



# 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. 8

October 2017

**October Meeting:** Monday 23rd October at 6:30 p.m.

Speaker: His Excellency Mr. Sujan R. Chinoy, Ambassador of India to Japan

Subject: "India: Ancient Civilization and Dynamic Economy"

Place: The Embassy of India to Japan

His Excellency Mr. Sujan R. Chinoy has been Ambassador of India to Japan since December 2015. Earlier, he was Ambassador of India to Mexico and High Commissioner of India to Belize from 2012 to 2015. He was Additional Secretary in the National Security Council Secretariat in the Prime Minister's Office in New Delhi for several years, and also served as India's Consul General in China (Shanghai) and Australia (Sydney), handling trade and economic portfolios. Mr. Chinoy is a direct descendant of Seth Nanji Jekaran Shah (later "Seth Nanji Chinai" of Mangrol), an early Jain trader from Mangrol in western India, who founded the Gujarati community in Kolkata and went on to establish himself as the first Gujarati trader in Shanghai and to live there for twelve years in the opening decades of the 19th century.

He is fluent in Chinese (Mandarin), and has a degree from the Chinese University of Hong Kong. He also knows French, German, Japanese, Arabic, Spanish and Creole, besides Gujarati, Hindi and Urdu. He was an exchange student at the Otemon Gakuin University in Osaka in 1978. His articles on diverse subjects have been published in major Indian newspapers such as *The Hindu* and *The Times of India*. Mr. Chinoy is married to Vidya, a Spanish-language expert, and they have two children, Kavita and Amar. His hobbies include cricket, tennis, swimming and horse-riding. He gave a sitar performance of Gandhi's favourite bhajans, or devotional songs, in Mexico City on 2nd October 2013, to mark the Mahatma's birthday (Mahatma Gandhi Jayanti: महात्मा गांधी जयंती).

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**November Meeting:** Monday 6th November at 6:30 p.m.

**Young Scholars' Programme 2017**

Place: Shibuya Kyōiku Gakuen, 1-21-18 Shibuya, Shibuya-ku, Tokyo 150-0002

Speakers & Subjects:

1. **Mr. Shingo Hashimoto** (PhD candidate, Tokyo Institute of Technology Graduate School of Decision Science (Major: Sociology), on (provisional title) "What is *the United States?* – The Dynamic History of Dutch-Japanese Translation and its Impact on the first Japanese Response to Democracy from the late Tokugawa to the Bakumatsu Period".

2. **Ms. Mikaela Ediger** (MA graduate, Waseda University, International Relations & currently candidate for JD, New York University School of Law), on the subject of the Tokyo Trials' place in the Occupation's demilitarization and democratization strategy and its initial reception, 1946-1955.

3. **Ms. You Gene Kim** (PhD candidate, Waseda University Graduate School of Asia-Pacific Studies), on (provisional title) “Diasporic Experiences and Multilayered Identity: The Case of Joseonjok (Korean-Chinese) in Japan”.
4. **Mr. Bijaya Thapa** (PhD candidate, Daito Bunka University Graduate School, Department of Foreign Language Studies), on (provisional title) “The Lost History, Literally and Figuratively, of the Magar Peoples”.

Reserve Speaker: **Mr. Ravi Maharjan** (PhD candidate, Daito Bunka University Graduate School, Department of Foreign Language Studies, on (provisional title) “In Search of an Identity: Nepalese Youth in Japan”.

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## Coming Meeting

December Meeting: Monday 4th December at 6:30 p.m. (TBC)

Place: TBC

Speaker: Mr. Jim Kelso, artist-craftsman and expert on Japanese swords

Subject: TBC

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## September Meeting

Title: “The Question of Diversity and Imagination: A Personal Journey of a Russian-Japanese”

Speaker: Mr. Chuk Beshar, Senior Advisor, Advertising and Media Business Division, GREE, Inc.

