

## Reasons on Why Mu Gong is Affirmed by Many Chinese Litterateurs from “Snow Mountain Poetry”

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### Abstract

**Snow Mountain Poetry is a collection of Chinese poetry. It is famous for its diverse themes, skilled skills and profound artistic conception. It is the lyrical work of Mu Gong himself, and at the same time he established his status as an outstanding representative of a few famous poets. “Snow Mountain Poetry” has a distinctive character. It has selected 114 songs by Mu Gong, which has great reference value for further understanding of Mu Gong's life attitude and ideal pursuit.**

### Keywords

**Mu Gong; “Snow Mountain Poetry”; Contradictory Ideals; Chinese Culture.**

### 1. Introduction

The Ming Dynasty Naxi poet Mu Gong (1494-1553), known as Shuqing, No. Xueshan, and also Wansong. Since the sixth year of Jiajing, it has attacked Lijiang Tuzhifu. The Wenzhi martial arts of the Lijiang Naxi Tusi Mu has long been preached, and its Mu Gong is not only longer than the governing place, defending the frontier; and has great achievements in literary creation and shackles. Zhu Yizun’s “Quan Zhiju Poetry” volume twenty-four “Mu Gong forgiveness” under the cloud: “Shu Qing’s reign of the year, hidden in the Yulong Mountain, the pavilion, the snow, the dock, the Danxia, the church, a mirror, planting peach Yizhu, surrounded by mountains and pines, also rises to the floor of Yingxian. In the middle age, the soldiers will be enemies, and the merits will be in the sidelines.” Mu Gong loved reading from a young age and passed through the eyes. Zhang Han’s “Snow Mountain Doctor’s Tomb Table” cloud: All people call it: “This is also genius”; From middle age to middle age, poetry skills are natural and natural, the style is fresh and unique, and the feelings are sincere and delicate. They have many exchanges with famous scribes in Yunnan, and they also sing and influence the development of local literature. As a toast, Mu Gong also greatly promoted the spread of Chinese culture and the integration of national culture.

### 2. Mu Gong’s Recognition of the Chinese Culture

In “Snow Mountain Poetry”, there are many works of imitation of the Tang Dynasty, and most of the poetry structure has the shadow of Tang Dynasty poetry. “Poetry of the Tang Dynasty” is undoubtedly a correct decision made by Mu Gong. Because Dongba culture was not widely spread at the time, and outside of Yunnan, Han culture was the mainstream. As a Lijiang toast, Mu Gong seems to be a difficult example of identifying Chinese culture, but it brings many benefits to him and Yunnan native: From the perspective of poetry and reward, Mu Gong’s creation in Chinese makes his achievements far-reaching and is no longer confined to the local. Some scholars believe that Mu Gong’s study of Han culture is influenced by the family environment. Mufu’s family has a deep history, and Ming History records: “Yunnan’s various local officials know poetry, good deeds, and Lijiang Mu’s head cloud” Since the Ming Dynasty

settled in Yunnan, the spread of Chinese culture has been widespread, which has led to the gradual attention of Mufu to Chinese culture. Since the Mu Gong generation, the people of Mujia began to have the habit of making poetry. At the end of the Ming Dynasty, Gao Yi Deqing said: "It first made a loyalty to the home in the early days of the country, and the martial arts was the most famous. To the snow mountain public servant with the name of the name. The song of the Song of Songs, there is Ling Yunqi." In the 9th year of Jiaping, Mu Gong built a 10,000-volume building in the position of the toast, and there were tens of thousands of Ming and Song dynasties in the Mufu Wanjuan Building. The literati Chen Hu in the late Ming and early Qing dynasties confirmed this statement: Wanli has been paying for the purchase of Mao's book, and it's a time of success. It's not in the past." The governor of southern Fujian was the 14th-generation Tusi Muzeng of Mu's, and was also influenced by Mu Gong. He not only engraved Mu Gong's "Snow Mountain Poetry" (re-engraved), but also traveled to Jiangnan, widely searching for Han. The book enriches the collection of the 10,000-volume building. His "Initiation of Yayin" also made Lijiang's poetry creation more prosperous. As a supporter of this view, the author believes that the reason why Lijiang can present the "knowledge of the book" is indeed related to the appearance of Mufu and the poetry of Mu Gong.

