

## Study on Family Education of Naxi Chieftain Mus in Ming Dynasty

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### Abstract

Ming Dynasty was a period during which Chieftain Mus of Lijiang, Yunnan was most active in the Yunnan-Sichuan-Tibet border region. As a distinctively regional chieftain force, generations of Mu rulers all had attached great importance to family education, and refined a series of educational ideas during practice. Especially during the reign of Chieftain Mu Zeng, Han culture was accepted in a “please come in” approach, giving rise to the cultural prosperity of “Six Mu Litterateurs”. In Ming Dynasty, Chieftain Mus’ family education achieved fruitful results, which provide a number of implications for today’s educational undertakings in minority areas.

**Key words:** Ming dynasty; Chieftain mus; Family education

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### INTRODUCTION

In the Chinese territory, southwestern region is widespread with various ethnic minorities. Among them, Naxi ancestors who were called “Moshayi” since the Han Dynasty had been active in the southwest region. From Yuan and Ming Dynasties to early Qing Dynasty, Chieftain Mus had once controlled northwest Yunnan, becoming a pivotal political power in today’s Yunnan,

Sichuan and Tibet border region. How did Chieftain Mus in Ming Dynasty implement family education, and what implications do their successes have for future generations? These are the starting points and significances of this study.

Fruitful achievements have been made in the research of Chieftain Mus of Lijiang in academia, where the researches are focused on the aspects of autonomy system, control over northwest Yunnan, chieftain cultural heritage, literature contribution, etc.. Chieftain Mus’ family education has also been concerned in a number of studies, but only a few have studied it as a topic. Jiang (2008) focused on elaborating the content, methods and characteristics of Chieftain Mus’ family education, and gave such education affirmative appraisals. However, compared with the section “Attach importance to their children’s upbringing and education” in the book *Chieftain Mus and Lijiang* written by Yu Haibo and Yu Jiahua, his research approach has no new breakthrough, and research materials also have no new discovery. Papers like Mu Jiyuan’s “On the Development of Chieftain Mus from the Perspective of Political Marriage” (Mu, 2008) and Liang Shuang’s *A Research on Chieftain Mus* (Liang, 2012) have all involved family education, but most of them did not make an in-depth study of it. In addition, books like the *History of Naxi Nationality* (Guo, 1999) written by Guo Dalie and He Zhiwu and the *Literary History of Naxi Nationality* (He, 1992) edited by He Zhonghua and Yang Shiguang also involved family education, but none has studied it as a topic. It can thus be seen that research in this area is still very scant.

### 1. OVERVIEW OF CHIEFTAIN MUS IN MING DYNASTY

In the Ming Dynasty, Mu Chieftainship was passed 14 generations in Lijiang, who had been served as the Prefect of Lijiang Prefecture for over 260 years. Ming

Dynasty was a period of major political development and high ethnic unity in the history of Naxi nationality, which were reflected in the maintenance of good political relations with Ming central government, “regime was stable, and chieftainship handover had all along been smooth, the territory was basically peaceful and tranquil”. (Yu et al., 2002, p.39) Generations of Mu Chieftains had all maintained a good monarch-subject relationship with central government, they strictly observed duties as chieftain, repeatedly established military exploits, and provided mutual financial assistance, who were much favored and appreciated. Economically, Mu chieftains launched a seesaw war against Tibetan regime relying on its strong military power, continuously expanding the scope of mining and taxation. During the tenure of Mu chieftains, economy was vigorously developed; silver, copper, gold, iron and salt mines were exploited in places like Nanping, Zhongdian, Weixi, Ninglang, Sichuan’s Muli and Tibet’s Yanjing; and silver ingots cast with letters Muzeng were issued. Water conservancy facilities were built in Kham Tibetan region, and paddy cultivation was introduced. Large-scale building projects were initiated; Mu family’s official residence was expanded, Zhongyi Archway was built, Baisha Dading Pavilion and Jingang Hall were repaired, and Fuguo Temple was upgraded. During the Wanli era, Mu Zeng donated ten thousand silver taels to build Xitan Temple on Jizu Mountain; *Newly Compiled Annals of Yunnan* reads that, “speaking of merits on the mountain, Mu Zeng is the biggest contributor”. Culturally, Mu chieftains had made some achievements in literary creation, “Mu writer group” was emerged, and its representatives were known as the “Six Mu Litterateurs”. During the Wanli era, Tibetan Buddhism’s most complete canon of the time *Kangyur* was engraved, which is still well preserved in Jokhang Temple in Lhasa.

