

Analysis on the Multicultural Pattern in Zhouqu and Its Formation

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Abstract—Zhouqu County is located in the southeast of Gannan Autonomous Prefecture, with three rivers (Bailong River, Kongba River and Boyu River) running through. From the rich human cultural relics in ancient times, to the ancient Di-Qiang culture, from the ancient and mysterious Tibetan culture, to the integration of Buddhism and Taoism which are mutually exclusive yet learn from each other, there are a great variety of cultures and customs spreading here. This paper intends to reveal the precipitation, collision and integration of diverse cultures in Zhouqu from its historical evolution.

Keywords—Majiyao culture; Di-Qiang culture; Bonism; Tibetan Buddhism; belief in "goddesses"

I. INTRODUCTION

The impetuous Bailong River, towering Xiqing Mountains, beautiful Laga Mountain, clear holy water lake, all depict the wonderful picture of Zhouqu County. Zhouqu means "Dragon River" in Tibetan, and was named because "Bailong River" (meaning white dragon in Chinese) runs through it. It is located in the southeast of Gannan Autonomous Prefecture in Gansu Province at the easternmost end of the Qinghai-Tibet Plateau, bordering Wudu County in the east, Dangchang County in the north, Diebu County of Gannan Prefecture in the west, and Jiuzhaigou of Sichuan Province in the south. In addition to beautiful scenery, mysterious legends, there are unique folk customs in Zhouqu County. And to uncover the veil of them, this paper retrospects from ancient times to today.

II. REMAINS OF ANCIENT CIVILIZATION

There are traces of human activities of the Neolithic Period in Zhouqu County. According to "The Annals of Zhouqu County", 43 cultural sites have been found in the county, 23 of which can indicate the cultural type, including the Majiyao culture of Yangshao civilization dating from 6000 years ago, Majiyao culture of about 5,000 years ago, Qijia culture of 3,700 to 3,500 years ago and Siwa culture of 3,000 years ago. This is not only because of the natural geographical conditions suitable for human survival and living, but also because of the unique geographical location of Zhouqu. As early as when Yu the Great was directing the Huanshui River, Huanshui tribute route existed, and Huanshui River was the Bailong River. There is a record in "Book of History · Tribute of Yu", "厥贡璆、铁、银、镛、磬、

黑、狐、狸、织皮，西倾因桓是来，浮于潜，逾于沔，入于渭，乱于河。" [1] That is to say, "the tributes then that were fine jade, iron, silver, diamond, stone which can be used to make arrowheads, brown bear, foxes, palm civet and felt made of their hairs from the Xiqing Mountain come along the Huanshui River. The tribute boats started from Qianshui River (present Jialing River below the Qujiang River and Hechuan River in Sichuan province). The crew disembarked next and travelled by land. They entered the Mianshui River and then Weihe River, and finally crossed the Yellow River to arrive at Yangcheng City, the capital of Shun (the east of Dengfeng in Henan Province). Xiqing Mountain was called Qiangtai Mountain in "A Land of Sand" by Song Duanguo in the Southern Dynasties. [2] In "Records of Unification of Qing Dynasty", a description goes like this, "it is also called Qiangtai Mountain ... stretching for thousands of miles. No mountains south of the Yellow River are larger than it." [3] Located in the east of Qinghai Province and Extending to the Southwest of Gansu Province, Xiqing Mountain is the western end of the Qinling Mountains, and is the watershed of the birthplace of the Taohe River, a branch of the Yellow River, and Bailong River, a branch of the Yangtze River.

