

The Historical Status and Cultural Value of Luhuo in the ZangYi Corridor are Discussed Again

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Abstract. Luhuo, located in the heart of the ZangYi Corridor, is one of the cradles of ancient human beings on the KangZang Plateau, and also the core area where the Holl culture originated. From the perspectives of archaeology, history, culturology, linguistics and other disciplines, this paper once again explains the relic of Hall culture, discusses the history of the intersection of southern agriculture and northern pastoral culture, and reveals the historical and cultural value of the ancient human language diverging and blending of org language, so as to once again discuss the historical status and cultural value of Luhuo in the ZangYi corridor.

Keywords: Luhuo; ZangYi Corridor; Historical Status; Cultural Value.

1. Introduction

Lu Huo is the Na 'e in the Chinese historical book "Sui" recorded in the 21 subordinate states, "Na 'e is the Chinese translation of Rgo, Zhanggu is the Chinese transliteration of the Tibetan translation of Na 'e" [1], that is, the ancient pronunciation of Tibetan brag dbu. Luhuo is located in the heart of the ZangYi Corridor, "is one of the cradles of ancient humans on the KangZangan Plateau, an important channel for north-south exchange of prehistoric culture and an important node of the Xianshui river Bow cultural belt, an important source of sarcophagus burial culture in northwest Sichuan, and a core area where the Holl culture originated." [2] "It is an important intersection of farming civilization and nomadic civilization." [3] It was "an important supply station for the Red Army, a model area for civil-military relations during the Long March, and the largest fortress household of the Red Army in Tibetan areas." [4] Therefore, Luhuo occupies a very unique and important position in the whole Kang District and even the ZangYi corridor or Tibeto-Burman speaking area. At present, Professor Shi Shuo of Sichuan University, researcher Ran Changsheng, a local expert of Luhuo, and other scholars have written and interpreted the historical status and cultural value of Luhuo in depth, but few people know about it either in academia or among the people. From the perspectives of archaeology, history, culturology, linguistics and other disciplines, the author once again discusses Luhuo's historical status and cultural value in the ZangYi Corridor, aiming to continue the academic research of previous scholars and encourage more young scholars to continue to study Luhuo this ancient and mysterious cultural treasure land.

2. Exploring the Remains of Hall Culture from the Perspective of Archaeology

Luhuo is a treasure land for human reproduction and survival, and there is a folk saying "ABU Jianggeng's creation" [5], "Luhuo is the only Paleolithic human activity relic found so far in Kangba area with primary strata" [6]. The stone tools dating back more than 100,000 years were found in Yumi Village, Simu Town, Luhuo County, and Zhangda Village, Yimu Township. "[7] In 1983, the QingZang Plateau expedition team of the Chinese Academy of Social Sciences unearthed fossils of primitive teeth and many beaten bone pieces, bone balls and stone tools in the mud ditch of Luhuokanniang Township, which were verified to be the remains of ancient people about 50,000 years ago" [8]; "In 1983 and July 1985, the national comprehensive research team of the Liujiang River Basin discovered four human tooth fossils, three hand-made stone tools, and 13 mammal fossils dating back about 11,000 years in the Gangou section on the north slope of LuhuotuoShrimp, the eastern slope section of Bamba Village, and several villages in Xindu Town, Simu Township, and Yimu Township respectively. Collected 32 pieces of different types of stone tools such as cutting and

crushing tools, disc tools, chiseling tools, axes, hammers, spears, etc. [9], which can be called the cradle of ancient civilization on the KangZang Plateau, the heart of the multi-ethnic intersection area of the ZangYi corridor, and the key area of "casting a strong sense of community of the Chinese nation" [10].

