

Yasmin Koppen

East Asian Landscapes and Legitimation

Localizing Authority Through Sacred Sites
in China and Vietnam

T Frank & Timme
Verlag für wissenschaftliche Literatur

Contents

Abbreviations	13
Chinese and Vietnamese Dynasties	14
Sacred Site Glossary	17
Preface	21
Acknowledgments	24
Introduction	29
How to Read This Book	51
1 Landscapes and Legitimation	55
1.1 A History of Spatial Turns	55
1.2 The Spatial Communication of Power	59
1.3 Ideology Across Borders	63
1.4 Transregional Rule in the Sinosphere	69
1.5 When Religions Expand	74
1.6 Architecture Beyond Borders — Temples as Territorial Markers	87
2 Spatial Sanctity in Human Experience — Methods of Analysis and Interpretation	103
2.1 The Constitution of Sacred Sites	107
2.2 The Experiential Factor of Architecture	113
2.3 The Reuse, Resilience and Sharing of Sacred Sites	118

3	How to Conduct Experiential Architecture Analysis	131
4	A Typology of Reconfiguration Tactics	157
4.1	Reconfigurations of Structure	157
4.2	Reconfigurations of Representation	168
4.3	Reconfigurations of Media	179
5	Water, Legitimacy and Representation	191
5.1	Ideas of Water Control	196
5.2	Hydrolatry in China and Beyond	207
5.3	Hydrolatry in Buddhism	225
5.4	The Sichuanese, Their Hydrolatry and the Chinese Empire	234
5.5	The Hydrolatry of Vietnam	247
6	Hydrolatric Sites in Sichuan, Vietnam and the Defense Against Chinese Imperial Assimilation Politics	273
6.1	How Buddhists Treated Hydrolatric Sites in Colonized Vietnam	276
6.2	The Role of Hydrolatric Sites in the Vietnamese Buddhist State System	279
6.3	The Role of Hydrolatric Sites for the March to the South	282
6.4	How Buddhists Engaged with Hydrolatric Sites in Sichuan	288
6.5	The Treatment of Hydrolatric Sites by Imperial Authorities in Sichuan	291
6.6	The Superscription Mode of Guanyin Culture	299

7 The Consequences of Ideology Transfer for Political Dis-/Integration	319
7.1 Annexing a Territory	320
7.2 Resisting Annexation	327
8 Conclusion	337
9 Sources and Literature	355
10 Appendix	379
V.1. The Tứ Pháp Temple Complex and the Traces of the Buddhist State System	379
V.1.1. The Tứ Pháp System and the Bắc Ninh Temple Complex	384
V.1.2. The Tứ Pháp Temple Complex	391
V.1.2.1. The Other Temples of the Complex	402
V.1.2.2. Temples Associated with the Complex	408
V.1.2.3. The Written Sources about Man Nương and the Tứ Pháp	413
V.1.2.4. The Historical Contextualization of the Tứ Pháp Sites	435
V.1.2.5. The Reconfigurative Analysis: Vietnamese Reconfiguration Tactics	441
V.1.2.6. Evaluation: An Umbrella System for Local Hydrolatry	444
V.2. Lý Thường Kiệt and the Buddhist Expansion	453
V.2.1. Vietnamese Buddhism Until the Early Imperial Era	454
V.2.2. How Vietnamese Buddhism Occupied Hydrolatric Sites ...	467
V.2.3. The Imperial Use of Buddhist Sites as Territorial Markers	471

V.2.3.1. The Lý Thường Kiệt Memorial Shrine	478
V.2.3.2. The Written Sources About Lý Thường Kiệt's Use of Buddhism	482
V.2.3.3. The Historical Context of Proselytizing and Expansion	492
V.2.4. The Decline of State Buddhism	498
V.3. Imperialization and Neo-Confucianization in Vietnam	501
V.3.1. The Context of Late Imperial Vietnam — An Ideological Turn	502
V.3.1.1. How to Create a Confucian State System	510
V.3.1.2. The Imagined Past	514
V.3.2. Governing Two Realms (1627—1777)	517
V.3.3. Statehood in the Nineteenth Century and the Loss of Independence	525
V.3.3.1. Ideological Development Under the Nguyễn Dynasty	526
V.3.3.2. A Question of Loyalty	531
V.3.4. The Imperial Expansion Towards the South	534
V.3.4.1. Who were the Cham?	535
V.3.4.2. Reassigned Cultural Imperialism	540
V.3.4.3. The Last Days of Champa	544
V.4. Placing Women in Việt Society	550
V.4.1. The Rise of Vietnamese Confucianism	551
V.4.2. Women, Water and the Impact of Confucianism in Vietnam	556
V.4.3. Feminine Religion	561
V.4.3.1. The Traits and Development of Đạo Mẫu	564
V.4.3.2. Đạo Mẫu as an Integrative Movement	568
V.4.3.3. The Heterodoxy of Women, Water and Trade	570
V.4.3.4. Đạo Mẫu as a Counter Movement	575
V.4.3.5. The Effects of Đạo Mẫu on Hydrolatric Sites	577

