

Series Preface

Places keep changing, text is always on the move. The relationship between places and the texts that describe them is complex. While on the one hand topographic facts and historical events inspire the production of texts, the texts in turn influence how people perceive of a site and what is proper to do there.

Human places are locations that are endowed with meanings and these meanings are encoded in texts. In China, since about the 11th century, a unique composite genre developed to express this dynamic: Texts about a place were collected, updated or newly created and compiled in what in English is translated as ‘gazetteer’. Gazetteer compilers collect texts about a site or a region, sometimes edit them, and add their own. The motivation to compile gazetteers was twofold.

As most traditional cultures China defines itself in part by territory, which can be gained or lost, but wherever held must be administered. Administration necessitates control over ideological as well as everyday, factual meanings. Text must tie place into the metaphysical system on which traditional society is founded as well as provide factual information about the place and its history to allow control. Whether recording the founding myth of a city or its population numbers what matters is not factuality, but by assembling the record to assert power over the place via the meanings associated with it. Nevertheless, not all gazetteers were written for administrative reasons; just as some of the texts they contain, some gazetteers are written out of antiquarian interest, or to entertain, both the compiler and its readers. Some gazetteers were created out of religious motivation. We thus find in gazetteers the private next to the public, poems next to imperial edicts, and travelogues next to topography.

As places change, new texts about them are created, and with the textual record revised, gazetteers too had to be updated every now and then. Every new version of a gazetteer shed some texts included

in the previous gazetteer and added new ones. Thus, though generally the word ‘gazetteer’ is used for one particular edition, it could be argued that the series of all gazetteer editions of a place is the true record of its texts.

After a slow start in the Song and Yuan dynasties gazetteer production increased rapidly and since the Ming we have gazetteers, often multiple editions for almost all parts of China. The most comprehensive catalog of gazetteers so far, the *Zhongguo difangzhi zongmu tiyao* 中國地方志總目提要 (Jin & Hu 1996), lists 8577 gazetteers. Even this large compendium, however, is not exhaustive, because it includes only gazetteers on administrative regions published before 1949 and, according to the editorial policy statement, “mountain-, river-, temple-gazetteers and the like were not included” (Jin & Hu 1996: 凡例 1). This means that gazetteers of religious, esp. Buddhist and Daoist, sites were not listed and bibliographical information on these is scarce.¹ For both religions, however, sacred sites play an important role and religious Daoism has early on created networks of sacred sites.

For the early development of Chinese Buddhism temple building in or close to cities as well as in more rural ‘mountainous’ sites was of great importance. It is hard to overestimate the role of both the rural ‘mountain’ sites and the urban temples for the history of Chinese Buddhism. In many ways this is where Buddhism actually took place and the vicissitudes of the temples both as institutions as well as concrete sites, often reflect the ups and downs of Chinese Buddhism as a whole. To understand the history of Chinese Buddhism temple gazetteers are therefore an indispensable source of information.

1 Some are included in T. Brook (*Geographical Sources of Ming-Qing History*. Ann Arbor: Univ. of Michigan, 2002 [First edition: 1988]). For Daoist gazetteers see T. Hahn (*Formalisierter Wilder Raum—Chinesische Berge und ihre Beschreibungen* (*shanzhi* 山志). PhD-thesis Heidelberg University, 1997), for Buddhist gazetteers see G. Cao (*Mingdai fojiao difangzhi yanjiu* 明代佛教地方志研究. Beijing: Renmin daxue, 2011) and M. Bingenheimer (“Bibliographical Notes on Buddhist Temple Gazetteers, their Prefaces and their Relationship to the Buddhist Canon.” *Chung-hwa Buddhist Journal* Vol.25 (2012)).

In recent decades two large collections with reprints of Buddhist mountain and temple gazetteers appeared in Taiwan and China:

Zhongguo fosi shizhi huikan 中國佛寺史志彙刊. Taipei: Mingwen shuju 明文書局, 1980-1994. Compiled by Du Jiexiang 杜潔祥, 110 vols.

Zhongguo fosiszhi congkan 中國佛寺志丛刊. Hangzhou: Guangling shushe 廣陵書社, 2006. Compiled by Zhang Zhi 張智 et. al., 130 vols.

The present volume is part of the 12 volume *Zhonghua Collection of Buddhist Temple Gazetteers* that was created as a by-product of a larger project. The *Digital Archive of Buddhist Temple Gazetteers* created 2007-2011, contains all 237 temple gazetteers from the two print collections cited above. The 237 gazetteers are available as digital images with copious metadata as to their structure and content. For twelve gazetteers of important sites we have created new, improved digital editions by adding important information for the modern reader: We have tried to identify and provide information for all persons and places, mapped dates to the common era, and provided modern punctuation for the text. Wherever necessary, we added notes, restored or corrected the text with the help of other editions, and gently regularized variant characters. The section on editorial principles (凡例) below explains in detail how these features are realized in this print edition.

Our new editions were primarily planned as digital editions. Only later, for reasons of long-term preservation and accessibility, we have decided to produce printed versions. Printed versions are, however, but a snapshot, a frozen instance in the development of the digital text. By the time these lines reach you the digital texts will have developed and changed (hopefully improved) into something else, it will probably be difficult to find the exact digital version from which this book was created – but so it is with all gazetteer editions: they are momentary stills in the flow of textual production about a site.

In closing, I wish to express my gratitude for all the help our team has received from the Chung-hwa Institute of Buddhist Studies, especially Director Venerable Guojing, and Dharma Drum University, especially President Venerable Huimin. Without the strong

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On behalf of the team I would like to express our wish that the new edition of these ancient gazetteers helps to strengthen and preserve the Buddhist tradition in China. If any merit was created may it be shared by all sentient beings.

Marcus Bingenheimer, Dec. 2012