(1) sarcophagus burial

Luhuo is known as the sarcophagus king is the name to return, its territory found a wide variety of sarcophagus, a large number of large scale and a very long time span. "The scale of sarcophagus tombs in Luhuo County, according to the preliminary census has found 28 exposed to about 1,500. Specific distribution belt: There are 7 distribution points of sarcophagus tombs on both sides of the Daqu River from the east of Chonggu and La'en villages to the west of Zhude Village in Xindu Town; There are 5 distribution points of sarcophagus tombs on both sides of the Niqu River from Kanniang, Jiangda, south of Randu Mouth to north of four Seasons village; There are 16 distribution points of sarcophagus tombs on both sides of the river east of the county where the fresh water River originated to the west of Xiabazong and Yili Ditch Chacha. The collection of 28 sarcophagi tomb distribution points found on the platform on both sides of the three rivers forms a mass sarcophagi tomb group distribution pattern on the 'Y' shaped three lines." [11]

In 2008, Sichuan Provincial Research Institute of Cultural Relics and Archaeology, Kyushu University Archaeology Research Laboratory, Ganzi Prefecture Cultural Tourism Bureau, Luhuo County Cultural Tourism Bureau, after multiple exploration, the 350 square meters selected by Banerlong were excavated, and a total of 12 sarcophagi were unearthed, including conch, sea shell and stone tools, bone ware, turquoise and so on: It is believed that Banerong sarcophagus is the earliest sarcophagus found in Yalong River Basin and West Sichuan Plateau, dating from the early Yin and Shang Dynasties to the middle of Western Zhou Dynasty. In addition, the excavation of the building site excavated pottery living utensils, there are copper beads, three-character Zhenyan stone, six-character Zhenyan pottery, sky stone and lamps, the age after the Ming Dynasty, the lower limit may be to the Republic of China [12]. The sarcophagus tombs excavated during the construction of the Casa Lake power station in Luhuo County in 1984 unearthed a total of 275 sarcophagus tombs and more than 1,000 pieces of cultural relics. This tomb group is the Spring and Autumn period, unearthed a large number of bronze, stone, bone and jade, agate and other kinds of ornaments and wool and hemp products, is so far the country's largest ancient sarcophagus tomb group. Its sarcophagus of different methods, diverse forms, can be generally divided into complete sarcophagus type, common sarcophagus type, simple sarcophagus type, abnormal sarcophagus type four. The burial structure of Banerlong is basically the same as that of Casa sarcophagus, and there is no pottery buried with it. The stone tools unearthed in Banerong are mainly large stone axes, and the stone tools unearthed in Kasa are mainly fine stone tools. Banerlong bronze only bronze, copper arrowhead, while Casa bronze is rich in types, spear, knife, gold and other weapons and copper jewelry. In 2012, the villagers of Walbi Village, Simu Township, Luhuo County, found a tomb when they were repairing a water canal, and the Sichuan Research Institute of Cultural Relics and Archaeology immediately rushed to the site to clean up and study: M1 is a single cave tomb in the vertical tomb path, the human bones are intact, and the body is buried on the back, with the head high and the foot, and the head faces north and south. A total of 7 heads, 6 horses and 1 dog were buried, and a total of 15 funerary objects, mostly bronze, were placed together with the martyrs. It is concluded that the age of Walbi M1 should be in the Spring and Autumn Period and the Warring States Period. The excavation of Walbi M1 filled the void of cave tombs in southwest China, and also closely linked the pre-Qin culture in the west Sichuan Plateau region and the Ganqing region [13]. In 2008, 14 sarcophagi tombs were excavated and cleaned up in Xia-Lazong, Luhuo County, which are believed to date from the late Western Zhou Dynasty to the early Warring States period [14]. All in all, no matter the number, form, or time span, the sarcophagus tombs unearthed in Luhuo are not only rare in the southwest region, but also in the whole country.

