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 中国地方志总目提要 (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:


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
Series Preface

institutional support provided by Dharma Drum this series could not have been produced.

I am also grateful to all members of our team. Many people have contributed to the creation of the digital archive and the printed edition between 2007 and 2013: Ray Chou 周邦信, Duncan Hua 花金地, Kitty Ho 何易儒, Jinzhen Huang 黃錦珍, Yaoxian Huang 黃耀賢, Jen-Jou Hung 洪振洲, April Ke 柯春玉, Jhihsian Lee 李志賢, Miao Lin 林智妙, Xiuli Lin 林琇麗, Chuanqin Peng 彭川芹, Mou-Fang Tsai 蔡謀芳, Xiuwen Wang 王秀雯, Simon Wiles 魏希明, Erica Yu 游美燕, Lichun Zhan 詹麗春, Boyong Zhang 張伯雍, and Anbang Zheng 鄭安邦.

Special thanks are due for April Ke 柯春玉 and Miao Lin 林智妙, who have joined me in this project from the very beginning. After I moved to Philadelphia in 2011, Miao became especially busy and, next to her role as editor, had to take charge of the day to day management of the project, a task that she fulfilled gracefully and successfully.

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