However, from the perspective of his poetry creation, the author also believes that Mu Gong learns Tang poetry and writes Chinese poetry. In addition to conforming to the trend of the times, this is a process in which Mu Gong enhances his self-creation level. Mu Gong has shown great enthusiasm for Chinese culture since he was a child. Moreover, his own intelligence and diligence have also helped him to learn and understand Chinese culture. Zhang Han wrote in the "Snow Mountain Doctor's Tomb Table": "The doctor is disappointing, the more filial, the child's teeth are not for children's play, and the ugly and ugly....and not for teachers and teachers, and the Austrian code"; When he was middle-aged, Shi Zun Tang Yin helped Mu Gong to gain a lot of achievements in poetry, especially for his unique insights into Tang poetry. In the Ming Dynasty, Feng Shike's "Mu Gong Biography" described Mu Gong: "There is a master of the hand, Meng, Gao, and Qiang, and you can take a break from the ancestors. Hey: Is there a happy person in the world?", when describing Mu Gong, Wang Wei, Meng Haoran, Gao Shi and Cen Shen and other poetry collections are placed on the pillows, and they are read and read repeatedly. From Mu Gong's poems, it can be seen that the style is gradually becoming Chinese. Yang Shen's "Wansong's Volume and Preface" also commented on Mu Gong's poem: "There is a great sacred arch, the innate angel", "the arch of the arch, the innate English" refers to the famous poet of the Tang Dynasty. For example, "Snow on the Snow Mountain Poetry" is recorded in the "Song on the Song": "The fight is late at night, and the smoke is reported to the camp." "The generals will not hesitate to die, and the horse will be knives." It is said that it is quite similar to the Tang Dynasty poetry in the Tang Dynasty. It is difficult to imagine the hands of ethnic minorities whose mother tongue is not Chinese. Another example is "Winter Day, Tan Mingfu" was approved by the South Park "This article is good, there is Du Yi"; or "Du Fu words" was approved "required, like Tang people"; "Nanpu Xiaojing" described that the road was "too much like a duo."

Some scholars also believe that Mu Gong's poems have obvious simulated miracles. Mr. Bai Jianzhong believed that Zhang Zhizhen also found this deficiency. For example, in the poem "Second Spring Garden Poetry One": "When you come to thin wine and get drunk, you will go to the new poetry and talk about it." And Du Fu's "Because of the Eighths of the Eighths of Jiang Ning's Master": "The old is good now. Can you go to the new poetry?" Zhang Zhizhao commented: "Too Du Fu Du Fu"; or Mu Gong's "The Peasant Touring Qiuhu": "Drunk returns to the evening." Zhang Zhixuan directly said: "Chen Yu Chen Yan."

From the author's point of view, Mu Gong's simulation is too much to explain his hard work, Mu Gong as a minority, in the absence of Chinese cultural exchanges, it is difficult to grasp the scale, Mu Gong's early poetry and reluctance is understandable. In the later poetry creation, Mu

Gong's skills became more and more proficient. After the "Summer Drinking Sansong Water Pavilion", Nanyuan once approved: "The sound is good, learning Du, not his name", indicating that Mu Gong's poetry has reached a realm, the ancient poetry is no longer the effect of the East, but the essence of the understanding. In the later poems, he even wrote the "new" effect. Yang Shen's ten notes in Mu Gong's "Spring Xing Shi": "The sentence is new." And in the "Drunk Wall", it is commented: "The body is new". "Yang Shen explained: "The new, the creation is not the old-fashioned." It means that the new is different and not pedantic. The book is like Tang, but the thought is original. Even though Tang Yin is the enlightenment of Mu Gong's poetry, the rhythm of Tang poetry is already profound in his creative career, but as a descendant, Mu Gong uses his own skills to build on the original poem. While adhering to the norms of poetry, as a Naxi poet, he is constantly pursuing his own breakthrough.

### 3. Mu Gong's Contradictory Ideal - Career and Seclusion

Mu Gong said in "Steps in the Autumn": "The sunset outside the mountains is the sound of birds, and the villages in the evening are worried." When Mu Gong walks through the autumn field, the autumn wind is slowly, the sun sets, and there are also the sounds of the birds returning to the nest. When seeing such a scene, he is worried that the village will be attacked at night. The artistic conception of this poem, suddenly in the last sentence of a turn, Mu Gong involuntarily returned from the ordinary poet to the perspective of Lijiang Tusi to think about the problem. It can be seen from this that he is very responsible and has a heart to fight on the cause of defending the country and defending the country. Even the rest time is placed on worrying about the country and the people. But to say that Mu Gong has no selfishness, the ideal of life is only to loyalty to the country, and his other poems rebut this view. Mu Gong said in "Summer Drinking Sansong Water Pavilion": "The old man has more mountains and greens, and the short brown blue towel has a long stick." A short blouse made of animal hair or burlap; a green towel, a blue bonnet, refers to the clothes of a civilian. Mu Gong not only dreams of devoting himself to protecting the country and the people, but also has the resignation.