Our September meeting was graced by the presence of the Society’s Patron, Her Imperial Highness Princess Takamado, together with her daughter, H. I. H. Princess Tsuguko. The venue was a novel one for us, the Tokyo headquarters of PricewaterhouseCoopers, which has been ranked as the most prestigious accounting firm in the world. This was made possible through the generosity of its CEO, Mr. Koichiro Kimura, who is an alumnus of the H. I. H. Prince Takamado Trophy (All-Japan Middle-School Oratorical Contest), under the gracious auspices of our Society’s Patron, H. I. H. Princess Takamado, and at the request of Council member Mr. Soichiro Mochidome, who is employed by PwC. To all of these our President, Dr. Charles De Wolf, extended our gratitude (while your scribe noted how well-adapted the room was to a lecture, with only seven rows of seats – so that no-one in the audience was very far from the speaker – and its corresponding breadth compensated for by four screens, so that all could see comfortably the slides he projected to illustrate his vivid and thought-provoking talk). We are also most grateful to those who assisted at the desk: Ms. Haru Taniguchi, Mrs. Keiko Makino, Mrs. Shigeko Tanaka, Mrs. Reiko Ariyoshi, Mrs. Kyoko Yoshiba and Ms. Makiko Komada.

“I should start”, said Mr. Beshar, “by thanking everyone for coming to hear me today, and to the Asiatic Society of Japan for extending me the opportunity. And I especially need to thank H. I. H. Princess Takamado, as she is the one who suggested I give this talk. In a strange way, she has seen me work and struggle since we first met more than 10 years ago. She must have been wondering all along – who is this person? Where does he come from? Why does he insist he is Japanese?” (Ripple of laughter.) “So thank you, everyone, and thank you, Princess Takamado, for being here. Princess Tsuguko, hajimemashite, and welcome.

“Noah, the eldest of my two boys, almost 8 years old, a second-grader at a local Japanese public school, asked me last year: ‘Papa – what does *hafu* mean?’ Somebody at school asked him if he was *hafu* and also thought he was half American...

"I took it very seriously. You see, I had thought about this a lot – the topic of my own identity. I even went to graduate school to better understand a related question: – what is Japan, what do we mean by *nihonjin*, or Japanese? Growing up in Japan and being often told I am *gaijin*, or 'not really Japanese', made me want to know what is Japan, or what is meant by *nihonjin* – the group of people I am often told I don't 'really' belong to...

"I love Japan – especially its people, the history, the culture, the nature. I always think, 'I'm so glad to live here.' I feel safe, blessed, and at one with nature, even God, especially when I go to the mountains and the sea – which I do often.

"I'm also proud of Japan. It's safe and clean, because people care about society and harmony. When disaster strikes, people come together and support one another. It's a worthy model for the world in this regard.

"But sometimes I feel excluded. In boyhood, my brother took me to waterfalls to meditate. Well, he meditated, I swam and played. I still do. Most waterfalls in Japan are actually either tourist sites or are denoted by a small shrine or temple. On rare occasions, they are regulated or commercialised – fences are erected, fees charged. This in my view is a kind of abomination to the original idea of the waterfall as a place where pilgrims regularly immersed themselves, and sought unity with nature. Waterfalls are actually the oldest churches in Japan...

"I often visit Kumano, where there are at least 3,000 marked waterfalls. The largest is the Nachi Falls, and when my brother was visiting me from Paris – he is a cultural anthropologist – we went to Nachi around five in the morning, and tried to go in. Well, we got immediately surrounded by angry shrine managers, as we hadn't noticed the security cameras. We were duly taken to the shrine office and given a choice. They either call the police, or we sign an 'apology'. I wanted to move on to the 3,000 other non-commercial waterfall locations, so I signed.

"Sometimes I am even told by the people I love that I don't 'really belong'. Why is that? I am welcome, but I don't belong? In my own country? I think this problem is related to the human condition of being most reliant on visual clues.

"This is something we do every day. Even I do it. Decide on the identity of the person by how they look or behave. We're very eager to define the in-group and the out-group, and find our 'in'. It's a human trait, according to anthropologists and psychologists. Maybe even a primeval trait that is linked to survival. In the long run, however, it may not be sustainable, even threaten survival. As the world grows more interconnected – not that it was not before, it always was – this urge to define yourself and others by visual and obvious clues only can be very dangerous indeed – especially when you add the concept of hierarchy, or superiority, or entitlement. It can even lead to horrors like murder and war."

