
The ‘Records of Jùzú Chǎn Temple’

An Annotated Translation of a 1373 Memorial Stone in Pánlóng Temple in Jīnníng

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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 Jùzú Chǎn Temple*’ 《具足禅院记》 narrates the history and legend of a Yuán dynasty Buddhist temple south of Kūnmíng 昆明, which today is known as Pánlóng Temple 盘龙寺.

The text was written by Zhāng Dǎn 张统, *?-†1402, who served as administrator in Yúnnán for some thirty years.⁽¹⁾ His biographical entry in the ‘*Wànlì Yúnnán General Gazetteer*’ 《万历云南通志》⁽²⁾ records him as a benevolent administrator:

张统。字昭季，别号鸚庵，陕西西安人。儒士。

洪武初，平云南，以统为右参政，升左布政使。

凡云南贡赋、决令、坛祠、公署与夫典仪程度，皆所规定。

夷民心孚，远近莫安。
历任三十年，升吏部尚书。

滇人至今思之。

Zhāng Dǎn, style name Zhāojiè or Yānān, from Shǎnxī’s Xī’ān, a scholar.

At the beginning of the Hóngwǔ period he pacified Yúnnán and was then appointed Right Assistant Grand Councilor and promoted to Left Provincial Administration Commissioner.

Everything concerning Yúnnán’s tribute and taxes, regulations, temples and ancestral halls, government offices, ceremonial protocols, and standards was decided by him.

The Yí people trusted him and order was established far and near. He served for thirty years and was promoted to minister at the Ministry for Personell.

The people of Diān remember him to this day.

具足禅院记 5

具足禅院记 10

The ‘*Records of Jùzú Chǎn Temple*’ is considered important as it gives some insight at the spread of Buddhism in central Yúnnán at the beginning of the Míng dynasty, as it notes that the Bó 爨 people, i.e. the ancestors of the Bái ethnic group 白族 today, followed Buddhism, while non of the other groups did.

2 About this Translation

I became aware of the text and its significance through its mention in Lián Ruìzhī 连瑞枝 (2020), p. 55, who notes this text as an indicator of the Hànification of the Bó at the beginning of the Míng dynasty.

l6–7: 凡云南贡赋、决令、坛祠、公署与夫典仪程度，皆所规定。] This passage is clearer in the ‘*Studies of Personalities by Province in the Current Dynasty*’ 《本朝分省人物考》: 「凡土地贡赋、法令条格、祀神坛祠、公署廨宇，与夫上下典仪、公用程度，皆出统裁定。」

⁽¹⁾ Lián Ruìzhī 连瑞枝 (2020), p. 55 gives his death as 1402 CE and he himself mentions in this text that he arrived in Yúnnán at the beginning of the Hóngwǔ period, i.e. in or shortly after 1368 CE.

⁽²⁾ in 第九卷, see <https://www.zhonghuashu.com/wiki/%E8%90%AC%E6%9B%86%E9%9B%B2%E5%8D%97%E9%80%9A%E5%BF%97/%E5%8D%B709>, a copy is held at the National Library of China, see https://commons.wikimedia.org/wiki/File:NLC892-411999020157-87385_%E9%9B%B2%E5%8D%97%E9%80%9A%E5%BF%97_%E7%AC%AC8%E5%86%8A.pdf. A longer biographical entry, with some information differing from what is given above, can be found in the ‘*Studies of Personalities by Province in the Current Dynasty*’ 《本朝分省人物考》 (in 第一百零三卷, for a scan and a transcription see <https://www.shidianguji.com/book/7515278914042724390/chapter/1l6b1moojyntw?version=6>, for another scan see also <https://archive.org/details/02084187.cn/page/n19/mode/zup>)

The text survives in two forms: engraved on a stele in Pánlóng Temple 盘龙寺, see illustration 1, and also recorded in the 1510 CE completed 'Zhèngdé Era Yúnnán Gazetteer' 《正德云南志》, see illustration 2.⁽³⁾

An introduction to the stele and its significance can be found in Fāng Guóyú 方国瑜 (1998), vol. 7, pp. 242–246, with a critical edition of the text in Fāng Guóyú 方国瑜 (1998), vol. 6, pp. 504–505, which compares the 《正德云南志》 text with the stele.

