



# A Summarized Account of the Research of the Multi-ethnic Creation Myths in the Tibet-Qiang-Yi Corridor — Centered on CNKI Database Journals

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**Abstract:** This paper takes journals and dissertations related to the study of creation myths of multi-ethnic groups in the Tibet-Qiang-Yi Corridor in recent years as the research objects, and utilizes the documentary research method to focus on the overall study of creation myths on the macro level and the study of creation myths of various ethnic groups on the micro level, with a view to promoting the study of creation myths of the multi-ethnic groups of the Tibet-Qiang-Yi Corridor by sorting out the achievements, clarifying the limitations of the study, and looking ahead to the trend of the study. It aims to clarify the research limitations and look forward to the research trends, so as to promote the research on the ethnic cultures of the Tibet-Qiang-Yi Corridor, and to provide data reserves and support for the research on the pattern of the unity of the Chinese nation.

**Keywords:** multi-ethnic, creation myths, Tibet-Qiang-Yi corridor

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## 1. Introduction

The Tibet-Qiang-Yi Corridor has been an important historical stage for multi-ethnic interaction and communication since ancient times, and in-depth research on the migration and integration of various ethnic groups in the Corridor is particularly necessary. After years of academic cultivation, the research in this region has achieved remarkable results, mainly focusing on the history, culture, religious beliefs, sports, architecture and other aspects of the various ethnic groups in the corridor by scholars such as Li Xingxing, Li Shaoming, Shi Shuo, Yuan Xiaowen, Zhang Xi and so on. If we want to clarify the status quo of interaction and communication among various ethnic groups in the corridor, we must start from the source of history and national culture, which comes from the exceptionally rich resources of national myths inherited from various ethnic groups in the corridor; at present, there is still a huge research potential in the field of creation myths in the Tibet-Qiang-Yi corridor, and the research system has not yet been perfected. Therefore, it is of great significance for the existing research on the creation myths in the Tibet-Qiang-Yi Corridor to organize and review, in order to promote the in-depth development of the folklore research in the Tibet-Qiang-Yi Corridor. In order to avoid repetition of views, the author has selected some of the representative views of scholars on the basis of “completeness”, and reviewed and commented on the published articles on the myths of the Tibet-Qiang-Yi Corridor in the light of the evolution of creation myths of various ethnic groups in the Corridor.

## 2. Macro Study of Creation Myths in the Multi-Ethnic Tibet-Qiang-Yi Corridor

There is already a certain foundation for the macroscopic study of ethnic myths in the Tibet-Qiang-Yi Corridor, but most of the results take Chinese myths as the object of study and focus on the whole picture, forms, types or certain single themes of Chinese myths on the basis of texts, and ethnic myths in the Tibet-Qiang-Yi Corridor appear as a mesoscopic dimension in the macroscopic concept of Chinese mythology or as a typical argument for the evolution and dissemination of Chinese mythology. Ethnic myths in the Tibet-Qiang-Yi Corridor are more often used as a meso-dimension of the macro-concept of “Chinese myth”, or as a typical example of the evolution and spread of Chinese myths as an argument. On the other hand, it is rare to find research results that take the Tibet-Qiang-Yi Corridor as the habitat of minority myths, and take minority myths in the Corridor as the object of specialized research.

Xing Fei conducted a preliminary exploration of mythological exchanges in the “Tibet-Qiang-Yi Corridor”, and found that there were extensive exchanges and fusions between the myths of different ethnic groups by analyzing the similarities and differences of the myths of various ethnic groups in the Tibet-Qiang-Yi Corridor. The study is an early one that takes the Tibet-Qiang-Yi Corridor as the mythological habitat and the ethnic minority myths in the Corridor as the research object, and it is believed that the complex geographic environment of the Corridor and the situation of multi-ethnicity and intermingling

promote the dissemination and evolution of the myths among different ethnic groups, so that the myths of various ethnic groups not only retain their own characteristics, but also present the characteristics of diversified integration. [1]

Wang Ju studies the multi-ethnic co-origin myths of the Tibet-Qiang-Yi Corridor, focusing on their role and characteristics in the construction of Chinese national community consciousness. The myths of multi-ethnic origin in the Tibetan, Qiang and Yi Corridor reflect historical memory, cultural respect, bloodline identity, geographic sharing and cultural integration. The spirit of peace and communion in these myths echoes the General Secretary's "sense of community of the Chinese nation", emphasizes the key role of cultural diversity and historical deposits in the Tibet-Qiang-Yi Corridor in promoting mutual recognition among ethnic groups and the formation of a sense of community, and deepens our understanding of multi-ethnic cultures and the community of the Chinese nation. [2]

