

# Study on the Blending of Ethnic Minorities and Han Culture in Hehuang Region during the Ming and Qing Dynasties

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**Abstract:** During the Ming and Qing dynasties, ethnic minorities and Han culture in Hehuang Region had been further intermingled, and gradually formed a pluralistic and integrated historical pattern. This integration is rooted in its specific cultural ecology, is with the development of productive forces, administrative system and the mainland gradually the same historical process naturally. The specific manifestations are as follows: members of ethnic minorities were engaged in agricultural production, forming a pattern in which agriculture and pastoralism went hand in hand in the mode of production, and realizing the interoperability between ethnic minorities and the Han in the Central Plains in terms of the way of life. The system of culture and education centered on Confucianism was gradually completed, and a large number of Confucian scholars of the ethnic minorities were cultivated. Confucian culture as the representative of the excellent traditional culture of the Chinese nation was accepted by ethnic minorities, especially respected loyalty, filial piety, benevolence, section of the Confucian spirit, and gradually realized with the central plains in the cultural concept of integration. The mainstream literati praised the unique natural scenery, human history, local conditions and people's feelings of Hehuang region with poetry and literature works, and the minority peculiar imagery into the literary creation. The ethnic minority literati also began to carry out the poems and literature creation, and actively with the mainstream literati dialogues, to achieve the literary convergence.

## 1. Introduction

Hehuang region as one of the important birthplace of the Yellow River culture, has always been the attention of the academic community and research. Hehuang first referred to the Yellow River, Huangshui, later referred to the "three rivers" region, where the Yellow River, Huangshui, Datong River flows through. In today's administrative division, Hehuang region mainly includes Gansu Linxia Hui Autonomous Prefecture, Guide in Qinghai Yellow River Basin, Jianzha, Hualong, Xunhua, Huangyuan of Huangshui Basin, Datong, Huangzhong, Xining, Huzhu, Ping'an, Ledu, Minhe and other places. Hehuang is not only a geographical concept, is also a historical concept, but also a cultural concept. During the Ming and Qing Dynasties, the Han and the various ethnic minorities here continued to interact, exchange, mingling, and gradually formed a pluralistic and integrated historical pattern, and ultimately formed a stable community of the Chinese nation.

## 2. The Cultural Ecology of Hehuang Region in the Ming and Qing Dynasties

Culture is created by human beings in the process of production and consumption, which in turn takes place in an ecosystem composed of the environment and the resources it provides. Therefore, culture is rooted in the ecosystem, cultural research must also be deep into the cultural ecology. In Hehuang region in the Ming and Qing dynasties, the cultural blending of the people and the Han was produced under the combined effect of these various elements.

### 2.1 Natural environment

Compared with the other regions of Qinghai Province, Hehuang region is the most suitable for human production, life of the region. Hehuang region in Qinghai province has the lowest elevation. The average elevation in it is about 2500 meters. The average daily temperature can exceed 0°C for

200-260 days, which is the longest period of the average daily temperature above 0°C in Qinghai Province. The annual precipitation is also more than 500 mm, which is second only to Jiuzhi, Banma and Nangqian counties adjacent to Sichuan and Tibet in Qinghai Province [1]. The annual precipitation distribution in Hehuang region is more in summer, less in winter, and more in autumn than in spring. This kind of climate with rain and heat is an important condition for agricultural development in Hehuang region. The climate of Hehuang Valley is mild. The rainfall is abundant. The winter is not cold, and the summer is not hot. The land is fertile, and the water is rich. The products are plentiful, suitable for animal husbandry, also suitable for agriculture. This natural condition which is suitable for farming and rich in fine forage makes it an area where the farming civilization of the Central Plains and the nomadic civilization of the frontier have exchanged, collided and integrated for a long time in history.