A transcription of the text in the 'Zhèngdé Era Yúnnán Gazetteer' 《正德云南志》 is available at <https://zh.wikisource.org/wiki/%E6%AD%A3%E5%BE%B7%E9%9B%B2%E5%8D%97%E5%B7%E5%8D%B744>.

3 Annotated Translation

On the stele and in the 'Zhèngdé Era Yúnnán Gazetteer' the text is segmented into two parts, an introduction with Zhāng Dǎn's observations on the spread of Buddhism and a second which focusses on his journey to the temple, where he enquired about its history.

具足禅院记

天地之间，人类甚伙，其保养辅翼之道，不惟中国圣人兴教化以移风俗，虽远域殊类，其间亦有卓行异识，超出群伦，能因其俗而导之者。

具足禅院记 5

盖五兵之惨，四夷为甚，彼性若豺虎然，固不可以仁义喻也。故佛氏以祸福因果之说倡于西方，流于遐迩，得其说而悔其祸者，不为不多，然而冥然无知，悍然不顾者，徇尔也。

具足禅院记 10

西南诸种，曰僰、曰爨、曰獠、曰夷，而旁孽庶丑，又不可悉纪，独僰人

具足禅院记 15

'Records of Jùzú Chǎn Temple'

Between Heaven and Earth, humanity is vast and varied. The ways of maintaining order are not confined to the teachings by China's sages, who transform customs. Even in the distant regions, there men of outstanding conduct who surpass the common people, being capable of adapting the local ways and leading them.

As for the devastation caused by the wars, the indigenous people suffer most. Their nature is like that of jackals and tigers, stubborn and incapable of grasping benevolence and justice. Yes, at the Buddhist teachings of misfortune and fortune, cause and effect spread from the western regions, spreading far and wide, there were not just a few embracing the teachings and repenting their misdeed, though many remain ignorant and defiant. It is thus.

Among the groups in the southwest, are the Bó, the Cuàn, the Láo, the Yǐ, and also mixed clans too many to investigate. Only the Bó

l1: 禅院] character *chǎn* 禅 missing in the 《正德云南志》, corrected according to the text on the stele.

l7: 惨] In the original *cǎn* 慘, a rare form.

