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**Series:** Speech File Backup Files  
**Subseries:** Chron File, 1989-1993

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**OA/ID Number:** 13791  
**Folder ID Number:** 13791-003

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**Folder Title:**  
Imperial Toast--Japan 1/9/92 [OA 7565]

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*stuffed*

(Smith/Simon)  
Draft Three  
December 18, 1991  
JAPAN

PRESIDENTIAL REMARKS: STATE DINNER TOAST  
TOKYO, JAPAN  
THURSDAY, JANUARY 9, 1991 *2*

Your Imperial Majesties, honored guests. On America's behalf, Barbara, I, and our party want to thank you for the warmth of this reception -- and the fullness of your love. //

It was once said of a leader, "Greatness knows no national boundaries." We meet today in an age where no boundaries of any kind should separate the great nations of America and Japan. //

Your Majesty's own life reaffirms this. You were tutored by an American writer of children's books. // You have often visited my country -- most recently, in 1987 -- just as I have come to yours. //

We both enjoy driving, *sports* swimming, skiing, and tennis. ((His Majesty kept me on the move during our tennis game today. Barbara said I should have saved some of that fancy footwork for Washington.)) //

Most of all, you show how certain qualities eclipse race, and Nation: What your tutor, Elizabeth Gray Vining, called "[Your] essentials that have not changed: The directness, the honesty, the humor, the *friendliness...* ~~freshness~~ that I had seen in the child had been fulfilled in the young man." //

*Current  
Biography*

*Aug.  
91*

Current  
biography

In Japanese, your name means, "child of beauty and wisdom."

8/91

You are like your father: Those traits form your essence as a man. /

You believe in work, community, faith, and family. / You understand how democracy can aid the cause of peace among nations. / You understand, Your Majesty, how though half-a-world divides us, great ties unite us -- ties that are economic and military / moral and intellectual. //

Tonight, we celebrate the essence of a New World Order: How former enemies can become close allies, and even friends -- each competing, creating, dreaming. // Each knows that we must solve our differences fairly, and peacefully. //

Current  
Biography

When the Japanese novelist Kawabata received the Nobel Prize for Literature, the citation praised him for building "a

1969

spiritual bridge spanning East and West." / In that spirit, I ask all of your guests to rise and raise their glasses:

-- To the bridge between our countries;  
-- To those who built it, and who cross it still;  
-- And to your health, Your Majesty, and what you symbolize -- both to Japan, and the world.

# # # #

# Current Biography

AUGUST 1991

## Akihito, Emperor of Japan

Dec. 23, 1933—Emperor of Japan. Address: Akasaka Imperial Palace, 2-1-8 Moto-Akasaka, Minato-ku, Tokyo 108, Japan

NOTE: This biography supersedes the article that appeared in *Current Biography* in 1959.

Akihito, who has been the emperor of Japan since the death of his father, Hirohito, in January 1989, is the 125th ruler of the Japanese people. Head of the oldest surviving royal dynasty on earth, Akihito is said to be direct descendant of Amaterasu Omikami, the sun goddess whose "grandson" Jimmu became, according to legend, the first emperor of Japan in 660 B.C. (Written records indicate that the imperial line has remained intact for at least fourteen centuries.) Hirohito's person was declared "sacred and inviolable," according to the Meiji Constitution of 1889, but the succeeding document promulgated by the American occupation forces in 1947, after Japan's defeat in World War II and Hirohito's renunciation of his divinity, defines the emperor as "the symbol of the state and of the unity of the people"—a constitutional monarch presiding over a liberal democracy. Nevertheless, the controversy over the emperor's status as a divine being continues, largely because of his role as the chief priest of Shinto, the native religion, which is still practiced in secularized rituals and ceremonies involving nature worship and ancestral veneration.

Akihito ("shining pinnacle of virtue") Tsugunomiya ("prince of the august succession and enlightened benevolence") was born on December 23, 1933 in Tokyo, Japan to Emperor Hirohito and Empress Nagako (the former Princess Nagako Kuni). His arrival, following the births of four daughters—Shigeko Terunomiya, Kazuko Takamiya, Atsuko Yorinomiya, and another who died in infancy—occasioned great rejoicing because only male progeny may succeed to the throne. (Hirohito reportedly had been pressured, unsuccessfully, to take a concubine to assure a male heir.) Akihito has a younger brother, Masahito Yoshinomiya, born in 1935, and a younger sister, Takako Suganomiya, born in 1939.

In keeping with tradition, Akihito was separated from his parents at the age of three, when his upbringing was entrusted to an entourage of several chamberlains and a doctor. Except for weekly visits to his parents, to whose portraits he prayed every morning, he had little contact with anyone outside the circle of those who were charged with rearing him. At Gakushuin (peers' school) his classmates were kept at a distance, a situation that did



not change until after his father formally surrendered to the Allies on August 15, 1945. Shortly after that Hirohito, who was still separated from his son, wrote Akihito a letter explaining that surrender had been necessary to "preserve the seeds of the nation." On January 1, 1946 Hirohito stunned his people by renouncing his divinity, declaring that "the bonds between us . . . do not originate in mere myth and legend. They do not have their basis in the fictitious ideas that the emperor is manifest god and that the Japanese people are destined to rule the world."

