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"E ancestors", meaning "mountain owners" or "owners of the land." However, some people think that the "Nima Laqcue" mentioned in the Namuyi Tibetan Road is not the Lhasa of Tibet. It is intended to be the center of the sun shining. It refers to the Yele Township, Daqiao Township and Ningyuan County of Mianning County today, namely, the original Boroba or Suzhouba. At present, the 96-year-old Namuyi Tibetan man Mu Wenfu believes that the origin of the Namuyi Tibetans is Liangshan. Referring to where the Namuyi Tibetans first started, he said: "What I heard from childhood is that these places are all full of the Tibetans. They live on the top of the mountain and down to the foot of the river. They are all Tibetans. In Mianning, there are temples everywhere! These places, such as Xichang are full of Tibetans. Later, with the opening of "Sandushui", other nationalities came in. The Han nationality came from Guangdong and Guangxi areas during the war; and the Yi people came from Yunnan. The Yi people called Namuyi Tibetans "o zhu", meaning "mountain owners", that is, the Yi people contracted mountains to plant; the Han people rented the land along the river. Later, with smuggling and killing the Yi people, the internal harmony of Tibetans is broken, and the population is getting less and less." 3

In the author's field interview, some interviewees recognized the view that the Namuyi Tibetan originated locally. Personally, it is believed that the localization is likely to be the result of the fact that Namuyi Tibetans have no written records.

IV. NAXI COMMON-GENESIS HYPOTHESIS

From the perspective of linguistics, some scholars have proposed that the basic vocabulary and grammatical structure of Namuyi (Mianning) are close to those of Naxi language, belonging to the eastern dialect of Naxi language in the Yi language branch of the Tibetan-Burmese language group, and the western dialect of Naxi language is mainly used by this part of the self-proclaimed Naxi people whom mainly distributed in the Lijiang of Yunnan. Eastern dialects and western dialects have some commonalities in terms of pronunciation, grammar, and lexical. These two groups of people have a common ethnic origin. In the historical literature, they are called "Moxie". "Regarding this point of view, some "records" can also be found in the history. "Yueluosandu" recorded in the citation of "Tu Yi Kao: Ningfanweitu Shuo" refers to the bank of the Yalong River in Liazhuang District and Luining District of Mianning County. In the local record of the Ming and Qing Dynasties, the Mosuo people lived in these places. Are the Mosuo people the ancestors of Namuyi Tibetans? Mianning County in the organizational system of the Yuan Dynasty was in Ningyuanli, Xuanwei, in the Xiningyuan of Liya Changhe, Diaomen Yutong, and Mr. Ren Naiaiqiang thought that it was Mianning. In the organizational system of the Yuan Dynasty, Mianning was Ningyuan and Diaomen (Tianquan area), and these areas were the residences of the Xifan people. The Namuyi people think that they migrate from Ningyuan (Mianning). In "New Tang: Fu Man", "Wudeng" and other eastern Man tribes were sealed by Tang Dynasty, and Liu Qiang was Mianning. Combined with the historical materials of the Yuan Dynasty, it is speculated that the Wu Man in this area of the Tang and Song Dynasties should be related to the ancestors of Namuyi. "The history of Yuan dynasty: Geography" recorded that the Qiongbeuchuan was the residence of some people in the past, indicating that there were some people living in the west of Ganluo at least before the Yuan dynasty. Today, the people living in the west of Ganluo are mainly the Ersu people. Their "Shabawen" is obviously influenced by the Naxi ancestors and "Dongbawen" of "Moxie". Also, it can be said that Qiongbu five-surname Wu savage is Mosuo people, the Namuyi ancestors. However, they were driven away by the Yi people. The Ersu people in this area moved westward to Jiulong Muli, and some of Namuyi people moved west to Mianning. The five sects of Shimen Liuqiang and the six-surname savage can be inferred to be Namuyi ancestors. In "New Tang: Nan Man", one of the six-surname savages is Meng savage, and it should also be the ancestors of Namuyi, namely, Mosuo people. "Meng" is very similar to "Mo", and it may be "Meng savage" is the translation of "Mosuo".