Under the support of Ming imperial court, the Mus expanded northwestward, northward, northeastward, etc.. To the Wanli era of Ming Dynasty, the Mus had ruled over vast Tibetan areas such as the entire Diqing Tibetan Autonomous Prefecture in Yunnan, various counties in Kangnan of Ganzi Tibetan Autonomous Prefecture in Sichuan, parts of regions in Muli Tibetan Autonomous County in Sichuan, southern part of Mangkang County in Tibet’s Changdu Region, and expanded to today’s Burmese border southwestward; their rulership lasted over a hundred year.

## 2. FAMILY EDUCATION OF CHIEFTAIN MUS IN MING DYNASTY

Education is generally believed to be composed of three parts, namely family education, school education and social education, of which family education is the foundation, school education is the key, and

social education is the guarantee. By which means did the descendants of Mu family guide and achieve a comprehensive education in the absence of formal schooling? The author believes that the education guiding ideology of Chieftain Mu family played a centralizing role, under such guidance, comprehensive education was carried out from the ideological, cultural and practical aspects, Chieftain Mu family in the Ming Dynasty controlled and chased after advanced social culture, and kept pace with the times, which are the prerequisites for their glorious achievements in the Ming Dynasty.

### 2.1 Guiding ideology of Chieftain Mus’ family education

The overall guiding ideology of the Mus’ family education is reflected in the article *Self Records of Building Mu Family’s Merit Hall* written by Mu Gong.

From the Han, Tang, Song, Yuan to today’s Ming dynasties, Mu ancestors had served as Zhao, Gong, Hou, Jiedushi, Xuanweishi, Chahanzhang, Xuanfushi, Canzheng and Zhifu all owing to imperial court’s benevolence. Mu ancestors had made significant contributions as eminent officials, which are the sole reason Mu descendants are granted privileges, exercise political power, compile genealogy, and have land and people. If Mu descendants can follow the example of ancestors to establish military exploits, they will be benefited by the imperial court; and if they can follow the example of ancestors to emphasize moral cultivation, their reputation will be spread far and wide.<sup>1</sup>

The opening pointed out that the success of Mu family did not come easily, the high position, privileged treatment and great cause of Chieftain Mus are attributed to imperial court’s “benevolence” since the Han and Tang Dynasties, which are the fundamentals of Mu family. Mu Gong’s required descendants to follow the example of ancestors to repeatedly establish military exploits in order to be benefited by the imperial court through generations, and to emphasize moral cultivation in order to spread their reputation far and wide. Then, he proposed “Four Don’ts” and “Five Do’s” specific requirements. “Four Don’ts”: “Do not indulge in wine and women, and do not be preoccupied with dogs and horses”. He required his descendants not to indulge in debauchery internally, because regimes of many dynasties were obliterated due to indulgence in debauchery, and many of borderland Jimi regimes were also abandoned in debauchery. Externally, he required his descendants not only to establish military exploits repeatedly, but also be diligent in thinking; there are also considerable number of ancient regimes and families which were ruined by preoccupation with dogs and horses. It can thus be seen that the “Two Don’ts” requirements proposed by Mu Gong were drawn from the lessons of history, which had ensured the stability of Chieftain Mus’ regime and prosperity of Mu family.

<sup>1</sup> Qianlong “Brief Annals of Lijiang Prefecture” Volume II “Records of Art and Literature”, Jiajing Seventh Year Mu Gong “Self Records of Building Mu Family’s Merit Hall”.

