

To Investigate Han-Xiongnu Relation Through the Lens of Heqin

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ABSTRACT

In the essay, our purpose is to analyze relationship between Xiongnu and Han through archaeological materials. In order to study their relationship, we pick the perspective of making peace by marriage and separate Han into some period to discuss the influence of marriage on not only military aspect but also the culture exchange. Our method in researching the topic is case study method---- we select some historical materials as references. Moreover, we also take some contemporary papers as examples and references. "Marriages for peace", the diplomacy policy, became more and more normalized and ritualized as the change of military power of Han and Xiongnu. The turning event was "Wang Zhaojun". Both of empires could benefit from the policy. For Xiongnu, they gain support of technology and economy from Han after show after show their friendship to Han. Han expanded their culture influence and enabled itself to integrate various racial characteristics. Our research can help people comprehend development of the relationship between Han and Xiongnu, assisting people to understand the trend of racial integration.

Keywords: *Cultural exchange, Han-Xiongnu relation, He-Qin*

1. INTRODUCTION

He-Qin (literally “peace through marriage”) in Han was a mode of diplomacy between the Han and its neighbor Xiongnu. There were in total 10 marriages happened between Han and Xiongnu since 206 BCE. This cultural and political phenomenon can be taken as a microcosm of the overall relationship between Han and Xiongnu. By marrying Chinese princesses or designated female commoners to Xiongnu leaders as an exchange to peaceful engagement. Han and Xiongnu became like “relative brothers” because of He-Qin. Some argue that Han used He-Qin to indirectly supervise the Northern part which was not Chinese territory. Undoubtedly, He-Qin helped to maintain several periods of peace between beneficial to Han. Xiongnu had battle-wised warriors while Han in contrary was weak in military defense. Many historical records reveal the fact that He-Qin provided a new form of imperial relation between the Han and foreigners, where the empire could continuously engage with Xiongnu without direct violent invasion. Ultimately, we

will re-examine the relationship then between Han and Xiongnu through the lens of He-Qin.

He-Qin had been a largely under explored domain under the issue of Han-Xiongnu relationship. Past researches have recognized the crucial role that He-Qin played in the topic of Han-Xiong relationship. Still very few have done the topic which discusses further on how and why He-Qin was significant. Lack of previous studies is one of the main challenges. Additionally, language barrier has existed as a vital problem for the research on He-Qin. Even for native Chinese speaker, the difficulty of analyzing ancient Chinese literature is apparent. To illuminate this topic, we primarily examined the original text of Records of the Grand Historian written by Sima Qian with other variety of resources. Textual analysis ensures the veracity of secondary sources in historical research. Hence, we applied the methods of case study and literature analysis in this research, to dig deeper on the function and impact of He-Qin.

The study offers some further insights into the marriage between Han and Xiongnu. How did He-Qin function? Why did it exist as a powerful diplomatic relation? How successful was it? How did He-Qin reveal the overall relationship between Han and Xiongnu? How did He-Qin effect the Han-Xiongnu relationship? What are the deeper reasons behind?

2. HE-QIN IN HAN DYNASTY

2.1. The origin of He-Qin between the Han and Hung dynasties

In this part, this article will describe the He-Qin of the Western Han Dynasty and the Xiongnu in detail, including the background, the year, the object and the influence of the He-Qin. Records of the Grand Historian and Book of the Han recorded a marriage of peace during the reign of Emperor Gaozu of the Han Dynasty in the Western Han Dynasty, which was also the first marriage of peace between the Western Han Dynasty and Xiongnu. [1] The cause was that when the Western Han Dynasty was just stable, Han Xin, who had been granted the territory of "Dai", surrendered to the Huns. Then the Huns led their troops south across the Joushu Mountain, attacked Taiyuan, and attacked the city of Jinyang. Emperor Gaozu himself led an army against the Huns. But the Xiongnu prince pretended to be a failure to escape, but sent the Xiongnu elite troops will be trapped in the white mountain. The Xiongnu army trapped the Han army for seven days, so the Han army was short of food and grass. Han Gaozu secretly sent emissaries to give gifts to Min by the side of Lundun, who advised Lundun to give up the siege, and Lundun happened to agree with the Han Xin army did not come in time. Boulton, jealous, opened a small corner of the circle. Finally, the Han army successfully broke through the encirclement. After experiencing firsthand the strength of the Xiongnu army, Emperor Gaozu of the Han Dynasty sent Liu Jing to make peace with the Xiongnu. According to the Chronicles of the Grand Historians, Gaozu Chronicles, "In seven years, the Huns attacked the King of Han Xinmayi, and Xinyin plotted against Taiyuan... Gao Zu attacked him himself." In the same year after breaking through the encirclement, Emperor Gaozu of the Han Dynasty sent Liu Jing to make peace with the Huns.