V.5. Transcendental Representatives of the Empire	578
V.5.1. Zhenwu — a Failed Consolidating Deity in Đàng Ngoài ..	580
V.5.2. Consolidating Cultural Identities in Đàng Trong	586
V.6. Transforming Cham Hydrolatric Sites	598
V.6.1. Pô Nagar — A Multi-functional Goddess	598
V.6.2. Pô Nagar as a Hybrid Deity: Thiên Y A Na 天依阿那	610
V.6.3. Conjuring Unity with a Transformed Pô Nagar:	
The chùa Thiên Mụ 天姥寺	618
V.6.3.1. The Thiên Mụ Site in Context	
with Written Sources	629
V.6.3.2. The Historical Context:	
From Cham Sanctuary to National Symbol	649
V.6.3.3. A Quest for Thiên Mụ’s Identity	655
V.6.3.4. Reconfigurative Analysis and Maps:	
An Evolution of Sacred Identity	659
V.6.3.5. Thiên Mụ and the Locked Room	663
V.6.3.6. Who Are You, Thiên Mụ? Thiên Mụ’s Role for	
Cultural Integration in National Politics	669
V.7. The Story of Ma Yuan in the Hou Hanshu	676
S.1. The Making of Sichuan Province	678
S.1.1. The Separate Dynasties of Sichuan	678
S.1.1.1. An Exemplary Minister of Sichuan	680
S.1.1.2. An Exemplary Emperor of Sichuan	685
S.1.1.3. An Exemplary Sage of Sichuan	688
S.1.2. Sichuan in the Ming Dynasty 明朝 (1368—1644)	693
S.2. The Buddhist Occupation of Hydrolatric Sites in Sichuan	701
S.2.1. Numinous Springs:	
Case Studies of the Northern Central Area	709
S.2.1.1. The Qinquan-si 琴泉寺 of Santai 三台	711
S.2.1.1.1. Monks in Rags and Imperial Feasts	718
S.2.1.1.2. The Reconfigurative Analysis of	
the Qinquan-si	733

S.2.1.1.3. The Historical Context: Resisting the Sweet Spring Palace	737
S.2.1.2. Other Northern and Central Numinous Spring Temples	742
S.2.2. Making a Buddha Land in Sichuan: Case Studies from the Eastern Area	761
S.3. The Imperialization of Hydrolatry in Late Imperial Sichuan	771
S.3.1. The Southwestern Policies of the Qing Dynasty	776
S.3.2. The Imperial Transformation of Chuanzhu 川主 Worship	787
S.3.2.1. The Early History of Chuanzhu Worship	789
S.3.2.2. Using Chuanzhu Worship to Integrate the Non-Han	796
S.3.3. Serpents and Dragons: Southern Sichuan and the Mahu Area	799
S.3.3.1. Claiming the Mountain of Inspired Trees: Written Sources for Old Mahu	806
S.3.3.2. The Historical Context: The Chinese Empire Reaches Mahu	817
S.3.3.3. An Economic Integration Strategy for Late Imperial Mahu	821
S.3.3.4. The Modern Framing of the Hailong-si	826
S.3.3.5. The Reconfigurative Analysis of the Hailong-si: Pinging Guanyin and the Invisible Other	830
S.3.3.6. Questions of Identity	835
I. Meng Huo and Zhuge Liang	835
II. The Water Deity of the Hailong-si	838
III. The Hailong-si and the Yi	846



You can find the attachment as a download via QR code or at the following link: www.frank-timme.de/site/assets/files/6890/appendix.pdf

List of Illustrations

[Img. 1]	Map of Sichuan Province (China) and Vietnam in their modern locations. Created with d-maps.com	26
[Img. 2]	Map of the Sichuan province (China) created with d-maps.com	27
[Img. 3]	Map of Vietnam created with d-maps.com	28
[Img. 4]	The three spheres of a site's social aspects	110
[Img. 5]	The layers of spatial imagination	112
[Img. 6]	An example for the observable secondary character of later Daoxiongbao halls due to their placement	306
[Img. 7]	The layout of the contemporary Pháp Vân Temple	380
[Img. 8]	The layout of the contemporary Man Nương Temple	381
[Img. 9]	The layout of the contemporary Pháp Lôì Temple	382
[Img. 10]	The layout of the contemporary Pháp Điện Temple	383
[Img. 11]	The đền thờ Lý Thường Kiệt in October 2018	481
[Img. 12]	Historical Layouts of the Thiên Mụ Temple Site from 1307 to 1655	660
[Img. 13]	Historical Layout of the Thiên Mụ Temple Site, 1715	661
[Img. 14]	Historical Layouts of the Thiên Mụ Temple Site from to 1846 to 1907	664
[Img. 15]	Historical Layouts of the Thiên Mụ Temple Site from 1957 to 2018	665
[Img. 16]	Layout of the Qinquan-si in 2018. Triangles mark the grottoes	712
[Img. 17]	The Qinquan-si before 1814	729

[Img. 18]	Side elevation of the Bishui-si, Mianyang, Sichuan, as of 2016	746
[Img. 19]	Layout of the Shengshui-si, Mianyang, Sichuan, as of 2016	752
[Img. 20]	Layout of The Hailong-si 海龍寺 of Mahu, 2016	802

[Tab. 1]	A Chart of Toponyms Used to Find Relevant Sites of Hydrolatry	146
[Tab. 2]	A Selection of Popular Rituals for Spiritual Water Control ...	206
[Tab. 3]	Positive and Negative Traits of Snakes in Sinitic Mythology	217
[Tab. 4]	A Comparison of the Indigo Snake Narrative Variants	845