“Do not be blasphemous” means not to profane deities. The emergence of theory of deities was not only due to human’s limited capacity to understand the nature, but more importantly, was an external force of common belief at that time. “Do not be lazy”, as the saying goes: diligence redeems lack of intelligence! Even the best talented needs endeavor; whether it is an individual or a family, they will be not far from decline if they slack off. Since there are four don’ts requirements, then what should the Mu descendants do? Mu Gong proposed Five Do’s that were in line with social norms of that time:

“Be loyal to emperor”— Loyalty was a magic weapon of Mu ancestors, who had received royal graciousness since the Han Dynasty. There was no record of rebellious action against the imperial court in the entire history of Mu family, which was thought to be a “fundamental” of Mu family. In the Ming Dynasty, Chieftain Mus had been titled “Sincere Dedicator of the Country” three times, as well as “Stable Border”, “Harmonious Border” and so on.

“Love the common people” — Chieftain Mus recognized that people were the most important. According to the records of *Mu Family Notice Monument*, “... we strictly implement norms ... which are the so-called filialness, faithfulness, etiquette and sense of shame. Hangers-on, headmen and other people should all keep these in mind and obey them.” (Li, 1998, p.64) It can thus be seen that Chieftain Mus demanded and treated common people fairly as the hangers-on and headmen.

“Devote to family” — Mu family attached importance to the solidarity and cooperation between relatives. Chieftain Mu Gao was titled “Dedicator to Family”, “Loyal and Filial Official”, Mu Wang was titled “Successor of Hereditary Position”, and so forth.

“Sincerely worship deities”— Treat deities sincerely, without sloppiness. Chieftain Mus had built Xitan Temple, Fuguo Temple, Maharatnakuta Palace and Glass House successively, and donated for the construction of many temples in northwestern Yunnan, and southwestern Sichuan.

“Profoundly educate children” — Mu family paid particular attention to their children’s education. “Our ancestors have read books and studied history, established patriarchal system, and haven’t married any concubine; the more thriving the family, the more precautious the domestic discipline.” “No marriage to concubine” was a provision within the Chieftain Mu family, which was a lesson drawn after several rebellions around the succession issue. Mu descendants were required not only to learn their native traditional moral conduct, but also to learn Han culture, and stay in constant contact with Jiangnan region litterateurs, in order to be aware of Central Plains’ literary style.

Mu Gong considered that the above five points should never be neglected, “store up internally and act externally, bequeath to descendants as long as possible.”

Mu descendants should “assume hereditary position, and expand and guard border towns without wavering, in order not to cause Emperor’s anxiety.” Mu descendants were required to “follow the admonition of ancestors, and never initiate rebellion, so as not to ruin the reputation of Mu family.”

## 2.2 Main Methods of Chieftain Mus’ Family Education

From the perspective of performance of Chieftain Mus’ family education, the most outstanding achievements were made in Sinology, which was related to the social background at that time.

In the Ming Dynasty, “Diaowei” system was implemented, where garrisons were set up extensively in Yunnan, and military, civilian and merchant tillage & wasteland opening up were practiced; although Lijiang was a land ruled by chieftain, it was still greatly affected.

Han people migration was also relatively frequent during this period in Lijiang area. On the one hand, a large number of Han people were sent by the imperial court to open up wasteland in Yunnan; on the other hand, Chieftain Mus of Naxi nationality vigorously promoted the study of Han culture, and recruited a large number of Han craftsmen, teachers, priests, monks and doctors from the mainland to missionize, impart knowledge and skills, and treat diseases in Naxi areas, in order to better maintain its rulership. (He, 2001, p.47)

For Chieftain Mus, acceptance of Han culture stemmed from their needs for governance, strengthening communication with the central government, and learning Central Plains’ advanced production technology and lifestyle.

Acceptance of a language and culture from can be done in a variety of ways. Yet the most effective way is undoubtedly school education, through systematic education, efficiency can be improved and the essentials can be grasped in a short time. There had been no sinology educational institution in Lijiang area throughout the Ming Dynasty. Lijiang section of the *History of Ming Dynasty • Biographies of Chieftains* reads that, “In the Yongle Sixteenth Year, official Pang Wenyu said Lijiang, Baoshan, Jujin, Tongan and Lanzhou have been assimilated for long, so please build schools, Lijiang complied.”<sup>2</sup> Although consented, no school was opened ultimately.