Under the new dispensation of 1947, the Gakushuin was considerably democratized, with only about a third of the students being sons of peers, and Akihito began to eat noodles in the cafeteria like any other student, paying for them out of his allowance. For his sixteenth birthday, in 1949, he was given an American-style party, complete with friends, a cake, and candles. He even acquired a nickname—"Chabu," or "little brown pig," for his chubby face and dark complexion. The new freedoms he experienced were concomitants of the tutoring he received from 1946 to 1950 from Elizabeth Gray Vining, a well-known writer of children's books and a Quaker widow from Philadelphia, whom Hirohito had hired with the approval of General Douglas A. MacArthur.

Vining, who became the first foreigner permitted in the living quarters of the Imperial Palace, later remembered Akihito as a sad and lonely boy

who led a "dull and restricted life." As she wrote in her memoirs: "I saw him turn constantly to his chamberlains for prompting in small matters and waiting passively for them to plan all his daytime activities. . . . It seemed to me he was in danger of losing his initiative and the power to improvise in unexpected situations. I longed to set him free." According to a former classmate, it was she who "opened his eyes and helped to instill him with democratic and liberal values." In her book *Windows for the Crown Prince* (1952), she wrote of Akihito that "his great natural dignity is combined with a shyness which sometimes seems like hauteur; and the ability to suffer fools gladly, which is so great an asset to any public figure, is apparently missing. He has a better than average mind—clear, analytical, independent, with a turn for original thought. He is aware of his destiny; he accepts it soberly."

In 1952 Akihito enrolled in the political and economics department of Gakushuin University, from which he did not obtain a degree, though he completed his coursework. Presumably, a six-month absence set him back in his studies. In November 1952, when he formally came of age, he was declared rightful heir to the throne and was officially invested with the title *kotaishi denka*, or crown prince. In the following spring he took a leave of absence from school to visit fourteen countries in Europe and North America. His itinerary included the coronation of Queen Elizabeth II of England. While visiting the United States, he spent three days as a guest in the Philadelphia home of Elizabeth Gray Vining, who later observed in her autobiography, *Quiet Pilgrimage*: "In essentials he had not changed; the directness, the honesty, the simplicity, the humor, the friendliness that I had loved in the boy were still there; the promise that I had seen in the child had been fulfilled in the young man." (Now nearly ninety, Vining, the only foreigner to attend Akihito's wedding, still receives photos of the imperial family at Christmas.)

Around 1950 the *Kunaicho*, or Imperial Household Agency, began a search for a suitable bride for Akihito. The hunt ended in 1957, when he met Michiko Shoda, the daughter of the president of Nisshin Flour Milling Company, on a tennis court at Karuizawa, a fashionable summer resort. Michiko, whose name means "child of beauty and wisdom," had majored in English literature at Sacred Heart University in Tokyo, where she had served as president of the student government and graduated as valedictorian of her class in 1956. In 1958 she joined the exclusive Tokyo Lawn Tennis Club, of which Akihito was a member, but the couple were never allowed to be alone together.

Despite Michiko's status as a commoner, the *Kunaicho* had added her name to a list of about 800 prospects drawn primarily from the nobility, and its officials were reportedly delighted with Akihito's choice. According to the *Kunaicho's* grand steward, its officials were aware of the "inadvisability of excessive intermarriage among persons of the imperial line." The emperor and empress ap-

proved the match on August 15, 1958, leaving only Michiko and her parents unconvinced. The Shodas at first turned down Akihito's proposal, sensing that the honor would impose too many restrictions on their daughter's life. In September 1958 Michiko traveled to Brussels to represent Japan at an international congress of Sacred Heart alumnae. When she returned in October, she was bombarded daily with phone calls from Akihito until she and her parents relented in November.

When Akihito married Michiko Shoda on April 10, 1959, he became the first Japanese crown prince to wed a commoner. (Thousands of Japanese bought their first television sets to watch the Shinto wedding ceremony, which took place on the moated grounds of the Imperial Palace.) As Michiko had feared, the imperial family and elements of the aristocracy were reluctant to accept her, despite Empress Nagako's having had to wage her own battle to win acceptance a generation earlier from court officials who objected to her because she did not belong to the Fujiwara clan, from which Japanese empresses were chosen. According to Steven R. Weisman, who wrote about the royal couple for the *New York Times Magazine* (August 26, 1990), the newlyweds had tried in vain to dismiss Michiko's chief lady-in-waiting, a member of the old nobility whom they suspected of spying for the empress. In 1963, as reported by Elisabeth Bumiller for the *Washington Post* (November 11, 1990), Michiko was announced to be suffering from "great mental strain" and was said to have been hospitalized for an abortion, following which she reportedly spent four months in seclusion. Today, however, she is said to have reclaimed her previous self-assurance, poise, and grace.

Notwithstanding the strain between Michiko and the royal family, she and Akihito reportedly lived in harmony in other respects, adopting a precedent-shattering lifestyle that raised the hackles of traditionalists. The parents of two boys and a girl, the prince and princess reared their children at home and eventually sent the boys to Oxford University. Michiko insisted on installing a small kitchen where she could bake to her heart's content (aristocratic women were usually not even allowed in a kitchen), and Akihito further scandalized some mossbacks by doing some of the cooking himself and washing the dishes. The couple regularly attended Tokyo Lawn Tennis Club tournaments and parties, and they even danced in public at a ball. They have made about twenty trips abroad to some forty countries, despite the possibility of their being hurt by antiroyalist radicals' hurling gasoline bombs, as occurred in 1975 during a ceremonial visit to Okinawa. During their most recent trip to the United States, in 1987, they visited Boston, Washington, D.C., and New York City.

