

Protecting the Tibetan culture of conserving wildlife in Daocheng County, Sichuan, China

College of Nature Conservation Beijing Forestry University World Pheasant Association

Daocheng County, in south-western China, is dominated by Buddhist Tibetan culture. Buddhist beliefs consider wildlife and habitat to be sacred and so the forests surrounding Daocheng's communities are protected by the local people. No animals, other than livestock, can be killed for food and the forest areas around religious buildings are treated as sacred sites. Hunting and logging is forbidden and many of the forests surrounding the Tibetan communities still support a great amount of biodiversity.

However, China has recently shown tremendous growth in its economic development and it is feared that this will affect the traditional beliefs and livelihoods of its Tibetan culture. Improvements in transport infrastructure have exposed the Tibetan people to the outside world and allowed tourism to develop rapidly. Tourists lack knowledge of the Buddhist culture and local people tend to readily accept the introduced modern way of life. Tourism areas are already being established within natural habitats and there are reports of wild animals being hunted and eaten in some areas.

In order to continue protecting wildlife, a greater understanding of the Tibetan Buddhist beliefs is required, and local people and tourists need to be educated on its importance for biodiversity conservation.

Since 2002 research has been carried out on several bird species in Daocheng, including white eared-pheasant, Tibetan partridge, black-necked crane and ibisbill. Preliminary studies have also been conducted on the Buddhist beliefs towards wildlife conservation. Through this work, which includes studies by several UK and Chinese students, good relationships with the local government, industries and people have already been initiated, and many of these are interested in conserving the traditional protection of wildlife and in making visiting tourists more aware. By learning more about the Buddhist beliefs and culture and using this to further educate the indigenous communities, government and visitors, the special protection given to surrounding wildlife will continue to exist. Support from the local government will allow huge strides in providing the region with formal protection, which would act alongside that offered by the Buddhist traditions.

Increase our understanding of the Buddhist culture

In the former fund from RSG to the work in Daocheng, We have got many knowledge of the attitude on sacred sites and wildlife conservation, which provide us a direction to the further work on collecting information of local culture of wildlife and sacred sites. In Daocheng, there are many local stories, legends, fairy tales and people's activities related in wildlife and sacred sites. They well reflect the local people's attitude on different animal species and the reason why they show their respect on sacred sites, and also, their relations of to the Buddhism. To collect the stories will also prevent losing of the culture

under the increasing infection of the introduced modern way of life in the area, and it will make the culture keep on working on the wildlife conservation. In order to increase our understanding of the Buddhist culture, we have visited some families and monasteries. The related culture on wildlife and sacred site has been collected by talking with local people. Some picture of local wildlife and some maps of local area were showed to the local people to help their identifying each species and each sacred site.

Most of the stories we have collected were focused on birds and sacred sites.

Birds and mammals

Black necked crane (local name: chong chong)

One legend is that the bird is an understrapper of the wife of the King Gesser who is the most famous personality in Tibetan history and Tibetan myth story.

Another legend is that the bird is the embodiment of the spirit of the 6th Dalailama. In this story, when 5th, or 6th, Dalailama was enclosed in a cowhide bag by insurrectionists, his understrappers asked him in vexation: do you just have the ability like this? He answered: I can't see light, so I have no way. Then his understrappers speared a hole on the cowhide. At this time, Dalailama saw a Black necked crane through the hole, and the crane brought his spirit to Mongolia, whereupon the reincarnation of Dalailama was found in Mongolia.

Golden eagle *Aquila chrysaetos* (ha)

It is a bad bird because it kills lives.

Cinereous Vulture *Aegypius monachus* (guo tong na)

It could understand Lamas' talking.

Lammergeier *Gypaetus barbatus* (gu)

It is the lama in bird species, and its stomach could be medicine.

Himalayan Griffon *Gyps himalayensis* (guo/guo tong ge)

Together with the 2 species above, are good and lucky birds. Because they are the protagonists in sky bury, local people believe they wouldn't kill lives, and they fly very high. The older they are the higher they could fly. The highest fly would be at the time when they died, vanishes in blue sky, and nobody would see them again.