Although school education failed to be spread, Confucian culture had already impacted the Naxi society as early as in the Yuan Dynasty. In Zhiyuan Tenth Year (1273), Sayyid was appointed to govern over Yunnan. After arriving at Yunnan, he “spread the etiquette of kowtow, and marriage matchmaking ... built the Confucian Temple and Jiaolun Hall, purchased Confucian classics, and set up land for learning, contributing to the

<sup>2</sup> “*History of Ming Dynasty • Biographies of Yunnan Chieftains*” Volume 313.



formation of cultural atmosphere.”<sup>3</sup> Sayyid vigorously advocated Confucianism, in Zhiyuan Nineteenth Year (1282), “he ordered the establishment of schools on every road of Yunnan, in order to worship the sage Confucius.” In Zhiyuan Fourteenth Year (1354), Wang Sheng’s epitaph reads, “schools were spread on roads of Dali, Yongchang, Lijiang, Heqing, Yaoan, and Wei Chu, and new icons were set up in temples.” In the Yuan Dynasty, Wanghui and his son Wangsheng went to Lijiang to advocate Han culture and Confucianism successively, but the learning of Han culture was restricted to the “children of officials”; Han culture and Confucianism did not go to the people. (Yang, 2006, p.310) As said above, despite absence of specialized educational institution in Lijiang, Chieftain Mus took their children’s education very seriously. Therefore, Chieftain Mu family accepted Han culture in the following several ways:

Firstly, invitation of important cultural figures in Jiangnan, Sichuan or Yunnan to Lijiang for imparting knowledge of Han culture. Mu family had been keen to learn Han culture in the Ming Dynasty, who hired mainland literati to Lijiang for imparting Han culture to their children, and built “Wanjuan Library”. “There were tens of thousands of rare books from Song and Ming Dynasties in the library, engraved versions of books were also collected substantially.”<sup>4</sup> Mu Zeng invited Xu Xiake to teach his fourth son Mu Su, saying that he had never been instructed by top teacher, and would like to take the opportunity to look into the cultural path of Central Plains, in order to be aware of “principles”. As there was no school in Lijiang, Mu Zeng had to send his fourth son to Heqing for schooling. Mu Zeng attached great importance to the education of Han culture, so he let his fourth son get in touch with Central Plains’ distinguished literati, and arranged time for inviting Xu Xiake as private tutor; how praiseworthy this was.

Secondly, continuous association with important Jiangnan cultural figures by means of literature to improve the level of Han culture. Mu family had made acquaintances with important mainland cultural figures, they included Yang Shengan, Ji Yushi, Zhou Yuequan, Dong Qichang, Chen Jiru, “Master Traveler” Xu Kexia, and so on. Mu family had also made acquaintances with local Yunnan litterateurs such as Yongchang Prefecture’s Zhang Zhichun and his son, and Dang Dan. At that time, Mu Gong exchanged many letters with the once imperial examination champion Yang Shengan who was demoted to Yunnan; prefaces written by Yang Shengan were: Preface to *Xianlou Qionghua*, Preface to *Wansong Yinjuan*, Preface to *Genealogy of Mu Family* (Version II), etc. Local Yunnan litterateurs Yongchang Prefecture’s Zhang Zhichun and his son had went boating with Mu

Gong on Yuhu Lake, leaving *Inscriptional Records of Mu Family’s Merit Hall*, *Records of Wansongtang*, Postscript of *Xueshan Gengzi Draft*, *Biography of Xueshan Dafu*, etc. After arriving at Lijiang, Xu Xiake punctuated and collated Mu Zeng’s reading notes *Yunke Danmo*; the book was included in the *Siku Quanshu Cunmu Series* and the Revised *Siku Quanshu*. Xu Xiake also revised the *Shanzhong Yiqu* and wrote its postscript; completed *Sujiang Jiyuan*, *Lijiang Jilue*, *Fawang Yuanqi* and other special articles and the first *Records of Jishan Mountain*, leaving a lot of splendid works.