In September 1987 Emperor Hirohito underwent an intestinal-bypass operation for pancreatic cancer, and one year later, while suffering from an intestinal hemorrhage, he allowed Akihito to take over all of his imperial duties, which included

placing the offerings, receiving the Diet. Akihito's death on January 7, 1989, marked the end of the sacred lineage of the goddess. In his place, Akihito was proclaimed in 1989 as the new emperor. The new emperor's further development and enhanced well-being were expected to bring a peaceful reign, ending a period of sixty-two years of peace.

One year after his death, Akihito's official ceremonial role, thus, was passed on to his son, Emperor Naruhito. The ceremony was performed in a period held code adopted by the emperor. The colorful Throne, which identifies and corresponds to the emperor's role as a symbol of national role as the absence of a unifying role, Yoshikazu Sakai politics at Meiji University (Patrick L. Smith, 1991): "In America, through diverse or as a symbol in mind. We have seen in the past we more easily become a source of authority. It's harder to be a symbol aren't the significance of the emperor's role."

The date November 10, 1989, to accommodate a ritual," which was the yield of the rice calendar year. The harvest-tithe formed by Hirohito on the night of October 7, 1989, tended by 980 Minister Toshio Ito separate from Akihito entered the ceremony to use rice, east and west of the emperor with two female attendants spent three hours preparing raw fish, chestnuts, and other offerings.

According to the emperor's role from the shrine being. The wife of the emperor, Empress Michiko, is a symbol of imperial divinity, and her role is to support the emperor's role.

placing the official government seal on state documents, receiving foreign emissaries, and convoking the Diet. Akihito became emperor on Hirohito's death on January 7, 1989 by accepting possession of the sacred sword, beads, and mirror of the sun goddess. In his first official act, two days later, he proclaimed in a five-minute television address that the new imperial era would be devoted to Japan's further development and to "peace on earth and enhanced well-being for all peoples." He christened his reign Heisei—"peace fulfilled," or "achieving peace"—succeeding his father's sixty-two-year Showa era, meaning "enlightened peace."

One year later, on the anniversary of Hirohito's death, Akihito experienced the last of thirty-seven official ceremonies commemorating his father's passing, thus clearing the way for his formal enthronement. Four days of formal accession rites were performed beginning on November 12, 1990, a period held sacred according to the Taisho legal code adopted thirteen centuries ago from China. The colorful accession to the Chrysanthemum Throne, which was attended by 2,500 princes, presidents, and prime ministers from 158 countries, corresponded to the emperor's secular, constitutional role as a symbol of national unity. Despite the absence of religious overtones regarding his unifying role, it is controversial nonetheless, as Yoshikazu Sakamoto, a professor of international politics at Meiji Gakuin University, explained to Patrick L. Smith for the *New Yorker* (January 21, 1991): "In America, you have the expression 'unity through diversity.' When we talk about the emperor as a symbol of unity, we don't have that notion in mind. We mean a high degree of homogeneity. In the past we were able to define the problem more easily because the emperor was the clear source of authority. Now the system is more diffuse. It's harder to identify its problems. And people aren't aware of the deeper political significance of the imperial system."

The date November 12, 1990 had been chosen to accommodate the *daijōsai*, or "great food-offering ritual," which must be performed with the first yield of the rice crop grown in the year after the calendar year in which the former emperor died. The harvest-time ritual of thanksgiving, last performed by Hirohito in November 1928, took place on the night of November 22-23, 1990 and was attended by 980 Japanese dignitaries, led by Prime Minister Toshiki Kaifu and stationed in a room separate from the two thatched-roof shrines that Akihito entered accompanied only by six ritualists. (The ceremony is repeated in a second shrine in order to use rice gathered from sacred paddies to the east and west of the palace.) In an inner sanctum, with two female priests in attendance, Akihito spent three hours sharing a communion meal of raw fish, chestnuts, and sake with the deities.

According to Shinto belief, Akihito emerged from the shrine transformed into a *kami*, or godlike being. The writer Hideaki Kase, a believer in imperial divinity, has contended that at some point in

the ceremony the emperor is transformed into a woman in order to have sexual intercourse with the gods, as a result of which he becomes pregnant and is reborn from himself as a god, according to the *New York Daily News* (November 22, 1990). But according to the *New York Times* (October 9, 1990) version of Hideaki Kase's theory, he has "mock" sex with the sun goddess. A third theory, promulgated in the 1920s, is that he wraps himself in a cloth, lies on a bed, and is then reborn as the emperor. But Yoshio Karita, the vice-grandmaster of ceremonies in the *Kunaicho*, has been quoted as saying, "He was already emperor before the enthronement [sanctified by the *daijōsai*]. He became emperor upon the death of his father."

Because the *daijōsai* represents Akihito's acknowledgement of his role as the chief Shinto priest, the Socialist and Communist parties of Japan boycotted the ceremony, objecting to the use of more than \$17 million in public funds (of \$95 million spent on all the accession rites) for the quasi-religious event—an expenditure that, they claimed, violated the constitutional ban on state support of religion. Akira Kurihara of Rikkyo University was quoted in the *Wall Street Journal* (November 21, 1990) as objecting: "These rituals lead to nationalism, to exclusion and discrimination against Koreans and other minorities domestically, and externally to economic nationalism and ultimately to a strong military." Only 5 percent of Japanese polled indicated that they believe in the emperor's divinity. Those who cling most to the past tend to be the prewar nobility, elements of which still dominate the 1,100-employee *Kunaicho* and the emperor's personal staff. Some Japanese believe that the emperor is kept relatively isolated and poorly informed by that inner circle.