## **2.2 Economic environment**

In Ming and Qing Dynasties, the social production in Hehuang region entered a new stage, especially the agricultural production. In the Ming Dynasty, in order to resist the Mongol iron horsemen in the Northern Yuan, various border guards were set up one after another in Qinghai, and a large number of border guards came to the border. In Hongwu period, the rural areas of Hehuang region was still very limited, while in Yongle period, the rural areas of Hehuang region could be determined to be more than 200,000 mu. After the establishment, the rural areas were gradually destroyed, and the three dynasties of Jiajing, Longqing and Wanli carried out rectification. The amount of rural areas was gradually the same as that of private fields, and part of the wasteland was turned into private fields, so in the late Ming Dynasty, the number of fields in Hehuang region increased again [2]. In the Qing Dynasty, the population of the Central Plains increased rapidly. In order to solve the population problem, the Qing government followed the example of the Ming Dynasty and implemented the policy of setting-up farmland. Hehuang region also became one of the areas to accommodate policy immigrants. Different from the Ming Dynasty, the purpose of this time was no longer to prepare troops, but for the people's livelihood, the settlers' enthusiasm for reclamation was greatly improved, and the land area in Hehuang region was further expanded. In Ming and Qing dynasties, agriculture and animal husbandry became the two pillar industries in Hehuang region. In addition, Hehuang region is located on the passage from the Central Plains to Tibet, people made full use of the advantages of the main transportation routes to carry out trade in agricultural products, animal husbandry products, handicraft products such as wool spinning and brown weaving, and mineral products such as salt boiling and iron smelting. Facilitated by convenient transportation and the "tea horse trade", Xining, the eastern gateway of the Qinghai-Tibet Plateau, prospered in commerce, which has contributed to the economic prosperity of Hehuang region.

## **2.3 Political environment**

Hehuang region is the main road of communication from Central China to Tibet and Central Asia, and its strategic position is very important. Therefore, the rulers of Ming and Qing dynasties attached great importance to the operation and management of Hehuang region. In the early Ming Dynasty, Zhu Yuanzhang, the first founder, combined with the political and military situation at that time, implemented the system of military and political integration in Hehuang region. In the sixth year of Hongwu (1373), Xiningwei was set up in Hehuang region. In addition, the Ming Dynasty also carried out the chieftain system in Hehuang region to strengthen the effective management there. In the first year of Hongwu (1368), the Ming army entered the Qinghai area, and Zhu Yuanzhang implemented a policy of pacification of the leaders of the ethnic minorities, whereby those who submitted to the government could govern the original area according to the old customs and enjoy hereditary privileges, and thus the tribes quickly submitted to each other. The Tusi system was a kind of soft policy. The starting point was to enlist the leaders of various ethnic groups with high officials and generous salaries, so as to realize local stability and unity. It was a tie-up policy adopted by the Ming court in the face of the threat of the Northern Yuan, as well as the complex ethnic composition of Hehuang region. In the Ming Dynasty, the tusi in Huangshi region did not

occur rebellion, which shows that the Tusi system has played an appropriate historical role. With the land division system supporting the implementation of the "soil and streams to participate in the governance" system, that is, to streams of officials as the main, land officials as a supplement, streams of officials to rule the soil, land officials to rule the system, it is the land officials and streams of officials with the positive cooperation, contributed to the long-term stability and prosperity in Hehuang region of the Ming Dynasty.

At the beginning of the Qing Dynasty, the rulers temporarily retained has lost the military function of the guardhouse system. The second year of Yongzheng (1724 AD), the Qing government pacified the Luobozangdanjing rebellion in Qinghai region. In order to unify the local administrative system, the government strengthened the centralized rule, carried out a large-scale change of the guards for the government, the state, the county of the action. By the end of the Qing Dynasty, the Xining Prefecture had four districts of Ba Yanrongge, Guide, Xunhua and Dangar, and three counties of Xining, Datong and Nianbo, forming an organizational pattern of one prefecture, three counties and four districts. With the deepening of centralization, the Qing Dynasty began to implement a large-scale policy of return to the land, and the Qing government continued to integrate the chieftdom in Hehuang region through economic weakening and military withdrawal, and the chieftdom system of Hehuang was gradually submerged in the flood of history. For the other ethnic minorities outside the jurisdiction of the chieftain, due to the long period of subordination and the gradual maturity of agricultural production, the tax system of registration and payment of grain by the ethnic minorities was implemented, which realized the same integrated management with the Han people. It strengthened the central government's governance of border areas, promoted the social and economic development of ethnic minority areas, and removed institutional barriers to exchanges and integration among ethnic groups, which was of great significance to the consolidation and development of state power.

