

Universal Culture in Europe and Asia——A Brief Analysis of the History of Universal Culture in Ancient Rome and China

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Abstract: Around the middle Ages, two universal national cultures emerged in the vast land of Eurasia that spanned ethnicity—namely, Romania (ancient Rome and Byzantium) and China, respectively. Since ancient times, the Chinese people have had a complex feeling for ancient Rome. The official book named “Book of Later Han (Dynasty)” of ancient China, it was described as follows: “most of the Roman people are similar to the people of Qin Dynasty. They are all-powerful and capable of fighting”. Therefore, the ancient Chinese Translation of “Rome” was determined as “Da Qin (the first empire of China)”. Although there are great differences in culture and customs between Romania (ancient Rome and Byzantium) and China, which can represent the culture of Europe and East Asia, they are surprisingly consistent in terms of a national structure, complex multi-ethnic culture, and influence on neighboring countries. This paper analyzed the formation process of Romania (ancient Rome and Byzantium) and China in universal culture and their influence on neighboring countries, aiming to provide a theoretical basis for the better study of European and Asian history and culture.

Keywords: Romania, Byzantium, China, History

The beginning of the middle Ages began with the fall of Western Rome in Europe in 476 AD. And less than 100 years after that, a Han aristocrat named Yang Jian of the Xianbei(S[a]r-pe) regime in northern China seized leadership of the Northern Zhou dynasty and ended the division of China between the north and the south. The Middle Ages ended with the capture of Constantinople by the Ottoman Empire in 1453, while China, in the same period as the Byzantine Empire of the Palaiologos Dynasty, experienced the establishment of the Chinese Empire by the Mongols and the retaking of leadership of the Chinese Empire by the Han Chinese. Thus, it can be seen that the middle Ages began and ended at the point when both Rome and China experienced massive foreign invasions. However, during this time, China established a modern multi-ethnic Chinese regime by absorbing foreigners with its culture, while Rome conquered foreigners with its culture but was destroyed by them. However, there is no doubt that the universal culture of both China and Rome has had a huge impact on a large number of neighboring countries.

1. Study of the Country Names of Romania and China

1.1. Romania

“Romania” was one of the official state names and abbreviations of the Imperium Rōmānum/Senatus Populusque Romanus during the Imperium Byzantinum. The name is composed of “Roman” and “ia”. The “ia” is a Latin suffix that means “the place inhabited by a community”, meaning “the country of the Romans”. The Imperium Byzantinum was the name used to describe the Roman representative power in the eastern part of the former Roman Empire. However, this name never became any official or unofficial name for the country. Until the 17th century “Roman Empire” was the official name given to the empire by historians. In 1557, the German historian Hieronymus Wolf, in his compilation named “Corpus Historiae Byzantinae”, introduced the term “Imperium Byzantinum” in order to distinguish the classical Greek literature before the Roman era from the Greek literature of the medieval Imperium Byzantinum [1]. The name “Imperium Byzantinum” was introduced in the Greek literature of the medieval Imperium Byzantinum in order to distinguish it from the classical Greek

literature before the Roman era. After the 17th century, the term was used by Montesquieu and others, and gradually became more widely used by Western European historians.

Although in name the ancient Romanian Empire has the same origin as the Principatele Unite Române, which was established only in modern times (1859), there is no political succession. In ancient times, this designation served as an identity for Roman citizenship that went beyond ethnic identification. Romans during the Imperium Byzantinum often considered themselves to have a dual identity as "Romanian" citizens and "Greeks", but they did not identify themselves as ancient Roman "Latins" and they used this term to describe people from Catholic countries such as Sacrum Romanum Imperium or Italian [2]. This is not only an indication that Roman culture and identity transcended national limits but equally an indication that the Roman regime was deficient in absorbing foreign invaders. For example, the earliest official name of sacrum Romanum Imperium is Imperium Romanum, which was crowned by the Vatican Catholic Pope for the German emperor Charlemagne. However, the Roman culture did not assimilate these Germanic peoples, and the name of the country Sacrum Romanum Imperium gradually changed from Imperium Romanum to Sacrum Romanorum Imperium nationis Germanicae.

Foreign regimes such as the Sacrum Romanum Imperium and the Russian Empire, while claiming to have inherited the political legacy of the Imperium Romanum, do not seem to want to use the Latin term "Roman state(Romania)" to refer to themselves [3]. Therefore, we can assume that although "Romania" is not the official name that Imperium Romanum has always had, this name contains a sense of identification with the true ancient Roman identity.

The modern "Romania" can be traced back to the province of Dacia (formerly the Kingdom of Dacia), which was established during the time of Traianus the Great of Imperium Romanum. The Imperium Romanum under Traianus the Great sent Latin settlers to this newly conquered province. In addition, the Imperium Romanum sent 170,000 Roman troops to garrison the area, which was the beginning of the identification of the members of the modern Romanian state with their Roman ancestors [4]. In 1859, Țara Românească merged with Moldavia to form the United Duchy of Romania, attached to the Ottoman Empire and declared independence from the Ottoman Empire on May 9, 1877.