Recent events, however, suggest that fears of Akihito's serving as a rallying point for excessive nationalism and militarism may be unwarranted. In May 1990 he met with Hitoshi Motoshima, the mayor of Nagasaki, who had been shot in the back by a radical rightist in retaliation for his accusation that Hirohito, in the final months of his life, bore partial responsibility for World War II. Hitoshi Motoshima has said of Akihito, "As a human being, I think this man is great." That same month Akihito delivered a strongly worded apology for Japan's occupation of Korea between 1910 and 1945. His father had described that period as merely "regrettable" and "unfortunate," but Akihito, speaking at a state banquet for Roh Tae Woo, the president of South Korea, said, "I think of the sufferings your people underwent during this unfortunate period, which was brought about by my country, and cannot but feel the deepest regret."

"[Akihito] is very much a member of his generation," according to Edwin O. Reischauer, an expert on Japan, a former ambassador to that country, and a longtime acquaintance of Akihito's, who was quoted by Steven R. Weisman. "[He is] a very strong pacifist, a strong liberal, and a believer in democracy." Weisman quoted Hideoki Ogawa, an electrician who was among the crowd observing

Akihito's May 1990 visit to Nagasaki, as saying, "From his face you can see that the emperor loves peace. He represents something precious but fragile, the fact that our blood has continued for 2,000 years in this one man, that we are Japanese and this is our homeland. If we deny him, we deny ourselves."

Such subjective interpretations of the emperor's beliefs are engendered partly through the beholders' desire to believe what they want to believe about the emperor, and partly because Akihito is constitutionally required to keep his opinions to himself. He declared in 1987: "The emperor is not in a position to move politics. Traditionally he stands on the spiritual position of sharing the joys and sufferings of the people." Weisman quoted him as saying, "The position of the emperor is to perform his duties according to the constitution, and I believe I should refrain from making remarks involving arguments related to the constitution." Such circumlocutions make it difficult for many Japanese to muster enthusiasm for their emperor.

Each day Akihito commutes by limousine the mile or so from the Togu Palace to the Imperial Palace grounds. His political duties include signing of official documents, greeting foreign dignitaries, and officiating at state banquets. He also presides over about forty religious or quasi-religious events a year, including twenty-one major ceremonies performed at the three shrines on the palace grounds. Like his father before him, he marks important occasions by writing poetry.

A student of marine biology (as was his father), Akihito is an expert on the goby, a spiny-finned fish belonging to the Gobiidae family. He has identified more than a dozen previously unknown species of gobies, has written twenty-seven papers about them, and has been a contributor to *Fishes of the Japanese Archipelago*. He is a member of the Ichthyological Society of Japan, a research associate of the Australian Museum, and an honorary member of the Linnean Society of London.

A slender five feet, five inches tall, Akihito has thick graying hair and speaks colloquial Japanese in a reedy voice with a slight lisp. He is an excellent horseback rider and enjoys driving, tennis, swimming, skiing, and listening to classical music and jazz. Before his children went off to college, the family played chamber music together, with Akihito on the cello, Michiko on the harp, Crown Prince Naruhito Hironomiya on the viola, Fumihito Ayanomiya on the guitar, and daughter Sayako Norinomiya on the piano. In 1990 Akihito's youngest son married Kiko Kawashima, the daughter of an economics professor, scandalously leaving the crown prince, who is traditionally supposed to marry first, a bachelor.

References: *N Y Newsday* p7+ Ja 8 '89 pors; *N Y Times I* p1+ Ja 8 '89 por; *N Y Times Mag* p28+ Ag 26 '90 pors; *New Yorker* 67:78+ Ja 21 '91; *Sat Eve Post* 231:27+ Ap 11 '59; *Washington Post F* p1+ N 11 '90 por, C p11 N 24 '90 por; *Who's Who*, 1990



Carey, George (Leonard)

Nov. 13, 1935- Archbishop of Canterbury.  
Address: Lambeth Palace, London SE1 7JU,  
England

When George Carey was named to succeed Robert Runcie as archbishop of Canterbury in July 1990, effective January 1991, the event reflected the return to ascendancy in the Church of England of evangelicals—this time along with congenial Anglo-Catholic traditionalists—after a generation of dominance by upper-class liberals, educated at Oxford and Cambridge and informed by the relativistic Oxbridge theology. Carey, a Cockney-born outsider to the Oxbridge establishment, has a remarkable range of both lower- and upper-church credentials, conditions, and commitments. He is a defender of historical orthodoxies, including a Bible-based faith, but he is flexible enough, for example, to be a champion of priestly ordination for women and not to insist on a literal reading of Genesis. At a time when Anglicanism, according to concerned Anglicans, is sorely in need of renewal, Carey is a participant in the charismatic revival as well as the movement for closer ties with other Protestant denominations and with the Roman Catholic church. He is also an outspoken environmentalist. Before assuming the Canterbury post—which makes him primate of England and at least token spiritual leader of the loosely knit worldwide Anglican communion—Carey was bishop of Bath and Wells. Previously he had been a parish priest and vicar, a lecturer in theology, and principal of Trinity College in Bristol. He has written some nine books on theology, apologetics, the Bible, the ministry, ecclesiology, and ecumenism, including *The Church in the Market Place*, *God Incarnate*