The latter gave her the title of Huns "The Huns gave her the title of Huns". The latter gave her the title of Huns "The Huns gave her the title of Huns" Emperor Gaozu of the Han Dynasty, after conferring a daughter of the royal family a princess, sent Liu Jing to send her to join Shan Yuhe in the reign of Emperor Que. It was an unappreciated marriage -- Emperor Gaozu didn't carefully choose the emperor's daughter to be sent, or even a princess. After all, Emperor Gaozu's purpose was to prevent the Huns from harassing him from time to

time, so he perfunctorily appointed a princess to be the concubine of the Huns' ruler. Although the imperial daughter was not of high status, she married the Xiongnu ruler, which seemed to be a kind of appeasement to the Xiongnu in Han Dynasty. This shows that Emperor Gaozu of the Han Dynasty held a perfunctory attitude towards this marriage, in order to calm down some riots on the border, so he chose the unknown emperor's daughter, but in order to appease and show the "close friendship" between the two countries, he sent the emperor's daughter as a concubine.

2.2. Background of Han-Xiongnu relation

After He-Qin, Mao-dun slightly stopped his invasion of the Central Plains ("Mao-dun assaulted Han less than before"). But he has not stopped entirely -- so it is interesting that both sides are aware of the superficial nature of the deal. Therefore, after Lu Wan, the king of Yan, rebelled against the Xiongnu, the conflict between the two countries intensified again. At least in the early period of the Western Han Dynasty, harmony was a means of appeasement and exchange of peace chips, and had not yet appeared on the stage of history as a means of cultural communication.

The early Western Han Dynasty and Xiongnu's peace and relations were mostly aimed at stabilizing the Han - Hungarian border situation. "As I do not know, I cannot go far away from virtue, causing a foreign country to become restless." This was said by Emperor Wen of the Han Dynasty for a peace meeting in June. The purpose of the Han and Xiongnu was to please the Xiongnu and make them happy -- by marrying off the emperor's daughters in exchange for military stability and commercial prosperity along the border. In the period of Emperor Gaozu of Han, Emperor Wen of Han and Emperor Jingdi of Han, harmony and kinship were used as a means of appeasement to stabilize the situation. However, because it was too superficial and its deterrent was not strong enough, Xiongnu would attack Han when the two parties made peace with each other. And in the Central Plains thought: "peace with relatives is free from resentment", so if the military strength cannot be suppressed or balanced, they will generally adopt the way of peace with relatives.

In the eyes of Huns, Han was very difficult to deal with, so they adopted the policy of "peace and affinity" for the first time. They also began to use the policy to achieve their own ends. Their first aim was to restore relations between the two countries. Because after the two sides made peace, some Xiongnu officials always went to harass the border of Han. In order to cover up Xiongnu's fault, Shan Yu could only make a sincere apology by making peace with Xiongnu. The second objective was to repel the opposing army. The Han army was very difficult for the Huns to deal with, and

they would be hard to deal with. Therefore, at this time, Shan Yu would also propose peace.

But after making peace, the Han would not do anything to destroy the relationship between the two sides, so for the Huns, through making peace, their purpose was usually easily achieved by making peace.

2.3. The process of Heqin

The above description of marriage for peace is too general and abstract, so we hope to use a process of marriage in the reign of Emperor Gaozu of the Han Dynasty as a case to analyze the role and influence of marriage through the specific process of marriage. This paper selects a peace marriage in the period of Emperor Gaozu of the Western Han Dynasty, which is also the first peace marriage between the Western Han Dynasty and Xiongnu.

