A Textual Analysis Research of the Mythology in Khotan's Origins

—A Narrative Based on Chinese, Tibetan and Western Region Literature

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Abstract: "The Tale of the Western Regions of Tang Dynasty", "The biography of Master Sanzang", "The Tale of Niujiaoshan", "The History of Khotan's Teaching Law", and "The Tale of Khotan's Nation " are typical Khotan origin myth texts. Different from the textual research methods of historical documents, the paper uses western modern and contemporary semiotics, mythology, hermeneutics, post-modern philosophy and other advanced theories to analyze and explain the text of meta-myth, mythological events, difference text and overall mythological text from various angles: the structure, symbol, logic of a single mythological text and the features and functions of the overall Khotan mythological text.

1. Introduction

Myths have always been in a key position in the original discussion of various nations and countries around the world. The external language often implies complex philosophical meanings and different logical expressions. German scholars Cassir and Schelling have deeply discussed the issues related to the philosophy of mythology in their books. As an ancient country in the western regions, the crossroads of the ancient silk road, and Khotan country enjoying the reputation of a small western paradise, mythology is indispensable as one of the expression paradigms to construct the origin of the ancient country. At the same time, it also appropriately constructs the "meta-language" of Khotan's founding myth. As British scholars Hartmann and Stoke said, "meta-language "refers to a language or a set of symbols used to analyze and describe another language (observed language or target language), such as a word used to explain a word or a native language in foreign language teaching". Khotan's native language myth highlights the characteristics of prototype mode, has its own characteristic structure, and is also a kind of cultural system. The whole system contains symbols, transformations, cohesion, generation, divergence and full of constructive nature and situations. As peacock and Kirsch said, events need to be constructed to show logicality, and we recognize specific events through the constructed mode. In the philosophy of historical events, man-made cognitive decision is to construct the main body of (myth) by stating the connection between events and uncertain things (myth), implicitly reflecting the loyalty of an event and the philosophical logic of serialization of the original elements. This philosophical cognition continues in the form of universality and historical significance in historical time. From a certain angle, this philosophical cognition can "walk out of the dead end of traditional textual research and construct a prototype model with deep interpretation function". In this way, the philosophical concepts, historical events, narrative logic and cultural phenomena implied in Khotan myth meta-language are expounded one by one.

2. Textual Analysis of Khotan's Origin Myth in Records of the Western Regions of the Tang Dynasty

This paper analyzes the Khotan origin myth recorded in "Records of the Great Tang Dynasty in the Western Regions". The overall narrative structure of Khotan is gradually developed from binary molecules to molecules with a unitary structure. The binary molecules structure is expressed as 1. The system structure of Wuyou Prince in the western world is structured hierarchically, with different narrative types such as suffering, exile of the prince, leading and assisting officials and

officials to establish the Haoqiu regime in the wasteland. The symbols in the system mean to generate secondary narrative structures with the trend of internationalism.2. The Prince of Dongtu system uses the linear narration of exile, persuasion and establishment of political power to oppose the similar signifier symbol system, thus completing the system construction of logical opposition. However, the two logically opposed systems have their own characteristics of de-localization. De-localization refers to the association of differences between different structures and regions generated-the Prince Wu-you system and the Prince Dong-tu system "the customs of the two countries are secular and do not communicate with each other." Joseph Childers believes that delocalization is a process of escaping from grand structures, which can be interpreted as territorial in geographical sense. Khotan's overall mythological structure and the narrative systems of the two Kemolecular structures are two independent narrative structures abstracted from the grand structure. The geographical and cultural (custom) differences between the two "go hunting in Yuan Ye and meet in the wilderness" triggered violent confrontational reactions, which ended in the victory of the Prince of Dongtu.As bourdieu said, the field has the characteristics of structure and system. After the end of the confrontation, the binary opposition disappears, heterogeneity ends, and the reconstruction of homogeneity in the common field begins. In fact, this construction is a symbiotic heterogeneity, "planning to build the city wall" and the mythical outer road help to build the city. The encoding and re-encoding of surface language continuously promote the development of events. Its potential myth logically hides the deconstruction and reorganization of the differentiated culture by the main characters of the text. This often becomes the core of the essence of the myth of national origin, and is also the key to wipe away the traces of differences in the continuous generation and construction of the main characters of the text.

