and Yushintei tea house, one returns to the west bank of the North Pond.

■醒花亭

庭園の最も南の位置に、北面して茶亭醒花亭がある。南池を一望する格好の場所にあり、今はない止々斎、鑑水亭とともに回遊式庭園における三店の一つであったことが認められる。正面の玄関には廂を付け出し、腰高障子を入れ、その右(東側)は奥に四畳半の書院、手前に五畳の入側を取り、書院と入側の境に建具を入れないところが特異である。

Seikatei

Situated at the southernmost part of the garden and facing the north is Seikatei tea house. It stands at the best place to enjoy the view of the South Pond. Formerly there were three tea houses where one could rest while strolling through the garden.
A "hisashi" (lean-to) is attached to the front entrance of Seikatei. Tall paper-covered sliding doors are in evidence. To the right (east side), there is a 4½-mat Study room in the back and five-mat "Irikawa" (corridor) in front. The lack of furnishings between the room and veranda is a peculiarity.



南池の洲浜　South Pond

桂離宮 Katsura Imperial Villa

■桂離宮の歴史

桂離宮の地一帯は平安時代の中期から代々藤原氏が領有し、鎌倉時代に入って近衛家の所領となり、古くから瓜の名所として知られていた。離宮創建者の八条宮初代智仁親王は、17世紀初頭にこの地を得られて後、元和元年(1615年)頃に山荘の造営を起こされた。幼少の頃より文武百般に秀でておられた親王は、その後数年ほどの間に簡素のなかに格調を保った初期の桂山荘を完成している。親王の40歳台前半に当たる時期で、古書院や中書院、あるいは松琴亭も建てられたものとみられる。親王が没せられて後10年余の間は山荘も荒廃期に入るが、二代智忠親王は加賀藩主前田利常の息女富姫と結婚されて財政的な裏付けもでき、山荘の復興、増造に意欲的に取り組まれた。智忠親王は父君智仁親王譲りの研ぎすまされた美的感覚をもって正保2年(1645年)頃までに在来の建物庭園に巧みに調和させて新御殿、月波楼、外腰掛、賞花亭、笑意軒を新増築し、池や庭園にも大いに手を加え、ほぼ今日に見るような山荘の姿を整えられた。御幸門、御幸道、新御殿の桂棚及び付書院などはそれより遅れ、後水尾上皇を桂山荘にお迎えするに当たって新設、改造されたものであろう。宮家はその後、京極宮、桂宮と改称されて明治に至り、同14年(1881年)第11代淑子内親王がなくなられるとともに絶えた。宮家の別荘として維持されてきた桂山荘は明治16年(1883年)宮内省所管となり、桂離宮と称されることとなるが、350年の余にわたり火災に遭うこともなくほとんど完全に創建当時の姿を今日に伝えている。

■概説

桂離宮は総面積6万9,400平方メートル余りで、中央に複雑に入り組む汀線をもつ池があり、大小5個の中島に土橋、木橋、石橋を渡し、書院や茶室に寄せて舟着きを構え、燈籠や手水鉢を要所に配した回遊式庭園と数寄屋風の純日本風建築物とで構成されている。苑路を進むと池は全く姿を消したり、眼前に洋々と広がったりしながら、見る者の眼の位置も知らぬうちに高みにあったり水辺にあったりしてその変化に驚かされる。足下の延段や飛石の変化を楽しみつつ海浜あり、峠あり、山里ありでそれぞれが洗練された美意識でつらぬかれており、晴雨にかかわらず四季折りおりに映す自然の美と相まって感嘆尽きることを知らない。作庭に当たり小堀遠州は直接関与していないとする説が有力であるが、庭園、建築ともに遠州好みの技法が随所に認められ、桂離宮は遠州の影響を受けた工匠、造園師らの技と智仁親王及び智忠親王の趣味趣向が高い次元で一致して結実した成果であろう。

● History

The entire area of the Katsura Imperial Villa was owned by successive generations of the Fujiwara Family from about the middle of the Heian Period. Known from olden times for its melon fields, it came into the possession of the Konoe Family from the Kamakura Period.

The founder of this villa was Prince Toshihito, the first head of the Hachijo Family. After obtaining this land at the beginning of the 17th century, he began construction of the villa in 1615. Within several years the Prince, who had excelled in literary and military arts from childhood, completed the early stage of the villa in a simple but dignified s style. It is believed that such structures as Koshoin, Chushoin and Shokintei were constructed when the Prince was in his 40's.

For about 10 years after Prince Toshihito's death, little use was made of the villa and it became dilapidated. When Prince Toshihito's son, Prince Toshitada, married Lady Tomi, daughter of Toshitsune Maeda, feudal lord of the Kaga Clan, financial backing was obtained. The Prince embarked enthusiastically on the reconstruction and expansion of the villa.

Possessing a refined aesthetic sense that equaled that of his father, Prince Toshitada built by 1645 new structures such as Gepparo, Soto Koshikake, Shokatei and Shoiken these harmoniously matched the existing structures and garden. Improvements of the pond and garden were also carried out, giving the villa practically the same appearance that it has today.

