
Origin of Li Family of Tuoba Xianbei in China Shows Feat of Harmonious Integration of Ethnic Groups

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Abstract: In this paper, the origin of the concept of Tuoba Xianbei Li in China had traced from the phenomenon that the Li family of Dageng Village, Chengshang Township, Xingan County, Jiangxi Province, China, and the Deng family of Jinlian village, Qiqin Town, Xingan County, Jiangxi Province, China, had not intermarry for 800 years. This paper had traced the origin and development of Xianbei Tribe in China, had described the origin of Xianbei Tribe in detail, analyzes the development process of Tuoba Xianbei Tribe, had analyzed the overall reasons and motives of the Sinicization of Tuoba Xianbei Li family in detail, and had expounded the differences and connections between the paternal Tuoba Xianbei Li family and the maternal Tuoba Xianbei Li family. The evolution process and characteristics of the paternal Tuoba Xianbei Li family and the maternal Tuoba Xianbei Li family had been described in detail, and the evolution characteristics of the paternal Tuoba Xianbei Li family and the maternal Tuoba Xianbei Li family had been pointed out, and the evolution history of the paternal Tuoba Xianbei Li family and the maternal Tuoba Xianbei Li family had been highly praised. Emphasizing that the paternal Tuoba Xianbei Li family and the maternal Tuoba Xianbei Li family had evolved into the integration of Chinese ethnic groups and even the integration of ethnic groups in the world, and made brilliant historical contributions to human progress and social development, as well as an excellent historical model and role model worthy of emulation, the author of the article had taken this opportunity, Advocate world peace and human progress and social development.

Keywords: Tuoba Xianbei Li, Ethnic Integration, Model and Example

1. Research Extraction

Human marriage would be an important process concept and social structure concept of human reproduction. After a long history, human beings would had learned that consanguineous marriage had great influence and restriction on the superiority of descendants, and had learned the welcome and practice of consanguineous marriage. In the Chinese Han people, there would be "the same surname can not intermarry each other, intermarriage must have different surname" [1-5] cognition and customs and ancestral training, Chinese ethnic minorities should also had a little different understanding and customs. However, the ethnic minorities

in ancient China did not have distinct surnames like the Han, so they could not be accurately distinguished by having surnames like the Han Chinese.

For thousands of years, Chinese Han people had followed the ancestral motto, custom and cognition that "Man and woman with the same surname cannot marry, and married couples must have different surnames" [6, 7]. For example, the wife of Sun Yat-sen in China was Soong Ching Ling, the wife of Chiang Kai-shek in China was Soong Meiling, and the same was true of Chinese immigrants to other countries, such as Qin Hui-jun, wife of physicist Li Zhengdao, Lu Huiling, wife of I. M. Pei, and Yang Zhenning's first wife's surname was "Du" and his current wife's surname is "Weng".

This kind of second marriage also would follow the traditional ancestral teachings, customs and understandings of the Han Chinese.

However, in the village of Dakeng, Chengshang Township, Xingan County, Jiangxi Province, China, the male family name would be basically "Li", and the male family name is "Li" in the village of Nanyuan, Qiqin Town, Xingan County, Jiangxi Province, about 8 kilometers to the northwest of the village. In contrast, about 5 kilometers northwest of this village, there is a village in Jinlian Village, Qiqin Town, Xingan County, Jiangxi Province, where the male family name would be basically "Deng", but this village and Jinlian village in nearly 1,000 years, there would had not been a single case of male and female marriage. This seems to be contrary to the cognition and custom and ancestral instruction of the Chinese Han people for thousands of years that "the same surname does not intermarry, and intermarriage must have a different surname". This question would be introduced into the study of this paper.

2. This "Li" Would Be Not Another "Li", This "Deng" Would Be Another "Li"

In China, the population of "Li" would be very large, Li would be a big family name, a prosperous family name, Jiangxi Province also would have a large population of Li, in Ji'an City of Jiangxi Province, the population of Li would be up to 300,000, but there were many tribes of Li, and their family lines mainly include 6 tribes: Descendants of Li Yuanying, Tengwang Li Yuanying in Tang Dynasty, descendants of Li Ming, King of Cao in Tang Dynasty, descendants of Li Shen, King of Ji in Tang Dynasty, descendants of Modao Li Li Ke (a descendant of King of Wu) in Tang Dynasty, descendants of Jinling Li of the late Tang Emperor Li Bian, descendants of Huodegong and his brother Mu Degong, descendants of Xiping Tang Li founded by King Li Sheng of Xiping County, who was responsible for rebuilding the Tang Dynasty, and so on. And in the vast Lee family. The Li family of Xiping Tang would be the largest family: not only the largest population, but also the longest history, the most widespread distribution, the most famous people, the greatest fame.