3. Analysis of Khotan's Origin Myth in The biography of Master Sanzang

This paper analyzes the narrative structure of Khotan in The biography of Master Sanzang. If the narrative logic is shifted to the back of the text based on Khotan's theory of origin, the narrative logic gradually shifts from the description of realistic space to the original mythological space. The duality of real and virtual images is shown in the construction of the duality of history/myth. This different description shows that "virtuality is not opposed to authenticity, it contains complete reality itself". Therefore, the whole text contains two logical forms: realistic space in space and original mythological space; real time (664 AD of text writing) and virtual time (mythological traceability time) in the time dimension. This is a kind of time span in the sense of text narratology,"indicating the time range covered by the wrong time". The text begins with the creator's description of the real time scene at that time, and then transits to the description of the mythical origin period that formed this real-world scene. On the philosophy of space, just as Merleau-Ponty distinguished the two spatial concepts "one is the space that has been spatialized, the other is the space that is being spatialized". The space that has been spatialized is the mythological space itself constructed by Khotan's origin myth. The space that is being spatialized is Khotan's description of the present nature of "Most of the moraines are suitable for valley". The overall spatial description has the ability to generate without dividing. The control of this narrative ability is actually the most direct manifestation of the continuous two-way penetration of the main body of text creation (Hui Li and Yan ti) in the real world, symbolic world and imaginary world. The creative subject of Khotan myth in "The biography of Master Sanzang" is in the real world, through geographical location description (traveling more than 800 miles east to Qusardana country), name reference list (common refers to Huanna country, Hun refers to dun, Hu refers to Huodan, India refers to Qudan), ecological landscape description (Most of the moraines are suitable for valley and music), and product resource statement (showing great charm, fine felt and excellent work performance).There are many white jade and jade ornaments in the earth, customs and etiquette introduction (customs know etiquette and righteousness, still learn sound well, wind instrument is detailed, different customs of Hu), cultural Buddhism records (words as far as India ... emphasis on Buddhism, 100 in Galand. Monk more than five thousand people, learn mahayana), political rights expression (its Wang Xiong wisdom, courage, respect for love and virtue). In fact, the real world of

Khotan's original text is constructed in the real field by using the economic, political and religious forces of the sub-system. Based on the real narration in the real world, the author of the text has once again started the construction mode of the imaginary world. It should be noted that the whole myth is not a "meta" writing or a realistic reproduction of the presence of words, but a reproduction or secondary writing. The author places it in the real world of the second half and the first half of the text, forming an obvious contrast tension, which exposes the imaginary world completely. At the same time, there is a phenomenon of different extension in the writing process, which is mainly shown as follows: 1. The main characters of the text are the Prince of Dongtu and Prince of Wuyou, who are two different "equal in ontology" subjects on the same cohesive text plane as Deleuze. In the other text "The biography of Master Sanzang", the author uses his meta-linguistic consciousness, that is, "conscious understanding and operation ability of language rules", to generate a new single list, the text subject of "Prince of Wuyou, the ancestor of Wang", as the unique representation.

