
Lǐ Yuányáng's “*Records of a Trip to Shíbǎo Mountain*”

An Annotated Translation of 李元阳's 《游石宝山记》

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The Yúnnán Papers

This text is part of a series of translations of historical Chinese texts concerning Yúnnán.

This series does not aim to present any new research but to allow an English-speaking audience to better understand Yúnnán's history and culture through original texts. The texts are heavily annotated, giving geographical, historical and cultural background information and references to contemporary academic discussions.

The texts in this series are currently in draft and undergoing revision. Those translations that have reached a certain state of maturity can be found on my website at

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1 Introduction

The “*Records of a Trip to Shíbǎo Mountain*” 《游石宝山记》 is a short prose text by the Míng dynasty Dàlǐ scholar Lǐ Yuányáng 李元阳, *1497–†1580, describing a trip in 1531 CE to Shíbǎo Mountain 石宝山, a Buddhist temple complex southwest of Jiànchuān 剑川 renowned its stone carvings of Buddhist icons and Nánzhào 南诏 kings, thought to date back to the 10th century.

The text is complemented by the description of his second⁽¹⁾ trip more than thirty years later, when Lǐ Yuányáng left a – still extant – inscription at one of the grottoes at Shíbǎo Mountain.

This text from the 16th century is the earliest extant document to mention Shíbǎo Mountain and its Buddhist grottoes, which were then abandoned and overgrown, making a visit difficult if not impossible. As Lǐ Yuányáng does not mention the depictions of Nánzhào kings, it seems that he either did not notice them or was not aware of their significance.

Lǐ Yuányáng’s principal companion on the trip was Yáng Shèn 杨慎, here referred to as the “Chéngdū senior compiler Yáng” or by his *sobriquet* Yáng Shēngān 杨升庵, a fellow *Jìnshì* 进士 who had been banished to Yúnnán in 1524 CE. The two had earlier formed a close intellectual friendship and had been travelling together at least once before, a trip recorded in Yáng Shèn’s “*Account of a Trip to the Diǎncāng Mountains*” 《游点苍山记》.

2 About this Translation

This translation encompasses both the original prose text of the “*Records of a Trip to Shíbǎo Mountain*” 《游石宝山记》 as well as the inscription at Shízōng temple.

The text is included in the collection of texts by Lǐ Yuányáng published in Lǐ Yuányáng 李元阳 (2006). That edition contains a number of annotations that have helped this translation.

The prose text is also included, in block-print, in the collection of works by Lǐ Yuányáng in the “*Yúnnán Book Collection*” 《云南丛书》.⁽²⁾

I have kept to the dates mentioned in the text, even though the year of the trip is actually not entirely certain. The prose text records the year as Jiājìng’s *xīnmǎo* year, i.e. 1531 CE, but the inscription at Shíbǎo Mountain – made thirty years later – records the time of the first trip as Jiājìng’s *gēngyín* year, i.e. one year earlier, in 1530 CE. If the trip took place in 1530 CE, the dates would have been roughly the same, but five days later, starting 23rd April 1530. It is entirely possible that the prose text is wrong. From Yáng Shèn’s “*Account of a Trip to the Diǎncāng Mountains*” 《游点苍山记》 it is known that that trip ended on 6th April 1530, so it seems well conceivable that the trip described here took place shortly afterwards.

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

⁽¹⁾ Jiǎng Gān 蒋乾 (2015), p. 27 mentions another trip in 1537 CE to the temple complex, but I could not find any evidence for this.

⁽²⁾ The *juàn* is labeled 《中溪文集·卷八》(页四十一–十六)。

3 Annotated Translation

石宝山在剑川州西南深山中。嘉靖辛卯暮春，成都杨修撰约予同游。

游石宝山记 5
初抵邓川，杨少参两依翁招浴温泉，饮于其家。欢甚，坐上赋诗投赠。

游石宝山记 10
三日丙辰，经浪穹，见蒹葭杨柳，沃野腴畴，宛如江南。欲投山寺，皆败垣仆栋。不得已，就公馆宿焉。

Shíbǎo Mountain lies deep in the mountains of southwest of Jiànchuān. In the late spring of Jiājìng's *xīnmǎo* year, the Chéngdū senior compiler Yáng arranged for us to travel there together.

Upon arriving at Dèngchuān, the assistant administration commissioner Yáng, the old Liǎngyī, invited us to bathe in the hot-springs and drink at his home. We had a good time and as we were sitting together I composed a poem for him as a gift.

On the third day, *bǐngchén*, we passed through Làngqióng, we saw reeds and willows, the fields fertile and lush, just like in Jiāngnán. We wanted to stay at a mountain temple, but we found only ruined walls and collapsed beams. We had no choice but to stay at the official residence.