(2) Iron smelting furnace

In 2008, a joint archaeological team composed of Sichuan Provincial Research Institute of Cultural Relics and Archaeology and Kyushu University of Japan found a Tubo ironmaking furnace in JialaZong, Renda Township, Luhuo County, and determined that the age of the ironmaking furnace was the early Tang Dynasty, that is, the 7th century AD. It is believed that "Krazong iron smelting furnace belongs to different smelting technology system from the Central Plains and the iron smelting furnaces in the Korean Peninsula and the Japanese islands influenced by the Central Plains iron smelting technology, and its natural extraction smelting technology and" shaft type "furnace type should be originated from Sri Lanka in South Asia. The way of transmission may be from India through the Xiangxiong Kingdom in the western part of the QingZang Plateau to the 'FuGuo' in the western Sichuan Plateau, which is the only iron smelting furnace found in the QingZang Plateau so far [15].." The above textual research results coincide with the Tibetan name "blacksmith Shop" of Xiala School. At the same time, it coincides with the folklore and historical facts of the famous painter Langkajie who is known as the "sky decorator" and the famous sculptor Sahijie who is known as the "earth decorator".

(3) Barley

"Hall is the ancient Xiangxiong language, with infinite, sky, wind and other meanings" [16] Luhuo's Hall is not Mongolian Hall, nor is it "Northern Evil Hall byngbdudthevuhor" [17], but "Big farming Hall rongbohor nag" [18], which refers to "horsdesbaspaskadrab" [19]. It is "byams pa shinghor" [20], that is, CimenMumenhor. As for the origin of Luhuo, Mr. Ran Changsheng has carried out a multi-dimensional objective demonstration based on Sino-Tibetan documents, archaeological remains and folk oral accounts, which will not be detailed in this paper. Luhuo is located in the "typical penepain area in the north of ancient Kang" [21], its low altitude, abundant water and grass, accumulated to form the cultural characteristics of farming Hall people. Luhuo area of good fields, known as one of Kangbei granaries, is one of the national highland barley planting base.

Barley is highland barley, "Tibetan people from ancient times to now called 'lai' [nɛ], '𑄎' first seen in oracle hieroglyphics, philologists believe that is the initial glyphs of wheat. From these historical documents and textual research, it can be proved that 'Lai' is the six-prism naked barley, and 'Lai Mou' is the barley. It was not 'from heaven,' but sent by the Qiang and Tibetan people." [22] The expert of seed genetics said that "wild two-edged barley and other wild types of barley, which are the ancestors of barley, were found in Ganzi and Daofu, and it is believed that the southwest plateau region of China is not only the origin center of six-edged barley, but also the origin center of two-edged barley, that is, cultivated barley originated from the southwest plateau region of China." [23] Many carbonized seeds were unearthed at Yanerlong Site by floating water washing method [24]. This also confirms the folk "the land of the Hols, the land of the sun and the moon, the granary of good goods" [25], and it is possible to write a story worth going down in history "According to the memories of many old Red Army, when the Red Army moved north from Ganzi Luhuo, it basically guaranteed that each person had 10-15 catties of grain, and each company had 5-10 yaks. If the 40,000 Red Army each consumes one jin of grain per day, the total consumption of grain in six months should be more than 7.2 million jin."

3. Cultural Diversity and Integration under the Intersection of Southern Agriculture and Northern Animal Husbandry

For a long time, it has been generally believed that Luhuo culture originated from the nomadic culture in the north. However, with the continuous emergence of unearthed cultural relics and the in-depth study of Hall culture, "Luhuo in the Xianshui River basin is a combination of nomadic and agricultural civilization, is an important intersection of agricultural civilization and nomadic civilization" [26] has become a common view in the academic circle.

(1) Farming culture

Generally speaking, farming culture has a long history, and the four ancient civilizations all belong to farming civilization. "Since the Pliocene, about 2 million years ago, the river from Luhuo's Lugeliangzi to the Ancient Yalong River (today's Xianshui River) at Songlinkou, east of Daofu, with an altitude difference of only 1:10,500, is a typical penneplain area in northern Ancient Kang, where the altitude is low, the water plants are abundant, the climate is mild, the forest is dense, and the species are numerous. Therefore, it became an ideal place for ancient humans to live." [27] Similarly, the Nequ River, the Daqu River and the Fresh water River together nurtured and nourished the ancient farming Holl civilization.