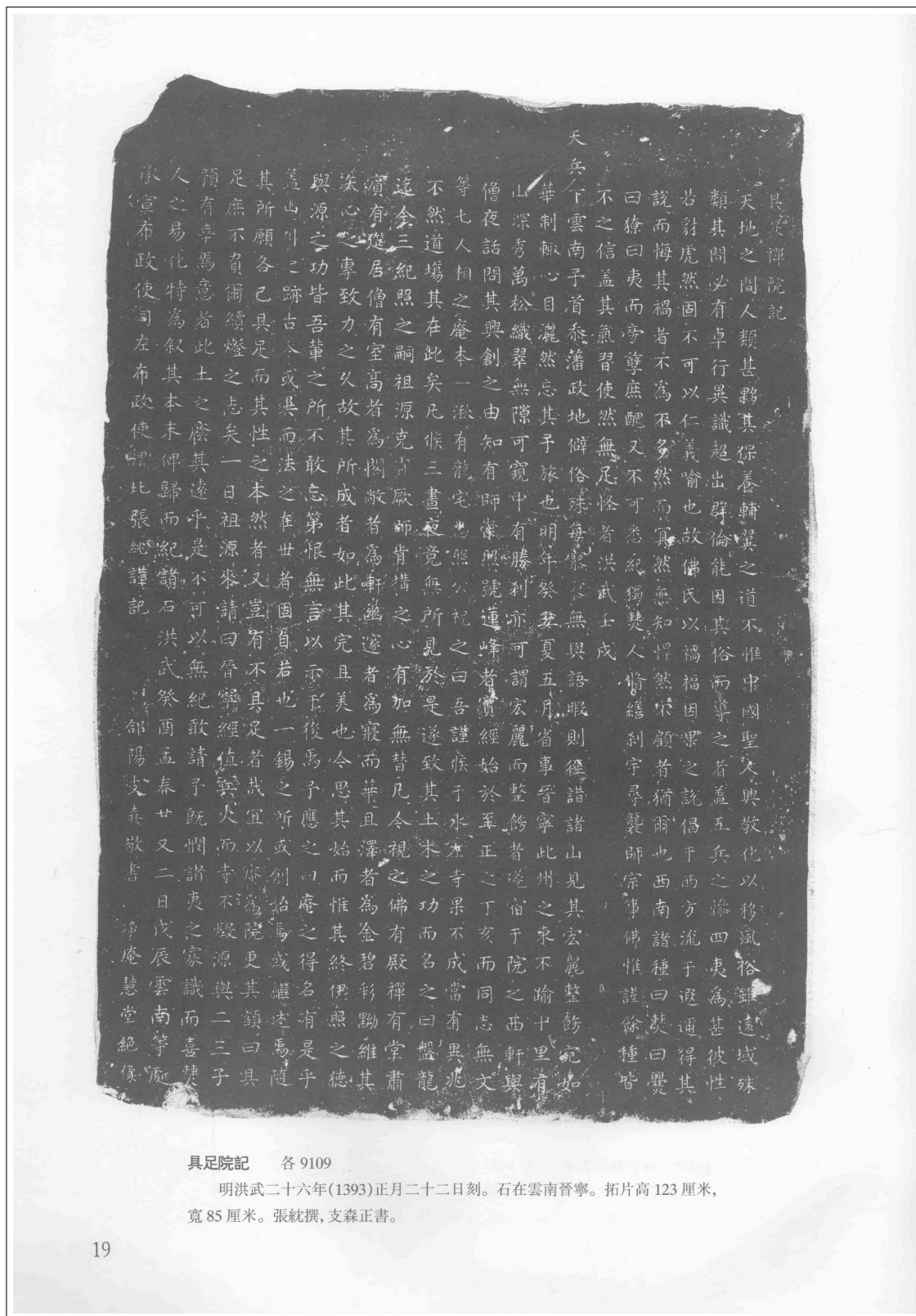
l9: 祸福] these two characters are not in the transcription, added according to Fāng Guóyú 方国瑜 (1998), vol. 6, p. 514.

l10: 祸] In the original *guò* 过, corrected according to Fāng Guóyú 方国瑜 (1998), vol. 6, p. 514.

r7: the wars] literally 'the five weapons'.

r7: indigenous people] literally 'four Yǐ', balancing the expression with the 'three weapons' before.

(3) in 第四十四卷, the earliest copy I have been able to find is a 1553 CE carved edition for the Tiānyī Pavillion 天一阁 Library, available as a 1990 CE reprint in 《天一阁藏明代方志选刊续编》 (1990), vol. 71, available at https://commons.wikimedia.org/wiki/File:SSID-12344528_%E5%A4%A9%E4%B8%80%E9%96%A3%E8%97%8F%E6%98%8E%E4%BB%A3%E6%96%B9%E5%BF%97%E9%81%B8%E5%88%8A%E7%BA%8C%E7%B7%A8-71-%E6%AD%A3%E5%BE%B7%E9%9B%B2%E5%8D%97%E5%BF%97-2.pdf



具足院記 各 9109

明洪武二十六年(1393)正月二十二日刻。石在雲南晉寧。拓片高 123 厘米，寬 85 厘米。張統撰，支森正書。

Illustration 1:

The《具足禪院記》on the Stele in Pánlóng Temple

Source: 《北京图书馆藏中国历代石刻拓本汇编》(1989), vol. 51, p. 19.

