

# From Yuan Zi Inscription Cliff to See the Relationship Between Nanzhao and the Tang Dynasty

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## Abstract

Yunnan is located in the southwest border of China, the Qin and Han dynasties, has always maintained close contact with the central Dynasty. During the reign of Tang Tianbao, Ge ofeng, the leader of Nanzhao regime in Yunnan, turned against the Tang Dynasty; it was not until Yimxun period that Nanzhao returned to the Tang Dynasty again. Zhenyuan ten years, Yuan Zi was ordered to go to Yunnan, the title of mou mou, the road through Zhaotong Shimen Pass, in the cliff inscription chronicle. Based on Yuan Zi's inscription cliff, this paper starts with the relationship between regime and cultural exchange, analyzes the relationship between Nanzhao and the Tang Dynasty, and sorts out the formation and development of the Chinese nation community in the southwest region. It is believed that Yuan Zi inscribed cliff stone carvings as a kind of physical historical material, record and witness, the close connection between Yunnan region and the central power. Although the Tianbao rebellion occurred in Nanzhao and Tang Dynasty, the mainstream consciousness of both sides has always been attached and dated. It is this attachment and accommodation that has created the historical pattern of the Chinese nation and promoted the occurrence and development of THE consciousness of community of the Chinese nation.

## Keywords

Ethnic relations, cliff, Yuan Zi

Keeping the sense of community of the Chinese nation will contribute to the great rejuvenation of the Chinese nation. Yunnan is located in the southwest border area of China. From the early Bo people to the late Nanzhao regime, it has well completed the unification of regional and ethnic primary levels. Since the Qin and Han Dynasties, the process of ethnic migration and integration between the Central Plains and the Yunnan region has been developing continuously. During the Tang Dynasty, although the regime was established, a unified multi-ethnic feudal country was the trend of historical development (Chang Qu, 2010).

## 1. Relationship evolution

Yunnan was called the southwest Yi in ancient times. "The Annals of Huayang" contained: "the south is in the former Yi and Yue." The Book of Han states: "Outside the Vietnamese country, the literate people are also, can not crown the

law of the country is also." Before the Qin and Han Dynasties, the popularity of the debate of Yi Xia made the Central Plains dynasty more despise and conquer Yunnan. The story of "Zhuang entering Yunnan" in the Grand Historian is the earliest record of Yunnan in historical books."Dian slightly" contained, "Han Yuan hunting, the clouds in the south, the name of Yunnan also." By the Han Dynasty, Yunnan was officially incorporated into the official discourse system. In the Tang Dynasty, the debate of Yi Xia was declining (Fan Ye, 1965). And the relationship between the central government and Yunnan province developed with twists and turns, which further promoted the historical process of the integration of the Chinese nation.

In the early Tang Dynasty, the support of Mengshzhao-Nanzhao in the Erhai Dynasty became the first of Erhai Lake, and expressed the willingness to return to the central Committee of the Tang Dynasty. In the fourth year of Yonghui (653), Emperor Gaozong of the Tang Dynasty conferred Xinuo Luo, the leader of Nanzhao, as the governor of Yunnan province and helped the central government to manage Yunnan province. Since then, Nanzhao was brought under the jurisdiction of the Tang Dynasty and ruled the whole Yunnan under the support of the Tang Dynasty. In the twenty-sixth year of Kaiyuan (738), Emperor Xuanzong of the Tang Dynasty gave him the title Piluo Ge "King of Yunnan". This move has stabilized the situation in Yunnan to a certain extent, strengthened the connection between Yunnan and the central dynasty, and further promoted the exchanges and integration of various ethnic groups.

During the reign of Tianbao, Yang Guozhong, a treacherous minister, controlled the government, Zhang Qiantuo, the governor of Yunnan, frequently increased corvee and taxes on Nanzhao, and Xian Yu Zhongtong, the governor of Jiannan, often made money to Ge Luo Feng. Ge Luo Feng overwhelmed, flatly refused, Zhang Qiantuo falsely claimed that Nanzhao rebellion. In the Old Book of Tang Dynasty:

"Zhong Tong fu unresourceful, cunning, to not courtesy, to ask..... Ge Luo Feng angry, because of the counterattack, around qian tuo, kill, when Tianbao nine years also."