White eared-pheasant *Crossoptilon crossoptilon* (xia ge)

White eared-pheasant, Blood pheasant and hare, they use to cook together. Hare was cunning and cheated others 3 times to have 3 bowls of rice: I check if the rice is ok; if the rice is tasty and if the rice over cooked. Only one bowl of rice left to White eared-pheasant, and Blood pheasant did not eat at all. So no we heard the calling of White eared-pheasant is guga, similar pronunciation of one bowl in Local Tibetan accent; and the calling of Blood

pheasant is bisei, similar pronunciation of clear away.

Blood pheasant *Ithaginis cruentus* (xiong gang ma)

Blood pheasant is one of the relatives of White eared pheasant, and there are two legend of it. One is that White eared-pheasant is the aunty; another is that Blood pheasant is the younger brother in law.

Ruddy Shelduck *Tadorna ferruginea* (wang sei)

It is long-life and a lucky bird, and it is the monk in bird species, an honorable bird.

It is a symbol of the love. In a local legend, Ruddy Shelducks move always in pairs, one male with one female. If one of a pair died, the other would look for the partner with lament. If it couldn't find the partner in the end, it would bury its head in a cave and hunger to death.

The outlook of Ruddy Shelducks is yellow but the feet are black. In Tibetan culture, yellow is a symbol of dignity and lucky, but black is ominous. A local legend is that the black feet of the birds are because of their stepping in to mud, and this shows the birds 'arrogant and is not a real hero as their yellow body color shown...

Hill pigeon *Columba rupestris* (wo gou)

The birds always nod when they are walking, which is similar to the action of fortunetelling. So, one of the local legends is that Hill pigeons are fortunetelling birds.

In the fairy tale of King Gesser, Hill pigeon is an understrapper of the devil Guga. Its work is informing and fortunetelling and it only say truth. The bird's character is neither bad nor good in strict in local culture.

Tree sparrow *Passer montanus* (kong yi)

Lucky bird. In a local legend, it is the bird that brought the wheat seed from India.

Another legend is that the bird's feathers on the top of its head like a local radish, one of the most important cultivated plants in the area, so people believe the bird could bring them welfare.

Hoopoe *Upupa epops* (bubu)

Unlucky bird. In the morning, if someone, just going to toilet or hadn't had breakfast, saw or heard the bird, he would have troubles in the day.

When Hoopoes appear, people begin to seed in farmland.

Cuckoo *Cuculus canorus* (gugu)

There are some legends of the bird.

It drinks rain rather than water in river, so one or two days after it's calling it would rain.

When the tail of the bird wags up and down, which means the granary were just full of wheat, and it would be a normal harvest in the year. When the tail wags left and right, which means the wheat should be pressed into the granary, and it would be a perfect harvest in the year.

Cuckoo comes one month later than Hoopoe. Tree sparrow hatches eggs for Cuckoo.

Hearing Cuckoo's calling is lucky, and, every year, Old people would go to mountain waiting for the bird.

At the time when the bird is calling, the cattle would have lots of new fresh grass and parasites would be discharged out, and the cattle would be stronger.

Tibetan Snowcock *Tetraogallus tibetanus* (gong/xiao gong)

Lucky bird. Its meat and calling could treat hydrophobia. If the collectors heard the bird, it would be easy to find mushroom, caladium and caterpillar fungus.

Eagle owl *Bubo bubo* (en gen)

Unlucky bird. When hearing the calling of the bird, it would be better to patter to prevent bad luck. It would be a forecast of the coming death, if the calling was heard in patients' room,

Blind bird, it lives on the fish caught by otter. Otters would kill fish and floated it in the river; Eagle owls would come to eat the fish.

Magpie *Pica pica* (xia gou)

It's calling on the top the roof means relatives would come from far away.

When someone is hunting or leaving out for many days, meeting Magpies means lucky and he could set heart at rest.

