
Lǐ Yuányáng's *'Records of a Trip to Chickenfoot Mountain'*

An Annotated Translation of 李元阳's 《游鸡足山记》

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2024

The Yúnnán Papers

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1 Introduction

The ‘*Records of a Trip to Chickenfoot Mountain*’ 《游鸡足山记》 is a short prose text by the Míng dynasty Dàlǐ scholar Lǐ Yuányáng 李元阳, *1497–†1580, describing a trip in 1546 CE to Chickenfoot Mountain 鸡足山, an important Buddhist temple complex northeast of Lake Ērhǎi.

2 About this Translation

The text is included in the collection of texts by Lǐ Yuányáng published in Lǐ Yuányáng 李元阳 (2006)⁽¹⁾ and Lǐ Yuányáng 李元阳 (2008).⁽²⁾ Both editions contain annotations that have helped this translation.

The text is also included, in block-print, in the collection of works by Lǐ Yuányáng in the ‘*Yúnnán Book Collection*’ 《云南丛书》,⁽³⁾ a collection of Yúnnán texts begun in 1914 CE by Zhào Fán 赵藩, *1851–†1927, see Lǐ Shìzé 李世泽 (2000), see illustration 1.

The text is also included in the ‘*Diān Gazetteer*’ 《滇志》, e.g. Liú Wénzhēng 刘文征 (1991), pp. 623–625, but the text differs slightly. A hand-written version of this text available as a scan at <https://ctext.org/library.pl?file=23075&page=35> (accessed 23rd October 2024).

I am not aware of any English translation of the text.

3 Annotated Translation

鸡足，佛书鷲岭也。镇西洱河之东北隅，孤耸天表，南向，顶平，其下分三千，蜿蜒奔放。据形家言称「鸡足」云。

Chickenfoot Mountain is also called **Vulture Peak in Buddhist texts**. It guards Xiě Hé’s northeastern corner, solitary soaring into the sky. It faces south with a flat summit, below it divides into three ridges that zigzag wildly. For its shape it is called ‘Chicken Foot’.

In the ‘*Diān Gazetteer*’ 《滇志》, the text begins a little differently. I do not know which one is the original version.

叶榆水东，陆行八十里至白石庵，见一山耸出，平顶南向，余三方各有山一枝。盖一顶而三足，故名鸡

East of Yèyú Lake, after eighty *lǐ* overland one reaches 白石庵, where one sees a towering mountain with a flat top, facing south, on three sides there is a branch, making up one peak with three

游鸡足山记 5

r1–2: *Vulture Peak* in Buddhist texts] *jiùlíng* 鷲岭 is the Chinese translation of Gādhṛakūta गृध्रकूट, or ‘vulture peak’, a mountain where Buddha gave many of his teachings, including the 《妙法莲花经》.

r2: Xiě Hé] i.e. yegec 洱海.

r5: Yèyú Lake] i.e. Lake Ērhǎi 洱海.

⁽¹⁾ Lǐ Yuányáng 李元阳 (2006), pp. 19–26.

⁽²⁾ Lǐ Yuányáng 李元阳 (2008), pp. 50–, the text with the same annotations is also contained in Lǐ Yuányáng 李元阳 (2018).

⁽³⁾ The *juàn* is labeled 《中溪文集·卷七》(页五十九–六十三).

由叶榆陆行八十里至白石庵，由白石庵至河子孔，过福缘寺。不由洗心桥，以路迂也。「福缘」一名「接待」。由此上传衣寺，乃佛大弟子饮光迦叶守佛衣以俟弥勒，因以「传衣」名寺。高僧天机创于前，海慧葺于后，故钜丽不衰也。

曩先君曾与僧彻空建庵名曰「净云院」，结构清幽娱人。遂与瞽僧劫空夜话，恐从游者众，有妨静赏，屏去其半。

由传衣西南经万松庵少憩，西至华严寺，主僧真圆有戒德，其徒皆率教，一山所不及也，与谈久之。北行里许至龙祥寺，又西南过放光寺。约四里，皆由冈脊左行，涧谷春淙，岩壁在望。相述右路低陷，无此景物，乃知前途不一，在人择取耳。放光寺为常年放光之地，上直迦叶石门。以风水向背言之，盖胸臆之穴，余诸庵院皆在山之肩臂矣，旧为灌莽所据。

From Yèyú it is an overland journey of eighty *lǐ* to Báishí Convent, and from Báishí Convent one reaches Hézikǒng, passing Fúyuán Temple. One should not go via Xìxīn Bridge as the road is difficult. Fúyuán Temple is also called Reception Temple. From there one goes up to Chuányī Temple, i.e. where the grand disciple of Buddha *yǐnguāng* Kasyapa received the Buddhist robes and waited for Maitreya, so it was called the Chuányī Temple. The eminent monk Tiānjī founded it in the front and Hǎihuì Qì in the rear, so that its grandeur never waned.

My late father once founded a convent together with the monk Chèkōng called Jìngyún Convent, its construction was quiet and beautiful giving joy to people. Later, when they talked to the blind monk Jiékōng at night, he feared that large crowds of travellers would harm its tranquility and rejected half of them.