The surname Li of Dakeng Village, Chengshang Township, Xingan County, Jiangxi Province, China would be a descendant of Jinling Li, who belongs to the late Tang Dynasty ancestor Li Bian. The surname Li of Nanyuan Village, Qiqin Town, Xingan County, Jiangxi Province, would be not the surname Li mentioned above. The four "Li" surnames mentioned above belong to the royal descendants of the Tang Dynasty, namely, Li Yuan-ying, Li Ming, Li Shen, Li Ke and Modao Li, respectively. They were referred to as "Tang Li" and "Tuoba Xianbei Li by mother". The descendants of Jinling Li, the late ancestor of the Tang Dynasty Bian, were not descendants of the royal family of the Tang Dynasty of China, but had certain roots with the royal family of the Tang Dynasty of China. The surname Li

of Dahang Village, Chengshang Township, Xingan County, Jiangxi Province, and the surname Deng of Jinlian Village, Qiqin Town, Xingan County, Jiangxi Province, as mentioned above, were both Tuoba Xianbei Li of this paternal line. Therefore, The children of the villagers in these two villages had not married each other for nearly a thousand years; Descendants of Huodegong and his brother Mudegong, the descendants of the Li family of Xiping Tang, founded by Li Sheng, king of Xiping County, who had credited with recreating the Tang Dynasty, were "Han Li", not Tuoba Xianbei Li, but the Li family name of Nanyuan Village, Qiqin Town, Xingan County, Jiangxi Province, China, mentioned above, was Han Li, not Tuoba Xianbei Li, So the children of the villagers in this village can intermarry with the children of the villagers in Dacheng Village, Chengshang Township, Xingan County, Jiangxi Province, China.

It could be seen that this "Li" would be not that "Li". Therefore, in Xingan County, Jiangxi Province, China, Nanyuan Village of Qiqin Town and Da Hang Village of Chengshang Township, which have not the same surname, have intermarried for nearly a thousand years; And this "Deng" would be actually "Li", so in Xingan County, Jiangxi Province, China, the essence of the same surname Qiqin Town Jinlian village and Chengshang Township Da Hang village for nearly a thousand years never intermarry; Such measures and behaviors truly and strictly follow the Chinese Han people's thousands of years of "the same surname does not intermarry, intermarriage must have a different surname" cognition and customs and ancestral teachings.

3. Tuoba Xianbei History

Ancient Chinese historical records and most modern scholars generally believe that the Xianbei people were separated from the ancient nomadic people of Donghu. 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. In the early Western Han Dynasty of China, in 201 BC, Donghu was defeated by the Hungarian slave Dun Shanyu and settled in Wuhuan Mountain, a tribe called Wuhuan (this tribe was destroyed by Cao Cao's army during The Three Kingdoms of China, and the rest was divided into two tribes, one part of which merged with the Han and the other with the Xianbei tribe); A group that had been retreated to Xianbei Mountain was called Xianbei [8-12] (this would be the source of the Xianbei nationality).

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 had laid the foundation for the later China. Therefore, it had aroused the high attention and record of subsequent Chinese historians, and also had aroused the high attention of modern scholars. Because of its strong influence, Xianbei Tuoba clan had a great influence in

Xianbei, among which the core influence of Xianbei Tuoba clan royal family and its descendants were called Tuoba Xianbei by Chinese scholars.

According to the relevant records 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 [9, 10]: the Tuoba tribe of Xianbei would be 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 in China, General Li Ling, under the orders of Emperor Liu Chee, led 5,000 infantry troops into the heart of the Huns, and 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, fought more than 10 battles, and finally ran 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.