Xiang Baisong's series of essays explores the goddess of creation and other themes in the myths of ethnic minorities in the Tibetan-Qiang-Yi corridor, analyzes their stage-by-stage correlation with the contents and forms of Chinese creation myths, summarizes the types of myths, and compiles three core stages of evolution of the Chinese creation myths through the "Yingba" and the "Nuwa Mending the Sky". The three core stages in the evolution of Chinese creation myths are summarized. The wisdom and creativity of the ancient Chinese society are demonstrated by analyzing the myths and legends, revealing the rich connotation and complexity of the development of Chinese creation myths. [3][4]

Huang Qunying conducted a comparative study of Chinese multi-ethnic goddess creation myths by using literature research method, comparative analysis method and interdisciplinary research method, exploring the differences and commonalities of the myths among different ethnic groups, especially focusing on the importance of the role of the goddess in the myths and the analysis of the archetypal image; and exploring the dissemination paths of the myths and the cultural significance of the myths. [5] Luo Yunyun and Li Jieqiong discussed in depth the distinctive features of Chinese creation myths and their evolution paths, taking the multi-ethnic creation myths in the Tibetan-Qiang-Yi corridor as a typical case, and put forward four modes of evolution of the creation myths on the basis of collation and analysis: historicization, philosophizing, secularization, and artisticization, which highlights the unique existence and trajectory of the Chinese creation myths in the local culture, and provides an exhaustive discussion on the features of Chinese creation myths and their evolution, and also provides a detailed discussion on the characteristics and evolution of Chinese myths. The characteristics of Chinese creation myths and their evolution are discussed in detail, highlighting their unique position in the national cultural context. [6] Liu Can and Gao Youpeng discuss the cultural genealogy and evolution of Chinese creation myths. The articles emphasize the importance of creation myths in history, mapping the value of historical documents and folk culture. Special attention is paid to the status of mythological figures such as the "Five Emperors" in Chinese culture, and the cultural genealogical features of the myths are revealed by analyzing documents such as the History of the Road. In addition, the uniqueness and cultural value of the creation myths recorded in ancient Chinese literature are explored by taking the "Ancient Songs of the Miao People" as an example. It is also argued that the influence of Chinese cultural prosperity and diversification on the creation myth narratives from the Song Dynasty to the Ming and Qing Dynasties demonstrates the rich connotation and dynamic evolution of the genealogy of the creation myths of the Chinese nation. [7]

Zhang Kaiyan focuses on Chu Palau, analyzing in depth the period of generation of Fuxi's creation myth, its cultural connotations, and its connection with various mythological systems. The creation myths found in the Palaeographs of Chu originate from the early Warring States period and are a fusion of Shang and Chu myths, reflecting the cumulative nature of the ancient Chinese god system, which was shaped by the fusion of ethnic groups and political demands at this stage of history. By analyzing the Shangshu-Lyping, Guoyu-Chu, and Shanhaijing-Daolu Xijing, Zhang Kaiyan reveals the concepts of time and space embedded in the creation myths of ancient China, and based on this, he explores the evolution of Fuxi's myths in different documents, reflecting the social and cultural demands and values of a specific historical period. The spatial priority consciousness embodied in the creation myths of ancient China originates from the long-term sedentary agricultural way of life, which differs from the production settlement of nomadic or trading peoples, revealing the formation mechanism of this thinking mode, exploring the spatio-temporal characteristics in the myths in depth, and showing the universality and far-reaching significance of the spatial thinking in different cultures through the comparison of cross-documentation, which opens up a new way of thinking in the study of mythological concepts. [8][9]

Ye Shuxian draws on references from a number of historical periods and disciplinary fields, including creation myths, human history, mythology, and the study of cultural traditions, by citing a number of different sources and themes. Key ideas include an exploration of the role of creation myths in human thought and cultural diversity, and a theoretical proposal for the reclassification of cultural traditions, particularly the view of oracle bones as the starting point of a small tradition of writing, and earlier non-written cultural traditions as a larger tradition. The text also discusses the progress of literary anthropology as an emerging interdisciplinary discipline, and attempts to interpret myths through a new theoretical framework, exploring

the path of constructing a Chinese version of mythological theory. [10]