Luhuo farming culture is profound, and it still retains or continues all kinds of material and non-characteristic ancient Hallo culture imprint. This article can only briefly talk about Luhuo farming culture, is to cite one of the nine cows. First, a farming diet. Luhuo farming area has cultivated highland barley, wheat, peas, livestock and wine since ancient times, forming a unique food culture. Drink Russian tea, highland barley wine, etc., have the habit of eating fermented pork, that is, smelly pork, called "rbadkug" [28] in Hall language. "Beko" "Chala" [29] for specific occasions and time will be eaten food, spring sowing ceremony is specially made to worship the god of the land and farmers eat their own "beko", do funeral specially made all kinds of pasta without decorative patterns, with filling called "beko", no filling called "Chala". Nowadays, Luho folk funerals rarely make "beko" and "Chalas", but the expression habit of "beko" and "chara" cursing or cursing is still popular. There is also the popular "hot roasted wheat" [30] when the summer is full, the Rgo language is called smin vu, which seems to be the meaning of small full, that is, the crop begins to fill, the grain is full, but not yet mature. Extended to hot roast small full crops; The popular "wheat Sui Lao cooking" in autumn, the Tibetan language is called krordung, the cold people avoid eating "wheat sui Lao cooking"; In winter, the popular "Zhuo LuoLuo" [31] nourishing soup and "ghee Festival" [32], and so on. Second, farming folk songs. Luhuo folk song is famous, among which there are many kinds of farming folk songs, and its lyrics, singing and rhythm are closely related to farming production. For example, ramming the wall song, fat song, hoe word, cutting song, back grain song, ramming song and so on [33]. Third, farming festival. For example, Luhuo County celebrates the "Golden Autumn Fruit Festival" [34]. In particular, "The 'Jingziga Torch Festival' has been spreading for a long time and has the characteristics of Hall culture, which is a dynamic intangible cultural heritage that lasts for thousands of years and has not undeRgone fundamental changes." Fourth, farming sacrifices and ceremonies. In fact, the above farming festivals and so on all involve farming sacrifices. For example: the spring sowing time of the earth god sacrifice; The "Golden Autumn Fruit Festival" ceremony of praying for abundant crops, the "crop pest control smoke supply", the "crop frost prevention smoke smoke ceremony", the "crop hail removal ritual" and the "well Ziga Torch Festival" ceremony.

(2) Nomadic culture

Luhuo is located at the junction of agriculture and animal husbandry, where agriculture and animal husbandry merge and develop. First, "The Guoluo and Seda grasslands in the source area of the Niqu River, a tributary of the Xienshui River, now bear the name of gnyanvbrongmkodkar po, which is said to be the place where the Holl Lord rode the tamers to train the Baiang conch white yak, and is the base camp of the Holl Yak Department. There are names such as horxul, hor lung kong ma, hor lung bar ma and hor lung vkab ma. A number of bronze yak head emblems and remnants of linen and woolen fabric were unearthed from sarcophagi burials at Luhuochoong Ancient, Yanerlong and Rongbalong, which also prove that the Holl people in the western Sichuan Plateau are the ancestors of yak culture." [35] Secondly, the "Gesar Epic" rap has been popular in Luhuo District, and there are still many folk rappers. Zonta and Zonmai are governed by the Vasu tribe, and Upper and lower Rokoma call themselves Gepenrokoma, according to legend, the descendants of Gesar's cousin or cousin Gepen. Reha Temple in Luhuo County still has the tradition of dancing Gesarfa. In addition, in the early years of Luhuo County Shouning Temple, Reha Temple and so on, there is a custom of offering "six faces of the Hall boy" [36] patron saint, which can be seen in LuhuoQihol culture has far-reaching influence and has been for a long time.

