

Sinicization of Tuoba Xianbei in China is Model of Great National Integration

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Abstract: Based on the concept, connotation and extension analysis of ethnic groups and tribes, this paper had pointed out that ethnic groups evolve with the advancement of history. This paper had traced the origin and development of Xianbei Tribe in China, describes the origin of Xianbei Tuoba Tribe in detail, analyzes the development process of Tuoba Xianbei Tribe, and had analyzed the overall reasons and motives of the Sinicization of Tuoba Xianbei. It would had been pointed out that the overall sinicization of Tuoba Xianbei conforms to the historical development process, would be Tuoba Xianbei's voluntary, active, peaceful, positive, comprehensive and thorough, which was Tuoba Xianbei's correct historical choice, and it would help all nations in the world correctly understand the concept, connotation and extension of nationality. It would provide a typical attitude, method and approach for all ethnic groups in China and the world to correctly deal with ethnic issues, would provide a case and model for the peaceful development of China and even the peaceful development of the world, and also would provide historical facts and theoretical basis for ethnic integration.

Keywords: Sinicization, Tuoba Xianbei, National Integration

1. Introduction

Ethnic group refers to a group with relative stability and identity formed in a certain historical period due to the common living environment, language, cultural tradition and other factors [1-6]. Its connotation includes [7-10]: 1) common blood relationship; 2) Common geographical environment; 3) Common language; 4) Common cultural traditions; 5) Have a sense of identity and collective consciousness. The most important implication is the common blood relationship. Nation would be developed from tribe, which would be a historical type in the development of national community, and tribe would be developed from clan and tribe. Both nation and tribe were historical concepts that evolve in the course of history. The Xianbei nationality in China would be a typical case.

2. Origin of Xianbei Nationality in China

Xianbei people were a nomadic people in ancient northern China with a history dating back to the 3rd century AD [11, 12]. Xianbei had an important influence on Chinese history. They had established many states, such as former Yan, Later Yan, West Yan, South Yan, Northern Wei, Western Wei, Eastern Wei, Northern Zhou and other dynasties, among which the Northern Wei unified northern China and carried out large-scale reform of Sinicization.

As for the origin of Xianbei tribe in China, there was still no unified understanding in the academic circles. Although, today's academic community used a variety of research methods, some people seed methods, archaeological methods, literature methods, etc., such as burial excavation archaeological method, the discovered tombs were

generally the third or fourth century AD, its research value, the research conclusion had made by the direct application of Chinese historical books would be more accurate.

Ancient Chinese historical had recorded and most modern scholars generally believed that the Xianbei people were separated from the ancient nomadic people of Donghu [13]. Donghu was an ancient nomadic people in northeast China. From the early Shang Dynasty to the Western Han Dynasty, Donghu had existed for about 1300 years. Donghu language belonged to the Altaï family. The Donghu were a confederation of tribes, consisting of large and small tribes of the same tribe but with different names. It got its name because it lived east of Xiongnu (Hu). Since the Spring and Autumn period and the Warring States period, the southern neighbor Yan State, after Yan will Qin Kai broken, moved to the upper reaches of the West Liao River Laoha River, Xilamulun River basin. Yan had built a Great Wall to keep it out. At the end of the Qin Dynasty, Donghu had become strong and its leaders once asked the Huns for a name, a horse, beautiful young women, and land, and had been later defeated by the Huns. One of the tribes that had retreated to Wuhuan Mountain was called Wuhuan (this tribe had been destroyed by Cao Cao's army during The Three Kingdoms of China, and the remainder had been divided into two groups, one part of which had merged with the Han and the other with the Xianbei tribe).; A group that retreated to Xianbei.