The Old Book of Tang Dynasty describes this matter as a personal conflict between Zhang Qiantuo and Xianyu Zhongtong and Ge Luofeng, but the root reason for the rebellion of Nanzhao lies in the wanton behavior of treacherous officials and border officials. In the next year (751), Xian Yu Zhongtong raised 80,000 troops to attack Nanzhao. Ge Luo bei attached to the Tubo, and united with the Tubo to defeat the Tang army. In 754, Yang Guozhong sent Li Mi to lead 100,000 troops in an attempt to annihilate Nanzhao at one stroke. However, Li Mi used his troops improperly and was annihilated by Nanzhao and Tubo allied forces in Taihe City. "Nanzhao Dehua tablet" contained Li Mi "the army destroyed, sacrifice and buried". After this war, the strategic situation of the Tang Dynasty and Nanzhao reversed the—Tang Dynasty and the—Tang Dynasty lost its jurisdiction on the Yunnan border, and Nanzhao took this opportunity to stand firm in the southwest border area again.

After several years of struggle with the central government, Nanzhao's national strength was also seriously weakened, and the northern Tubo looked covetously. In the first year of the Gregorian calendar (766), Ge Luo Fengzhi returned to the Tang Dynasty and established the Nanzhao Dehua Monument in front of the Taihe City State, recording the reasons for the Tianbao War and the Northern Tubo and the Tang Dynasty. According to the New Book of Tang, "I was honored by China, and my successor was allowed to return to it. If the Tang Dynasty arrived, I could refer to the crime of the tablet bath."Zhao showed Nanzhao's strong sense of identity with the Central Plains regime, and warned posterity that relations with the Tang government should try their best to improve.

At the same time, the relationship between Nanzhao and Tubo is also undergoing subtle changes. "Nanzhao Dehua tablet" contained: "belongs to Zanpu Renshou Ming, heavy reward my father as the country of brothers...." In 752 AD, Ge Luofeng was named "Zanpu Zhong Southern Zhao", and Nanzhao and Tubo as brothers. In 779, Yimou Xun was succeeded to King Nanzhao. The Tubo intended to expand outward, so they became entangled in Nanzhao to attack the Tang Dynasty. However, the Tang Dynasty sent Li Sheng to break the Nanzhao and the Tubo allied forces. Tubo believed that the reason for the failure was in Nanzhao, so it reduced the status of Nanzhao from a "brotherly state" to ordinary subordination, which led to the increasing tension between the two sides. Yimou Xun observed the ancestral motto, reflected on the relationship between Nanzhao and the central government, and was determined to return to the Tang Dynasty.

In the ninth year of Zhenyuan (793), Yimou Xun sent emissaries to bring letters from the Tang Dynasty to Chang'an. After receiving the letter of returning to the Tang Dynasty, Tang Dezong ordered Wei Gao to preside over the return of Nanzhao to the Tang Dynasty, while Cui Zuo went to the capital of Nanzhao City, to take charge of the specific matters. On the fifth day of the first lunar month in the tenth year of Zhenyuan (794), Cui Zuo and Yimou Xun agreed on behalf of the Tang Dynasty and Nanzhao respectively, and Nanzhao returned to the Tang Dynasty again. The two sides made peace, since then Yunnan once again into the central map.

## **2. Yuan Zi inscription of the cliff carved stand**

After the alliance, Yimou Xun sent emissaries to the Tang Dynasty to pay tribute to Nanzhao maps and tribute to

show his sincerity, hoping that the Tang Dynasty would title the leader of Nanzhao and restore Nanzhao to the title of "King of Yunnan". In view of this, Zhenyuan ten years (794), Yuan Zi, then a member of the ministry, volunteered to move to Yunnan. Tang Dezong was promoted to the minister and imperial history in the cheng, holding the festival to Yunnan, the title of mou search.

