Continuity and Interruption of Tusi System in Yuan, Ming and Qing Dynasties

Qiong Lang
Southwest Minzu University
Chengdu, China

Abstract—The southwest Tusi system in Chinese history has experienced the Yuan, Ming and Qing dynasties, with a history of nearly 700 years. Due to the different social conditions and intentions of the rulers at that time, the Tusi system had different characteristics in different times, and its path was very complicated. From the establishment of the Tusi system to the implementation of land reform, from the use of barbarians to "sinicization", through observing the policy formulation process of each dynasty, we can clearly see the continuity and discontinuity of the Tusi system in the history of the Chinese empire.

Keywords—Yuan, Ming and Qing Dynasties; Tusi system; Continuity; Discontinuity

I. INTRODUCTION

During the Yuan, Ming and Qing Dynasties, the system of appointing local minority chiefs as governors, prefectures, County decrees, propaganda envoys, appeasement envoys, solicitation envoys, chief officials and other local chiefs was implemented in the non-Han regions of Southwest China, centered on Yunnan, Guizhou, Sichuan and Hunan (including Guangxi and Hubei). It was historically known as "Chieftain" or "Tu" in academic circles. For the "Tusi System". The corresponding imperial court appointed to the border area and changed its position to "centrally-appointed nonhereditary official" after a period of time [1]. The three generations of Yuan, Ming and Qing Dynasties have different attitudes towards different aspects of Tusi system politically and ideologically, including the connotation of continuity and the characteristics of discontinuity.

II. CONTINUITY AND DISCONTINUITY OF TUSI'S POLITICAL SYSTEM

It is generally believed that the Tusi system began in the Yuan Dynasty. The Yuan Dynasty consciously appointed chiefs as "chiefs" and "local officials" and carried out the policy of "subjugating foreigners with barbarians". In the unified official system of Ming Dynasty, the local officials held by the local national chiefs were divided into the "local officials" system composed of Zhifu, Zhizhou and County Orders (Tuzhi prefecture, Tuxian prefecture) and the "Tusi" system composed of propaganda envoys, appeasement envoys, solicitation envoys and chief officers. From the Ming Dynasty, the policy of the "China" Dynasty began to run counter to the Tusi system, that is, to "reform the land and return to the native land". However, the Tusi system is still being implemented while the land reform and return is being implemented. In the Qing Dynasty, the system of Tusi was parallel with the reform of land. This resulted in the political discontinuity of the three unified empires.

A. Continuity in the Political System

1) Direct sovereignty

In 1253, the Mongolian army seized Dali with the help of Dali Xingzhi and Duan family. In fact, the Yuan Dynasty regionally reorganized according to the areas ruled by the chiefs of different nationalities and tribes. Since then, Tusi has been classified as a state bureaucracy, so Tusi is also known as a local official. During the Yuan Dynasty, the local ethnic society was governed solely by the lower local officials, but in the higher administrative organs, it was "joining the local people", that is, the local officials and the exiled officials jointly managed. The infiltration of local officials and local officials was the characteristic of the Yuan Dynasty official system in southwest China.

The area where Tusi system was introduced in Ming Dynasty was basically located in the southwest of China, which was basically consistent with the area where Tusi system was implemented in Yuan Dynasty. That is to say, the primary reason why the Ming Dynasty implemented the Tusi system in these areas was that the Tusi system had been recognized in the Yuan Dynasty of the previous generation. As an inherited dynasty, in the early period of its regime, it is necessary to follow and establish the Tusi system to rule in non-Han minority areas, so as to stabilize people's hearts and save time and energy. Plus language barriers and communication difficulties, if directly managed by Chinese officials, it is easy to cause misunderstanding and resentment among the local people. Therefore, the indirect domination of local nationalities by Tusi is a method that has more advantages than disadvantages. However, compared with the Yuan Dynasty, the Tusi official system and the official system of the Ming Dynasty are obviously different [2]. "Tusi" is generally located in mountainous areas and border areas with inconvenient traffic, responsible for military and civil affairs; and "Tusi" is generally located in "Yi-Han mixed" or economically developed areas, responsible for civil affairs.

