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# Article Contributors and Summaries

## Of Trees and Beasts: Site Selection in Premodern East Asia

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This paper focuses on a site selection practice called *shijin sōō* 四神相応 (“correspondence to the four deities”) in Japanese sources. The practice is a subcategory within site divination (風水 Ch. *fengshui*, Jp. *fūsui*); the latter encompasses practices and beliefs connected to the determination of ideal sites to construct graves, found cities, build houses, etc. Among the Chinese, Korean, and Japanese sources that describe this specific divinatory practice of “correspondence to the four deities,” several texts provide a practical—and in most cases fairly easily realizable albeit not always sound—solution to remedy any shortcomings in the surrounding topography. According to these sources, lack of auspiciousness due to missing landscape features could be corrected by planting specific species of trees. In a number of cases, the sources even go so far as to specify the actual number of trees to be planted.

## Considerations of Thunder Magic Rituals and Thunder Divinities

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Since the second century CE (Han period), Heavenly Masters Daoism has administered the world of the divine through communal festivals. The priests also used Daoist exorcism to serve the personal needs of individuals. Such exorcist rituals relied on martial spirit forces to address the demoniac causes for disasters that needed to be eliminated. To perform such exorcism, the priest transformed into a spirit marshal and created indispensable amulets. The paper discusses the amulet of a protective Thunder divinity. Exorcism was based on oral transmission until the Song period (twelfth century) when the court Daoist Wang Wenqing and others coined the term Thunder rituals and applied Internal Alchemy to document such rituals. The paper uses canonical sources to describe the features of Thunder rituals and Thunder divinities. Exorcism remains a feature of Heavenly Masters Daoism.

## Envisioning and Observing Women's Exclusion from Sacred Mountains in Japan

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A tenth-century Chinese travelogue, *Yichū liùtiě* 義楚六帖 (Jpn. *Giso rokujō*), states that women cannot climb Ōminesan 大峰山 in Nara prefecture and enumerates specific conditions for men's access. This paper explores the disjuncture between the modern reconstruction of ancient practices and the actual practices that take place at the mountain today. First, women's exclusion is conceived as having occurred in the past and is actively observed in the present, yet mention of it is completely absent from World Heritage literature pertaining to the mountain. Second, the modern vision of austerities undertaken by men in ancient times is difficult to reconcile with present-day practices, which permit any man to climb the sacred peak without restriction. These discordances call into question the standard interpretive model of ascribing women's exclusion from sacred mountains an unquestioned (and unquestionable) place in Japan's religious landscape.

## The Birth of Kūkai as a Literary Figure: A Translation and Analysis of Shinzei's Preface to the *Henjō Hokki Shōryōshū*

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Kūkai, the founder of the Shingon school of Japanese esoteric Buddhism, is regarded as one of the finest *kanshi* 漢詩 poets of the early Heian period. Although the existence of numerous modern edited editions of his work serves as a testament to his ongoing canonical status, little scholarly attention has been paid to the actual process by which he was transformed into a full-fledged literatus. It was Shinzei, Kūkai's senior disciple, who played a major role in promoting his master's literary accomplishments. He was responsible for compiling the *Henjō hokki shōryōshū*, a collection of

Kūkai's non-doctrinal works, including many poems. His editorial duties also included composing a preface for the anthology, a key document in understanding the early stages of Kūkai's memorialization as a poet. This paper will examine Kūkai's literary canonization by presenting a complete, annotated English translation of Shinzei's preface, and then situating it within the political milieu of the mid-ninth century.

## Negotiations Between the *Kami* and Buddha Realms: The Establishment of Shrine-Temples in the Eighth Century

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Buddhist temples began to be constructed adjacent to shrines in the early eighth century for the purpose of reading sutras and conducting other Buddhist rites for the soteriological benefit of the *kami* 神. These shrine-temples (*jingūji* 神宮寺) are often described in scholarship as part of the Buddhist subjugation of the *kami*. This paper argues that Buddhist rites provided another modality of ritual propitiation that supplemented established *kami* rituals, and that the interactions between the *kami* and Buddha realms can more helpfully be described as negotiated. Drawing on Actor-Network Theory, this paper will attempt to account for the ontological status and agency of *kami* as they are depicted in the founding legends (*engi* 縁起) of four eighth-century shrine-temples.

## Ganjin: From *Vinaya* Master to Ritsu School Founder

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The hagiographic texts on a Chinese monk known in Japan as Ganjin (Ch. Jianzhen) produced shortly after his death portrayed him as a charismatic monk with countless virtues. Such texts can be understood as an attempt by Ganjin's successors to confirm his authority in the Ritsu community and spread his merits to future

generations. This paper examines the process through which Ganjin was promoted from a *vinaya* master to an idealized monk who later was regarded as the leading authority of the Ritsu school. First, I provide a historical overview of the transmission of the *vinaya* in Japan prior to Ganjin's arrival. Second, I discuss the motivations of the Nara court (710–794) to demonstrate why an eminent *vinaya* master like Ganjin was needed. Third, I explore how the received image of Ganjin evolved after his death.