Another view was that the Xianbei people in China had been developed by the original inhabitants who had hunted in the Great Khingan Mountains [14], which would be now the boundary between China and Russia. Because the Great Khingan Mountains had been called the Great Xianbei Mountains in ancient times, the local inhabitants and tribes had been called Xianbei. It was recorded in the Annals of Chinese history that the Xianbei people had lived in the Greater Xingan Mountains in northeast China for generations during the Western Zhou Dynasty. When King Cheng of Zhou (1055 BC - 1021 BC) hold a congress of princes in Qishan before the Spring and Autumn Period, he had not consider the leader of the fire of the Xianbei gods to be the official representative, which had been regarded as contempt and shame by the Xianbei people. Angry, he had returned to the northern forests of the Greater Khingan Mountains and thrived. Therefore, it could had been seen that the origin of the Xianbei nationality should not be viewed from a static perspective, but should be analyzed from a visual perspective of development. The ancient nationality of Xianbei also had evolved along with the advancement of history and constantly integrated into the blood of other ethnic groups. In the early Han Dynasty of China, the Donghu tribe who had been defeated by Xiongnu and fled to the original Xianbei Tribe and the remnants of Wuhuan who had been destroyed by the army of Han Prime Minister Cao Cao during The Three Kingdoms of China had been integrated into the original Xianbei Tribe and formed the new Xianbei Tribe.

3. Origin of Xianbei Tuoba Tribe

Xianbei Tuoba was an important tribe and the most excellent tribe in Xianbei. It had played a very important role in the historical evolution of China and the evolution of the Chinese nation, deciding the historical trend of China, and its position was extremely important. Its efforts and manufacturing results laid the foundation for the later China. Therefore, it would be aroused the high attention and record of subsequent Chinese historians, and also would be aroused the high attention of modern scholars.

According to the relevant recorded in the famous Chinese historical books "Zizhitongjian", "The Story of the Twenty-four Histories", "Song Book", "Southern Qi Book" and "Han Book", etc., and some recent scholars had found that [15]: the Tuoba tribe of Xianbei was the descendant of Li Ling, the grandson of Li Guang during the reign of Emperor Wudi of Han Dynasty.

In 99 B.C., during the reign of Emperor Wudi of Han China, General Li Ling, under the orders of Emperor Liu Chee, had led 5,000 infantry troops into the heart of the Huns, and had fought with the then general Li Guangli to fight the Huns. As a result, he had encountered more than 100,000 cavalry of the main force of the Huns, had fought more than 10 battles, and finally had run out of food, the soldiers had been defeated and captured, and the cruel and violent Emperor Wudi had been angry and killed his family and surrendered to the Huns.

The Chief of Huns had honored Li Ling as a descendant of the Li family of Longxi and the eldest grandson of the lightning general Li Guang, so he had married his daughter Princess Tuoba to Li Ling and had been named King of Jian Kun (in the area from the upper reaches of the Yenisei River to Altaï, in the present State of Gilgistan, the people of the country now would consider themselves descendants of Li Ling).. Because the Xiongnu took their mother's name, Li Ling's children were named Tuoba, and the children born by Li Ling and Princess Tuoba were Xiongnu nobles. The eldest son born by Li Ling and his wife had Li Ling's military genetic quality and was brave in battle, and was honored as Wuji Duwei (retaining certain official habits of the Han Dynasty), and established his own political power in the Changbai Mountain area of today's Jilin Province in China. When the five Huns fought in chaos, the eldest son of Li Ling first proclaimed the Day Du Wei as Chanyu, and then declared himself as Wu Ji Shan Yu. Finally, he was defeated and killed by Huhanyechanyu. This happened in 56 B.C., 18 years after Li Ling's death. From historical records, Li Ling's son was about 40 years old when he was killed. At that time, as the leader of Xiongnu Tuoba tribe, he should have more than one wife, and from common sense, he should also have children and grandchildren. Here I would like to explain that the son of Li Ling probably had a deep hatred with the Han royal family and did not want to support the Huhanyechanyu, who was ready to join the Han Dynasty, and fought a war with it. The reason why the descendants of Wujichanyu (son of Li Ling) were able to

escape the pursuit of Huhanyechanyu, on the one hand, the Huns were in a melee at that time, and Huhanyechanyu was unable to do anything, nor was he able to destroy the rest of the other Xiongnu. The second was that the Xiongnu tribe in this respect was not as ferocious as the Central Plains Dynasty, often only killing the leader, not deeply related to the habits of the party.

