

Maruyama, Masao, *Maruyama Masao shokanshu* [*Collected Letters of Masao Maruyama*] (Tokyo, 2004: Misuzu), ii 187, 189

**Summary:**

The late political philosopher Masao Maruyama visited Oxford in May 1975. He stayed at St Antony's College and presided over a seminar on Japan. According to a letter from Maruyama to the late Hagiwara Nobutoshi, another Japanese friend of IB's, IB was going to attend the seminar, but unfortunately became ill just beforehand. Just before Maruyama left Japan for Oxford, he received a letter from IB in which he thanked Maruyama for sending him his book *Studies in the Intellectual History of Tokugawa* (1952), trans. Mikiso Hane (Tokyo/Princeton, 1974: University of Tokyo Press). In the same letter IB also wrote that if Maruyama came to Oxford, he must tell him and Hagiwara.

Masao and Hagiwara (who had studied at Oxford c.1960) arranged a visit to Japan for IB in 1977, at the invitation of the Japan Foundation. Maruyama helped to set up a meeting between IB and the most famous sinologist in post-war Japan, the late maruykawa Kojiro (1904–80) of Kyoto University, and other Japanese scholars in Kyoto. Yoshikawa had a vast knowledge of Chinese culture, like Arthur Waley in England, and had translated many Chinese classics into Japanese. He was famous not only in Japan, but also in the Chinese academic world. Maruyama wrote in a letter of 30 May 1977 to his friend Furuya Jun (now at Hokkaido University, a specialist in history of American politics) that because IB was ignorant of Chinese classics, he helped to arrange the meeting. See also Yoshikawa 1982.

According to the same letter, when IB and Lady Berlin stayed in Tokyo, Maruyama and his friend Kato Shuichi (1919–2008), a member of the editorial board of the Japanese translation of *The Dictionary of the History of Ideas* (Tokyo, 1990: Heibonsha) another famous intellectual (critic, writer and thinker) in post-war Japan, accompanied the Berlins to Asakusa, a popular area of Tokyo where many foreigners go to see the sights and buy traditional Japanese presents; he wanted IB to see more than the standard famous buildings of the ancient Japanese aristocracy. There is a famous Buddhist temple called Sensoji in the area. When IB and Lady Berlin were sightseeing there, IB showed no interest in the temple or other ancient Japanese buildings, nor in the natural scenery. What he talked about was Herder, the psychology of anti-Semitism, etc. Maruyama and his friend took the Berlins to a Russian Restaurant called Balalaika. IB was delighted and hummed a Russian folk song. Maruyama writes to Furuya that it seemed IB and his wife had thoroughly enjoyed the trip.

After returning to Britain, IB sent a long letter to Maruyama. He wrote that in Japan's ancient buildings, every room seemed independently constructed, and at the same time the whole building was just like a terraced house in which every room has a door to the next room, so that you want to see the next room. In IB's words, it is like an infinite *enfilade*. In comparison with Japan's architecture, IB wrote that England, and particularly America, must surely seem crude, chaotic, shoddy, horribly uncontrolled. It seemed to Maruyama that the letter wasn't ironic. IB also told Maruyama in the same letter that Lafcadio Hearn (1850–1904) hadn't understood Japan completely. According to Maruyama, IB wrote very sincerely: he didn't praise Japan just to be polite, as many visitors did who stayed in Japan only for a short time. So Maruyama thought his arrangements had been successful, and felt very comfortable about that. He described IB's visit as a whirlwind.