According to field archaeological survey data, the Miaodigou-type Yangshao culture is mainly seen in remains including the plateau area of Jingping Village in Dongshan Town, Beishan ping in Chengguan District, Zhang ping in Fengdie Township and Niutou Plateau, etc. (ping, refers to a plateau area and is often used as part of a place name). From east to west, Majiyao culture exists in the loess terraces and stone cave formations of Baleng, Guoye, Dachuan, Nanyu, Chengguan, Fengdie, Lijie, Dyu, Bazang, Quwa and other towns and townships. And the remains are often superimposed under the heritage layers of Qijia culture and Siwa cultural, forming the phenomenon of multi-culture in multi-level in the same site. Among them, in the site of Shangbazi cultural relics on the north bank of Bailong River in the west of Shangbazang Village of Bazang Township, in addition to the pots, bowls and kettles made of pottery, a pottery pill and half pottery zu were also found. Pottery zu was a kind of male reproduction worship culture widely existed in ancient society of China, which indicated that in the late Neolithic Period at that time the social status of male began to change with high prestige in the ethnic group, and people began to worship male. Qijia culture is widely distributed in the county. The site is almost in the same place

as Majiayao culture, and its cultural stratum is basically above the cultural heritage of Majiayao-type culture. Siwa culture is the most widely distributed, concentrated in the middle and lower reaches of Gongba River and Boyu River and the hillside areas and dam terraces along the main stream of Bailong River, the site layer exposed obviously.

There are different opinions about Yangshao culture and Majiayao culture. Traditionally, Majiayao culture is believed to be a branch of Yangshao culture in Gansu Province. Scholars for this opinion hold the theory of "Yangshao culture in central China went west" and the evidence is that the chronological sequence and the shape and patterns of painted pottery of Majiayao culture and Yangshao culture are strikingly similar. Another group of scholars, through analyzing the shape and pattern of painted pottery of Majiayao, believe that Majiayao culture originated from Anau Culture in central Asia. These scholars advocate painted pottery culture in the west, mainly represented by Andersson of Sweden and Vasiliev (J.C., Васильев, J.C.) of the former Soviet Union, and the evidence is the time succession relationship between the painted pottery civilization in Egypt and the Mesopotamian River basin and the painted pottery culture of Majiayao, as well as the similarity between the shape and pattern of painted pottery of Majiayao and the colored pottery of central Asia. In recent years, a new viewpoint has emerged — the indigenous theory, that is, Majiayao culture takes the original culture of the aboriginal people in Gansu and Qinghai areas as the main body, and absorbs the western painted pottery culture and the eastern Yangshao culture elements in the development and forms a new style.

To sum up, whether the theory of "Yangshao culture in central China went west", the theory of "Yangshao culture in central China came from the west" or that of "Yangshao culture is an indigenous culture", all indicate that from the Neolithic Period to the pre-Bronze Age, Zhouqu was not only a place where people live, but also a place where eastern and western cultures met. The Existence of the cultural types of Yangshao culture, Majiayao Culture, Qijia culture and Siwa culture indicates that in the process of transmission, there are innovation, as well as inheritance and communication.

III. DI-QIANG CULTURE

According to "The History of History · Pledging at Muye", there were eight ethnic groups that followed King Wu to suppress Yin, namely, Yong, Shu, Qiang, Mao, Wei, Lu, Peng and Pu". [4] As for the locations of these ethnic groups, opinions vary. According to the "Historical Atlas of China", Qiang was in the upper reaches of the Malan River in Present-day Gansu Province. In his work "Textual Research of Wei, Lu, Peng and Pu", Lv Simian holds that, "The Qiang people spread far and wide. Those followed King Wu in his Conquest over King Yin were roughly within Long and Shu (Gansu Province and Sichuan Province today)." [5] It indicates that during Zhou Dynasty, there were Qiang activities in Gansu, and there were exchanges between Zhou and Qiang.