四日丁巳，过剑川。

On the fourth day, *dīngyǐ*, we passed Jiànchuān.

I am not sure how to interpret this. The administrative town of Jiànchuān 剑川 lies significantly to the north of their route and would have not been reachable in a day.

In fact, they travelled through a small trading place now called Shāxī 沙溪, south of Shíbǎo Mountain. While there is no road between Biāolóng temple and Shāxī today, this route is the most direct across the mountains, with the walk possible in a day.

In Shāxī they went to the Xīngjiào temple 兴教寺, where Yáng Shèn composed a poem called “The Crabapple Trees of Xīngjiào Temple” 《兴教寺海棠》, a poem to the two trees in front of the temple.⁽³⁾

两树繁花占上春，

Two trees laden with blossoms claim the prime of spring,

r2: Jiājìng's *xīnmǎo* year] 1531 CE.

r2-3: Chéngdū senior compiler Yáng] i.e. Yáng Shèn 杨慎.

r4-5: the assistant administration commissioner Yáng, the old Liǎngyī] i.e. Yáng Nánjīn 杨南金, *1458-†1538, see Lǐ Yuányáng 李元阳 (2006), p. 44.

r5-6: in the hot-springs] There are hot-springs north of Dèngchuān at Xiàshānkǒu 下山口 along the route to Làngqióng 浪穹, their next destination.

r6: drink] Particularly Yáng Shèn 杨慎 had a certain fondness for wine, see Pidhainy (2011).

r7: I composed a poem for him as a gift] I have not been able to find a poem by Lǐ Yuányáng about this, but Yáng Shèn 杨慎 left a poem called “The House of Dèngchuān's Yáng Liǎngyī” 《邓川杨少参两依庄》.

r8: On the third day, *bǐngchén*] 18th April 1531. The passage above refers to late spring *mùchūn* 暮春. There would of course also have been a *bǐngchén* day sixty days earlier, but that would not be late spring, summer beginning on *lìxià*. Jiǎng Gān 蒋乾 (2015), p. 27 interprets the dates differently, noting this day as “3月3日” in the lunar calendar, but that does not tally with day noted as *bǐngchén*.

r8: Làngqióng] present-day Ěryuán 洱源.

r10: at a mountain temple] I think this refers to Biāolóng temple 标楞寺, a temple north of Ěryuán on the mountain side along the road to what is now called Shāxī 沙溪. This temple is thought to date back to Nánzhào.

r13: On the fourth day, *dīngyǐ*] 19th April 1531.

(3) Even though replanted, two trees are still in front of this historic temple.

多情谁是惜芳人。
京华一朵千金价，
肯信空山委路尘。

Full of feeling, who cherishes their scent?
In the capital, a single bloom commands a fortune,
Who would believe that in these empty hills, they are just dust
along the path?

兴教寺海棠 15

The text continues to describe their fourth day of travel, when they went to visit the northern part of the Shíbǎo Mountain complex, now known as Bǎoxiāng temple 宝相寺 and still an active Buddhist temple. Then as now, entering the temple complex involved a steep climb up the mountain to then first arrive at a large cave used as a temple. Further up the mountain comes a small temple built around a sacred spring, now known as Língquán temple 灵泉寺. From the very top of the mountain, the southern part of the temples at Shízhōng temple is visible.

侵晓入山，风威凛凛，迳路崎险。或
骑或步，日西至山顶。遥见层层叠
叠，如板屋、如栈阁者，石宝岩也。

In the early morning we entered the mountains, the wind was was
fierce and chilling, the path rugged and dangerous. Sometimes we
rode, sometimes we walked, in the afternoon we reached the sum-
mit. In the distance we saw layered formations, like plank houses
and cantilevered walkways and pavilions, these were the cliffs of
Shíbǎo Mountain.

游石宝山记 20

管底有钟鼓洞，从游之士，窥而击
之。予二人从洞外听之，宛如钟鼓声
也。

Guarding it at the base was a cave with a bell and a drum, our guard
peeked inside and struck it. **With the two others** I listened outside,
it indeed sounded like bells and drums.

游石宝山记 25

寺门在望，近不可即。二僧来迎，挽
手而上，历览洞壑。一步一坐，且骇
且讶，升阶谒佛殿。折北升石梯，至
观音堂。又折北，磴险扞萝而上。

The gate of the temple was in sight, not far, but unreachable. Two
monks came to greet us, took our hands to guide us up while we
observed the caves and ravines. With each step and each rest we
grew more astonished and surprised. We went up the stairs to pay
respect at the Buddha hall. We turned north going up some stone
stairs to the Guānyīn hall. Again turning north, we pulled ourselves
up on vines along dangerous steps.