雲南志卷四十四
外志九
文章三
具足院記
張統

天地之間人類甚夥其保養輔翼之道不惟中國聖人興教化以移風俗雖遠域殊類其間亦有卓行異識超出群倫能因其俗而導之者蓋五兵之慘四夷為甚彼性若豺虎然固不可以仁義喻也故佛氏以因果之說倡於西方流於遐邇得其說而悔其過者不為不多然而冥然無知惛然不顧者猶爾也西南諸種曰隸曰蠻曰僚曰夷而皆孽孽

庶醜又不可悉數獨彝人修繕刹宇專襲師宗事佛惟謹餘種皆不之信蓋其氣習使然無足怪者洪武壬戌

天兵下雲南首禱藩政地僻俗殊每寥寥無與語暇則徑詣諸山見其宏麗整飭宛如華制輒心目麗然忘其千族也明年癸亥夏五月省事晉寧此州之東不踰十里有山深秀萬松纖翠無隙可窺中有勝刹亦可謂宏麗而整飭者遂宿院之西軒與僧夜話問其興創之由知有崇照號蓮峯者

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實經始於至正之丁亥而同志無文等始之庵本一漱有龍宅焉照公祝之曰吾謹候於水左寺果不成當有異兆不然道場其在此矣凡候三晝夜竟無所見於是遂致其上木之功而名之曰盤龍迄今三紀照之嗣祖源堯肖厥師肯搢之心有加無替凡今視之佛有殿禪有堂肅賓有筵居僧有室高者為閣敞者為軒幽邃者為寢而華且澤者為金碧彩黼維其矢心之專致力之久故其所成者如此其完且美也今思其始而推其終照之德

正德
二
文

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源之功皆聖輩之所不敢忘第恨無言以示於後焉予應之曰庵之得名有是乎蓋山川之迹古今或異而法之在世者固自若也一錫之所或創始焉或繼述焉隨其所願各已具足而性之本然者又豈有不具足者哉宜以庵為院更其額曰具足庶不負爾續燈之志矣一日祖源來請曰晉寧經值兵燹而寺不燬源與二三子與有幸焉意者此土之隆其遠乎是不可以無辭敢請子既憫諸夷之寒識而喜彝人之易化特為叙其本末俾歸而

二
文

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正德
二
文

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Illustration 2:

The 《具足禪院記》 in an early copy of the 《正德雲南志》

Source: 《天一閣藏明代方志選刊續編》(1990), vol. 71, pp. 873-876.

修缮刹宇，寻袭师宗，事佛惟谨，余种皆不之信，盖其气习使然，无足恠者。

maintain the temples, follow the patterns of the masters, and attend to Buddhist affairs with sincere care. Tother groups do not believe as it accords with their nature and this is not surprising.

The text continues with an account of his dispatch to Yúnnán, at the time a remote place that offered little to an educated person. To dispel the loneliness he experienced he sought out trips through the province, enjoying its natural beauty and its temples.

洪武壬戌天兵下云南，予首忝藩政，地僻俗殊，每寥寥无与语，暇则径诣诸山。见其宏丽整饬，宛如华制，辄心目洒然，忘其于旅也。

In the *Hóngwǔ rénshù* year, when the imperial armies descended upon Yúnnán and I, though unworthy, was entrusted with the governance of this distant region. The land is remote, its custome unlike our own, and I often found myself with no one with whom to speak. In idle moments I would go forth to wander among the mountains. Beholding their grandeur and ordered beauty, resembling the designs of the Central Realm, my spirit was at once refreshed and my eyes gladdened, so I forgot that I was stationed far from home.

具足禅院记 20

具足禅院记 25

One such trip took him to the mountains of Jìnníng 晋宁, south of Kūnmíng 昆明, on the eastern side of Lake Dian 滇池, where he discovered a temple now called Pánlóng Temple 盘龙寺.

明年癸亥夏五月，省事晋宁，此州之东，不逾十里，有山深秀，万松织翠，无隙可窥。

In the following year, *guǐhài*, in summer during the 5th month, I was on official duty to Jìnníng. To the east of the prefectural seat, no more than ten *lǐ* way, rises a mountain of secluded beauty, with myriads of pines interwoven like jade embroidery, leaving no opening through which the eye might peer.

具足禅院记 30

中有胜刹，亦可谓宏丽而整饬者，遂宿院之西阡，与僧夜话，问其兴创之由。

In its midst stood a fine monastery, which might be rightly called both grand and orderly. I lodged overnight in the western cloister, and in the evening conversed with the monks, inquiring the circumstances of its founding.

