
Origin of Deng Family in Xuancheng of Han Nationality Reflects History of Chinese Ethnic Integration

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Abstract: Based on the fact that Deng and Deng in Jinlian Village, Qiqin Town, Xinjan County, Jiangxi Province, China, have married each other for hundreds of years, but they have never married Li in Dageng Village, Chengshang Township, Xinjan County, Jiangxi Province, China, for more than 800 years, this paper seems to contradict the basic common sense and custom of the Chinese Han people, and reveals the causes and origins of this fact and phenomenon in detail. This paper introduces the research. This paper traces the history of the origin of Deng Clan in Xuancheng, Han nationality in China. Li Youxin, the marquis of Xuancheng in the Southern Tang Dynasty of China, took his father Li Tianhe's title "Deng King" as his surname, untangling the origin of Deng Clan in Xuancheng, tracing the origin of Li Tianhe's "Li", and revealing the origin of Xianbei Tuoba Li. It reflects the historical fact that Xianbei royal family, Xianbei nobles and Xianbei civilians transformed into Han nationality in Northern and Southern Dynasties of China, then traces back to the origin of Xianbei Tuoba tribe in Han Dynasty of China, and then traces back to the origin history of Xiongnu Tuoba tribe. Finally, it traces back and proves that the paternal ancestor of Deng Xuancheng, a Han Chinese, is General Li Ling, the eldest grandson of Li Guangchang, a Fei general in the period of Emperor Wu of Han Dynasty in China. At the end of the article, it is emphasized that the historical evolution of various ethnic groups in China is extremely complicated. In the process of evolution, various ethnic groups blend with each other, marry each other, and are linked by blood. It provides the historical facts and theoretical basis for the great integration of the Chinese nation.

Keywords: Xuancheng Deng, Han Chinese; Xianbei Tuoba Tribe; National Integration

1. Introduction

Located in Qiqin Town, Xingan County, Jiangxi Province, China, there would be one village named Jinlian Jindui, Investigating this village, we would had found that except for married women, other villagers would be basically surnamed Deng. But, about three kilometers to the northeast of this village was called Dongguo, also generally speaking, for the village, except these married women might not be surnamed Deng, other villager would basic surname Deng; For thousands of years, the Han people of China basically practiced the same surname and had not married each other,

but the Deng surname of these two villages was completely different, and the two villages have been marrying each other for hundreds of years. However, in the southeast of Jinlian Village, there was a village called Dakeng Village, investigating this village, we would had found that except for these married woman, other villager would basically all surname Li, and then the Li village and Jinlian Jindui village had never been married for eight hundred years, but the relationship between the two villages was very good, and often interact with each other, ancestral music, temple repair

and mutual exchanges, what was the reason? The surname of Deng in Jinlian Jindui Village, Qiqin Town, Xingan County, Jiangxi Province, and the surname of Li in Dakeng Village, Chengshang Township, Xingan County, Jiangxi Province, were actually the same surname "Li", and the males in these two villages were basically the descendants of Li Youxin, the Marquis of Xuancheng in the Southern Tang Dynasty. The research of this paper starts from the fact that these two villages had not married each other for 800 years.

2. The Origin of Deng Surname in Xuancheng, China

The "Deng" of Jindui Village, Qiqin Town, Xingan County, Jiangxi Province was different from the "Deng" of Dongguo village, Qiqin Town, Xingan County, Jiangxi Province. The former was "Xuancheng Deng"; the latter was "Nanyang Deng"; The two were far from the same. The "Li" of Da Hang Village, Chengshang Township, Xingan County, Jiangxi Province, was different from the ordinary "Li" of the Chinese Han nationality, and its "Li" was actually a surname with the "Deng" of the "Xuancheng Deng" of Jindui Village, Qiqin Town, Xingan County, Jiangxi Province. The "Deng" and the ordinary "Li" of "Nanyang Deng" were no longer stated and expanded. Here, the "Xuancheng Deng" with the surname of "Deng" in Jinlian Jindui Village, Qiqin Town, Xingan County, Jiangxi Province, was introduced.

