Japanese narrative picture scroll art history:
- power-point presentation

SLIDE ONE:
Emakimono, Emaki for short is a Japanese narrative picture scroll (combines text and pictures)
Created during the 11th to 16th centuries in Japan

SLIDE TWO:
Emakimono is drawn, painted, or stamped on a handscroll.
They depict battles, romance, religion, folk tales, biographies of important people and stories of the supernatural world.
SLIDE THREE:
Emakimono are read by exposing an arm's length of the scroll at a time, from right to left, as Japanese is written. It was common for there to be a written account of the story being illustrated either at the start of the scroll, or interspersed between the pictures. It is expected that the person viewing the scroll will re-roll the scroll back in its original form, much as one is supposed to rewind video tape after viewing it.

SLIDE FOUR:
The most often discussed example of emakimono is the Genji Monogatari Emaki from about 1130. This emaki illustrates Murasaki Shikibu’s epic The Tale of Genji. Written about the year 1000, the novel deals with the life and loves of Genji and the world of the Heian court after his death. While only 15% of the original scrolls remain, the fragments are held as national treasure.

*the last 14 slides tell the story of 'the curse of Michizane'*
The story of the Kitano Tenjin Engi Emaki opens with the momentous first encounter between the young Michizane, wearing the long locks of a child, and Sugawara Koreyoshi, a highly educated and accomplished courtier from a prominent family. According to legend, Michizane was not born in the usual manner. Instead, he miraculously appeared as a young boy to the Sugawara family. In this scene Michizane and the man who would become his father sit far apart, hesitant and awkward in each other's company, while curious servants peep from behind the curtains.

Michizane's talents as a poet and calligrapher were revealed at a very young age, and his reputation spread quickly throughout the land. Here we see him as a young man composing a poem at the request of the emperor, while his father, himself a noted poet, looks on proudly.
The Story of Michizane

Michizane also exhibited a remarkable proficiency in athletics. Completely confident in the presence of an admiring audience, the young courtier draws his bow, and with a keen eye, releases the arrow, sending it straight into the center of the target. His arrows never strayed from their intended path, just as Michizane would always remain dedicated to the service of the state.

In the following years Michizane received numerous important appointments and enjoyed great favor with Emperor Daigo. Michizane's talents and popularity, however, inspired jealousy in the hearts of some fellow aristocrats. At the height of the courtier's career, his chief political rival, Tokihira of the powerful Fujiwara clan, launched a diabolical campaign of slander. Despite the efforts of Michizane's supporters, Tokihira was able to convince Emperor Daigo that Michizane was a traitor and should be condemned to exile on distant Kyushu island.
5 The Story of Michizane

In this scene, Michizane and his entourage are shown on their sea journey into exile. When they encounter rough seas, his companions become wretched and ill, and the women cower beneath the deck of the rickety ship. Michizane, meanwhile, sits alone at the stern, pondering his fate and lamenting his banishment from court.

6 The Story of Michizane

Several months later, Michizane's allies in Kyoto receive a letter with poems from their persecuted colleague. Kino Haseo, Michizane's best friend, reads aloud to his fellows a poem that captures the grief and suffering of life in exile:

- It was not the wind—the oil is gone.
- I hate the lamp that will not see me through the night.
- How hard—to make ashes of the mind, to still the body! I rise and move into the moonlight by the cold window.

Haseo reads and rereads the poem, unable to comprehend how a man with such wisdom, grace, and elegance could be so wrongly and maliciously maligned. Next to Haseo grows a blossoming plum tree, Michizane's favorite tree and a symbol of his presence. Unbeknownst to the gathering, this poem would be one of Michizane's last, for shortly thereafter, humiliated and dispirited, this loyal and talented minister died of a broken heart far from home on February 25, 903.
The next scene reveals the somber burial scene. While en route from Kyushu back to Kyoto, the bull drawing the carriage bearing Michizane's body suddenly stops and refuses to proceed further. The attendants interpret this as a divine message and decide that Michizane's spirit wishes the body to be buried in that exact spot. The servants, weeping over the loss of their beloved master, are barely able to contain their anguish while they dig the grave. The weeping willow tree echoes the mournful mood.

In distant Kyoto a crash of thunder is heard. A desperate monk flees from a swirling, surging deluge. Confronted by ominous waves, his frightened bull races back to the palace from whence it came.
In the palace courtyard rising flood waters from the Kamo River threaten the windswept verandah. Defenseless against nature's unbridled power, two courtiers are knocked off their feet.

Michizane's vengeful spirit, in the guise of the thunder god, vents its full fury, unleashing hail, lightning, and biting gales of wind against those who slandered him.
Waving a sword in a futile attempt at defense, Fujiwara Tokihira receives the thunder god's full wrath. Around him, other courtiers are blown about by the awful tempest.

A bit later Tokihira is seized by a strange and hideous affliction—two serpents appear from his ears. When the beleaguered aristocrat summons his wisest men to help him, the curse proves beyond their powers and the snakes hiss at them to leave.
The Story of Michizane

Finally, Tokihira and his entire family suffer a painful and violent end in another attack by the thunder God.

The Story of Michizane

Fearing a similarly dreadful fate for banishing Michizane, Emperor Daigo makes one final desperate grasp for salvation and takes the tonsure, becoming a Buddhist monk. In the end, however, he is unable to save himself and meets an untimely death.

below sites were used for reference......
http://www.metmuseum.org/explore/kitanomaki/kitano_home.htm

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