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Hall in *An Afternoon*  
ram of drama, poetry,  
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e presented a program  
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(Mrs. Karol Latowicz),  
her present company.  
e Kaminska was remar-  
Melman (some sources  
han or M. M. Melman),  
associated professionally

since 1926. Melman, who is also a lawyer and jour-  
nalist, holds two doctorates from the University of  
Vienna. Their son, Victor, holds a master of philoso-  
phy degree and has been considering a career as  
a theatrical director. Described as "compellingly  
feminine," Ida Kaminska exudes an energy and  
vitality that belie her age. Blonde-haired and blue-  
eyed, she is five feet tall and weighs about 110  
pounds. In addition to Yiddish, Polish, Russian, and  
English, she speaks French and German. Her favor-  
ite recreations are the theatre, films, and concerts,  
and she also enjoys playing bridge and attending  
the races.

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por; II p3 O 15 '67  
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#### KAWABATA, YASUNARI

June 11, 1899. Japanese author  
Address: h. 264 Hase, Kamakura-shi, Kana-  
gawa Prefecture, Japan

One of Japan's most venerated men of letters, the  
novelist and short-story writer Yasunari Kawabata,  
was awarded the 1968 Nobel Prize in Literature  
"for his narrative mastership, which with great  
sensitivity expresses the essence of the Japanese  
mind." He is the first Japanese to win a Nobel  
award in literature and the first Asian thus honored  
since Rabindranath Tagore of India received the  
prize in 1913. Kawabata, who began his literary  
career in his teens, has written about a score of  
novels in addition to short stories and critical es-  
says, and his work has been translated into some  
eight languages. Although relatively unknown in  
the West, the English translations of his novels  
*Snow Country* (1957) and *Thousand Cranes*  
(1959) have received high praise. According to  
Takashi Oka, writing in the *New York Times* (Octo-  
ber 18, 1968), Kawabata's works appear to have  
"assimilated and distilled influences coming from  
the West into an essence thoroughly Japanese, yet  
unmistakably within the mainstream of world  
literature."

Yasunari Kawabata was born in the mercantile  
city of Osaka in central Japan on June 11, 1899,  
one of the two children of a physician. His father  
died when he was two, and after the death of his  
mother in the following year he lived with his  
maternal grandparents. His sister, who had gone to  
live with an aunt after the death of the parents,  
died a few years later. In 1906 his grandmother  
died, and by the time he was sixteen he had also  
lost his grandfather and was left virtually alone in  
the world.

At primary school in Osaka, Kawabata had  
wanted to become a painter, but when he was  
about twelve and a student in intermediate school  
he decided on a literary career. He became inter-



YASUNARI KAWABATA

ested in the Buddhist classics, particularly those  
of the Heian period, which extended from the  
early ninth to the late twelfth century. "I have  
always believed that the Asian classics were the  
greatest literature in the world," Kawabata wrote  
many years later. "I value the Buddhist scriptures  
in particular, not so much as religious teachings,  
but as literary visions, fantasies." The influences  
of traditional Buddhist literature and of his child-  
hood bereavements colored his view of the tran-  
sience of life and the loneliness of human existence.  
In his earliest work, *Jūrokusai no Nikki* (Diary of  
a Sixteen-year-old), not published until 1925, he  
looks back upon his lonely boyhood and gives an  
autobiographical account of the death of his grand-  
father, for whom he felt a compassionate affection  
despite the generation gap.

As a high school student in Tokyo, Kawabata  
read Scandinavian literature and became interested  
in a humanist movement started by Japanese writ-  
ers wanting to introduce their countrymen to such  
Western artists as Michelangelo, Leonardo da  
Vinci, Rembrandt, and Cézanne. From 1920 to  
1924 he studied at Tokyo Imperial University,  
where he enrolled at first in the English literature  
department but changed to Japanese literature in  
his second year. At the university, Kawabata served  
on the editorial staff of the student magazine *Shin-  
shichō* and began to make a name for himself as  
a writer. His piece on a war memorial service,  
which appeared in a magazine in 1921, so impressed  
the noted dramatist and novelist Kan Kikuchi that  
he became his mentor and later hired him for the  
staff of his literary journal *Bungei Shunjū*. In 1922  
Kawabata published a series of short stories, ob-  
sessed with themes of loneliness and death, called  
"Tales to Hold in the Palm of Your Hand."

In October 1924, after graduating from the uni-  
versity, Kawabata, with Riichi Yokomitsu and  
other young writers, founded the journal *Bungei  
Jidai*. The publication became the mouthpiece of  
the avant-garde Shinkankaku-ha movement—also  
known as Neo-Sensualism, Neo-Sensationism, or  
Neo-Impressionism—that flourished in the late  
1920's. Rejecting the stark realism and Marxist



immerse himself in tradi-  
self to the writing of elegies.  
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Country (Knopf, 1957),  
critics puzzlement over its  
for its subtlety and beauty  
Atlantic Monthly (January  
it "one of the finest short  
war" and found its prose  
ing, and full of striking  
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ald Barr observed that the  
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ts protagonist, Shimamura,  
merican intellectual."