According to the Records of the Grand Historic Records of Gaozu, "In seven years, the Huns attacked the King of Han Xinmayi, and Xinyin plotted against Taiyuan... GaoZu attacked him himself." [1] In the same year after breaking through the encirclement, Emperor Gaozu of the Han Dynasty sent Liu Jing to make peace with the Huns. The cause was that when the Western Han Dynasty was just stable, Han Xin, who had been granted the territory of "Dai", surrendered to the Huns. Then the Huns led their troops south across the Jouzhu Mountain, attacked Taiyuan, and attacked the city of Jinyang. Emperor Gaozu himself led an army against the Huns. But the Xiongnu prince pretended to be a failure to escape, but sent the Xiongnu elite troops will be trapped in the white mountain. The Xiongnu army trapped the Han army for seven days, so the Han army was short of food and grass. Han Gaozu secretly sent emissaries to give gifts to Min by the side of Lundun, who advised Lundun to give up the siege, and Lundun happened to agree with the Han Xin army did not come in time. Boulton, jealous, opened a small corner of the circle. Finally, the Han army successfully broke through the encirclement. After experiencing firsthand, the strength of the Xiongnu army, Emperor Gaozu of the Han Dynasty sent Liu Jing to make peace with the Xiongnu. At this time, it can be seen that the military strength of Han and Xiongnu is not equal. In order to solve the urgent problem, Liu Bang, Emperor Gaozu of the Han Dynasty, decided to make peace with the Xiongnu for the first time with the "peace and marriage" and the attached goods as a bargaining card.

"The Huns gave her the title of" Huns ". "The latter gave her the title of" Huns ". [2] Emperor Gaozu of the Han Dynasty, after conferring a daughter of the royal family a princess, sent Liu Jing to send her to join Shan Yuhe to become a princess. It was an unappreciated marriage -- Emperor Gaozu didn't carefully choose the emperor's daughter to be sent, or even a princess. After

all, Emperor Gaozu's purpose was to prevent the Huns from harassing him from time to time, so he perfunctorily appointed a princess to be the concubine of the Huns' ruler. Although the imperial daughter was not of high status, she married the Xiongnu ruler, which seemed to be a kind of appeasement to the Xiongnu in Han Dynasty. Emperor Gaozu of the Han Dynasty was perfunctory about this marriage, in order to calm down some riots on the border, so he chose the unknown emperor's daughter who was not of high status. And at the time, the Han considered the policy of "harmony" as a short-term policy -- after all, there was no shortage of beautiful women. "The year old Feng Xiongnu flocculant wine and food are well, about brothers to pro." [3] Thus it can be seen that compared with the later covenant and the year coin, the tribute of Han Gaozu was only a skin, which more reflected the neglect and perfunctory attitude towards harmony and kinship. Verbal commitments further illustrate the irregular nature of the policy at this time. After the peace, "Maotang NaiShaoZhi" -- this shows that Maotang slightly stopped harassing the border of the Central Plains. But soon after, due to Lu Wan surrender again, the relationship between the two sides once again to the bad direction intensified; Later, the Xiongnu also repeatedly challenged the Empress Lu, but the Empress Lu did not fight because of the lack of military strength.

According to the information of the first He-Qin, we can see that "He-Qin" was only a short-term means for Han Gaozu to solve the urgent problems in the future, so he did not pay much attention to the selection of candidates and gifts. The selected female relatives were just an ordinary woman who was temporarily appointed as a princess. Items also compared to the later tribute, such as the age of money at will, a lot of simple. In response to his perfunctory attitude, the Huns allowed the princess to have an heir, but they continued to provoke conflict between the two states after the death of Emperor Gaozu.

3. CULTURAL EXCHANGE

3.1. Function of cultural exchange

Throughout the ancient feudal Chinese history, cultural exchange is a common mode. It was done according to mostly three aspects. Firstly, cultural exchanges to promote economic development. Donkeys, mules and even wheat were all introduced into the Central Plains by ethnic minorities in different parts of China. Goods such as corn and sorghum were also introduced to the ethnic minorities from central plain. Meanwhile, variety of the daily necessities of nomads came from the Central Plains. The grain, silk and tea of the Central Plains, together with the meat, milk and oil of the nomadic and fishing and hunting peoples, constituted the basic agricultural products of the whole

ancient China. This kind of economic mutual complement, interdependent compatibility, inevitably forms the economic, ethnic affinity, and thus produces the political cohesion.

Another aspect is that to develop science and technology through cultural exchanges. Linguistics can be used as an example in field of science. The formation and development of Mandarin have experienced the mutual impact, absorption and tempered of different languages of ethnic minorities such as Liao nan language, Yanjing language et cetera. Chinese characters have also absorbed content from different ethnic languages and religious cultures. Through cultural exchanges and promotion, different ethnic groups have jointly promoted the development of science.