This Jinlian natural village, Qiqin Town, Xingan County, Jiangxi Province, closed to Qiqin Street, formerly known as Jindui, ancient had been called Zijing Dui, its opening ancestor was the eleventh patriarch Zi LAN, from Le 'an moved here, so far more than 800 years. Because of the opening of the base, grass piles everywhere, bauhinia had reflected the day, then had been called Bauhinia pile, Bauhinia and gold homonymy, and then elegant into gold pile, expressed a party of people yearning for wealth, the pursuit of happiness of the good will.

"Deng" of Jinlian Natural Village, Qiqin Town, Xingan County, Jiangxi Province, surnamed "Xuancheng Deng", also known as "Overnight Deng". Open "Jindui Xuancheng Deng Family Tree", China's Southern Tang dynasty ancestor Li Sheng, Southern Tang chief Li Guede, Southern Tang queen Li Yu, Deng King Li Congyi and other Southern Tang emperor and feng king text and pictures suddenly come into view, the original Jindui "Deng" descendants from the Tang family, was the Southern Tang Li royal blood.

During the Kaibao period of the Northern Song Dynasty, Zhao Kuangyin, Emperor Taizong of the Song Dynasty, captured the Southern Tang Dynasty, and Li Yu Fengbiao, the later ruler of the Southern Tang Dynasty, surrendered. His brother Li Congyi, the eldest son of Jin Ziguanglu Doctor of the Southern Tang Dynasty and Li Tianhe, Duke of the State of Ning, took a boat and fled to Jinshuidu, Xingan, by the starry night with his family and belongings, and found the Taohua River in Dengxian Township, Xingan (now Qiaobi

Village, Taoxi Township, Xingan County, Jiangxi Province). Taking his father's title of King Deng Yi Li as Deng, he ordered his son Xuancheng Marquis Li Youxin, his son Li Lin, his son Li hong, and his son Li seng to stay away from Zhaohe Maozhai (now Pingtuo Village, Zhaohe Town, Le 'an County, Jiangxi Province), Yungai Township, Luling County, Jizhou Army, and his eldest grandson Li Qiu to stay in Taohua Creek. He himself changed his surname Deng Hengzi Weijing, shaved his head and became a monk, and traveled south to Minyue to avoid the pilgrimage. The family name of Li Tianhe, Duke of the Tang Dynasty in southern China, was Deng from then on, and the so-called "overnight Deng" was changed from Li to Deng overnight, which was a necessary move to save the family's life.

When his descendants cultivated music, they had respected the Duke of Ning as the first Sezu, the Duke of Xuancheng as the second Sezu, and the Duke of ball, the Duke of Lin, the Duke of Hong, and the Duke of Sheng as the third Sezu. In order to distinguish the Nanyang Deng family, and in order not to forget the origin of the southern Tang Li family name, this Deng family name was named Xuancheng Deng, which was the origin of "Xuancheng Deng".

The descendants of the Deng family in Xuancheng, China were flourishing and dispersed in Xingan, Le 'an, Yihuang, Yongfeng, camphor, Fengcheng, Xingguo and other places, and had moved to Fujian, Guangdong, Huguang, Yunnangui, Sichuan and Chongqing, spreading their branches and leaves in all directions. Taoxi, Jinlian, Lu Dong, Lou Qian, Tangtou, Huayuan, Wutang, Huping, Shangzhou and other places in Xingan County, these Deng family names were Xuancheng Deng, from China's southern Tang Dynasty.

Xuancheng Deng of Jindui, Qiqin Town, Xingan County, Jiangxi Province, China, was not a descendant of the Third Qiu Gong, but a descendant of the Third Lin Gong. The seventh grandson of Duke Lin, also known as the tenth Duke Guozhen, lived in Le 'an. During the imperial examination in 1189, he and his son Zilan had moved from Le 'an to Yan Keng to live in the Zijing Dui in Gandong, which was now the Jin Lian of Qiqin Town, also known as the Jin Dui. The family name of Li in Dahang Village, Chengshang Township, Xingan County, Jiangxi Province, China, had been moved from the descendants of Xuancheng Deng, Qiqin Jindui Village, Chengshang Township, Xingan County, Jiangxi Province, China. Therefore, the family name of Li in Daheng Village, Chengshang Township, Xingan County, Jiangxi Province, and the family name of Xuancheng Deng, Qiqin Jindui, were the descendants of Li Tianhe, Duke of the State of Ning in the Southern Tang Dynasty of China, so the two villages had not intermarried for hundreds of years, the reason would be that the blood was close and cannot intermarry. From the genetic point of view of eugenics. This "Li" would be the "Li" of Li Youxin, the propaganda marquis of the late Tang Dynasty of China. The "Li" would be the same "Li" with the "Li" of other Han Chinese in China. The "Li" would be the "Li" of Xianbei Chinese, rather than the "Li" of the Han nationality before the Southern and Northern Dynasties of China.