own work in the West is  
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y, with its harmony, sim-  
the novel deals with the  
of a young man, Kikuji,  
of his late father and with  
them. Appearing briefly in  
h the thousand-crane ker-  
purity and innocence. As  
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nes Kawabata again dem-  
feminine psychology and  
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reviewer for the London  
ent (June 5, 1959), *Thou-*  
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*Oto* (Sound of the Moun-  
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tion in *Japan Quarterly* in  
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e elderly. *Kyoto* (1962),  
ee in the *New York Times*  
"possibly his major work,"  
ent imperial city of Kyoto.  
nglish, the novel is viewed  
representing Kawabata's  
mericanization of Japan in  
abata's other post-World  
*Yakusa Monogatari* (1950),  
*Yama no Oto* (1965),  
*Rakka Ryūsui* (1966).  
been published under the  
*Zenshū*, of which twelve  
en 1948 and 1966.

gnized as a literary critic  
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n the West. From 1948 to

1965 Kawabata was president of the P.E.N. Club of Japan, and he organized the successful twenty-ninth congress of P.E.N. International, held at Tokyo in 1957. Since 1959 he has been vice-president of the International P.E.N. Club. In recent years he has made several trips abroad to take part in international P.E.N. congresses.

Under a cultural exchange program sponsored by the State Department, in 1960 Kawabata visited the United States, and he conducted seminars at several American universities, including Columbia. Discussing Japanese literature during his visit, he described it as a long, wide stream that flowed evenly from the eleventh to the nineteenth century, when Japan was opened to the West. Since that time, he noted, the literature of Japan had been profoundly influenced by such modern Western writers as Ibsen, Dostoyevsky, Camus, and Hesse, although those influences have not yet become fully assimilated into Japanese thought.

His philosophy of detachment has generally kept Kawabata aloof from politics and controversy. "I have become a person who can never hate or grow angry at anyone," he once wrote in *Bungakuteki Jijoden* (My Literary Biography). Nevertheless, in February 1967 he joined three other leading Japanese authors—including Mishima—in issuing a joint statement denouncing Communist China's Cultural Revolution as "a massacre of free learning and free art." In the summer of 1968 he campaigned in behalf of the candidacy of a fellow writer, Toko Kon, for a seat in the upper house of the Japanese legislature.

Over the years, Kawabata has garnered all of Japan's major literary awards, including the Akutagawa prize. He was awarded the Bungei Konwa Kai prize in 1937, the Geijutsuin-sho literary prize in 1952, and the Cultural Medal of the Japanese government in 1961. From abroad, he received the Goethe Medal of the city of Frankfurt, West Germany in 1959; the Ordre des Arts et Lettres of France in 1960; and the French Prix du Meilleur Livre Étranger in 1961. He was elected to membership in the Japanese Academy of Arts in 1954.

On October 17, 1968 Yasunari Kawabata became the third Japanese Nobel Prize winner and the first of his nationality to obtain the Nobel Prize in Literature since the awards began in 1901. (Two Japanese scientists, Hideki Yukawa and Shinichiro Tomonaga, received Nobel prizes in physics, in 1949 and 1965, respectively.) The selection coincided with the 100th anniversary of the Meiji Restoration, which marked the beginning of the modern era in Japan. Kawabata was chosen for the \$70,000 award from a slate of eighty-three nominees that reportedly also included Günter Grass, Samuel Beckett, Eugene Ionesco, and André Malraux. In announcing the award, Dr. Anders Osterling, president of the Swedish Academy of Letters, cited Kawabata as a "worshiper of the beautiful and melancholy pictorial language of existence" who has "contributed to spiritual bridge-spanning between East and West." Osterling also found in Kawabata's work, with its highly refined, almost aristocratic style, "an eminent ability to illuminate erotic episodes, an exquisite sharpness in each observation and a whole net of small secretive values

that often overshadow the European techniques of narrative."

When he was informed of the honor, Kawabata said with characteristic modesty that he was at a loss to know why he had been chosen but expressed pleasure over the recognition thus accorded to Japanese literature and credited the work of his foreign translators as well as his own background in Japanese tradition. He added, somewhat enigmatically, that for a writer "an honor becomes a burden." On December 10, 1968 he joined other Nobel Prize winners at Stockholm's city hall to receive the Nobel Prize in Literature from King Gustav VI Adolf of Sweden. Former United States Ambassador to Japan Edwin O. Reischauer called the award "a long overdue though happy sign of the West getting over its parochialism." In an article in the *New York Times Book Review* (December 8, 1968) Professor Donald Keene of Columbia University wrote: "It is fitting that Kawabata has been the first Japanese honored, not only because his works are of great intrinsic merit, but because giving him the prize signifies that the Japanese tradition of the novel, the oldest in the world, has now entered the world stream of writing." In 1969 Knopf reissued Seidensticker's translations of *Snow Country* and *Thousand Cranes* in one volume, and Kodansha International published Seidensticker's new translation of *Nemureru Bijo*, entitled *House of the Sleeping Beauties*.

Yasunari Kawabata and his wife, Hideko, have one daughter. They make their home in a Japanese-style house in the ancient samurai capital of Kamakura, south of Tokyo, and they also have a Western-style summer cottage in Karuizawa, a mountain resort founded by Christian missionaries. Described in the *New York Times* (October 18, 1968) as "a frail, gray-haired man with deer-like eyes," Kawabata usually wears the traditional Japanese kimono and wooden sandals. He is a collector of Oriental paintings and a connoisseur of artifacts associated with the traditional tea ceremony. Among his favorite European authors are Dostoyevsky, Chekhov, Strindberg, and Joyce. He writes slowly and meticulously, and the episodic structure of his fiction sometimes leads a reader to wonder whether or not a given novel is complete. For some years Kawabata has been planning a book, to be entitled "Tōhō no Uta" (Song of the East), in which he intends to pay tribute to the Eastern classics that have meant so much to him throughout his life.

