

Historical Conditions for the Spread of Tibetan Buddhist in Liangzhou

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Abstract: The Silk Road in China covers a total of 4000 kilometers, and the Hexi Corridor accounts for about a quarter of the total. Tibetan Buddhism has a far-reaching spread and influence in this region. Through thousands of years of war and replacement, gathering, dispersion, separation, migration and integration, various ethnic groups have created colorful and rich treasures. The Silk Road Hexi Corridor, about 1000 kilometers long, is an important channel from the ancient inland China to the western region, and also an important international channel for political, economic and cultural exchanges with the western world. Four counties in Hexi: Liangzhou (now Wuwei), Ganzhou (now Zhangye), Suzhou and Shazhou (now Jiuquan and Dunhuang), and Guazhou (now Anxi) are the passes with prosperous commerce and trade, large population, profound religion and developed culture, which are well-known in historical documents. Under the influence of Tibetan Buddhism culture, a large number of historical documents, heroes, historic sites, music and dance, nomadic farming culture, religious culture and so on are interwoven, which has accumulated rich treasures for the cultural tourism resources in this region. In this particular region, the development of Tibetan Buddhism Communication is deeply explored and studied, which can not only systematically, completely and truly show the "Hexi Road" of the silk road The connotation and charm of the corridor section can not only promote the protection, inheritance and promotion of the Silk Road culture, but also realize the effective protection and rational development and utilization of cultural and tourism resources.

1. Tibetan ancestors lived in the Hexi Corridor

Tibetans, one of the ancient members of China's multi-ethnic countries, are distributed in Tibet, Qinghai, Gansu, Sichuan, Yunnan and other provinces and regions, with a long history and culture. There are many cultural sites at various historical stages, such as the old and new stone age and the period of copper and stone welluse, have been discovered and excavated in the Tibetan area. In 1979, the archaeological excavation of the Changdu Karo site in Tibet, is a 45,000-year-old historical site, in the Jura mu, Dingzhi, Shenza, Linzhi, Mote and other areas have also found and excavated a lot of ancient cultural sites. ^[1] It shows that between 7,000 and 20,000 years ago, there were human beings living here. Qinghai, Gansu and other areas found in the late Neolithic Neolithic and colorful pottery cultural relics. There are 19 settlement cultural sites found in Aba County where ancient human life has been inhabited, some of which belong to the Neolithic to Han Dynasty cultural sites, some wish to cultural relics of the Tang and Song Dynasties, and ancient tombs, there are sarcophagus burials, brick chamber tombs, stone tombs, roof sour foundations, large stone tombs, spiritual towers and other forms of cultural relics. ^[2]

Like all ethnic groups in the world, the tibetan ancestors' residence is not confined to a unified place, according to climate, production, war and other reasons, there have been many ethnic migrations in history. The Yalu River basin of the Qinghai-Tibet Plateau is not the only place where Tibetan ancestors lived, Professor Huang Edingsheng's research results: "From the discovery of Neolithic cultural relics in Gan and Qing Provinces, combined with the historical records and legends of the activities of the Yi people in the northwest, the Yi people originated in Gan, Qing, and caitao culture may belong to the culture of the Yi people." From the point of view of the ancient

and modern languages and living customs of the Tibetans, the Yi people are the predecessors of the Tibetans, the Tibetans originated in Gan, Qing. According to Mr. Huang's research, the area where Tibetan ancestors lived is much more than the Wei-Tibet region, but a vast area, including Gan and Qing, and even further afield. "In ancient times, gan and Qingyi people made new migrations, which have been flowing eastward into the Central Plains, one into the Kang-Tibet Plateau, and a westward migration to southern Xinjiang, " Mr. Dan Zhu Angben pointed out: "From the ancient climate and the ancestral residence, Yan dangas were the first people to live in the Tibetan plateau (but also the Tibetan ancestors of the people), their ancestors originally lived in the Tibetan north, the Tibetan people, such as the vast area. ^[3] With the rise of the Tibetan plateau, the climate of the plateau gradually becomes cold and dry before the southeast migrates into the Gan, Qing, Shaanxi and Central Plains regions. "From the research results of the predecessors can be analyzed, the world's people sit in a place is never limited to survival, for various reasons to live more suitable for living, improve production, improve life in the region, migration from the national survival, which is the fundamental rights of any nation.