游石宝山记 30

山项有圣泉，从石孔涌出，不溢不
流，约可升许。时，从者皆渴，争先
挹取，饮百余人而水不减。升庵日
「真圣泉也。」了予二人各饮泉一盞，
殊觉爽健。

On top of the mountain was a **sacred spring** emerging from a hole
in the stone, neither overflowing nor flowing away, just enough to
fill a vessel. At that time, we were all thirsty, and fought to scoop
it up, more than one hundred people could drink without any de-
crease in water. Shēngān said, “This truly is a sacred spring.” The
two of us each drank a cup, feeling refreshed and healthy.

游石宝山记 35

由故道下至僧丈，举酒相劳，各赋
诗，尽醇而宿。

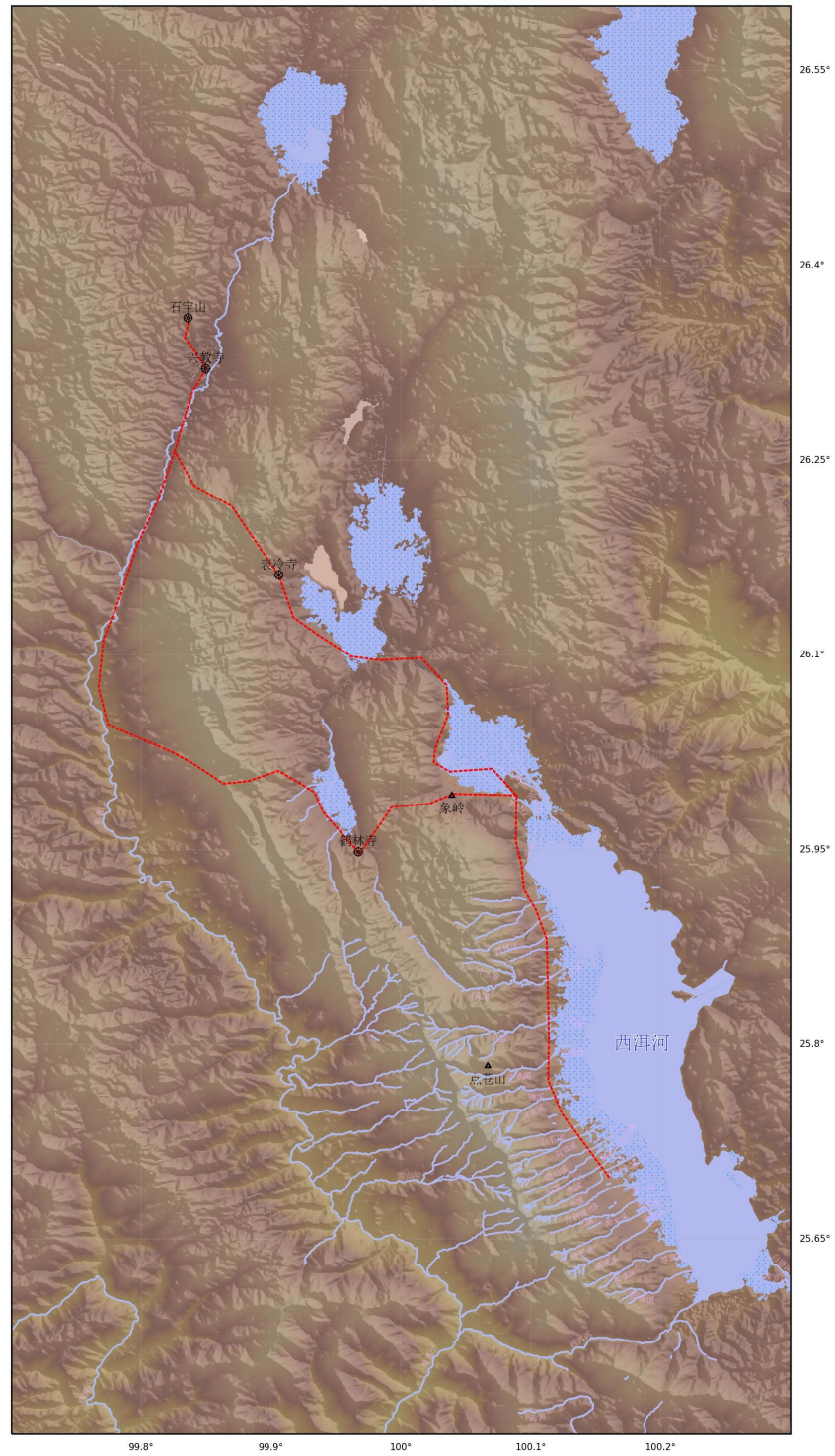
Then we descended the old path down to the monk's quarters,
where we raised wine in appreciation of our effort, we composed
poems, when he had enough to drink we went to sleep.

