



From the Ground Up

BUDDHISM AND EAST ASIAN RELIGIONS

To Frogbear participants:

We are pleased to share a number of opportunities with you, resulting from the project and also some from related networks. Please be sure to read the cluster descriptions below and send your preference by **December 10, 2017**.

Post-doc Fellowship Opportunity

Dharma Drum Institute of Liberal Arts (DILA), Ghent University, and the Institut national des langues et civilisations orientales (INALCO) invite applications for a unique joint post-doctoral fellowship. This postdoctoral position is generously funded by the three partner institutions, with support from the Liuzu Temple, and is facilitated by “From the Ground Up: Buddhism and East Asian Religions” project. The deadline for the receipt of complete applications is **January 15, 2018**, however the position will remain open until filled. All application materials should be submitted electronically to frogbear.project@ubc.ca. For more information, please visit [here](#).

Graduate Fellowship Opportunities

For the year 2018-19 academic year, there are several fellowship opportunities for Master and PhD students, including the [SSHRC Masters Fellowship](#), [Glorisun Foundation-SSHRC Graduate Fellowship](#) and [Tianzhu-SSHRC Fellowships in East Asian Buddhism](#). Please follow the application procedures and send applications electronically to vicky.baker@ubc.ca. The deadline for these fellowships is **November 30, 2017**.

New Collaboration

We have been invited to collaborate with another large project based at UBC, the Database of Religious History (<http://religiondatabase.org>). The project is in the process of developing a database of religious places, and have drafted a series of questions that can be answered on their website. The goal is to recorded cross-cultural and diachronic data about both religious places in the landscape as well as in the built-environment (sacred springs, shrines, temple complexes etc...). Separate funding may available to support students to assist with this work. To get involved, or for more information, please contact Willis Monroe (willismonroe@gmail.com).

Looking for Translators

“From the Ground Up” is currently seeking translators to translate various documents from Mandarin Chinese to English or vice-versa. Pay is based on a combination of the length of the document, quality of translation, and previous experience, and turnaround time.

If interested, please send a resume to Frogbear.project@ubc.ca.

2018 Cluster visits

We are very excited to announce the following cluster visits for summer 2018. A description for cluster 2.5 is forthcoming, and will be circulated once received. Please review the descriptions, and let us know if you have any questions. All questions and responses will be added to the current [FAQ on the website](#). Participants are reminded that funds may be carried over for one year only. Funds may be used to support your students accepted to the Winter Program in Taiwan in January 2018. A reminder that separate funds are available for publication subsidies to support publication in Open Access platforms. Please [contact Vicky](#) by **December 10** to advise which visit you would like to attend (priority will be given to those formally affiliated with the cluster). These have not yet been posted on the website, if space remains, will be posted in the new year for external recruitment.

Cluster 1.1 From Oral to Digital

Cluster Leaders: Yinggang Sun, Jinhua Chen

Site(s): Jinci Temple 晉祠 in Shanxi province: With a Focus on the Stone Scripture of the 80-fascicle *Huayan jing* 八十卷本華嚴經

Dates: July 20-25, 2018

Summary:

The stone scriptures at Yunju monastery 雲居寺 (or Fangshan 房山石經) are justifiably famous, and well-studied, particularly by scholars in China. Most scholars are far less aware of the stone scriptures of the 80 fascicle *Huayan jing* carved in 699 at the Jinci. Not only are these scriptures material evidence of the tremendous role the sole female emperor of China, Wu Zetian 武則天 (r. 690-705), played in supporting Buddhism, but they also speak to the special place of the new translation of the *Avataṃsaka Sūtra* by Śikṣānanda 實叉難陀 (652-710). This cluster workshop will investigate the *Huayan jing* at Jinci from the perspective of the adoption of new media: the transition from manuscripts to early printing. When print took hold amid a strong and enduring culture of manuscripts, this is not unlike our current adoption of blogs, WeChat, and other social media outlets, which are replacing online platforms and newspapers. To address this comparative media approach, the group will study the Jinci *Huayan jing* stone scriptures alongside digital copies of manuscripts and later printed editions of the *Huayan jing* to examine the role of authority in establishing and disseminating knowledge through various media. Philological matters concerning different recensions of the text will also be addressed.

Sites of fieldwork for this cluster include various locations important for the production of East Asian religious sources of different media, including Beilin Museum 碑林博物館, religious epitaphs around the Wutai area, and religious materials on different media stored at the Jinci Temple 晉祠 in Taiyuan. But the principal focus will be on the 80-fascicle *Huayan jing* carved on the stone pillars preserved at Jinci. Participants will work closely with scholars, museum curators, and field visit supervisors.

This cluster project examines ways in which we still need to investigate early examples of the transition from manuscript to print and the development of a range of technologies and reading techniques in premodern Asia may inform our understanding of the current global transition from print to digital media. We will focus on transformations in the culture of writing and reading in East Asia as a “distant mirror” (in the words of the European medievalist Barbara Tuchman) to reflect on current developments in the digital humanities and our changing relationships to texts.

