



The Asiatic Society of Japan

Honorary Patron: H.I.H. Princess Takamado

Cooperative Science and Research Body of the Science Council of Japan

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Bulletin No. 10

December 2017

January Meeting (AGM): Monday 29th January at 6:30 p. m.

Speaker: H. E. Magnus Robach, Ambassador of Sweden to Japan

Subject: Dag Hammarskjöld, Poet, Philosopher and Diplomat

Place: The Embassy of Sweden to Japan

Ambassador Magnus Robach began his career as a journalist. After joining the Swedish Foreign Ministry as a diplomat, he was first posted to Cairo, and later to Paris. He served as Press and Information Officer at the Swedish Embassy in Tokyo in the early 1980s. As Ambassador, he served in Belgium and Brazil before returning to Japan in September 2014. His academic background is: University of Göteborg (School of Journalism), University of Uppsala (Russian, Politics of Eastern Europe) and University of Stockholm (History, Philosophy).

A recent biographer of Dag Hammarskjöld claimed that he was the first global Swede. The meaning of this will be explored in the talk. In him we find a poet, an existential seeker, as well as an international public servant with allegiance only to the aims and principles of the United Nations. He was certainly influenced by oriental thought, and found in haiku a way to distil his sense both of meaning and beauty. In his short life, Dag Hammarskjöld managed to reveal the unexpected links between poetry and diplomacy. He defended humanity's highest ideals while constantly seeking the pragmatic compromise.

We are happy to be among the first to celebrate 150 years of diplomatic relations between Sweden and Japan in 2018, for which an official joint logotype has been designed, "using the colours of the Japanese and Swedish national flags as warp and weft": vertical lines suggesting the red sun of Japan interwoven with horizontal blue and yellow ones suggesting the Swedish cross.

Members are kindly reminded to please submit applications to attend the AGM by no later than 09:00 a.m. on **Monday, December 25th 2017**. The Society will send you confirmation of your application in January. We thank you very much for your kind understanding.

Payment of Dues

May we remind Members who have not yet renewed their Asiatic Society of Japan membership for this year to do so by remitting the subscription amount (Regular Membership: ¥11,000) to our account, the particulars of which are as follows:

- Postal transfer to Japan Postal Account No. 00120-0-167991.
- Bank transfer to Bank of Tokyo-Mitsubishi UFJ, Aoyama-dori Branch, Ordinary Account No. 1048353.
- Payment is also possible by U.S. dollar cheque.

Coming Meeting

February Meeting: Monday 19th February 2018 at 6.30 p. m.

Speaker: Dr. Robert Morton, Editor in Chief, *Transactions of the Asiatic Society of Japan*

Subject: "A Partial Witness: A.B. Mitford and the Birth of a New Nation"

Place: Shibuya Kyōiku Gakuen

November Meeting

Our November meeting was yet once more graced by the presence of the Society's Patron, Her Imperial Highness Princess Takamado, on this occasion presiding over the notably successful Young Scholars event that she initiated in 2006 with the aim of enabling younger researchers to acquire experience in presenting their work and answering questions about it.

The evening, at the Society's home base of Shibuya Kyoiku Gakuen, was opened by our President, Dr. Charles De Wolf, who, after welcoming and thanking Her Imperial Highness for what she has referred to as her baby, spoke of it as also being a hopeful sign for the Society's future, and said he was looking forward to the rich variety of topics listed on the programme.

The first speaker, Ms. Mikaela Ediger (M.A. graduate, Waseda University, International Relations & currently candidate for JD, New York University School of Law), who had taken for her title "The Tokyo War Crimes Trials and the Strategy of the Occupation, 1946-1952", stated that the occupiers of Japan had had a grand vision for the International Military Tribunal of the Far East, known as the Tokyo Tribunal. They envisioned that the legal procedure of the tribunal would be recognised as a just means of delineating guilt both in Japan and abroad. The main innovation of the Nuremberg and Tokyo Tribunals was that they put Germany and Japan's pre-war leadership on trial not only for atrocities committed by their militaries, but also for waging war in the first place. Though the Tokyo trial initially had the support of a surprisingly significant part of the Japanese public, by the mid-fifties it was dismissed as little more than a long, expensive morality play staged by the Allied powers.

The aim of the speaker's research was to explore this shift in perception through an analysis of the Japanese response to the Tokyo trial throughout the early postwar years. Previous scholarship has documented the problems with the trial's procedure, including bias on the part of its judges, inadequate resources for the defence, and the overarching problem of imposing a largely American-influenced judicial apparatus on a country with its own, radically different legal tradition. She argued, however, that since the rejection of the Tokyo trial coalesced some years after its conclusion, external circumstances likely played an equally important role. Her research found an additional explanation for the eventual rejection of the Tokyo trial in several changes within the Japanese political context with the advent of the Cold War.