Hun Shanyu honored Li Ling as a descendant of the Li family of Longxi and the eldest grandson of the Fei general Li Guang, so he married his daughter Princess Tuoba to Li Ling and was named King of Jian Kun (in the area from the upper reaches of the Yenisei River to Altai, in the present State of Gilgistan, the people of the country now 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 Hun 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 Huhaxie 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 Huhaxie Shan Yu, who was ready to join the Han Dynasty, and fought a war with it. The reason why the descendants of Wujishanyu (son of Li Ling) were able to escape the pursuit of Huhaxie Shan Yu, on the one hand, the Huns were in a melee at that time, and Huhaxie Shan Yu 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 kill the leader, not the rest 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 Hun 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 "Bendonghu Bebu Xianbei" and "Xianbei Suotou Bebu"[11,12], 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 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.

4. Development of Tuoba Tribe in Xianbei

The development of Tuoba tribe in Xianbei should be after the split of Hun in north and south China, the return of Southern Hun to Han and the retreat of Northern Hun [13-16]. The development and growth of Tuoba tribe in Xianbei was carried out simultaneously with the development and growth of Xianbei. The decline of Hun gave Xianbei the opportunity to rise and grow, and the decline of Western Han's national strength also gave Xianbei the opportunity to expand its power in the south. Wang Mang usurped the Han regime and established a new Dynasty in the late Western Han Dynasty, which led to the war in the Central Plains, creating an opportunity for Xianbei to rise and grow rapidly.

According to the historical book "Preface to the Book of Wei", the historical prologue of the Tuoba tribe in Xianbei began with the Tuoba Mao in the late Western Han Dynasty. After Tuoba Mao, it was passed down to the time of Tuoba Tuiyin in the fifth generation. It was in the early Eastern Han Dynasty that the Tuoba family began to migrate from their original residence to the south. "They moved south to Daze, covering a thousand miles, and the Jue earth was lost in the dark. Seven spread to Tuoba Neighbor, where the location was desolate and remote, and they also planned to move south. However, due to old age, it was rumored that they were located in Tuoba Jiefen and led their troops southward. "The valley was high and deep, with nine difficulties and eight obstacles, so they wanted to stop. There were divine beasts, which looked like horses and sounded like cows, and were first guided. They emerged over the years and first resided in the homeland of the Xiongnu." The theory of divine beasts is an early myth and legend of Tuoba family. After the death of Tuoba Jiefen, his son (Tuoba Liwei) ascended to the throne. In the historical book "Preface to the Book of Wei", Tuoba Liwei was known as the true ancestor of the Tuoba clan in Xianbei. He reigned for 58 years and lived to the age of 104. In the development history of the Tuoba tribe in Xianbei, Tuoba Li Wei made significant contributions, hence he was known as the ancestor of the Tuoba clan.

History had entered the early Eastern Han Dynasty in China. In the early Eastern Han Dynasty, the Tuoba tribe

moved to "Daze", which is today's Hulun Lake. Archaeology has found Xianbei's tomb in Zhalainguoer on the north bank of Hulun Lake, which would be the trace of Tuoba Xianbei's life here. During the reign of Emperor Huan of the Eastern Han Dynasty, the first military alliance in the history of Xianbei was established, and the leader recommended by this alliance was called "Tan Shi Huai". Tanshi Huai divided this military alliance into three parts: central, eastern, and western regions. The central court tent where Tan Shi Huai himself resides was located in Yanggao, Shanxi, China, which was the center of the entire Xianbei Military Alliance and the location of the royal court; The eastern part was the traditional ruling area of Xianbei, with the most stable power, ranging from the east of Right Beijing to Liao; In the areas that later became part of the western region, there were remnants of the Xiongnu's power, ranging from Shanggu to Dunhuang in Qinghai, China, and to the west was Wusun (now Aksu region in Xinjiang, China).