游石宝山记 40

On the fifth day, they arrived at the Buddhist grottoes at Shízhōng temple with carvings of many Buddhist deities. In smaller side grottoes are scenes from the Nánzhào court, but apparently Lǐ Yuányáng did not notice them.

r 26: With the two others] While he is not mentioned in this text, the inscription, see below, mentions that his younger brother Lǐ Yuánxī 李元溪 accompanied them.

r 35: a sacred spring] This is now Língquán temple 灵泉寺, a temple built around the spring which is considered to have magic properties for divination.



Map 1:
Lǐ Yuányáng's Route to Shíbǎo Mountain

This map was produced with open source software with publicly available data, including some map data from OpenStreetMap. The boundaries of lakes have been changed a little to reflect that the wetlands and lakes were considerably larger in the 16th century.

The text notes that a local person points them in the direction of the cliff temple, saying this is Zhōng Yán 中岩, i.e. the central cliff. This sheds a little light on the etymology of the name Shízhōng temple 石钟寺, where in the middle of the cliff temple the two characters Zhōngshān 中山 are written. Yīn Zhènlóng 尹振龙 (2016), p. 37 points out that the expression in the local language, the Bái language 白语, is pronounced similar to *wān shān* 弯山, with the same meaning of “Central Mountain”.⁽⁴⁾ A century later, the famous traveller Xú Xiákè 徐霞客 recorded the name as Zhōngshān 钟山, meaning “bell mountain”.⁽⁵⁾ Only during the Qīng dynasty came the current name Shízhōng into use.

五日戊午，出南行。望飞崖如廊庑然，心甚奇之。
路人曰：「此中岩也。」
岩顶雕镂石佛、著萨之像，皆精巧奇特。山石皆虾蟆状。

闻西涧中，亦有岩洞，然榛莽塞路，不容移步，怅然久之，遂于马上哦诗而回。然长怀西涧未尝历览，每以为歉。

On the fifth day, *wùwǔ*, we went south. In the far we saw a flying cliff like a colonnade and our hearts were excited.

游石宝山记 45

A passerby told us, “This is the central cliff.”

On top of the cliff were carved images of stone Buddhas and Bodhisattvas, all exquisite and strange. The mountain stones were shaped like toads and snakes.

We heard that in a western gully were rock caves, but the road was overgrown and impassable. Full of regret we stayed for a while, then riding back on horses while reciting poems. I always longed for the western ravine which we did not explore, and have always felt regret.

游石宝山记 50

Lǐ Yuányáng was not return until much later, when his friend Yáng Shèn had already passed away.

Some thirty years later, in 1562 CE, Lǐ Yuányáng once again went north towards Shíbǎo Mountain, this time on a different route.

The description of their route suggests that instead of going north from Dèngchuān 邓川, they went west, passing a location called Xiàng Líng 象岭, or “elephant peak”, then crossed the mountains into the valley of Fèngyǔ 凤羽 where in its southern part they visited Hèlín temple 鹤林寺, then continued crossing the main range called Niǎodiào mountain 鸟吊山, which took them into the river valley south of Shāxī 沙溪, which they then followed north to arrive at their old route.

至壬戌孟春，予偕弟元和、姊丈张斗、

In early spring of the *rénxū* year, I – accompanied by my younger

游石宝山记 55

r 44: On the fifth day, *wùwǔ*] yeadw1531420.

r 50: in a western gully were rock caves] This refers to the part of the temple complex now known as Shādēng Jīng 沙登箐.

r 55: In early spring of the *rénxū* year] 1562 CE.

(4) The contemporary dictionary of the Bái language called “BAIF HANB CIP DIAINT: 白汉词典” has the entry: “[Wainl[-]seinl-zix] 石钟寺 (中寺)” (“BAIF HANB CIP DIAINT: 白汉词典” (2022), p. 224), with [wainl], meaning “central”, being pronounced similar to Wān 弯.

(5) Xú Xiákè 徐霞客 wrote on the 17th day of the 2nd lunar month 1639 CE, i.e. 21st March 1639: 「从岭南行又二里，峰头石忽涌起，如狮如象，高者成崖，卑者为级，穿门蹈瓣，觉其有异，而不知其即钟山也。」 – “After traveling two more *lǐ* from the southern ridges, suddenly, rock formations began to surge atop the peaks, resembling lions and elephants. The taller ones formed cliffs, while the lower ones turned into terraces. As I passed through gateways and stepped over rocky outcrops, I sensed something extraordinary, yet I did not realize that this was indeed Zhōngshān.”