### **3. The Representation of Cultural Blending between Ethnic Minorities and Han Ethnic Group in Hehuang Region during Ming and Qing Dynasties**

The cultural blending between the ethnic minorities and the Han ethnic group in Hehuang region relies on the blending of politics, economy and life. With the increasing management of the Central Dynasty, the economic interaction with the tea horse trade as the main body gradually increased. The people of all ethnic groups gathered here are close to each other, integrating and condensing into a solid unity with strong centripetal force. This process of cultural blending is not only reflected in the transformation and intercommunication of People's Daily production and life style, but also reflected in the perfection of culture and education system, the change of cultural concepts and the blending of literary creation.

#### **3.1 Production and life**

During the Ming and Qing Dynasties, the cultural integration between the ethnic minorities and the Han Dynasty in Hehuang region was firstly manifested as the transformation of production mode and the intercommunication of life style. In the Ming Dynasty and the early Qing Dynasty, the ethnic minorities in Hehuang region still focused on animal husbandry. In the later period of the Qing Dynasty, the tribute horse became a grain payer, and the grain payers all had their own fields, and very few people had no fields and did not pay grain, which showed that they had begun to engage in agricultural production generally. Engaged in agricultural production, pastoralism has not been abandoned, so in the literature, there are "competing for bathing horses in spring streams, competing for plowing fields in the mist" [3] and "scolding calves plowing high Longland, shepherds sitting in the chaos of the mountains and hills" [4]. They show the beautiful picture of agriculture and animal husbandry simultaneously and flourishing.

In terms of life, the interoperability of clothing between ethnic minorities and Han is particularly evident. The Dangar Hall Record in Guangxu period contains detailed records of the types and sales of local commodities:

Leather shoes are made from the hides of various ethnic groups in Meng and Fan, especially

bison. Local farmers make shoes to wear, and also sell in Ningshu and Nianbo areas. They can sold out about ten thousand pairs a year, each pair of two qian, a total of two thousand taels can be made.

The silk goods and flannelings on the leather shoes are transported from Lanzhou and Xining. They can be sold out about a thousand ones a year, one for one taels, and a total of one thousand taels can be made.

The short coats made of wool twisted thread are thick to keep warm, but also to keep out the cold. Most workers can afford to wear it. There are a thousand pieces a year, three taels each, totaling three thousand taels.

Most of the cotton-made native cloth clothes is from the interior and from Sanyuan in Shaanxi. There are about a thousand volumes every year, each volume values twenty-five taels, a total of twenty-five thousand taels can be made in one year. Most of them are bought by locals. Some of them are sold to Meng and Fan. [4]

The Meng and Fan here mainly refer to the Mongolian and Tibetan people in the west and south of Qinghai. It can be seen from the data that the leather shoes used by foreign ethnic minorities and the cloth boots used by the Central Plains were consumed in large quantities in Danggar, and the sales volume of leather shoes was much higher than that of cloth boots because of their low price, durability and wide applicability. Cotton-made native cloth clothes came from other places and were also loved by local people. Leather shoes and cloth boots, cotton-made native cloth clothing and short clothes made of animal hair or coarse hemp circulated in the commodity market, reflecting the region's ethnic minority and Han clothing intercommunication.