Jinci Temple 晉祠 is an essential site where we can address the transition from manuscript to print culture at a special moment and place in medieval China.

Student participants will be trained to take photos of the stone epitaphs, to prepare rubbings of the stone texts, to read the stone inscriptions using

different methodologies, and to compare epigraphic sources with relevant sources presented through other media, especially in manuscript and print.

Cluster 1.2 Religion and Technology

Cluster Leader: Marcus Bingenheimer

Place: National University of Singapore, Department of Chinese Studies, Wan Boo Sow Research Centre for Chinese Culture

Time: Aug.1-8, 2018 (arr. July 31, dep. Aug. 9th)

Introduction to Social Network Analysis for the Study of Buddhism and East Asian Religions:

Social Network Analysis (SNA) is a method that is widely used in the social sciences, but that has so far little impact in the Humanities. Nevertheless, SNA has great potential for the study of religion both in history and the contemporary period. Its use allows us to discover new patterns in the way actors associate and interact. Innovative perspectives that bring to light unexpected structures can confirm or contradict our intuition of what was or is afoot in a given network. In the study of Asian Religion we only now start to see the kinds of datasets emerging that allow the application of SNA. This workshop is an introduction to the methodology of SNA, some current open SNA datasets for the study of Asian Religion, and the software tools to work with it. The bilingual workshop (English-Chinese) is aimed at scholars of East Asian Religions, faculty and graduate students. There are no prerequisites as such, but participants are asked to bring their own computers and be able to install software.

The workshop is free of charge. Our partners in Singapore kindly have agreed provide free housing (double rooms) for graduate students. Faculty participants are asked to make their own arrangements.

This workshop can allow only a limited number of participants, and attendees are expected to stay for the duration of the whole course.

If possible, I would like to hear from FROGBEAR participants until Dec.10. After that, the workshop will be opened to the general public.

(bingenheimer@temple.edu)

Cluster 2.1 Authenticity and Authority

Cluster Leader: Jinhua Jia

Site: Dongzhen Temple 東鎮廟 in Weifang City 濰坊市, Shandong

Province, China

Dates: May 18-23, 2018

Summary:

After the first field visit, the cluster has decided to focus its field visits on traditional state sacrifice to major sacred mountains and waters, which was systematized as Wuyue 五嶽 (Five Marchmounts), Wuzhen 五鎮 (Five Strongholds), Sihai 四海 (Four Seas), and Sidu 四瀆 (Four Waterways). In 2018, we will investigate the religious site of Dongzhen Temple (Temple of Eastern Stronghold) in Weifang City of Shandong. The temple was first built in the Song dynasty and preserves about 100 steles from the Yuan-Ming-Qing period. This is one of the two only remaining temples of the traditional state sacrifice to the mountains of Five Strongholds. We will also visit Mount Yi 沂山 (Mount Dongzhen or Eastern Stronghold) and other nearby religious sites, as local people still worship the spirit of the mountain today.

Like the cluster's first field visit in 2017, the 2018 field visit seeks to respond the question of how have concerns with identifying "major religious traditions" and "genuine" authors affected perceptions of authority and canonicity and to provide a unique opportunity to address when, where, and who has defined authoritative and authentic religions in China.

The visit comprises three steps. The first step is a half-day workshop, in which experienced and local experts will introduce the religious-historical context and current condition of the site, as well as the method and purpose of the visit. The second step is to visit Dongzhen Temple, Mount Yi, and other nearby religious sites. Investigations of the visits include the architectural styles of the sites, the legacy of state sacrifices to the mountain, stele inscriptions on sites, and current local religious beliefs and activities related to the temple. The third step is an initial processing of the collected data.

Cluster 2.2 "Secondary" Producers, "Primary" Roles

Cluster Leader: George Keyworth

Site(s): Site visits to: Haeinsa 海印寺, Tongdosa 通度寺, Pulguksa 佛國寺 (and Sökkuram 石窟庵). Archival or museum field work: National Museum of Korea, Dongguk University Central Library, and Horim Museum.

Dates: July 15-21, 2018

Summary:

Cluster 2.2 will continue to address two research questions: what roles did editors, scribes, translators, and readers play in canon-making of Buddhist literature in Chinese, and how did non-religious factors shape this process? The goals of cluster 2.2 are to identify, catalog, and examine where “secondary” production took place and which individuals, groups, or institutions played prominent roles in re-shaping the canon(s). During the summer of 2018, researchers and students will take field trips to several Buddhist monasteries in South Korea—Haeinsa 海印寺, Tongdosa 通度寺, and Pulguksa 佛國寺—that have played seminal roles in propagating the printed Buddhist canon(s) in classical Chinese in East Asia (1st and 2nd Korean canons, a.k.a. “Tripiṭaka Koreana” 高麗大藏經, ca. 10th-14th centuries). Yet Koreans continued to produce manuscript editions of religious literature and privately printed documents, which have received very little attention outside Korea. Working with Korean colleagues especially at Dongguk University, we will also visit several museums and archives (National Museum of Korea, Dongguk University Central Library, and Leeum Museum) with precious, but severely understudied, examples of manuscripts and extra- or non-canonical printed works to investigate the role(s) Koreans played in producing and reproducing texts that circulated on the continent and in Japan. Special consideration will be given to the first printed Korean canon and extant copies from Korean canons in Japan (e.g., the Kitano Tenmangū shrine 北野天満宮 in Kyoto).