3. Differences and connections between Tuoba Li of Xianbei and Tang Huang Li

Ancestor of Li Sheng, the founder of the Southern Tang Dynasty of China (grandfather of Li Yu, Emperor of the Southern Tang Dynasty and great grandfather of Li Youxin, Marquis of Xuancheng) Related documents: Many historical materials, such as the History of the New Five Dynasties, the History of Song, the Book of the Southern Tang Dynasty, The Jade Pot Dialect, and the Record of the South of the Southern Tang Dynasty, record that the ancestor Li Sheng was a descendant of Emperor Xianzong of the Tang Dynasty -- Emperor Xianzong Li Chun gave birth to King Jian Li Ke, Li Ke gave birth to Li Chao, Li Chao Sheng, Li Zhi sheng, Li Rong. Li Rong was the biological father of Li Sheng. It could be seen that China Xuancheng Deng's original surname "Li" was the "Li" family name of the Tang Dynasty, that was to say, the ancestors of the Chinese Han Xuancheng Deng could be traced back to the Tang Dynasty Li, and the ancestors of the Chinese Tang Dynasty Li were the Li family of Guanlong Group in the Northern Wei period of China. The Li family of the Tang Dynasty of China also came from Guanlong Group, Longxi people, who were Longxi Chengji (now Tai 'an, Gansu Province) people. In order to maintain the purity of the ancestry of their ancestors, the Li Dynasty in the Tang Dynasty of China once instructed relevant historians to record that the Li Yuan family was the descendant of Li Hao, who ruled Hexi and established the Xiliang regime during the Five Dynasties and Sixteen States. Li Hao had ten sons, the first son Li Bing and the second son Li Xin. Li Xin was the queen master of Xiliang. Li Xin had eight sons, the third of whom was named Li Chonger. The second son of Li Hu was Li Zong, father of Li Yuan and grandfather of Li Shimin. However, Chen Yinke, the master of modern Chinese studies, denied this record, and believed that Li Yuan's ancestor was not Li Hao, but Li Chonger had the same "deeds" as Li Chu Guba (the former governor of Hongnong in the Northern Wei Dynasty). In other words, this Li Chonger was very likely to be Li Chuguba, so the Li Tang royal family was more likely to be the descendants of Li Chuguba, rather than the descendants of Li Hao in the West Liang. Li Chu Gu Ba was not Han but Xianbei people, that was to say, Li Yuan's ancestors were Xianbei, and from Guanlong group was basically Xianbei, plus Li Yuan and Yang Jian's wife were Xianbei people, it could be confirmed that Li Yuan and Yang Jian had Xianbei blood, but the Sui and Tang dynasties were for the stability of the imperial throne, do everything possible to put aside relations with Xianbei, to the orthodox Chinese ancestry, In order to gain the support of the overwhelming majority of the Han people, secure the throne and facilitate the passing of the throne to its descendants. Li, the royal family of Tang Dynasty in China, identified his ancestor as Li Yu, the grandson of Li Guang, a general of Han Fei, and

intermarried with Xianbei for a long time in the reproduction process of his descendants. Therefore, Li, the royal family of Tang Dynasty in China, would be of Xianbei maternal descent. Although Li was rooted in Li Guang, a general of Han Fei, its evolution history was completely different from that of Xianbei Tuoba.

