

The Western and Western Regions literatures as well as the Cultural Phenomenon in Zhang Heng's Dong Jing Fu

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Abstract: In Dong Jing Fu, Zhang Heng wrote from three aspects, which including the geographical region of the northwest and the western regions, tales of legend as well as political and cultural exchanges. Based on this core, he chose the specific images to his ideological and political feelings widely and profoundly. The most notable contents in this ode were the parts that related to the overseas political and cultural exchanges, which were the faithful reflection of the major social and historical developments at that time.

1. Introduction

Cultural Interpretation of Zhang Heng's "Dong Jing Fu". Zhang Heng's "Er Jing Fu" came into being later than "Liang Du Fu". Previous litterateur always thought that its artistic achievements and ideological charm were not as good as "Zi Xu", "Wu You" or even "Liang Du Fu". This is biased. To a certain extent, the literary and artistic form of "allegory" in Er Jing Fu surpasses the previous works and forms an ideological and artistic realm with sufficient connotation. Xu Jie expalinedin 'Scholastic' Status and Reflection in Literary Works in Han and Wei Dynasties, and the Thinking wrote by Zhang Heng, and wrote an article called Conflicts did some research about Thinking, then, put forward "Fight the eunuch" and "Against the omen". These two interpretations are also the main ideological core of the writers in Zhang Hang's "Er Jing Fu". In "Dong Jing Fu", Zhang Heng expanded the categories of famous objects included in his writing to express ideals and allegories with a broader and grander perspective of thought and politics. This is especially reflected in Zhang Heng's cultural images of western regions and northwest which are limited used. Although few words are used, they vividly reproduce the author's ideal politics and national feelings.

2. Literary Data on Northwest and Western Regions in "Dong Jing Fu"

"Dong Jing Fu" composed by Zhang Heng involves less literature of the West and the Western Region than that in "Si Xuan Fu". There are totally twenty-three documents related to the West and Western Regions in "Si Xuan Fu". However, only three sentences can be found in "Dong Jing Fu", involving totally nine documents. Specifically, it can be classified into two categories:

The first category is the literal statement of the geographic orientations and names of the Western and Western Regions in "Fu". They are "You Huang", "Ding Ling" and "Da Qin". "You Huang" means a secluded and desolate place. The meaning of "You" refers to abovementioned entries in "Si Xuan Fu", "Emperor Zhuan Xu is resentful to be degraded and live in a desolate house". "Ding Ling" refers to the name of an ancient nation, also called "Ding Ling". The nationality of "Ding Ling" in the Han Dynasty mainly lived in the south of the current Lake Baikal, which was occupied by the Xiongnu in the early Han Dynasty. During the period of Xuan Emperor in the Han Dynasty and Zhang Emperor in the Han Dynasty, they sent army to defeat the Xiongnu. After the Eastern Han Dynasty, some residents of Ding Ling nationality moved to south and gradually merged with other ethnic residents. Sima Qian, " Shih Chi· Records of the Xiongnu", " So the Xiongnu nobles and ministers were surrendered to Modu Chanyu as their sage who unified

states of Hun Yu, Qu She, Ding Ling and Xin Li. Sima Zhen, " Shiji Suoyin", "Ding Ling is in the north of Kangju, about seven thousand miles to the territory of Xiongnu next to Xishui. "Da Qin" refers to the name of a country. As recorded in historical books in Han Dynasty, there was a country in the west of the desolate land, called Da Qin. It is actually the name of ancient Rome. "Book of the Later Han· Records of the Western Regions", "The kingdom of Da Qin, also called Li Jian, is in the west of sea, and it is also known as the west county in the sea of clouds. .

The second class is special, which has little reflection in other Han Fu .In the ancient legends, the related literature of Western and Chinese regions, which has closely related to the mythological stories of the ancients, such as "Xuan Pu" and "Zou Yu".

"Xuan Pu" means the name of the summit of the Kunlun Mountains where the Celestial Ruler Supreme God lived in legends. Mention the "Xuan Pu", in Chu Ci Tian Wen, "Where is the Xuan Pu of Kunlun?" Wang Yi notes, "It is the name of the summit of Kunlun Mountains, which can connect heaven and earth." "Yang Gu in its left, Xuan Pu in its right." The two sentences means the emperor patrol hunting around the world, to the east is the place of sunrise, to the west is the place called Kunlun.

"Zou Yu" means the kylin that has lived in northwest in ancient legends. In Shan Hai Jing·Hai Nei Bei Jing, "Lin's country has a rare animal, as big as a tiger, there are five color markings on the body, its tail is longer than its body, called Chu Wu, it can travel thousands of miles by the day." In Shi Jing·Zhao Nan·Zou Yu, "Zou Yu is a righteous beast who is a white tiger with black stripe and hasn't eat creatures, it will respond you if you have morality." So Lu Ji said, "White tiger with black stripe, its tail is longer than body, it hasn't eat creature, only response for the credible men."

The third one is this.The communication literature between Western and the Han Dynasty in China can divided in two classes, one is the communication literature between country and country, such as "Da Qi Tu Yu" and "He Rong Di", another is the communication in literature, such as "Zhong She" and "Jiu Yi". The appearance of the two literature has an important meaning for us to know the communication between the Western region and China.

