

From the tribe to the settlement - human mechanism of Tibetan colony formation

- In Case Luqu Gannan

Lucang Wang¹ Rongwie Wu²

¹College of Geography and Environment, Northwest Normal University Lanzhou, China

²College of Geography and Environment, Northwest Normal University Lanzhou, China

Abstract

Tribal system and the regime has a long history in Luqu County. Tribal system laid the tribal jurisdiction, which is the basis for the formation of village range; and hierarchy of the tribe also determines the level of village system and the hierarchical size structure of village; Tribal economic base impacted the settlement spatial organization. With consanguinity and kinship as a basis, tribal laid the identity and sense of belonging of the population. Each tribe had its own temple, temple play a role on the stability of settlement. Therefore tribes-temple-settlement formation of highly conjoined effect.

Keywords: tribe temples villages Luqu county

1. Introduction

Settlement refers to all forms of human living spaces, and it is divided into two kinds of rural and urban in general. Emangeon and German scholar Meizen (1982) thought that the distribution of rural settlement sites was related to the environment of the surrounding agricultural^[1]. Since then, British scholar Chisholm introduced 5 kinds of natural resources which are closely related to the village location and presented a quantifiable village location models^[2]. John c. Hudson (1969) argued that the rural settlement expansion went on as time, which was similar to the plant ecological process^[3]. Rita S and others, through analyzing the village settlements in the Taiwan region, revealed that the structural transformation of the economy would lead to the transformation of settlement

layout. Gallin (1974) obtained that there was a close relationship between the rural residential location of agglomeration and central tendency and reform of government public infrastructure by the model analysis^[4]. Although settlements have the close relationship with the natural environment, human factors are increasing in the development of the role of them^[5]. Zhang (2004) puts forward the “city-town-settlement” which is a settlement hierarchy on the basis of Su Bingqi’s “ancient city” theory. He views that social forms and the management system will change from the tribe to the national, and there will be classes, strata and public power. Some tribal centers may have become political, economic and cultural center, or a capital^[6]. In traditional rural, most of the settlements spontaneously form, and their settlements patterns reflect a variety of surrounding factors of the role and impact^[7]. China’s rural settlements environment can be divided into the natural environment, social environment and cultural environment. The impact, on various of environmental factors to rural settlements, is reflected in the distribution of settlements, settlement type, size, etc.^[8] Our country’s rural settlements are human blood relationship as the link and form a cluster of clan and village prototype^[9]. Religious on cognition and interaction for “feng shui” forms the skeleton of settlements^[10].

Luqu is located in southwest of Gannan Tibetan Autonomous Prefecture and in the eastern edge of Qinghai-tibet plateau of Gansu, Qinghai, Sichuan border area. “Xiahe” and “Hezuo” are in the north and “Ruogai” country of Sichuan province is in the south. Maqu county adjacent is in the southwest and Zhuoni

county adjacent is in the east. Its land area is 5298.6km², geographic coordinates: 33°58'21"-34°48'48"N, 101°35'36"-102°58'15"E. The county has jurisdiction over 2 towns 5 townships, 24 village committees, 95 village groups, and local state-run "Shuangcha" forest farm, "Liqiaru" breeding stock market. The population of the county is 33,265, a total of 8,058 households, including 16,490 women and 16,328 men. The county has 10 nationalities and the population of Tibetan is 29,134, accounting for 88.77% of the total population. Followed by the "han" nationality, the "hui" people and other ethnic population, population density is 6.19 / km².

2. The tribe - settlement system

Tribe is the first social organization forms of human society. Luqu County is a multi-ethnic areas with Tibetan as the main body. In history, its Tibetan tribalism was

quite prominent. "Gannan" Tibetan tribes experienced from the primitive clan tribes(kinship tribe) to the horde Alliance (relatives tribal groups) stage of development^[11]. Far away in the Qin and Han Dynasty, Di and Qiang di tribes, exit nomadic and multiply haunt in "Cizhi" meander (refers Gannan) area. Seventh century BC, the rising Tubo Dynasty successively conquered Tuguhun and Tangut, further unify the entire Tibetan plateau Xiqiang tribes, and one after another moved to there grazing from the Tibetan army and local tribes. In order to facilitate rule, reprogramming tribe and make it into Tubo, Tibetan people and the local indigenous tribal people get together, and gradually completed the transition from a kin to regional tribes. Thus it formed to geopolitical contact as the link of the new human community-tribes (table 1).