Mr. Beshner went on to talk about his own origins, and began with his mother Helen (Russian "Elena"), who was born in Blagoveshchensk, a city bordering the then Soviet Union and China, in 1921, and as a child moved to Harbin, a major city of the state called Manchukuo, which was created by Japan in 1931. This was where his parents developed a close affinity to Japan, as Harbin was a very cosmopolitan city, and they lived in a pre-revolutionary White Russian community, alongside Chinese, Europeans and Japanese.

Her father, Alexander, was a chemist in the Russian Imperial government. Her mother, Agrippina, was a nurse in Blagoveshchensk, working for the Russian army hospital – which then became Soviet. Alexander fled St. Petersburg, via Blagoveshchensk, where he married Agrippina, then onward to Harbin to escape persecution, and probably death. Alexander's roots went back to Huguenot France: the family were Lutherans, and fled persecution from France to Germany, then moved to Moscow.

Mr. Beshher's mother went to Russian and international schools in Harbin, where she met his father Joseph (Russian "Ioseph"), born in Harbin in 1919, and gave birth to his two brothers, Misha and Sasha. Joseph's father was an engineer who worked for the Trans-Siberian Railway, was posted to Harbin before the Russian revolution, and remained there in order to avoid persecution in the Soviet Union. The family apparently had its roots defending the Russian border with the Polish-Lithuanian Commonwealth in exchange for land – a kind of landed gentry.

After graduating from college, Joseph began working as a journalist, writing about the arts. He later became a businessman, involved in trading. His interest in Japan began in Harbin, where he had many Japanese friends, and he travelled several times to Japan in the 1930s, both as a journalist and a businessman.

"One point I want to raise here", said Mr. Beshher, "is why I call myself a Russian-Japanese, and how I also feel even my Russianness is 'relative'. My parents considered themselves 'Russian' because they lived in a Russian community in Harbin, spoke the language, and attended the Russian Orthodox Church, but also recognised their roots outside of Russia."

Since the Russia they had known no longer existed, they had various passports at various times, Manchurian or Chinese Republican. The latter changed in 1949, when Mao's communist government began forcing people of European descent to leave China. His parents and brothers then became "stateless", and had to depart China as refugees. His father was determined to go to Japan, and eventually arrived in Kobe, where Mr. Beshher's godparents, the Morozoffs of the chocolate family (who had lived in Japan since before the Russian revolution), resided, and his father began working in Osaka as a trader.

They spoke Russian at home. His grandmother cooked Russian food, and was very strict about making them go to the Russian church. For him, however, everything else was Japan, and Japanese... Because he went to Japanese schools, unlike his siblings, he also had little or no connection to English.

His nanny, Ms. Chiyo Hirata, was his second mother from birth until age 11, when they moved to Tokyo. She was largely responsible, with the cooperation of his parents, for his early Japanese public-school education. Because of her, he grew up bilingual, speaking Japanese and Russian. She was also a window into his understanding of Japanese diversity. Being originally from the Goto Islands off Nagasaki, she was more comfortable with the concept of everyone in Japan having a *kuni* or country, apart from Japan. She would often say, *kuni ni kaerimasu*, or "I'm going back to my country", when she went on vacations. She would also take him with her on her days off, shopping and visiting friends, when it was common to greet someone – a fellow-Japanese – with "hello, what *kuni* are you from?". Later she would tell him that this was a vestige of pre-Meiji Japan, when travellers referred to their home *han*, or feudal domain, with its separate ruler, distinct cultures, and even languages.

When he would come home complaining that he was called a *gaijin* on the street or at school, she would encourage him to fight back, telling him, "they don't know what they are saying. You are much more Japanese than they are with better language skills and a proper education! Don't worry, you are more Japanese than even I am!!"

He did get occasionally picked on by kids not in his class or school. Usually older kids. His mother wisely enrolled him in the local police judo class for self-defense and discipline, "and it helped a lot to settle disputes with a quick throw and *newaza* – or ground hold. I would pin down the bully and shout, 'I am not a *gaijin*! Do you want to be friends or do you want to die?'" (Explosive laughter.) "I usually got the friendly answer..."