The Qing Dynasty inherited the tradition of the Ming Dynasty and only set up small chieftain under five grades to reduce the threat. The task of Tusi was also limited to "tribute

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only, tax only and soldier only", that is, tribute, taxation and control of the army. In addition, the local chieftain's influence was weakened by sending officials to the local government and dividing up the chieftain's children in order to divide and narrow the chieftain's territory, investigate the geographical boundaries, strictly supervise the system of reward and punishment, and prohibit the chieftain from leaving the province since Jiaqing. In addition, the tribute to Beijing will be changed to the way of paying taxes on money to the local exiled officials, and at the same time stop giving back, trying to eliminate the consciousness of the Chieftain to be independent of the exiled officials through these measures [3].

2) **Strengthen system management**

The Tusi system is a system that allows the autonomy of different nationalities so that they can effectively control their own nationalities under their own rule. After Yuan, Ming and Qing dynasties brought it into the bureaucratic system, they not only had direct sovereignty over the Tusi area and people, but also strengthened the strict management of Tusi, mainly focusing on promotion rank, hereditary rights, military reservations, tribute policy and so on. On the premise of accepting government decrees, paying tribute and paying taxes, the dynasty divided administrative regions in the original areas of the local ethnic groups, appointed the chiefs of the local ethnic groups as chiefs and local officials, gave them the power to rule the area in accordance with local traditions and hereditary official positions, and even allowed them to retain the army in the border areas. According to military merits, loyalty, taxation and contributions, Tusi can enjoy the same promotion as the exiled officials. For illegal Tusi, the Ming Dynasty also gave demotion, demotion, even exile and execution. The Ming Dynasty recognized the hereditary power of Tusi, but it had to be recognized by the court to take effect. Inheritance in the early Ming Dynasty had to go to Beijing. In order to ensure the smooth progress of the hereditary process, the Ming Dynasty also ordered that successors should be appointed before birth and reported to the court for the record [4]. This ensures that the chieftain can pass on his privileges and status to his favorite heir even if he has no immediate children.

**B. Discontinuity in Political System**

In Yuan, Ming and Qing Dynasties, Tusi system was actively carried out to rule ethnic areas. While strict management was adopted, it also began to implement "bureaucratization of native officers" to eliminate the power of the big Tusi and transform the indirect rule into direct rule. The so-called "bureaucratization of native officers" means abolishing the Chieftain of Tusi, dispatching the officials to appoint in the border areas, and practicing the same state and county rule as the mainland [5]. Thanks to the implementation of the Chieftain System, China's territory has been expanded and the country has achieved unprecedented reunification. However, after the mid-Ming Dynasty, the central government, on the pretext of rebellion, crime and lack of qualified successors, restrained the stubborn resistance of the chieftain troops, forced them to change their land and return to the mainland, and gradually eliminated some of the larger chieftain forces.

In the reign of shunzhi and kangxi, there were already signs of the "bureaucratization of native officers". In the 16th year of Shunzhi (1659), Tusi Nasong of Yuanjiang, Yunnan, resisted the attack of the Qing Army, and then the Tusi Fu of Yuanjiang was abolished. After entering the kangxi period, the policy of "bringing aboriginal Tusi under the jurisdiction of the central government", that is, abolishing the system of indirect rule by Tuguan, setting up prefectures and counties in the local areas and sending officials to rule directly, began to be formally implemented, and gradually became the dominant ruling policy of the Qing dynasty for various ethnic groups in the south. Ertai, in his book "Returning to the Land and Returning to the Rural Areas", said that the principle of "controlling foreign lands by barbarians" implemented through the Tusi System was equivalent to "curbing piracy by stealing", which fundamentally negated the Chieftain System and advocated that only" bringing aboriginal Tusi under the jurisdiction of the central government " could "once and for all".

**III. CONTINUITY AND DISCONTINUITY OF IDEOLOGY AND CULTURE IN TUSI REGION**

From the very beginning, the Tusi System showed the trend of "Assimilating Barbarians with Chinese Civilization". From the Control of Foreigners by Foreigners to the "Sinicization", from the policy of "detention" which does not pursue "uniformity" to the tendency of localization in the regions of the local official system, that is, those close to China and where there are more Han inhabitants. The ultimate goal of the Chinese Dynasty in the Chieftain Area was to establish and abolish the bureaucratic system of the Tusi System, introduce the exiled officials and centralize the power in the central government.

