

האגודה הישראלית ללימודי יפן בשיתוף עם
החוג ללימודי מזרח אסיה באוניברסיטת תל אביב
מתכבדים להזמין



סדנת קריאה – יפנית קלאסית

באוניברסיטת תל אביב בשבוע הראשון של מרץ 2014

הסדנא תתנהל באנגלית, ומיועדת לסטודנטים מתקדמים וחוקרים בעלי
ידע קודם בקריאת קובון.

בסדנא נקרא ביחד את הטקסט:

玄奘三蔵絵 (Genjō Sanzō-e)

Picture Scrolls of Xuanzang Sanzang

המרצה – ד"ר קזוקו קמדה-מזר (האוניברסיטה הפסיפית בהוואי)

הסדנא תורכב משלוש פגישות:

1. יום ג', 4 מרץ, 12:15 – הרצאה מבוא על המגילה (סמינר מחלקתי, גילמן 281)

*Journey to India: Reading Image and Text of The Picture Scrolls
of Xuanzang Sanzang (see below)*

2. יום ה', 6 מרץ, 8 בבוקר – 12 בצהריים – גילמן 260

3. יום ו', 7 מרץ, 8 בבוקר – 12 בצהריים – גילמן 455

ההשתתפות לחברי איל"י ולסטודנטים – ללא תשלום

לפרטים נוספים ולהרשמה:

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Journey to India: Reading Image and Text of *The Picture Scrolls of Xuanzang Sanzang*

(Abstract for Colloquium at Tel Aviv University on March 4, 2014)

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This presentation examines the *Picture Scrolls of Xuanzang Sanzang* (*Genjō Sanzō-e* 玄奘三蔵絵), produced in the Kamakura period (1192-1333) under the patronage of the Fujiwara 藤原, a powerful aristocratic clan for dedication to their family temple Kōfuku-ji 興福寺 in Nara. This work has been registered as National Treasure, and is now housed in the Fujita Art Museum 藤田美術館 in Osaka. It consists of a set of twelve handscrolls following the Japanese *emaki* 絵巻 (picture scroll) tradition that alternates images and texts to narrate the sacred biography of Xuanzang Sanzang (c.602-664).

Xuanzang was a Chinese Buddhist monk, scholar, traveler, and translator who described his seventeen-year overland journey to India, via Central Asia, in order to obtain 657 Buddhist texts, as well as sacred images and the Buddha's relics. Upon returning to China, he translated these texts from Sanskrit to Chinese. Numerous versions of hagiography of Xuanzang that combined historical events with mythological adventures were written by the various authors. Among them, the *Xuanzang scrolls* under investigation in this presentation are based on one of the earliest biography *Da Tang Da Ciensi sanzang fashi zhuan* 大唐大慈恩寺三蔵法師伝, written by his disciples in China posthumously in 688. This biography was imported to Japan, where Xuanzang has been honored as the founder of the Hossō sect 法相宗 of Buddhism.

These scrolls were lavishly painted by Takashina Takakane 高階隆兼 (active ca. 1309-1330) the head of the Imperial Painting Bureau (*kyūtei edokoro* 宮廷絵所), and might have been inscribed by more than five calligraphers such as Sezonji Tsunetada 世尊寺経尹 (dates unknown) and his son Sezonji Yukitada 世尊寺行尹 (1286-1350). This work was requested to be viewed and appreciated not only by the Buddhist practitioners, but also by the members of the imperial family and high-ranking aristocrats of that time. The motivation of the medieval Japanese to construct India as a sacred land – using their imaginations – was the aspiration and curiosity for the foreign countries that they wished they could visit.