4. Xianbei People of Han Descent

4.1. Xianbei People Had Taken the Initiative to Fully Sinicize During the Northern Wei Dynasty of China

As described above, the ancestors of these Li family in the Tang Dynasty were Xianbei Tuoba clan in Northern Wei. On the one hand, Xianbei Tuoba Clan members were continuously Sinicized and intermarried with the Han nationality, and their bloodlines were continuously mixed with the Han nationality. The predecessor of Northern Wei was the State of Dai, and Empress Wang, the mother of the last king of the state of Dai, Tuoba Shiyichen, was a Han. Emperor Wudi of the opening State Road of the Northern Wei Dynasty had Han ancestry, which was temporarily ignored and considered pure Xianbei people. After the founding of the Northern Wei Dynasty in China, the royal family led the people to Sinicize with practical actions, and encouraged their children to marry Han people, and their descendants' blood was continuously Sinicized and integrated into the Han blood.

The GUI Concubine of Tuoba GUI of the Ming-Yuan Emperor Tuoba of the Northern Wei Dynasty was a Han Chinese. Tuoba Tao, Taiwu Emperor of the Northern Wei Dynasty, was 50% of the Chinese descent, and his wife was Xianbei or Han, and the wife of Tuoba Huang, Jingmu Emperor of the Northern Wei Dynasty, was 25% of the Chinese descent, and his wife was a Rouran. Tuoba Jun, Emperor Wencheng of Northern Wei of China, was of 12.5% Chinese descent, and his Li GUI was of Chinese descent; Tuoba Hong, Emperor Xianwen of Northern Wei of China, was of 56.25% Chinese descent, and his wife Li and three wives Pan and Meng were all of Chinese descent, and had children. Tuoba Hong (Yuan Hong), Emperor Xiaowen of Northern Wei of China, had 78.125% Chinese ancestry. His wife Gao (Han) gave birth to King Yuan Huai of Guangping, and his wife Yuan (Han) gave birth to King Yuan Yu of Jingzhao. Yuan Ge, Emperor Xuanwu of Northern Wei of China, had 89.0625% Chinese ancestry and married Empress Hu. Yuan Yi, Emperor Xiaoming of Northern Wei of China, had 94.53125% Han ancestry. After that, the Tuoba royal family in Northern Wei of China was basically Sinicized, and their ancestry became more and more pure Han. Moreover, from the perspective of the whole Xianbei nationality, in the later period of Northern Wei of China, the proportion of Han ancestry of Xianbei royal family and Xianbei nobility reached more than 90%, and the culture of Northern Wei of China was completely Sinicized. Basically all the Chinese descent, thus the Northern Wei Dynasty of China has become a veritable Han dynasty.

4.2. *The Han Descent of the Ancestors of Tuoba in Xianbei, China*

It was generally recorded in Chinese history that the Tuoba section of Xianbei would be a branch of Xianbei, also known as Bebu Xianbei. Tuoba Xianbei should include the Tuoba tribe, which established the two regimes of the Chinese Dai and Wei, while the Hexi Xianbei Bald Section, which established the Southern Liang regime in China, was traditionally referred to by Chinese scholars only as the northern Xianbei Section. The Tuoba tribe of Xianbei originally lived in the Erguna River and the northern part of the Greater Khingan Mountains, "the north of the capital of unification, the vast wilderness, animal husbandry migration, and shooting"[1-5]. Chinese scholars generally believe that the birthplace of Tuoba Xianbei was "Daxianbei Mountain" (located in the Oroqen Autonomous Banner of Hulunbuir City, Inner Mongolia Autonomous Region, China)[6]. Xianbei Tuoba belongs to the Xianbei ethnic group, and the origin of Xianbei ethnic group, ancient Chinese history books and modern Chinese scholars had different opinions[3-10], but there were generally five agreed opinions: 1) Xianbei had been differentiated from Donghu, Donghu would be interpreted in Chinese "Donghu was the eastern Hu people". This view was supported by Chinese official historical books such as the Book of Later Han, the Annals of The Three Kingdoms and the Book of Jin, and records that the Donghu people lived in the middle and upper reaches of the Luanhe River and its northeast area for a long time, and Chinese historical materials believe that the ancestors of some Donghu people were Taihao Fuxi. During the Shang Dynasty of China, after the Fuxi descendants were attacked and destroyed by the Shang king Wuding, in order to escape, some of the remaining descendants of the Fuxi family moved north and merged with the local Hu people (the ancient Chinese name for the inhabitants of the Central Plains) to form the Donghu tribe, so in the Shang Dynasty, the Donghu had already flowed into the Chinese blood. 2) Scholars who believe that Xianbei originated from Dongyi Tribe in China based on the relevant records in Guoyu by Wei Zhao, a historian of Dongwu in The Three Kingdoms of China. Modern Chinese scholars[11-17] have researched that Xianbei Tribe was the Zhulou Tribe of Dongyi. 3) It was believed that Xianbei originated from the Huaxia nationality in China. This view was based on the relevant records in the Book of Wei in China, which said that Xianbei was the youngest son of Changyi, the younger son of the Yellow Emperor of China, and the tribe was called Xianbei because of the Great Xianbei Mountain in the country. 4) People who believe that Xianbei originated from the Qin people of China (during the Qin Dynasty or the Warring States Period of China) rely on the records of the Shiji Suoyin, written by famous historians in the Tang Dynasty of China. 5) It came from Shanrong Tribe, an ethnic minority in ancient China, and the Chinese scholars who hold this view rely on the relevant records of the Collection of Historical Records written by famous historians in the Southern Dynasty of