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~~Staff~~  
(Smith/Simon)  
Draft Two  
December 18, 1991  
JAPAN

PRESIDENTIAL REMARKS: STATE DINNER TOAST  
TOKYO, JAPAN  
THURSDAY, JANUARY 9, 1991

Your Imperial Majesties, honored guests. On America's behalf, Barbara, I, and our party want to thank you for the warmth of this reception -- and the fullness of your love. //

It was once said of a leader, "Greatness knows no national boundaries." We meet today in an age where no boundaries of any kind should separate the great nations of America and Japan. //

Your Majesty's own life reaffirms this. You were tutored by an American writer of children's books. // You have often visited my country -- most recently, in 19<sup>87</sup> -- just as I have come to yours. //

We both enjoy driving, swimming, skiing, and tennis. ((His Majesty kept me on the move during our tennis game today. Barbara said I should have saved some of that fancy footwork for Washington.)) //

Most of all, you show how certain qualities eclipse race, and Nation: What your tutor, Elizabeth Gray Vining, called "[Your] essentials that have not changed: The directness, the honesty, the humor, the freshness that I had seen in the child had been fulfilled in the young man." //

In Japanese, your name means, "child of beauty and wisdom."

You are like your father: Those traits form your essence as a man. /

You believe in work, community, faith, and family. / You understand how democracy can aid the cause of peace among nations. / You understand, Mr. President, how though half-a-world divides us, great ties unite us -- ties that are economic and military / moral and intellectual. //

Tonight, we celebrate the essence of a New World Order: How former enemies can become close allies, and even friends -- each competing, creating, dreaming. // Each knows that we must solve our differences fairly, and peacefully. //

When the Japanese novelist Kawabata received the Nobel Prize for Literature, the citation praised him for building "a spiritual bridge spanning East and West." / In that spirit, I ask all of your guests to rise and raise their glasses:

-- To the bridge between our countries;  
-- To those who built it, and who cross it still;  
-- And to your health, Mr. President, and what you symbolize -- both to Japan, and the world.

# # # #

(Smith/Grossman)  
Draft One  
December 12, 1991  
JAPAN

PRESIDENTIAL REMARKS: STATE DINNER TOAST  
TOKYO, JAPAN  
THURS., JANUARY 9, 1991

Your Imperial Majesties, honored guests. On America's behalf, Barbara, I, and our party want to thank you for the warmth of this reception -- and the fullness of your love. //

It was once said of a leader, "Greatness knows no national boundaries." We meet today in an age where no boundaries of any kind should separate the great nations of America and Japan. //

Your Majesty's own life reaffirms this. You were tutored by an American writer of children's books. // You have often visited my country -- most recently, in 19~~87~~ -- just as I have come to yours. // We both enjoy driving, swimming, skiing, and tennis. ((His Majesty kept me on the move during our tennis game today. Barbara said I should have saved some of that fancy footwork for Washington.)) //

Most of all, you show how certain qualities eclipse race, and Nation: What your tutor, Elizabeth Gray Vining, called "[Your] essentials that have not changed: The directness, the honesty, the humor, the freshness that I had seen in the child had been fulfilled in the young man." //

In Japanese, your name means, "child of beauty and wisdom." Like your father, those traits form your essence as a man. You believe in work, community, faith, and family. / You understand

how democracy can aid the cause of peace among nations. / You understand, Mr. President, how though half-a-world divides us, great ties unite us -- ties that are economic and military / moral and intellectual. //

I have come here to celebrate how former enemies can become close allies, and even friends -- each competing, creating, dreaming. // Each knows that we must solve our differences fairly, and peacefully -- as today, we are; as indeed, we will. //

When the Japanese novelist Kawabata received the Nobel Prize for Literature, the citation praised him for building "a spiritual bridge spanning East and West." / In that spirit, I ask all of your guests to rise and raise their glasses:

- To the bridge between our countries;
- To those who built it, and who cross it still;
- And to your health, Mr. President, and what you symbolize -- both to Japan, and the world.

# # # #

~~CONFIDENTIAL~~

DECL:OADR

IMPERIAL STATE DINNER

SCENESETTER

PURPOSE

To provide a ceremonial expression of good will and friendship to you and Mrs. Bush, and the American people, during your visit to Japan.

THE SETTING

You and Mrs. Bush will be hosted by Emperor Akihito and Empress Michiko at a formal state dinner at the Imperial Palace on your last evening in Japan. This black-tie event will be attended by approximately 140 people. Invitees will include Prime Minister and Mrs. Miyazawa, other members of the Imperial family, former prime ministers, foreign ministers and Japanese ambassadors to the US, in addition to Japanese cultural and economic leaders.

The Emperor will make five-minute remarks and offer a toast, stressing the long bonds of friendship that the US and Japan share.

You will return the toast, highlighting the spirit of friendship that has made our partnership work, and the responsibilities that we share in making the new world a peaceful and prosperous one.

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DECLASSIFIED  
Department of State Guidelines  
E.O. 12958, SEC 3.4 (B), July 21, 1997  
By lt NARA, Date 06/07/23

DRAFT TOAST

IMPERIAL STATE DINNER

Your Imperial Majesties Emperor Akihito and Empress Michiko, Prime Minister and Mrs. Miyazawa, distinguished guests:

On behalf of Barbara and myself, I would like to extend our warmest appreciation to Their Imperial Majesties Emperor Akihito and Empress Michiko for welcoming us to Japan and for hosting this beautiful evening.