When deciding how to deal with the former leadership of Japan and Germany, Allied policy leaders believed international tribunals were the best way out of several unappealing options. Winston Churchill was in favour of summary execution. The American people were incensed by news of atrocities committed by the Japanese military against their prisoners of war, so a quiet amnesty for the Japanese leadership was not an option. Douglas MacArthur, the Commander of the Allied Forces in Japan, advocated a quick, U. S.-led trial of Tojo and his cabinet for the attack on Pearl Harbor. In response to opposition from British and Australian policymakers, MacArthur conceded that the tribunal would instead be a public, large-scale, international

tribunal with judges from eleven Allied nations. The Allies hoped that putting Japan's pre-war leadership on trial would contribute to the demilitarisation of Japan by drawing a bright line between warmongers and innocents.

For these aims to be met, the Japanese people would have to accept the legitimacy of the trial as a judicial procedure. At the beginning of the Tokyo trial in 1946, there was widespread anger against those accused of Class A war crimes (crimes against peace, or the waging of aggressive war), which included predominantly bureaucrats and military officers. After Japan's defeat, the Allies had broadcast and published an account of the war as being the result of a "military clique"'s hijacking of the government. They also revealed atrocities committed by the Japanese Imperial Army in the Philippines and China. This may explain the broad public support for the Class A criminals' trial and punishment. The three dissenting judgments and the public nature of the proceedings contributed to the trial's legitimacy in the public view.

However, by 1948, the idealism of the immediate postwar years had subsided, and Cold War tensions were rising. Japan had become a strategic ally against the Soviet threat in Asia. The occupying forces defunded ongoing democratization efforts, including the war crimes prosecutions, and began to prioritise building an economically secure anti-Communist regime. This policy led to a hasty conclusion of the Tokyo trial's proceedings. The twenty-eight Class A criminals who were tried were not selected based on the severity of the allegations against them or their prominence in pre-war Japan. The prosecutors, thinking there would be multiple trials, first chose a "representative group" covering the key phases of the war. The remaining Class A suspects, including eight members of the Tojo cabinet, were never tried because there were no more funds. Most of these were simply released from the prison at Sugamo, including eight members of Tojo's cabinet. Many re-entered public life and regained political power. This made it difficult to accept the trial's authority to attribute blame for the war.

The change in political climate also impacted the controversy surrounding the absence of Emperor Hirohito from the trial proceedings. General MacArthur did not indict Emperor Hirohito because he feared it would destabilise the country. The defence and prosecution collaborated to avoid implicating him, but from the perspective of the public it was clear that the narrative was incomplete. When the judgment was handed down, the Emperor considered abdicating, or issuing a public statement addressing his role. However, as Cold War tensions rose, MacArthur and the Yoshida government encouraged the Emperor to stay silent, worried that any statement would put him in the same category as those convicted for Class A war crimes. This would be detrimental to the fledgling postwar political order, which the US now saw as a bulwark against Communism.

The idea of criminalising war seems idealistic now, but in 1945 the Allies believed that the Nuremberg and Tokyo Tribunals would set a legal precedent that would deter future governments from waging war. Chief Prosecutor Joseph Keenan characterised the Tokyo trial as Japan put on trial by civilisation. However, continuing conflict in Korea and Indochina revealed that prosecution of crimes against peace had little deterrent effect. Aggressive war was still rampant, but only Japan had been tried and punished. The resulting political climate was ripe for the popularisation of the dissenting judgment of the tribunal judge from India, Radhabinod Pal. Pal had found every defendant not guilty on the basis of the illegitimacy of the tribunal's foundation under international law. Pal's verdict first found support among members of nationalist societies, who undertook to publish his judgment and propagate his ideas as the "Japan is Innocent" view. These factors may have contributed to the shift in discourse over the Tokyo trial, away from questions of its potential contribution to international criminal law to the question of whether Japan should have been put on trial at all. The ambiguity cast over the trial's verdict by external political events came to overshadow its documentation of widespread atrocities, and the legal mission to set a precedent for the prevention of aggression.