Actually, declared Mr. Beshar, “I was born Japanese”. How was that possible? Because the idea of Japan, and the Japanese, was defined by law – the Nationality Law, or *kokuseki ho*. It was formulated upon European – mostly French and Prussian – models by Meiji Government technocrats. All had studied overseas, and were keenly aware of the diverse nature and heritage of Japan, particularly in remote and peripheral regions, and were also conscious of the need to “unify” a newly forming state. According to the law, “you are deemed Japanese if you are born in Japan and...your father and mother are unknown, or stateless”.

“The Nationality Law”, observed Mr. Beshar, “sheds light, then, on the falsehood of the ‘Japan – the Homogeneous State since the Dawn of Time’ ideology. Eiji Oguma, a Keio University sociology professor, may have written the most comprehensive book on the study of the origins of the mono-ethnic Japan myth in *The Myth of the Homogeneous Nation*. It was Professor Gluck, my Japanese history teacher at Columbia University, that made me read it”. [See *Transactions*, V, iv, 23-42 – Ed.]

Mr. Beshar went on: “Now let me show you a few maps that detail the migration of people (like that of my family, albeit quite recently) to the Japanese islands.” These illustrated the Tsushima Route (about 38,000 years ago), the Okinawa Route (about 30,000 years ago) and the Hokkaido route (about 25,000 years ago). Another map showed migration to Japan from around 2,800 to 1,700 years ago (the Kofun/Asuka period), when strong ruling clans emerged in western Japan.

Mr. Beshar quoted Prof. Tessa Morris-Suzuki, of the Australian National University: “In the everyday language of modern-day society, we are forever projecting contemporary social divisions back upon time – perceiving our past in terms of national or cultural entities which had no reality before the nineteenth or twentieth century”; and the late Prof. Yoshihiko Amino: “the debate to date, regarding Japanese society, Japanese ethnicity, Japanese culture, the Japanese..., has...almost never...addressed the diversity” within Japan “or its connection to the ‘outside’. Only recently have we been able to overcome this mistaken perception of self-absorbed national historical perspective”.

“About 60 years ago, I think, my father was taking *shodō* classes – the art of Japanese calligraphy. He had a very distinguished teacher who suggested he give my father a gift of the Beshar name in *kanji*. It’s called *ateji*, phonetic application of sound to *kanji*. After much consideration, ...he selected 亀舎, or ‘turtle house’. The turtle part...literally means snapping turtle... The...calligraphy teacher told my father the name was VERY auspicious. As an adult, I realized belatedly that my name was registered on my *koseki*, or official family register, in *katakana*... I decided to change it to the *kanji*... I had to register a claim to the Family Court (*katei saibansho*), and make a case in front of a judge... He wanted to deny my appeal on the basis of the character being too rare, difficult to read and write by my fellow-Japanese... He didn’t have any legal basis for his claim, so in frustration challenged me to write it, right there in front of him. Fortunately, I had thought of that possibility, so I stayed up practising the night before. I smiled, wrote my family *kanji*, the very auspicious...‘Turtle House’...in pencil on his official court paper. He frowned, but relented. I was true to my father, and his ‘snapping turtle’ lesson – never let it go.”

“So, finally, back to Noah’s question... I gave it my best shot, and this is what I said: ‘Noah, remember the story of the Little Prince and the serpent drawing? If you didn’t have imagination, you just thought it was a hat’ (where in fact it was a boa constrictor digesting an elephant). “Well, Japan, and Japanese – *nihonjin*, in order to truly understand it, you need imagination. You are Japanese, and you can tell your friends that. So, when they ask are you *hafu*, you can say YES. I’m half Mama, and half Papa. Everyone is *hafu*, because everyone is half Mama and half Papa. The rest is imagination! So where did YOUR family really come from? Let me tell you my story!!”

Following enthusiastic applause, our President, Dr. Charles de Wolf, described the lecture as “wonderful”, and invited questions.