Table 1 Tribes in Luqu

Tribal Name	Distribution	Administered Tribal(village)Name
Yoshikura Na day Tribe	A`la Township	Administered 6 Tribes:Guo Tribe, Letao Tribe , Suketang Tribe , Zhaza Tribe, Jiare Tribe Administered 13villages and 13clans, 4 troops. 5 Tribes :Includes Bola Tribe; Wuhuzha Tribe; Yari Tribe; Zongqing Tribe ; Leqie Tribe
A`la Tribe	A`la Township	13 clans:Includes:Bola, Latar, Jiakar, Wuca, Yari, Ma, Barca, Jianwugang, Zongqing, Kargelang, Leqie, Zhangjigao, Maka 4 troops: includes Ninba Troops; Yari Troops; Zongqin Troops; Leqie Troops.
Match red Tribes	Sangca, Gahai, and Langmusi Township	Administered 11 small tribes Pastoral areas:Kaxi Tribe, Wenba Tribe, Garniang Tribe, Sirikaqi Tribe Semi-agricultural and semi-pastoral areas:Garma Tribe, Renrma Tribe, Jiake Tribe , Jiarbu Tribe , Jiarbuwarma Tribe , Jikuhe Tribe , Maijia Tribe
Ninba Tribes	Sangca Township	Includes Jiarebu Tribe, Gairbao Tribe, Niantou Tribe, Administered 6 Middle Tribes and 33 small Tribes
Chuangca Tribes	Gahai Township	Agricultural area:Includes Ninba Tribe, Shiba Tribe, Wangcang Tribe Pastoral areas:Includes Ninba Tribe, Shiba Tribe, Wangcang Tribe Administered Xicang Tribe and Larenguan Tribe
Xicang Tribe	Xicang, Larenguan Township	Xicang Tribe:Includes Qinke Tribe, Yacang Tribe, Ladekasimu Tribe, Jiage Tribe, Xicang Tribe, Wubaocuosimu Tribe Larenguan Tribe: Includes Larenguan Tribe; Ma`ai Tribe; Small A`la Tribe; Huage Tribe; Zeca Trib; Mairi Tribe

3. The village system Affected by Tribal system

Tribes has a profound impact on Tibetan society, and it penetrates into the social, political, economic, and ideological aspects. On the one hand, tribalism plays a stable role to the development of Tibetan tribes and effectively avoids the influence of external social unrest. Besides, it preserves and develops their cultures. On the other hand, as tribal is long-standing, has produced an inhibition other unfavorable factors^[12].

3.1. Tribes formed the basic social organization

After the founding of new China, Gannan Tibetan tribal system maintained for some time. After democratic reform in 1958, throughout the Gannan Tibetan tribal system was completely destroyed, “hereditary headmen”, “tribal chief”, “the temple lords” was eliminated. Tribal is not only a “self-organization”, but also a “His-organized”. Tribes and the State, kinship and geographic, regime and theocratic, these multiple contradictions and unity provides an effective institutional arrangements and social structure for tribal existence. The “shell” of Tribal has been broken, but in the long history of the formation of tribal heritage is heavy and persistent^[12]. In the traditional Tibetan areas, Tribal system, which was formed in the historical period, has decisively influence to the selection of village location, besides, it also affects the residents migration. After the democratic reform, the original clan tribes existed in name only, most of the clan tribal name became some villagers or township name^[13]. In Gannan pastoral areas, townships and villages established on the basis of the original tribal, natural villages (village groups) established on the basis of the “Cuowa” (tribal internal grassroots organizations), so herdsmen still retained the complicated kinship and geographical relation of tribal society^[14]. The village of Luqu County generally consists of several small tribes, there is also a small tribal distribution in several village cases^[15]. Such as Maori Village consists of Maori, Zhougeer, Nangsuo 3 small tribes; “Diantang” village consists of “Ga Lou”, “Zuoba”, “ErLou” and other small tribes. Contained in “Xicang” tribal. Wubaocuosimu Tribal distributed in today’s Qiari

of Shuangcha Township, Mari of Larenguan Township, and Duola of Xicang Township.