From Chuányī Temple we went southwest passing Wànsōng Convent where we had a short rest, then went west to Huáyán Temple. Its abbot Zhēnyuán has the power of discipline, his disciples all follow his teachings, on this mountain no-one comes close to him. We talked for a long time. We went north for perhaps one *lǐ* and reached Lóngxiáng Sì, then again southwest passing Fàngguāng Temple. For approximately four *lǐ* all along the left side of a ridge, in the ravines gushed water, with cliffs in the distance. It is said that the right road goes down without this scenery, so if one knows the road ahead it is not the same, it is one's choice. Fàngguāng Temple is known for its perennial radiance, directly above it is Kasyapa stone gate. When it comes to considerations of geomancy, this is the crucial point of emotion, the other temples are on the mountain's shoulders and arms and were once overgrown.

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游鸡足山记 15

游鸡足山记 20

游鸡足山记 25

游鸡足山记 30

游鸡足山记 35

[8: 👁️] Source text: <https://ctext.org/library.pl?file=23075&page=35>

[20-21: 屏去其半] In the 《滇志》: 屏去大半

r9: Yèyú] i.e. the eastern side of Lake Ērhǎi.

r10: Báishí Convent] a former temple at the foot of Chickenfoot Mountain around , the exact location is unknown.

r10: Hézikǒng] According to the commentary in Lǐ Yuányáng 李元阳 (2006), p. 22 a spring at the base of Chickenfoot Mountain.

r12: Fúyuán Temple is also called Reception Temple] The temple is now known as Nine Lotus Temple 九莲寺 and is located at the foot of Chickenfoot Mountain, .

r13: Chuányī Temple] .

r13-14: grand disciple of Buddha *yǐnguāng* Kasyapa] *yǐnguāng* 饮光, literally meaning 'drinking light', a name for Kasyapa 迦叶.

嘉靖丙午，余与婿吴阶州懋来游，从大顶下瞰见之。因谋于山僧圆惺，以田金与之，阅十年落成。余弟元春、元期、元和，各铸一铜像奉安焉。惺有信力，勤俭种植之利，足以垂远。余三度来游，值冬春，不见光相。此来，正当六月，拟东坡吁神观海市故事，诣岩殿致祷。俄顷，见兜罗锦云，緬平如掌；渐次，大地作碧琉璃状，浮大圆光。外晕七重，每重五色，环中虚明如镜。观者于镜中各见自身，毛发可数，故作舞蹈，而影亦如之。及询其何以各不相见？则僧云：“摄身光也。”有顷光没，风起壑中，云气散尽，林峦改色，鲜妍夺目。复出一光，其景如虹，其圆如晕。僧谓此光乃佛现也，极难得遇，须臾即收。同游有老者云：“昨，平云上现二银船，橈柁皆具。往来江村沙浦中，如人棹之，但不见人，然则光非一状也。”

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游鸡足山记 45

游鸡足山记 50

游鸡足山记 55

游鸡足山记 65

游鸡足山记 70

寺西北六里，有化麓寺等七寺，皆大梵刹，游人罕至。余曾游，今仿佛在目。不复往，遂登袈裟殿。有神迦蓝甚灵异。余初来游时单骑入，山僧故不识。是夜，殿钟自鸣者三。僧起，视重门皆闭，谓其徒曰：「土主报钟必有异。」

In the *bǐngwǔ* year of Jiājìng's reign, I went with my son-in-law Jiēzhōu Wú Mào on a trip. From the peak we looked down taken it in. Based on a plan by the mountain's monk Yuánxīng, land and gold was granted to it and it was completed after ten years. My younger brothers Yuánchūn, Yuánqī, and Yuánhé each cast a bronze statue as offering. Xīng had the power of faith, planting it seeds through hard work and thrift, enough for many generations. I had come three times, in winter or spring, but never saw the light. This time, right in the 6th month, inspired by Dōngpō's story of calling upon the spirits to experience a mirage, I went to the cliff temple to make my prayers. In an instant I saw willowy brocade clouds, flat like a palm, gradually the whole earth took the form of green coloured glass, a large round light drifting. Surrounding it were seven rings, each ring in five colours, surrounding a void bright as a mirror. Each observer saw their own image in the center of the mirror, down to the dtheir hairs. When they performed a dance, the reflection moved as well. When we asked why we could not see the others, the monk said, 'The light reflects one's body.' Soon after, the light disappeared, the wind rose from the ravine, the thin clouds disappeared, the forested mountains changed colour, dazzling the eyes with gaily colours. Another light appeared, like a rainbow, but round like a halo. The monk said, 'This light is the manifestation of Buddha, it is rare to encounter it and will disappear in an instant.' One of the old companions said, 'Yesterday, on the flat clouds appeared two silver boats, complete with masts and rudders, sailing between the river villages and the sands, just if people were rowing them, but no-one could be seen. This light has more than one form.'