Some scholars believe that Mu Gong wants to live a secluded life because he is eager to live a comfortable life. You can also find clues from Snow Mountain Poetry. For example, the poem "You Lake": I am a lotus picker and take a boat into the water. ...with a wave of hand, the fish and birds meet frequently; or "Friends and friends to travel with the Twin Peaks": "Platforms Matsuzaka Sansitian, Haoyue Gengyunshu is comfortable." These all convey Mu Gong for ordinary The enjoyment and yearning of a free and easy life, apart from government affairs and war, free and easy to become Mu Gong's new pursuit of life. In addition to this point of view, the author also believes that this is related to Mu Gong's living environment. Throughout the "Snow Mountain Poetry", the subject matter of the scenery is the majority. The scenery of the scene is almost through the creation of Mu Gong's whole poetry. The unique viewing angle and the natural and long-distance writing method make his landscape poetry unique and become Mu Gong's distinctive personal characteristics. In the Ming Dynasty, Jia Wenyan's "Yuhu Tour Record" said: ""The defender Xueshan's school is good, and the poems on the lake are some of the first poems, and the rest of the poems are sent. The fool's hand read and then through the Mu Gong poetry collection, the green and white, the shackles Stop the cream, hey, if I sit on the blue waves, I will go up and down with the gull. "Description to the time when he was reading the Mu Gong poetry collection, it seems that you can see the white mountains and white waters, and the egrets flap their wings. This not only shows that Mu Gong's scenery and poetry style is clean and intuitive, but also describes the nature of Lijiang's beautiful scenery and picturesque scenery. Lijiang Yulong Snow Mountain has unlimited scenery. Mu Gong wrote a poem "Snow Mountain" for this title: "The county has no double shuangyue, the first peak of southern Anhui. Four times of light and clean, the ancient dragons from. The top of the galaxy turns, the crisis is

on the moon. Hanwei is looking forward to a thousand miles. This poem does not use too many complicated techniques. Mu Gong's realistic and vivid writing technique will make the Jade Dragon Snow Mountain's towering majestic and snowy and pure. In the days of the sun and the moon, the image of the cold and chilling image is on the paper, making people look like mountains. There are many other landscape poems depicting hometown scenery, such as: "South Lake", "Two Poems on Wangye", "Xiaodeng Snow House". For example, the poem "Drunk Wall": "Homes live in Longshan Mountain, Cuiyan Danbi is in the clouds. Sometimes the fairy comes to be a companion, and the snow makes the skin fog." The poet even lives in a lonely cloud, but also has a natural companion. This expresses his desire to stay away from the dust. Natural mountain scenery is good, and the rich ethnic culture also attracts Mu Gong. "Du Fu Ci", "Chunju Yushanyuan", "Hua Ma Guo", "Cai Lian Ci", "Drinking Spring" are all Mu Gong's poems depicting the local culture of Lijiang and the unique customs of the Naxi people. For example, in the poem "Drinking Spring Festival": the official spring meeting with the people, the soil brewing goose festival. A gourd blows and breaks, and the song sings and dances in the moon. This poem describes the scene of the government and the people, and the "Goose Festival" refers to the Naxi people playing songs and dances during the Spring Festival. It is a unique entertainment activity. Mu Gong meticulously described the folk customs of the nation. The people's life is integrated into the sentence poems. Without the attitude of the officials who think they are superior, they can also see Mu Gong's yearning for ordinary life.