Famous litterateur of the late Ming and early Qing period Qian Qianyi said that, “during the Jiawan era, officers in Youyang and Suixi all recited poetry and literature, and carried writing instruments with them. Shu Qing (Mu Gong) was among the best. ... far better than the Han Dynasty’s Bailang Chanshu.”<sup>5</sup> Qianlong “Records of Lijiang Prefecture · Art and Literature” reads that, in the Ming Dynasty, the Mu chieftainship was passed down a dozen generations, but only two were most eminent, they were Xueshan (Mu Gong) and Shengbai (Mu Zeng). Mu Gong’s poems were selected into Shen Deqian’s *Anthology of Ming Poems (Newly Compiled Annals of Yunnan • Art and Literature Section)*; and Mu Gong, Mu Zeng et al.’ poems were selected into books such as *Collection of Books of Yunnan* and “Collection of Ancient and Modern Books”.

Thirdly, introduction of Han talents in medicine, education, construction, mining and fabrication from the mainland, as well as Han classics. Members of Mu family endeavored to learn Han culture, some of whom became famous Chinese language poets. As Chieftain Mus adopted actively absorbing and learning attitudes toward Han culture, advanced Han culture was spread to some extent in Lijiang Naxi region, promoting the development of culture, construction, production and other undertakings of Lijiang. Ming Dynasty’s building complexes which have been preserved to date include: Baisha building complex consisting of Maharatnakuta Palace, Glass House, etc.; Fuguo Temple building complex; Mufu Mansion building complex consisting of Hufa Hall, Wanjuan Library, Zongyi Archway, etc.; and Longquan building complex represented by Dajue Palace.

Next, from the perspective of surnames of Lijiang Naxi nationality, to the late Ming period, migrants to Lijiang were generally for: Garrisoning frontiers, handling political affairs, practicing medicine, doing manual work and engaging in business; their surnames included Bao, Zhao, Yang Li, Lai, etc.. Taking Bao family who migrated to Lijiang to garrison frontiers as the first example, according to the records of *Genealogy of Bao Family*,

native place of Bao family was Zhujun village in Fu county of Yingtian prefecture, Nanjing, since the Ming Dynasty, the family

<sup>3</sup> *History of Yuan Dynasty • Biography of Sayyid Shams al-Din*

<sup>4</sup> *Newly Compiled Annals of Yunnan • Geography Section • Historic sites*

<sup>5</sup> *Newly Compiled Annals of Yunnan • Art and Literature Section*

has migrated to Yunnan as governmental garrison, and was granted a hereditary position of Yunqiwei of Dali. ... moved to Licheng, started to settle in Baisha ... moved to outer Daximen region of Licheng. (He, 2003, p.391)

Bao family went to Dali to garrison frontiers, with a hereditary position of Yunqiwei. As to Zhao family who migrated to Lijiang to handle political affairs, according to the records of *Genealogy of Zhao Family*, "native place was Guangdong, in the Ming period, the family migrated to Yunnan, and resided in Shibizhong village of Kunming, who were appointed as an official in charge of books and documents." And Yang family who migrated to Lijiang to practice medicine, according to the records of *Origin of Yang Weng X* and *Genealogy of Yang Family*,

first ancestor, with a courtesy name of Desheng, was a native of Wuling County, Changde Prefecture of Hunan. In the Ming period, he cured various intractable diseases with exclusive prescriptions, and kept in Lijiang by Chieftain Mu of the time almost compulsively with handsome remuneration.<sup>6</sup>

Among the above surnames, if 25 years are counted as a generation, those have so far been passed 14 generations all moved to Lijiang before the Qing Dynasty. They played a positive role in Mu family's study of Han culture, deepening and broadening the content of Han culture.