- Q1. My own family spent 100 years in Russia, and I also ended up in Japan. I understand that there are two Russian communities here, White Russian and Soviet. Have they been at loggerheads? Are they still?
- A1. I left Japan in 1974, and lived in San Francisco, where White and Soviet Russians are very close, as also Christian and Jewish: at first sight two communities, but in fact one. When my parents visited Russia, they found that the language they spoke was archaic, a kind of *Kojiki* Russian.
- Q2. How do you feel about international schools? They seem a kind of segregation.
- A2. I struggle to give my children a bicultural education; but sending them to international schools would be like buying a Mercedes per year per child.
- Q3. I found your lecture illuminating and moving, and thought how sometimes it seems desirable to make use of language engineering to make people aware of concepts for which there is no current term. For example, you have spoken of yourself as Russian-Japanese, which could be translated as *roshiyakei nihonjin*. How do you feel about this?
- A3. I like it. In Europe, a popular way of exploring the complexity of individual identity is DNA analysis; in Japan, this is used largely to detect one's susceptibility to health risks such as cancer.
- Q4. I agree with the idea of more diversity. The concept of "one nation" might be applied to the Jewish people, but Japan has no Bible. What do you think about this?
- A4. Tough question. I tend to be suspicious of any claim to uniqueness. For example, when Doi Takeo wrote of the term *amae* as uniquely Japanese because he could find no equivalent for it in English, he seemed unaware that there are twenty gradations of *amae* in Korea.

Our Patron, H. I. H, Princess Takamado, offered her thanks for a lecture she had found absolutely fascinating. When Mr. Beshar told the story of his son's question on an earlier occasion, and asked how those present would have answered it, a British-Indian gentleman remarked that the concept of diversity was relatively new in Japan, where in Britain, and Europe in general, it was less so. She had thought then that the subject would make an interesting lecture for our Society; and, acknowledging that the speaker had taken time for it out of a very busy schedule, offered him a "huge thank-you".

Bouquets were presented to our Patron by Mrs. Keiko Makino, and to H. I. H. Princess Tsuguko by Mr. James Sharp; while our President presented Mr. Beshar with a copy of our *Transactions*, and its Editor-in-Chief, Dr. Robert Morton, presented another copy to Mr. Kimura. In the course of the lavish reception which followed, Mr. Kimura said that his company had only moved into its present office three months ago, and he was glad to welcome us while it was still clean. Our Patron replied that she would be quite happy to return when it was no longer so, and proposed a toast to diversity.

[The speaker departed from his script with his waterfall and turtle stories: your scribe felt these illuminated his subject vividly, asked Mr. Beshar to supply the details, and is grateful to him for having kindly done so.]

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## News Notes

¶ Our Editor-in-Chief Dr. Robert Morton's landmark biographical study, *A.B. Mitford and the Birth of Japan as a Modern State: Letters Home*, was launched at Daiwa Foundation Japan House, Regent's Park, London, on September 5<sup>th</sup>. The author was introduced by Sir Hugh Cortazzi, author of *Mitford's Japan: The Memoirs and Recollections, 1966-1906, of Algernon Bertram Mitford, the first Lord Redesdale*, who imparted some of his expertise on the subject of the book. The audience included Mitford's great-grandson, the current Lord Redesdale, who told the audience about some theatre reviews that he had recently discovered by his ancestor. The Director General of the Daiwa Foundation, Mr. Jason James (who as head of the British Council in Japan spoke to us about Blunden and Britten: *Transactions*, V, ii, 75-94; iv, 127-47), asked how good Mitford's Japanese was. Dr. Morton replied that it was considered good enough for him to interpret for the Emperor and the visiting Duke of Edinburgh. However, what would be said at such a meeting could be

predicted, so perhaps it was not such a great challenge (this was confirmed by Sir Hugh, who himself had interpreted for Emperor Showa). Dr. Jim Hoare wondered whether the author was overstating Mitford's importance. Dr. Morton replied that although Mitford was a relatively junior member of the British Legation in Japan, circumstances conspired to give him a crucial role at certain times, particularly when he had to negotiate on behalf of all the Western powers to attempt to stop Japanese Christians being executed for their faith. Of the book's subject, it has been written: "He stood face-to-face with the new, teenage Emperor when almost everybody else, including the Shogun, could only talk to him behind a screen. He became friendly with the last Shogun and witnessed a hara-kiri, his atmospheric account of which is now a classic. An accomplished linguist and writer, Mitford was the outstanding chronicler of the Meiji Restoration, complementing the writings of his contemporary Ernest Satow": the latter having read a paper at the inaugural meeting of this Society, sat on its first Council, and served as its Corresponding Secretary and President. Dr. Morton's volume, therefore, will be of crucial relevance to all those interested in British-Japanese relations, or indeed the history of Japan at one of its most dramatic and transformative junctures. It is published by Renaissance Books (ISBN 978-1898823476).