From the historical origins, religious beliefs, social customs and literary arts, Yang Fuquan has carried out detailed research and analysis on the relationship among the "Na" ethnic groups who claim to be "Naxi", "Nahan" and "Na". It is believed that the Namuyi people and Naxi people are in a homologous relationship; and the second words of "Naxi", "Naheng", "Nahan", "Naru" mean "people." For this kind of statement, it is close to the views of individual Tibetan scholars. Naxi people and Namuyi people were two brothers long ago. Later, Namuyi insisted on fighting in the Dongman area. Naxi ancestors went to the south of the Jinsha River to recuperate and develop production and population. Naxi people consist of the Naxi nationality, and Namuyi became a Tibetan Namuyi Tibetan.

V. INTEGRATION OF MAONIU QIANG NATIONALITY

Most scholars agree that the Namuyi Tibetans have a history of migrating from the Qiangtang Plateau to the south. In the field interviews, some people said that their ancestors lived in Qiangtang Plateau firstly, and some said that they came from Qinghai. The old man named Lan in Shaba Town, Mianning County recalled: "according to the opinion of the old people, Namuyi migrated from Ganzi." According to the research of scholars, the main inhabitants along ancient Maoniu road in the Han Dynasty were Maoniu Yi people, who mainly use the language of the branch of Yi nationality. Ancient Maoniu Road is also known as Lingguan Road. Lingguan is in Ganluo County. In ancient times, it was also occupied by Maoniu Yi. In the Anning River Basin, a tributary of the Yalong River, more than forty remains of the Neolithic Age have been discovered. Among them, the Liazhou site of Xichang has a large area and has been excavated three times before and after. Most of the unearthed stone tools are ground, including stone knives, stone axes,
The records in "Northern History: Dangxiang", "Sui Shu", "New Tang" and "Old Tang" indicate that Maoniu, Dangxiang, Bailang and other groups in ancient Chinese literature are not opposite concepts to the ancient "Qiang" people, they are different family names that have the same history of "Suixiang and Bailang calling themselves monkey species", that is to say, these ancient ethnic groups have the historical identity of evolution of the same monkey species as the current Tibetans. At the same time, the researchers of genetics discovered that the Tibetans and the Han literature are not opposite concepts to the ancient "Qiang" people, Namuyi Tibetans or the bereaved family of Qiang nationality. This view does not conflict, but believes that "Xifan" is between Tibetan nationality and Qiang nationality. It can be one of these two, or a mixture of the two.

For this kind of statement, the author looked through the relevant historical documents and found that: in the Jin and Han Dynasties, Hanyuan, Ganluo, Yuexi, Taideng, etc. were the ancient Maoniu roads leading to Chengdu in the south, and the main indigenous people were trained at this time. The "Qiang" nationality originated from Tiziheshou and Hehuang area, the northern part of the Maoniu emblem. Before the Han Dynasty, the tribes of the Gansu River were already moving southward. In the Han Dynasty, the Qiang people moved south, and they must inevitably contact the Yi people, forming a mixed situation. Probably in the Tang Dynasty or even earlier, the ancestors of Xifan have entered the northern and western parts of today's Liangshan Prefecture. The descendants of "Xifan" who speak the language of the Liangshan Mountains are Pumi, Ersu, Duoxu, and Niru. They must be connected with the local indigenous "Yi" nationality, and there must be mutual integration in the long-term mixed living process, as is Namuyi.

In summary, from the Hanyuan, Ganluo, Yuexi, Hugu lines, there were some of the ancestors of Xifan, which were roughly equivalent to the Maoniu of the Han Dynasty. In the Tang and Song Dynasties, the five-surname Wu savage and the first wrap of five-surname Wu savage, who lived in this area, should be descendants of the Maoniu Yi of Han dynasty, namely, the Mosha Yi and Moxie savage of Tang dynasty. The ancestors of Namuyi should be Moxie in the Tang Dynasty. In the process of long-term ethnic exchanges, a large number of Qiang people mixed with each other.

VI. CONCLUSION

By combing the origin of Namuyi Tibetans, it is concluded that the study of the origin of an ethnic group cannot be limited to its existing national attributes. This paper should not only make longitudinal analysis, but also should make in-depth and meticulous comparative study of multiple ethnic groups with homologous relationships crossing the existing ethnic boundaries. It is possible to conduct a scientific analysis of the roots of a nation. No matter which kind of Namuyi Tibetan origin, it is based on the historical memory of Namuyi people, and Namuyi people have the language but no words, making all kinds of arguments have certain rationality and uncertainty. In this regard, researchers also need to find more convincing historical materials. With scientific research, it is possible to explore the origin culture of Namuyi people.

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