Raven *Corvus corax* (pu ru)

Lucky bird. The calling is nice. Monks would be safe when they leave home or monastery, if they heard the bird.

Large-billed Crow *Corvus macrorhynchos* (pu ru)

Lucky bird. In a legend, it is the black safeguard of the second Gamaba Lama, one of the top Living Buddha, and it could transform itself into 72 characters.

Carrion Crow *Corvus corone* (xia mu)

Unlucky bird. Their concentrating together means somebody would be died, and the

villagers should tell fortune at the time.

Red-billed Chough *Pyrhocorax pyrrhocorax* (dan ga)

Lucky bird. It likes nesting around monasteries. Its red bill had been formed because the monks couldn't stand its noisy and put its bill into fire.

Daurian Jackdaw *Corvus dauuricus* (xia dong)

If a group of the bird came, it would be snow.

The body colors of the bird changes with age, younger ones are black in front of the chest while older are white. In a local legend, it would be a bad harvest if the black individuals appeared more, and vice versa.

Woodpecker (hei mu du lu)

Unlucky bird, because it eat insects, which make it character with killing lives.

It is a symbol of talkative persons who keep on talking as a woodpecker pecking on wood.

Common Tern *Sterna hirundo* (ya chuo)

It is telling fortune when it is flying and stops itself in the air.

Lady Amherst's pheasant *Chrysolophus amherstiae*

In the legends of the King Gesser, the bird is the embodiment of ghost, and it had frightened the horse of the King Gesser, and the horse is the embodiment of Rulai Buddha, one of the top-degree Buddha.

Tibetan Partridge *Perdix hodgsoniae* (sai-o da-zhuo)

Da-zhuo means frightening a horse. The legend is about a monk who had fallen down from his horse when he passed a shrub. A group of Tibetan partridge jumping out suddenly from the shrub frightened the horse. When the heavy wounded monk going to died, he said anyone who sees the birds should kill them.

White Wagtail *Motacilla alba* (ong yi)

When the bird comes in spring, yaks begin to milk; when the bird leaves, they stop milking.

Black-eared Kite *Milvus lineatus* (wang sei lang ba)

When the bird comes in spring, if the color of the bird were black, the rain would be enough for the grain in the year.

Common Kestrel *Falco tinnunculus* (chuo)

Unlucky bird, because of its killing lives.

Little Owl *Athene noctus* (en ying)

Lucky bird. Local people believe it would safeguard their cattle.

Marmot *Marmota himalayana* (xiao ku ti)

Good mammal, because their hibernating in caves just like monks closing the door to the world and keeping themselves in meditation.

From these legends, we can find out that local people's cognizance of the wildlife. They tend to personify the wildlife and combine their imagination with seasonal migrating, calling, habitat and behavior of the wildlife. Furthermore, Tibetan's special understanding on nature had been from their life throughout hundreds of years, and based on these, Tibetan developed their imagination and leaved so many interesting and beautiful legends.

Also, we were enlightened by their combining the legends of birds, such as Tree sparrow, White wagtail, cuckoo and little owe, with their methods of production life style in the farming-pastoral region. Such as, Tree sparrows move around the farmland, which is a familiar scene in the area, and the relative legend includes wheal and radish. Hoopoes' appearance means people should seed in farmland, but the leading actor of similar story in eastern China is cuckoo. And local people have found the appearance of cuckoo in Daocheng is one month later than Hoopoe, which reflect the difference of the weather between Tibetan area and eastern China.

Buddhism' deep infection on the local culture also can be seen in the legends. Such as, Golden eagle, Common Kestrel and Wood pecker were looked as unlucky birds because of their prey and the taboo of killing life in Buddhism. And, this belief also gives perfect symbolic meaning to CinerousVulture, Lammergeier and Himalayan Griffon as they bring people's spirits to the sky.

Although the animals were separated into lucky and unlucky by the culture, local people conserve both of them, and hunt neither, which is based on the Buddhism infection.