Mr. Shingo Hashimoto (Ph.D. candidate, Tokyo Institute of Technology Graduate School of Decision Science), speaking to the title “What is *the United States*? – History of the Dutch-Japanese Translation of ‘U. S.’ and the Japanese Conception of American Democracy in the Bakumatsu Period”, noted that the term *Amerika Gasshūkoku* was created neither by Chinese or Japanese people, but by American people in China. As for the Japanese, because they had an institution designed to translate Dutch books, they had a different name. The word *rangaku* consists of two characters: *ran*, meaning the Dutch language, from “Holland,” and *gaku*, “learning.” The history of *rangaku* began with Shogun Yoshimune’s policy of changing the rule about importing books from foreign countries in 1716. As Japan approached the Meiji Restoration, *rangaku* translations provided the Japanese public with Western knowledge, and helped them to understand the world as well as envision the future.

Mitsukuri Shōgo (1821-46) was taken on as an apprentice, and adopted as his son, by the *rangaku* scholar Mitsukuri Genpo, who worked for the government translation bureau. Between 1844 and 1846 Shōgo brought out three important publications. The first was *Shinsei Yochi Zenzu* (“New Version of the World Map”), the second *Kon’yo Zushiki* (“Map and Description of the World”), and the third a sequel to the second. Shōgo’s works seem to have been best-sellers, and established a new standard of Japanese understanding of the world.

Shōgo’s translation of *de Verenigde Staten* (“The United States” in Dutch) as *kyōwa seiji* was original. There is a story that, when Shōgo came across the Dutch word *republiek*, “republic”, he was at a loss, and visited Ōtsuki Bankei, a Confucian scholar, who informed him that in ancient China there was an era named *Kyōwa*, in which two ministers governed the country without a monarch.

However, the speaker had tried to see it from a different perspective, trying to find the original Dutch articles that Shōgo had translated into Japanese, an approach that earlier researchers had not attempted. The result was surprising, because he was unable to find the word *republiek* in Dutch books referring to the U. S. What he found was an article in a book by the Dutch educator P. J. Prinsen which matched most of what Shōgo wrote about the U. S.: *Regeringsvorm. De vereenigde staten hebben eene volksregering. De enkele staten hebben hun afzonderlijk bestuur en wetten, maar zijn door het congres, bestaande uit afgezonden van alle staten, te zamen vereenigd*: “Government form. The United States has a government of the people. The individual states have their own administration and laws, but they are united through the Congress, consisting of representatives from all of the states”.

“People’s government,” *Volksregering*, was a term unknown in Japan until Prinsen’s book was published in 1834; and Shōgo was the first person to translate this book. It seems relevant that he translated *vereenigd*, “united”, as *kyōwa-su*, using *kyōwa* as a verb, and therefore thought *de Vereenigde Staten* should be rendered as *kyōwa seiji*. It seemed compelling for Shōgo to find a new translation for *volksregering* as a political form in which individual states come together to govern a whole nation. His invention, *kyōwa seiji*, described the U. S. and democracy in the same word.

Previous research has evaluated the role of *kyōwa seiji* as a translation of “U. S.”, and concluded that it survived briefly until replaced by *gasshūkoku*. However, *kyōwa seiji* did not just disappear; people kept using it. Why? I have come up with two reasons. The first reason is that, because Shōgo’s works were best-sellers, when Americans came to Japan in 1853 they were the most read, explaining what kind of country the U. S. was, who George Washington was, why the Americans fought the British, etc. There was another book of world geography imported from China called *Kaikoku zushi* (*Illustrated Treatise on the Maritime Kingdoms*), the first publication of which in Japan was in May 1854, almost a year after Perry’s visit. From June 1853 to May 1854, for eleven months, Shōgo’s works were the first source in which the Japanese public could look up the U. S.

The second reason is that *kyōwa seiji* as a new political system attracted some progressive thinkers, and it became a new idea for the future of Japan. Since Shōgo's works created a recognition that combined the U. S. and democracy, readers started to discuss their opinions on *kyōwa seiji*. I divide their responses into four categories: (1) attainability of positions in government regardless of social rank or background; (2) presidency as opposed to monarchy; (3) a parliamentary or congressional (two-chamber) system; (4) an election system. Sakuma Shōzan deemed the presidency unsuitable to Japan, where a single imperial line was believed to have ruled for over 100 generations. Muragaki Norimasa, who had served under the first Japanese ambassador to the U. S., described debates in the U. S. Congress as "similar to the fish market in Nihonbashi." Katsu Kaishū, a leader on the Tokugawa side, advocated *kyōwa seiji* for the purpose of creating a no-war atmosphere. Yokoi Shōnan, who led the Kōgi Kōron ("Open Discussion and Public Opinion") movement, was so impressed by U. S. politics that he believed a presidency was the ideal way to manage a country. And this led the speaker to realise that, during the Bakumatsu period, among certain individuals, a democratic nation such as the U. S. became a role model for the future of Japan.