Six *lǐ* northwest of the temple are seven Huàlù Temple and other temples, in total seven, they are all grand Buddhist temples, travellers seldom come here. I came once and today I remember it vividly. I did not come here again, but climbed up to Jiāshā Hall, its monastery garden is extraordinary. When I came here for the first time I was riding along on a horse, so the monks on the mountain did not recognize me. At night, the bell at the hall rang three times

r 37: In the *bǐngwǔ* year of Jiājìng's reign] 1546 CE.

r 45-46: Dōngpō's story of calling upon the spirits to experience a mirage] This probably refers to Sū Dōngpō 苏东坡's 'Mirage on the Sea at Dēngzhōu' 《登州海市》，the term *hǎishì* 海市 literally means 'a market in the sea', i.e. a mirage. Alice W. Cheang gives an introduction: 'Teng-chou, on the coast of what is now Shantung, was famous for its off-shore mirages. As Su Shih [i.e. Sū Dōngpō] explains in the preface, "I had heard long ago about the mirages on the sea at Teng-chou. The local elders said that these would appear in the spring and summer, but so late in the year it was unlikely there would be another. I was to leave my office five days after arriving to take it up and, loath that I should not see one, I prayed at the temple of the sea-god, the King of Broadening Virtue. The next day a mirage appeared, so I wrote this poem.", Cheang (1988), p. 153.

曙色初升，余至寺门。僧迎见，为余述之。殿北岩龕为杨黼修行处。又西上兜率庵，行僧蔡关主建，集僧炼魔。今道月居之，不失其旧。庵北石下出冽泉，上下诸庵皆赖以食。又上铁瓦殿，主僧圆成所建。殿后有袈裟石，青石白泐，果似传衣制云。高僧圆清卓庵于其侧。余玩坐至夕，卧不解衣。人言此处五更见日出，验之信然。盖虽无鸡漏，然四望沉黑。东方未明之时，已见红光流焰。假寐有顷而红日径丈许，跃然以起，须臾即渐减小矣。此与衡岳日观峰相似。

凌晨，脱靴著履上猢猻梯。时觉石动而未尝落足，其攀跻而上也膝尝点胸，后人之帽触前人之履，然有快欣而无劳苦也。梯尽处为大悲阁，僧曰：「且止。此处可以四望，过此则风劲，不可久立矣。」如其言，班荆而坐，苍洱塔庙，在空濛中，如世外壶天。

五百里外，山川皆在足下。未及登仙，亦足自豪。既至大顶普光殿，工作精好，大惬予怀，俯仰今昨，追维存歿。

昔时，玉溪石大参简、卓庵王金使惟贤、高泉谢大参东山、野庭罗部使瑶、

on its own. The monks arose, saw that the gates of the temple were closed and told their disciples, 'The local deity rang the bell, something unusual is about to happen.'

In the early morning light, I arrived at the temple's gate. The monks came to greet me, and told me what happened. North of the hall was a cliff altar where Yáng Fǔ had practiced asceticism. Further to the west it led up to Dōulù convent, established by the itinerant monk master Càiguān who gathered monks to expel the spirits. Today Dàoyuè resides there, maintaining the old traditions. North of the convent a clear spring flows from below a rock, the convents below and above it all depend on it for sustenance. Further up is Tiěwǎ Hall, the abbot Yuánchéng established it. Behind the hall, is the Jiāshā Stone, the rock is blue with white veins, said to resemble the robe of transmission. The senior monk Yuánqīng established a convent next to it. I sat there enjoying it until evening, and lay down without removing my clothes. People say that at this spot one can see the sunrise at the fifth watch, which proved to be true. There was no rooster to wake me and all around it was pitch dark. In the east was not yet any light, but I could see a red light ablaze. I dozed for a while and the sun was about a *zhàng* across, leaping up, before gradually diminishing, very similar to the sun viewing peak of Mount Héng.

At dawn, I took off my shoes and climbed the monkey ladder, at times I felt the soles moving, but did not lose my footing. Climbing it my knees touched my chest, the hat of the person below touched the feet of the person above, nevertheless it was a quick climb without fatigue. At the top of the ladder was ??MS 大悲阁 MS, the monk said, 「We stop here, from here one can see all around, beyond the wind is too strong, one cannot stay for long.」 After he said this, we spread our mats and sat down, the temples of Cāngshān and Lake Ěrhǎi in the diffuse sky, an unworldly beautiful place.

For five hundred *lǐ*, the mountains and rivers were all below our feet. We had not yet reached immortality, but we felt satisfaction. We reached Pǔguāng Hall on the great summing, the workmanship was excellent, giving me great pleasure. I reflected on today and the past, recalling the living and deceased.

In the past, Yùxī, the administration vice commissioner Shí Jiǎn, Zhuōān, the assistant envoy Wáng Wéixián, Gāoquán, the

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游鸡足山记 85

游鸡足山记 90

游鸡足山记 95

游鸡足山记 100

游鸡足山记 105

游鸡足山记 110

r109–110: Yùxī, the administration vice commissioner Shí Jiǎn] i.e. Shí Jiǎn 石简, *sobriquet* 号 玉溪.

r110–111: Gāoquán, the administration vice commissioner Xiè Dōngshān] Xiè Dōngshān 谢东山, *sobriquet* 号 高泉, his writing on Chickenfoot Mountain can be found in the 'Diān Gazetteer' 《滇志》, e.g. Liú Wénzhēng 刘文征 (1991), pp. 622–623.