The development of internal tribal society is uneven. This imbalance is determined by two reasons. First, lifestyles are different, and there are agriculture, semi-agricultural and semi-pastoral areas and pastoral area three types. Second, they are different external influences. Eastern agriculture and semi-agricultural and semi-pastoral area are more influenced by the politics of the Han, economy and culture. While the western pastoral area is more affected by the other animal husbandry culture and religion of Tibetan. It decides that the eastern area’s social development is less residue of the primitive tribes and feudalization degree is higher, while the western pastoral areas of tribalism residue is more, the level of feudalization is lower and social development is more slowly.

3.2. Tribal hierarchy laid the village hierarchy

Generally speaking, Tibetan formation history of the tribes system experienced the process of rise-development-differentiation development again, once again differentiation. Continuous differentiation and combination gave birth to the various levels of tribal organization. At the same time it also led to a number of branches, and sometimes further regeneration offshoot together constitute a huge group of a tribal system^[17]. Tibetan tribes of the most basic forms of organizational structure can be abstractly described as a pyramid. The top of the pyramid structure is the highest organizational level of Tibetan tribes. They are the peripheral tissues Union, which have different development experiences, independent status and powers higher than tribes^[16]. This hierarchy of the tribe (Tribal-cuowa-ke) also determines the level of village system (Township-Center Village-Natural villages) and the hierarchical size structure of village.

Such as Shuangcha Tribe, in farming areas, included Ningba, Shiba and Wangcang 3 tribes (16 small tribes under the jurisdiction); in pastoral areas, included Ningba, Shiba, Wangcang 3 tribes (17 small tribes under the jurisdiction). The structure of this tribes have a profound impact to the modern village structure, there are four

administrative villages (Qingke, Maori, Erdi, Luocuo) in Shuangcha rural area, where Qingke Village administers Yazang, Genggu, Qingke, Gengdi and Jiare 5 nature villages. Erdi Village administers Jiuni, Erdi Gaerjia, Yila Gongquhu 5 nature village, Luocuo Village administers Dazhuang, Luocuo, Jini, Duosongduo 6 nature village. Corresponding to the “Shuangcha” tribal architecture, we can clearly see the shadow of the village system middle-system.

3.3. Tribal system laid the pattern of the spatial organization of village

What tribal can profoundly affect settlement system lies in the pastoral area of possession, allocation of production and live materials. “Luqu” is a typical animal husbandry county in “gannan”, its nomadic economy was the dominant industries in the historical period (or even the only). The pasture abundance and quality determines the level of development of animal husbandry, the county grassland can be divided into 6 class, 9 group and 13 type, main including forest meadow, Subalpine meadows, scrub meadows, bog meadows, etc. As pasture type and distribution is in different positions, so it leads to different yield and carrying capacity. It also leads to different capacities for the provision of the population. Therefore, the number of tribal possession on pasture will determine the scope and sphere of influence of the tribes.

Pasture grazing capacity per unit area is limited. To some extent, it determines that the livestock based industries inhabited dwellings can not form scale. In terms of spatial pattern (plane and three-dimensional), pasturing stocking rate as the standard and the formation of big scattered and small groups form groups. Large settlements scattered refers independent of each other and ruled by the size of the different tribes to define settlement with pasture. At the same time, large settlements scattered determines the polymerization of the small settlements. Restricted by harsh natural conditions, the individual units is difficult to survive in this environment. So it is able to struggle with the natural conditions only by small-scale inhabited and residents helping each other. Small settlement aggregates refers to naturally split into a number of spatial units inhabited by ethnic category and

keep it suited their respective ecological point of reproduction. It contains independent tribal organization structure, Self-contained social systems and full of patriarchal clan system and the productive relations. No matter the level is high or low, it basically forms a self-cycle and self-evolution capability community. On settlement internally, having a stable source of basic survival materials can meet the basic needs of self-sufficient life. It becomes an important reason for the traditional Tibetan settlements centripetal stability. Therefore, in the typical Tibetan pastoral areas, tribal, pastures and population form the significantly joint effect.