According to archeological research, there were many ethnic activities in Ganqing area from Neolithic Period to Bronze Age. In a broad sense, the aforementioned Majiayao culture is related to the ancient Qiang people to some extent. The Character 羌 (Qiang), which appeared in the oracle bones of the Yin ruins frequently, is explained by "Shuowen Jiezi" as, "Qiang, is a people of Shepherd". [6] Namely, it is an ethnic group engaged in animal husbandry mainly as well as agriculture. In the "History of Wei Dynasty", it is recorded that "氏者, 西夷之别种, 号曰白马 (the Di people are a branch of the western Yi, and they call themselves white horses)". [7] Xu Zhongshu thought that, "氏, 本也 (Di refers to bottom)", that is, Di means low-lying area. [8] Thus, it can be inferred that the area where the Di people lived was lowland. According to "Weilue · The Peoples of the West" by Yu Huan, Most Di people "can weave cloth, are good at farming and rearing pigs, cattle, horses, donkeys and mules" [9], "while the Qiang people have few cereals in their land and are engaged in Animal husbandry". [10] The Di people "all live in houses with earthen wall and plank roof irrespective of high or low birth", [11] while the Qiang people "Cover their houses with weaved yak tail and wool". [12] It can be seen that although the Di and Qiang are of the same origin, but the two diverged in terms of production and lifestyle in their development. This is also reflected in the above-mentioned Siwa cultural relics, which are roughly in Shang and Zhou dynasties. According to the typical cultural relics, grey saddle-shaped pottery unearthed in Siwa type site in Zhouqu and the second-stage Siwa culture, the archaeologists conclude that Siwa culture is the representative of the White horse culture and Qiang and Di culture. Not only are a large number of the relics located in the Neolithic sites along the main stream of Bailong River in the north (above the Qijia cultural heritage layer), but there are also their presence in Baleng Township, Guoye Township, and the dwelling places in the river valley of Gongba River and Boyu River and on the loess plateaus in hillside areas. Therefore, it is inferred that the majority of Tibetan residents in Zhouqu County are descendants of the Qiang and Di, the White horse tribes during the Siwa culture period. The historical records also show that from the Qin Dynasty in the Warring States Period to the Sui and Tang Dynasties, the Qiang ethnic group in Gansu and Qinghai merged into the Tibetan and Han ethnic groups successively. Therefore, although there are no Di and Qiang groups in Zhouqu today, much of their culture remains. Funeral customs such as cremation and wailing are evidence that the Zhouqu Tibetans have inherited the traditions of Di and Qiang people.

IV. BONISM AND TIBETAN BUDDHISM

As the primitive and indigenous religion in Tibetan area, Bonism is an important part of traditional Tibetan culture. At the early stage, Bonism mainly worshiped natural objects such as heaven, earth, mountains, rivers, water, fire and snow mountains, stones, vegetation, the sun, the moon and stars, thunder and hail, animals and other living creature, and upheld rituals such as incantation, exorcism, divination, respect for ghosts and witch, etc. The Tubo people took practicing divination, praying to avert calamity, healing,

sending off the dead and working ghosts and gods as their main activities.

Diebu County According to the records of the Bonist literature "The Sacred Mountain of Muri", in the reign of Gri-gum Btsan-po of Tubo, many believers of Bonism were forced to leave their homes and come to Anduo area because of Gri-gum Btsan-po's policy of wiping out Bonism. They hide the classics of Bonism in the sacred mountain of Zhegaxiaguo and the sacred mountain of Murisengezong as Terma in Diebu area. In the middle of the 8th century, the Tubo ZAP Khri-sRong lDe-bTsan believed in Buddhism. He organized a debate between Buddhists and the believers of Bonism, which ended in failure for the latter. As a result, the classics of Bonism were burned and either converted to Buddhism or exiled. It was during the An Lushan Rebellion that the Tubo Regime trespassed on the territory of Tang, taking advantage of Tang's shrunk line of defense and inability to care about its west boundary. As a result, a large number of Tibetan people moved into Gansu with the Tibetan conquest. In the long process of annexation war of the Tubo Dynasty, internal contradictions and the extension of the battlefield led to the split of the regime. Therefore, slaves following the rich and powerful people and generals took the opportunity to revolt. They got rid of their masters and formed tribes, which are scattered in states of Gan, Su, Gua, Sha, He, Wei, Min, Die and Dang, etc. The "New Book of Tang · Tubo" records, "'浑末 (hun mo)', also called '温末 (wen mo)' is the slave part of Tubo. When dispatching a troop, the Tubo armies always bring the supplies and gear with them, and are followed by slaves; in peacetime, they live scattered and are engaged in farming and animal husbandry. In the rebellion of Lunkong, with nowhere to go, thousands of slaves gang up. They call themselves 'Wenmo', and lived in the states of Gan, Su, Gua, Sha, He, Wei, Min, Guo, Die and Dang, etc." [13] These Bonism believers scattered around brought the Bonist culture, which was integrated with the local culture. In addition, the rulers of Tubo also helped the Qiang people to accept the Bonist culture and they also remolded their own culture.