### **3.2 Culture and education system**

In the early Ming Dynasty, Zhu Yuanzhang established the educational policy of "governing the country with education as the first and education based on school", and began to implement the cultural and educational policy of "establishing schools in counties, teaching Confucianism, teaching apprentices, and talking about the way of sages" [5]. Under the command of this policy, Hehuang region began to set up official schools and carry out Confucianism education. The rulers of the Qing Dynasty also attached great importance to the cause of culture and education. At the beginning of the founding of the country, they formulated the policy of "promoting culture and education, respecting classics and arts, and realizing the peace" [6]. The rulers vigorously developed Confucianism education in Hehuang region. During the Ming and Qing dynasties, Confucianism, academy, social science, free school and private school all formed the cultural and educational system of Hehuang region, which was the main position of Confucianism education in Hehuang region. According to statistics, seven Confucian schools were established in Hehuang region during the Ming and Qing dynasties: Hezhou Confucian School, Xining Confucian School, Nianbo Confucian School, Guide Confucian School, Xining Confucian School, Datong Confucian School and Xunhua Confucian School. The establishment of these seven Confucian schools directly laid the foundation for the development of education in Hehuang region and promoted the development of Confucian culture in Hehuang region. With the establishment of Confucianism, a large number of social studies, free schools and private schools were also established. Social studies, free schools and private schools were the enlightenment education in ancient China, which were not included in the official schools. In the Ming and Qing Dynasties, there were 28 social schools, 93 free schools and more private schools in Hehuang region. In addition, there were 14 academies in Hehuang region during the Ming and Qing dynasties: Hezhou Great Academy, Xiao Academy, Fenglin Academy, Longquan Academy, Ailian Academy, Xining Wufeng Academy, Huangzhong Academy in Xining County, Sanchuan Academy in Datong County, Daya Academy, Taixing Academy, Fengshan Academy in Huanbo County, Heyin Academy in Guide County, Xunhua Longzhi Academy, and Danggar Haifeng Academy. Most of the academies were presided over by famous scholars, and the academic atmosphere was stronger than that of social studies, free studies and other educational institutions. The establishment of Confucianism, academies, social studies, free schools and private schools indicates that the culture and education system in Hehuang region has become more and more complete.

### 3.3 Cultural concepts

With the development of culture and education, the cultural concepts of the ethnic minority people living in Hehuang region have gradually merged with the Central Plains. The excellent traditional Chinese culture represented by Confucian culture has been accepted by the ethnic minorities, especially the Confucian spirit of loyalty, filial piety, benevolence, and virtue.

Guan Di Shrine (Temple), Zhongxiao Shrine, Zhaozhong Shrine, Jingzhong Shrine and other buildings are the witness of its loyalty and righteousness ideas in Hehuang region. During the Ming and Qing Dynasties, there were many loyal people of minority ethnic groups in Hehuang region. Some of the loyal and righteous people in the Ming Dynasty include Duoerzhishijie of Mongolian ethnic group, Li Nange, Li Ying, Li Wen, Qi Xian and Qi De of Tu ethnic group, Han Wanbu of Zhenzhu ethnic group, Yexiang of Hui ethnic group, etc. In the early Qing Dynasty, there were Qi Xingzhou and Li Tianyu of Tu ethnic group, Qi Bozhi and Qi Zhongzhi of Mongolian ethnic group, Shahu and Ma Jinliang of Hui ethnic group, etc. In the late Qing Dynasty, there were Mabiao of Hui ethnic group and so on. These were the local minority senior generals who had made great contributions to the Central dynasty. With their wisdom and martial arts, they had put down local rebellions and made important contributions to maintaining national unity. In the Ming Dynasty, there were Duanzhu and Qi Bingzhong of Mongolian ethnic group, Ye Luan and Ye Guoqi of Hui ethnic group, Li Hongyuan and Lu Xingchang of Tu ethnic group and Yang Su Nanba of Tibetan ethnic group; In the early Qing Dynasty, there were Mongolian Dolji and Tu Li Hongzong. In the late Qing Dynasty, there were Li Keyin and Ben Jinzhong of Tu ethnic group, Han Chenglin of Zhenzhu ethnic group and Gao Tianxi of Hui ethnic group. These ethnic minority loyal officials expressed their support for the court with practical actions, which not only maintained the stability and unity of the country, but also practiced the Confucian concept of loyalty and justice, and fully proved the strong cohesion of Chinese culture.