In spite of a wealth of material available, so far comparatively little research has been conducted on colophons, in particular. In order to reach our goals [to identify, catalog, and examine where “secondary” production took place and which individuals, groups, or institutions played prominent roles in re-shaping the canon(s)], during the summer of 2018, researchers in this cluster will compare material evidence from Korea with old Japanese manuscript canons (especially the Matsuo shrine 松尾社一切經 and Nanatsudera 七寺一切經 collections) and manuscripts from the continent (Dunhuang) to investigate these invaluable resources of cultural history otherwise lost.

Cluster 3.2 Historical Reality through the Reflections between Image and Text: Northern Dynasties Buddhism and Beyond

Cluster Leader: Kai Sheng

Site(s): Ye Cheng (邙城) , Xiangtangshan (响堂山) , Xiaonanhai (小南海) , Henan province, China

Dates: July 13-19, 2018

Summary:

We will explore extant cave sites in Hebei and Henan provinces, where stone scriptures were carved in premodern Chinese history. We will focus on stone Buddhist sūtras, images, and inscriptions from the Northern Dynasties period (ca. 386-534) at Xiangtangshan 響堂山, Xiao Nanhai 小南海, and Xiangquan monastery 香泉寺 in the Yecheng 鄴城 area. The workshop will compare stone scriptures and other epigraphical evidence with Dunhuang documents from the Northern Dynasties that have recently received special attention within and outside China. Participants in this cluster will, therefore, engage in comparative research looking at manuscript and inscriptions of early Buddhist literature in northern China.

This composite research project carefully examines Buddhist history, thought, faith, institutions, state support, and social activities during the Northern Dynasties period. The primary focus of our research concerns material evidence of the *Dilun* 地論 (*Shidi jinglun* 十地經論, T no. 1522, 6th century translation of the *Daśabhūmi-vyākhyāna-śāstra*) during the Northern Dynasties period. Collated *Dilun* documents from many sources and media show complicated and nuanced relationships between documents and images, as well as how to creatively reconstruct certain important aspects of East Asian religious history through cross-referencing and collating across sources.

Cluster 3.3 “Texts in Statues”

Cluster Leader: James Robson

Site(s): Japan

Dates: approx. 5 days, tentatively for end of June 2018 (TBC)

Summary:

The main goals of the “Texts in Statues” cluster are to identify, catalogue, and study all statues from China, Korea, and Japan with manuscripts and texts that have been interred inside of them. Included in the scope of this project will be statues *in situ* in Asia as well as those in museums in Asia or abroad. As part of the foundational preparatory work for this project researchers in each area will be charged with compiling an annotated bibliography of: 1.) Primary sources (canonical and extra-canonical) that describe the interment of material inside of statues; 2.) Academic studies of known statues containing manuscripts and texts; and 3.) Mentions of the interment of texts in other historical or literary sources. The goal of this phase of the project is not

necessarily to produce a bibliography, but rather use that material to identify key locations that we know have statues with interred materials. Fieldwork in China, Korea and Japan will then be aimed at identifying published, unpublished, and/or unattested statues with materials inside of them and establish contacts with local scholars who work on those materials. The final stage of the project will entail the study of the materials found inside the statues, the convening of a conference on the topic, and the publication of volume of essays that provides an authoritative study of statues with texts inside of them throughout East Asia.

The first year of the project was held in South Korea and the second year will be held in Japan. We will be teaming up with Professors Abe Yasuro and Chikamoto Kensuke at Nagoya University to run a small conference/workshop and then carry out field visits to temples and museums. The study of objects inside of Buddhist statues (*zōnai nōnyūhin* 像内納入品) is well developed in Japan so we are hoping that the conference will allow us to become further acquainted with the most recent research and publications on the topic by Japanese scholars. The material from Japan is essential to understanding the pan-Asian phenomena of putting objects inside of statues since the evidence is so abundant and relatively easy to access. While much material is available in publications, it is our hope that we will also be able to use this field visit to see objects and their contents in situ or in person.

In this project the participants (scholars and graduate students) will learn how to work with museum and temple collections, negotiate access to proprietary material, procure images of Buddhist statues, and scan or photograph unique texts and manuscripts interred inside of the statues. The provisional research questions motivating this project are concerned with what types materials are found within Buddhist statuary (donative texts, Buddhist sūtras, and extracanoncal materials); how does that material add to our knowledge about (or challenge previous research on) East Asian Buddhism; how can the new material be used in conjunction with other types of sources; and why were certain types of texts put inside of statues (were they chosen for a specific reason or not?).

Find Out More



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