

A Preliminary Study on the Place-Name Relics of Kangba Luhuo Named by Ergong

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Abstract. Kangba Luhuo is the earliest and the only paleohuman activity area with primary strata, and it is the cultural center for the communication between south, agriculture and North and animal husbandry. Taking kangba Luhuo place-names as the research object, this paper traces the historical relics of Ergong language, in order to discuss that Kangba Luhuo is the central area of Ergong language.

1. Introduction

Luhuo is located in Ganzi Tibetan Autonomous Prefecture, ganzi Prefecture in the north and central part of Sichuan Province. It is adjacent to Daofu County in the east, Ganzi County in the northwest, Xinlong County in the southwest, Seda County in the north, and Rangtang and Jinchuan counties in Aba Prefecture in the northeast. Line 317 of Sichuan and Tibet runs through the whole country from southeast to northwest. The Liaohuo county calendar is an important thoroughness to Tibet and the important town of tea and horse ancient road. Luhuo is the center of North Kang, traffic, is a semi - agricultural semi - pastoral area. Stove huo is on the river of fresh water. Xianshui River, a tributary of yalong River on the left bank, was named Xianshui river and Zhoujiang River in ancient times. It originated at the south foot of Bayankala Mountain in Dali County, Qinghai Province, and was named Niqu or Nike River in the north. It flowed into Seda County, Sichuan Province. Xianshui River flows through the plateau above Daofu, the valley above Luhuo is wide and the terraces are developed.

Located in the central area of Kangba Tibet, Luhuo by the River of Fresh water has a profound and ancient cultural heritage. It is described in Bon documents as the blessed Holl Valley of the Sun Bene god, and is known as the Golden Holl Valley or the old farming Holl district. In 1983, the Chinese Academy of Sciences of the qinghai-tibet plateau expedition in furnace Huo County shrimp Tuo near the ground investigation found that more than 12000 years ago, 4 pieces of one tooth fossils and 13 kinds of mammalian fossils [ZongGuanFu, Huang Xueshi. (1985). Sichuan furnace Huo County shrimp pull Tuo late pleistocene mammalian fossils, journal of vertebrate paleontology, no. 4, pp. 293-287.] ; In July 1985, the Southwest Ethnic Society of China organized a “comprehensive scientific investigation of ethnic minorities in the Liujiang River region”, and found many stone tools near Jirong Village, Simu Township, Luhuo County; The 7th century's Ironmaking furnace in Xiaolazong Village, Renda Township, Renhuo County, Is the only one of the ironmaking furnaces discovered so far in the Tibet Plateau [2. Li Yingfu. (2014). ; Therefore, some scholars believe that Luhuo is the earliest and the only paleoanthropoid activity area with primary strata found in Kang District [. Shishuo. (2015). . Ran Changsheng, a local expert in Luhuo, believes that Hall culture in Luhuo is closely related to ancient civilizations such as Mayan, Nuwa, Fuxi and Ancient Shu, and is the cradle of human civilization [. Ran Changsheng. (2014). Hall Riddle by Xianshui River, Bashu Shushe, 2014].