China. These five views, the author believes that all reasonable, could also be said to be correct, but somewhat biased, the reason was that these five views were the source of some Xianbei tribes in China, but not all Xianbei sources, and only some Xianbei tribal male blood source, and the reason why the historical books will record such, The reason was that these descendants of Taihao Fuxi from the Central plains of China or the Huaxia or Qin people quickly rose as tribal leaders because of their culture and intelligence and ability than the local tribes into which they were integrated. In the Spring and Autumn period of China, the surrounding ethnic minorities called Di, Rong, Yi, and Man have a long history with the Huaxia, which were closely related to each other rather than completely different from each other. For example, according to the Chinese book of Mountains and Seas, it was recorded that the grandson of the Yellow Emperor of China was named Shijun, and Shijun was the ancestor of the Beidi tribe of China. It could be seen that during the Zhou Dynasty of China, the surrounding ethnic minorities of Di, Rong, Yi and man had already integrated into the Chinese blood, and even the Chinese men of some tribes had already obtained the leadership position. In other words, the Di, Rong, Yi and man ethnic minorities in the Zhou Dynasty of China have partially integrated into the Chinese Han blood, because the ancestors of the Chinese Han were the Chinese people.

On the other hand, according to the relevant records in the famous Chinese historical books "Zizhi Tongjian", "The Story of the Twenty-four Histories", "Song Shu", "Southern Qi Shu" and "Han Shu", and some recent scholars had found [18, 19] that the Xianbei Tuoba tribe was the descendants of Li Ling, the grandson of Li Guang during the reign of Emperor Wu of Han. In 99 BC, during the reign of Emperor Wu of Han, General Li Ling had been ordered by Liu Che, Emperor Wu of Han. Led 5,000 infantry alone into the heart of the Xiongnu, with the then general Li Guangli to fight against the Xiongnu, the result of the main Xiongnu more than 100,000 cavalry, fighting more than 10 battles, and finally ran out of food, soldiers were defeated and captured, with resentment, the cruel and violent emperor Wu killed his family, and angrily surrendered to the Xiongnu, the Xiongnu respected Li Ling was a descendant of the Longxi Li family, was also the eldest grandson of the general Li Guang. He married his daughter Princess Tuoba to Li Ling, and was named King of Jian Kun by the Huns alone (in what would be now the upper reaches of the Yenisei River to Altai, in what would be now the State of Kyrgyzstan, the people of which now consider themselves descendants of the Han General 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 Shan Yu, and then declared himself as Wu Ji Shan Yu. Finally, he was defeated and killed by Huhan Xie Shan Yu. 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 Huhan Evil, who was ready to join the Han Dynasty, and fought a war with it. The reason why the descendants of Li Ling Zi Wujishanyu were able to escape the pursuit of Huhan Evil, on the one hand, the Huns were in a melee at that time, and Huhan Evil was unable to do anything, nor was he able to destroy the rest of the other Shan Yu. 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 Wujishanyu, 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 Zhitoubei", and finally became the Xianbei Tuoba Tribe. There were detailed records in Chinese historical books, which directly pointed out that "Tuoba Xianbei was the seed of Xiongnu and followed by Li Ling", and eventually continued to reproduce and grow 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. The descendants of Li Ling and Princess Tuoba of Xiongnu continued to grow in the process of reproduction, because Xianbei followed the mother's surname, so the Chinese history book "Wei Shu • Guan Shi" recorded that Tuoba, the seven generations of Xianbei Tuoba's ancestor, "seven people, so that the brothers each take the lead, was divided into its family." He established himself as Tuoba family, and the Tuoba section of Xianbei was thus formed.