Ms. You Gene Kim (Ph. D. candidate, Waseda University Graduate School of Asia-Pacific Studies), spoke on the topic "Joseonjok (Korean-Chinese) Migration in Japan: Their Multilingual and Transnational Identities". [The report which follows has been supplemented from a more comprehensive account of the subject supplied by Ms. Kim – Ed.] She explained that the Joseonjok (Chinese Chauxianju, Japanese Josenzoku) are the descendants of Koreans who migrated from Korea to northeast China in the late 1800s and early 1900s. They are often viewed as the model minority among the 55 minorities in China with regard to their educational and economic level. Approximately two million Joseonjok used to reside in northeast China; but the number has decreased sharply due to their internal migration from rural to urban areas as well as external migration to other countries since the mid-1980s. Most Joseonjok go to South Korea, their ethnic homeland, but some have settled in Japan.

The Joseonjok in Japan form a unique group, their identity consisting of Korean ethnicity, Chinese nationality and sometimes Japanese cultural competency. Their multiple identities might often lead to marginalisation, but at the same time change them to competitive "hybrid transnational citizens".

There has been prolific research by South Korean scholars regarding the issues of Joseonjok return migration and resettlement in Korean society; but the resources for Joseonjok research in Japan are scarce, because the scale of Joseonjok migration compared to that of Korea is not large enough to catch the eye of researchers here. The speaker aimed to investigate how Joseonjok in Japan establish their identity.

Many Joseonjok secure corporate employment in Japan because their trilingual ability enables them to reinforce their business networks between China, Japan, and Korea, establishing a presence in the academic field, IT business, trade, and global entrepreneurship; and their success stimulates more migration here.

Joseonjok in Japan are not categorized as an independent Korean minority group; they are simply included among Chinese immigrants. And in fact most of them hold Chinese passports and in documents use names transposed from Korean to Chinese characters. As a consequence, their visibility as an independent minority in Japan is insufficient to differentiate them from the Chinese. Nor have they constructed a physical entity through their own ethnic enclave. Instead, they have formed a virtual community through social networks in cyberspace.

Migration and identity are interrelated, since migration effects changes in identity and concept of self, immigrants frequently adopting the practices and ideas of the societies they enter; migrants' identities, as a result, are fluid and changeable. Language is another indispensable element of identity formation. Throughout the migration and resettlement process, the multilingual experiences of the Joseonjok in Japan have become a constituent of identity construction. While they speak at least three languages, thus enhancing their self-esteem and fostering a positive identity, their multilingualism may also act as a source of

negative identity, since they have Joseonjok accents in the Korean language, and their Chinese and Japanese language proficiency does not reach a high level.

Yet another component of identity is transnationalism. Becoming a transnational entrepreneur is a common aspiration of Chinese student migrants in Japan; but Joseonjok migrants here have greater opportunities, more diverse business contacts than these, due to their trilingual capacity.

Ms. Kim's research was based on in-depth interviews and participant observation. She had interviewed 50 informants, and had also taken a voluntary teaching job at a weekend Korean language school, Sam Mool Hakgyo, in Arakawa Ward, Tokyo, which mainly teaches Korean and Chinese, as well as organising vacation-time visits to Korea. The informants in general were mostly open-minded and friendly, because she showed a positive attitude and shared her own experiences of identity issues as a Korean-American in Japan. [Ms. Kim illustrated a number of the relevant case-histories on the screen].

Mr. Bijaya Thapa (Ph.D. candidate, Daito Bunka University Graduate School, Department of Foreign Language Studies) rounded off the presentations with "Lost History, Literally and Figuratively, of the Magars", explaining that the Magars lived in extended family groups in houses at the top of hills, that they loved singing, dancing, and drinking homemade alcohol, and that they had their own language and culture. He showed a brief but lively and colourful video illustrating a welcoming ceremony for his academic supervisor, Prof. Kitabayashi, and some of his friends who came with him from Daito Bunka University to visit his family two years ago.

The Magars' original religious beliefs strongly resembled those of Japanese Shintoism. As such, in the middle ages, Magars found it easy to accept religious ceremonies and practices from Hinduism and to accept Sanskrit as the language of education and culture. Moreover, up until the very end of the monarchy, the high priest of the royal family was always a Magar and it was this man who had a final say on which Brahmin from India would be chosen as the chief priest of Nepal, the priest who would officiate at public ceremonies where a Magar would not have been acceptable.