Miyukimon Gate, Miyuki Lane and Katsura Shelves of the New Palace came afterward. These were probably additions and improvements made in welcoming ex-Emperor Gomizuno-o on his visit to the villa.

The name of the Hachijo Family was later changed to that of Prince Katsura. Upon the death of the 11th generation Princess Sumiko in 1881, the line became extinct.

The villa came under the jurisdiction of the then Department of the Imperial Household in 1883. It was named the Katsura Imperial Villa.

● Summary

The Katsura Imperial Villa covers an area of a little over 69,400 square meters. In the center is a large pond having a complex configuration. Five islets, large and small, in the pond are connected by earthen, wooden and stone bridges. A boat landing provides an approach to the Shoin group and tea house. Lanterns and wash basins are arranged at various locations.

Broadly speaking, the Katsura Imperial Villa is composed of a "stroll garden" and purely Japanese-style architecture. There is an unending variety. As one strolls through the garden, the pond disappears entirely from view and then suddenly reappears expansively. At one moment the stroller's eyes are unknowingly focused on a high elevation and at the next moment on the surface of the pond.

While enjoying different kinds of rock paths and stepping stones over which one walks, one can observe scenes representing the seashore, mountain pass and mountain hamlet, all marked by refined aesthetic consciousness. One can only marvel at the scenic beauty reflected here from time to time throughout the four seasons irrespective of sunshine or rain.

There is a theory that Enshu Kobori did not engage directly in the creation of the garden. It is recorded that it was the work of another landscape designer. Nevertheless, techniques favored by Enshu are recognizable in the garden and architecture. It may be that the villa resulted from the unity and fruition at a high dimension of the skill of artisans and designers having received Enshu's influence and the tastes and ideas of Prince Toshihito.

▲御幸門　Miyukimon Gate (Gate for the Emperor)

◀桂離宮の穂垣　bamboo fence

書院全景　Shoin group

■御幸門から書院へ

離宮の北側に磨き竹を縦に隙間なく打ち並べた表門があり、少し奥に茅葺き切妻屋根を皮付き丸太で支えた御幸門がある。それを右手に折れて青い小石を敷き詰めた御幸道を行き、中門を入ると真の飛石と呼ばれる石畳が斜め左方に一直線に延び、書院の玄関である古書院御輿寄に至る。

■書院

古書院から西方に鉤の手に雁行する中書院、新御殿の書院外観は、次々に増築されたものとは思われないまとまりをもち、ゆるやかなむくり(そり)のある柿葺き入母屋の屋根、雨戸と戸袋の木質部、障子の白と床下の壁の白、高い床を支えて林立する細身の柱が空の青と前景の芝生に映えて得もいわれぬ快い諧調をなしている。

古書院は池に面して広縁があり、広縁から更に細竹を敷詰めた月見台を張り出している。古書院囲戸裏の間からは一段高みをつけた中書院に入るが、床の張付け絵と襖絵は水墨画風の枯淡な味わいのあるものである。琵琶床のある楽器の間の取付きから新御殿の広縁に出る。この広縁は当初は濡縁であったものらしいが今は障子、雨戸を建てている。上段の間は後に後水尾上皇を迎えるために改修を加え、西隅に高麗縁の畳三枚を框で一段高く囲い、舶載の種々の銘木を用いた桂棚と付書院を設け、落掛けをめぐらした格天井があって、書院の他の室内にくらべると一段と装飾的で華美である。

From Miyukimon Gate to Shoin

On the north side of the villa is the Front Gate formed of closely packed polished bamboo fencing. Further inside is Miyukimon Gate with thatched gabled roof supported by pillars and beams using logs with the bark left on.
Turning to the right from there and proceeding along Miyuki Lane paved with blue stones, passing through the Middle Gate, and advancing along a stone pavement stretching diagonally to the left, one arrives at the Palanquin Entrance of Koshoin (Old Study). This is the main entrance to the Shoin Group.

Shoin

The exterior view of the Shoin (Study) group stretching westward at a right-angle from Koshoin (Old Study) and including Chushoin (Middle Study) and Shingoten (New Palace) has a coherence that makes it difficult to believe that they were added successively.
The main building's slanting roof covered with bark of the Japanese cypress tree, the wooden part of the shutters and shutter box, the white of the paper-covered sliding doors and the wall below the flooring, and the row of thin pillars that support the high floor harmonize pleasantly with the blue sky and lawn in front in an indescribable manner.
Koshoin (Old Study) has a broad veranda facing the pond. Extending further outward from the broad veranda is a Moon-Viewing Platform lined with thin bamboo.
From the back of Koshoin's room with hearth, Chushoin (Middle Study) which is one step higher can be entered. The painting attached to the alcove and those on the sliding doors here are simple and refined watercolors. The Music Room is passed in going to Shingoten (New Palace). The veranda here originally seems to have been a broad open veranda but now there are paper-covered sliding doors and shutters.
Jodan-no-ma is a room that was later improved for the visit of ex-Emperor Gomizuno-o. This room has built-in gorgeous shelves called Katsura-dana, together with furnishings that make it more elaborate and ornate than other rooms in the interior of the Shoin group.