2. Han Buddhism before Tibetan Buddhism into the Hexi Corridor

In the history of the Hexi Corridor, the spread of Han Buddhism predates the introduction of Tibetan Buddhism, which is why it has laid a good foundation for the successful introduction of Tibetan Buddhism into the Hexi Corridor area and created a very thick people's foundation. Throughout the historical development, the Hexi Corridor, as the hub and transit point of Buddhism's eastward transmission, has played an irreplaceable role in the formation and development of the two branches of Buddhism in China. ^[4] Located on the southern side of the Tarim Basin, today in Xinjiang and Tian, yugu country, is the immediate neighbor of the Tuo country, separated from the Ali region on the northern side of the Qinghai-Tibet Plateau with Kunlun Mountain, is one of the most powerful countries in the region at that time, around 80 BC, the western Han Dynasty, Hinduism through Kashmir into the Western Region, the first to enter is in Yu Country, time came to the early years of the East Han Dynasty, Buddhism through the Ancient Sage, Turtlez and other countries all the way to the Mainland, the Tang Dynasty government back to the Mainland, Turkic and other countries, the Western region countries are bound to the Great Tang WangChao, the spread of Buddhism in the Western Region more smooth, and in the subsequent period of development to the prosperity of the situation. With the strong development of Buddhism in the Mainland, the great reflux effect of Han Buddhism in the Central Plains has had a great impact on the Hexi Corridor and the Western Region, when a large number of Han Buddhist monks entered the Hexi Corridor and the Western Region, long-term residence in this area and carry out law-passing activities, in cooperation with local people and monks to establish a number of monasteries, dug a number of caves and mural art, the development of Buddhism in this area to the extreme period. ^[5]

3. The cultural impact of Tubo

After the reign of the Hexi Corridor, with the large influx of Tuo residents and the army, the Tuo culture began to deeply affect the culture of the Hexi Corridor, so that the culture of the Hexi Corridor began to Twain. In the Hexi Corridor, the influence of Tuo culture permeates different times, different stages, different places, but the hexi corridor culture began to tend to Tuo is common, manifested in the life customs, language, religious beliefs and other aspects. The Tuo rulers promoted the cultural ization of the Hexi Corridor and even the hen-tang area by adopting high-pressure, differentiation, huairou and other measures, as well as a series of measures of national assimilation.

First, language and language and life customs. Towong as an official language and text by the rulers forced the common people to learn to use, the people in the Hexi Corridor area in addition to the use of Chinese, the mandatory use of The Tou language, text, adults and children are not the same, all require sedatives and the use of Twain language and text, for this reason, the Tuo

government also specially printed The Twain language and text teaching materials, the printing of some suitable for mutual exchange and learning of the popular teaching materials. Some people who often deal with the Twain people can already be very combed through the use of Twain communication, and even some have not yet taken their own name.^[6] Some people in order to facilitate the use of communication, their own printing of the Twain and Chinese translation of the small dictionary, with very convenient, in order to consult. In terms of life customs and language is the same, the Tuo government forced the use of the customs of the common people, such as requiring some areas of the people must wear Tuo clothing, and even require children from birth to wear Tuo clothing, in addition to jewelry, hairstyles, tattoos and other habits are also forced to promote the Hexi Corridor area, Tuo clothing and other life customs deeply imprinted in the hexi corridor people's life, and even in the unearthed cultural relics.

Second, the code and customary law. As early as the thirty-third generation of Tepwempsong Zanganbu period, Tuo has formulated a series of complete codes and rules, such as the "Ten Good Law" and "Sixteen Net Law" and other fundamental laws play a particularly key role. For example, the "Ten Good Law" task, if anyone has done a prohibited thing, is not good to do evil and illegal, simple analysis of the society is good at good, with the wisdom of discerning right and wrong. The above code flows into the Hexi Corridor area, how to correctly deal with good and evil, correctly handle the relationship between people, improve personal quality, there are many clear and correct guiding role. It has a beneficial effect on political stability and social harmony. In addition, a large number of customary laws have been formed, and the code can have the same effect.

