

Reference Material

(1) Winner's CV

1. Name: Timon Screech
2. Birth year: 1961
3. Post: Professor, International Research Center for Japanese Studies

4. Personal history
 - 1991 Doctorate in History of Art, Harvard University
 - 1991-2006 SOAS, University of London, Lecturer
 - 2007-21 SOAS, University of London, Professor
 - 2021- Professor, International Research Center for Japanese Studies (Nichibunken)

Awards:

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| 2014 | Freeman of the City of London |
| 2014 | Special Commendation from Japanese Ambassador to the United Kingdom |
| 2015 | Liveryman of the Guild of Mercers' Scholars |
| 2016 | Member of the Academia Europæa |
| 2018 | Fellow of the British Academy |
| 2019 | Fellow of the Royal Society of Arts |

Major Works:

Published Books

- *The Lens within the Heart : The Western Scientific Gaze and Popular Imagery in Later Edo Japan*. Cambridge University Press, 1966
- Japanese version of above. Sakuhinsha, 1998
- *Sex and the Floating World : Erotic Imagery in Japan, 1720-1810*. Reaktion Books, 1999
- Japanese version of above. Kodansha, 1998
- *The Shogun's Painted Culture : Fear and Creativity in the Japanese States, 1760-1829*. Reaktion Books, 2000
- Japanese version of above. Seidosha, 2003
- *Japan Extolled and Decried : Carl Peter Thunberg and the Shogun's Realm, 1775-1796*. Routledge, 2005
- *Secret memoirs of the shoguns : Isaac Titsingh and Japan, 1779-1822*. Routledge, 2006
- *Obtaining images : Art, Production and Display in Edo Japan*. University of Hawai'i Press, 2012
- *Tokyo Before Tokyo : Power and Magic in the Shogun's City of Edo*. Reaktion Books, 2020
- *The Shogun's Silver Telescope : God, Art, and Money in the English Quest for Japan, 1600-1625*. Oxford University Press, 2020

Only available in Japanese

- 大江戸異人往来
- Oedo Ijin Orai*, Maruzen, 1995 (Foreigners in Edo)
- 江戸の身体 (からだ) を開く
- Edo no karada wo hiraku*, Sakuhinsha, 1997 (Opening the Edo Body)
- 江戸の思考空間 青土社 1999
- Edo no shikokukan*, Seidosha, 2003 (Spaces of the Edo Imanigation)
- 江戸の英吉利熱 ロンドン橋とロンドン時計
- Edo no Igrisu-netsu London-bashi to London-dokei*, Kodansha, 2006 (The Edo's Understanding of England)
- 江戸の大普請 徳川都市計画の詩学
- Edo no Daijushin Tokugawa Toshikeikaku no shigaku*, Kodansha, 2007 (The Great Building of Edo)
- 阿蘭陀が通る 人間交流の江戸美術史
- Oranda ga tōru: Ningen kōryū no Edo bijutsushi*
(*The Dutch in Motion: Edo Art History of the Exchange of Persons*), Tokyo Daigaku Shuppankai, 2011

(2) Reasons for selecting this work for the prize

Dr. Timon Screech has been an active scholar and writer in the forefront of the cultural and art history of Edo-period Japan. His achievements include elucidation of the role of artworks and visual information in the history of exchanges between Japan and Europe and studies of *shunga* (erotic paintings and prints) from the perspective of body theory. His historical research on early-modern Japan of new aspects is highly rated.

After many years of teaching at the School of Oriental and African Studies (SOAS), University of London, Dr. Screech is currently a professor at the International Research Center for Japanese Studies, where he is exploring the deification of samurai in the early Edo period, the network of Toshogu Shrines around Japan and the history of early-modern exchanges in which the Ryukyu Kingdom was involved. He is outstanding for his art of revealing the essential core of Japanese culture from a unique viewpoint.

Dr. Screech's three books—*Tokyo Before Tokyo: Power and Magic in the Shogun's City of Edo* (2020), *The Dutch in Motion: Edo Art History of the Exchange of Persons* (2011) and *Sex and the Floating World: Erotic Images in Japan, 1700–1820* (1999)—have been selected to receive this year's Yamagata Banto Prize. By examining a wide range of cultural aspects of the Edo period, he has contributed immensely to spreading a good understanding of Japanese culture to people in the English-speaking world. Many of his books have been translated into Japanese.