古書院二の間から月見台と池を望む　View from Koshoin

桂棚(新御殿一の間)　built-in shelves

▼中書院一の間大床
(狩野探幽筆漁村山水図)　Interior of Chushoin

■外腰掛

御幸道の中ほどから紅葉馬場に折れ、離宮苑内に入ると、外腰掛がある。茅葺き寄棟造りの深々とした感じの屋根を皮付丸太で支えるだけの吹き放しであり、雪隠が付いている。茶室松琴亭の待合い腰掛である。腰掛の前を自然石と切り石を巧みに配した延段が長く延び、両端を二重桝形の手水鉢と丈の低い燈籠で引き締めている。俗に行の飛石といわれる。対面は蘇鉄山である。

Soto Koshikake

If one turns from the middle of Miyuki Lane toward the riding ground and enters the villa's garden, one comes to an open shelter, Soto Koshikake (Outside Resting Place). Over the bench is a thatched and hipped roof supported by natural logs with the bark left on. The bench is where tea ceremony guests rested before entering the tearoom of Shokintei.

外腰掛　Soto koshikake

In front of Soto Koshikake, a straight stone path formed by a skillful combination of natural and hewn stones extends lengthily. At one end of the stone path is a double-square water basin and at the other end is a low stone lantern. Visible across the pond is Cycad Hill.

洲浜　Seashore

■松琴亭（しょうきんてい）

苑路から池にせり出した洲浜とその先端の燈籠は岬を意匠化している。その向うに右手から延びてくる島と石橋のつながりは天の橋立を写したものであるという。

一本の切り石を渡した橋を渡ると松琴亭（しょうきんてい）である。

「松琴」の扁額は後陽成天皇の宸筆で、銘は拾遺集巻八雑上の「琴の音に峯の松風通ふらし……」の句から採られている。にじり口の内側は三畳台目の本格的な茶室で、遠州好みの八窓の席である。松琴亭（しょうきんてい）外観は、東、北、西の三方から眺めるとそれぞれに異なる風趣がありそれぞれが美しい。北側廂下のくど構えと一の間の床や襖の青と白の市松模様は大胆かつ柔軟な発想と創意によるもので、そのデザインは現代になおいきいきと相通ずる斬新さをもっている。

Shokintei

On the opposite shore, the island that extends from the right and the stone lantern at its tip are a replica in miniature of the famous sand bar at Amanohashidate, one of Japan's famous "Three Scenic Views."

Shokintei (Pine-Lute Pavilion) is approached by crossing a bridge formed by a single hewn stone. The calligraphy the plaque reading "Shokin" that is bung here is by Emperor Goyozei, the elder brother of Prince Toshihito. The words are taken from the theme of a poem, "Lute at Night with Wind Among the Pines."

Inside the "nijiriguchi" (miniature entrance) of Shokintei is a traditional three-mat ceremony room. It has eight windows, one of Enshu's favorite arrangements.

When Shokintei's exterior is seen from the three directions of east, north and west, each view is different and respectively beautiful. The composition of the eaves, with an earth floor below, and the white and blue Ichimatsu (checkered) pattern on the wall paper of the alcove and sliding doors of the First Room are bold and yet lithe concepts. The design is an innovative idea with a feeling that has something in common with the contemporary age.

松琴亭　Shokintei

松琴亭一の間　Main room of Shokintei

賞花亭　Shokatei

■賞花亭

小高い丘の上、苑内で最も高い位置に賞花亭がある。松琴亭と同じようにほぼ北に向い、消夏のための小亭である。南側の竹の連子窓を通してみる景色は深山幽邃の趣きをそなえ、峠の茶屋の名がまことにふさわしい。

Shokatei

Located on a small hill, Shokatei stands at the highest elevation in the grounds. Facing somewhat northward, as in the case of Shokintei, this is a small tea house mainly used during the summer season.
When looked at through the bamboo lattice window on the south side, a panorama of deep mountains and the serene pond below unfolds.
The impression given is that of a tea house at a mountain pass.

■園林堂

園林堂は、賞花亭の山裾にあり、本瓦葺き宝形造りの持仏堂であるが今は安置されるものはなく、建物だけが残っている。離宮全体の雰囲気にそぐわない感じがしないでもないが、またそれなりの景観でもある。扁額は後水尾天皇の宸筆である。

Onrindo

Onrindo is a tea house at the foot of the hill on which Shokatei is situated. A Buddhist chapel-like structure, Onrindo has a tile roof. Cenotaphs of Prince Toshihito's family were once kept here but they have been removed. Only the structure remains.
Although it does not seem to match the rest of the grounds, it is interesting by itself. Hanging here is a plaque with the calligraphy of Emperor Goyozei.