具足禅院记 35

知有师崇照号莲峰者，实经始于至正之丁亥，而同志，无文等七人相之。

I learned there had been a master called Chóngzhào, with sobriquet Liánfēng, who first layed its foundation in the *dīnghài* year of Zhìzhèng. He completed the work together with seven kindred companions, including Wúwén.

具足禅院记 40

庵本一湫，有龙宅焉。照公祝之曰：「吾谨侯于水左，寺果不成，当

At the temple was once a marsh where a dragon lived. Zhào said a prayer, 'I shall keep vigil on the left side of the water. If a temple is

l37: 师] character missing in the 《正德云南志》, corrected according to Fāng Guóyú 方国瑜 (1998), vol. 6, p. 514.

l38: 七人] these two characters not in the 'Zhèngdé Era Yúnnán Gazetteer' 《正德云南志》, corrected according to Fāng Guóyú 方国瑜 (1998), vol. 6, p. 514.

l42: 侯] in the 《正德云南志》 as hòu 候, corrected according to Fāng Guóyú 方国瑜 (1998), vol. 6, p. 514 following the stele, however, I think hóu 侯 as in 'wait' is correct.

r19: In the *Hóngwǔ rénshù* year] 1382 CE.

r28: In the following year, *guǐhài*, in summer during the 5th month] 1383 CE.

r37: 莲峰] in the 正德云南志 written as Liánfēng 连峯.

r38-39: in the *dīnghài* year of Zhìzhèng.] i.e. during the rule of Toghon Temür 顺皇帝 in 1347 CE.

具足禅院记 45	有异兆，不然道场其在此矣。」凡候三昼夜，竟无所见。于是遂致其土木之功，而名之曰「盘龙」。	indeed not be established, there will be a portent, otherwise this must be the spot of the holy ground.' For three nights and three days he kept watch, but no sign appeared. Thus he set hand to the work of building a temple and called it ' <i>Coiling Dragon Temple</i> '. Now three generations have passed. Zǔyuán is the successor to Zhào. He truly resembles his master, and his dedication to construction only increased, never diminished.
具足禅院记 50	迄今三纪。照之嗣祖源，克肖厥师，肯构之心有加无替。凡今视之，佛有殿，禅有堂，肃宾有筵，居僧有室。高者为阁，敞者为轩，幽邃者为寝，而华且泽者为金碧彩黝。	Looking at it today: Buddha has its hall, meditation has its chamber, there are banqueting mats for honored guests, and living quarters for resident monks. The high ones are pavilions, spacious with verandas, secluded areas serve as dormitories, splendid and lustrous adorned in gold and azure.
具足禅院记 55	维其矢心之专，致力之久，故其所成者如此，其完且美也。今思其始，而惟其终，伊照之德与源之功，皆吾辈之所不敢忘，第恨无言以示于后焉。	This all has been achieved due to his unwavering dedication over a long period. Perfect and beautiful. Now, as I reflect on its beginning and ponder its completion, the virtue of master Zhào and the merit of Yuán are what their successors dare not forget. But I regret that I lack the words to pass this on to later ages.
具足禅院记 65	予应之曰：「庵之得名有是乎？盖山川之迹，古今或异，而法之在世者，固自若也。一锡之所，或创始焉，或继述焉。随其所愿，各已具足，而其性之本然者，又岂有不具足者哉？宜以庵为院，更其额，曰：「具足」，庶不负尔续灯之志矣。」	I replied, saying, 'Is this the the origin of the hermitage's name?' The traces of these mountains and rivers may change over time, yet the <i>dharma</i> abides in this world ever the same. Wherever a monk's staff comes to rest, he begins something new or continues the succession. Each following his vows, already possesses full attainment. This is because of the inherent nature – how could it not be complete? So it is appropriate that this hermitage be elevated to a monastery and its tablet changed to read 'Perfect Attainment'. May we live up to our resolve to transmit the <i>dharma</i> .
具足禅院记 70	一日，祖源来请，曰：「晋宁经值	One day, Zǔyuán came to petition me, saying: 'Jinning has endured

l47: 克] in the 《正德云南志》 as yáo 尧, corrected according to Fāng Guóyú 方国瑜 (1998), vol. 6, p. 514 following the stele.