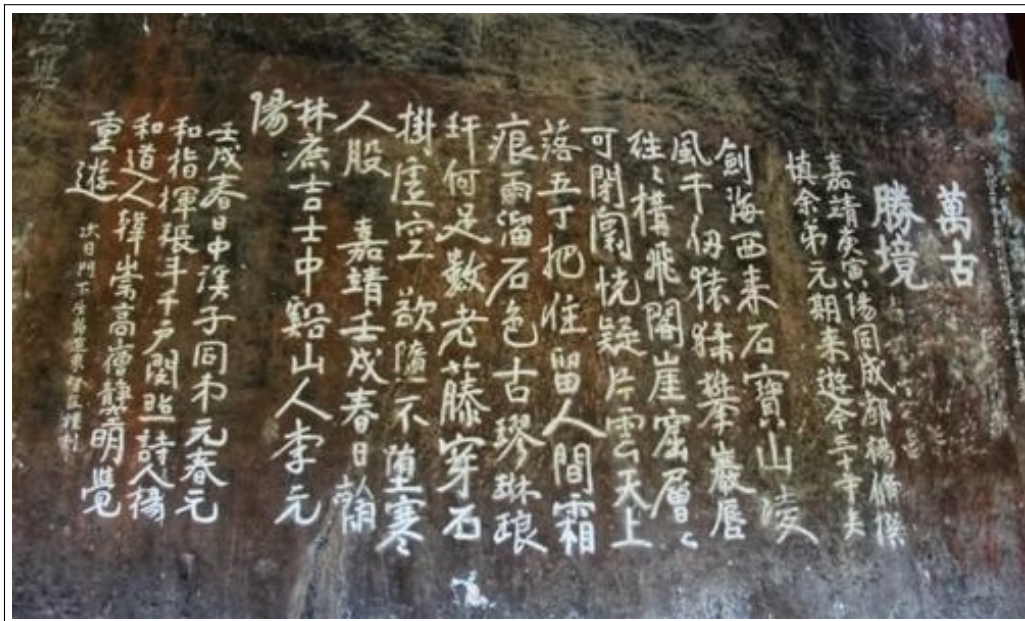


Illustration 1:
Lǐ Yuányáng's poem at Shíbǎo Mountain

Source: Internet.

友人杨和，泛舟西洱、逾象岭、观鹤林寺、历鸟吊山，遂乘兴复至石宝。此行由间道宿村舍，路人多不相识。一泉一石，随兴坐卧，殊觉畅适。

brother Yuánhé, my brother-in-law Zhāng Dǒu, and my friend Yáng Hé – went boating on lake Ērhǎi, we passed **elephant peak**, visited **Hèlín temple**, passed **Niǎodiào mountain**, and **then on a impulse returned to Shíbǎo Mountain**. This trip we took a shortcut and stayed in village houses, where the locals did not recognize us. At each spring and stone, we sat or slept as we pleased, enjoying a very special association.

His companion and close friend on the first trip, Yáng Shèn had passed away three years earlier and Lǐ Yuányáng reminisces about him, leaving a poem inscribed in the main corridor of the temple, which is still extant today, see illustration 1.

既到石宝，将由故道向中岩。忽有樵者指曰：「由西涉涧，所见尤胜。」遂如其言而行。

When we arrived at Shíbǎo Mountain, we intended to take the old road to the central cliff. Suddenly we met a woodcutter who pointed out, “Crossing the river west from here **into the gorge**, there is an outstanding vista.” So we followed his advice and went on.

游石宝山记 65

r 57: elephant peak] a mountain near Dèngchuān, see Lǐ Yuányáng 李元阳 (2006), p. 45.

r 58: Hèlín temple] a Buddhist temple south of Fèngyǔ 凤羽, still extant.

r 58: Niǎodiào mountain] a mythological mountain west of Fèngyǔ 凤羽, which is mentioned in early texts.

r 58–59: then on a impulse returned to Shíbǎo Mountain] At this point, the journey would have been another two days, via a back road through the valley south of Shāxī 沙溪.

r 65: into the gorge] This refers to the Shādēng Jīng 沙登箐 valley with its Buddhist cliff carvings.