"Da Qi Tu Yu" means the Han Wu Di made great efforts to open up the territory, here particularly means Zhang Qian made two trips to the Western regions to strengthen the rule of the Han Dynasty over the Western regions. (Establish seven counties in Southwest) attack Xiongnu in North, made the territory of the northwest border has been expanded and consolidated.

"He Rong Di" means comfort the Rong Di, which means the Xiongnu in Northwest.

"Chong She" means the ancient people can translate the foreign language, and familiar with interpret. There is particularly means the language translation communication between Han Dynasty and Western countries.

"Jiu Yi" means translate in many times, Jiu means many times. "Zhong She Zhi Ren Jiu Yi" means the emissaries from distant country want to communicate with Chinese, as it takes many countries to come to the Han Dynasty, it also takes many languages to translate, finally translation, and to complete the communication. There is specifically to means the communication between the Han Dynasty and the Western countries.

3. Classification and Meaning Analysis of Image Use in Literature

Refer to the images in the Dong Jing Fu that related to the northwest and the western regions, the first big catalogue was the description on geographical locations and names of those wastelands. "You Du" came out in most of the Great Fu. There is a phrase "Zhai You" in Si Xuan Fu. Generally, the cultural meaning of image "You" refers to the habitations of the Huns tribes in literatures. In literatures of Han dynasty, it refers to the Huns tribes outside the northwest territory. "Ding Ling" and "Da Qin" are clearly names of countries outside the region. However, "Ding Ling" was conquered by Han finally and its people mixed with Han and integrated into Han culture while "Da Qin" remained to be the powerful western country matching with Han dynasty. The writer applied these three so-called "country" names specifically, which showed his knowledge towards "extraterritorial" environment strongly: the first is the opponent of Han, such as the Huns; the second is assimilation, such as Ding Ling; the third is Da Qin, Han and Da Qin maintained normal

communication with mutual recognition. This specific political view was the political mind manifestation of mainstream writers in Han Dynasty.

The Western and Western Regions literatures as well as the cultural phenomenon in Zhang Heng's Dong Jing Fu are worth noticing. In the writing of Dong Jing Fu, Zhang Heng is very good at conducting literature expression with comparison method. For example, the expression of the same thing in Xi Jing Fu shall be different with it in Dong Jing Fu. To be specific, he wrote the same idea in various perspectives. Thus, a short sentence could express the idea of "all nations worship the Han Dynasty". He chose three different but connected nations rapidly and showed them to readers freshly and strongly. This kind of imperceptible literary expression was his idiomatic writing method to satirize and advise his emperor.

The second image in his writing that related to the Western Regions and northwest was in very close relationship with the "tales of legendia" in Chinese traditional culture. This was the most common used contents by Han-Fu writers. There were two famous stuff of Western myth in Dong Jing Fu, that is "Xuan Pu" and "Zou Yu".

"Xuan Pu" is the name of the peak on the mountain Kunlun and also the place where the lord of heaven lived. Its cultural image connects closely with "Dong Jing" where the emperor of Han lived. The lord of heaven is the most authoritative representative, his dwelling is grand and magnificent. "Zou Yu" is benevolent animal and it comes when the emperor is judicious. The meaning of the two images clearly shows that they are selected to praise the emperor. Dong Jing Fu and Xi Jing Fu of Zhang Heng adopted celestial beings and Lords in ancient time unabashedly to show his expectation on the realpolitik.

The last classification is the communication content of the country in the Western and Northwest Regions. First is the national communication, write "Da Qi Tu Yu" and "He Rong Di" in the article. The second is culture communication, write "Zhong She" and "Jiu Yi".

The national communication, "Da Qi Tu Yu" is the punitive expedition of Hanting to western region, means the Wushu communication. "He Rong Di" is the method without force, to strengthen the communication with tribes and countries in Northwest region. These are two normal ways for political cohesion and cage frontier of the country.

The culture communication in another aspect is special. In Han fu, it has quite a part literature related to the Western region, which are both treasure things and display accumulation. But from the Western Han Dynasty to the Eastern Han Dynasty, a large number of folk cultural activities and cultural exchanges have emerged. "Zhong She" means the translator of language communication. "Jiu Yi" means translate in many times. Li You's Ping Le Guan Fu has mentioned the "Zhong Yi" which has the similar meaning. Like the Da Shi, Ding Ling which is far away from Central Plains regime. The language of earliest touching and communication with the Central Plains regime must be impassable. And the farther places, their using language of import of articles into the Central Plains for trade must be translate in many times, and then they can communicate normally.

The "Zhong She" and "Jiu Yi" in Dong Jing Fu is represent the Central Plains regime and western countries has started a basic and wide communication. Language is the basic of all culture communication, the appearance and using of this word, actually proof that the Hanting and Western countries has entered the cultural level of the input and output in the Eastern Han Dynasty of Zhang Heng.

4. Conclusion

Actually in the Xi Jing Fu, Zheng Heng has mentioned the "Sang Men", which can be used interchangeably with "Zhong She". One is the basic language communication, another is the display and disseminate of Buddha dharma. However, this culture's interflow is no longer the unilateral output or unilateral access, it must be a culture phenomenon that appeared in the material exchange between the Central Plains and the Western regions reached a fairly high level.

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