Magar history was long and active, yet almost none of it had survived in written form. If by nothing else, the existence of a significant history might be deduced from the effects that the many kingdoms which Magar kings ruled over many centuries had on the political histories of kingdoms for which documentation does survive, including Nepal, whose royal family early British sources claimed to have been of Magar origin.

That there must have been such documentation was impossible not to believe. No state could have existed without activities that demanded the keeping of records, such the collecting of taxes, the maintenance of royal courts, or the inevitable military campaigns in which they would have to have been engaged. Nevertheless, the records that had to have existed no longer did, whether in Sanskrit, the language of government in medieval Nepal, or in Magar, with the exception of those records written in Sanskrit which the British obtained and were saved for the East India Company archives.

To provide a more certain foundation for interpreting the information that does remain, he had resorted to DNA testing, which, due to the expense, is something he had so far been able to do only on a very small scale, with testing at this point just being himself and an old man now living in Hong Kong who was supposed to be a relative of his. In fact he found that they had not been related to each other for at least eight generations. They shared the same y-chromosome with each other and roughly 40% of all Japanese men and many other men living in northeast Asia and in Tibet. Close to 60% of their genes were of northeast Asian and Siberian origin, roughly a quarter of southeast Asian origin, and only 15% in the case of the other man and 20% in his own were from India. If the two of them proved to be representative Magars, it would indicate that Magar traditions of having migrated from the north to a place in the south and from there to Nepal would match their particular genetic mix; and even if no Magar tradition was proved, this DNA testing was already

enough to show that there must have been quite a bit of movement between the various regions of Asia over the course of Magar history, and that at one point in the prehistoric past certain of their ancestors were also the ancestors of the Japanese and the Tibetans.

A very well-known Magar university professor had alerted him to the fact that a history of the Magar people would be closely connected to that of the former royal family of Nepal, who, right up to the end of the monarchy in 2007, maintained by long-established tradition the employment of a Magar as their high priest. One of these decided to write a history of the Magars based on original historical documents. He was said to have collected all the records he could lay his hands on, but died before his basically complete work on Magar history could be published.

Some say he was killed, perhaps poisoned, because his death was convenient for those who would have been embarrassed, including perhaps the royal family, which maintained the story that it descended from a race of Rajput princes coming from northern India. The other, more likely, alternative was that someone in the royal family took the records and has since held them secretly. In fact, the work Mr. Thapa had started could still be perceived as potentially dangerous, even now that Nepal was no longer a kingdom, and it would matter far less than in previous generations if it could be shown that the royal family had Magar ancestry, thus putting them like other Magars in the lowest of the Hindu touchable castes.

He was not sure if he could accomplish anything more than make a beginning, but it is a beginning that had to be made, because people without a history would have no power to change that history, and would be continually reborn, or reincarnated, to repeat it over and over again.

Our reserve speaker was Mr. Ravi Maharjan (Ph. D. candidate, Daito Bunka University Graduate School, Department of Foreign Language Studies), on the topic "In Search of Identity: Nepalese Youth in Japan". We appreciate his co-operation, and hope to hear from him in the future.

Q1. Those sentenced to death at the Tokyo Trial were executed on December 23rd, 1948, the birthday of the present Emperor, then Crown Prince, it has been suggested as a kind of warning against any future resurgence of ultra-nationalism centred on the imperial institution; can you see this as possible?

A1 (Ms. Ediger). I hadn't heard this before; but yes, I do think it possible.

Q2. The story of the *rangaku* background to ideas about the U. S. was fascinating. But was the Japanese image of American democracy affected by the Civil War, as happened in Britain?

A2. (Mr. Hashimoto). Japan did try to send some students to the U. S. at the time of the Civil War; but they were prevented from going by the American government, and went to the Netherlands instead. There was disappointment in Japan that the presidential system did not necessarily guarantee peace; but it was still valued for the creation of a democratic system.

Q3. Why wasn't the U. K. taken as a model?

A3 (Mr. Hashimoto). There was some ambiguity about the status as a country of the United Kingdom of Great Britain and Ireland. [The ambiguity persists – Ed.]

Q4. What kind of Korean do the Joseonjok speak? Is it more like Northern or Southern?

A4 (Ms. Kim). Northern.

Q5. This is a comment rather than a question: I was very interested to hear about the difficulty of finding a Japanese term for the U. S., as this is paralleled by so many other concepts in the Meiji period, for which equivalents were found in the Confucian or Buddhist classics: the word for "law", for example, having been taken from Buddhism.