4. Ancient Language Habitat "Rgo Language Treasure House"

Luhuo on the banks of the Xianshui River is not only the birthplace of human beings, but also a unique area where multiple clans and languages diverge. A variety of indigenous dialects are still preserved in the territory: "the three native languages of ERgonhol and Kham, namely, the Jehor dialect, the Serhor dialect, the Hormuya dialect, and the nomadic dialect of Amdo (cattle farm dialect)." [37]

(1) Language overview

Luhuo is rich in languages, and the dialects spoken by people in different regions are different. "Simu Area" [38] and "Yimu Area" [39] mainly spoke Rgo language in the early period, and later, due to the communication between different places and foreign groups, the villages such as Baili Village in Renda Township, because of the Han settlers in Lezhi county of Sichuan in the early period, mainly spoke Rgo language and Sichuan dialect; Renda Township Yili Village and other villages bordering the pastoral area, the main speak Rgo and Niu Chang. Simu Township is adjacent to the rural area of Xindu Town, and most of the villages have changed from speaking Rgo and Holmuya dialect to speaking Holmuya dialect. Most places under the jurisdiction of Yimu mountain is the lower Rokoma and other pastoral areas, the main speak Rgo language and cattle farm. The case villages such as Shrimp village are mixed with Han and Tibetan, and the descendants of the Red Army are mostly, and the local dialect is different from the Sichuan Han and similar to the Yajiang "reverse dialect". The local people call it "Raggewa", that is, non-Tibetan non-Han meaning, and its villagers call the local Tibetans "Kang people" and the Han people "Han people", calling themselves "shrimp Latuo people". In the mid-19th century, some villagers of Shrimp Latuo Village and surrounding villages on both sides of the Xianshui River learned English and Russian for a short time. "Daqu District" [40] and "Niko District" [41] should be mainly in Rgo language in the early days, the reason is that many place names have been retained so far [42]. Later, the main practice of Tibetan dialect in agricultural areas, now because the adjacent areas of each village are different main practice of Tibetan dialect in agricultural areas, cattle farm, Niba [43]. The Tibetan language in the agricultural areas of the above four jurisdictions is slightly different, but the difference is not large, so it can be exchanged. Some villages in Dandu Township, Zhuwei Township, Chonggu Township and Yad Township were governed by Zhuwei Chieftdom in the early days, and the main speaker spoke Zhuwei dialect [44], which may have spoken Rgo in the early days, "the famous French Tibetologist Shi Tai 'an pointed out: 'The residents of ZheXiu in Daofu and other places did not speak Tibetan, but Holbahu'" [45]. The words he spoke tre shod include the present-day Juwo, or Rgo in Holbahu. Zonta, Zonmai, upper and lower Rocoma, Gengzhi, Luoqiu and other towns based on cattle cattle farm. Now Luhuo county is not divided into farming and pastoral areas, and the young people mainly speak the local dialect, namely Rgo language or Tibetan dialect in rural areas or Niu Changhua and Chinese.

(2) The treasure house of Rgo language

In 1944, Chinese ethnographer Ma Changshou first put forward the concept of Rgo language in Jiarong Ethnic and Social History, and its language was also called Daofu language (Wang Shizong, 1970) or Hodgson language (1853). Rgo language is one of the most polyconsonant languages in Tibeto-Burman language, a "living fossil" [46] for studying the phonetic history of Tibetan language and even Tibeto-Burman language, and a "living specimen" [47] of ancient language. Luhuo as the only Rgo speaking area still use Rgo county name, it can be seen that the history of Rgo language is very long, at least dating back to the Sui Dynasty before. The "Nae Department" of the attached state recorded in the Book of Sui is also recorded in the Bon literature: "The four Hills of KangdiTuoxing, the farming department of modern Muya around hills, YaXue (today Xinlong), ZheXue (today Zhu Wei), Dao Xue (today Daofu), Danxue (today Danba), Si Xue (today Luhuo) and other five Xue were Ran Wu valley." [48] "Na 'e" and "Ran Wu" are homonyms translated from the Rgo language brag dfu, meaning "above the rock" and "Lord of the rock". Obviously, the distribution area of Rgo language in the early period was much wider than the present, and the above five Xue areas were all

the distribution areas of Rgo language, and KangbaLuhowas considered to be the core area of Rgo language [49].