We have been overwhelmed with the warm reception that the Japanese people have extended to us during our visit. The kind hospitality shown to us by every person we have met in Japan has been one of the highlights of our visit, attesting to the deep bonds of friendship that link our two countries.

Their Imperial Majesties have cultivated this spirit of friendship that our two nations enjoy, through their education, their international travel, and the hospitality with which they receive American guests like ourselves. I sincerely hope that Their Imperial Majesties will accept our invitation to visit the United States, so that we can reciprocate with some old-fashioned American hospitality.

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**DECLASSIFIED**

Department of State Guidelines  
E.O. 12958, SEC 3.4 (B), July 21, 1997  
By Paul NARA, Date 11/10/04

As I look out at this distinguished gathering, I see the faces of friends and colleagues with whom we have worked over many years to build the close ties between our governments and peoples that we enjoy today.

Our efforts have succeeded beyond our greatest expectations. It is a tribute to our fundamental good will and dedication that two nations so different in culture and history, that once fought a terrible war against the other, have been able to forge such enduring bonds. Because of our differences, we benefit all the more from our close ties -- learning from one another, and contributing our own strengths in the common pursuit of peace, stability and prosperity.

We, and all our citizens, recognize that the principles of political and economic freedom, democracy, the rule of law, and respect for human rights are shared values and form an integral part of our relationship. We have witnessed great changes in the world that promise to make the future of our children, and of our children's children, a better, more peaceful one. The shadow of potential nuclear annihilation under which our generation has lived is receding. The rule of law is increasingly upheld in relations between nations.

Yet our joint endeavor -- this historic collaboration -- has only just begun. The United States and Japan share a heavy responsibility to see the promise of this new era is fulfilled. Through continued close bilateral cooperation the United States and Japan can help shape a new world that will ensure the safety and prosperity of our people, indeed of all peoples.

Tonight, as we reflect upon the good fortune, dedication and sacrifice that have brought our two nations together, and on the challenges we must face, we also rededicate ourselves to the spirit of friendship so much a part of this global partnership.

I would like to propose a toast to the good health of their Imperial Majesties Emperor Akihito and Empress Michiko and the Imperial Family, and to the spirit of friendship that guides us in our endeavors.

PRESIDENT'S JANUARY 1992 STATE VISIT: IMPERIAL STATE DINNER

Drafted: EAP/J: JPHyland (97)  
SEJPOL 8565 7-2914 12/11/91

Cleared: EAP: DAnderson

EAP/J: RMDeming

C: RWilson

P: MMcMillion

S/P: LKeene

E: WWhyman

EAP/P: EYamauchi

PA/PRS: JSnyder



~~CONFIDENTIAL~~  
DECL:OADR

AUDIENCE WITH THEIR IMPERIAL MAJESTIES  
EMPEROR AKIHITO AND EMPRESS MICHIKO

SCENESETTER

PURPOSE

To highlight the close bonds between the American and Japanese people.

THE SETTING

You last met the Emperor and Empress in February 1989 at the state funeral for the late Emperor Showa (Hirohito). January 7 was the second anniversary of his death. The Emperor will have completed extensive, and tiring, ceremonies the evening of the 7th to mark that anniversary.

This audience is purely ceremonial. Conversation is appropriately limited to expressions of mutual respect and commitment to friendly relations between the two countries.

PARTICIPANTS

US

President Bush  
Mrs. Bush

Japan

Emperor Akihito  
Empress Michiko  
Grand Master of  
Ceremonies  
TBD

~~CONFIDENTIAL~~

DECLASSIFIED  
Department of State Guidelines  
E.O. 12958, SEC 3.4 (B), July 21, 1997  
By lr NARA, Date 06/01/23

POINTS TO BE MADE

AUDIENCE WITH THEIR IMPERIAL MAJESTIES  
EMPEROR AKIHITO AND EMPRESS MICHIKO

- Mrs. Bush and I are delighted to meet again with Your Imperial Majesties and enjoy your hospitality and that of your beautiful country.
- Please allow us to express our deepest condolences to Your Imperial Majesties and all members of the Imperial Family on occasion of the second anniversary on January 7 of the passing away of the late Emperor Showa.
- It is always a pleasure to visit Japan and renew our friendships here.
- We are impressed and gratified as always by the great sense of warmth and goodwill we feel from the Japanese people.
- We hope that you will do us the honor of visiting the United States at a convenient time for you, so that we can reciprocate your hospitality.
- Kyoto was the perfect place to begin our stay in Japan. In our hectic schedule, our brief stop in Kyoto offered a very relaxing and contemplative break for us.
- We would like to congratulate you on the birth of your first grandchild. We understand that both the mother and the baby girl are doing well.
- I am looking forward to our tennis match.

DECLASSIFIED  
Department of State Guidelines  
E.O. 12958, SEC 3.4 (B), July 21, 1997  
By LR NARA, Date 06/07/23

AUDIENCE WITH EMPEROR OF JAPAN

Drafted: EAP/J:JPHyland

SEJPOL 8564 7-2914 12/11/91

Cleared: EAP:DAnderson

EAP/J:RMDeming

P:MMcMillion

C:RWilson

D:JWarlick

S/P:LKeene

CPR:JFitzgerald