After Li Ling and Wujichanyu, the son of Princess Tuoba of Xiongnu, were killed in the war of fighting for the position of Xiongnu alone, in 36 BC, the rest of his family and tribe fled to the west and integrated into the Xianbei tribes in the places they went, which were successively called the "Hubebu Xianbei" and "Xianbei Zhitoubel", and finally became the Xianbei Tuoba Tribe. There were detailed records in Chinese historical books, which directly had pointed out that "Tuoba Xianbei was the seed of Hun and followed by Li Ling", and eventually had continued to reproduce and grown stronger and stronger, forming Tuoba Xianbei, a tribe formed after the marriage of the descendants of Li Ling and the Xiongnu's wife Princess Tuoba and Xianbei. Tuoba Xianbei was already a new ethnic group formed by the mixed blood of Han, Hun and Xianbei.

4. Development of Tuoba Tribe in Xianbei

The development of Tuoba tribe in Xianbei should be after the split of Xiongnu in north and south China, the return of Southern Xiongnu to Han and the retreat of Northern Xiongnu. The development and growth of Tuoba tribe in Xianbei had been carried out simultaneously with the development and growth of Xianbei. The decline of Xiongnu had given Xianbei the opportunity to rise and grow, and the decline of Western Han's national strength also had given Xianbei the opportunity to expand its power in the south. Wang Mang had usurped the Han regime and established a new Dynasty in the late Western Han Dynasty, which had led to the war in the Central Plains, creating an opportunity for Xianbei to rise and grow rapidly.

History entered the early Eastern Han Dynasty of China, in the early Eastern Han Dynasty, the Tuoba people migrated to "Daze", which would be today's Hulun Lake. The tombs of Xianbei in Jalainur on the north bank of Hulun Lake were found, which were the traces of Tuoba Xianbei's life there. In the reign of Emperor Huan of the Eastern Han Dynasty, the first military alliance in Xianbei history had been established, and the leader of this alliance was named "Tanshihuai". Tanshihuai had divided the military alliance into three parts: the middle, the east and the west. Tanshihuai himself had lived in the middle court tent in what would be now Yanggao, Shanxi, China, which was the center of the entire Xianbei military alliance and the seat of the royal court; The east would be the traditional Xianbei ruling area, the most stable area, ranging from the east of right Peiping to the Liao Dynasty; In the later

annexed areas of the west, there were remnants of the Xiongnu influence, stretching from the Upper Valley in the west to present-day Dunhuang in Qinghai, China, and Wusun in the west (now Aksu in Xinjiang, China).

Sanshihuai had not only divided the regions, in order to achieve effective control of the dominant areas, but also different tribes in different regions were mobilized and migrated. In the middle, East and West departments, Tanshihuai had set up several "lords of the city" as the leaders in charge. Among them, there were three adults in the west, and Tuoba's "law deduction" was one of them. "Yuyanyan" was Tuoba Tuiyin, the head of Tuoba department [16], also known as "Tuoba Neighbor". Tuoba neighboring had decided to let the tribe move south according to Tanshihuai's orders. The aging Tuoba neighbor had passed the throne to his son Tuoba Jielfen, who had allowed him to lead the tribe further to the Yinshan area of Hetao, Inner Mongolia, in today's China. In this process, some Tuoba Xianbei had followed Tuoba Jielfen's eldest son Tuoba Picu, who had separated from Tuoba and had moved west to the area of central Shaanxi and Gansu in today's China, which later had become known as Hexi Xianbei and changed their name to Tufa. Therefore, it was called the "Xianbei Bald Department" and was later founded as the Southern Liang in 397 AD. Tuoba Jielfen's younger son Tuoba Liwei succeeded the orthodox leader of the Tuoba department of Xianbei, had established a town in Hohhot, Inner Mongolia, China, and annexed or conquered many other Xianbei tribes, establishing the Xianbei tribal alliance centered on the Tuoba family [17]. It could have been seen that the real sense of Xianbei Tuoba Tuoba came into being after Tuoba Jielfen led the south to the ancestral land of Xiongnu, and through intermarriage and fusion with Xiongnu.