Tan Shi Huai had not only divided regions, but also had mobilized and migrated different tribes from different regions to achieve effective control over the ruling area. In the central, eastern, and western regions, Tanshi Huai established several "Yiluo adults" as their respective leaders in charge. Among them, there were three adults in the west, and Tuoba's "Law Deduction" was one of them. 'Law deduction' was Tuoba Tuiyin, also known as 'Tuoba Lin'. Tuoba Neighbor decided to have the tribe move south according to Tan Shihuai's order. The elderly Tuoba neighbor passed on the throne to his son Tuoba Jiefen, allowing him to lead the tribe to continue migrating to the Yinshan area of Hetao, Inner Mongolia, China today. During this process, some Tuoba Xianbei followed Tuoba Jiefen's eldest son Tuoba Pigu and separated from the Tuoba tribe, moving westward to the central Shaanxi and Gansu regions of China today. Later, they were called "Hexi Xianbei" and changed their surname to "Bald Hair", hence the department was called "Xianbei Bald Hair Division", Later, in 397 AD, it was established as Nanliang. Tuoba Liwei, the youngest son of Tuoba Jiefen, inherited the legitimate leader of the Tuoba tribe in Xianbei and established his capital in Hohhot, Inner Mongolia, China. He also annexed or conquered many other tribes in Xianbei and established the Xianbei Tribal Alliance centered around the Tuoba clan. It could be seen that the true Xianbei Tuoba tribe emerged after the Tuoba Jiefen tribe moved south to the Hun's hometown, and through intermarriage and integration with the Hun, the true Xianbei Tuoba tribe emerged.

5. Tracing the Li Surname of Tuoba Xianbei

As mentioned earlier, the Tuoba Xianbei Li surname would include the paternal Tuoba Xianbei Li surname and the maternal Tuoba Xianbei Li surname. The typical representative of the paternal Tuoba Xianbei Li surname would be the Li family of the Tang Dynasty in China; The

typical representatives of the matrilineal Tuoba Xianbei Li surname were Li Mu, the first hero of the founding of the Sui Dynasty in China, and his descendants, Li Xuan, the founding emperor of the Southern Tang Dynasty, as well as Li Yu, the later ruler of the Southern Tang Dynasty, and his descendants.

The two Tuoba Xianbei Li surnames originated from Li Guang, a flying general during the reign of Emperor Wu of the Western Han Dynasty in China. Li Guang had three sons: his eldest son Li Danghu, his second son Li Jie, and his third son Li Gan. Li Danghu was the eldest son of Li Guang, who had served as a Langguan during Emperor Wu of the Han Dynasty. Once, when Han Yan was playing with Emperor Wu of Han, her behavior was somewhat disrespectful. Li Danghu was very angry when he saw her and ran away, earning Emperor Wu's recognition. Li Danghu died earlier than Li Guang and had a posthumous son, Li Ling. Li Jiao: The second son of Li Guang, he served as a Langguan during the reign of Emperor Wu of Han and served as the governor of the Dai County. He passed away before Li Guang's death. Li Gan: The youngest son of Li Guang. In the fourth year of the Yuanshou era, when Li Guang died, Li dared to follow Huo Qubing as a colonel to attack the Left Prince. He fought fiercely, captured the Left Prince's drum flag, and beheaded many people. He was granted the title of Marquis of Guanwei and ate 200 households. In the second year of Li Guang's death, his younger brother Li Cai committed suicide due to his crime. Not long after, Li dared to act as a doctor on behalf of Li Guang. Due to his hatred for his father's death, he injured General Wei Qing, but Wei Qing remained silent. Later, Li Gan went to the Ganquan Palace to hunt and was shot by General Huo Qubing of the Cavalry. Li Yu: The son of Li dare. In the disaster of witchcraft and witchcraft in the second year of the Zhenghe era, the entire family of Empress Wei Zifu, Crown Prince Liu Zao, two princesses, as well as Prime Ministers Gongsun He, Gongsun Ao, Wei Kang, and others were unjustly killed, and Li Yu was also implicated.

At present, Chinese scholars generally believe that the paternal Tuoba Xianbei Li surname (represented by the Li family of the Tang Dynasty in China) would be a descendant of Li Yu, the grandson of Li Guang; And the matrilineal Tuoba Xianbei Li surname (represented by the Li family of the Southern Tang Dynasty in China). The paternal Tuoba Xianbei Li surname would be a descendant of the Tuoba Xianbei female who was married by male descendants of Han Li Yu during its evolution; The matrilineal Tuoba Xianbei Li surname would be a descendant of the male descendants of the Tuoba tribe in Xianbei, who were bred by Li Ling of the Tuoba tribe in Xianbei and Princess Tuoba of the Xiongnu, continuously marrying Han women. Chinese scholars believe that their formation dates back to the Northern Wei period during the Northern and Southern Dynasties in China.