**A. Continuity in the Ideological and Culture**

In the Qing Dynasty, the policy of localization and Sinicization in southwestern China centered on bureaucratization of native officers was directly related to the understanding and self-definition of "Hua Yi" by the rulers of the Qing Dynasty. During the Yongzheng period, Yongzheng frankly acknowledged that Man and Han nationalities were different nationally, but Yongzheng also stressed that the Man who established the Qing Dynasty could be culturally comparable to the Han. During Yongzheng period, the Qing Dynasty actively promoted the reform of bureaucratization of native officers, which not only realized the transformation of the Chinese Dynasty to the regional domination policy of the surrounding ethnic groups, but also was a means of the Qing Dynasty trying to prove that it was an orthodox Dynasty in China. Yongzheng opposes the distinction between Chinese and foreign cultures on the basis of the acceptance of Chinese culture by non-Han people. In other words, Yongzheng hoped to eliminate the differences between Chinese and foreigners in the Qing Dynasty through the acceptance of Chinese culture by non-Han people. This is also the core of the thought of "bureaucratization of native officers" since the Ming Dynasty.
B. Discontinuity in Ideology and Culture

1) Popularization of confucianism education

Confucianism education in Tusi area has played a great role in the process of Sinicization in frontier areas. In the second year of Yuan Huangqing (1313), Guizhou established the Civilized Academy, and the Yuan Dynasty appointed Confucianism professors. In the first year of Wenbao (1317), a school was established in Puding Road, and the residents were basically Miao. Since the Ming Dynasty, the Miao and Buyi nationalities, influenced by Chinese culture and Confucianism, began to have local laws and regulations for men, known as "bang rules" and "paragraph". During the Ming and Qing Dynasties, the names, genealogies and tablets of the Han nationality appeared, with the words "Heaven, Earth, Monarch, Parent and Teacher" written on them. The Tusi System provides an environment for promoting the integration of Chinese culture and ethnic groups based on it, that is, the Sinicization of non-Han nationalities [6]. Especially the popularization of imperial examination in Tusi area further promoted the Sinicization of Tusi class. Emperor Kangxi also ordered "Tusi's children", "Miao nationality" examination with Han nationality".

2) Bureaucratization of native officers

After bureaucratization of native officers, the economic and cultural exchanges between the Tusi area and the mainland continued to expand and flourish. The area also began to flow into a large number of Han nationality where in the past is "No communication". In Guizhou, the Han was very small before, but after the change, the Han actually accounted for the majority of the residents. The Qing Dynasty reconstructed the regional society by investigating the population and land, carrying out the Baojia system, and accelerated the inland and Sinicization of the border areas by advocating "admiring the rule of literature, upholding the people's hearts and changing customs", which also expressed its equal treatment of the Tusi areas and the Inland areas.

IV. CONCLUSION

Before the Yuan Dynasty, the Chinese Dynasty mainly implemented the "detention policy" to the non-Han people around it, but did not pursue the "world" of unification and centralization. Under the system of Tusi, although the Chinese Dynasty indirectly ruled the different nationalities, it actively promoted the mainland and Sinicization of the frontier areas. The Ming Dynasty inherited the Tusi system of the Yuan Dynasty. After putting the southwest region under its own rule, it clearly defined the position of Tusi and Tusi areas in the imperial order by sorting out the Tusi system, imposed various restrictions on them, and finally began to implement the policy of "bureaucratization of native officers". The reform of Ming Dynasty is not only a measure to change the indirect rule of non-Han nationality in southwest China, but also a measure to actively promote the Sinicization of frontier areas and non-Han nationality. The Qing Dynasty negated the idea that the Han people held the distinction between China and foreign countries because of their anti-Qing consciousness, and vigorously promoted the "inland" and "sinicization" of southwestern China, which also continued to expand the areas directly ruled by the Chinese Dynasty and expanded the borders of China. Of course, the promotion of "localization" and "sinicization" in southwestern China does not mean that the Qing Dynasty abandoned its national identity. In Mongolia, Tibet, Xinjiang and other places, according to the current situation of local society, the Qing Dynasty adopted policies different from those in the mainland of China and the Tusi system. This is of great significance not only to understand the nature of the rule of China by the Qing Dynasty, but also to understand the nature of the ethnic problems facing China today.

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