In Snow Mountain Poetry, there are many poems that record the history of the landscape. In addition to the pleasant scenery of the hometown and the interesting life of the civilians, the Tang Dynasty poets Wang Wei and Meng Haoran also influenced him. Mu Gong loved to read Wang Meng's poems in his early years, and Wang Wei and Meng Haoran were famous landscape poets. Meng Haoran is close to nature, and Pi Rixi once praised him in the "Meng Ting Ji" in Zhangzhou: "The encounter with the scenery is not strange." Meng Haoran's poems: "The wilderness is low, the river is close to the people," or "the wind is cold and the night is cool, and the wind is full of clear", all reveal the love of natural scenery. Of course, Mu Gong often reads his poems, and while studying the poetry techniques of his landscape poetry, he is also influenced by Meng Haoran's acting style. Meng Haoran insisted on "seeking truth" and "relativeness" throughout his life. He no longer pursued Shijin in the middle age, but chose to return to the mountains. For example, the poem "From Luozhizhi": "Landscapes to find Wuyue, Fengchao Luoqing". Both sentences use flip-flops to describe Meng Haoran's tiredness of his fame and career, and he is ready to go to Wuyue to find the ambition of asking for water. This ambition also made his poetry more elegant and dull. Wen Yiduo's "Tang Poetry Miscellaneous" describes his poetry: "It is the poem that can't see poetry, it is the real Meng Haoran's poem"; Shen Deqian analyzed the "taste" and praised him: "The language is light and the taste is not thin". Fresh and elegant, the charm is always through Meng Haoran's poems, such as the poem "Suichuan leisurely gift to the show": "The cold mountain turns green, the autumn water is sunny. Outside the coffin, the wind is listening to the wind. When the ferry went to the setting sun, there was a smoke in the market. The value of the revival is drunk, and the mad song is five willows." The language is light but conveys profound significance, which is also the similarity between Mu Gong's poems, such as the poem "Two Poems of Wangye": "Luoxia reminds me, and the wild ferry looks back." The ancient trees are floating in the leaves, and Pinghu is soaked in the mountains. Step by step, the mountain peppers are red. The wild clouds bury the wood, and the water temple moves the bell." Meng Haoran retired from the official position several times, and returned to the mountains. He even succumbed to drinking and made Han Gong angry. As a result, the road to seeking a career was absolutely not because of the official defeat, nor for the pursuit of the style of the hermit. Meng Haoran's free life attitude of seclusion and seclusion is affecting Mu Gong - he himself has also shown the same chic gesture, such as the poem "Drunken Boat Pavilion": "Don't swim alone, drink and sip." The moon is cold and the

wind is high and the wind is high. Frosty cold geese, wild shore broken nickname. Borrowing the pillows and squatting, the uniforms were not changed." Another example is "Sickness": "It's used to being alive. However, Mu Gong, as a toast, always has an unshirkable responsibility, and cannot be as unrepentant as Meng Haoran. This led Mu Gong to pursue his resignation in the official position and return to the mountains and rivers, but he was stunned because he could never achieve it.

Although Wang Wei's situation is very different, Mu Gong also found resonance in his poems. Wang Wei originally had a career, but Anshi's chaos shattered his values—the fall of Chang'an and his imprisonment. The imperial court's past sinners and the officials still acted, which smoothed his ambition and patriotism. Such as the poem "Jingbichi": "Wan households are sad and wild smoke, when the Baiguan is in the sky again? Autumn leaves fall into the empty palace, Ningbi pool head playing the orchestra." He lived in seclusion for a few times and studied Buddha with all his heart, in order to look at the fame and fortune and get rid of troubles. Such as the poem "Guishan Mountain": Qingchuan belt is thin, and the horses go to idle. If the water is intentional, the birds will be reconciled. The deserted city of Lingudu, the sunset is full of autumn mountains. This poem describes what Wang Wei has seen and heard in his esoteric journey. It is also a scene of ecstasy. "Free leisure" emphasizes his lack of officialness; the water is intentional, and the return of the bird also reveals the fullness of the Zen; finally, it uses the "closed" to make a summary, saying that it wants to close the door and clean, and refuses the desire of the world. Wang Wei's path of retreat is actually returning to his heart, which is also catering to Mu Gong's thoughts. For example, the seven-law poem "Luodong Bucao Caotang": "Don't open the fairyland to avoid people looking for it, the wall outside the wall and the forest outside the forest... But there are a few volumes in the book, but there is no other dusty heart." This unprepared, straightforward approach reinforces his desire to stay away from the dust—he has hated the wall-walled life and wants to find a place where no one is bothering to seek cleansing.

From another point of view, in the turbulent era, Wang Wei can make a choice of retreat, also shows his high personality, and adhere to the principle, not stalking the traitors. Mu Gong agrees with this quality. When he described himself, he once said: "I am so good and evil, but also bad, but also good and bad." This shows that Mu Gong is also a tradition, a person of justice, and Wang Wei is not willing to become more and more attached. I am even more admired that Wang Weiyong resigned from his official position and returned to his own practice. It is precisely because of Meng Haoran's indifference and admiration for Wang Wei's independence, Mu Gong will firmly believe in the idea of returning to Shanlin.

