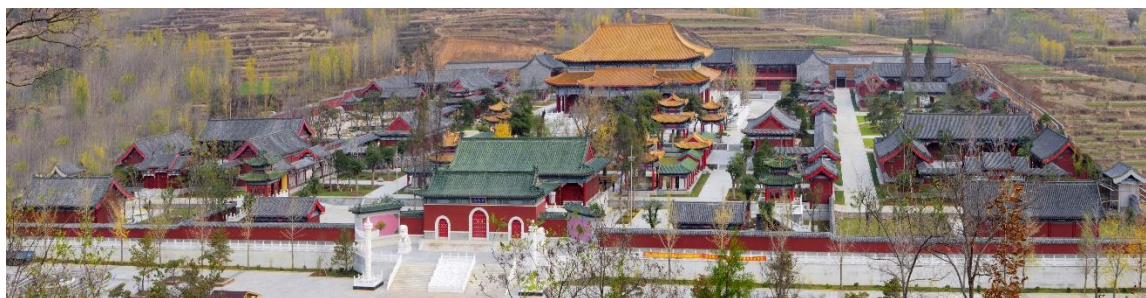


## Cluster 2.1 2018 Field Trip Report

Written by Jia Jinhua, Bai Zhaojie, Wang Yue

Photograph by Zhang Yuanjing

From May 18 to 23, 2018, as part of the “From the Ground Up: Buddhism and East Asian Religion” project, Cluster 2.1 “Authenticity and Authority”, led by Professor JIA Jinhua 賈晉華 from the Hong Kong Polytechnic University, conducted a field research on Dongzhen Temple of Mount Yi, located at Linqu District, Weifang City, Shandong Province, China 中國山東省濰坊市臨朐縣沂山東鎮廟.



Panorama of Dongzhen Temple (Photograph: Management Office of Dongzhen Temple)

The research team consists of 17 scholars and students from various institutions, including Hong Kong Polytechnic University, Southeast University, Shanghai Academy of Social Sciences, Lu Xun Academy of Fine Arts, Taizhou College, Harvard Divinity School, Yale University, University of British Columbia, Oxford University, University of Alberta, and McGill University.

Traditional Chinese state sacrifices dedicated to mountains and waters are centered around the Five Marchmounts, Five Strongholds, Four Seas, and Four Waterways 五

嶽五鎮四海四瀆. Our destination, Mount Yi, belongs to one of the Five Strongholds.

Dongzhen Temple, as a result, had served as a state temple for making sacrifice to the spirit of Mount Yi.



Map of Temples of Traditional Chinese State Sacrifice to Mountains and Waters (by Zhang Xiaoyou)

In Taichu 3 (B.C.E. 102), Emperor Wu of Han set up a shrine on Mount Yi and performed ritual sacrifice. A temple was established on top of Mount Yi during Kaihuang 14 (594) of Emperor Wen of Sui dynasty. During the Song dynasty, around Jianlong 3 (962) to Qiande 2 (964), the temple was moved to the piedmont, where today's Dongzhen Temple is located. After many times of reconstruction, the temple was rebuilt in 2011 allegedly based on its Yuan-dynasty model.



The Hall of Dong'anwang (Photograph: Management Office of Dongzhen Temple)

There were more than 360 stelae preserved at Dongzhen Temple at the end of the Qing dynasty, but because of natural and man-made disasters during the twentieth century, many were either lost or damaged. After an endeavor made by the local administration of cultural heritage, to date, about 140 stelae are successfully recovered.



One of the Stele Corridors in Dongzhen Temple (Photograph: Management Office of Dongzhen Temple)

Temple)

These extant resources contain rich information about the history of local areas, including imperial edicts and sacrificial rituals of different dynasties, natural disasters, social changes, wars, riots, and poems of local landscapes. Research interested in social history, politics, economy, religious practices, art, and literature in relation to rituals of the Eastern Stronghold would definitely benefit from these invaluable sources.

On May 18, our research team has successfully arrived at the Dongzhen Yuyuan Hotel on Mount Yi. Staff members from the administration of cultural heritage and tourism kindly welcomed us.



Seminar before the Field Research

On May 19, from 9am to 4pm, our team conducted a seminar addressing issues regarding the field research. The seminar began by inviting three local experts to introduce the religious culture of Mount Yi and Dongzhen Temple: Li Baolei 李寶壘,

the Deputy Director of Weifang Bureau of Cultural Heritage, Ma Hongxue 马洪学, the Director of the Office of the Scenic Area of Mount Yi, and Zhang Xinmin 張新民, the head of Management Office of Dongzhen Temple. Next, Professor Jia briefly introduced the formation of the system of state sacrifices dedicated to the Five Marchmounts, Five Strongholds, Four Seas, and Four Waterways, as well as the historical development and current scholarships on rituals offered to Mount Yi, the Eastern Stronghold. Professor Wang Xiaoyang 汪小洋 from Southeast University shared his insights on the artistic characteristics of religious architectures in China. Dr. Huang Chenxi 黃晨曦 from Taizhou University briefed the team on how to interpret and record stone stelae. Dr. Bai Zhaojie 白照傑 from Shanghai Academy of Social Sciences discussed a particular case in relation to state sacrifices offered to major mountains during the Tang dynasty. After the seminar, our team paid our first visit to Dongzhen Temple.



