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FAR EASTERN CIVILIZATION AND LITERATURE OF THE EARLY MIDDLE AGES: THE WAY OF CHANGES

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Literature is as old as humanity itself. However, if we analyze the development of world literature, we will see that literatures that developed in different distant geographical regions at the same time have not only some distinctive but also many common features. Indeed, we can explain this fact by the globally world historical processes that affect the development of the civilization of the entire continent and the whole world. The mind of the enlightened author can feel global historical world processes. As a result, the mind of the enlightened author records them in the form of drama, poetry and prose.

In the context of that global issue, the era of the "dark ages" is special. The era of the early Middle Ages (III–VII centuries) actually began with two grand events: "The Migration Period" and "The Fall of "world empires"". These two factors had an impact on both Chinese and European history. As a result of Migration Period the Western Roman Empire (206-200 BC) and the Han Empire (27-476 AD) was slowly fallen to the great river of History. In Western Roman Empire and in Chinese Empire corruption of local authorities caused a number of uprisings (in particular, the uprising of the "yellow ribbons" which was headed by the three Zhang brothers who created a sect with elements of mysticism and shamanism "five dou of rice"). The ethnic composition of the population has significantly changed as a result of the Barbarian Invasions. Northern nations settled in the north of China, and part of the old Chinese population migrated to the south. This long-term process created new historical era conditions: the Three Kingdoms period and The period of the 16 Northern and Southern Dynasties. The period of imperial stability changed to a period of constant wars and civil strife.

Confucianism in medieval China has changed significantly compared to ancient Confucianism: in folk tradition, as well as in the novel "Three Kingdom", Confucian heroes acquire some martial traits of character. It is not typical for early Confucianism and for ancient Chinese literature. The images of Liu Bei and Zhang Fei are significantly different from the image of Confucius' disciples Youzi or Junzi. The heroes of Luo Guanzhong's novel are similar to medieval chivalry: professing the traditional Confucian virtues of duty and (义), wisdom of zhi (智), respect for elders - xiao (孝), ethics of li (礼) and devotion - xin (信) reveal them not in the peaceful dialogue of Confucius' disciples (following the example of his sayings of Lunyu), but in the battle realities of the Three Kingdoms period, defeating thousands of enemies. Subsequently, Guan Yu became a holy warrior - a kind of "menacing angel" of the Confucian tradition. the late Confucian tradition even associated him with the image of another great Asian conqueror - King Geser (the hero of the most famous epic of the northern peoples, Tibetan-Kian, Mongolian and Tunguso-Manchurian peoples, which takes place on the territory of the modern Sichuan province of the PRC. This

example shows the nature of changes from the rational ideology of antiquity to the mystical-empirical search of the early Middle Ages.

Such changes occurred in all three Chinese teachings. Ancient Confucianism has become a patriotic battle ideology. Buddhism, peaceful by nature, became the patron of martial arts. In Buddhism, tantric and magical practices came to the fore. Taoism became a mystical teaching. In fact, the new Chinese folk worldview "The path of spirits" began to play a big role. This worldview was started by Gan Bao. The first canonical book of this new mystical folk worldview became "Notes on the search for spirits" of Gan Bao. Subsequently, this worldview of Gan Bao's Spirit Path had a consensual influence on the formation of the Shinto religion in Japan.

Chinese literature also changed a lot. "Notes on the search for spirits", Buddhist mystical canons, Buddhist mystical canons that were translated into medieval Wenyan, free Taoist poetry and Taoist spirit-seeking books became the basis for a new canon of Chinese medieval literature. Studying the culture and literature of medieval China and Japan, we should pay considerable attention to this fact

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