

## Temples in Shanxi during the Song and Jin Dynasties

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For about a hundred years from the beginning of the twelfth century, the Nu-zhen tribe occupied north China and established the Jin Dynasty. As a result, China was divided into two, with the Southern Song ruling south China. Before this time, all of China was ruled by the Northern Song. Thus Chinese society and culture during the twelfth century consisted of two streams: the Northern Song-Southern Song stream, and the Northern Song-Jin stream. In my paper, I will discuss the latter stream. My paper will be limited to temples in Shanxi, and will use stone stele inscriptions as my source material. The reason why I focus on temples is because temples maintained continuity even as dynasties changed, and for this reason, provides excellent material for studying the transformations that occur with dynastic changes. I also hope that my study will reveal important differences between temples of north and south China during this time.

In the first chapter, I discuss relevant stele inscriptions from Fu-yuan chan-yuan Temple. Comparing the inscriptions and prefaces, I show that, during the transition from the Song to the Jin, the connections between the temples became closer, and that this persisted into the Yuan dynasty.

In the second chapter, I study the case of as many temples as possible of the Song-Jin period, and show the closer connection between the temples observed in the case of the Fu-yuan chan-yuan Temple was a universal phenomena in north China.

In the third chapter, I consider the reasons for this phenomena. The reason is as follows.

The increase in the close relationship between temples derives from the way official recognition of temples were carried out in the Song and Jin Dynasties. During the Song Dynasty, local officials determined which temples met the conditions for official recognition from registered temples and official recognition was granted to temples selected through such process. During the Qin, official recognition were granted to temples that applied for them. As a result, official recognition was granted to small scale temples, like minor village chapels, that were not given such recognition during the Song. These small-scale officially-recognized temples created close connections with already established temples on the basis of master-disciple relationship that existed among the monks of these temples. Since many of the newly recognized temples were minor village chapels, the close relationship with larger temples brought Buddhism into village society, and helped create a network for the Buddhist church. Such phenomena cannot be found under Southern Song rule. This reveals the characteristic of Buddhist temples in Shanxi during the Qin period. It also is one example of the difference in the Northern Song-Southern Song stream and the Northern Song-Jin steam of Chinese society and culture mentioned above.

I also discussed briefly the situation of the Yuan Dynasty. Focusing on the fact that many temples had sub-temples, I suggested that this may have been one result of the close relationship between temples on the village level during the Jin period.