Hong Kong Polytechnic University Professor Jia Jinhua was giving a speech



Head of Management Office of Dongzhen Temple Zhang Xinmin (second from left) introduced the religious culture of Mount Yi and Dongzhen Temple



Seminar scene



Group photo of the research team in front of the gate of Dongzhen Temple

On May 20, our team arrived at Dongzhen Temple in the early morning and officially started to conduct our field research. We observed that all the stelae, mostly covered in glass, were located at the four corridors inside the main gate.

The team was divided into one filming group and four photographing groups. Each group member was assigned to a specific job, including photographing/filming, log keeping, data recording, shading, etc. The five groups cooperated together smoothly and were efficient enough to get all the jobs done by 5pm, before sunset. In addition, the team also talked to local Daoist priests and conducted an interview with a priest named Lisong 理嵩.



Team work of Group 1

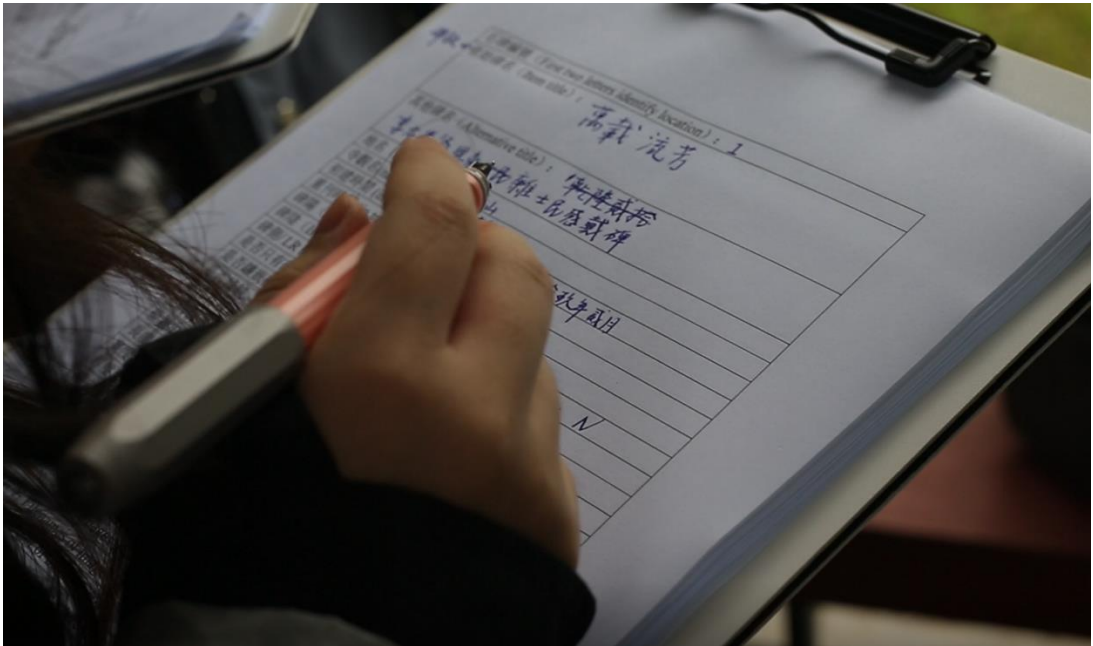


Associate Professor Lu Guobin from Luxun Academy of Fine Arts was taking photo of the introduction of one stele





Doctoral student Yin Wei (first from left) from the Oxford University and M.A. student Chen Siyu (second from left) from Harvard Divinity School were shading the strong light



Recording a stele



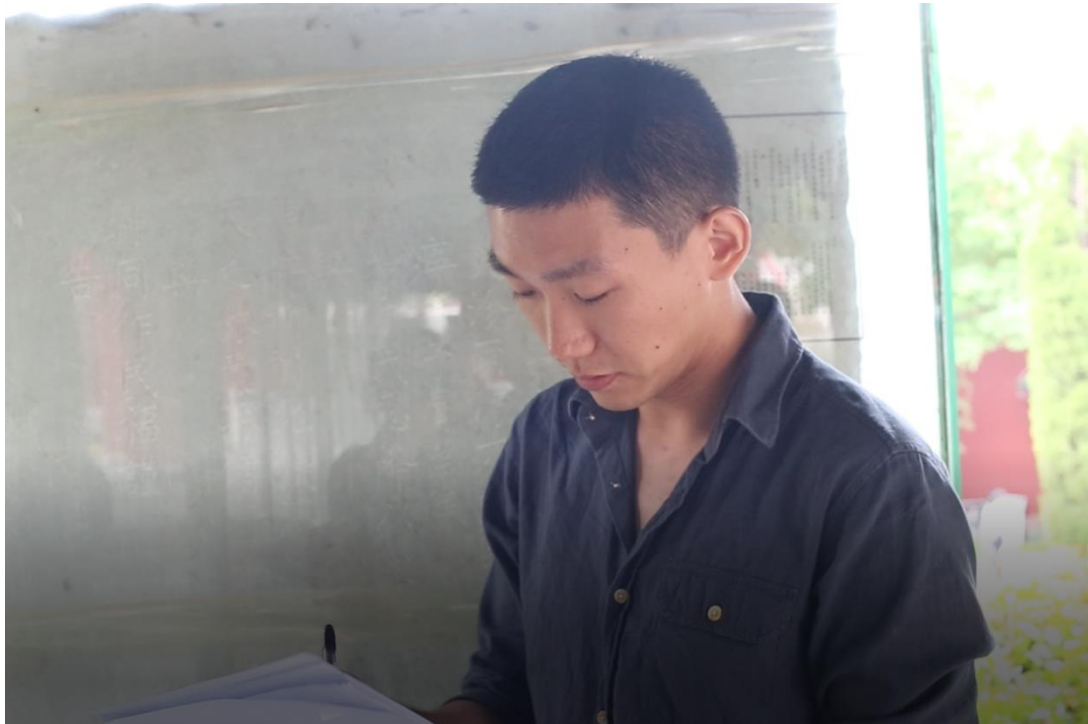
Associate Professor Li Lin from Luxun Academy of Fine Arts was shading light