l51: 敞] in the 《正德云南志》 somewhat unclear.

l57: 惟] in the 《正德云南志》 as tuī 推, corrected according to Fāng Guóyú 方国瑜 (1998), vol. 6, p. 514 following the stele.

l57: 伊] missing in the 《正德云南志》, corrected according to Fāng Guóyú 方国瑜 (1998), vol. 6, p. 514 following the stele.

l58: 与] missing in the 《正德云南志》, corrected according to Fāng Guóyú 方国瑜 (1998), vol. 6, p. 514 following the stele.

l65: 其] missing in the 《正德云南志》, corrected according to Fāng Guóyú 方国瑜 (1998), vol. 6, p. 514 following the stele.

l67: 续] in the 《正德云南志》 as jī 绩, corrected according to Fāng Guóyú 方国瑜 (1998), vol. 6, p. 514 following the stele.

r 69: to transmit the *dharma*] xùdēng 续灯 literally 'continuation of the lamp' as in the title the important glsxttrppx 禅 school work '*Transmission of the Lamp*' 《传灯录》.

兵火，而寺不毀，源与二三子预有幸焉。」意者此土之荫其远乎，是不可以无纪，敢请。

予既悯诸夷之寡识，而喜燹人之易化，特为叙其本末，俾归而纪诸石。

the fires of war, yet this temple was not destroyed. I, together with two or three disciples, shared in that good fortune.' It seems that protection of this land extends far, doesn't it? This must be recorded, so he came to ask me.

I, feeling compassion for the limited understanding of the *Yí* and overjoyed at the ease of the education of the *Bó* people, set forth to narrate all the events, gathering them so they can be recorded in stone.

具足禅院记 75

The colophon on the stele is not recorded in the 《正德云南志》，it gives important information on the date of the stele.

洪武癸酉孟春廿有二日戊辰

云南等处左布政使张统

识郃阳支森敬书

净庵慧堂绝像

On the 22nd day, *wùchén*, in the first month of spring of the *guǐyǒu* year of *Hóngwǔ*

Zhāng Dǎn, Left Provincial Administration Commissioner at the Provincial Administration Commission for Yúnnán and other regions

Respectfully inscribed by Zhī Sēn from Héryáng

Portrait of the Wisdom Hall of the Pure Hermitage

具足禅院记 80

具足禅院记 85

*l*₇₁: 火] in the 《正德云南志》 as *xiǎn* 燹, corrected according to Fāng Guóyú 方国瑜 (1998), vol. 6, p. 514 following the stele.

*l*₇₁: 预] in the 《正德云南志》 as *yǔ* 与, corrected according to Fāng Guóyú 方国瑜 (1998), vol. 6, p. 514 following the stele.

*l*₇₃: 纪] in the 《正德云南志》 as *cí* 辞, corrected according to Fāng Guóyú 方国瑜 (1998), vol. 6, p. 514 following the stele.

*l*₇₅: 予] in the 《正德云南志》 as *zǐ* 子, corrected according to Fāng Guóyú 方国瑜 (1998), vol. 6, p. 514 following the stele.

*l*₇₉: 廿有二] This is wrongly transcribed in the Fāng Guóyú 方国瑜 (1998), vol. 6, p. 505 as *èrshí* 二十, corrected as to the text on the stele. The date the 《云南史料丛刊》 gives did not exist.

*r*₇₉₋₈₀: On the 22nd day, *wùchén*, in the first month of spring of the *guǐyǒu* year of *Hóngwǔ*] i.e. 5th March 1393.