4. The Tibetan Literature Khotan Origin Myth Text Analysis

"The Tale of Niujiaoshan", "The History of Khotan's Teaching Law" and "The Tale of Khotan's Nation " are three Khotan myth texts from Tibetan translation, and the source of the Tibetan translation is different. "Were these Tibetan works originally compiled in Tibetan or translated from Khotan? So far, no conclusion has been reached. " However, first of all, it must be made clear that the turning of myth texts and the attenuation of myth elements are systematic results of myth entropy." Entropy in the macro refers to all spontaneous process is always step by step toward the horizontal change, at the same time, the entropy of the system is also increasing step by step. When the system reaches the equilibrium state, its entropy will no longer increase and reach the maximum, so the greater the entropy of the system, the closer it is to the equilibrium state ". Khotan meta-myth events belong to the place—holder of Khotan myth collection elements. Among them, the node of myth events formed by the historical situation of Khotan myth began to spread in a nomadic way and combined with other heterogenous elements to reconstruct and finally reappear the myth of difference. However, the situation of Khotan myth original structure can still be shown in different myth events.

The change of mythological texts involves the increase, decrease and differentiation of mythological elements. The Khotan origin myth in "The Tale of Niujiaoshan", "The History of Khotan's Teaching Law" and "The Tale of Khotan's Nation "should have the most original folk myth "Yuan" and earlier than these three texts. There is no Buddhism factor. Stein has demonstrated this point through archaeological language. Myth prototype mainly focuses on writing and the unconscious concept of a certain race or culture collective. "Their existence is completely inherited, and the collective unconscious content is mainly prototype.They are called motifs in myth research, and in primitive human psychology they are in agreement with Levibrill's concept of collective expression. In the field of comparative religion, Hubert and Mauss also refer to them as imaginary categories, and Adolf Bastian called them primitive elements or primitive thinking long ago. A series of original elements such as Buddhist factors, virtual scenes and supernatural colors in the three Tibetan texts were stripped off, and the myth prototype of "dry and uninhabited land-immigrants-prosperity" emerged at the root. The differentiation of the prototype was shown in the fact that after Buddhism was introduced, "the legend of the founding of the nation, which combined the ancient colonial legends with the color of Buddhist thoughts, linked the legend of the founding of the nation to the century after the death of Buddhism, and its era was the era of the opening of religion in northwest India, which was directly related to Khotan". Then the mythological archetypes diverged in different versions in different periods to give rise to different text forms: (1) Khotan origin mythological text forms with strong Buddhist color in the 2nd and 3rd centuries A.D.; (2) The typical representative of the fusion of the prototype of Khotan's myth of origin and the legend of King Asoka Gennaro is "The Tale of Niujiaoshan",(3) the popular period of different versions: different versions have been developed and added to the self-understanding of the subject due to the different subjects of creation. For example, according to Mr. Bassanwangdui's textual research, the editors of "The History of Khotan's Teaching Law" and "The Tale of Khotan's

Nation "are the same person, and mo-gru-bde-shil translated and compiled according to the main contents of the Monthly Sutra and The Japanese Sutra.The same explanation was given in the Khotan Book of State Administration, which said that the content of the Khotan Book of State Administration was consistent with that of the Yuezang Sutra and the Undirty Light Sutra. It was Niutoushan who presided over Mao Gu who, when writing this scripture, made a detailed analysis of what was said by the predecessors, thus compiling the Khotan History of Teaching Law. In addition, "the discrepancy between the written records in Khotan may indicate confusion in writing, and at least it can be admitted that there were already several versions, which may have been circulated in some monasteries in Khotan." After the existence of various Khotan mythological texts, translation between different languages will take place immediately. The increase and decrease of mythological elements in the text content will result in the increase and decrease of tendentiousness of the text content due to many factors such as the creation subject's thinking, environment and demands. For example, the combination of the story of Ashoka and Khotan origin will increase and decrease the Buddhist elements in the mythological texts, which belong to an increase and decrease of mythological elements. However, absorbing different versions of Ashoka's stories into Khotan's myth texts shows that the difference of Ashoka's stories is also an effect of increasing and decreasing the amount of myth. Myth events are many in themselves. On the one hand, they are the original elements of event points, and on the other hand, they are composed of themselves. The appearance and reappearance of Khotan myth meta-structure continuously and dynamically shows the writer's dual situation.

Acknowledgement

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