Qi Zhaozhou is a famous minority filial son in Hehuang region. *New Records of Xining Prefecture* said: "Qi Zhaozhou, Xining native, Qi Xingzhou's younger brother. Their father is Qi Tingjian. He planned to kill the leader of the rebels He Jin, and was tied to the roving bandits. Xingzhou spent all the family wealth, bought hundreds of good horses, wanted to redeem the father, the renegades did not allow, wanted to kill the court remonstrator. Zhaozhou surrendered and wished to die in place of his father. The renegades said: 'Filial son! They also arrested him. He cried all the way, but the renegades didn't kill him. [7]" This kind of filial piety person is the example that Confucian culture is accepted by the minority ethnic groups, which shows the respect for filial piety of the minority people in Hehuang region. Filial piety was the foundation of political relations, the source of all morality, and the starting point of all education. The emergence of filial sons of ethnic minorities in Hehuang region indicates that the internal structure of local society was stable and the core moral spirit of Confucianism had been immersed in the people's hearts.

In the Ming and Qing Dynasties, benevolence also appeared among the ethnic minorities in Hehuang region. Li Shitai, of the Tu ethnic group, was kind by nature, treating patients and saving people without asking for return, and can be described as benevolent for decades!

### 3.4 Literary creation

The special historical and geographical environment of Hehuang region makes its literary creation unique. Before the Ming Dynasty, Hehuang literature was mainly created by literati from other places. Until the Ming and Qing Dynasties, with the continuous introduction of Han and Confucian culture, the degree of cultural integration between the ethnic minorities and the Han was deepened, and the local literati in Hehuang began to create literary works that really belong to their hometown, and there also appeared the poetry works created by the ethnic literati.

The Ming and Qing dynasties were the golden period of literary creation in Hehuang region. From the perspective of writer identity, there were both Han literati and minority literati; There were both local scholars and foreign scholars. From the point of view of the content of the works, the unique natural scenery, human history, customs and people's feelings in Hehuang region were the creative source of the literati, and the unique images of ethnic minorities were also incorporated

into the literary creation by the literati, which expanded the expression space of Hehuang literature.

During the Ming and Qing Dynasties, the Han literati painted the land of Hehuang and praised the minority culture, leaving many excellent poems and prose works. The ethnic minorities in Hehuang region were mainly nomadic, brave and strong, and good at riding and archery. With the introduction of Han Confucian culture, the blending degree of folk culture and Han culture had been deepened, forming the folk custom of worshipping literature and fighting. People not only pursued the style of gentleman, but also advocated the beauty of power. The magnificent scenery was attractive, and the unique multi-ethnic culture also made scholars sigh. Mu Shouqi said in *Xining Road* that :

First

Dressed in coarse cloth, the field woman is shy like a thin skin. She is singing Hua'er ( folk songs) along the way.

Second

The wind blows the wheat like dancing, and the rain falls on the wood door like someone is knocking. Both host and guest were eating the rotten mutton stew with their hands. [8]

Hua'er is a kind of folk song that spread in Qinghai, Gansu, Ningxia, Xinjiang and other places, with unique lyrics and music style. Hand-grabbed mutton is the favorite food of herdsmen in Northwest China, and it is also an essential meal for entertaining guests. On the way to Xining, the poet saw the folk scene of ethnic minority people singing flowers and eating hands, and the tone was relaxed and bright.

The poetry and prose singing between the minority ethnic group and the Han ethnic group literati is the reflection of the cultural blending between the minority ethnic group and the Han ethnic group in literature. Hehuang Li Tuosi family started with military achievements, was famous in Hehuang region for a while, and Han literati had close communication, Han literati mostly wrote poems for him. Qi Songnian, the poet of Xining in the Qing Dynasty, *Read Command Li's command Iron Coupon (death-free card)* : "When Gao Yangbo came out of the Ming Dynasty, he established a universal knowledge of merit. He has put an end to the chaos, and a peerage is the most appropriate. His name will go down in history. He succeeded in subduing the Gentiles in the west of his land. Emperor Yingzong was impressed by his great achievements and gave him an iron-coupon, which shows his affection for him." In the first year of Tianshun (1457) [9], Li Wenlu made military achievements and was named Earl Gaoyang by Emperor Yingzong of the Ming Dynasty. The following year, Emperor Yingzong of the Ming Dynasty gave Li Wendan an iron certificate in recognition of his meritorious service, which was extremely rare among ethnic minorities. This poem by Qi Songnian tells the story of the iron coupon and highly praises Gao Yang Bo Li Wen's outstanding achievements. *The Genealogy of Li's Family* contains the genealogy of Liu Zhao, Zhao Zai, Qiao Ying and other writers, most of which praise the outstanding achievements of the ancestors of Li's family. Li's family built a new ancestral hall. The famous Xining poet Wu Shi wrote an essay for him. It can be seen that the Li family was keen on making friends with the Han literati at that time, indicating its respect and yearning for Han culture. The Han literati also praise the Li family, which is an important embodiment of the cultural integration of the people and Han.