園林堂　Onrindo

■笑意軒

切り石を直線にたたんだことさら人工的な汀線の池に面して田舎屋風の茶室笑意軒がある。茅葺き寄棟造りの屋根に柿葺きの廂を付け、間口の長い建物である。縁側のある口の間の腰高障子の上に懸る笑意軒の扁額は曼殊院良怒法親王の筆である。額の下方に横並びに六つの丸い下地窓を設けているが、下地の組み合せをそれぞれ違えてあり、連子窓の格子の材質にも木や竹を微妙に使いわけている。内部は襖で区切られるが、天井はひとつのつながりを持っており、室内を広く見せる配慮と考えられる。

前面に草の飛石がある。

Shoiken

Shoiken (House for a sense of good humour) is a country houselike tea house facing the pond's artificial sea wall formed with hewn stones laid in a straight line. It has a thatched hipped roof and shingled eaves with persimmon tree bark. This is a structure with a wide entrance. The plaque hung over the entrance bears the calligraphy of an Imperial Prince. Below the plaque is a horizontal row of six large round windows. Each window differs in design and the wood and bamboo used as the material. Stepping stones cross the lawn in front.
The interior is partitioned by sliding doors but the ceiling is a continuous whole. It is believed that this was a composition intended to make the rooms appear spacious.

笑意軒　Shoiken

■月波楼

月波楼は古書院に近い池辺の高みに建つ茶亭で、正面中央を広い土間として開放的である。月を見るのによい位置を占め、土間の右手の部屋は池を眺めて見晴しがよく、また、土間の奥の座敷から北を見ると池は隠れて見えない趣向である。化粧屋根裏の竹の垂木が舟の底のような形に組んである。

Gepparo

Gepparo (Moon-Wave Pavilion), a tea house from which to admire the reflection of the moon in the pond, stands on an elevation near Koshoin. The center front of the structure is open and has a large earth floor.
The room to the right of the earth floor affords a fine view of the pond. But when looking toward the north from the inner room adjacent to the one with the earth floor, the pond is hidden and cannot be seen. This design is intentional.
The bamboo of the decorative ceiling is arranged to simulate the bottom of a boat.

■燈籠と手水鉢

苑内随所に配された燈籠は21基と１対、手水鉢は８個であり、別に松琴亭東側に流れの手水と呼ばれる４個の石を池の中に据えた手洗いがある。

Lanterns and Wash Basins

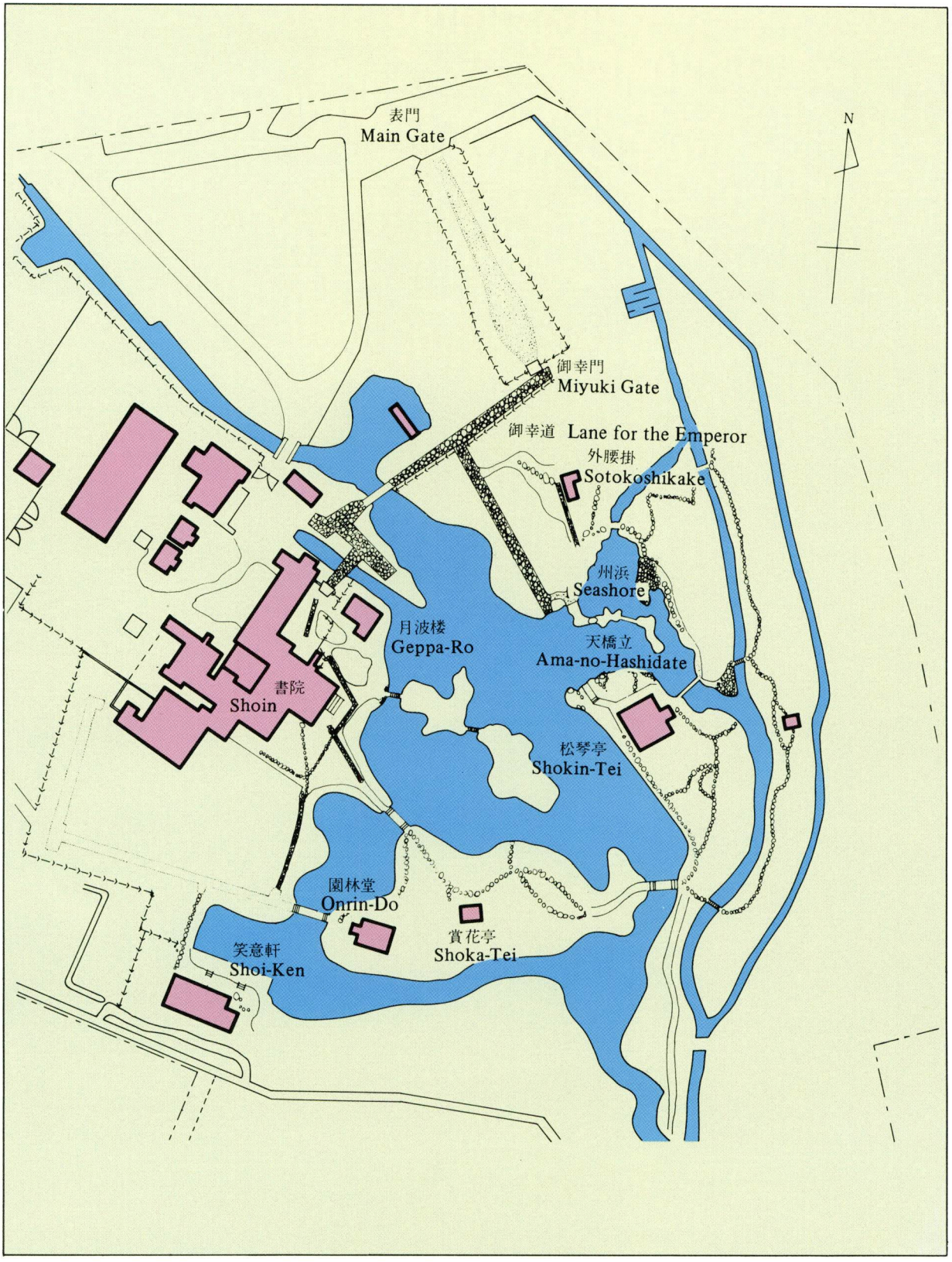
Scattered here and there on the grounds are 21 stone lanterns and eight wash basins. In addition, there is a basin set on top of four natural stones placed in the pond on the east side of Shokintei. This is called a "basin with running water for washing hands."