5. Cultural Value and Research Significance

By 2023, a total of 520 literatures on Luhuo have been retrieved from the CNKI database, including 175 on geology, 70 on geophysics, 46 on agricultural economy, 23 on architectural map functional engineering, and less than 20 on other subjects. The main themes are the Xianshui River fault line (49), Xianshui River fault line (9), Luhuo earthquake (8), and geological disasters (6). It can be seen that due to the special geographical position of Luhuo in the Xianshuihe earthquake fault zone in Hengduan Mountain District, the academic circles have made more relevant academic achievements. Unfortunately, however, few people talk about its Holgen culture. Luhuo is "forty thousand Red Army stationed in six months," "Luhuo Conference" building achievements " [50], is the southern agriculture, northern pastoral clan and multi-ethnic convergence of "great peace treasure" [51], in the casting of the Chinese nation community consciousness plays an irreplaceable role, worthy of our in-depth study.

One is to dig deeply into the connotation of Hall culture. Although Luhuo has a long history of profound Holic culture, due to the frequent inter-ethnic exchanges and interactions in the Holic land, some LuhuoHolic people say that they are Mongolia, and some LuhuoHolic people say that Huoling War in the Epic of Gesar, so some Luhuo people avoid talking about Holic culture and think that Holxing is a strange image of Moyexing. In fact, the social attributes of human beings combined with the exchanges and integration of ethnic groups in the Tibetan-Yi corridor, "you have me, I have you" among various ethnic groups has become an established fact. The counties of Kangba, including Luhuo, dare not assert that they have nothing to do with Holhao in the Mongolian and Huoling Wars. On the other hand, we should not generalize because Luhuo had contact with the Mongols and the Hols of the Huoling War in history or pointed to convergence. Obviously, using the Hall of the Huoling War in the 11th century with a history of up to a thousand years, the Mongolian Hall of the 13th century, and so on, trying to demonstrate the history and cultural context of the ancient Hall of at least tens of thousands of years is futile.

The second is to rebuild the confidence of Hall culture. The General Secretary Xijinpingsaid out: "Cultural confidence is the most basic, deepest and lasting force in the development of a country and a nation." [52] In terms of the whole Kham area, Luhuo's position is indeed very special. It has irreplaceable historical and cultural value." [53] However, we put aside the archeological findings and Sino-Tibetan literature records and folk legends of Luhuo native Hall culture, talking about Mongolian Hall and so on is a move to seek the far away, in the final analysis, it is a lack of cultural confidence, lack of confidence in the Hall culture background accumulated by Hall ancestors. Holl culture is the historical accumulation and wisdom crystallization of multi-ethnic exchanges and interactions in the Tibetan-Yi-multi-corridor, and the spiritual source of Holl's continuous life on both sides of the Three Rivers. It is necessary for us to deeply study Hall culture from a multidisciplinary perspective, continue the cultural roots, enhance cultural self-confidence, and transform the unique resource advantages of Hall culture into development advantages.

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- [41] ZhangguTusi is one of the "four districts under the jurisdiction of the people", Niko Tibetan called nyikhog, Niko jurisdiction is the village on both sides of the Niqu River in Luhuo County, including mud Township, Kanniang Township and some villages in Xindu Town, east and west across the seven Wan village in Xindu Town to the following large and small villages on both sides of the river.
- [42] See also: XiangqiuZhuoma; Luo Rong Qupi. The remains of Ergong Language in Kangba Luho Place name [C]. Kangba Cultural Studies (ninth series), 202:415-420.
- [43] The Niba language is the Serhor dialect, a Tibetan language in rural areas, because it is mainly used in the Niko district and called the Niba language.
- [44] Zhu Wei dialect is Zhe Hall dialect, belongs to the Tibetan dialect in the agricultural area, because it is mainly used in the area of Zhu Wei and called Zhu Wei dialect.
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- [46] Duoerji. Correspondence between written Tibetan and Daofu consonants and their historical changes: A case study of Daofu related words in the Tibetan-Chinese Dictionary [J]. Chinese Tibetology, 2021(4):197.
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- [49] See also: XiangqiuZhuoma; Luo Rong Qupi. The remains of Ergong Language in Kangba Luho Place name [C]. Kangba Cultural Studies (ninth series), 202:415-420.
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