During the Wei, Jin, Southern, and Northern Dynasties in China, there was a period of great migration and integration of the Chinese nation. The Li family of the Tuoba Xianbei tribe (represented by the Li family of the Tang Dynasty),

which was the descendant of Li Yu of the Western Han Dynasty, continued to marry women from other ethnic groups (the Xiongnu in the early stage, the Xianbei in the later stage, and more importantly, the aristocrats of the Tuoba tribe in Xianbei) during the Eastern Han Dynasty, the Sui Dynasty, and even the early establishment of the Tang Dynasty. For nearly 400 years, The bloodline would be constantly becoming more and more Hu oriented (non Han oriented, i.e. Chinese minority oriented), during which the Han bloodline of males is becoming increasingly diluted and diluted, while the Xianbei bloodline would be becoming more and more concentrated, containing a higher proportion of Xianbei genes. In the later stage, it was believed that the aristocratic and royal status of the Xianbei Tuoba tribe was becoming higher and stronger. In this environment and situation, The ancestors of the Li Tang royal family continuously attached themselves to the royal family and nobles of the Xianbei Tuoba tribe in order to survive and develop. Their children intermarried with more of the children of the Xianbei Tuoba tribe royal family and nobles. In order to distinguish between the Tuoba Xianbei Li family, which evolved from some of the branches of Li Ling and the descendants of Princess Tuoba of the Xiongnu, they were respectively used: the paternal Tuoba Xianbei Li family and the maternal Tuoba Xianbei Li family. And the paternal Tuoba Xianbei Li family members have always had the surname "Li" during the evolution process, while the maternal Tuoba Xianbei Li family members did not originally have the surname Li during the evolution process. It was not until the late Northern Wei Dynasty in China that the ancestor Li surname was restored. Some of the descendants of General Li Ling and Princess Tuoba of the Xiongnu did not further migrate to the Central Plains of China, but instead migrated to the border area between Kyrgyzstan and Xinjiang, China, and developed into a part of the Jijias tribe during the Tang Dynasty in China. These descendants of Li Ling and Princess Tuoba developed into the Kirgiz ethnic minority in China today and the Kirgiz people in Central Asia, These people would be descendants of the Xiajiasi people during the Tang Dynasty in China.

6. The Gentle Fusion Process of Civilization

There would be many historical facts and cases of ethnic integration in Chinese and world history, but some ethnic integration methods were very barbaric and the process would be bloody. There were not many wars and killings, and often the victorious party kills all the men of the other tribe and occupies all the women of the other tribe. In this cruel and dehumanizing process, some ethnic groups or tribes completely exterminate from the physical aspect, These ethnic groups or tribes have also completely disappeared into the river of history. The most typical example would be the inhumane killing and expansion of the Arab and Mongolian empires.

However, the evolution and development of the Tuoba Xianbei Li clan were carried out in a peaceful and gentle manner, actively intermarrying with each other in a friendly manner. Even if a war to unify a certain tribe occurred, it was only a struggle for leadership and governance, and there was no massacre or expansion of the scope, manifested in only asking about the leader and villain without asking about the rest. Even the two warring parties eventually reconciled, drinking wine and having sex, and becoming relatives of each other. The patrilineal Tuoba Xianbei Li family had a history of over 200 years before and after the Northern and Southern Dynasties in China. Many of them had made friends with other ethnic groups (later mainly referring to the Xianbei tribe), intermarried with each other, became relatives of their children and daughters, and continuously assimilated into the blood of other ethnic minorities to dilute the blood of the Han people. Eventually, it evolved into the patrilineal Tuoba Xianbei Li family during the Sui and Tang dynasties in China. The matrilineal Tuoba Xianbei Li family, with a history of over 500 years of evolution, has continuously migrated to regions where different ethnic groups are located, intermarried with these different ethnic groups, and due to the habits of the Xiongnu and Xianbei, their descendants did not follow their father's surname and migrated to various regions for more than 10000 kilometers. Eventually, they entered the Central Plains region of China, and with the Tuoba tribe of Xianbei (divided into ten branches and ten after the founding of the People's Republic of China), they established local political power in the Central Plains, and ultimately unified into the Northern Wei Dynasty of China, Afterwards, he took the initiative to sinicize and intermarry with Han people, allowing his children and grandchildren to marry Han women, continuously integrating into the Han bloodline, diluting the original Hu bloodline, and increasing the proportion of Han bloodline. This integration is also manifested in learning the advanced culture and customs of the other party. However, in the evolution and development process of both the paternal and maternal Tuoba Xianbei Li clans, they would always remember that they would be descendants of Li Guang, following the cognition, customs, and ancestral teachings of "no intermarriage with the same surname, no intermarriage with another surname". Tuoba Xianbei always keeps in mind the warning of not intermarriage within a hundred generations during the process of children's marriage, in order to prevent the intermarriage partner from giving birth to inferior offspring due to close blood ties.