Q6. Why did the Occupation introduce the concept of war guilt?

A6 (Ms. Ediger). A good question, and one that General Tojo argued forcefully in his defence. The answer must be that they wished to demilitarise and change Japan.

Q7. The *Kyōwa* era in China referred to came after the overthrow of a bad king, so was potentially subversive; as was the use of *Kyōwakoku* for the English Commonwealth, again involving the overthrow of a king. Did this influence the Bakumatsu scholars?

A7 (Mr. Hashimoto). It tended not to be emphasized here.

Our President observed that all the presentations had been wonderful, and called upon our Patron to speak. Her Imperial Highness thanked all the participants, remarking that it must have been difficult to pack a punch into such short extracts from massive research. We had all learnt things we had never come across before: her baby seemed to be growing up very well. She was presented with a bouquet by Mr. James Sharp, and our President presented each of the participants with a copy of our *Transactions*. In a graceful tradition introduced by our former President, Prof. Sarah Moate, these were beautifully wrapped in paper of midnight blue, with pale ribbons. No-one has as yet admitted to having perpetrated this, but the prime suspect is the Society's super-efficient and thoughtful Secretary, Ms. Haru Taniguchi. Those of us not indigenous to these shores never cease to marvel at Japanese people's gift for turning an everyday object into a work of art.

Several kinds of complimentary tickets which were anonymously donated to the ASJ were given to the speakers as presents. During the evening, Mrs. Keiko Makino was in charge of welcoming guests at the reception desk; while Mrs. Shigeko Tanaka and her team – Mrs. Reiko Ariyoshi, Mrs. Junko Narui and Mrs. Kyoko Yoshiba – were at the desk with the exhibition leaflets. Mrs. Kyoko Yoshiba kindly baked cakes and cookies for our mini-reception, which were brought by Prof. Hiroshi Yoshiba; and Mrs Rika Fukumoto brought wine and snacks.

News Notes

¶ Council member Mrs. Doreen Simmons' award of the Order of the Rising Sun (Bulletin No. 9) has been reported in a newspaper of her native city, the *Nottingham Post* (a sister journal to that in which local author D. H. Lawrence published his first story) as having "made a big impression in the world of sumo wrestling". It was while working for the Foreign Press Center that she began to make professional connections by introducing foreign journalists to the sport. The next big step was when NHK set up the English-language commentaries 25 years ago to go out live at the same time as their very long-standing Japanese broadcast. "At the beginning there were three play-by-play men (two together each day) who had experience of broadcasting games like baseball, but their knowledge of basic sumo was newly acquired and pretty limited. They wanted the colour commentators like me who were hired because we were already knowledgeable about some aspect of sumo, and had gained our specialist knowledge in our own time and, mostly, at our own expense. I arrived in September 1973, and was able to watch sumo live for the first time in January 1974. Whenever it was on in Tokyo I went every Saturday and Sunday. Four or five years later I started going to the Osaka and Nagoya tournaments too. It's the play-by-play man's job to know the recent scores and stuff like that, and also the winning techniques; but the colour commentator might add that one man might have an extra impetus because of a new baby, that sort of thing. When I was in my teens...I was mad on cricket...and on Saturdays went down to Trent Bridge" – the noted cricket ground across the river Trent from Nottingham – "as often as I could, with my home-made score card and notebook. When I came to Tokyo many years later I tackled sumo in much the same way" (Matt Jarram, "How this 85-year-old from Nottingham became a sumo wrestling commentator in Japan", *Nottingham Post*, 7th November 2017).

¶ The *Asia Times*, in an article on the achievements of ASJ Council member Dr. Robert Eldridge between 2009 and 2015, notes: “Fluent in Japanese and the world’s leading expert on Okinawa and the Ryukyus, ...he gave up a tenured professorship at Osaka University and went to work for the Marines Okinawa handling government and external relations. Dr. Eldridge came to be the face of the Marine Corps and US forces for local mayors, business leaders, citizens’ groups, reporters and politicians – both supporters and opponents of the US presence. And he was a fixture in local and mainland media and a regular on op-ed pages explaining and advocating...the US military presence. He visited universities and think-tanks, and placed young Okinawan and mainland Japanese students as interns with the Marines, while placing Marine Officers as interns with a prominent Diet member... In 2012, Dr. Eldridge received the Nakasone Yasuhiro award for his efforts in strengthening the Japan-US alliance” (Grant Newsham, “US Marines on Okinawa: Missing a ‘Cushion’”, *Asia Times*, 29th November 2017).

