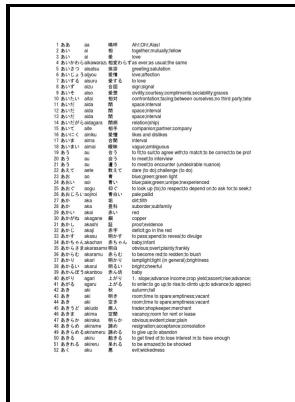


Shōtoku Taishi no rekishigaku - kioku to sōzō no 1400-nen

Kōdansha - Inscribing and Ascribing Merit: Buddhist Vows and the Hōryūji Shaka Triad on JSTOR



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Shitennōji no hōmotsu to Shōtoku Taishi shinkō : kaisō 1400

As scholarship has evolved, so has this Journal, but always while holding constant its commitment to serve authors and readers alike through the careful selection and editing of its contents.

Shitennōji kaisō sen

Akiko Walley reconsiders the long-debated question of the reliability of an inscription on the back of the mandorla of the seventh-century bronze Shaka triad at the Golden Hall of Hōryūji, Nara. In evaluating manuscripts, the Editor of HJAS is guided by its Editorial Board and acts on the advice of referees worldwide. Founded in 1936 under the auspices of the Harvard-Yenching Institute, the Harvard Journal of Asiatic Studies HJAS has without interruption pursued its mission to disseminate original, outstanding research and book reviews on the humanities in Asia, focusing at present on the areas of China, Japan, Korea, and Inner Asia.

Shitennōji kaisō sen

The Harvard Journal of Asiatic Studies is a semi-annual publication, appearing in June and December and has institutional and individual subscribers in roughly forty countries. Founded in 1936 under the auspices of the Harvard-Yenching Institute, the Harvard Journal of Asiatic Studies HJAS has without interruption pursued its mission to disseminate original, outstanding research and book reviews on the humanities in Asia, focusing at present on the areas of China, Japan, Korea, and Inner Asia. First, she analyzes the function of inscriptions on Buddhist statues in the seventh-century archipelago by focusing on precisely where they were placed.

Shitennōji kaisō sen

Next, Walley demonstrates that the Kashiwade family, which was named as the chief commissioner of the Shaka triad in its inscription, was in dire

need of such affirmation; on the basis of this finding, she concludes that the inscription was likely placed at the moment of the statue's origin. Accordingly, Walley argues that the inscriptions were meant as private communications whose purpose was to reaffirm significant family connections that had been lost through death. In evaluating manuscripts, the Editor of HJAS is guided by its Editorial Board and acts on the advice of referees worldwide.

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Although these inscriptions appeared on the surface of the statues, they were, she observes, typically positioned away from the gaze of general worshipers. .

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