游鸡足山记 115
 宾岩何大参镗，皆相继登顶，以书抵余曰：「大顶无殿，其补作之。」余如诸公命，谨建一殿以塞责，不图今日恢宏至此。恨歿者长往，存者不再见矣。江山千古，登眺须臾，胜迹既留，音容在目，因镌石以记之。出殿而西行，罡风浩气中，历虎跳涧、仙棋石，过一草庵。西南至拜佛石，下临千仞，可坐不可立。余正德间，尝筑室读书，今故屋犹在，自抚颓衰，尚能此住耶？辞僧下台，至曹溪水，水上有曹溪庵，庵前小坐。回望拜佛石，有飘然远举之想。

又东有八功德水，水出飞崖下，仅容一瓢，四时不竭。世传罗汉修行处，留此圣泉，理或然也。

东行有石窍，故老云：「异人以咒术收蛇在中，故一山无蛇。」

游鸡足山记 140
 又前至迦叶门，即尊者守衣入定之洞天也，俗呼“华守门”，声之讹也。中函一坼，仿佛城门状，以今观之，则另嶂峭壁耳。

游鸡足山记 145
 野史载，唐时有神僧小澄者，诃门豁然中开，入已复闭。语虽不经，及观记传所载，洞天福地皆在人间，非明眼不识也。

administration vice commissioner Xiè Dōngshān, Yětíng, the ministerial envoy Luō Yáo, and Bīnyán, the administration vice commissioner Hé Tāng, one after the other ascending the peak, in a letter supporting me, saying, ‘There is not hall at the great summit, it must be built.’ As I had been instructed, I dutifully constructed a hall as to fulfill my responsibilities, never expecting that it would be so magnificent today. Lamenting that those who had passed were gone forever, never to be met again by those alive. Rivers and mountains are eternal, we climb here to see them for a fleeting moment. Traces of history remain, their images in front of my eyes, so I made an engraving to commemorate them. We left the hall and continued west in strong winds of noble spirits, passing the Hǔtiào Ravine, Xiānqí Stone and passing a thatched hut. In the southwest we reached Bàifó Stone, looking down one thousand *rèn*, where one can sit but not stand. During the time of Zhèngdé I once came here to build a house to study, this house is still there, now considering my decline, will I be able to come here to live? We said good-bye to the monks and went down to Cáo xī stream, above the stream is Cáo xī convent and we had a rest in front of the convent. We looked back at Bàifó Stone, there was a feeling of floating far away.

Further east was Bāgōngdé stream, the water emerging from below a cliff, merely holding a ladle, but inexhaustible. Legends say that a arhat practiced here and left this sacred spring behind, this seems probable.

Going east there was a stone cave, a local elder said, ‘A man of strange abilities used magic to gather all the snakes inside, so on the mountain are no snakes.’

Further ahead was Kasyapa Gate, i.e. the heavenly cave where the venerable received the robes and entered meditation, it is commonly called Huáshǒu Gate in a misunderstanding of the sounds. In its middle is a crack in the shape of a city gate. But examining it today, it is just a steep cliff.

The unofficial histories record that at the time of the Táng there was a divine monk called Xiǎochéng, he shouted at the gate which opened with a loud crash and after he entered it closed again. Even though this saying is without foundation, an examination of the traditional record shows that heavenly caves and blessed lands were all around us, but only those with clear eyes could see them.

r 111–112: Yětíng, the ministerial envoy Luō Yáo] Luō Yáo 罗瑶, *sobriquet* 野庭.

r 112–113: Bīnyán, the administration vice commissioner Hé Tāng] Hé Tāng 何镗, *sobriquet* 滨岩, his writing can also be found in the 《滇志》, e.g. Liú Wénzhēng 刘文征 (1991), pp. 620–622.

r 125–126: time of Zhèngdé] .

嘉靖间，一僧自远来，径投石门，结草庵以居，自约苦行，住三年满而去。期满之夕，梦石门忽开，中有多僧，延之使入，殿宇金碧，门上各有金字联，惟正殿金锁不开。右堂众僧皆默坐，左堂如斋厨设供。谓僧曰：「汝无去，得乎？」僧曰：「吾有愿欲游名山，今尚未得住也。」言已而寤，犹记对联，识而藏之。

世传竹林寺在匡庐。余向游匡庐，老僧指曰：「此处遇阴雨之日，忽见一寺，金榜曰「竹林寺」。廊下有看经僧，庭中有幡竿，历历如白昼。移时乃面石壁，一无所有。其事大率相类。

迦叶门岩半有泉，仅容一碗。日有异鸟饮之，鸟来必双，至二十双而止，四时皆然。鸟无增减，水无盈缩。尝有人贴壁结楼，取泉自供。夜梦神人曰：「此金鸡泉，尔不宜见扰。」明日，楼灾，遂不复构。

余与客藉草坐，茶罢，遂遵旧路至玉皇阁，一名圣峰寺。寺僧天心有禅味，遂过宿。

明日，历海会庵、观音庵、寂光寺、千佛阁，乃至龙华寺。此寺殿阁宏丽，寺旁庵院十馀所。因止宿遍观焉。又东里许至石钟寺，乃一山总会处。寺东稍南有茶房，有瀑布水，正东有钵盂寺。寺北行里许为五华寺，一名小龙潭。东五百武为罗汉寺，一名大龙潭。

At the time of Jiājing, there was a monk who came from far away directly to the stone gate, where he built a straw hut as shelter, committed himself to asceticism, stayed for three years and then left. On his last day he dreamed that the stone gate suddenly opened, inside were many monks who beckoned him inside, the halls were of gold and jade, above the gates were couplets written in golden letters, but the golden lock on the main gate would not open. In the right hall the monks were sitting in meditation, the left hall resembled a sacred kitchen to prepare offerings. A monk asked 'Is it possible that you stay?' The monk said, 'I desire to visit the famous mountains, so I can not yet stay.' He said so and awoke, still remembering the couplets, which he memorized.