In the Ming and Qing dynasties, the minority literati began to write Chinese poetry, which is a great progress of the literary creation in Hehuang region, and also an important symbol of the deepening of the cultural integration between the people and the Han. The most representative of the minority literati in Hehuang region is the family of Li Tusi, whose family started with military achievements and later paid attention to learning Han culture, most of the family members can write. *The Genealogy of Li's Family* contains 34 preface and postscript, inscriptions, inscriptions and sacrificial texts written by members of Li's family, among which Li Gong and Li Wan have the highest literary level. In addition to the local minority literati, the foreign minority literati in Hehuang region also left a large number of poems and prose works, among which Bin Liang and Kuapu Tongwu are the most representative. Bin Liang, a man of Zhenghongqi in Manchuria, was ordered to come to Qinghai in 1824 to offer sacrifices. He composed 262 poems on the way back

and forth, which were later compiled into a collection of *Qinghai Chronicles* and included in *Bao Chongzhai Poetry Collection*. Kuopu Tongwu, a man of Zhenghongqi in Manchuria, a Xining office minister in the twenty-fourth year of Guangxu (1898 AD), came to Xining from the capital. On the way back and forth, he recorded what he saw and felt all the way by way of diary, which merged into two volumes of *Huangzhong Travel Record*, and described what he saw and felt in the form of poetry, which merged into two volumes of *Qinghai Fengshi Collection*. Bin Liang wrote the natural scenery and folk customs of Hehuang land in autumn with vivid brushwork, such as *Huangzhong Chant*: "Autumn drought, autumn wind cool. Snow accumulation makes the peak white, I whip my horse. Longxi men have good skill. I shoot the white wolf with my own bow and arrow. (Bin Liang, Vol. 14, BaoChongzhai Poetry Collection, the fifth year of the Guangxu reign, National Library Collection.)" The poet expressed his heart, described the vast and magnificent scenery of Hehuang region, and praised the heroism of the Huangzhong men.

The cultural blending of the people and the Han in Hehuang region is a long process, from the outside to the inside, and the initial communication in material life has realized the change and exchange of production and life style. With the continuous spread of Confucian culture and the gradual perfection of the cultural and educational system, the ethnic minority members in Hehuang region realized the integration with the Han ethnic group in spiritual and cultural aspects, which was finally manifested in the change of cultural ideas and the integration of literary creation.

#### 4. Conclusion

To sum up, Hehuang area, with its special geographical position and natural environment, gradually became an intersection area of agriculture and animal husbandry and a multi-ethnic settlement area. Colorful multi-ethnic cultures interacted, exchanged and blended here. In Ming and Qing Dynasties, the rulers made great efforts to develop the politics, economy and culture of Hehuang region according to local conditions and customs, which greatly promoted the process of multi-cultural integration. From the aspects of production and life, culture and education system, cultural concept and literary creation, Hehuang region had formed a national cultural community by the end of the Qing Dynasty. The cultural blending of the ethnic minorities and the Han ethnic group in Hehuang region is a typical example of the communication and blending of the multi-ethnic populated areas, and also a historical epitome of the formation and development of the multi-ethnic integrated culture of the Chinese nation. It is also the cultural foundation and spiritual source of all ethnic people in Hehuang region to forge a strong sense of Chinese national community.

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