With the eastward expansion of the Tubo army, the slaves and civilians of the followers were scattered in counties including Lintan, Zhuoni, Minxian, Diebu, and Dangchang, as well as the Songpan, which was separated from Zhouqu with just one mountain, yet no records show their distribution in Zhouqu. In his research, Min Wenyi concluded that "the Tibetan people scattered around Zhouqu entered the territory of Zhouqu today through multiple routes". [14] Therefore, before Buddhism was introduced into Zhouqu, the Tibetans there mainly believed in Bonism. The Bonist worship to the mountain god, land god, kitchen god, house god, lyall (Zan god), Nian god (God of Mountain), Lu god (God of Water) and other multi-god worship, and their rituals of lighting aromatic plants, offering sacrifices and praying to avert calamity and for blessings, have all become routines to worship the gods and not to fail them. Now with the Tibetan Buddhism dominating people's belief, there are 31 Buddhist temples within the territory of Zhouqu. Yet the Bonist temple Skyang Vphags Temple in Lijie Township, built by the Three Saints of Anduo, however,

declined after being impacted by Tibetan Buddhism and has not recovered since. As the source of Tibetan culture, the Bonist culture is still deeply rooted in the daily life and social activities of the Tibetan people, and constantly absorbs and integrates the ethnic culture of neighboring areas, gradually forming a unique and independent Tibetan original culture.

Although Tibetan Buddhism began to spread in Zhouqu since the Tang Dynasty, due to the absolute superiority of Bonism culture, Tibetan Buddhism hadn't formed its own center of transmission — temples in nearly a thousand years of transmission until the Qing Dynasty. The Heiyu Temple was built in the reign of Emperor Kangxi, and Wuping Temple in the reign of Emperor Qianlong. Later, relying on the two temples, Tibetan Buddhism continued to grow and eventually replaced the position of Bonism, which was widely believed by the Tibetan people. The Bonism has been spread among the people in a subordinate position since. Nowadays, some people still hope to invite Bonist wizard to exorcise ghosts and evil spirits when they are attacked by serious or strange diseases.

In the Tibetan Buddhism of Zhouqu, except for the "red school" of Nyingma sect in Quwa, Bazang and other places, most people believe in the "yellow school" of Dge-lugs-pa sect.

V. LOCAL DIVINITY — "THE GODDESSES"

"Welcoming Goddesses on the Ninth Day of the First Lunar Month" is a traditional folk festival of Zhouqu, with a grand scale. Sixteen "goddesses" honored by each village of Han nationality in Zhouqu County are welcomed. This system of local divinity with goddesses as the core is the largest local system of gods in Zhouqu.