Third, the military and political system. The top-down management system of military and political unity is implemented in the Top-down Society, and Zampu is both the monarch and the supreme commander of the army. With Zampu at its core, it has the highest decision-making body composed of ministers and military chiefs, with a number of offices in charge of the administration of the country's military, political and local affairs. The military and political management system of Tuo yuda deeply penetrated into the historical process of the Hexi Corridor, which had a profound impact on the social governance structure of the region and set out on a profound imprint. /b10> Before Songzangancloth, Tuo had the name and position of the official, the Tibetan word for "theory", which means the Chinese "courtier". And after its intake, in order to meet the needs of the system and ruling of the Tuo Dynasty, the Tuo officials produced a unified regulation. Its official system is divided into two kinds of military and political. The military system has "four as"(or "five as" ("as" "wings") and so on, is the military and political unity body, so one person is more than two military and political posts.) That is, the military officer " as this "(wing leader) is also the corresponding chief of government. See the article "Twain Army System" for details. The government official system is divided into two kinds of senior officials and local officials of the Tuo Dynasty. Senior officials are divided into two categories, and slaughtering and killing. According to Changqing's "Tang Yu League Monument" and other historical materials, senior officials have the great slaughter of the peace of the chapter and the slaughter of the phase, the waiter in the slaughter, and the state political monk Shamen Slaughter to explain the highest status. The Tibetan word for "Zai Xiang" is called "the theory" or "the theory of the wave". His staff is mostly referred to as "the theory". There are also two kinds of large phases and subphases, that is, the big and small. The insider sits in the "theory", that is, the internal phase, divided into internal phase and internal phase. The foreign agent is called the "argument", that is, the foreign minister. ^[7] The various phase thesis is divided into up, middle, lower (high, secondary, low) 3 kinds. Ordinary court officials called "the theory" or "the theory", there are also high and low levels. Qi Ben (the chief of the officer), Chu Ben (the officer who manages yak and the military account ingests), Chang Ben (the court officer , the court officer , the court officer , the court officer , the judge)and so on . The "domain book" that the local official refers to as the management of local affairs. In addition, there are agricultural officers (Xingben), fish officers and business men (Tungben) and so on. Each military post also has Acaben, station set up officers. Its officials have to talk about the difference, "still theory" is referred to as "uncle", that is, with the royal family marriage of the noble officials; The theory is superior in both the rank and the law. In order to distinguish the official grade ad hoc

"chapter decoration"(called "Yicang") to identify, there are more than 10 kinds of big Cersei (kind of)small Cersei, pearl, gold, gold silver, big silver, small silver, big yushi, small yushi, small yushi, Poromy, cooked copper, brass, red copper, iron, wood and so on.) "Each to a square three inches, on the dress, before the arm to not be expensive." The decoration can be increased or decreased or revoked, all in accordance with the merit. Toowoomba "set up the official father's dead son generation, the deceased is close relatives attacked." In the occupied area of Hexi Tuo, a section (also translated as the Ministry of Military Affairs) was set up to give control of the military and political powers. Under the tussle, the general superintendent, the guard, the appeaser, the tax officer, the water office.the same as the Tuo-to-U.S. Department.^[8]The characteristic of the local official system is the parallelness of the Han and Tibetan officials, and the appointment of Han officials by Tuo to ease the contradictions between han and Tibetan, is a reflection of the Han people's policy of ruling the Han people. At the same time, some Han monks were appointed, such as monks, the laws of the capital and so on. Whether it is the headquarters of the Tuo Branch or the officials of the occupied area of Hexi Tuo, especially the senior officials, their right to appoint and remove them is in Zampu's hands. Those who have built a great achievement, Zanpu for the monument engraved with a letter, affirming that its descendants can inherit as officials, generations of attack.

4. Nature, nationality and historical status

Where is the Hexi corridor? Hexi Corridor is located between Qilian Mountain and Beishan Mountain in the northwest of Gansu Province, Qilian Mountain in the south, Longshou mountain, heli mountain and Mazong mountain (synthetic North Mountain) in the north, starting from Wushaoling in the East and Xingxing gorge in the west, with a total length of 1000 kilometers. Because it is located in the west of the Yellow River and looks like a corridor, it is called "Hexi Corridor". The Hexi corridor connects the Qinghai Tibet Plateau and Mongolia Plateau from the south to the north and connects the Loess Plateau and Tarim Basin from the east to the West