Thirdly, cultural exchanges between central plain Empires and the minorities were also a way to improve their living standards. The clothing, food, and transportation of central Empires and other different ethnic groups also absorbed and promoted each other to varying degrees. The cooking methods and grain-based dieting habit from central plain were gradually accepted by other ethnic groups. Similarly, the milling technology and soju production technology were introduced from the frontier areas where other ethnicities lived to central plain. Those were also fully utilized and developed by the Han Empire, thus, to enrich their respective living culture. The brick and tile structures of the Central Plains have been accepted and put into practice by almost all other ethnic groups. Furnitures such as beds, tables, and chairs introduced by ethnic minorities into the Central Plains have been appreciated and widely applied by citizens in the Empire.

3.2. Impact of cultural exchange on Han and Xiongnu

One may argue that Han Dynasty built the foundation of the empire in Chinese history, and this is true. Han and Huns were both ethnic groups, and they influenced each other mainly through cultural exchanges which is similar to every previous Empire in ancient feudal Chinese history. Though there are very few previous research on this topic, especially in the field of external diplomatic relations. In the Western Han from 206BC, the relationship between Han and Xiongnu formed the core part of Han's foreign policy. Because of the lack of historical records written by the Huns, the study of history can only be based on the historical books written by the Han Dynasty, such as the "Memoir of Xiongnu" in the Records of Shiji written by Sima Qian, and Han Shu (the history of Han). [2] We can see the relationship between Han and Xiongnu from the historical and archaeological materials, that cultural

exchanges played a vital part as the essence of Han-Xiongnu diplomatic relation.

3.3. Conflict between two ethnicities

The large-scale conflicts always broke out between the two different civilizations, which is already commonly seen throughout ancient history. The culture of Han and Xiongnu can be distinguished into farming and nomadic. The difference between the farming civilization and the nomadic civilization lies within the aspects of culture, living customs, etc., and mostly in the cultural accumulation. The cultural development of the nomadic people is more primitive compared to the farming civilization. The cultural development in Han is way more fast than Xiongnu culture.

Nomadic people, they lived with no fixed accommodation; they don't have guaranteed shelters. It led to their disability to develop large-scale and organized groups. Spreading of culture could only rely on words of mouth, this also limited the development of nomadic culture. The nomadic people are more religious and superstitious than farming people. They rely on religions to feel senses of belonging and unity. This is not only because of their hard and uncertain living condition but is a result of cultural convergence. The accumulation of culture is the foundation for the settlement of agricultural civilization, so the cultural development is relatively fast, and the handicraft industry develops rapidly, laying a solid foundation for the outbreak of civilization.

On the aspect of resisting natural disasters, farming civilization had more advantages. They could undertake large food reserves and stocks, but the nomadic people did not meet such conditions. When it comes to natural disasters, Xiongnu's tribal lifestyle faced crisis. To maintain tribes, they would choose to plunder to gain supplement the materials. So, the nomadic people were more likely to have wars with outer world. Also, their fighting capacity is much stronger than people in central plain. It was possible for the old ones, the weak ones, even children from Xiongnu, to fight on horseback with swords. Meanwhile, the stable and safe farming life of Han made the fighting ability of their people much weaker. Hence, the Han dynasty would predict whether the nomads entered the Central Plains to plunder or not, according to the climate of Xiongnu's grassland. The nomadic culture obtained food through wars and invasions. On the other hand, they also reduced population through wars to reduce the demand for food.

The central plain farming civilization preferred peace. Because only a peaceful environment could provide stable production conditions. Therefore, the war of ancient Farming civilization usually took place in autumn. Since enough food guaranteed that the agricultural production would not be delayed. As

mentioned earlier, nomadic Xiongnu civilization was recognized as aggressive. Their cruel living environment ensured that everyone would become a soldier. Their incredible energy and power were triggered by the resistance to natural hardships. Normally, invading and were the only ways to improve their living conditions. Due to the different nature of civilization, Han Empire and Xiongnu which each represented agricultural civilization and nomadic civilization, were naturally opposed to each other.

Additionally, the basis of the cultural relationship between the nomadic culture and the farming culture in ancient China, is the complementarity in the aspect of Economy. This complementarity was determined by the natural environments and conditions where different cultures are distributed. The difference of lifestyle mode in different ecological determined the content and development direction of complementary relationship. Throughout ancient history, the economic complementarity between nomadic peoples and agricultural peoples mainly included tributes, trade and war. Those are all subtle and abnormal forms of complementarity. However, in the normal operation process of economic complementarity relationship, the two sides of relation are engage with a kind of "non-balanced demand" relationship in terms of product demand, hence the cultural relationship in trading often became the inducement of various contradictions between nomadic civilization and farming civilization.