Tibetan tribes of semi-agricultural and semi-pastoral areas is easy to form a tight system. Its social organization is very tight. Social class differentiation is significant and social hierarchy among tribal members is strict, thus its tribalism is relatively mature. However, in the pastoral areas, as livestock production is instable and population is sparse, so the tribal system is relatively loose, class differentiation among members of society is not obvious, tribal members almost is in the same social status. Because of history, geography, climate, resources and other factors, animal husbandry tourism activities play an outstanding role in the regional economic structure since ancient times. Small-scale, great migration lead to the basic characteristics of livestock culture. Therefore, large scattered and small polymerization is the most important distribution form of the traditional settlements.

3.4. Tribal Religion Caused that The residents had a spiritual cohesion

In agricultural and pastoral areas temples are often deemed as the center. Settlement are distributed randomly and scattered with each other, the pattern which is incompatible affiliates.

Formation and distribution of residential group generally is related to three factors: religion, trade and production, however formation and distribution of the Tibetan settlement had a closer relationship with religion. Wherever there is temple, there is residential group. In the traditional Tibetan area, each tribe has its own belief temple, the temples became attached to or affecting their economic and cultural center of the tribe and the spirit to the heart center^[18]. Tribal and religious temples form a

highly uniform combination, and then affect the distribution and architecture of villages. After temple and tribal combined, a large temple rule a tribe (or tribal group system); a large-scale tribes ruled its own temple, including many sub-temples. Temple became the economic and cultural center of settlements, religious activity was one of the most important social ways of Tibetan people's lives, the temple

Table2 Luqu Tibetan Buddhist monasteries(1995)

Temple Name	Temple site location	monks	Buddhist
Langmusi	Langmusi Town	340	6120
Xi Cang	Xi Cang Township	309	9320
Larenguan	Larenguan Township	61	1098
Maori	Shuangca Township	65	587
Wangzang*	Shuangca Township	64	1305
Dousongdou	ShuangcaTownship	48	490
Dinggu*	A`la Township	87	802
Jicang*	A`la Township	57	1810

Note: “*” :Sub-temples of Langmusi Temple

is not only as a religious activities place, but also as the local people's traditional spiritual center, thus playing a role of the “centripetal gathering”, thus form the cohesion of the community and play the function of integration, strengthen the sense of community, stabled settlement structure^[19].

Luqu have 8 Tibetan Buddhist temples (Table 2), most of these temples located in the current township (town) government resident, temples became an important settlement landscape nodes, given the village indispensable spirit of place, it play a key role to settlement's stability.

4. Conclusion

Settlement refers to all forms of human living spaces, and it is divided into two kinds of rural and urban in general. Traditional settlement compose with Physical and spiritual morphological. Impacted by the alpine plateau environment and the unique ethnic regional cultural, the

formation and development of Tibetan settlements had the unique “regional gene”, especially the tribal system and Tibetan Buddhism, had a deep and enduring impact to the settlements. So, explore the relationship between tribes and villages, helping we to deep understanding this mechanism.

After the democratic reform(1958), townships and villages established on the basis of the original tribal, natural villages (village groups) established on the basis of the “Cuowa” (tribal internal grassroots organizations), so herdsmen still retained the complicated kinship and geographical relation of tribal society. Tribal system laid the tribal jurisdiction, which is the basis for the formation of village range; Tibetan tribes of the most basic forms of organizational structure can be abstractly described as a pyramid and, this hierarchy of the tribe(Tribal-cuowa-ke) also determines the level of village system (Township-Center Village-Natural villages) and the hierarchical size structure of village; Tribal economic base impacted the settlement spatial organization: “Big scattered, small aggregates”. In Luqu, the eastern area's villages are larger and more, while the western pastoral area's villages are less and smaller. Formation and distribution of the Tibetan settlement had a closer relationship with religion, under the background of all people faith religion, each tribe had its own beliefs carrier-temple, after temple and tribal combined, a large temple ruled a tribe(or tribal group), or a large-scale tribe ruled its own temple, including many sub-temples then affect the distribution and architecture of villages, temple became the economic and cultural center of settlements, and temple plays a role in cohesion function of spiritual and economy, it were not only as a religious activities place, but also as the local people's traditional spiritual center, thus playing a role of the “centripetal gathering”, strengthen the sense of community, stabled settlement structure.