Although poetry related to seclusion is in the Snow Mountain Poetry. But it is undeniable that Mu Gong's ambition is not just to hide the mountains, not to hear the world. Mu Gong has made an indelible achievement for the surrounding peace and consolidation of the Daming River. Zhang Han once praised him: "With its defensive performance, it is the gold medal list; with its mighty power, the armor in the chest, and the gallbladder is also the thief." With his poetry, readers can appreciate the demeanour of the leader of Mu Gong and the ambition to make a contribution.

Some scholars believe that Mu Gong's dedication is due to his own feelings about worrying about the country and the people. For example, the poem "Xin has a long-awaited book": "It is difficult to make up for the dedication, and the horse is only shy." Everyone has been trying to eat and drink, who can die and travel. At dusk, the wild cries and screams, and the white house book sighs. In the end, Changan Wanli, when to blow up the chaos and cloud, and "Autumn Actions": "Seeking Tongchuan venting the sample, the people are unemployed and poor. The autumn forest leaves are empty and the nest is exposed. The yellow hustle and bustle of the eaves, the whiteboard of the threshold. Here, the southern land is desolate, and the old horses are long and sorrowful." The Psalms describe the people's dissatisfaction with the war and the

ruin of the people's livelihood. This expresses Mu Gong's sighs about the current situation, mourning the suffering of the people, and the helplessness and sorrow of being in the sidelines. In addition, the poem "Spring Society": "There is no wind and rain in the day, when the rice is flat. Guofeng is my wish, the people are happy." This also shows Mu Gong's hope for a peaceful life. He once wrote: "There is no end to the inadequacy of the work, to make it possible; to retain the inexhaustible wealth, to return the people; to retain the inexhaustible blessings, to return the children." The sense of justice in Mu Gong's heart prompted him to fulfill the responsibility of one of the toasts, and also let the readers see his deep feelings for the country and the people. But besides that, Mu Gong has other reasons for his career – the majestic political ambition. Mu Gong lived in seclusion in the early years. He is in the mountains, but he is always eager to do his next career, so that he can't enjoy the seclusion life with peace of mind. Therefore, Mu Gong's early poems faintly revealed his desire to go out and seek help. Such as poetry: "Shiyan hidden Xuan Lin, lonely pavilion on the snow" or "Xing Yu first interval pen, has a hundred hearts", "orphan" and "hundred articles", all described Mu Gong's ambition and thoughts. But there is nowhere to show the sorrow. So when he was a 34-year-old incumbent official, he was determined to be loyal to the country. His inscriptions describe him: "Cautiously defending the border and consolidating the meteorites. If he is in politics, he will be rebellious, the law will be strict, and the stagnation will be stagnation. He will be wise and wise, and his skills will be hired." Mu Gong has a strategy for marching soldiers, and he himself is also selfless, rewarding and punishment, is the best choice for the toast.

His career is also derived from the respect and trust of the Emperor Daming. From the three rewards of Jiajing, Mu Gong's reaction can be seen. "Reading" in "Snow Mountain Poetry": "Han Tang, Song and Yuan Dynasties, Yan Yan must be boasted. The waist is tight and gold is heavy, and sincerely report to the country." From the commentary to the comment: "Gifts of the National Gold Medal"; in the fifteen years of Jiajing, the emperor's royal book "Zhenning Border" four characters. Mu Gong wrote the poem "Jia Jing's gift to the Ning Border Four Characters" to thank the emperor, such as the poem: the border of the Ning from the sky, holding the yellow chapter to the north. The golden painting scrolls the dragon and the royal character, and the jade sounds are glory. In his biography, "Sacred Son of God" spoke of his gratitude. In the 20th year of Jiajing, "I have a silver medal of ten or two, and I have made one of the princes, which is the treasure of the world." Self-note: "Jiajing's 20th year is a big celebration, choose the Li Bing to pay, and give the silver 12, so the cloud." Whether it is the surprise of holding Huang Zhang or the cherish of the refined prince, he expresses the treasure he has given to the emperor. He once said: "The father took care of the government, and the foolishness was at home. Today is not the case. Why? Yu Nai inherits the life of the Son of Heaven, and keeps the soil, but is diligent and sincere, in order to do all the work of sharing the worry, the fear of the day is not as good as it is. The faint pleasure, dare to care? It can be said that Mu Gong's sincere loyalty to the Ming Dynasty is partly due to his loyalty and respect for the great tomorrow. It was because the Big Tomorrow gave the Naxi and Mufu the approval that Mu Gong would be willing to work for it.