Legends tell that Zhúlín Temple is at Mount Lú. 余向游匡庐，an old monk pointed at it and said, 'At this spot on rainy days, a temple suddenly becomes visible, with a golden board reading Zhúlín Temple. In a corridor are monks reading the scriptures, and in the courtyard are streamers, as clear as if it was broad daylight. After short while there is the wall and was nothing else.' These stories are roughly similar.

Halfway on Kasyapa Gate's cliff is a spring, only enough for one bowl. Every day there are strange birds drinking from it, the birds always arrive in pairs, up to twenty pairs, throughout the seasons. The number of birds never decreases or increases, the water never rises or falls. Once a man built a wall and a building to collect the water for himself. At night he dreamt of a spirit, who said, 'This is the *golden chicken* spring, it is not proper for you to see and disturb it.' The following day, the tower burned down and was never rebuilt.

I and my guest sat on the grass, drinking tea, then we followed the old road to the Yellow Emperor Pavilion, also called Shèngfēng Temple. The temple's monk Tiānxīn was of the Shàn school, so we stayed overnight.

The following day, we passed through Hǎihuì Convent, Guānyīn Convent, Jìguāng Temple, Qiānfó Pavilion before reaching Lónghuá temple. Its temples, halls and pavilions are majestic, next to the temple are more than ten convents, so we stopped for the night to see them all. After another *lǐ* to the east, we reached Shízhōng temple, where the mountains converge. East of the temple and a little the south is a tea house with a waterfall, directly to the east is Bōyú Temple. We walked north of that temple for one *lǐ* to Wǔhuá Temple, also called Xiǎolóng Pond. Five hundred *wǔ* to the east is Luōhàn Temple, also called Dàlóng

游鸡足山记 150

游鸡足山记 155

游鸡足山记 160

游鸡足山记 165

游鸡足山记 170

游鸡足山记 175

游鸡足山记 180

游鸡足山记 185

游鸡足山记 190

r150: At the time of Jiājing] Míng 明 emperor, ruled 1521–1566 CE.

| Pond.

The remainder describes a trip to some caves northeast of the mountain. It is unclear where these caves are.

游鸡足山记 195
 东北三十里有二洞，皆名迦叶洞。一在山麓，二月土人作会；一在山腰，草木蒙蔽，非土人指示不得其处。二洞各深百馀步，中多奇石，雕镂巧妙，绝类鬼工，不可名状。余游四方，凡洞必不远百里而造焉。观于此洞则昔之所见皆不足言矣。至此为邓川界，遂由此趋上关而回。”

游鸡足山记 205
 路人云：「初入洞，由河子孔上一路至石洞，林樾雄深。正对岩面，其石上有古人朱篆，至今不灭。」余倦不能往，假我数年更卜重游耳。”

Thirty *lǐ* to the northeast are two caves, called Kasyapa's caves, one at the foot of the mountains, where in the second month the locals gather, the other halfway up the mountain, with vegetation hiding them, without guidance from local people they are impossible to find. The two caves both are one hundred *bù* deep, inside are strange stones, with ingenious engravings, really like the works of spirits, impossible to describe. I had travelled in all directions to all caves no further than one hundred *lǐ*. But seeing these caves all those I had visited before paled in comparison. They mark the border to Dèngchuān, from there I hastened towards Shàngguān and returned.

A passerby said, 'When you enter the cave for the first time, go up the road from to the stone cave, the forests are deep and powerful. Directly facing the cliff, there are inscriptions by ancient people in red seal script, they have not faded.' I was exhausted and could not go, in a few years I must revisit it.