二里许，见一石山，蓝碧如染。逼而观之，宛然一狮子也。掉尾低头，如奋迅之状，从行人皆欢呼惊羨。狮背可坐十余人。复由石狮腹下，穿出石涧。遥见西溪窈窕，岩岸如削，立石如屏，方石如屋，可以结茅而居。奈暮景且逼，空山无人，竟不能往。东行一里，石上雕一波斯人。虽出人为，然前代工也。又半里，石崖险处，有一石如象。折南而上，有玉女井方尺，清冽可饮。又里许，乃至旧游之地。

追忆升庵、元溪未尝见此，今已下世，凄怆挥涕。因赋一诗，书之壁间，以寄吾思焉。

又南行三里，有方崖矗矗，俨如经藏。溪中水石鞦韆，南岸怪石，如人、如兽、如城、如垒，风行其中，有介胄声，令人愀然。既而，日下西岭，不及穷搜。村人结松幕相待，各把巨觥，引满三酌而去。

After about two *lǐ*, we saw a stone mountain, blueish as if dyed. We continued to inspect it and it was just like a lion. Its tail curled and its head bowed, it looked like it was about to leap, my companions all cheered and marvelled. More than ten men could sit on the lion's back. We continued below the lion's belly and emerged in a stone gully. In the west we could see a secluded stream in the west, its cliffs as if they were carved, standing stones like screens, stones arranged like a house, suitable for building a cottage to live. We pressed on as it was getting late, there was no-one in these mountains and there was nowhere to stay. We walked east for one *lǐ* where a man from Bōsī was carved into the stone. It was clearly man-made, but by craftsmen from a previous era. After another half a *lǐ*, the cliffs were dangerous and there was a stone shaped like an elephant. We turned south and went up, there was a square jade maiden spring, the water was clear and drinkable. After another *lǐ*, we reached the old road.

I thought of Shēngān and Yuánxī, who never saw this, they already passed on, I was sad and cried. So I composed a poem and wrote it on the wall, to send them my thoughts.

We continued south for another three *lǐ*, where there was an imposing cliff, resembling a scripture hall. In the stream, water and stones were jumbled together, on the southern bank strange stones, like men, like beasts, like towns and walls. Wind was blowing through them, making a sound of clashing armour, making one uneasy. As the sun was setting behind the western mountains, there was no time for thorough exploration. The villagers joined pine branches to make a tent and treated us each with a large goblet, and after filling our cups three times they departed.

游石宝山记 70

游石宝山记 75

游石宝山记 80

游石宝山记 85

游石宝山记 90

游石宝山记 95

The inscription on the wall that Lǐ Yuányáng refers to is still extant and visible at grotto number seven at Shízhǒng Sì 石种寺 of Shíbǎo Shān 石宝山, to the right of the central figure of the *gānlù Guānyīn*.

[84: 元溪] The text in Jiǎng Gān 蒋乾 (2015) has Yínxī 垠溪 there. I think this is an error and this refers to Lǐ Yuánxī 李元溪, Lǐ Yuányáng's younger brother.

r69: it was just like a lion] This is the location now known as Lion's Pass 狮子关.

r78: a man from Bōsī] This refers to the stone carving of a man with the inscription *bōsīguó rén* 波斯国人 at Shíbǎo Mountain. It is unclear what *bōsī* actually refers to, but the use of the character *guó* 国, which was created during the Wǔ Zétiān 武则天 era, ruled 665–705 CE, but remained in use in the Dàlǐ kingdom 大理国 for much longer, points to the figure to have been created during that time.

r84: Shēngān and Yuánxī] Yáng Shēngān died in 1559 CE, his younger brother Lǐ Yuánxī 李元溪 must have also passed away, but I have not found any information about him.

That text is comprised of a preface, the main poem, and an afterword.

嘉靖庚寅，同成都杨修撰、余弟元溪来游，今三十年矣。

In Jiājìng's *gēngyǐn* year, I came here on a trip together with the Chéngdū senior compiler Yáng and my brother Yuánxī, now thirty years have passed.

The poem then reads:

剑海西来石宝山，凌风千仞猿猴攀。

West of Sword Lake lies Shíbǎo Mountain, braving the wind monkeys climb up a thousand *rèn*.

岩唇往往构飞阁，崖窟层层可闭闩。

The rocky ledges form flying pavilions everywhere, in each grotto one enclose oneself.

游石宝山记 5

恍疑片云天上落，五丁把住留人间。

Like slices of cloud fallen from celestial heights, the mighty five hold up the human realm.

霜痕雨溜右色古，璆琳琅玕何足数。

Frost traces and rain's path lend an antique shade, fine jade and gems are too numerous to count.

老藤穿石挂虚空，欲堕不堕寒人股。

Old vines thread through stones and hang in the void, falling, yet not falling, **chilling those who pass**.