### 2.3 Characteristics of Chieftain Mus' Family Education

From the perspective of learning Han culture, Chieftain Mus' family education has the following characteristics: Firstly, all learners were limited to lord class. Although Han culture was studied in Lijiang, learning was banned for common people. Famous Naxi literatus Yang Pinshuo once commented that, "Mu family prohibited people from reading books." In the territory of Mu family, only the Mus were literate while common people were unlettered. Before the bureaucratization of native officers in Lijiang in the Qing Dynasty, no records could be found regarding common Lijiang people's participation in the imperial examination or handing down of works. In 1723, the bureaucratization was implemented in Lijiang, the first migrant official Yang Bi wrote in the *Records of Relocation to Lijiang Prefecture* that, "Lijiang people were unlettered, as Chieftain Mus feared that people would be unmanageable once they use wisdom. Slaves were not allowed to read poetry and literature."<sup>7</sup> *Annals of Lijiang Prefecture in Guangxu Era* reads that, "Lijiang people did not care about learning." It can thus be seen that learning of Han culture in Ming Dynasty's Lijiang was only limited to Chieftain Mu family.

Secondly, their poetic creation had optimistic, bold, enterprising and progressive characteristics, which reflected the time features of Mu chieftainship prime time,

allegiance to the imperial court, and aspiration for unity and solidarity; hometown sceneries, people and events were eulogized, delivering their sincerity and devotion between the lines. For example, famous lines in Mu Tai's *Liangguan Shijie* reflected the close relations between Naxi headman and imperial court, as well as absolute sincerity and loyalty of borderland minority. Mu Gong's *Unbosoming* reflected his patriotism and loyalism. Mu Zen's *Yushan Mountain Waterfalls* vividly described Lijiang's varied mountains and ever-accumulated snow.

Thirdly, Mu family paid attention to the creation of Han culture works, and absorbed the essence of other aspects of Han culture as well. On the one hand, they learned Han culture, and created a large number of Chinese character poems with taste and quality, which are an important part of Chinese civilization. On the other hand, they introduced experts of medicine, architecture, handicrafts and other aspects to reside in Lijiang, which improved the depth of Lijiang old town, thus further facilitating economic prosperity. Spread of traditional Chinese medicine in Lijiang not only to solve the people's wellbeing issues, but also improved curative capacity combined with traditional folk medicine of Lijiang. Naxi nationality's traditional architecture and the Central Plains' buildings merged together in Lijiang, promoting the formation of multi-culture in Lijiang. Lijiang's traditional handicrafts were handed down based on the introduction of handicraftsmen combined with production and living characteristics of Lijiang

### 2.4 Achievements of Chieftain Mus' Family Education

Sinological achievements of Chieftain Mus in Ming Dynasty include: Mu Tai's *Liangguan Shijie*; Mu Gong's *Selected Poems of Xueshan Mountain* Volumes 1, 2 and 3, which was divided into *Xueshan Shiyin*, *Yinyuan Chunxing*, *Gengzi Gao*, *Wansong Yinjuan*, *Yuhu Youlu* and *Xianlou Qionghua*; and *Zhishan Yunke Ji*, *Yunke Danmo*, *Shanzhong Yiqu*, *Zhulin Yeyun*, "Xiaoyue Hankong Cuiju Lu" and other works in the forms of poems, odes, ci-poems, proses, etc. created and printed by Mu Zeng. "Biographies of Six Mu Litterateurs" written by Feng Shike, governor of Yunnan in Ming Dynasty, recorded Chieftain Mus' achievements in terms of sinology. A group of writers emerged among Lijiang Chieftain Mus in Ming Dynasty, their poetic and literary attainments were well-regarded, *Wenmo Bi Zhongzhou*, *Gong Zhongyuan Zhi Qigu*, etc. *History of Ming Dynasty • Biographies of Chieftains* reads that, "various local Yunnan officials headed by Lijiang's Mu family have the knowledge of poetry and literature, have manners, and keep words." Ming Dynasty's Qian Muzhai's *Liechao Poem Collection*, *Si Ku Quan Shu* compiled in the Qing Dynasty, and *Yunnan Book Collection*, *Yunnan Poetry Collection*, *Yunnan Essay Collection* and *Yunnan Ci-poem Collection* compiled by the Republic of China all contain poems,

<sup>6</sup> Lijiang Naxi Autonomous County Committee of CPPCC. (Ed.). *Cultural and Historical Records of Lijiang*, 18, 42.