Since the 1970s, the vast rural areas in China, “political and social separation”organizational structure was gradually established, but the new political system failed to change the traditional mode of production and types of regional economy. Tribal system and the regime still play a role in influencing the social processes. With

the gradual implementation of “grassland contracting” system, economic development cause the increasingly complex pattern of interests and social stratification and changed the social structure of traditional Tibetan society which is high homogeneity. Original “collective ownership” becomes loose. Gradually, the structure of the rural organization is from compact, concentrated to loose. Tribal customs which are formed in the historical period began in modern society “activated”, corresponding to the tribe, structure, beliefs and even the common law, have a positive or negative influence for production and living in today’s society. In particular, population migration tendency and moved to choose is influenced by tribal identity and sense of belonging. Therefore, Tribes-Temple-Settlement formation of highly conjoined effect.

Acknowledgments

This research is funded by the Natural Science Foundation of China (40235053) and the Natural Societal Science Foundation of China (05XSH010). Northwest Normal University Backbone of the project (SKQNGG10029). and 2010 Gansu College tutor Fund (1001-22).

References

- [1] Xiao zhou. Out line traditional dwelling in Tibet[J]. *Tibetan Studies*, pp. 122. April, 1999
- [2] Gideon Golany. Selecting sites for new settlements in arid lands: Negev case study[J]. *Energy and Buildings*, vol. 4, pp. 23-41, Jan, 1982.
- [3] Li Hongbo, Zhang Xiaolin. A review and trend on rural settlement Geography abroad. *Human Geography*, pp. 103-108. April, 2012.
- [4] John C. Hudson. Allocation theory for rural settlement[J]. *Annals of the Association of American Geographers*, vol. 59, February, pp. 365-381, 1969.
- [5] Gallin, Bernard, and Rita S. The Chinese city Between Two Worlds[M]. *Stanford:Stanford University Press*. pp. 331-358, 1974.
- [6] Liao jiwu. Geography edge coupled with settlement process and mechanism. *China Population*[J]. *Resources and Environment*. vol. 19, pp. 575. Special issue, 2009.
- [7] Cao binwu. Settlement·City sites·Tribal·Ancient country---Zhang Xuehai discuss Haidai Archaeology and the origins of Chinese civilization[J]. *Central Plains Heritage*, pp. 9-17, February, 2004.
- [8] Zhu fuYi, Lu Yanyan. New Rural Community Form-Case Study of Rural Settlements in Nantong Area[J]. *Huazhong Architecture*, vol. 27, pp. 185-187. May 2009.
- [9] Ma hang. Continuation and evolution on Chinese traditional Villages-Rethinking the Planning of traditional Settlements[J]. *Urban Planning Forum*, pp. 102-106, January 2006,
- [10] Liu jun. Traditional settlement culture of Xiangxi Tujia[J]. *Decoration*, pp. 106, March 2006
- [11] Xu feijing Liu qang. Characteristics on formation and evolution of traditional settlements in Leanliu. [J]. *Agricultural Archaeology*, pp. 236-238, March 2008
- [12] Chen Zhihua. Ancient villages in Nanxijiang midstream [M]. *Beijing: Life-third quarter-Joint Publishing Company*, pp. 88-93, 1999.
- [13] Qiao xiaohu. Tibetan rural residential in time and space [D]. *Central University for Nationalities*, pp. 33, 2012.
- [14] Sanchi Cairang. Outlines on Gannan Tibetan residential building[J]. *Northwest National University(Social Sciences)*, pp. 78-83. April 1999
- [15] Li dafang, Li lin Mei. The upper, middle Aba settlements under Tribal system [J]. *Huazhong Architecture*, vol. 28, pp. 159-165, February 2010.
- [16] Zhou Ta. Research on Gansu Tibetan tribal social and historical [M]. *Lanzhou: Gansu national press*, pp. 25, 1996.
- [17] Zhou Ta. On the Gansu Tibetan tribal characteristics of the development process[J]. *Chinese Tibetology*, pp. 74-79, March 1998.
- [18] Cheng Qingying. Tibetan tribes System[M]. *Beijing:China Tibetology Press*, pp. 56-62, 1995.
- [19] Luqu Local gazetteers Compilation Committees. Gazetteers on Luqu County [M]. *Lanzhou: Gansu national press*, pp. 463-468, 2006.