2. Ergong Language Remains in the Place Names of Luhuo

2.1 Ergong Language Concept Definition

It is generally believed that Ergong is spoken by some Tibetan residents in Daofu, Luhuo, Xinlong, Yajiang, Tangtang, Xiaojin, Li County, Markang, Jinchuan, Danba and other places in Sichuan. Folk because of its distribution area is mainly centered on daofu, or people who speak the language in daofu county is known as the most “daofu words”, and because of its language and local Tibetan words, HanHua without feeling and said “daofu anchor words” or “daofu dialect”, peripheral tibetans say again “daofu pour”, using a population of about 45000 [Qing-xia dai, yellow cloth, etc. (1991). Balti 15 kinds, Beijing: yanshan press, page 1.] . In 1944, Ma Changshou named the Daofu dialect as “Ergong”. This language is called “Ergong language” (R Guan), which is different from The Jiarong language, because of the ancient Huo language family, it is now called “Daofu Language”. [Ma Changshou, Zhou Weizhou, Ed. (2003). Ethnology, Beijing: People's Publishing House, page 125.] . Tian Qian son and nephew, as the two researchers think: hall, also known as gong language or daofu words, mainly distributed in sichuan daofu, danba, furnace hu, neosaurus, soil pond, jinchuan county, such as using a population of more than 60000, the ethnic composition of Tibetan [Tian Qian children and grandchildren, as. (2016). The western hall language verb stem alternate. Ethnic Chinese, 3, page 35.] . The hall language group, also known as the rgyalrong language, qu brume hall in “jia si language summary” pointed out: jia si language are mainly distributed in sichuan barkam, wenzhou, jin, jinchuan, wenchuan, blackwater, danba, daofu, yoann baoxing, use more than a population of about 10 [Qu brume don. (1984). Jia si language overview. Ethnic Chinese, no. 2, p. 67.] . Xiangrong Lin's overview of Jiarong language is in complete agreement with That of Qu Qingtang, and both of them are considered to belong to the Tibetan-Burman Branch of Tibetan language in the Sino-Tibetan language family [Xiangrong Lin. (1983). Research on word-formation of Jiarong Language. . The Jiarong languages mentioned by Xiangrong Lin and Hailong Qu include all the Hall language groups proposed by Sun Tianxin, and the distribution area of Jiarong language is wider than the Hall language group. Li Shaoming believes that there are about 35,000 Tibetan speakers of Ergong language, mainly distributed in Daofu, Luhuo, Xinlong, Danba, Jinchuan and other counties, belonging to the Branch of Qiang language [Li Shaoming. (1986). A Review of ethnic Investigation in the Liujiang River Basin. . Sun Hongkai proposed that The Tangut should belong to the Branch of Tibetan and Burmese qiang. [Sun Hongkai. (1991). The relationship between Tangut and The Branch of Tibetan and Burmese Qiang from the perspective of lexical Comparison. Under the branches of Qiang language, there are Qiang, Pumi, Jiarong, Guiqiong, Ergong, Zabba, Ersu, Shixing, Namu and so on in parallel. On the classification of the branches of Ergong language, Sun Hongkai, Sun Tianxin and Li Shaoming think it belongs to qiang language, and Lin Xiang-rong and Qu Xiangtang think it belongs to Tibetan language [Dorji. (2015). Language Research in Jiarong Tibetan Area. . Li Argues that Daofu is neither A Jiarong language nor a Tibetan language, which is close to Xixia language and both of them are independent languages. It is further argued that the Daofu people are not Tibetans, nor Jiarong, but the adherents of Peichao clan, one of the eight branches of the Party and program [Li Dianwen. (1983). Jiayong and Daofu Origin Study. Mr Ma also believes there is a link between Hall and Mongolian. “Gong” as the Tibetan “rgo” of different sound writing, gong have wild goats, antelope, for ancestors goba named takashi breeding sheep and sheep in a person, in the hall before the gaba, and a ba from day clan hall, er gong language are zhang zhong lower language that zhang zhong farmar language [To autumn zhuoma, (2020). “gong new definition problem, journal of sichuan institute for nationalities, 2, 13-17.] .

2.2 Examples of Ergong Language Relics in Luhuo Place Names

1) County Name: Hall ZhangGu

In Tibetan, it is called Zhanggu or Huozhang Valley. In ancient times, neanderthals living in fresh Water River valley, listening to the sound of “huo Huo” from the wind or dry horns, thought it was a divine name, so they called themselves “Holmen”. Before Sui, the Luhuo region was called “Lae” (or Ran E). In the Sui Dynasty, Luhuo belonged to laebu, one of the eighteen small and large zuofeng tribes in the attached country. In 638, tubo east hu, devour and furnace, is “pull 鄂” Tibetan literal translation for “ZhangGu”. 1904, zhanggu changed to Furnace Huotun, under the

jurisdiction of zhili Hall of the archery Furnace. Zhanggu belongs to one of the five parts of Hall, so the huo of archery stove and the huo of Holzhang Valley are labeled with two characters and called Furnace Huotun. The county government was established in 1914, which was called Luhuo County. [The Local Chronicles Compilation Committee of Luhuo County, (2010). Luhuo County Annals (1991-2005), Fangzhi Press, p. 1] . Obviously, Zhanggu is later known as “Hor E”, which is the word of Ergong, and “Hor” means endless, sky and wind [Ran Changsheng, (2014). The Riddle of Hall beside Xianshui River, Bashu Shushe, page 62]. “La bra dbu” is the Lord of the rocks. So the “e” in the Chinese historical materials do ran Mang; “Hall” is denoted as a subsidiary country. Folk literature are: “kham four of the bracket is popular now wood round hillock, the ministry of agriculture, xue (now neosaurus), zhe xue (now manages zhu), xue tao (now daofu), Dan xue (now danba), xue (now furnace huo), and five xue for jean valjean Mang valley.” [Ran Changsheng, (2014). The Riddle of Hall by xianshui River, Bashu Book Society, page 33.] All the above areas are the distribution areas of Ergong language, and there are still native speakers using Ergong language. Furnace, daofu of er huo gong native people still to “pull” of hubei call furnace Mang “ran” huo, almost no “ZhangGu”. As the only area of Ergong speaking area that still USES the name of ergong speaking county, it can be seen that its Ergong language has a long history, dating back to at least before the Sui Dynasty.