During the survey, local culture on wildlife impressed us greatly. White eared-pheasant conservation could be a typical sample. In three monasteries of Daocheng, monks feed the white lucky birds every day. And another good sample could be the fish swarming to the monks who feed them near the river of Benbo Monastery.

Local people had stopped hunting spontaneously for many years. Nowadays, with the rising of the income each family, in order to alleviate the sin due to people's offending on Buddha, every monastery organize ceremonies to release animals to nature, and most of the animals were domestic and released in wrong habitat, which seems have not show great worse effect to wildlife. But we can not foresee if it will promote catching wildlife and wrong introduction for the release, and if it will become a vicious circle. This may be a bad affection from the situation mixed with the income increasing and the Buddhism culture.

Sacred sites

Sacred sites, sacred forest especially, are a kind admiration to nature in Tibetan area. In Daocheng County, respect to sacred forest had taken root in local Tibetans belief. In the sacred forests, hunting, logging wood, cutting stone and anything destroy the forest are taboos, which had been showing great importance in wildlife conservation. These had been recorded in detail in the report of the former RSG project. Each of the sacred forest has their legends which were inherited generation by generation. And the legends present us a channel to understand the core reason of the conservation on the sacred forest.

In this project, we collect the legend of the sacred forests around a village, Sangdui, for the better understanding the culture. The sacred forests tend to be personified, and each of them has its won physiognomy, dress and temper. Sangdui is a big village and is separated into 4 parts administratively. The sacred forests have their terrain character. Normally, each part of the villages has its own sacred forest which blesses the part only. Some big sacred forests could bless the whole village, or even a county. Local people separate the sacred forests into male and female. It is believed that the males are more and more magnanimous than females, if anyone logged or hunted in males, he would suffer small punishment, and he will suffer a serious punishment suddenly in females. Another legend is that female sacred forest would bless women. There are 9 sacred forests in bigger size and 10 smaller ones. We have collected the legends of 10 sacred forests.

Zeng Mu (in local pronunciation)

It is the lamas' sacred forest located at a steep mountain slope from top to the foot. The big stone exposed at the east symbolizes the goddess of mercy, Guanyin Buddha. South part of the slope is her arm. South part of the sacred forest symbolizes another Buddha, Wenshu.

Zeng Mu has had its name 800 years before, at the living time of the first Gamaba lama, a living Buddha and the founder of his sect of Buddhism. Now, Zeng Mu is in its 16th reincarnation.

There are some Legends of Zeng Mu.

Many years ago, someone had been to Zeng Mu and saw a coral tree in it and took a branch of the tree without picking up the branches fallen on the ground. Then, he lost his way and could not walk out the forest until he took a tumble that his previous activity must had angered Zeng Mu, and the sacred forest must had been punishing him. Thereupon, he put the branch under the coral tree and found the way out soon.

Another legend is, on the top of Zeng Mu, there had been some stones, and a thousand years old tree were in the middle of the stones. The tree had been blessing the passers year by year. Now, the stones transformed into some sacred forests under the famous sacred mountain, Gangbogangga.

The first Gamaba Living Buddha (1110–1193) and his two brother used to cultivate themselves according to a Buddhism doctrine in Zeng Mu, and after that, they set up 3 monasteries in Sangdui village. Two of them, Benbo and Zhujie, are still in their places, and another one lies in ruins.

In summer, at the foot of Zeng Mu and near the road, there would be a small lake which is the mirror of a goddess's mind.

Looking to north from the top of Zeng Mu, a peak can be seen in the mountains. In a legend, it is piled up with straw.

Zeng Mu would bless the monks who leave home for a long time.

Local people said, on the top of Zeng Mu, there should be a lake, and coral stones should lie on the bottom of it.