The Ministry seized the opportunity to move south into the Central Plains during the chaos of the eight Kings of the Jin Dynasty in China, and gradually expanded the establishment of political power, and then established the Northern Wei Dynasty. The Northern Wei Dao emperor Tuoba GUI, also known as Li GUI, later this Xianbei Tuoba was the descendants of Li GUI to restore the name Li, this Tuoba Xianbei was one of the ancestors of the Longxi Li in the Southern and Northern Dynasties of China, the other ancestor of the Longxi Li in the Southern and Northern Dynasties of China was Li Gan, the son of Li Guang. That was to say, the ancestors of the family family of Longxi Li were General Li Guang of Hanfei. However, this "Li" Tuoba Xianbei Li and Bi "Li" (descendants of Li Guang's son Li Gan, the royal family of the Tang Dynasty) were not the same Li, but both

had the same roots in Li Guang, and both originate from the Chinese Han and the Chinese Huaxia.

5. Conclusion and Discussion

According to the above statement and analysis, the origin of the Deng clan in Xuancheng of China could be seen from the Huaxia nationality in China. The reason was that the Han nationality, Hungnu, Donghu and Xianbei in the Han Dynasty of China all originated from the Huaxia nationality in ancient times. The Deng clan in Xuancheng of China was born of the eldest grandson of Li Ling, the eldest grandson of Li Guang, the general of Fei in the reign of Emperor Wudi of Han of China, and Princess Tuoba of Hungnu. After his son Wujishanyu was killed for the supreme leadership of Xiongnu, Tuoba Xianbei was formed by escaping the attack of Xiongnu Huhan Evil and moving west to the north to merge with the original residents of Xianbei tribe. Part of Tuoba Xianbei moved south to the Central Plains and established the corresponding Xianbei Tuoba regime during the Rebellion of Eight Kings of Jin Dynasty in China. The descendants of Li GUI in Tuoba Xianbei restored the surname of Li, and later Li Congyi, the grandson of Li Sheng and the eldest son of Li Congyi, King of Deng in the Southern Tang Dynasty, Li Tianhe, King of Ningguo, fled with his children to Xingan County, Jiangxi Province, to escape the pursuit of Zhao Kuangyin, the first emperor of the Song Dynasty of China, and evacuated them to hide their name, taking the title of their father's king Deng Yi Li as Deng. During the whole evolution process, it was never separated from the Chinese blood, and during the period, based on the Chinese blood, it flowed into the Xiongnu blood, Donghu blood and Xianbei blood, becoming the Xianbei extension. After the establishment of the Northern Wei regime, it continued to Sinicize, and let the descendants flow into the Chinese blood. The evolution history of the Deng family in Xuancheng was a typical case of the evolution of the Huaxia nationality into the Han nationality and the extensive integration of the Han nationality into the blood of many ethnic minorities in China. It could be seen that the blood of today's Chinese Han nationality would be by no means single and pure.

It could be seen from the origin and development history of the Chinese Han nationality Xuancheng Deng that any ethnic group had no absolute concept, absolute connotation and absolute extension, and the concept and connotation of ethnic groups change with the change of time and space, floating development and evolution in the long river of history. You would have me, I would have you, there would be no absolute distinction and difference, blood compatibility, the same root, the same ancestor. Therefore, the evolution history of the Han reflects the great integration of the Chinese nation, the integration of the Chinese nation as a whole, the unification of the same nation - the Chinese nation (or Chinese) theory would be sufficient, conclusive evidence, completely feasible, and very necessary and important and urgent.

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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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