4. ANALYSIS OF HAN-XIONG RELATIONSHIP

The harmony and kinship of Western Han Dynasty and Xiongnu Dynasty had different connotations and meanings in different time periods. The main change of the harmony and kinship meaning was the "zhaojun's exile event" in the reign of Emperor Wen of Han Dynasty. Therefore, it is divided into two parts to describe the situation and influence of the Western Han Dynasty and Xiongnu before the Yuan Emperor of the Han Dynasty, as well as the event of "Zhaojun's invasion" during the Yuan Emperor of the Han Dynasty and its significance to the future in all aspects.

In the early period of the Western Han Dynasty (to the reign of Emperor Yuan of the Han Dynasty), the policy of harmony and kinship was mostly a policy that took effect quickly and in a short time, which was related to the political and economic reasons during the reign of the emperors. During the reign of Emperor Gaozu of the Han Dynasty, due to the war, the Han Dynasty was very short of labor force, resulting in the decline of productivity and the rise of prices. In addition, Emperor Gaozu had to deal with a prince of the opposite sex who was a threat to him, leading to political instability. The Huns in the north established a series of systems and increased their strength. The gap

in military strength and productivity between the two sides led to a policy of "peace and amity" that eased tensions between the two sides. "The high ancestor is to make Liu Jing clan female princess for Shan Yu Que, at the age of the Xiongnu flocculant wine rice food each several, about Kundi to and pro." [1] There was no clear process for the first time and only an oral agreement. At the same time, the Huns did not have the idea that "peace is peace", so "peace" was not binding during this period.

After the death of Emperor Gaozu of the Han Dynasty, during the reign of Empress Lu, there was a great deal of tension as various groups struggled for power. "Empress Gao wanted to attack him, the generals said: 'Emperor Gao Xian Wu, but still trapped in Pingcheng. Then the Queen of Gao Nazi made peace with the Xiongnu.'" [1] Due to the power struggle among various groups and her support for Lu's consort, Empress Lu was unable to cope with the relationship between Xiongnu and Han, and Heqin was also briefly mentioned at this time. Chinese period of the reign of emperor and order, although productivity gradually restored, the threat of governors for their so they're not spending too much energy on maintaining the relationship between the western han dynasty and xiongnu, and therefore is still simple, in the form of agreement there is still no credibility, also did not "and" as a conventional signal of peace.

"Full-time full-time clothes, cutifang long shirt, cutifang shirt, cutifang fang 1, cutifang 1, cutifang gold decoration belt 1, cutifang 30, cutifang 40, cutifang 40, cutifang 40, cutifang, cutifang 40, cutifang, cutifang 40, cutifang, cutifang 40. Emperor Wen of the Han Dynasty presented these valuable articles to Shan Yu, and the Xiongnu emissaries also boldly spoke out the purpose of the Han Dynasty: "The world is peaceful and happy... The Han and Xiongnu were about brothers, so they left the document very thick. He who leaves his brothers is often in the Xiongnu." [1] Therefore, before Emperor Yuan of the Han Dynasty, it was a policy of both sides to see through the real purpose of the other side. With the gradually restored productive forces, Han generously bestowed precious goods to Xiongnu to fight for a brief peace on the border, and also bought time for solving the problem of vessaries. The Huns obtained what they needed by virtue of their successful establishment of slavery and political system and their strong military strength.

This "zhaojun outburst" is very different from the qin incident and the mayi incident (133 BC).[3] First of all, "Zhi was accused. HuHanye was pleased and afraid. He wrote in a letter that he often wished to visit the Son of Heaven, and sincerely believed that Zhizhi was in the West, lest he and Wusun should attack him. Now zhi zhi has Fu zhu, willing to appear before the court." [2] The Xiongnu and Han were no longer simply communicated