¶ We were saddened to hear belatedly of the death of Prof. Robert J. Smith, Goldwin Smith Professor of Anthropology Emeritus at Cornell University, in October last year. Dr. Smith's major works included *Ancestor Worship in Contemporary Japan* (Stanford UP, 1974), *Kurusu: The Price of Progress in a Japanese Village, 1951-1975* (Stanford UP, 1978) and *Japanese Society: Tradition, Self, and the Social Order* (Cambridge UP, 1983). In 1993 he was awarded the Order of the Rising Sun for his outstanding contributions to the study of Japan. He was a contributor to our *Transactions* ("Thai: Mortuary Tablets, the Household and Kin in Japanese Ancestor Worship", Series III, Volume 9, 1966), on research in which he was assisted by President Emeritus Prof. Masahira Anesaki. Prof. Anesaki speaks of his fine sense of humour, an account corroborated by Dr. Ciaran Murray, who took the related course. Another of the students had a dog which howled when mortuary tablets were mentioned, leading Prof. Smith to observe: "Sir, if your dog wants to take this course, it's going to have to learn how to behave in class". But Dr. Murray was still more impressed by his generosity of spirit. When he told Prof. Smith of a garden in the style of the English eighteenth century which seemed to feature borrowed landscape (*shakkei*), and remarked on what he thought coincidence, Prof. Smith assured him that it was not, and sent him to a rare volume on the subject. This expert direction resulted in a monograph which traces the Romantic movement to Japan ([www.sharawadgi.net](http://www.sharawadgi.net)).

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## New Member

Mr. Chuk Beshar, Japan (Senior Advisor, GREE, Inc.)

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## Exhibitions which end in October

- 1) "Uemura Shoen and Quintessential Bijimga: Paintings of Beautiful Women", Yamatane Museum of Art, August 29th - October 22nd
- 2) "Supporting the Buddhist Image", Nezu Museum, September 14th - October 22nd
- 3) "Sunshower: Contemporary Art from Southeast Asia, 1980s to Now", Mori Art Museum, July 5th - October 23rd
- 4) "Harunobu from the Museum of Fine Arts, Boston", Chiba City Museum of Art, September 6th - October 23rd
- 5) "The 40th Exhibition of Japan GEKAKU Sculptors' Association", Nihombashi Takashimaya, October 18th - October 23rd
- 6) "Utamaro's Masterpieces Reunited: Fukagawa in the Snow and Cherry Blossoms at Yoshiwara", Okada Museum of Art, Kowakidani, Hakone, July 28th - October 29th

### **Exhibitions which end in November**

- 7) "Yokohama Triennale 2017", Yokohama Museum, August 4th - November 5th
- 8) "Kano Motonobu", Suntory Museum of Art, September 16th - November 5th
- 9) "The Art of Edo Rimpa", Idemitsu Museum of Art, September 16th - November 5th
- 10) "Dining Table of Meiji Imperial Palace", Meiji Kinenkan, July 26th - November 9th
- 11) "The 120th Anniversary of the Birth of Seiji Togo", Sompo Japan Nipponkoa Museum of Art, September 16th - November 12th
- 12) "Asada Hiroshi", Nerima Art Museum, September 28th - November 19th
- 13) "Kimono Made of Sarasa", Bunkagakuen Costume Museum, October 3rd - November 21st
- 14) "Ceramic Artist Tsui Seimei: The Beauty of Amaru Sabi", Craft Gallery, National Museum of Modern Art, Tokyo, September 15th - November 23rd
- 15) "French National Living Treasure", Tokyo National Museum, September 12th - November 26th
- 16) "Unkei - The Great Master of Buddhist Sculpture", Tokyo National Museum, September 26th - November 26th
- 17) "The Living Treasures of France", Tokyo National Museum, September 12th - November 26th
- 18) "Nagashima Yurie and a Pinch of Irony with a Hint of Love", TOP Museum, September 30th - November 26th
- 19) "Imperial Art and Craft from Taisho and Showa Eras", Tokyo Geidai Museum, October 28th - November 26th