¶ One of the most constant, erudite and eloquent of our *Transactions* authors (most recently V, viii, 135-55), Dr. Janine Beichman (Professor Emerita, Japanese and Comparative Literature, Daito Bunka University), on October 12th gave the keynote address at a symposium titled “A Celebration of the 150th Birthday of Haiku Poet Masaoka Shiki: Haiku as World Literature”. The symposium was held at Boston University, and her lecture, *The Pleasures of Haiku: From Bashō to Shiki and Beyond* (now available on YouTube: <https://www.youtube.com/watch?v=ZNtZjPzdlS0>) was presented by video since she could not attend in person. Also, she has received a two-year grant from the National Endowment for the Arts to support the translation from Japanese of the selected poems of Yosano Akiko (1878-1942), focusing on those after *Midaregami*.

Nominating Committee

A Nominating Committee has been set up to prepare a slate of candidates for election to the Council at the Society’s Annual General Meeting. The chairman is Prof. Patrick Carey, and the members from the Council are Mrs. Keiko Makino, Mr. Soichiro Mochidome, Dr. Ciaran Murray, Mrs. Doreen Simmons and Mrs. Shigeeko Tanaka, with Prof. Fumiko Daido representing the membership at large. Any of the Committee members will be happy to receive nominations or recommendations for Council membership, and we would also welcome offers from members who would like to volunteer their services to the Society in other capacities.

New Members

Dr. Michael Kennedy (Ireland; Executive Editor, *Documents on Irish Foreign Policy*)

Ms. Liliana Morais (Portugal; Tokyo Metropolitan University)

Exhibitions open in December

- 1) “Chinese Ceramics, the Pleasure of Collecting”, Sekido Museum of Art, September 2nd - December 17th
- 2) “Admiration for Ming-Qing Paintings: Masterpieces of Chinese Painting Treasured by Japanese Artists”, Sesikado Bunko Art Museum, October 28th - December 17th
- 3) “Ko-Imari Masterpieces of the 18th Century”, Toguri Museum of Art, September 15th - December 20th
- 4) “Kandinsky, Rouault and their Contemporaries”, Shiodome Museum, October 17th - December 20th
- 5) “Masamune Tokusaburo”, Fuchu Art Museum, November 3rd - December 28th
- 6) “Kawai Gyokudo”, Yamatane Museum of Art, October 28th - December 24th

- 7) "Contemporary Realism", Tokyo Metropolitan Museum, November 17th - January 6th
- 8) "Van Gogh & Japan", Tokyo Metropolitan Art Museum, October 24th - January 8th
- 9) "The Doraemon, Tokyo 2017", Mori Arts Center Gallery, November 1st - January 8th
- 10) "Modern Court Ritual and Culture", Meijijingu Bunkakan, October 21st - January 14th
- 11) "Hokusai and Japonisme", National Museum of Western Art, October 21st - January 28th
- 12) "Yokohama, Original Scene of Opened Port", Yokohama Archives of History, October 25th - January 28th
- 13) "René Lalique's Perfume Bottles", Shoto Museum of Art, December 12th - January 28th
- 14) "Sèvres: 300 Creative Years: Porcelain for the French Court", Suntory Museum of Art, November 22nd - January 28th
- 15) "National Treasure Pine Trees in the Snow and Birds in Japanese Art: Birdwatching in the Museum", Mitsui Memorial Museum, December 9th - February 4th
- 16) "Onogi Gaku, Paintings for Picture Books", Nerima Art Museum, November 26th - February 11th
- 17) "Ideas from Traditional Clothing to Manage Cold Seasons", Bunka Gakuen Costume Museum, December 19th - February 15th
- 18) "Andes", National Science Museum, October 21st - February 18th
- 19) "Cherishing Nature: Masterpieces of Japanese Modern Crafts from the Museum Collection", Craft Gallery, National Museum of Modern Art, Tokyo, December 1st - February 18th
- 20) "Decoration Never Dies, Anyway", Tokyo Metropolitan Teen Art Museum, November 18th - February 25th
- 21) "Grain and Image", Yokohama Museum of Art, December 9th - March 4th
- 22) "Kumagai Morikazu, the Joy of Life", National Museum of Modern Art, December 1st - March 21st
- 23) "Kikuchi Biennale VII", Musée Tomo, December 16th - March 18th
- 24) "Ninsei & Kenzan", Okada Museum of Art, November 3rd - April 1st