by sending emissaries or letters, but Shan Yu of Xiongnu went to Han in person to pay a visit to Emperor Yuan of Han, which indicated that Xiongnu at that time no longer had a clear attitude towards the policy of "peace and relations" of Han, and also highlighted the change in the strength of the two sides. "Yuan emperor to harem Liangjia son Wang wall word zhaojun grant in single. Shan Yu - huan was pleased with him, and wrote that he wished to protect the area to the west of the Upper Valley as far as Dunhuang, so that his legend would be immortal." Compared with the peace and kinship policy before the Mayi Incident, the attitude of the Han Dynasty to "peace and kinship" changed from a compromise and appeasement to a reward to the Xiongnu due to the unstable political situation of the Han Dynasty, and the policy of "peace and kinship" was regarded as a form of promoting national prestige. "Please lay off the officials and put off the people." In addition, this time there were military exchanges between the two sides -- Shan Yu proposed that they would defend the border of the Han, but Emperor Yuan of the Han gave a statement that "all the four sides of China are related to the bridge and barrier, not only to prevent the blockade but also to prevent the Chinese evil to abandon, out of the bandit harm, so the law is to focus on the hearts of the people. I have no doubt that the oracle is only in my mind. For Shan Yu blame it not to stop, so that the big Sima riding general Jia Xiao Shan Yu "reason.

This peace was very stable and brought about 60 years of peace for the Han and Huns. The peace and relations before the Mayi incident were more about the exchange of interests, so the war of peace and relations alternated with each other, which was a form of "extorting Han" to the Huns, and a form of humiliating tribute to the Han to stabilize the situation. Therefore, the married women did not have high social status. But later, due to the rise of Han's military strength, the two sides were able to conduct friendly diplomacy on an equal footing. The women in this deep palace also gave birth to Shan Yu's children, which established a friendly bridge between Han and Xiongnu.

The event of "Zhaojun's expelling" now represents the equal and friendly cultural exchanges between the two countries to achieve peaceful coexistence, common development and common development. It reflects the national cohesion of "harmony is precious" and "pride in affinity" in Chinese national culture, and has become the representative of "harmony culture". [4] This peace is not a policy of "conciliation" due to the lack of military strength, but the principle of "harmony without uniformity". The female image of "Zhaojun" also symbolizes the heroic spirit of thinking for the common people and the overall situation, not fearing hardships and overcoming everything. In her body, she combines the spirits of the Yellow River Basin, the Yangtze River Basin and the grassland region, and she irrefutably

becomes the representative of "harmony culture". It not only set up a model for the later and relatives in ancient times, but also became a cultural and spiritual symbol of friendly exchanges between countries today.

5. CONCLUSION

Through economic exchanges and cultural exchanges between Xiongnu and Han Empire improved the living standard of people within Xiongnu. The Xiongnu acquired advanced production technology of the Han Dynasty, such as smelting iron, which significantly improved the military strength of Xiongnu army. As a matter of fact, marrying a princess from Han to the outside of the border often brought a lot of wealth to Xiongnu, and more importantly, a large number of cultural books, advanced technology, Central Plain's culture such as music, poetry, painting and so on. These are based on the participation and close with married personnel as the carrier. After Xiongnu leader married the princess, the central government routinely gave gifts and money. They sent a large number of emissaries and artisans in order to achieve the purpose of drawing Xiongnu to the central plain's side. Thus He-Qin greatly promoted the cultural development of Xiongnu's territory. This diplomacy had strengthened the economic, cultural exchanges and tighten the relation between both countries. The marriage between Han and the Xiongnu first gave the nascent Han Dynasty a chance to recuperate. It kept the people in the Central Plains temporarily away from the war. On the other hand, the marriage also gave Han a chance to develop the economy and improve the people's life. Secondly, it temporarily alleviated the contradictions between the Han and Hungary This special relation provided time for the rulers of the early Han to stabilize the political situation. Thirdly, since Han and Xiongnu made peace with their relatives, Han had brought a lot of goods to Xiongnu, which improved their life and reduced their harassment on the border of the Han. Last but not least, the reconciliation between Han and Xiongnu opened the precedent of the peaceful diplomacy in Chinese history and provided a reference model for later generations in dealing with foreign relations. Peace eased the contradiction and stabilized the situation. In the early period of the Western Han Dynasty, the policy of peace and relations was carried out for this purpose. It eased the sharp national contradictions and expanded the territory directly or indirectly controlled by the central government. Meanwhile, Han's creation of He-Qin, also received obvious results. Although there were still lots of cultural contradictions and conflicts between the two sides, their relations were overall eased by He-Qin. The sharp ethnic contradictions between Han and Xiongnu in the early Han Dynasty were greatly alleviated. To some extent, the marriage diplomacy and kinship between the Han and Xiongnu restricted the invasion of the Huns. Every time marriage happened between Han

and Xiongnu, it would surely bring peace at the moment.

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