The characters of Zeng Mu: It is male, wearing in white and riding a white horse. Zeng, in Tibetan, is a kind of weapon in Buddhism. Zeng Mu means one hundred thousand of the weapons. Zeng Mu had been appointed by the Buddha Gamugongge to guard the door for him. Another explanation of the name Zeng Mu is that there are one hundred thousand peaks, 108 guarders and 108 plant species in Zeng Mu,

Zeng Mu has two expressions, angry and peaceful. When hunting and logging appeared in it, it would be in angry expression and its horse would become a tiger and lead many ghosts. His peaceful expression would appear when villagers were making smoke to show their respect to him, and he would ride a horse and conserve the forest and the animals inside.

Ga Cong

It is male, about 5 km to Sangdui village. Ga Cong and Zeng Mu are the biggest sacred mountains around the village, and they are the most worshipful among the sacred forests around Sangdui village.

Ga Cong is extraordinarily brave and bad tempered. He wears in the armor of the King Gesser. He has yellow skin color and ride a yellow, or blue, horse. If anybody hunted or cut stone in the forest, he would be in fury and punished who challenging the taboo, and even the punishment would entangle villagers to disasters. On the other hand, Ga Cong would conserve wildlife and plants as his won. If people showed respect to Ga Cong before a coming war, they would get blessed from Ga Cong in the battles. Local people are afraid of his ferocity, few of them are brave enough to logging, hunting and cutting stones inside.

Zha Ye

Some villagers said it is a male sacred forest and bless the whole Sangdui village, but some villagers said it is female and ride a deer.

Zha Ye is at the back of Benbo Monastery. In the local legend, the sutra of 108 books taken from India by Tangseng, a well known character in some Chinese fairy tales, had been carved on the rocks inside the sacred forest.

There is a lake above Zha Ye, names Man Jie Cuo, and a local legend is about the lake. In the legend, there had been a monk who attained the way to the spirit of Buddhism knew he will died soon. He kept himself in his room for reciting the sutra and stopped his relatives coming in, which rise his younger sister interest of the room. One day, when she opens the door, she saw a snake with nine heads knocking the drum. The snake also saw the girl and asked she feed grains to the snake piece by piece. Then she knew the snake is her brother and followed its request. When the eighth piece of grain was feed into the snake's mouth, it was full, and her brother asked her to put his died body in Man Jie Cuo in the next morning. The sister followed his talking. The dead body filled the lake. From then on, people always heard the lake making sounds like somebody reciting the sutra and blowing trumpet shells. The lake is the source of the water to the Benbo monastery, and villagers believe that it would bring good harvest to them in the drought year.

Ying Miu

It is female and respected by the whole village. It used to be part of Zeng Mu.

Zong Ruo

It is male and respected by the whole village. Originally transformed from the sacred mountain in Rikaze in Tibet. There are tow trace on the mountain slope, and they were though to be the path that the wife of King Gesser had walked through.

Ci Ren Ma La

In a local legend, there is a gold chicken inside the sacred forest.

Si Hong

Bless the one part of the village. It is female with bad temper and nobody afraid to cut fire wood in it.

In a legend, Ci Ren Ma La, Zong Ruo and Si Hong are 3 siblings living in the three sacred forests riding white yaks. There are 3 springs in the sacred forests.

Si Xi Ba Gei

It is male and rules the yak herd in the valley where the Si Xi Ba Gei located at. If anyone cut firewood inside it, his yaks would be died.