4 Glossary

- Ān** 庵: convent, a Buddhist hermitage, in modern Chinese it indicates a nunnery, but in former times, it was certainly not an institution for women, – see pages 7, 9–11, 13
- Bāgōngdé Shuǐ** 八功德水: Bāgōngdé stream, stream on Jízúshān 鸡足山, – see page 10, 13
- Báishí Ān** 白石庵: Báishí Convent, temple below Jízúshān 鸡足山, already abandoned at the time of the ??, – see page 7, 13
- Bàifó Shí** 拜佛石: Bàifó Stone, sacred place of Jízúshān 鸡足山, – see page 10, 13
- Bōyú Sì** 钵盂寺: Bōyú Temple, temple on Jízúshān 鸡足山, – see page 11, 13
- Bùshǐ** 部使: ministerial envoy, , – see pages 10, 13
- Càiguān** 蔡关: monk on Jízúshān 鸡足山, – see page 9
- Cāngěr** 苍洱: Cāngshān and Lake Ērhǎi, referring to 苍山 and Ērhǎi, – see page 9, 13
- Cāngshān** 苍山: Cāngshān, mountain range west of Ērhǎi, – see page 13
- Cáoxī Ān** 曹溪庵: Cáoxī convent, temple on Jízúshān 鸡足山, – see page 10, 13
- Cáoxī Shuǐ** 曹溪水: Cáoxī stream, stream on Jízúshān 鸡足山, – see page 10, 13
- Chèkōng** 彻空: monk at Jízúshān 鸡足山, – see page 7
- Chuányī Sì** 传衣寺: Chuányī Temple, temple at Jízúshān 鸡足山, – see page 7, 13
- Dàcān** 大参: administration vice commissioner, , see Hucker (1985), 6073 – see pages 9, 10, 13
- Dàilǐ** 大理: , – see page 5
- Dàilǐ Guó** 大理国: Dàilǐ kingdom, successor state to Nánzhào, ruled by the Duàn 段 clan, 937–1253, 937–1253 CE – see page 13
- Dàilóng Tán** 大龙潭: Dàilóng Pond, pond on Jízúshān 鸡足山, – see page 11, 13
- Dào** 道: *dào*, key Daoist concept, often translated as ‘the way’, – see page 13
- Dàojuè** 道月: monk on Jízúshān 鸡足山, – see page 9
- Dēngzhōu Hǎishì** 《登州海市》: ‘*Mirage on the Sea at Dēngzhōu*’, 1085 poem by Sū Dōngpō 苏东坡, see Cheang (1988), – see page 8, 13
- Dèngchuān** 邓川: , – see page 12
- Diān** 滇: one of the earliest polities known to China in present-day Yúnnán, later also a geographical term for the region, – see page *see* 滇国
- Diān Guó** 滇国: kingdom of Diān, historic polity in Yunnan, centered around Diānchí, flourishing at the time of the Hàn dynasty, – see page 13
- Diān Zhì** 《滇志》: ‘*Diān Gazetteer*’, Míng 明 Yúnnán Gazetteer, compiled by Liúwénzhēng 刘文征, – see pages 5, 7, 9, 10, 13
- Dōulǜ Ān** 兜率庵: Dōulǜ convent, temple on Jízúshān 鸡足山, – see page 9, 13
- Duàn Sīlián** 段思廉: eleventh ruler of Dàilǐ kingdom, ruled 1044–1075 CE, ruled 1044–1075 CE – see page 13

- Ērhǎi** 洱海: Lake Ērhǎi, highland lake in western Yúnnán with the center of Nánzhào on its western side. It was also called Xīěr 西洱, Xiěr Hé, – see pages 5, 7, 14
- Fàngguāng Sì** 放光寺: Fàngguāng Temple, temple on Jízúshān 鸡足山, (🌐 25.97N 100.36E) – see page 7, 14
- Fēngshuǐ** 风水: geomancy, Chinese geomancy, – see page 7, 14
- Fúyuán Sì** 福缘寺: Fúyuán Temple, another name for Jiēdài Sì 接待寺 on Jízúshān 鸡足山, – see page 7, 14
- Guānyīn Ān** 观音庵: Guānyīn Convent, temple on Jízúshān 鸡足山, – see page 11, 14
- Hǎihuì Ān** 海会庵: Hǎihuì Convent, temple on Jízúshān 鸡足山, – see page 11, 14
- Hǎihuì Qì** 海慧葺: Hǎihuì Cottage, building at Jízúshān 鸡足山, – see page 7, 14
- Hàn Cháo** 汉朝: Hàn dynasty, Chinese dynasty, 202 BCE–220, – see page 14
- Hàn** 汉: Hàn, main ethnic group of China, also name of early dynasty, – see page 14
- Hàn Shū** 《汉书》: ‘History of the Hàn Dynasty’, one of the twenty-four Chinese histories, covering the Hàn dynasty, – see page 14
- hào** 号: *sobriquet*, assumed literary name, – see page 9, 10, 14
- Hé Tāng** 何镗: Míng 明 official, *1518–[♠] [https://zh.wikipedia.org/zh-cn/%E4%BD%95%E9%8F%9C](https://zh.wikipedia.org/zh-cn/%E4%B D%95%E9%8F%9C) – see pages 10, 14
- Hézǐkǒng** 河子孔: a spring at the base of Jízúshān 鸡足山, – see page 7, 12
- Héng Yuè** 衡岳: Mount Héng, sacred mountain, – see page 9, 14
- Hǔtiào Jiàn** 虎跳涧: Hǔtiào Ravine, ravine on Jízúshān 鸡足山, – see page 10, 14
- Huáshǒu Mén** 华守门: Huáshǒu Gate, see Huáshǒu Mén 华首门, – see page 10, 14
- Huáshǒu Mén** 华首门: Huáshǒu Gate, a cliff at Jízúshān 鸡足山 resembling a giant natural gate, in the legends where Jiāyè 迦叶 entered, (🌐 25.97N 100.36E) – see page 14
- Huáyán Sì** 华严寺: Huáyán Temple, temple on Jízúshān 鸡足山, in ruins, (🌐 25.96N 100.37E) – see page 7, 14
- Huàlù Sì** 化麓寺: Huàlù Temple, temple on Jízúshān 鸡足山, – see page 8, 14
- Jízúshān** 鸡足山: Chickenfoot Mountain, Buddhist mountain northeast of Ērhǎi, – see pages 5, 7, 9, 14
- Jìguāng Sì** 寂光寺: Jìguāng Temple, temple at Jízúshān 鸡足山, (🌐 25.96N 100.38E) – see page 11, 14
- Jiājìng** 嘉靖: emperor Jiājìng, Míng 明 emperor, 1521–1566, ruled 1521–1566 CE – see pages 8, 11, 14
- Jiāshā hall** 袈裟殿: Jiāshā Hall, temple on Jízúshān 鸡足山, – see page 8, 14
- Jiāshā Shí** 袈裟石: Jiāshā Stone, sacred place of Jízúshān 鸡足山, – see page 9, 14
- Jiāyè** 迦叶: Kasyapa, , – see pages 7, 10–12, 14
- Jiànchuān** 剑川: , –
- Jiēdài Sì** 接待寺: Reception Temple, temple at the foot of Jízúshān 鸡足山, now known as Jiǔlián Sì 九莲寺, (🌐 25.95N 100.4E) – see page 7, 14
- Jiékōng** 劫空: monk at Jízúshān 鸡足山, – see page 7