2) Name of the village

Many place names in Luhuo are still in the Ergong language, but most of the names are still unknown and vague, such as “Ye Rdzi” in The Ergong language of Jirong village in Luhuo County. This paper illustrates some villages with relatively clear meanings: Ruohai is ruohai Village, Simu Township, Luhuo County. Ruohai is the transliteration and transliteration of Ergong Language RU Vad, which means water and VAD means gate. Because the village lives by water, it is named Shuibian village or Hekou village. Baochu, a transliteration of SpO Proh in Ergong, sBO means grass and Proh means white [zanla. Awangcuo Cheng, (1997). Ancient Tibetan dictionary, Ethnic Publishing House.] , named white Meadow Village because of the snow-white mugwort. Chomba, yimu Township, Linghu County, is a transliteral translation of Gzi Khog in Ergong language. Gzi is short for Chomba Gou, khog means deep part, gzi Khog means deep part or innermost part of Chomba Gou. Guobao is Duma Village, Yimu Township, Luhuo County. It is a transliteration of Khog ke in Ergong, which means upper corner. The village is named As Upper corner because it is located at the top corner of Duma Village. Name of mountain and river plot

Compared with villages, the Ergong language for hilly land is more widespread. In the farming area near the hoshida border, although few people can speak or understand Ergong, the local people still use ergong to call their farmland, farmland and so on. Now on part of the mountains and rivers block for example: Simu Township Geben Mountain. Gebengang is the Tibetan language, which means “Thousand Foshan”. It is the place where the eminent monks of the Bon Religion spread dharma. Almost every small part of the mountain is called ergong. Li Rta, which means only spruce, gets its name because only one spruce grows here. Yo DBu La, meaning old house, is named for the site where an old house remains. McHod Rten Nya Kog, McHod Rtenm are both Tibetan and Ergong, namely stupa, Nya means black in Ergong, and Kog means gully or valley in Ergong. Because there was once a black stupa in this valley, it is named black Stupa Valley. The name of part of the plot of Baoxu Formation in Ruohai Village, Simu Township: MI Vud ra Vug, which means willow trees in Ergong, is named because of the planting of willow trees on the surrounding slopes. Lci Po cha, which means above thorns in Ergong, is named for the location above a thorny forest. Sgyu DGu MD, which means boulder in Ergong, got its name from the fact that there was a huge stone there.

3. Ergong Language Culture Reflected by the Place-Name Relics of Luhuo

Based on the above examples, the following conclusions can be drawn at least: First, it is obvious that the distribution area of Ergong in the early days was much wider than that of today in The Area of Furnace and Furnace. At present, only renda township, Yimu Township, Simu village part of the villagers speak Ergong. According to local elders, ergong was spoken in renda, Yimu and

Simu villages at least in the early 20th century. Later, in the 1930s and 1940s, bilingual languages began to be spoken in some areas, namely, Ergong and Han, or Tibetan in agricultural or pastoral areas. For example, ergong and Han are spoken in Places like Jiali Village, Renda Township, due to the migration of Han people. In Yimu Township, Rongbalong Village and other places, ergong language and Tibetan language of the pastoral area are spoken because they border on the pastoral area. As a result of close contact with Xindu town and Mudou farmers, Wada village, Simu township and other places speak Ergong and Tibetan. Since the 1970s, Ergong language has gradually changed from the first language or the second language to an individual language, that is, some elderly people or remote mountainous areas still use ergong language for communication. Most of the Ergong area, farming area Tibetan or pastoral area Tibetan or Han has become the first language. In the early days, Ergong should be spoken not only in Renda township, Simu Township and Yimu Township, But also in Xindu Town, Mudi Township and The seda West farming area at the intersection of The Furnace and Seeda County. Although the farming Hall people in Xindu town and Mudi Township of Furnace County did not use Ergong language in their nearly one hundred years of history, there are numerous instances where the local people still use “Ergong language” as the name of mountains, rivers and rivers. For example, the hillside to the north of the county seat of Furnace County is called bra Rha Ma, which is so shaped as if it had been cut in half by a knife that it got its name “Half-crag”. Although farmers in Mudi Township of Luhuo County do not know what this means, they still call their plots “Li Mad” and “Ra Vu”, which means “big farmland” and “farmland under the bridge”. Second, Ergong language is closely related to the xiangxiong Bon culture, which further supports the historical fact that ergong language is the lower Xiangxiong language (Xiangxiong Maar). From the geographical position, Jiarong and other Ergong language areas are classified as the “lower Xiangxiong”, is also the hinterland of Bon culture. In Bon documents, The Furnace Horn is described as the blessed Holl Valley of the Sun Bene god, and it is known as the Golden Holl Valley or the old farming Holl district. In the early days, people in Ergong language area believed in Bon religion, and the ancestor worship method was all the protection method of Bon religion, and the sky was still green. For example, Simu Township in Luhuo County was once home to many eminent monks of the Bon Religion and has profound cultural deposits. The famous Yongzhongling Temple of the Bon Religion, baochu, was once built there. Later, it was marginalized by the rise of gelug Sect and other sects, so this central cultural area was marginalized.

4. Conclusion

With the unprecedented development of traffic information, the communication and transformation of language and culture become more active. Kangba Luhuo has been transformed from the central area of ancient Ergong language to the marginal area of Ergong language, but from the place-name relics of Ergong language, we can still trace the thread of historical change of Ergong language.

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