Kuang Jie

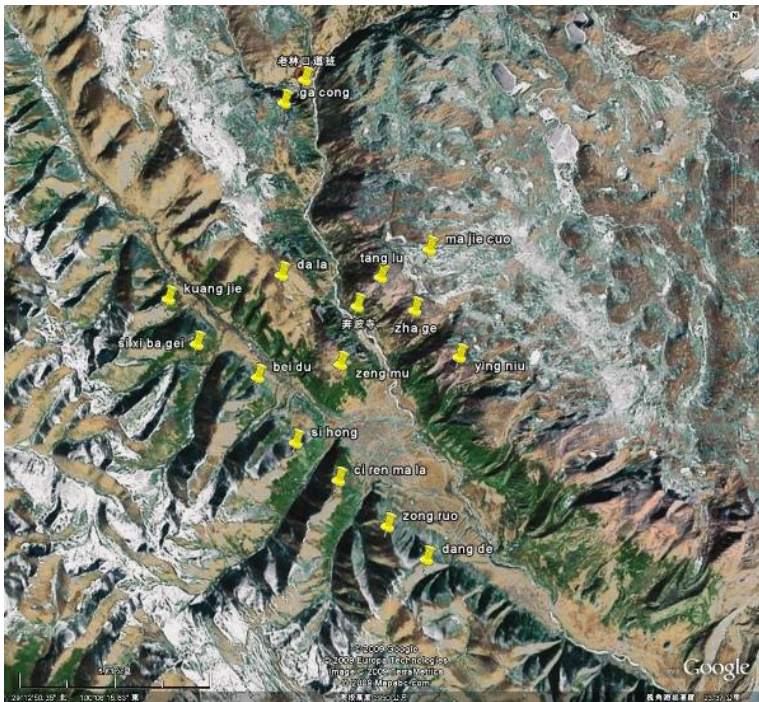
It is male and located at the same valley of Si Xi Ba Gei. It also rules the yak herd in the valley, and it is north to Si Xi Ba Gei.

Da La

5 km to the village

Bei Du

1 km to the village



Black necked crane survey

The north part of Daocheng County is in the Haizishan Nature Reserve which is the largest wetland above 4300m in altitude in western Sichuan Province. In June 2008, 29 Black necked cranes were recorded during our survey around some lakes in the nature reserve, 4 pairs were followed by their chicks. In July and August 2009, we have visited 48 local families in 2 villages, Sangdui and Dengpo, in Daocheng County and 4 villages, Zangba, Xiongba, Jiawa and Benge, in its neighbour county, Litang, which is also partially included in Haizishan Nature Reserve. The information of the appearance of Black necked crane was collected in the villages. 39 of them (84.7%) have seen the bird, and from the information they provided, we knew the bird appeared in 12 sites in the nature reserve. In 2010, same site of 2008 have been surveyed and 18 cranes and 1 nest were recorded.

Our work is the first recording of the distribution in detail in the Haizishan area, and also, it is the first record of the breeding of the bird in this area which is just 170km in distance to its closest winter site. These were reported to the local government and

showed great importance of Hazishan Nature Reserve on Black necked crane conservation. During the survey, some possible disturbs on the Black necked crane has been foreseen. An airport has been setting up at the southeast of the nature reserve, which may result in an expanding number of tourists after 5 years when the airport begins to work. Attention of the local government was attracted on the preparation of how to deal with the change.



Ibisbill survey

There is an Ibisbill population in Daocheng, and 50-60 of the bird have been recorded along 120 km of the river at the altitude 3600. Information of habitat selection, behavior rithism and diet had been collected and analyzed and two papers had been submitted to two journals. Supported by RSG were acknowledged in the papers. Based on the research, we had much worry of the birds' situation of conservation. They just inhabit along the river with special character, such as low flow speed, river bed and bank paved by stones in limited sizes, unpolluted with enough animals under the stones for food in. This kind of river s is so few comparing with the birds' large distribution, which could be the reason why so few of the birds' appearing sites had been recorded in China. Our research supports the opinion to rise the conserving degree of Ibisbill.

Increase awareness of local people, tourists and government on conservation education to local people

In Tibetan area, Local culture on conservation is the umbrella above wildlife and sacred grove, and it conserves them for a long history. With the developing of the economic in Daocheng, local people tend to accept the modern life way and lost their traditional understanding of nature. So, let the local people keep the culture is important to keep the wildlife and their habitat. During our visiting to local families and monasteries. In this project, we rose up their consciousness on conserving through the ways mixed with local culture, conserving opinion and modern equipment.