4 Glossary

- Bái zú** 白族: Bái ethnic group, officially recognized ethnic minority in China, main settlement area around Ērhǎi, – see page 5, 12
- Běrcháo Fēnshěng Rénwù Kǎo** 《本朝分省人物考》: ‘*Studies of Personalities by Province in the Current Dynasty*’, Míng 明 biographical compendium, – see page 5, 12
- Bó 𣎵**: ancient tribal group in Yúnnán, – see pages 5, 6, 11
- Bùzhèngshǐ** 布政使: Provincial Administration Commission, , , see Hucker (1985), 477^o – see pages 5, 11, 12
- Cānzhèng** 参政: Assistant Grand Councilor, ‘Lit., to take part in governance.’, , see Hucker (1985), 6868 – see page 5, 12
- Chǎn** 禅: Chǎn 禅, Buddhist school, – see page 12
- Chǎnzōng** 禅宗: glsxttrppx 禅 school, Buddhist school in China, – see page 10, 12
- Chéngxuānbùzhèngshǐsī** 承宣布政使司: Provincial Administration Commission, ‘office of the commissioner for undertaking the promulgation (of imperial orders) and for disseminating governmental policies’, , see Hucker (1985), 487 – see page 11, 12
- Chóngzhào** 崇照: founder of Pánlóng Sì 盘龙寺, – see page 9, 10
- Chuándēng Lù** 《传灯录》: ‘*Transmission of the Lamp*’, important Sòng dynasty Buddhist work, composed by Shì Dàoyuán 释道原, – see page 10, 12
- Cuàn** 爨: surname, name of powerful clan in the east of Yúnnán before Nánzhào, – see page 6
- Dàlǐ Guó** 大理国: Dàlǐ Kingdom, successor state to Nánzhào, ruled by the Duàn 段 clan, 937–1253, 937–1253 CE – 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 5, see 滇国
- Diānchí** 滇池: Lake Dian, large lake in the center of Yúnnán, south of present-day Kūnmíng 昆明, – see page 9, 12
- Diān Guó** 滇国: kingdom of Diān, historic polity in Yunnan, centered around Diānchí, flourishing at the time of the Hàn dynasty, – see page 12
- Duàn Sīlián** 段思廉: eleventh ruler of Dàlǐ kingdom, ruled 1044–1075 CE, ruled 1044–1075 CE – see page 12
- Ērhǎi** 洱海: Lake Ērhǎi, highland lake in western Yúnnán with the center of Nánzhào on its western side. It was also called Xiě Xīwǔ, Xiě Hé, – see page 12
- Fǎ** 法: *dharma*, the Buddhist teachings, – see page 10, 12
- Hàn Cháo** 汉朝: Hàn dynasty, Chinese dynasty, 202 BCE–220, – see page 12
- Hàn** 汉: Hàn, main ethnic group of China, also name of early dynasty, – see page 5, 12
- hào** 号: *sobriquet*, assumed literary name, – see page 9, 12