The evolution and development of the Li family in Tuoba Xianbei also benefited from the historical process and wise decision-making of Tuoba Xianbei's active and comprehensive sinicization. The sinicization of Tuoba Xianbei went through more than 400 years of effort, among which the leaders of Tuoba Xianbei made significant historical contributions, and these efforts and contributions were ultimately successful during the Northern Wei period in China. Under the promotion of the British monarch, the Northern Wei Empire in China underwent a thorough

transformation in accordance with the Confucian system, from sacrificial ceremonies to official systems, from customs to clothing, and even surnames, fully sinicized. This would be the famous Hanization and Reform of Emperor Xiaowen of Northern Wei in history. Tuoba Xianbei led the sinicization of Xianbei, which quickly strengthened the Northern Wei Dynasty and ultimately annexed some other local governments, laying a solid foundation for the establishment of the later unified imperial dynasty of the Sui Dynasty in China. Tuoba Xianbei, as a tribe, had gradually disappeared in the long river of history, but its bloodline had integrated into the Han Chinese family.

7. Conclusion and Discussion

There had been many ethnic integration events in history, but some ethnic integration had been accompanied by the bloody slaughter of foreign males and the rape of foreign females, while the sinicization of Tuoba Xianbei in China would be very civilized and gentle. The origin of the Xianbei Tuoba tribe originated from the combination of the Han and Xiongnu ethnic groups. During its development, it integrated the original Xianbei ethnic lineage and absorbed the blood of other ethnic groups such as Xiongnu and Han. It could be seen that in the process of a nation's development, the phenomenon of blending with other ethnic groups was inevitable. The sinicization of Tuoba Xianbei was the correct choice in history. The sinicization of Tuoba Xianbei was not a physical disappearance, but a sinicization of culture and customs. At the same time, peaceful intermarriage between different ethnic groups not only improved the cultural literacy of Tuoba Xianbei, but also made the descendants of Tuoba Xianbei more outstanding. The sinicization of Tuoba Xianbei was not forced or suppressed by any foreign ethnic group, but was voluntarily carried out, highlighting the outstanding insights of Tuoba Xianbei's excellent leaders and also the correct historical choice of Tuoba Xianbei.

The complete sinicization of Tuoba Xianbei was in line with the process of historical development. It was Tuoba Xianbei's voluntary, proactive, peaceful, positive, comprehensive, and thorough historical choice. It provides a correct understanding of ethnic concepts, connotations, and extensions for all ethnic groups in the world, and provides a typical attitude, method, and approach for all ethnic groups in China and the world to treat ethnic issues correctly. It provides cases and models for China's peaceful development and even the world's peaceful development, as well as historical evidence and theoretical basis for ethnic integration.

The evolution of the Tuoba Xianbei Li clan would be a miracle in human history and a successful example of the integration of various ethnic groups in the world. Its evolution process would be extremely civilized, kind, gentle, and advanced, which would be a stark contrast to the barbaric, cruel, and inhumane ways of ethnic integration in the world. The peaceful, friendly, gentle, and advanced bloodline integration of the Tuoba Xianbei Li clan had evolved through

respecting, befriending, intermarrying, and learning from each other, Peaceful coexistence, active domestication or active sinicization, and the maintenance of human peace and development; Promoting the construction of Chinese civilization and even world civilization; Enriched the development of Chinese culture and even world culture; It would be a successful and excellent example and historical case of China's ethnic integration and even the world's ethnic integration. It would be an advanced representative and model of China's ethnic integration and even the world's ethnic integration. It highlights the feat of harmonious integration of China and even the world's ethnic groups, and would be always worthy of praise and promotion.

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Conflicts of Interest

There is no conflict of interest in this research work.

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