"Welcoming Goddesses on the Ninth Day of the First Lunar Month" in Zhouqu is a folk activity originated from the matriarchal society. It is said that this activity dates back to the Sui Dynasty. At that time, after more than 300 years of war in the periods of The Three Kingdoms and the northern and southern dynasties, the northern areas were sparsely populated with bleak households. After the unification of the north, Yang Jian, Emperor Wen of Sui Dynasty, took a series of measures to develop production and revive religion to reassure people through enlightening by education. During the period of Hongwu, Zhu Yuanzhang relocated population of Qin and Jin from the areas of Yangze River and Huai River to the northwest. At that time, Zhouqu was full of immigrants from Nanjing, Suzhou, Hangzhou, Yangzhou, Shanxi, Shaanxi, Anhui and other places, and even some leading military and political officials, merchants, technicians and business owners. Therefore, this custom of Han people was inherited in Zhouqu. Inviting the good divinity "goddesses" of Bonism with offerings when local officers and ordinary people held Lantern Festival temple fair has become a routine for the "goddesses welcoming" activity. "Goddesses" are enshrined by each Han village in Zhouqu County. The "Goddesses" vary from village to village. Some enshrine the "the Goddess of Fertility Taiyi Yuanjun in the Highest of Heavens"; some enshrine the

"Three Goddesses Named Xiao"; some enshrine the "Hundred-child Goddess", and some Enshrine the "Songzi Guan Yin (Avalokitesvara)". They are all said to be in charge of marriage and procreation, the incarnations of the "Goddess Nuwa", who is merciful and compassionate, and helps people flourish and get good fortune.

In terms of the different names of "goddesses", expect for Avalokitesvara, all of them are honored by Taoism, of whom the "the Goddess in the Highest of Heavens" is enshrined all over the country because of the numerous duties of her. In the era of war, the Goddess in the Highest of Heavens will grant the sealed book to the heroic warriors and teach them the art of war. In times of peace, to meet the needs of prosperity, the Goddess in the Highest of Heavens gets a new power — to bring children to people, becoming a "Songzi Niangniang (a goddess that brings children)". The Goddesses in the Highest of Heavens in Zhouqu are divided into "the Goddess of Fertility in the Highest of Heaven" and "the Goddess of Taiyi Yuanjun in the Highest of Heaven", with over 30 temples enshrining them. Their prototypes were the "three mothers of Zhou Dynasty", namely, Tai Jiang, Tai Ren and Tai Si. There is a couplet hung on the columns of a hall of the Hongfu Temple on Jitou Mountain, "懿德孔昭彝斯衍庆, 母仪足式麟趾呈祥 (With remarkable virtues, she has got many good descendants as a motherly model of the nation)", depicting Tai Si, wife of King Wen of Zhou, and mother of King Wu of Zhou. However, the worship is in different forms in different places due to the different needs in the folk. For example, there was once a Temple of Goddess of the Empyrean in the suburban area of Beijing, which has been transformed to a "Temple of Songzi Niangniang". In Pingshun County, Changzhi, Shanxi Province, there is a "Temple of the Goddess of Fertility in the Highest of Heaven", where in addition to the main hall and the hall of offerings, various gods are worshiped in the surrounding large and small halls. These gods are in charge of some affairs respectively, and people worship them according to their own needs, forming a one-stop "office" of gods. In Zhouqu, the "goddesses" is the incarnation of Nuwa, naturally endowed with boundless power. They can help people out through various powers in addition to the main responsibility — to send children. Therefore, on the 19th day of the first lunar month each year, the "goddesses" are invited for a progress to scatter "blessings".

The belief in "the goddesses" is a folk belief, which is a mirror image of the society and can reflect the needs of the public. It is an alienation form of Taoism. In the long term of evolution, it has been influenced by Bonism in Zhouqu and believes that there is a spirit in everything and even a bird or a stone can become an immortal. As for the goddesses, some are from tales of legends, some are historical figures and some are folk virtuous persons, all of which are native gods. And the equal treatment of Avalokitesvara and the "goddesses" comes from people's concept that Avalokitesvara not only save all living beings with compassion, but can also "send children". Therefore, she has the same duty with "the goddesses" and thus can be enshrined together. Such open-minded attitude of concerning the duties of gods instead of their origins exactly shows the

inclusiveness and breadth of vision of the "goddesses" belief. Therefore, it can be inferred that the "goddesses" belief is a folk belief with local characteristics, which is based on Taoism and influenced by the natural worship of Baptism and Chinese Buddhism.