It is followed by a subscript:

嘉靖壬戌春日，翰林庶吉士中溪山人李元阳

On a spring day in Jiājìng's *rénxū* year, the Hànlín bachelor Zhōngxī, mountain man, Lǐ Yuányáng.

壬戌春日，中溪子同弟元春、元和，指择张斗，千户闵照，诗人杨和，道人韩崇，高僧静空、明党重游

On a spring day in *rénxū*, Zhōngxī came here with his younger brothers Yuánchūn and Yuánhé, the Zhǐzé Zhāng Dǒu, battalion commander Mǐn Zhào, the poet Yáng Hé, the Dàoist Hán Chóng, the high monk Jìngkōng, an illustrious group on a repeat journey.

游石宝山记 5

l7: 璆琳琅玕] This expression stems from the “*Tributes of Yǔ*” 《禹贡》, where it says: 「厥贡惟球、琳、琅玕。」, in the translation by Legge (1865), vol. vol III, part I, p. 127: “Its articles of tribute were the k’ew and lin *gem-stones*, and the lang-kan *precious stones*.”, see Lǐ Yuányáng 李元阳 (2006), p. 295.

l1-2: 嘉靖壬戌春日，翰林庶吉士中溪山人李元阳] This text follows the poem immediately.

l3-5: 壬戌春日，中溪子同弟元春、元和，指择张斗，千户闵照，诗人杨和，道人韩崇，高僧静空、明党重游] This is written smaller to the left.

r1: In Jiājìng's *gēngyǐn* year] 1530 CE.

r1: Sword Lake] The term Jiànghǎi 剑海 used refers to the large lake in the center of the Jiànchuān 剑川 valley. It is now called Jiàn hú 剑湖, but the term *hǎi* 海 is in the region often used to denote a large lake.

r4: enclose oneself] i.e. meditate, the text speaks of closed gates, a synonym for meditation, see Lǐ Yuányáng 李元阳 (2006), p. 295

r10: chilling those who pass] This translation of *hán rén gǔ* 寒人股 follows the suggestion in Lǐ Yuányáng 李元阳 (2006), p. 296.

r1: On a spring day in Jiājìng's *rénxū* year] 1562 CE.

r1: Hànlín bachelor] a title given to Hànlín academy 翰林院 graduates with special literary promise, see Hucker (1985), nopp 5419.

r3-4: his younger brothers Yuánchūn and Yuánhé] The choice of given name each beginning with Yuán 元 makes it clear that they all belong to one generation.

r4: Zhǐzé] unclear what this title signifies.

- 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
- Hànlínyuàn** 翰林院: Hànlín academy, imperial academy, founded during the Táng dynasty, most of its texts were destroyed in the 1900 fire – see page 12, 14
- Hào** 号: *sobriquet*, assumed literary name – see page 5, 14
- Hèlín Sì** 鹤林寺: Hèlín temple, Buddhist temple south of Fèngyǔ 凤羽 (⊕ 25.95N 99.96E) – see pages 9, 10, 14
- Jiājìng** 嘉靖: emperor Jiājìng, Míng 明 emperor, 1521–1566 – see pages 5, 6, 12, 14
- Jiànchuān** 剑川: – see pages 5, 6, 12
- Jiàn hú** 剑湖: sword lake, lake in the Jiànchuān 剑川 basin – see page 12, 14
- Jiāngnán** 江南: – see page 6
- jìnshì** 进士: *Jìnshì*, “a degree or status often compared to the academic doctorate in the modern West, conferred on successful candidates in the highest-level regular civil service recruitment examinations, qualifying them for appointment to government office.”, see Hucker (1985), 1148 – see page 5, 14
- Làngqióng** 浪穹: one of the five *Zhào* – see page 6
- Lǐ Yuánchūn** 李元春: younger brother of Lǐ Yuányáng 李元阳 – see page 12
- Lǐ Yuánhé** 李元和: younger brother of Lǐ Yuányáng 李元阳 – see page 10, 12
- Lǐ Yuánxī** 李元溪: younger brother of Lǐ Yuányáng 李元阳 – see pages 7, 11, 12
- Lǐ Yuányáng** 李元阳: Míng 明 Dàlǐ 大理 scholar, see Xing (2022), Daniels (2020), p. 141 – see pages 5–7, 9–12
- Língquán Sì** 灵泉寺: Língquán temple, part of the Shíbǎo Shān 石宝山 temple complex, above Bǎoxiāng Sì 宝相寺, built around a sacred spring after which it is named (⊕ 26.39N 99.83E) – see page 7, 14
- Míng Cháo** 明朝: Míng dynasty, Chinese dynasty, 1368–1644 – see page 5, 14
- Míng** 明: Míng, usually referring to the Míng 明 – see page 14
- Nánzhào** 南诏: southern *zhào*, regional power with its center on Ěrhǎi during the 8th and 9th centuries – see pages 5–7, 14
- Nánzhào Túzhuān** 《南诏图传》: “*Illustrated History of Nánzhào*”, important picture scroll dating back to 898, telling the story of the arrival of Buddhism and the divine appointment of the rulers of Nánzhào – see page 14
- Niǎodiào Shān** 鸟吊山: Niǎodiào mountain, legendary term for a mountain in Fèngyǔ 凤羽, the name first appears in the 《水经注》 – see pages 9, 10, 14
- Qiānhù** 千户: battalion commander, a person in charge of one thousand households, battalion, see Hucker (1985), 901 – see page 12, 14
- Qīng dynasty** 清朝: Qīng dynasty, last dynasty of imperial China, 1644–1912 BCE – see page 9, 14
- Shādēng Jīng** 沙登箐: part of the Shíbǎo Shān 石宝山 temple complex with Buddhist cliff carvings (⊕ 26.35N 99.84E) – see page 9, 10
- Shāxī** 沙溪: – see pages 6, 9, 10