<sup>7</sup> Compile by Guan Xuexuan, Wan Xianyan, et al. *Brief Annals of Lijiang Prefecture in Qianlong Period*. (Restricted data).

essays and ci-poems created by Mu Chieftains. In 1956, famous Chinese scholar Huang Shang saw 11 woodblock-printed books written by the Mus collected from Lijiang Mu family in Yunnan Provincial Library, and highly praised them,

not only because they are the oldest woodblock-printed books I see in Yunnan, I also marvel at their exquisite printing. At the same time, I also feel that these are the solid evidence of cultural exchanges and integration between the Central Plains and the borderland minorities, and important document literature, which far exceeds their literary value.

Mu family's sinological achievements are also reflected in their book collection, "Mu Zeng was a rare minority bibliophile in our province and throughout the country, and a wise lord who learned Han culture most profoundly, and made great achievements in book preservation among 22 generations of Lijiang Mu Chieftains throughout 470 years. To better learn Han culture, Mu Zeng spent heavily in building a three-story library in his residence, and spared no expense in buying a lot of books from the mainland into the three-story library, "there were tens of thousands of rare books from Song and Ming Dynasties in the library, engraved books were also collected substantially." Thus became a veritable "tens of thousands of books of building". Mu Zeng's poem titled "*Jianshu*" vividly depicted the rich collection of books in the "Wanjuan Library".

Mu family's sinological achievements are also reflected in construction. As the Chieftain Mus in the Ming Dynasty were rather open culturally, they extensively absorbed Chinese Buddhist, Taoist cultures, so the influence of Han religious culture gradually spread among Naxi people. In the Ming Dynasty, Chieftain Mus built grand-scale temple buildings like Xuesong Nunnery, Maharatnakuta Palace, Wenchang Palace, Glass House, Hufa Hall, Dading Pavilion, Fuguo Temple and Dajue Palace in Lijiang. Architectures of Lijiang old town had already formed a considerable scale in the Ming Dynasty, there were magnificent building complex consisting of Guangbi building, Banyi Hall, Zhongyi archway, etc. Ming traveler Xu Xiake described Lijiang old town in his "Travel Notes" as "civil houses clustered, with tile roofs placed closely side by side", and said the residence of Chieftain Mu family as "beautiful and imposing, comparable with imperial court". Chieftain Mus' introduction of Central Plains' architectural culture not only heralded the rise of Ming and Qing building complexes in Lijiang, but also laid the foundation for Lijiang's later becoming of historical and cultural city.

### 3. IMPLICATIONS OF CHIEFTAIN MUS' FAMILY EDUCATION IN MING DYNASTY

The Mus' family education during Ming Dynasty is a successful example, which has a lot of implications for later education. These implications are:

a) Continuity of family line not only relies on ideology and spirit, but more importantly, requires stringent executive ability. The key reasons Chieftain Mus were able to stand out among Naxi ethnic group, and became the ethnic head lie in their abilities to sum up historical experience and lessons, and understand the "roots" of development of things. Mu family took allegiance to imperial court, genealogy compilation and moral cultivation as the fundamentals of family education, which was summarized into a script during the Chieftain Mu Gong era. This was the experience accumulated through many generations of Mu chieftains, which was sublimated into an ideology guiding the Mus' family education. Such ideology has both internal strictness and external openness, together maintaining a dynamic and relatively stable guiding ideology. "Virtue" was valued highest in the overall education guiding ideology of the Mus, so several internal upheavals attempting to usurp the chieftainship were all handled seriously. According to the records of *Genealogy of Mu Family*, Mu Tai's seventh younger brother Mu Ji, eighth younger brother Mu Sha, ninth younger brother Mu Lu, tenth younger brother Mu Ta, eleventh younger brother Mu Jian, twelfth younger brother Mu Le, thirteenth younger brother Mu Di, as well as Mu Ding's third younger brother Mu Yu, et al. were "sentenced to death due to conspiracy against lineal descents." Obviously, this is a record of internal upheavals among the young generation of the Mus for competition over chieftainship, which ended by "execution" of the above "disloyal" people (Yang, 2012). According to the records of *Mu Gao Monument*, "in order to stop future troubles, Mu family did not marry women with other surnames, and were widowed for nine years" (Li, 1998, p.50). It seems that during that time, the blame was put on different-surnamed wives, which are a commendable spirit of self-analysis for that time.