Tan Juxian provides an overview of the development of creation myths among Yunnan's ethnic minorities, focusing on the analysis of the mythological systems, characteristics, connotations, religious significance, and symbolic values of each ethnic group, as well as an in-depth discussion of mythological motifs and their cross-cultural comparisons. A special section is devoted to a review of foreign scholars' explorations of the creation myths of Yunnan's ethnic minorities, with a particular focus on Japanese researchers' studies of the subject during the 1980s when Japanese cultural roots were being sought out, in order to reveal the differences and connections between Chinese and Japanese culture, religion, and mythology. In the context of globalization, the compilation of cultural materials of ethnic minorities in the Tibetan-Qiang-Yi corridor is crucial for the preservation and transmission of ethnic cultures, the promotion of national unity and the enhancement of cultural self-confidence. [11][12]

As a result of the deepening of the research on the types of creation myths mentioned above, the research on the genealogy of myths and the study of mythological concepts based on the research on the types of creation myths have also emerged, highlighting the fact that the creation myths of the ethnic minorities in the Tibetan, Qiang and Yi corridors also present typical characteristics of types, genealogy and evolution.

### **3. A Study of Creation Myth Texts in the Tibetan, Qiang and Yi Corridor**

The study of multi-ethnic creation myths in the Tibet-Qiang-Yi corridor region has significant value for the theoretical construction and practical application in the fields of ethnology, religion, linguistics, and literature, and not only deepens the understanding of multicultural ecology, but also casts a firm sense of community among the Chinese nation, promotes the formation and deepening of the cultural identity of the common spiritual homeland, and promotes the prosperity and development of the regional socio-economic culture. It also has far-reaching strategic significance and practical guidance. Based on the analysis of existing academic outputs, researchers tend to focus on ethnic groups with rich epic resources and complete mythological systems, such as Tibetans, Yi, Qiang, and Bai, when choosing research objects. Through comparative analysis and field research, researchers aim to analyze the pluralistic appearance of the creation myths of other ethnic minorities in the corridor region through case-by-case radiations; in terms of the research direction, most of the research focuses on in-depth analyses of the texts of creation myths, with special emphasis on the texts of single-ethnic groups. In terms of research direction, most of the work focuses on the in-depth analysis of the texts of the creation myths of various ethnic groups, with special emphasis on the detailed study of single-ethnicity texts, as well as the exploration of key issues such as the development and evolution of the themes of the creation myths, the expansion of the genres, and the interpretation from the anthropological perspective.

Chen Jianxin and Liu Hanwen provide an in-depth interpretation of the creation myths in Qiang Shibi from the perspective of religiosity, deepening their understanding of the original form and essential features of Qiang religion. Particular emphasis is placed on the dual attributes of divinity, both sensual and rational, and the close connection between God and nature, all of which are characteristic of Qiang religion. [13]

Zhao Qing takes the Yi epic Meige as the research object, and not only conducts relevant research, but also believes that Meige is not only a collection of Yi culture, but also contains rich ecological wisdom and environmental protection consciousness; [14] Na Zhangyuan, through comparative analysis and fieldwork, thoroughly studies the Yi epic Tian Tian Ren and its role in Yi identity; Tian Tian Ren highlights its key role in enhancing the identity of the ethnic groups, and its living heritage has become a cultural model for the study of myths in the Tibet-Qiang Yi Corridor. It has become a cultural model for the study of myths in the Tibetan-Qiang-Yi corridor. Comparing the creation myths of the Yi with the epics of other ethnic groups reveals a unique perspective on cultural identity. [15]

Nguyen Chong You takes the Deang creation myth "Dagu Daleng Gelai Biao" as a research object and discusses its cultural connotation and historical significance. It is believed that tea is the source of everything, and through the analysis of the growth of tea tree and the myths of tea siblings, flood and disaster myths, it shows the Deang people's knowledge of the world, respect for nature, and social development, and gives a glimpse of the Deang people's rich history, culture, national psychology, and spiritual history. [16]

Taking the Naxi creation myth "Genesis" as the research object, and through research methods such as field survey method and comparative analysis method, He Danqing focuses on the application and retelling of the mythological text in different media such as video games, Pu Opera exhibitions, and tour guide lyrics, and analyzes the process of retelling and heritagization, pointing out its significance in Naxi culture, and discusses the phenomenon of myths' retelling in the modern society, and explores the Naxi The process of inheritance, protection, research and re-innovation of creation myths reflects the inheritance and innovation of cultural heritage in modern society. [17]

Shi Hongmei explores the strategies of naturalization and alienation in the translation of ethnic minority myths through the case of the English translation of *The Origin of Humanity and Everything*, paying special attention to the reasonableness and cultural inheritance role of the alienation strategy in the translation of Bai myths, and considering the influence of the context on the translation, with the aim of providing theoretical support for the international dissemination of ethnic minority cultures. [18]