月波楼の舟底屋根裏　Inside of the roof of Gepparo

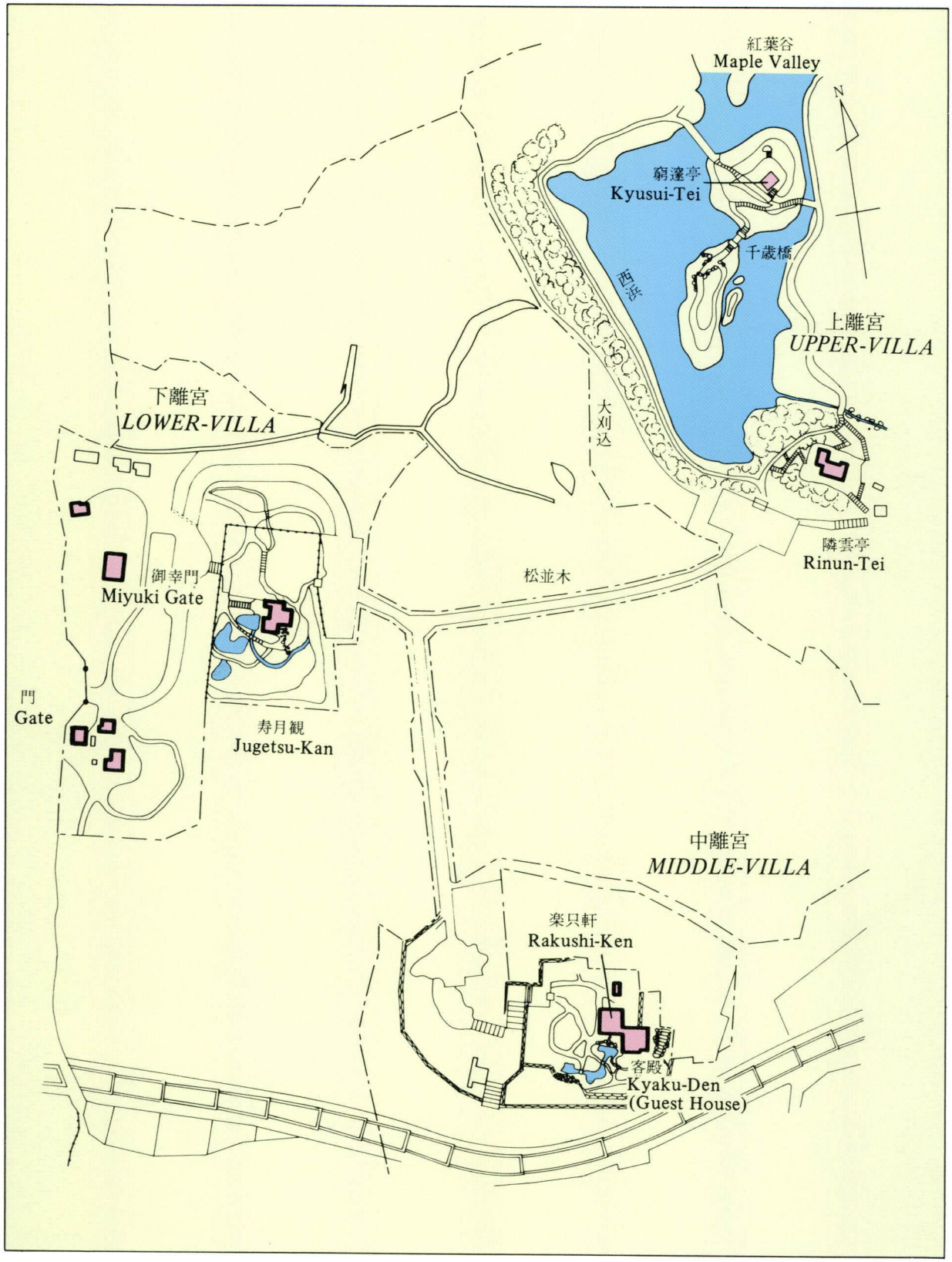
月波楼　Gepparo

古書院御輿寄から見る前庭　Front garden of the Shoin's porch

■桂離宮 平面図 THE KATSURA IMPERIAL VILLA



■修学院離宮 平面図 THE SHUGAKUIN IMPERIAL VILLA



修学院離宮 Shugakuin Imperial Villa

■修学院離宮の歴史

修学院離宮は、桂離宮に遅れること30余年、明暦元年から２年(1655～1656年)にかけて後水尾上皇によって造営工事が起こされ、万治２年(1659年)に完成した山荘である。御所の東北方、比叡山の麓に近いこの地には、上皇の第一皇女梅宮が得度して円照寺草庵を結んでいたが、早くから別荘としての適地を深しておられた上皇は円照寺を大和の八島に移し、上と下の二つからなる御茶屋を建設した。幕府との間に緊張が続いた時代であるだけに、短期間にこれほど大規模な山荘を造営し得たことは一つの驚異でもある。中の御茶屋は創建当時の山荘にはなかったもので、上皇の第八皇女光子内親王のために建てられた朱宮御所が、東福門院なきあとの女院御所の建物の一部を移築して拡張され、上皇崩御の後光子内親王は落飾得度して林丘寺となしたものを、明治18年(1885年)林丘寺門跡から境内の半分が楽只軒、客殿の建物とともに宮内省に返還されてこれを離宮に編入したものである。昭和39年(1964年)上、中、下の各離宮の間に展開する８万平方メートルに及ぶ水田畑地を買い上げて附属農地とし、景観保護の備えも万全を期して今日にいたっている。

● History

Construction of the Shugakuin Imperial Villa was started 30 years after the Katsura Imperial Villa by ex-Emperor Gomizuno-o. It was completed in 1659.

Earlier, the Enshoji nunnery had been built for Princess Ume, first daughter of the ex-Emperor, in this region close to the foot of Mt. Hiei. The ex-Emperor, who had long sought a suitable place for a villa, transferred Enshoji to Yashima in Yamato (present-day Nara Prefecture) and built tea houses in the upper and lower sections.

Since this was a time of continuing tension with the Tokugawa Shogunate, it is a marvel that a villa of such a grand scale could have been constructed within a short period of time.

The Middle Villa tea house was not there at the time of the villa's original construction. The Empress Dowager's Palace, which had first been built for Princess Mitsuko, eighth daughter of the ex-Emperor, was transferred here and enlarged after the death of Tofuku Mon-in (consort of ex-Emperor Gomizuno-o).

After the ex-Emperor's demise, Princess Mitsuko became a nun and converted the structure into the Rinkyuji Temple.