b) Chieftain Mus were able to transcend the borderland restriction to actively learn Han, Tibetan and other ethnic cultures based on their own situation, which is a model of education keeping with the times. In the Ming Dynasty, the territory granted by central government to Chieftain Mus included "four districts, a county and a xunjiansi", i.e. Tongan District, Jujin District, Lanzhou District, Baoshan District, Linxi County and Shimenguan Xunjiansi, which was nowhere near the territory they had in the Yuan Dynasty. But in the late Ming Dynasty, Chieftain Mus' actual control area was extended to southwestern Sichuan, southeastern Tibet, and Nmai Hka basin, which was almost the size of today's Yunnan. On the one hand, Mu family associated with the surrounding Tibetan, Bai, Pumi and Lisu nationalities, and absorbed their advanced cultures. They not only established close relations with headmen of Tibetan Buddhism, but also believed in Tibetan Buddhism, and built temples on a grand scale. Meanwhile, Mu family also absorbed religious elements



of mainland and built Taoist temples and Chinese Buddhist temples. According to the records of *Genealogy of Mu Family*, every generation of Chieftain Mu all paid tribute to the imperial court (Nanjing, Beijing) personally, not only for showing loyalty, but more importantly, to learn mainland's advanced culture.

c) Today, poems created by Chieftain Mus have become the most valuable material for historical and cultural research of Ming Dynasty's Lijiang, which are of high historical value. For example, "four prefectures were unified under the same surname He" written in Mu Gong's "Unbosoming" is the exact evidence for research of surname transformation implemented by the Mus of Ming Dynasty; Mu Gong's *Yinchunhui* reflects Naxi people's spring festival customs. Mu Zeng created a large number of verses, ditties, odes and songs dwelling on Zhishan Mountain, which provides important materials for the research of Ming Dynasty's Zhishan Mountain and Fuguo Temple in Lijiang. *Huangming Enlun Lu* left by Ming Dynasty's Chieftain Mus is a collection of imperial edicts, which is highly persuasive, and thus can be regarded as first-hand materials.

d) Chieftain Mus' sinological achievements are the basis for their continuous advancement, which also laid the foundation for the rise of other industries in Lijiang. While learning Han culture, Mu family ceaselessly expanded their territory and strength using the ideas and essence of Han culture. After the era of Chieftain Mu Tai, Mu litterateurs who wrote poems and essays with Han language emerged among Naxi nationality. Mu Gong, Mu Qing, Mu Zeng, et al. created 14 books of poetry anthologies, which were all published by woodblock printing, thereby initiating Naxi people's enthusiasm for Han culture learning.

e) Experience of Chieftain Mus' family education shows that the most important heritage of a family is culture and spirit, rather than substance and power. In the Ming Dynasty, Chieftain Mu family was highly influential in northwest Yunnan, who was an important regional power. However, along with the bureaucratization of native officers in the Yongzheng period, Chieftain was downgraded to Tutongpan, and migrant official was appointed by the central government to hold power in Lijiang. During several political movements in modern and contemporary times, Chieftain Mus' government office, official documents, imperial edicts, gold and silver were all ruined. In contrast, Tibetan Buddhist Canon 108-volume *Kangyur* enshrined in the Jokhang Temple in Lhasa, and Chieftain Mus's sinological poetry appear more and more important. It can thus be seen that the most

important heritage of a family is not material, but cultural level. With the change of times, although the content of Chieftain Mus' family education is somewhat dated, the ideology and spirit it carries are still advancing with the times.

Mu chieftainship had been passed 24 generations through 470 years. Among them, Ming Dynasty was a period during which the Chieftain Mus made the most prominent achievements, becoming one of three major chieftains in Yunnan. There are many reasons for Chieftain Mus' successful governance over the border area, of which one important factor is the success in family education. To chieftains of all ages, loss of chieftainship due to internal unrest led by failure in family education has been common.

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