5. Sinicization of Tuoba Xianbei

5.1. Evolution Before Sinicization

The fundamental reason for Tuoba Xianbei's migration to the south was that Tuoba Xianbei lived in a cold era for a long time, and its original home was extremely cold and not suitable for survival, so it had migrated to a relatively warm area, occupied the original Xiongnu area and absorbed a large number of Xiongnu tribes, and there had appeared a mixed state of "Xianbei father and Xiongnu mother". In 258 AD, Tuoba Liwei had abolished the "zen abdication system" of Xianbei military alliance leaders and hereditary succession by his descendants, thus the Tuoba Xianbei State had been initially established. In addition to the "ten imperial family names", the Tuoba Alliance at this time had seventy-five surnames, of which thirty-one were non-Xianbei surnames, six were from Huns, nine were from Ding and zero, and seven were from other tribes. It could be seen that Tuoba's alliance at this time would be a new alliance with Xianbei as the main body, integrating multiple nationalities. It could be seen that Tuoba Xianbei had

integrated half of the blood of other nationalities before moving south to the Central Plains, and Tuoba Xianbei had been already a new Tuoba Xianbei at this time.

5.2. Early Attempts at Sinicization

Tuoba Xianbei had continued to move south, before entering the Central Plains, that was, about the Western Jin period of China, in the Tuoba Li age, had been the emphasis on Sinicization, Tuoba Xianbei royal family and nobles and even civilians had a great deal of learning Chinese culture and Chinese dress and other customs. However, the first failure of Sinicization resulted in the assassination of Tuoba Xianbei's designated successor, Prince Desert Khan. Tuoba Liwei died of depression on the way back to the north, and Tuoba Xianbei had experienced more than ten years of civil unrest and Sinicization. The second time of Sinicization in 295 AD, Tuoba Luguang had once again unified Tuoba Xianbei, Tuoba Xianbei had divided into three states: eastern, central and western China, during the eight Kings of the Western Jin civil strife, to Tuoba Xianbei development and growth, to attack the central Plains brought opportunities, Tuoba Yi Lu in command of the central region would take the opportunity to attack Pingzhou, Xiongnu, Wuhuan. In 307, Tuoba Luguang died, Tuoba Yi Lu had succeeded, at this time Tuoba Xianbei "wealth and wealth, control string knights more than 400,000." [18] The civil unrest in the Western Jin Dynasty had caused a large number of Han people to flee to the Xianbei regime-controlled areas, plus the conquered people, the situation of ethnic mixing appeared again in the south of China. Xianbei had been living with the Han people for a long time and had been influenced by the lifestyle and culture of the Han people, which had provided a solid foundation for the Sinicization of Tuoba Xianbei.

In 310 AD, Tuoba Xianbei had sent troops to the Central Plains, Tuoba Yi Lu had been named Da Shan in, the Duke, also from the Western Jin had obtained Ma Yi, Yin Guan, Lou, Guo Chu, Guoxian County, Xianbei Dynasty had been founded, then, a large number of Han scholars were invited and appointed, and the Chinese origin thought brought to Tuoba, Tuoba Xianbei nobles in order to successfully enter the Central Plains, also had called "Xuanyuan Miao". This idea of Chinese identity would be the basis of the idea of China's great unity. However, the Xianbei nobles had hated the centralized system of the dynasty, and in 316 AD, civil unrest broke out in Xianbei, and Tuoba Yi Lu had been killed by the nobles, and the Han scholars fled Xianbei Tuoba. In 340 AD, with the efforts of Shi Yichan, the head of Tuoba Xianbei, and the help of the Han scholars, the Sinicization of Tuoba Xianbei had continued. In 376 AD, the state had been annexed by the former Qin, but in 386 AD, Tuoba GUI [19] had rebuilt the state in Monan and continued to move toward Sinicization.

Although Xianbei Dynasty was short in history, its historical position could not be ignored. Several generations of Xianbei Kings chose the road of Sinicization in the difficult and sinister struggle, and tried to get rid of the

loose alliance state in the past, so that the dynasty gradually rose in the sixteen states, and then the Northern Wei could unify the Central Plains. The Sinicization policy of the Xianbei Dynasty prepared for the unification of the Northern Wei Dynasty and laid the foundation for the comprehensive Sinicization of the Northern Wei Dynasty.