Yuan Zi's visit to Dian meant the end of the confrontation between Nanzhao and the central government for many years. Yuan Zi and his people passed through thousands of mountains and rivers, through the Yunnan pass—five-foot Shimen Pass, on the cliff inscription chronicle (Liu, 1975).

Wuchi Road is located in Yanjin County, Zhaotong City. As an important pass in the Qin and Han Dynasties, it was the main traffic road into Yunnan in ancient times. Its terrain is dangerous, cliffs, weeds alienated. Standing here, Yuan Zi heart feeling very deep, brush brush ink, turn the knife carved tablet, in the cliff giant rock left on the inscription cliff. The cliff is 44cm long and 36cm wide. The full text contains 8 lines, ranging from 3-21 words, with the left 7 lines of regular script, and the last line of "Yuan Zi inscription" is official script. This transcript is transcribed as follows:

[an inscription on a tablet]

01 Tang Zhenyuan decade on September 20, Yunnan Xuanwei envoy

02 To do everything wenzhen judge Liu Youyan small make Tutu Chengcui

03 Pang Qi, deputy envoy of Nanzhao, Shao Yin of Chengdu

04 Judge supervised the imperial history Cui Zuo and ordered to go to Yunnan

05 Meng Yi mou search for Nanzhao time governor Shang Shu right servant shot Chengdu

06 Yin and imperial historian Wei Gao chai inspector supervised the imperial historian Ma Yitong battalion

07 Ma Lu Road old stone discipline

08 Yuan Zi title

The inscription introduces the group of officials who sealed it and the reason for the stone carving. Yuan Zi and his party took pains to make the long journey from Chang'an to Yunnan, and finally carved the tablet, which greatly proved the close relationship between Yunnan and the central dynasty, and the integration of China had a long history.

After Yuan Zi and his party arrived in Yunnan, they were received highly and warmly by Nanzhao. The New Book of Tang Dynasty contains:

"To the city of Dahe, Yimou sent brother Monxhello not to good horse 60 to meet it, Jin Yuke, soldiers duo road Chen. Ymou seek gold armour, tiger skin, shuangduo. With spear thousand guards, elephant twelve led in the front, cavalry, the second."

To show sincerity, mou sent cronies to meet Yuan Zi and his party. Yimou found out of the gate, the rate of all officials, lined up to meet, magnificent. Yuan Zi read out the imperial edict and texts, and awarded the gold seal and other letters in the ceremony. At this point, Yuan Zi successfully completed the important task assigned to him by Tang Dezong, and Yimou Xun said that Nanzhao would always be a Tang minister, based on Yunnan, and protect the southwest border area.

More than 40 years later, the Central Committee of the Tang Dynasty and Nanzhao reconciled with him again, and the Tang Dynasty once again established its rule over Yunnan province. Yuan Zi completed the mission back to Chang'an, mou sent a number of officials to escort. To the Shimen Pass, the goods entrusted to Yuan Zi, just the original road back. In the later years, he watched the integrated development of Yunnan and the central dynasty and the historical changes above the cliff of Wufeeet.

### 3. Thinking related to it

Yunnan ancestors were called "southwest Yi". "Yi" was first seen in the "corpse (Yi)", and the origin of "Yi" can be traced back to the Xia period, the Book of the Later Han Dynasty: "Nan, Bashan, Bandun, southwest Yi..." here "Southwest Yi" is the ancestors of Yunnan region. Chinese culture originated from the Central Plains, so in the feudal period, the Central Plains regime regarded itself as the orthodox of China and regarded the forces outside the Central Plains as Di Yi. However, with the development of The Times, the view of Yi Xia debate is also changing quietly, and the relationship between Nanzhao and the central Tang Dynasty is a typical example.