VI. CHRISTIANITY

After the opium war, the western powers protected foreign missionary interests through a series of unequal treaties, so that the "Gospel" was legally introduced into China's coastal, riverside and hinterland through missionaries. The first missionary to come to Gannan to spread Christianity was an American called Easton. In 1860, he came to Lintan and Zhuoni and conducted missionary activities around Zhuoni through the chieftain there. But he received few followers, so he went home. [15] Thirty years later, in 1891, British missionary Ke Xingwu (克省吾) and American missionary Pei Wenguang (裴文光) and Xi Ruzhen (席儒珍) were sent by American Missionary Society to preach in Lintan old city from Xi'an. In order to facilitate the mission, Ke Xingwu and Xi Ruzhen also learned Chinese and Tibetan. In 1895, they established the first missionary point in the old city of Taozhou and began to preach. The local Han people, Zhou Zhaonan, Yuan Shi, Qiu Shi and so on, accepted Christianity, and they funded the construction of churches to develop believers in the old city, new city, Yangba town of Zhuoni and other places. In 1912, Xi Ruzhen had a disagreement with Ke Xingwu on the understanding of theological concepts. The following year, Xi Ruzhen was dismissed from his post by Ke Xingwu and returned to the US. After that, Xi Ruzhen joined the Assembly of God of Christ in the United States. In 1917, Xi Ruzhen changed the name to Simpson and came to Lintan again. Changing the name to Simpson means sending the Gospel to the world again. Simpson and Zhou Zhaonan jointly established the first "Self-supporting Assembly of God" in Taozhou, also known as Gospel Garden, and Zhou Zhaonan was the first pastor. Later, the General Assembly was established in Min County. Simpson was the General supervision and Zhou Zhaonan was the deputy chief supervision. [16] At that time, a native in Zhouqu Liu Shuangxi believed in Christianity. He sent his son Liu Huayu to study in the Baptist Bible College & Seminary in Min County for three years. After Liu Huayu graduated, the Assembly of God paid him salary monthly, and he used his skills of varicellisation to preach in the counties of Wenxian, Dangchang, Zhouqu, Diebu and other places. In the 15th year of the republic of China, Mai Yuehan (麦约翰), an American, came to Xigu (Zhouqu) and founded the Bazang Tibetan Association (a Christian church). [17] In 1930, Ma Wenbin, a Christian, moved from Lintao to Xigu County to live in Xiabazang Village and established an "assembly of God" which was subordinate to the "General Assembly of God in the Northwest" in Minxian County. After obtaining financial support, he began to preach and formed the center of Christianity in Zhouqu County and the neighboring Diebu County. [18] In 1947, Simpson returned to the US; Ma Wenbin founded Chinese Christianity alone for his fund was interrupted and Liu Huayu continued to preach in his own way. At present, there are about 3,000 Christians in Zhouqu

County, mainly distributed in Chengguan Town, Lijie Township that is, "the Huayan City", Dengdie Township, Gongga village and Bazang Township, etc. The believers are mainly Han people, and in some villages there are scattered Tibetan Christians.

As a foreign religion, Christianity is a closed church in Zhouqu County, which is at a lower level. With no legal place to operate — the church and no regular missionary staff — priests, Christianity in Zhou had long been in a state of self-administration by clergy such as elders and deacons. It is hard, indeed to survive in an area where Tibetan Buddhism and "goddesses" beliefs account for almost half of the beliefs respectively. But Christianity persists with a small number of believers.