In 1885 one-half of the grounds of the Rinkyuji Temple, together with Rakushiken and Kyakuden, were returned to the Imperial Household Agency. These were added to the villa.

Paddy fields totaling 80,000 square meters which had stood in between the Upper, Middle and Lower Villas were purchased and turned into farmland with measures taken to preserve the view. This is how the villa has remained to this day.

■概説

修学院離宮は上、中、下の三つの離宮(御茶屋)、上離宮の背後の山、借景となる山林、それに三つの離宮を連絡する松並木の道と両側に広がる田畑とで構成され、総面積54万5000平方メートルを越える雄大な離宮である。明治期に宮内省の所管となるまでは離宮を囲む垣根も全周にあったのではなく、自然に対して開放された山荘であった。下離宮は創建時最大の建物であった彎曲閣が比較的早い時期に失われ、今は寿月観と御輿寄が南を庭園に囲まれて残っている。中離宮は客殿と楽只軒があり、南にやはり庭がある。上離宮は修学院離宮の本領であって、谷川をせき止めてできた浴龍池と呼ぶ大きな池を中心にすえた回遊式庭園で、中島に窮邃亭が、浴龍池を一望におさめる東南の高みに隣雲亭がある。山麓に広がる離宮であるので、上下の離宮の標高差が40メートル近くあり、大小の滝に加え小川も水流が早くてどこにいても絶えず水の音を聴くことができる。昔は畦道にすぎなかった松並木の連絡道路から眺める風景もまたすばらしい。なお、御茶屋の呼び名は古書に見えるものの踏襲であるらしく、大正年間の内匠寮出張所の蔵書中には上離宮、中離宮、下離宮又は上の離宮、中の離宮、下の離宮と記されている。

● Summary

The Shugakuin Imperial Villa is divided into three sections, each containing a tea house -- the Upper, Middle and Lower Villas. There is a mountain at the back of the Upper Villa tea house, with shadows of forest in the backgrounds, avenues lined with pine trees connecting the three sections, and paddy fields on both sides of the villa. It is a magnificent villa covering an area of over 545,000 square meters. Until the villa came under the jurisdiction of the Imperial Household Agency in the Meiji Era, the fences surrounding the tea houses were not in evidence in their entirety. The villa was open to the natural scenery.

The Lower Villa was the largest at the time of the original construction. One of its buildings was lost at a comparatively early period. Remaining there today are Jugetsukan and Palanquin Entrance, surrounded by a garden.

The Middle Villa has two buildings, Kyakuden (Reception Hall) and Rakushiken (House of Bliss), with a garden to the south.