Among his works, *The Dutch in Motion: Edo Art History of the Exchange of Persons* elaborates on exchanges centered around Dejima in Nagasaki between Europeans who visited Japan in the Edo period and Japanese people. The book also introduces the Europeans' journey from Nagasaki to Edo, which was called "sanpu." On their way, there were many occasions of international exchanges. Various Edo-period paintings and prints included in the book not only show us history in the form of pictorial representations but also evidence the role of pictures in international exchanges in Japan at that time. We hope that this book is read by all researchers and many students who are interested in Edo-period culture and especially in the realities of Orient-Occident cultural exchanges in Japan, which was closed to the rest of the world then.

(3) Message from the Winner

It is with great honour and pleasure that I accept the 2022 Yamagata Bantō Prize. Before me, many very distinguished scholars have received this, including my own PhD supervisor, John Rosenfield, from Harvard University, and also my colleague from the UK, Professor Peter Kornicki, from the University of Cambridge. Both are experts in the field of Edo Studies, and great inspirations to me. I cannot imagine that my own work merits being placed alongside theirs.

I am especially delighted to receive the prize this year, 2022, because last summer I moved permanently to Japan, leaving SOAS, University of London, where I had taught the History of Japanese Art for 30 years. I also turned 60. I am now at the International Research Center for Japanese Studies, in Kyoto – it's not Osaka, but still in Kansai and close. I'm fascinated to live here, as before I've only experienced life in Japan in Tokyo.

The prize carries the name of Yamagata Bantō, who is well known to all working on Edo. He was a businessman, but despite having poor eyesight and not coming from a family that expected it, he turned to scholarship. He advanced many ideas that were radical and startling. Since he died in 1821, and since no prizes were awarded in 2020 and 2021, this year is the nearest to his 200 anniversary. Bantō remains a model for all scholars who hope their work will be original, but also to be significant to people at large.

When I began to study the Edo Period in the 1980s, people immediately associated it with 'national isolation' (sakoku). Many of us tried to rethink the belief that Japan was 'closed', because it was not. True, Tokugawa Iemitsu decided to follow the Ming Dynasty policy of 'prohibition of the seas' (kaikin), but this meant Japanese people were not allowed to leave, not that foreigners were not allowed to come. There was a very lively Chinese community in Nagasaki, and embassies came from Choson (Korea), and the Ryukyus. The Dutch East India Company maintained a permanent European trading station in Nagasaki, and permanent houses in Osaka, Kyoto and Edo, and by no means all members were Dutch – there were Germans, Swedes and Swiss as well. However, my objective was not just to study 'Tokugawa diplomacy'. I wanted to know how foreign things entered into Japanese culture itself. Objects came as high-level gifts to the shogun, but also as sale goods, available in shops, and they could be viewed at side-shows (misemono-goya). What to me was fascinating was the way in which foreign items disappeared, that is to say, how the ideas they brought with them entered Japanese people's minds and indigenised. In other words, how Edo culture was internationally hybrid. It ought not to surprise us, as virtually all cultures are like this.

Thanks to the wonderful endorsement of the City of Osaka, I hope to continue this work into the future. I give my deepest thanks to all concerned.