- Hóngwǔ** 洪武: sole reign period Míng emperor Zhū Yuánzhāng, 1368–1398, – see pages 5, 9, 11
- Jiànnán** 剑南: Táng dynasty commandery in present-day Sìchuān, –
- Jìnníng** 晋宁: present-day town south of Kūnmíng 昆明, – see page 9, 10
- Jùzú Chǎnyuàn** 具足禅院: Jùzú Chǎn Temple, original name of what is today Pánlóng Sì 盘龙寺, – see page 13
- Jùzú Chǎnyuàn Jì** 《具足禅院记》: ‘Records of Jùzú Chǎn Temple’, text by ??, – see pages 5, 6, 13
- Kūnmíng** 昆明市: Kūnmíng, present-day capital of Yúnnán, founded as second capital of Nánzhào, – see pages 5, 9, 13, see 拓东
- Láo** 獠: tribal group in regions west of Yúnnán, for the term and its pronunciation see Churchman (2016), pp. 87–88, – see page 6
- Lìbù** 吏部: Ministry for Personell, important ministry, , see Hucker (1985), 3630 – see page 13
- Lìbù Shàngshū** 吏部尚书: minister at the Ministry for Personell, , – see page 5, 13
- Mán** 蛮: historically a generic term for non-Chinese people in the southwest, –
- Míng Cháo** 明朝: Míng dynasty, Chinese dynasty, 1368–1644, – see page 5, 13
- Míng** 明: Míng, usually referring to the Míng 明, – see page 13
- Míng Zhèngdé Dì** 明正德帝: Míng emperor Zhèngdé, Míng emperor Zhèngdé, ruled 1505–1521 CE – see page 13
- Nánzhào** 南诏: southern zhào, regional power with its center on Ērhǎi during the 8th and 9th centuries, – see page 13
- Pánlóng Sì** 盘龙寺: Pánlóng Temple, Míng 明 temple, site of the 《具足禅院记》, (⊕ 24.7N 102.77E) – see pages 5, 6, 9, 13
- Shǎnxī** 陕西: north-western region and province, – see page 5
- Shàngshū** 尚书: minister, ‘minister, head of a top-level administrative agency in the central government’s Department of State Affairs’, , see Hucker (1985), 5042 – see page 13
- Shì Dàoyuán** 释道原: Sòng monk, composer of the 《传灯录》, –
- Shùn Huángdì** 顺皇帝: Toghon Temür, last Yuán 元 emperor, 1333–1368, – see page 9, 13
- Sìchuān** 四川: Chinese province, –
- Sòng** 宋: Sòng, Chinese dynasty, – see page 13
- Táng Cháo** 唐朝: Táng dynasty, Chinese dynasty, 618–907, – see page 13
- Tiānyī Gé** 天一阁: Tiānyī Pavillion, oldest Chinese private library, – see page 6, 13
- Tuòdōng** 拓东: eastern capital of Nánzhào, –
- Wànlì Yúnnán Tōngzhì** 《万历云南通志》: ‘Wànlì Yúnnán General Gazetteer’, 1691 completed provincial gazetteer, – see page 5, 13
- Xī’ān** 西安: capital of Shǎnxī 陕西, – see page 5
- Xīěr** 西洱: shorter form of Xīěr Hé, a reference to Ērhǎi, –

- 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 14
- Yí** 夷: one of the collective terms for non-Chinese people in the south-west, – see pages 5, 6, 11, see 蛮
- Yòu** 右: Right, part of titles, senior to 左, – see page 5, 14
- Yuán** 元: Yuán, Chinese dynasty, 1271–1368, – see page 14
- Yuán Cháo** 元朝: Yuán dynasty, Chinese dynasty, 1279–1368, – see page 5, 14
- Yúnnán** 云南: since the Yuán Cháo 元朝 a southwestern Chinese province, at the time of the Táng dynasty the name for the geographic region south of its Jiànnán district, – see pages 5, 9, 11
- Yúnnán Tōngzhì** 《云南通志》: ‘Yúnnán General Gazetteer’, generic name for a number of historical works on Yúnnán, – see page 14
- Zhāng Dǎn** 张统: Míng 明 administrator in Yúnnán, *?-†1402 – see pages 5, 6, 11, 14
- zhào** 诏: zhào, term for a local ruler or his realm, – see page 14
- Zhèngdé** 正德: reign period of Duàn Silián 段思廉, –
- Zhèngdé Yúnnán Zhì** 《正德云南志》: ‘Zhèngdé Era Yúnnán Gazetteer’, Yúnnán gazetteer from the Míng emperor Zhèngdé period, completed in 1510, see Fāng Guóyú 方国瑜 (1981), 卣 <https://zh.wikipedia.org/wiki/%E6%AD%A3%E5%BE%B7%E4%BA%91%E5%8D%97%E5%BF%97> – see pages 6, 9–11, 14
- Zhèngshǐsī** 政使司: Administration, , – see page 14
- Zhì** 志: gazetteer, term for official regional records, – see page 14
- Zhìzhèng** 至正: reign period of Shùn Huángdì 顺皇帝, 1341–1368, – see page 9
- Zì** 字: style name, traditionally a name adopted at the age of twenty, – see page 5, 14
- Zǔyuán** 祖源: abbot of Pánlóng Sì 盘龙寺, a successor to Chóngzhào 崇照, – see page 10
- Zuǒ** 左: Left, part of titles, junior to Yòu 右, – see pages 5, 11, 14

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