The Upper Villa shows the Shugakuin Imperial Villa at its best. Its "stroll garden" is centered on the large Yokuryu Pond which was formed by damming the stream Kyusuitei is located on the Middle Island. At the top of the southeast hill is Rinuntei tea house commanding a sweeping view of Yokuryu Pond.

Since this is a villa spreading out at the foot of a mountain, there is a difference of nearly 40 meters in altitude between the highest and lowest points. In addition to waterfalls, large and small, there are swift flowing streams and the sound of water can be heard wherever one may be.

The view from the pine-lined avenues that were no more paddy-field paths at one time is also supurb.

◀ 寿月観(下離宮)　Jugetsukan (Lower Villa)

寿月観の庭　Garden of Lower Villa

■下離宮

寿月観

御幸門の前を通って北側の脇門から下離宮に入り、御幸門の内側に出て更に中門を潜ると目前に庭園がひらけ、左手石段の上に寿月観の玄関御輿寄が見える。袖形灯籠、朝鮮灯籠を配した苑路を上ると寿月観一の間の前に出る。創建当時のものではないが、文政年間に旧規のとおりに再興されたもので、一の間の廂に掲げる寿月観の扁額は後水尾上皇の宸筆である。下離宮は、上離宮への拠点でもあり、今はない彎曲閣とともに相当のもてなしのできる設備が備わっていた。一の間は十五畳で三畳の上段を設け、一間半の床と琵琶床、飾り棚がある。

一の間の左手が二の間、その左が三の間で、三の間の奥は五畳の間である。五畳の間の肘掛窓からのぞかれる外景は四季を通じて美しい。三の間の南妻に御水尾上皇の宸筆による「蔵六庵」の扁額が懸かっているが、蔵六庵は別棟にあった建物で今はすでにない。下離宮を西の御幸門と相対する位置にある東門から出ると、視界が大きく開けて田圃の向うに御茶屋山を中心にして比叡の霊峰から東山、北山の山並みが一望される。

■中離宮

楽只軒

朱宮光子内親王の御所は楽只軒を中心に拡張整備され、やがて林丘寺になったのである。したがって、楽只軒はかなり古い建物で、林丘寺にある扁額の年紀銘から寛文8年（1668年）かその前年に創建されたものとされている。南側は庭に面して広縁を設け、床を低くとって庭との一体感を深めている。特別に技巧を凝らしてはいないが、簡素ななかにも格調のあるたたずまいはいかにも内親王の御所らしい。

客殿

楽只軒と縁つづきに堂々とした客殿が建っている。入母屋造り栩葺きの廂の深い屋根を持ち、板戸を建て、濡縁を回して、その一部に網干の欄干と呼ばれる低い手すりを付けている。一の間は12畳半で、一間の床に並べて一間半の飾り棚を構えるが、霞棚と呼ばれ、桂離宮の桂棚、三宝院の醍醐棚とともに天下の三棚と称せられている。東福門院の女院御所の奥対面所を移築したもので、門院の背後にひかえる幕府の権勢が示されているようである。客殿にはまた、祇園祭の鉾や鯉を描いた杉戸がある。

Lower Villa

Jugetsukan

After passing in front of Miyukimon Gate and entering the Lower Villa by a side gate to the north, the visitor comes out on the innerside of Miyukimon Gate. Then upon going through the Middle Gate, a garden opens up before one's eyes. At the top of the stone steps on the left is the Palanquin Entrance of Jugetsukan.
Upon ascending a garden path that leads a sleeve-shaped stone lantern and Korean stone lantern, one comes to the First Room of Jugetsukan. This is not the room as built but a restoration faithfully carried out during the Bunsei Era (1818–1830). The plaque hanging under the eaves of the First Room reads "Jugetsukan" and is in the calligraphy of ex-Emperor Gomizuno-o.
The Lower Villa is also the base for processing to the Upper Villa.
The First Room has 15 mats, of which three in the corner are raised and framed as the Emperor's seat. The room has a 1½-mat alcove and decorative shelves.
To the left of the First Room are the Second Room and Third Room. Next to the Third Room is a five-mat room with windows facing the pond and the exterior view seen from here is beautiful throughout the four seasons.
From the east gate (back gate) of the Lower Villa, whose position is relative to that of Miyukimon Gate on the west, the visitor steps out into a plaza. Here the vista expands and mountain ranges including Mt. Hiei and Higashiyama can be seen in the distance.

Middle Villa

Rakushiken

The Palace of Princess Ake was expanded and arranged, centering on Rakushiken, and eventually became the Rinkyuji Temple. Rakushiken is thus a considerably old structure. From the year recorded on the plaque of Rinkyuji Temple, it is believed that it was built in 1668 or the preceding year.
The building faces a pond on the south a veranda extending from the rooms. The low floor makes a feeling of unity with the garden. While no special techniques were adopted, it is a simple but dignified structure befitting the Palace of a Princess as it once was.

Kyakuden

Connected with Rakushiken by a veranda, Kyakuden (Reception Hall) stands imposingly. It has a hipped and gabled roof with deep eaves, wooden doors, and open veranda with a low railing in some parts.
This was formerly the inner audience chamber of Tofuku Mon-in (consort of ex-Emperor (Gomizuno-o), which was removed and reconstructed here. It seems to manifest the power of the Tokugawa Shogunate which stood at the back of Tofuku Mon-in.
Kyakuden has cedar doors covered with paintings of carp and of halberds used in the Gion Festival.