VII. CHINESE BUDDHISM AND TAOISM

The Chinese Buddhism, also known as Buddhism, is one of the religious beliefs of the Han people in Zhouqu County. Under the influence of Buddhism culture in Northern Wei Dynasty, the Han and Qiang people living in Dangchang in the Bailong River valley built Buddhist temples all over the country. In the heyday of the Tang Dynasty, there was Giant Buddhist Temple outside the southeast of the county today and Fanyan Temple on Tashe Mountain in Shijiashan Village; in the early Ming Dynasty, Tianshou Temple was rebuilt in Cuifeng Mountain. Different sects established their own temples. [19] Taoism is also known as the "Xuan Men (the school of mystery)" in China. Since the Northern Wei Dynasty, it has been transmitted along with Chinese Buddhism and having influence on people in the county. Taoism was advocated in the heyday of Tang Dynasty, and the Xuantian Temple, Hongfu Temple and Chuanwa Temple on Tuoling Mountain were built in the county. To the middle of Qing Dynasty, Taoism declined. At the end of Qing Dynasty and the beginning of Republic of China, it revived. In 1958, the Taoist temples were mostly demolished and most Taoist priests resumed secular life, but there were still Taoist activities like invocation and sacrificial rites in the folk. [20] There are more than 30 existing Taoist temples in Zhouqu, among which the Aoshan Temple, Cuiyun Temple, Longshan Temple, Dongyue Temple are very famous. The followers of Han Buddhism and Taoism are mainly Han people.

VIII. CONCLUSION

From the perspective of the evolution of history, the Zhouqu Tibetan is an ethnic branch with distinct characteristics in the pattern of multifaceted integration of the Tibetan nation. It has complex ethnic origin. Part of it is the Di and Qiang tribes since the Sui and Tang dynasties, which were gradually integrated into the Tubo culture under the influence of Bonism in Tubo. They retain the cultural traditions of the Di and Qiang. Such as the Qiang flute and mouth harp were originally folk instruments of the qiang people in ancient times, and now women in mountain stronghold villages of Tibetan townships of Zhouqu can play them well. The other part is the soldiers coming from the Front- and Back-Tibetan as well as Shannan areas and their retinue and offspring when the Tibetan army expanded into

the Tang dynasty. They stayed in Zhouqu, still keeping the same customs as in Tibet. For example, the wooden houses in the area behind Zhouqu Mountain are different from the folk houses in Ando, but similar to the folk houses in Nyingchi and Gongbu areas in Tibet. And from the names of places one can see something about it. The name of Boyu Township came from the Tibetan transliteration, meaning "Tibetan homeland" in Tibetan. People there call themselves "Diwa" people and they name the place "Boyu" in case they would forget their hometown.

The Han people are not the indigenous resident of Zhouqu. At the time of Wang Anshi's Political Reform in the Northern Song Dynasty, Wang Shao launched the "Battle in Xihe" and recovered the large land in the middle reaches of Bailong River from the Tubo. So the Song Government began to attract the leaders of the Tibetan people and gave Han names to them, among which Zhao and Bao became the most famous. At the same time, they recruited Tibetan people as archers and granted them lands to fight against the Western Xia and the Tubo Regime. In Ming Dynasty, the "Garrison System" was implemented across the country. A large number of soldiers were relocated from areas along the Yangze River and Huai River to reclaim wasteland and garrison the frontiers to Zhouqu. The Xigu Independent Battalion for Defense was set up and the trade of tea and horses was started. Therefore, part of the Han people in Zhouqu was converted from the original "Tibetan nationality", and part was migrated from the inland.

To sum up, Zhouqu is a multi-ethnic area dominated by Tibetan and Han residents. Bonism and Tibetan Buddhism, with Tibetan as the main followers, and Taoism, Chinese Buddhism, Christianity and folk "goddesses" beliefs, with Han people as the main followers, have been in conflict, collision and integration in this region with a long history and culture, contributing to the religious pattern in which multiple religions coexist in Zhouqu, and the complex ethnic origins make many Tibetan and Han people believers compound religious believers. The inclusiveness and dialogue of religions and the integration and development of nationalities have become the mainstream in the evolution of Zhouqu, and will also become the main melody of Zhouqu's development in the future.

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