In the early Tang Dynasty, Yunnan lived well with the Tang Dynasty, and Nanzhao surrendered to the Tang Dynasty, it broke up with the Tang Dynasty, and fought the war for more than 40 years. Later, it reviewed the situation and returned to the Tang Dynasty. The perennial wars made the strength of the Tang Dynasty and Nanzhao greatly reduced. Without the instigation of Yang Guozhong and other treacherous ministers, the Tang Dynasty decided to accept the attachment of Nanzhao. After the Cangshan alliance, Yuan Zi held the title, inscribed by Shimen Pass, Yunnan and the Tang Dynasty made peace again 44 years later (Ouyang Xiu & Song Qi, 2003).

After the Tianbao War, the strength of the Tang Dynasty was reduced, and it also began to think about new national

strategies. After Nanzhao returned to the Tang Dynasty, the Tang Dynasty conferred the king of Yunnan, strengthening the education and management of Yunnan area; adopted loose frontier policy to govern Yunnan, brought Yunnan into the territory of the Tang Dynasty. The change of the central government's concept of Yunnan has reduced the estrangement between the Central Plains region and the Yunnan region, promoted the integration and development of the Yunnan region and the Central Plains region, promoted the formation of multi-ethnic countries, and promoted the formation of the Chinese national community.

Yuan Zi cliff stone carvings record the events of Yuan Zi holding the festival, which is an epitome of the evolution of the relationship between Yunnan and the central government. The academic circle summed up its historical value as "the unification of the country, the boundary, the harmony of the nation...". As one of the important evidence of the relationship between the central government of the Tang Dynasty and the local power in Yunnan, Moya is an important sign of the relaxation and reconciliation of the relationship between Nanzhao and the Tang Dynasty, and an important document for the study of the local history of Yunnan.

The development of a unified nation-state has greatly promoted the exchanges and exchanges among the Chinese ethnic groups, enhanced the sense of identity and centripetal force towards China, enhanced the creativity and cohesion of the Chinese nation, and jointly promoted the formation of the unity and diversity of the Chinese civilization. As a special historical memory and historical symbol, Yuan Zi inscription Cliff is a symbol of the friendship between the Central Plains and the border areas, which strongly shows that Yunnan has been a part of the Chinese civilization since ancient times.

#### 4. Epilogue

The Yunnan region has a long history, and it has been conducting exchanges and exchanges with the mainland since the Qin and Han Dynasties. After a long historical development, various ethnic groups have jointly promoted the construction and development of a unified multi-ethnic state in different modes, and this historical fact has been recorded through different forms. The cliff carvings record the deep relationship between Yunnan and the central region since ancient times. From attachment to opposition to attachment, the relationship between Yunnan and the Tang Dynasty has been developing with twists and turns. Although there are some personal tensions, there is no denying that the ties between the two sides have not been severed in the 274-year history of the Tang Dynasty. Yuan Zi is the record and witness of the history of Nanzhao regime and Tang Dynasty (Zhao Xinyu, 2009).

Cliff stone carving is an important symbol of the turning point of the relationship between Nanzhao and the Tang Dynasty, a turning point from the division to the integration of Yunnan and the Central Plains, and a historical monument to record the integration of ethnic groups (Zhu Feidi, 2013). It records the friction and surrender between the regimes, and witnessed the historical evolution of the frontier areas and the central regime. It also proves that although Yunnan and the Tang Dynasty are on and off, the internal connection between the two sides has never been cut off. Yunnan has always been closely connected with the Central Plains, and the communication and integration between Yunnan and the Central Plains have never disappeared. Yunnan has been an indispensable part of the history of the Chinese nation since ancient times (Qin Ping, 2018). The Cliff is an indispensable document for the study of the evolution and development of the relationship between Yunnan and the Tang Dynasty. It is also an important spiritual sustenance to establish national confidence and promote the further integration of the nation. As a witness to the development of the relationship between Yunnan local government and the Tang Dynasty, Yuan Zi inscription Cliff Stone Carving is a monument in the evolution process of the Chinese national community (Yang Ming, 2021), which will always illuminate the development road of ethnic integration in later generations.

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