- Shǎocān** 少参: assistant administration commissioner, , see Hucker (1985), 5123 – see page 6, 15
- Shīzǐ pass** 狮子关: Lion's Pass, scenic spot at Shíbǎo Shān 石宝山 – 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 pages 5–7, 9–12, 15
- 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 pages 5, 7, 9, 15
- Shízhǒng Sì** 石种寺: Shízhǒng temple, temple complex at Shíbǎo Shān 石宝山 with important Buddhist stone carvings – see page 11, 15
- Shùjǐshì** 庶吉士: bachelor, from 1404 a category of new Metropolitan Graduates with special literary promise who were assigned as unranked Observers to the Hanlin Academy for advanced study, then after 3 years given special examinations, on the basis of which they were retained for regular appointments in the Academy or released for appointments elsewhere., see Hucker (1985), 5419 – see page 12, 15
- Shuǐjīng** 《水经》: “*Water Classic*”, early, now lost, geographical work – see page 15
- Shuǐjīngzhù** 《水经注》: “*Commentary on the Water Classic*”, classic text, commentary to the lost 《水经》 – see page 15
- Sìchuān** 四川: Chinese province –
- Táng Cháo** 唐朝: Táng dynasty, Chinese dynasty, 618–907 – see page 15
- Wǔ Zétiān** 武则天: de-facto ruler of China from 665–705 – see page 11
- Xiàshānkǒu** 下山口: village at the northern end of the Dèngchuān 邓川 plain with hot-springs (⊕ 26.08N 100.03E) – see page 6
- Xīngjiào Sì** 兴教寺: Xīngjiào temple, Buddhist temple in Shāxī 沙溪 (⊕ 26.32N 99.85E) – see page 6, 15
- Xīngjiàosìhǎitáng** 《兴教寺海棠》: “*The Crabapple Trees of Xīngjiào Temple*”, poem by Yáng Shèn 杨慎 – see page 6, 15
- Xiūzhuàn** 修撰: senior compiler, , see Hucker (1985), 2614 – see pages 5, 6, 12, 15
- Xú Xiákè** 徐霞客: Míng 明 traveller – see page 9
- Yáng Nánjīn** 杨南金: Míng 明 official from Dèngchuān 邓川 – see page 6
- Yáng Shèn** 杨慎: Míng 明 scholar, originally from Sìchuān, exiled to Yúnnán in 1524, compiler of the 《滇载记》 and many other works. His Hào 号 was 升庵 – see pages 5, 6, 9, 10, 12, see 滇载记
- Yáng Shēngān** 杨升庵: Hào 号 of Yáng Shèn 杨慎 – see pages 5, 7, 11, see 杨慎
- Yóu Diǎncāngshān Jì** 《游点苍山记》: “*Account of a Trip to the Diǎncāng Mountains*”, work by Yáng Shèn 杨慎 – see page 5, 15
- Yóu Shíbǎoshān Jì** 《游石宝山记》: “*Records of a Trip to Shíbǎo Mountain*”, prose text by Lǐ Yuányáng 李元阳 about a trip to Shíbǎo Shān 石宝山 – see page 5, 15
- Yǔgòng** 《禹贡》: “*Tributes of Yǔ*”, ancient text, translated in Legge (1865) – see page 12, 15
- 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, 16
- zhào** 诏: *zhào*, term for a local ruler or his realm – see page 16
- Zhùsà** 著萨: Bodhisattva, Buddhist deities – see page 9, 16

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