Exhibitions due to open in 2018

- 25) "The Empire of Imagination and Science of Rudolf II", Bunkamura the Musuem, January 6th - March 11th
- 26) "Tsuyoshi Ozawa", Chiba City Museum of Art, January 6th - February 25th
- 27) "Glaze of Ko-Imari", Toguri Museum of Art, January 7th - March 21st
- 28) "Ink and Gold: Paintings of the Kano School", Nezu Museum, January 10th - February 12th
- 29) "Iro-e Japan Cute!", Idemitsu Museum of Arts, January 12th - March 25th
- 30) "Domani, the Art of Tomorrow", Kokuritsu-Shin-Bijutsukan, January 13th - March 4th
- 31) "Herend: Porcelain Manufacturer to Empress Elizabeth", Shiodome Museum, January 13th - March 21st
- 32) "La Parisienne", Setagaya Art Museum, January 13th - April 1st
- 33) "Treasures from Ninnaji Temple and Omuro", Tokyo National Museum, January 16th - March 11th
- 34) "Hina Dolls on 100 Steps", Hotel Gajoen Tokyo, January 19th - March 11th
- 35) "Utagawa Kunisada", Seikado Bunko Art Museum, January 20th - March 25th
- 36) "Roads of Arabia", Tokyo National Museum, January 23rd - March 18th
- 37) "Brueghel", Tokyo Metropolitan Art Museum, January 23rd - April 1st
- 38) "Odilon Redon", Mitsubishi Ichigokan Museum, Tokyo, February 8th - May 20th
- 39) "Kan'ei Elegance", Suntory Museum of Art, February 14th - April 8th
- 40) "Buehrle Collection - Impressionist Masterpieces from the E.G. Buehrle Collection, Zurich, Switzerland", Kokuritsu-Shin-Bijutsukan, February 14th - May 7th
- 41) "Velazquez and the Celebration of Painting: The Golden Age in the Museum del Prado", National Museum of Western Art, February 24th - May 27th
- 42) "Human Body", National Museum of Science, March 13th - June 17th
- 43) "Cats", Bunkamura the Museum, March 20th - April 18th
- 44) "Nude", Yokohama Museum of Art, March 24th - June 24th
- 45) "Masterpieces of Beautiful Women Paintings", Tokyo Geidai Museum, March 31st - May 6th
- 46) "Pushkin", Tokyo Metropolitan Art Museum, April 14th - July 8th
- 47) "Louvre", Kokuritsu Shin Bijutsukan, May 30th - September 3rd

- 48) "Monet's Legacy", Yokohama Museum of Art, July 14th - September 24th
49) "Fujita", Tokyo Metropolitan Art Museum, July 31st - October 8th
50) "Edvard Munch", Tokyo Metropolitan Art Museum, October 27th - January 20th, 2019

We are most grateful to Mrs. Shigeko Tanaka for compiling these lists for the convenience of our members.

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Editorial Note

We are always happy, as one of the privileges of membership in the Society, to share any news items that our members may wish to be known: a promotion, a publication, an exhibition, an appeal for help with research, etc. In order, however slightly, to reduce traffic through our very busy Office, these may be sent direct to the Bulletin Editor, Dr. Ciaran Murray (ciaran@kd5.so-net.ne.jp).

For invaluable assistance with the current issue, the Editor is indebted to Ms. Haru Taniguchi, Ms. Annabel James, Mr. Soichiro Mochidome, Mr. James Sharp, Mrs. Shigeko Tanaka, Dr. Charles De Wolf, Ms. Patricia Yarrow, Dr. Robert Morton, Mr. Keith McPhalen, Prof. Fumiko Daidō and H. E. Sujana R. Chinoy.

.....ooooOOOoooo.....

The Asiatic Society of Japan is delighted to welcome you as a new member!!!

Who We Are

The Asiatic Society of Japan (often referred to as the “ASJ” or simply “the Society” is a learned organisation that strives to serve a general audience of well-read non-specialists who share intellectual interests in “things Japanese”.

The Asiatic Society of Japan is Japan’s oldest learned society. Meeting regularly since its establishment in 1872, the Society prides itself on having been the first academic organisation in Japan to promote research and disseminate knowledge about Japan around the world. Among the Society pioneers are such famous Japanologists as Dr. James Hepburn, Sir Ernest Satow, Basil Hall Chamberlain and William Aston. The historic inaugural meeting of the Society was held in the Yokohama foreign enclave in 1872, shortly after the Meiji Restoration.

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The Asiatic Society of Japan **APPLICATION FOR MEMBERSHIP**

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