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Directeur d'études invité, EPHE, mai 2021
« Genres and Methods for the Study of Chinese Buddhism »

Lundi 17 mai, 15:00-17:00 : Editing and Studying Buddhist Temple Gazetteers

Dans le cadre de la conférence de Vincent Goossaert
Salle 9, entresol (espace EPHE), 54 Boulevard Raspail, 75006
Paris, et en ligne sur GoToMeeting (demander le lien à vincent.goossaert@ephe.psl.eu)

Vendredi 21 mai, 9:00-11:00 : Biographies as Network Data in the Study of Chinese Buddhism

Dans le cadre de la conférence de Sylvie Hureau
Salle 15, entresol (espace EPHE), 54 Boulevard Raspail, 75006 Paris, et en ligne sur
GoToMeeting (demander le lien à sylvie.hureau@ephe.psl.eu)

Mardi 25 mai, 16:00-18:00 : Why and How to Study Early Buddhist Sūtra Literature in Chinese?

Salle 9, entresol (espace EPHE), 54 Boulevard Raspail, 75006 Paris, et en ligne sur GoToMeeting
(demander le lien à vincent.goossaert@ephe.psl.eu)

Jedi 27 mai, 10:00-12:00 : Geographic Perspectives in the Study of Buddhist Pilgrimage

Conférence en ligne organisée par le CEIB, sur Zoom # 919 6812 7371 (demander le code
d'accès à zhe.ji@inalco.fr)

Résumés / Abstracts

1. Editing and studying Buddhist Temple Gazetteers (Markup & Temple gazetteers)

Of the two thousand years of Buddhist history in China the first millennium has received more attention than the second. There are many reasons for this, among them the fact that the academic study of Chinese Buddhism has been dominated by the textual landscape of the Taishō Canon, which contains few pre-Ming Dynasty texts. Among the non-canonical sources for Buddhist history in late imperial China is the large corpus of local gazetteers on Buddhist sites. Collections of these have been printed and re-printed and are now widely available in digital format. Gazetteers are composite works that contain texts of various genres, which offer different views on the site. The poems written about a site encode a different kind of information than imperial edicts, topographical descriptions, or travelogues. Next to the riches they offer, gazetteers come with a host of textual, structural and ideological problems. We will use examples from the series of gazetteers on Mount Putuo 普陀山 to discuss the strengths and limitations of the genre.



2. Biographies as Network Data in the study of Chinese Buddhism (Historical Network Analysis & Biographies)

The largest available dataset on historical social networks in Chinese Buddhism currently comprises some 17,000 actors, who interacted over a 2000 year period. It is mainly derived from biographical literature and lineage records. This talk will introduce a social network approach for the study of Chinese Buddhism by focusing on an early section of the network. From a network perspective the true fountainhead of Chinese Buddhism is a constellation formed by Daoan, his student Huiyuan, and the Indian translator Kumārajīva, in the time between c.360 and 420 CE. Each of the three is at the center of an active community of collaborators and patrons. According to the available records, historical network analysis illustrates how the stable growth of Buddhism after the 4th century follows from the activities of Daoan, Huiyuan and Kumārajīva and their students. This presentation aims to show how historical social network analysis can identify bridge actors between communities, who have been largely overlooked in traditional historical accounts of the period.

3. Why and How to Study Early Buddhist Sūtra Literature in Chinese? (Comparative philology & Āgamas)

Long neglected, the Chinese Āgamas saw a drastic increase in attention in the last fifteen years. In addition to the vast output of studies by Bhikkhu Anālayo, a number of monastics and scholars in Japan, Taiwan and Europe are translating and studying these earliest textual witnesses of the Buddhist tradition. Next to an overview over the state of the field, its cataloging and bibliographic control, we will look into the reason why the Chinese Āgamas were neglected, their relationship with their Pāli, Sanskrit and Tibetan equivalents, and the reasons their study is blossoming today. Using examples from the Saṃyukta-āgama we will see how careful attention to translation terminology can solve philological problems in both Chinese and the Pāli. We will discuss problems of stemmatization in the textual tradition and how this can contribute to our understanding of early Buddhism.

4. Geographic Perspectives in the Study of Buddhist pilgrimage (GIS & travelogues)

Pilgrimage is a popular form of practice as well as part of monastic life. Using a GIS approach in mapping itineraries recorded in travelogues can provide new, at times surprising insights. In the early 19th century Ruhai Xiancheng 如海顯承 (fl. 1800-1826) wrote a route book describing itineraries to China's most popular pilgrimage sites for the use of his fellow monks: "Knowing the Paths of Pilgrimage" (*Canxue zhexin* 參學知津). The book is a rare source for the travel routes of monastic Buddhists in late imperial times as it describes, station by station, 56 pilgrimage itineraries all over China, many converging on famous mountains, temples, or urban centers. Another, much better known, source for pilgrimage in the late Qing is "Records of Travels to Famous mountains" (*Mingshan youfang ji* 名山遊訪記) by Gao Henian 高鶴年 (1872-1962). It describes a similar number of routes (53), but contains more detailed information about the interactions of Gao with his monastic friends and preceptors. Comparing the itineraries of the two texts shows that while the destinations of Buddhist pilgrims did not differ all that much between the early 19th and the early 20th centuries, some single routes changed considerably with the arrival of new modes of transport.