Xiong Kaiwan studies the Lahu epic of creation, *Mupa Mipa*, and the influence of the epic text on the innovative development of national culture; he explores the construction of rationality in the epic's mythological stories on the natural world and the social order, which has also become the basis of ethical values and life experience in Lahu's social life. It is argued that the innovative development of culture is realized through the practical activities of daily life and the construction of rationality, rather than simply passing on old cultural forms. [19]

Taking the genealogical characteristics of Dai creation myths and folklore works as the thesis, Wang Qianqian describes in detail the huge genealogy of gods in Dai creation myths, as well as the characteristics and functions of each of the creation gods. In particular, the special status of the numbers "three" and "seven" in the Dai myths and how the elements of Buddhism are combined with the Dai creation myths show the cultural integration of the Dai myths in the inheritance and development; the importance of the study of mythological genealogy in the understanding of cultural inheritance is emphasized, as well as in the protection of intangible cultural heritage, protection of intangible cultural heritage, etc. [20]

Yang Jiehong discusses the origin and development of Dongba literature and its relationship with Dongba religious rituals. It is believed that Dongba literature is an important part of the inheritance and propagation of Dongba religion, with obvious religious color and religious literature. Dongba literature narrates stories through the "three-step" structure, i.e., "origin story - narrative body - ending blessing" mode, which reflects the history, beliefs and social reality of the Naxi people, and demonstrates the diversity of Dongba literature and the characteristics of living inheritance. [21]

Existing research on creation myths in the Tibet-Qiang-Yi Corridor covers a wide range of levels, from the macro-types and evolution of creation myths in China to the micro-study of creation myths of various ethnic groups in the Tibet-Qiang-Yi Corridor in terms of text, inheritance, beliefs and folklore, as well as their own evolution; researchers have adopted a multifaceted methodology of field research, textual analysis and comparative exploration, demonstrating a rich and in-depth academic situation. Based on the previous research results, a foundation for the study of multi-ethnic creation myths in the Tibetan-Qiang-Yi Corridor has been basically established. There is still room for improvement in the perspective and orientation of the current research, with most of the work focusing on macro-analysis of Chinese creation myths or micro-study of specific inter-ethnic texts, which fails to highlight the uniqueness of the corridor region. In particular, in the field of ethnic literature research from the perspective of the Corridor, especially under the framework of the "Corridor System", there is a relative lack of systematic exploration and output of the living and evolving process of the creation myths of various ethnic groups. This indicates that there are still a lot of under-explored issues and potential research opportunities in this field, which need to be further explored and knowledge gaps filled. When conducting research on the creation myths of the Tibetan, Qiang and Yi peoples, we should go beyond the limitations of a single ethnic group or a specific dimension, and advocate an integrated meso-research strategy that lies at the junction of the micro- and macro-sectors. This approach aims to build a comprehensive and in-depth knowledge system, providing a solid foundation for deepening the exploration and understanding of the multiculturalism in the Tibet-Qiang-Yi corridor.

#### **4. Concluding remarks**

The study of creation myths in the Tibet-Qiang-Yi Corridor has a great potential for research and exploration, and although there are already some results, they also highlight certain research limitations, which urgently need to be promoted and perfected at multiple levels in the dimensions of wholeness, systematicity, and regionality. With regard to the study of creation myths in the Tibet-Qiang-Yi corridor, not only should further efforts be made in the areas of text collection, morphological research, belief interpretation, and folklore interpretation, but also from the perspective of forging a firm sense of community among the Chinese nation, and from the perspective of "double creation" of Chinese outstanding traditional culture. First of all, in the face of the rich resources and profound history and culture of creation myths of various ethnic groups in the Tibet-Qiang-Yi corridor, the academic community should deepen interdisciplinary research, fully focusing on the strengths of folklore, anthropology, history, religion, linguistics and other disciplines to continue to vertically excavate, forming a diversified perspective and research system; secondly, in the new era, combining with the reality, to further expand the inheritance and evolution of the creation myths in contemporary society, and to strengthen the understanding of myths in the context of modern society, and to strengthen the understanding of the myths in the context of modern society. Secondly, in the context of the new era, we will further expand the inheritance and evolution of myths in contemporary so-

ciety, strengthen the research on the existence state, inheritance mechanism, and functional changes of myths in the context of modern society, and actively build a two-way interaction between culture and tourism industry and cultural inheritance and development, so as to realize the prosperity and development of the region, and to make a greater contribution to the protection and promotion of the excellent traditional Chinese culture.

## Acknowledgments

This paper was supported by the following fund project: 2020 National Social Science Foundation of China Youth Program “Study on the Develop and Spread of Creation Myths of Multi-Ethnic Groups in the Tibet-Qiang-Yi Corridor” (20CZW058).

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