The formation of Hexi corridor. Geologists have shown that the Hexi Corridor, formed about 200 million years ago, belongs to the depression belt at the edge of the Qilian Mountain trough. During the Himalayan orogeny, the Qilian Mountain was greatly uplifted and accepted a large number of proluvial and alluvial materials since the Cenozoic. From the south to the north, the North Piedmont Deluvial belt, proluvial belt, proluvial alluvial belt, alluvial belt and the South Piedmont Deluvial belt successively appear. The Hexi Corridor is generally flat, with an altitude of about 1500-2000 meters. A large number of oases, such as Wuwei, Zhangye and Jiuquan, were formed in the alluvial plain along the river. The rest of the vast area is dominated by wind and dry denudation, and the Gobi and desert are widely distributed, especially in the west of Jiayuguan. Around the mountain area of Hexi Corridor, the materials carried down by mountain rivers are piled up in front of the mountain, forming an adjacent sloping plain in front of the mountain. In the lower reaches of larger rivers, there are also alluvial plains. These areas have flat terrain, fertile soil, good water diversion and irrigation conditions and are convenient for development and utilization. They are the main distribution areas of oasis in Hexi corridor.

Climate of Hexi corridor. On the whole, the climate of the corridor belongs to temperate continental arid climate, with annual average precipitation of about 200 mm. However, Qilian Mountain is rich in ice and snow melting water, developed in irrigation agriculture, and other climatic conditions for agricultural development are still very superior. The whole corridor area has few clouds and abundant light resources. The annual sunshine can reach 2550-3500 hours, which is very beneficial to the growth and development of crops [① compilation of Gansu Provincial chronicles editorial board: overview of Gansu Provincial chronicles, page 16, Lanzhou, Gansu people's publishing house, December 1989]. Because it is located in the middle latitudes, and the altitude is high, although the heat is insufficient, but the temperature is high in the growing season of crops, coupled with the daily temperature change, which is conducive to the material accumulation of crops, especially suitable for the accumulation of melon and fruit sugar, and is the

most important commodity grain base and economic crop concentration area in Northwest China.

The Hexi Corridor has been a large family of multi-ethnic construction, multi-ethnic settlement and frequent interaction since ancient times. It has lived in many different ethnic groups successively. The ancient residents of the Hexi Corridor are numerous, the relationship is very complex, and they migrate many times.^[9] In the long history, all ethnic groups live here together, operate this hot land together, and together create a splendid ancient civilization of multi-ethnic and multi-cultural in Hexi corridor. In this land, the Chinese nation thrives and becomes a melting pot of national integration.

As a multi-ethnic settlement, the Hexi Corridor has a very frequent migration, blending and extinction of ethnic groups in history. These ethnic groups are just some of them. Due to the long history and limited conditions, many ethnic groups can not be screened, and even some ethnic names are determined after the establishment of new China. Since ancient times, the ethnic migration in Hexi Corridor has been two-way. For thousands of years, both a large number of inland ethnic groups have moved in and local people who have become tribes have moved out. Hexi Corridor, known as Yongzhou and Liangzhou in ancient times, is referred to as "Hexi". The capital of Qianliang, Houliang, Nanliang, Beiliang, Xiliang and Daliang in Jin Dynasty was built here. It is the main road from the mainland of China to the western regions, also known as the land of Yongliang. It is the dependency of ancient Liangzhou and Yongzhou, the seat of governance, and the capital of Northwest China. Hexi used to be the main road and the first stop of Buddhism in the East and the throat of the Silk Road in the West. In Han Dynasty, four counties were set up to garrison troops and garrison fields. It was an important military town in the northwest of the Han Dynasty. Later, because of the natural barrier of many mountains, it became a habitat for famous people in the Central Plains to avoid the northern wars. In the spring and Autumn period of the Eastern Zhou Dynasty, it was occupied by Xirong, occupied by Yueshi people in the Warring States period and the pre Qin period, and then conquered by Xiongnu to build the city. In the first year BC, there was an ancient way of economic and trade and religious exchanges.^[10] In the early years of the later Han Dynasty, Emperor Wudi Liu Qi set up two counties, Wuwei County and Jiuquan County, and then Wuwei County divided into Zhangye county and Jiuquan County into Dunhuang county. Its incorporation into the Chinese territory is of epoch-making significance to China and even the world. Hexi has a long history and profound culture, and its glory has continued from the Western Han Dynasty to the Republic of China. In the pre-Qin period, Majiayao culture, Qijia culture, and then to the long-standing religious integration, ethnic integration, especially Buddhism, the gathering of eminent monks and masters in the western regions, the Mahayana Buddhism and Mahayana Buddhism were introduced into Luoyang through Hexi. Three of the four ancient Scripture translators had a deep origin with Hexi, which shows the status of Hexi in Chinese Buddhism.

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