寿月観一の間　Main room of Jugetsukan

客　殿　Kyakuden

霞棚(中離宮客殿一の間)　built -in shelves (Kyakuden)

■上離宮

大刈込み

上離宮に上る松並木の通路から左手前方に大刈込みが見える。谷川をせき止めて浴龍池を作った土堤で、石垣で4段に土留めをし、その石積みを目隠しするために数十種類の常緑樹を混植した生垣である。四囲の自然とよく調和している。

隣雲亭

上離宮の表門を入ると高い刈込みの間をぬって急な石段を上る。両側の刈込みで視界をさえぎられ、石段がカーブしているので上りつめたところに何が待ちうけているのか見当もつかない趣向が奇抜であるが、頂上は隣雲亭である。ふり向けば眼下に浴龍池が展開し、洛北の山々が見渡せる。ずっと左手に洛中の街並みと喧騒がひろがり、その向うに西山の峰々が望まれる。天下の眺望ここに極まった感じであり、後水尾上皇の心意気を見る思いである。隣雲亭は文政年間の再建になるものであるが、浴龍池に面しては六畳の一の間と三畳の二の間があり、床も棚もなく一切の装飾を拒んで自然に立ち向うのみである。北に谷川に臨んで板の間があり、洗詩台という。三方を吹放しにし、吹き抜ける風も、木立の奥に6メートル余りを流れ落ちる雄滝の水音も全くほしいままである。

Upper Villa

Okarikomi

As one ascends an avenue of pines leading to the Upper Villa, the great hedge called Okarikomi is seen up toward the left. Here was the embankment used in damming the stream to form Yokuryu Pond. Four-tier stone fences were constructed as mud guards. It was to conceal the masonry that the impressive profusion of evergreens was planted. The effect harmonizes well with the surrounding scenery.

Rinuntei

When the front gate of the Upper Villa is entered, stone steps curve upward between high hedges to the top of a hill. Since nothing can be seen because of the hedges, this is a novel idea that makes one wonder and anticipate what there is at the top of the hill. Standing there is Rinuntei. It commands a grand view of Yokuryu Pond below and extensive panorama of the mountains to the north of Kyoto. Far to the left the busting streets of Kyoto and its western hills are visible. This is a splendid sight.
Rinuntei, which was reconstructed in the Bunsei Era, has two rooms, one of six mats and the other of three mats, facing the pond. There are no alcove, shelves or interior decoration of any kind. The structure is entirely open to nature.
On the north is Senshidai with a wooden floor, facing toward the stream. Three sides of the structure are open to whatever winds may blow. All that that can be heard are the passing of the wind and the sound of a six-meter-high waterfall at the back.

隣雲亭　Rinuntei

窮邃亭

中島の頂きに宝形造りの茶室窮邃亭がある。文政年間に修復はあったものの創建当時の建物で現存する唯一のもので、窮邃の扁額は後水尾上皇の宸筆である。18畳と附属の水屋の一間からなり、一隅に直角に折れて畳一枚高くした上段を設け、上段西側いっぱいに低く一枚板を渡して御肘寄としている。

浴龍池

回遊式庭園であるので、浴龍池を巡って苑路がある。橋は木橋と土橋と千歳橋の三つが架けてあるが、千歳橋は切り石を組んだ橋脚二基に一枚石を渡し、二つの橋脚に宝形造りと寄棟造りの四阿風なものを建ててこれをつないだ中国趣味のもので自然に溶け込まない異和感が強いが、庭園はそれを呑み込んではるかに大きいのが救いであろうか。紅葉谷や三保島の景観があり、大刈込みの上に当たる浜辺は西浜と呼ばれ、澄明で闊達な風景は限りなく美しい。

Kyusuitei

Standing on the Middle Island is another tea house Kyusuitei. It is the only structure remaining intact from the time of the villa's construction. The two characters "Kyusui" on the plaque here are also in the calligraphy of ex-Emperor Gomizuno-o.
The structure consists of a 18-mat room and attached one-mat "mizuya" (washing place used in the tea ceremony).

Yokuryu Pond

Since this is a "stroll garden," a garden path circles Yokuryu Pond. There are three bridges -- wooden bridge, earthen bridge, and Chitose bridge formed with one slab of stone laid on worked stone supports.
On one of the islets is an arbor, on the roof of which is a gilt bronze phoenix. This shows Chinese taste and does not quite fuse into the scenery. But despite the strongfeeling of difference, the garden is large enough to embrace even this. Also in the garden are Maple Valley, Miho Island, and Nishi-Hama (west shore) which present an unending variety of beauty.

隣雲亭からの眺望(上離宮)　view from Rinuntei (Upper Villa)

▲千歳橋（上離宮）　Chitose bridge (Upper Villa)

▼窮邃亭遠望（上離宮）　Yokuryu Pond (Upper Villa)

桂離宮　Katsura Imperial Villa

Kyoto Office of the Imperial Household