### **Exhibitions which end in December**

- 20) "Yagi Kazuo and Shimizu Kyubei", Tomo Museum, September 16th - December 3rd
- 21) "Marc Chagall", Station Gallery, September 16th - December 3rd
- 22) "Amazing Technique of Craftsmanship from Meiji Craft to Contemporary Art", Mitsui Memorial Museum, September 16th - December 3rd
- 23) "Expo in Meiji Era", Kume Museum of Art, October 21st - December 3rd
- 24) "In Commemoration of New Additions to Collection: Companionship among Sukisha in Modern Times - Masada Don'ō, Yokoi Yau and Hatakeyama Sokuo", Hatakeyama Memorial Museum of Fine Art, October 7th - December 17th
- 25) "Otto Nebel and his Contemporaries - Chagall, Kandinsky, Klee", Bunkamura the Museum, October 7th - December 17th
- 26) "Kowai-e, Fear in Paintings", Ueno no Mori Museum, October 7th - December 17th
- 27) "Pinnacle of Elegance, Sword Fittings of the Mitsumura Collection", Nezu Museum, November 3rd - December 17th
- 28) "Tadao Ando: Endeavors", National Art Center, Tokyo, September 27th - December 18th
- 29) "Shinkai Makoto", National Art Center Tokyo, November 11th - December 18th
- 30) "18<sup>th</sup>-Century Koimari, New Discovery", Toguti Museum of Art, September 15th - December 20th
- 31) "Painters of Passion: Adventures in Color by Kandinsky, Rouault, and their Contemporaries", Shiodome Museum, October 17th - December 20th

### **Exhibitions which last until next year**

- 32) "Modern Court Ritual and Culture", Meijijingu Bunkakan, October 21st - January 14th
- 33) "Hokusai and Japonisme", National Museum of Western Art, October 21st - January 28th
- 34) "Andes", National Science Museum, October 21st - February 18th
- 35) "Van Gogh & Japan", Tokyo Metropolitan Art Museum, October 24th - January 8th
- 36) "The Doraemon, Tokyo 2017", Mori Arts Center gallery, November 1st - January 8th
- 37) "Ninsei & Kenzan", Okada Museum of Art, November 3rd - April 1st
- 38) "Contemporary Realism", Tokyo Metropolitan Museum, November 17th - January 6th



- 39) "Sèvres: 300 Creative Years: Porcelain for the French Court", Suntory Museum of Art, November 22nd - January 28th
- 40) "Onogi Gaku, Paintings for Picture Books", Nerima Art Museum, November 26th - February 11th
- 41) "René Lalique's Perfume Bottles", Shoto Museum of Art, December 12th - January 28th
- 42) "The Empire of Imagination and Science of Rudolf II", Bunkamura the Museum, January 6th - March 11th
- 43) "Glaze of Ko-Imari", Toguri Museum of Art, January 7th - March 21st
- 44) "Herend: Porcelain Manufacturer to Empress Elizabeth", Shiodome Museum, January 13th - March 21st
- 45) "Domani, the Art of Tomorrow", Kokuritsu-Shin-Bijutsukan, January 13th - March 4th
- 46) "Brueghel", Tokyo Metropolitan Art Museum, January 23rd - April 1st
- 47) "Buehrle Collection - Impressionist Masterpieces from the E.G. Buehrle Collection, Zurich, Switzerland", Kokuritsu-Shin-Bijutsukan, February 14th - May 7th
- 48) "Cats", Bunkamura the Museum, March 20th - April 18th

The following exhibition is free and open from 10.30 a.m. to 7.30 p.m. (last day closed at 6 p.m.)

- 5) "The 40th Exhibition of Japan GEKAKU Sculptors' Association", 8F Nihombashi Takashimaya, October 18th - October 23rd

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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, Mrs. Shigeko Tanaka, Dr. Charles De Wolf, Ms. Patricia Yarrow, Dr. Robert Morton and Mr. Chuk Beshner.

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## Who We Are

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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