Team work of Group 2



Doctoral student Wang Shixiao (left) from Southeast University was taking photos of one stele and undergraduate student Tian Menglu (in the middle) from University of British Columbia was keeping log of the stele



Doctoral student Wang Yue from University of Alberta was recording a stele



M.A. student Su Shenghan from The Hong Kong Polytechnic Univerisy (first from right) and M.A. sutdnet Joesph La Torre (in the middle) from Harvard Divinity School were shading the light for group three



Undergraduate student He Shuyue from the McGill University was keeping log for Group 4



Doctoral student Nate Lovdahl from Yale University (first from left) and M.Phil. student Xu Yuji from The Hong Kong Polytechnic University (in the middle) were recording for the videotaping Group



Professor Wang Xiaoyang (left) from Southeast University directed the videotaping process, and Assistant Professor Huang Chenxi of Taizhou University was videotaping the temple



Assistant Researcher Bai Zhaojie (right) from Shanghai Academy of Social Sciences was interviewing the local Daoist priest Lisong (left)

On May 21, under the guidance of Gong Dejie 宮德傑, the curator of the Museum of Linqu, our team managed to visit two religious sites at Sitou Town 寺頭鎮 in Linqu District.



Team members arrived at the Hall of Stone Buddha



The curator of Linqu Museum Gong Diejie (second from left) was introducing the statues



The south niche of the stone

The first is located in Shifotang (literally means “Hall of Stone Buddha”) Village 石佛堂村. There is a Shengfo Pavilion 聖佛亭 in the village, with a huge stone in the center. The stone, carved in Yuanfeng 8 (1085) of the Northern Song period, has four

sides, containing 44 niches of Buddhist and Daoist statues. Our team, in the same group order, documented the pavilion and the stone statues in details, including filming and photographing the statues, recording the colophons, and measuring sizes.



Bai Zhaojie and Prof. Jia Jinhua were discussing about the stone statues



Group photo of the research team in front of the Shengfo Pavilion

The second site is the Palace Jade Emperor 玉皇殿 at Chantangu 禪堂崗,



which used to be the Traveling Palace of the Spirit of Mount Tai 泰山行宮. Our team conducted research on both the new and old sites and documented all extant stelae. We investigated another nearby site, the Shrine of Primal Mistress of Emerald Mist 碧霞元君祠, along with stelae, cliff inscriptions, and Buddhist statues.



The statues located in the pathway from the Palace Jade Emperor to the Shrine of Primal Mistress of Emerald Mist

It happened that May 22, the eighth day of the fourth lunar month, was the annual temple festival of Dongzhen Temple. Around 8am, our team arrived at the temple. The pouring rain did not stop local people from coming to the festival. Local Daoists performed various rituals toward the spirit of Mount Yi, and local devotees also worshipped gods and spirits in their own ways. There were also other activities happening concurrently, including fortune telling, sorcerer's dancing, entertaining games, and selling and purchasing local specialties.



The annual temple festival of Dongzhen Temple



A female believer was making paper shoe-shaped gold and silver ingots for celebrating the birthday of the spirit of Mount Yi

We went back to our hotel in the afternoon and started to digitalize our collected data according to the format of UBC library metadata in five groups.



Members of Group 4 were inputting data



Members of Group 2 were inputting data



Videotaping Group were inputting data



Team members were organizing data and photos

During the field research, scholars and students worked pleasantly, and it is not an exaggeration to say that we all enjoyed this short journey. Our trip was definitely a success, and students gained invaluable on-site experience. In addition, because during our visit the weather was unpredictable, a few heavy rains and the constant coldness during the night had taken down a few of our team members. Nevertheless, we have

eventually overcome all kinds of difficulties and finished our tasks.



The editing panel of the documentary

After completing all works of our field trip, under the supervision of Professor Jia, some of our team members continued to finish inputting data and editing a documentary of Dongzhen Temple.