- Jīnjī** 金鸡: *golden chicken*, mythical animal, – see page 11, 15
- Jīngyún Ān** 净云庵: Jīngyún Convent, Convent at Jīzúshān 鸡足山, – see page 7, 15
- Jiǔlián Sì** 九莲寺: Nine Lotus Temple, temple on Jīzúshān 鸡足山, once known as Jiēdài Sì 接待寺, (🌐 25.95N 100.4E) – see page 7, 15
- Jiùshān** 鹫山: *Vulture Peak*, Chinese translation of Gādhakūta गृध्रकूट, or ‘vulture peak’, a mountain where Buddha gave many of his teachings, including the 《妙法莲花经》, – see page 5, 15
- Kuānglú** 匡庐: Mount Lú, another name for Lúshān 庐山, – see page 11, 15
- Lǐ Yuánchūn** 李元春: younger brother of Lǐ Yuányáng 李元阳, – see page 8
- Lǐ Yuánhé** 李元和: younger brother of Lǐ Yuányáng 李元阳, – see page 8
- Lǐyuánqī** 李元期: younger brother of Lǐ Yuányáng 李元阳, – see page 8
- Lǐ Yuányáng** 李元阳: Míng 明 Dàlǐ 大理 scholar, see Xing (2022), Daniels (2020), p. 141, *1497–1580 – see page 5, 15
- Liúwénzhēng** 刘文征: compiler of the 《滇志》, *1555–?? – see page 15
- Lónghuá Sì** 龙华寺: Lónghuá temple, temple, – see page 11, 15
- Lóngxiáng Sì** 龙祥寺: Lóngxiáng Sì, temple on Jīzúshān 鸡足山, – see page 7, 15
- Lúshān** 庐山: county in Sìchuān, (🌐 30.15N 102.93E) –
- Luōhàn** 罗汉: arhat, Buddhist disciple, – see page 10, 15
- Luōhàn Sì** 罗汉寺: Luōhàn Temple, temple on Jīzúshān 鸡足山, – see page 11, 15
- Luō Yáo** 罗瑶: Míng 明 official, 🌐 [https://zh.wikipedia.org/zh-hans/%E7%BE%85%E7%91%A4%2Fprotect_\(%E5%98%89%E9%09D%096%E9%80%B2%E5%A3%AB\)](https://zh.wikipedia.org/zh-hans/%E7%BE%85%E7%91%A4%2Fprotect_(%E5%98%89%E9%09D%096%E9%80%B2%E5%A3%AB)) – see page 10
- Mílè** 弥勒: Maitreya, , – see page 7, 15
- Miàofǎ Liánhuā Jīng** 《妙法莲花经》: Lotus Sutra, ‘one of the most important and influential of all the sutras or sacred scriptures of Mahayana Buddhism’, Watson (1993), p. ix, translated first into Chinese in the 3rd century, – see page 15
- Míng Cháo** 明朝: Míng dynasty, Chinese dynasty, 1368–1644, – see page 5, 15
- Nánzhào** 南诏: southern *zhào*, regional power with its center on Ērhǎi during the 8th and 9th centuries, – see page 15
- Pǔguāng hall** 普光殿: Pǔguāng Hall, temple on Jīzúshān 鸡足山, – see page 9, 15
- Qiānfó Gé** 千佛阁: Qiānfó Pavilion, building on Jīzúshān 鸡足山, – see page 11, 15
- Qiānsǐ** 金使: assistant envoy, , – see page 9, 15
- Shānhuābēi** 山花碑: poem by Yáng Fǔ 杨黼, –
- Shànzōng** 禅宗: Shàn school, main Buddhist school in China, – see page 11, 15
- Shàngguān** 上关: gate at the northern end of the Dàlǐ 大理 plain, – see page 12
- Shèngfēng Sì** 圣峰寺: Shèngfēng Temple, former temple at Jīzúshān 鸡足山, destroyed during the Wéngé 文革, – see page 11, 15