(4) Past Prize Works and Their Authors

1st (1982)	<i>World Within Walls</i> and other works Dr. Donald Keene (U.S.A.)
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2nd (1983)	<i>Lessons from History</i> and other works Prof. Joyce Ackroyd (Australia)
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3rd (1984)	<i>De Nederlandse taal in Japan</i> and other works Dr. Frits Vos (The Netherlands)
4th (1985)	<i>Man-yoshu of Japan</i> and other works Dr. Kim Sa-Yeup (Republic of Korea)
5th (1986)	<i>Diaries and Essays in Japanese Literature of 10th- 13th centuries</i> and other works Dr. Vladislav N.Goregliyad (U.S.S.R.)
6th (1987)	" <i>The Princeton Companion to Classical Japanese Literature</i> " and other works Dr. Earl R. Miner (U.S.A.)
7th (1988)	<i>Michiyuki-Bun</i> and other works Dr. Jacqueline Pigeot (France)
8th (1989)	<i>Visions of Virtue in Tokugawa Japan: The Kaitokudo~ Merchant Academy of Osaka</i> and other works Dr. Tetsuo Najita (U.S.A.)
9th (1990)	Series of works based on scholarly studies of civilization and of historical Japan Sir Hugh Cortazzi (U.K.)
10th (1991)	Translation of <i>The Tale of Genji</i> and other works Dr. Edward G. Seidensticker (U.S.A.)
11th (1992)	<i>Sakamoto Ryoma and the Meiji Restoration</i> and other works Dr. Marius B. Jansen (U.S.A.)
12th (1993)	<i>Notes journalieres de Fujiwara no Michinaga</i> and other works Dr. Francine Herail (France)
13th (1994)	<i>Descriptive Catalogue of Japanese Books in the British Library Printed before 1700</i> and other works Mr. Kenneth B. Gardner (U.K.)
14th (1995)	Series of works based on ethnological studies of Japan, especially fieldwork on Amami and Okinawa Dr. Josef Kreiner (Germany)
15th (1996)	<i>Japan-China Cultural Relations History</i> and other works based on studies of Japanese history and culture Dr. Zhou Yi-Liang (People's Republic of China)
16th (1997)	Series of works arriving at <i>Being Human on the Earth Principles of Ecumenal Ethics</i> Dr. Augustin Berque (France)
17th (1998)	Many years of contribution towards the promotion of Japanese studies and series of works based on linguistic argumentation of <i>Kojiki</i> Dr. Wiestaw Kotanski (Republic of Poland)
18th (1999)	Many years of contribution to Japanese literature and cultural history studies and <i>Mo- hitotsu no chusei zo</i> and other works Prof. Barbara Ruch (U.S.A.)
19th (2000)	<i>Extraordinary Persons</i> and series of works based on studies of Japanese art Prof. John M. Rosenfield (U.S.A.)
20th (2001)	<i>Embracing Defeat</i> and other works Dr. John W. Dower (U.S.A.)
21st (2004)	<i>The culture of Japan as Seen through its Leisure, Cultural History of Ken</i> and a series of works in the fields of leisure sociology and entertainment history Prof. Sepp Linhart (Austria)
22nd (2007)	<i>A Waka Anthology, Volume One: The Gem-Glistening Cup</i> and other works Prof. Edwin A. Cranston (U.S.A.)
23rd(2010)	<i>Bibliography of Chinese Rare Books in Japan</i> "and other works Prof. Yan Shaodang (People's Republic of China)
24th(2013)	<i>The Book in Japan: A Cultural History from the Beginnings to the Nineteenth Century</i> and a series of publications on book culture in the Edo period; Creation of a database based on bibliographical research on early Japanese books in Europe Prof. Peter Kornicki (U.K.)
25th(2016)	A series of works including <i>Een geschiedenis van Japan: Van samurai tot soft power</i> Prof. Dr. Willy. F. Vande Walle (Belgium)
26th(2019)	<i>Japan and the Culture of the Four Seasons : Nature, Literature, and the Arts.</i> Prof. Haruo Shirane (U.S.A.)

(5) On Yamagata Banto

YAMAGATA BANTO
(1748-1821)

Yamagata Banto lived during the late Edo period and achieved high recognition both as a successful businessman working as the head clerk of Masuya, one of Osaka's largest merchants at that time, and as a scholarly proponent of exceptional rationalism in feudal Japan, writing the voluminous work entitled *Yume-no-Shiro*. He was born Hasegawa Arimi and changed his name to Yamagata Yoshihide. He went by the name of Masuya Koemon and used the pen name Banto.

Born in Kazume village in Inami-gun, Harima (presently Takasago city, Hyogo Prefecture), Banto came to Osaka at the age of 13. He succeeded to a branch of Masuya and showed his remarkable ability when the head office was suffering from financial difficulties. Involved in the rice purchasing system in the Sendai feudal domain, Banto succeeded in the economic reconstruction of both the Sendai feudal domain and Masuya. He went on to develop Masuya into a major financier to dozens of feudal domains all over Japan. In recognition of his contributions, Banto was promoted in 1805 to become next in line to Masuya under the name of Yamagata. He was praised by the government for his virtuous conduct.

Banto studied Confucianism under Nakai Chikuzan and Nakai Riken at the Kaitokudo center for popular education. He also pursued studies in the field of astronomy under Asada Goryu and showed deep interest in learning Western sciences in Dutch. His scholarly achievements throughout his life are collected in the 12 volumes of *Yume-no-shiro*. He set forth an outstanding economic theory and advocated atheism, denying all mysticism. A proponent of the heliocentric theory, he even developed a daring macrocosmic theory contending the existence of innumerable solar systems similar to our own. Banto's realism and rationalism were rich in original and ingenious thought and stand out in the history of the development of the modern Japanese view of the world.