5.3. Comprehensive Sinicization of Tuoba Xianbei in Northern Wei Dynasty

Tuoba Xianbei Sinicization had continued to be promoted in Northern Wei [20], which had been established in 386 AD by Xianbei Tuoba GUI after he rebuilt the dynasty and moved the capital to Shengle. Several generations of Northern Wei monarchs made unremitting efforts for the prosperity of Tuoba Xianbei and in order to enter the Central Plains. With the efforts of Tuoba GUI, Tuoba Si, Tuoba Tao, Tuoba Yu, Tuoba Jun and Tuoba Hong, Finally, in the Northern Wei Xiaowen Emperor Tuoba Hong period, it had been comprehensively promoted. The reason why Tuoba Hong, Emperor Xiaowen of Northern Wei, made up his mind to completely sinicize lies in his military failure, recognizing the looseness and cultural backwardness of the Tuoba tribe of Xianbei and the superiority of the cultural advancement and centralization of the Han people in the Central Plain, and thus advocating completely Sinicize. Tuoba Hong deeply understood that only when the strength of the Northern Wei formed a crushing advantage could it completely conquer the south. So Tuoba Hong had returned to his new capital, Luoyang, and had accelerated the pace of his changes. In just two years, between 495 and 496, the Northern Wei Empire underwent a complete transformation in accordance with the Confucian system, from the cult to the official system, from customs to clothing, and even surnames, to the full Sinicization. This would be the famous historical transformation of Emperor Xiaowen in the Northern Wei Dynasty. Tuoba Xianbei led the Sinicization of Xianbei, which enabled the Northern Wei Dynasty to quickly become powerful and eventually annexed other local governments, laying a solid foundation for the later Sui Imperial Dynasty in China. Tuoba Xianbei as a tribe also gradually disappeared in the long river of history, but the blood also integrated into the Chinese Han family.

6. Conclusion and Discussion

There have been many ethnic integration events in history, but some ethnic integration was accompanied by the bloody extermination of alien males and the rape of alien females, while the Sinicization of Tuoba Xianbei in China was very civilized and gentle. To learn Han culture, Appease the Han, Respect Han literati and vigorously recruit Han scholars, Encourage Xianbei noble men to marry Han women, encourage Xianbei noble daughters to marry Han men, and follow the practice of the Central Plains Dynasty in the state system and management system. The origin of the Tuoba Tribe in Xianbei originated from the combination of Han and Xiongnu, during which the

original Xianbei blood was incorporated into the development process and the blood of Xiongnu, Han and other ethnic groups was absorbed. It could be seen that in the development process of a nation, the phenomenon of blending with other ethnic groups was inevitable. The Sinicization of Tuoba Xianbei was a correct choice in history, and Tuoba Xianbei Sinicization was not a physical disappearance. It would be the sinicization of culture and customs, as well as the peaceful intermarriage between different ethnic groups, which not only improves Tuoba Xianbei's cultural accomplishment, but also makes Tuoba Xianbei's descendants more outstanding. Tuoba Xianbei's Sinicization had been carried out voluntarily and without any foreign force or oppression, which would show the excellent insight of Tuoba Xianbei's outstanding leaders. It would be also the correct historical choice of Tuoba Xianbei.

Tuoba Xianbei's overall sinicization would be in line with the historical development process, was Tuoba Xianbei's voluntary, active, peaceful and positive, comprehensive and thorough, and was Tuoba Xianbei's correct historical choice, which would provide a typical attitude, method and approach for all nationalities in the world to correctly understand the concept, connotation and extension of nationality, and would provide all nationalities in China and all nationalities in the world to correctly treat ethnic issues. It would provide a case and model for the peaceful development of China and even the peaceful development of the world, and also provides evidence of historical facts and theoretical basis for ethnic integration.

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Conflicts of Interest

There is no conflict of interest in this research work.

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Biography

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