- Shíbǎo Shān** 石宝山: Shíbǎo Mountain, temple mountain south of Jiànchuān 剑川 with Buddhist and secular stone carvings dating back to Nánzhào, – see page 16
- Shí Jiǎn** 石简: high Yúnnán official, *1487–†1551 卹 <https://zh.wikipedia.org/zh-cn/%E7%9F%B3%E7%B0%A1> – see pages 9, 16
- Shízhōng Sì** 石钟寺: Shízhōng temple, part of the Shíbǎo Shān 石宝山 temple complex, with grottoes containing Buddhist imagery and depictions of Nánzhào kings, (⊕ 26.36N 99.84E) – see page 11, 16
- Shǐjì** 《史记》: ‘Records of the Historian’, , – see page 16
- Sìchuān** 四川: Chinese province, –
- Sòng Cháo** 宋朝: Sòng dynasty, Chinese dynasty, 960–1279, 960–1279 CE – see page 16
- Sū Dōngpō** 苏东坡: Sòng dynasty poet, – see page 8
- Táng Cháo** 唐朝: Táng dynasty, Chinese dynasty, 618–907, – see page 16
- Táng** 唐: Táng, Chinese dynasty contemporary with Nánzhào, 618–907, – see page 10, 16
- Tiānjī** 天机: monk at Jízúshān 鸡足山, – see page 7
- Tiānxīn** 天心: monk on Jízúshān 鸡足山, – see page 11
- Tiěwǎ hall** 铁瓦殿: Tiěwǎ Hall, temple on Jízúshān 鸡足山, – see page 9, 16
- Wànsōng Ān** 万松庵: Wànsōng Convent, temple at Jízúshān 鸡足山, – see page 7, 16
- Wáng Wéixián** 王惟贤: Míng 明 official, *1496–?? 卹 [https://zh.wikipedia.org/zh-cn/%E7%8E%8B%E6%83%9F%E8%B3%A2\protect_\(%E5%98%89%E9%9D%96%E9%80%B2%E5%A3%AB\)](https://zh.wikipedia.org/zh-cn/%E7%8E%8B%E6%83%9F%E8%B3%A2\protect_(%E5%98%89%E9%9D%96%E9%80%B2%E5%A3%AB)) – see page 9, 16
- Wéngé** 文革: Cultural Revolution, 1966–1976, – see page 16
- Wú Mào** 吴懋: son-in-law of Lǐ Yuányáng 李元阳, – see page 8
- Wǔhuá Sì** 五华寺: Wǔhuá Temple, temple on Jízúshān 鸡足山, – see page 11, 16
- Xiěr** 西洱: shorter form of Xiěr Hé, a reference to Ěrhǎi, –
- Xiěr Hé** 西洱河: Xiěr River, historic name for Ěrhǎi, now in use for the river that flows out of the lake, – see page 5, 16
- Xǐxīn Qiáo** 洗心桥: Xǐxīn Bridge, bridge on the way to Jízúshān 鸡足山, – see page 7, 16
- Xiānqí Shí** 仙棋石: Xiānqí Stone, sacred place on Jízúshān 鸡足山, – see page 10, 16
- Xiǎochéng** 小澄: monk on Jízúshān 鸡足山, – see page 10
- Xiǎolóng Tán** 小龙潭: Xiǎolóng Pond, pond on Jízúshān 鸡足山, – see page 11, 16
- Xiè Dōngshān** 谢东山: , *1506–†1586 卹 <https://zh.wikipedia.org/zh-hans/%E8%AC%9D%E6%9D%B1%E5%B1%B1> – see pages 9, 10, 16
- Yáng Fǔ** 杨黼: important Dàlǐ 大理 scholar, composer of the Shānhuābēi 山花碑, *1370–†1456 – see page 9, 16
- Yèyú** 叶榆: alternate writing of Yèyú 楛榆, first appearing in the 《汉书》, – see page 5, 7, see 楛榆

- Yèyú** 櫟榆: term for the Dàlǐ 大理 plain, first appearing in the 《史记》, –
- Yóu Jīzúshān Jì** 《游鸡足山记》: ‘Records of a Trip to Chickenfoot Mountain’, prose text by Lǐ Yuányáng 李元阳 about a trip to Jīzúshān 鸡足山, – see page 5, 17
- Yùhuáng Gé** 玉皇阁: Yellow Emperor Pavilion, dào temple, – see page 11, 17
- Yuánchéng** 圆成: monk on Jīzúshān 鸡足山, – see page 9
- Yuánqīng** 圆清: monk on Jīzúshān 鸡足山, – see page 9
- Yuánxīng** 圆愷: monk on Jīzúshān 鸡足山, – see page 8
- Yúnnán** 云南: at the time of the Táng dynasty the name for the geographic region south of its Jiannan district, – see page 5
- Yúnnán Cóngshū** 《云南丛书》: ‘Yúnnán Book Collection’, collection of books regarding Yúnnán begun in 1914, – see page 5, 17
- zhào** 诏: zhào, term for a local ruler or his realm, – see page 17
- Zhào Fán** 赵藩: Yúnnán intellectual from Jiànchuān 剑川, compiler of the Yúnnán Cóngshū 云南丛书, see Lǐ Shìzé 李世泽 (2000), p. 68, *1851–†1927 – see page 5, 17
- Zhēnyuán** 真圆: monk at Jīzúshān 鸡足山, – see page 7
- Zhèngdé** 正德: reign period of Duàn Silián 段思廉, – see page 10
- Zhì** 志: gazetteer, term for official regional records, – see page 17
- Zhúlín Sì** 竹林寺: Zhúlín Temple, temple on Jīzúshān 鸡足山, – see page 11, 17

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