In Tibetan culture, people carve Tibetan words and pictures on stone board for praying and to show their respect to Buddha. These stones are named Mani Stone. The content of them are lection, Buddha, and sacred animals. Local people have been pilling the Mani

Stones in monasteries, villages and sacred sites for hundreds of years, and they, old people especially, walk clockwise around the Mani Stone piles circle by circle as a religious activities. In order to attract local people's attention on wildlife conservation, illuminated by the Mani Stone, we ask local people the possibility to carve the animals on the Mani Stone and put them on the piles. We were encouraged to take out the idea, and 9 designs of local animals familiar by local people have been made. The Stones carved with animal designs were put in front of Benbo Monastery on a Mani Stone pile, prayed by the monks, and welcome by local people. The Benbo monastery is one of the most attractive monasteries in Tibetan area and is famous for its long history and its presumed founder, the one of the first initiators of Tibetan Buddhism. In the past many years, Benbo Monastery had been attracting many chiliasts and tourists. We hope our work may attract the attention of future visitors on the culture of wildlife conservation in Tibetan area.



During our work in Daocheng, a large number of videos on local wildlife and the culture of wildlife conservation were taken, which was part of our every day work on the behavior research on White eared pheasant from January to August 2010. A projector was specially prepared for showing the videos in monasteries and hostels. Local people were attracted by their own animals and their own culture, and some videos and pictures have been copied to the monasteries and hostels for the shows in the future when the work finished.



Publicizing to tourists

Most of the tourists to Daocheng do not have the knowledge on the local culture of wildlife, and local people's life way tends to be infected by the tourists' activity. As a result, some culture on conservation have been offend and being lost.

Because white color is a holy color in Tibetan culture, Local people emblemize White Eared-pheasant many good meanings, in brief, it is a symbol of good luck. So, local people conserve the bird spontaneously. It is why many White Eared-pheasants have been attracted to the farmlands and monasteries without suffering any human attack and kept large populations in some sacred forests. In order to attract tourists' attention on wildlife conservation in Daocheng, we have helped Daocheng government send an application to China Wildlife Conservation Association to apply for a name The Hometown of China White Eared-pheasant. In this application, we summarized the achievement of the White Eared-pheasant conservation in Daocheng and how large population is in Daocheng. The application was accept and give the name to Daocheng in 3rd Mar 2010. It is an affirmation of the conservation in Daocheng from China Central government and it will spirit Daocheng up of wildlife conservation and keeping the culture on conservation.

When Daocheng had the name The Hometown of China White Eared-pheasant, local government thought it highly and arranged a series of interviews to make a TV program about it. In this program, Wang Nan, the applicant of the RSG project, introduced the status of the White Eared-pheasant in Daocheng and emphasized the importance of the Tibetan culture on the wildlife conservation. This program has been showed in Ganzi Prefecture (Daocheng belongs to the Prefecture.).



Government awareness rising

To rise up the local government's consciousness on keeping the conservation culture, will make this project have a long time infection in the area in the future. We take a series of reports to the local government. About 40 staffs of the government, including the secretary of county committee, the head of the county government, county forestry bureau, and county environmental administration and so on, sat in. The contents of the reports are as follows:

The Tibetan culture on wildlife conservation in Daocheng, the culture of birds and sacred

forest in Daocheng, the status of Black-necked crane in Daocheng, the habitat and behavior research of Ibisbill in Daocheng. The survey of Tibetan partridge.

After the reports, the discussions were focused on the benefit from conservation. During the course, the Tibetan wildlife culture conservation was highlight. It higher up the consciousness of local government on wildlife conservation and related culture conservation. In the spring 2010, when Daocheng got the name The Hometown of China White Eared-pheasant, Local government emphasize hunting forbidden in a county meeting, which low down the hunting invents to some degree and could be a example of the infection from this RSG project.



Now, because of the effort from government, monasteries, villagers and us, some outcome have stood out. Such as, 100 and 80 White Eared-pheasants were recovered in the forestry around two monasteries respectively; while there have been no White Eared-pheasant at the beginning of our research work in 2002. After this project, The Hometown of China White Eared-pheasant provides a future publicizing and conserving direction for the government to head for. More and more people outside Daocheng will know Daocheng, as well as its Tibetan culture on wildlife conservation.