Throughout Snow Mountain Poetry, readers can gradually perceive changes in Mu Gong's mood and the entanglement of future choices. In the first ten years of Mu Gong's hereditary toast, his mind was always placed on his political ambitions. However, when Mu Gong was in his father's office, Mu Gong's poetry gradually turned to the desire for tranquility and natural reclusiveness. Mu Gong is devoted to his duties, protects the borders, and still does not forget his initial heart. He pursues seclusion, and Zhang He, who is very close to his friends, also evaluates Mu Gong's "hiddenness." Mr. Gao Lieming and Mr. Yang Yunhua summed up this: "From the original 'hidden and unconcealed' to the later 'the heart is hidden but the appearance is not hidden.'" However, the author's views are slightly different: Mu Gong's ambition to seek for the ambition and the pursuit of the government and the pursuit of concealment are not a world of difference, but an ideal of life. The "shape" is not completely hidden, and the "heart" is not completely

hidden. This contradictory ideal makes his feelings have more possibilities. In the same way, he has sublimated his literary attainments, making his poetry not shallower than the surface, plain and unpretentious; Or the illusion that it is awkward and unsatisfactory. Mu Gong has become more and more profound in understanding the contradictory ideals with his age, and his poetry is considered to be the realm of "small and self-contained".

#### 4. Mu Gong's Poem Friends

From ancient times to today, there is an unchanging truth: to understand a person's character, it is necessary to understand his communication range. Mu Gong has made a lot of poetry friends in his life, Zhang Yishan, Zhang Zhizhen and Yang Shen are among them. Zhang Yishan was originally named Zhang Han, and Zhang Han's father was Zhang Zhixuan. Zhang Zhixuan, a famous minister and celebrity in the middle of the Ming Dynasty, was an official and straightforward. He was also the most famous scholar in Yunnan in the Ming Dynasty. Zhang Zhixuan is the guide of Mu Gong Xue Tang. He expressed in the "Snow Mountain Beginning Sounds": "(Mu Gong) tastes the poems, telling the beginning of the Du; and asking the first, telling the near body, can be introduced. No geometry, with a few poems, if there is a close to Du. There is no geometry, and it is more than two hundred pieces of the body." When Mu Gong asked Zhang Zhixuan to teach poetry, he began to start with Du Fu, and then began to be close to him. When Mu Gong studied Tang Xuedu, Zhang Zhixuan gave a lot of encouragement - like "Duo Dui", "Good Learning Duiyin", "like Du" and so on. At the same time, when Mu Gong simulated too much and was too offensive, he would also mercilessly point out the flaws in Mu Gong's poems. For example, the above mentioned "too guilty of cuckoo" or "Chen Yu Chen Yan". These criticisms sometimes don't tell the truth, but this may be more valuable for the future of Mu Gong's progress. Another poet who contributed a lot to Mu Gong's poems was Yang Shen. Yang Shen, a famous writer of the Ming Dynasty, the three talented sons of the Ming Dynasty - Yang Shen, Jie Yu and Xu Wei, and Yang Shen was ranked first. In Qian Qianyi's "Biography of the Collection of Poems in the Dynasty": "With the repairs in the hustle and bustle, the more the light and the corresponding peace, the public forgiveness of the wind and the sound, since the celebration of Changqing. Sco can be said to be a hero." Qian Qianyi's "Biography of the Collection of Poems in the Dynasty": "With the repairs in the hustle and bustle, the more the light and the corresponding peace, the public forgiveness of the wind and the sound, since the celebration of Changqing. Sco can be said to be a hero." Mu Gong also sent his collection of poems to Yang Shen in his later years. Yang Shen worked hard and selected 114 of them to compile "Snow Mountain Poetry." These two poets are famous writers of the Ming Dynasty. They are most commented on Mu Gong's "Snow Mountain Poetry" and "Snow Mountain Echo". They praised Mu Gong's poems, such as the poem "Autumn Morning Get Up" after being commented: "It is also a clear thinking", and also pointed out his inadequacies like Zhang Zhizhen.

I have to say that Mu Gong's poetry friends are very fit, not only well-trained, but also carefully commented on Mu Gong's poems. This also shows that Mu Gong treats people sincerely and asks for advice on weekdays. This also promoted the development of Mu Gong's poetry, which made him progress and achieve success.

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