2. China

Modern China's name is a combination of two Chinese characters, "center(Zhong/Chung)" and "beautiful(Hua)", referred to as "China(Chung/Zhong state)". In the process of exploring and understanding Eastern culture, the European perception of the word "China" was ambiguous, and this situation lasted until the middle and end of the Ming Dynasty. A large number of missionaries from Europe deepened the Westerners' knowledge of China. For example, in a Latin work entitled "Miscellaneous pieces relating to the Chinese(Latin:De Christiana expeditione apud Sinas)" written by Matteo Ricci, a missionary who visited China during the Wanli period of the Ming Dynasty [5], the word "Zhong/chung hua(Chinese)" was spelled "Ciumhoa", which is an early official translation of the foreign language. In the Slavic languages "China" is called "Китай" (Russian), "Китаї" (Ukrainian), etc. These names are derived from the Chinese regime "Liao dynasty", which was established by the Khitan, a foreign nation in the north of China.

The word "chung kuo/Zhong guo(China)" is first found in an inscription on a bronze "He Zun(ritual wine vessel)" from the beginning of the Zhou Dynasty: "From this place as the center of the world (China), ruling the people ". Thus, "China" can be understood as "the empire in the center of the world", a geographical and cultural concept as opposed to "barbarians". In addition, the word "China" is also used to describe "the regime in the Central Plains, centered on the Henan region. The word "Zhong/chung hua(Chinese)" in the name of the modern Chinese state is first found in the canonical text of Huan Wen's "Please return the capital to Luoyang City" in the Eastern Jin Dynasty [6]. "Since the invasion of the powerful barbarians, the whole of Zhong/chung hua has been in turmoil, losing its peace and falling into misery."

For China, there were many names in ancient times. Before the Han Dynasty, the common name was "Xia", which later evolved into "Hua xia" and "Zhong/chung hua", from the legend of the first regime established by Chinese ancestors The "Xia Dynasty". The Han Dynasty period in China was one of the most critical points in shaping China's national identity. Although the Qin Dynasty defeated all other noble powers within the Zhou Dynasty as a noble principality and unified China in a real sense for the first time, unfortunately, the Qin Dynasty did not last long enough to unite the entire nation into a community, so the task of uniting China as a national community was given to its successor, the Han

Dynasty. "Han" was originally the noble title of Liu Bang, one of the leaders of the peasant rebellion during the Qin Dynasty [7]. Later, the Han Dynasty seized the leadership of the Chinese government, defeated the other separatist forces, and ruled China for hundreds of years. During the Han Dynasty, China's culture and the economy flourished, and as a result, "Han" gradually evolved into a Chinese cultural and civic identity label. Although the modern Han Chinese are recognized as a single nationality in China, in reality, underneath the "large nationality" of the Han Chinese, there are a large number of folk cultures and a large number of complex dialects that are different from any other nationality.

During the Qing Dynasty, the last Chinese empire, the Chinese government often used the terms "dulimbai gurun(China)", "daicing(The Great Qing)", "daicing gurun(The Great Qing Dynasty)", and "dulimbai daicing gurun(The Great Qing Dynasty of China)" to describe itself in its dealings with European countries. It was not until the founding of the Republic of China in 1911 that the term "Zhonghua/Zhong guo" officially became the legal name of the country.

In the tribute system of Chinese civilization, the name "ZhongGuo" has a very special status and uniqueness. When China was in decline in modern times, the Japanese Empire referred to China as the phonetic Chinese character "Chi Na" instead of the original "China (Japanese: chu u/qiu go ku)", and the Chinese character "Chi Na" became a term of contempt for China. In addition, although Chinese civilization is dominated by the Han culture, the Chinese name has become a consensus among all ethnic groups within China after the tribute system and the establishment of a unified Chinese regime by foreigners such as the Xianbei, Mongols, and the Nijjin (Manchus) [8]. The five-ethnic republican principle of "Han, Manchu, Mongolian, Hui(Muslim) and Tibetan" is the consensus for the establishment of the republican regime in modern China.

3. Roman eagle and Chinese Dragon culture

3.1. Roman Eagle

The design of the flag and coat of arms of the eagle is very common in countries around the world, and the earliest and most famous eagle flag is the eagle flag of the ancient Roman legions. In 102 B.C., the eagle emblem legally became the official symbol of the Roman Republic, representing the "Senate and the Roman people" (Senatus Populusque Romanus in Latin, abbreviated SPQR). The eagle was also known as the "SPQR Eagle" and the "Roman Eagle" in later times. After the partition of the Eastern and Western Imperium Romanum, the Eastern Imperium Romanum designed the present-day common double-headed eagle emblem symbol based on this eagle flag. The symbol of the double-headed eagle influenced many neighboring countries with the mid-century rise of the Eastern Imperium Romanum and the Orthodox Church in the Balkans, and its influence even influenced the design of the emblem of the regime in the Korean Peninsula at one time (see Figure 1).



Figure 1: Restoration of the national emblem of the Korean Empire: a design combining the Roman eagle and Chinese Taoist culture

According to the recovered data, the early Roman eagle flag design was simply a plain eagle with a "SPQR". Over the course of history, however, the design of the Roman eagle and its side branches

evolved away from the "SPQR" logo and toward a more elaborate design of the eagle itself. The modern inherited Roman eagle design of the coat of arms compared to other eagle designs that were not influenced by Roman culture, many of the designs will have a history of once using two-headed eagles and have certain markings that are characteristic of European Christian culture [9]. For example, the eagle grasps objects such as crowns, swords, scepters, and crosses with balls in its talons, and the eagle has a coat of arms on its chest and a crown on its head.

From 1261 to 1453, it is clear that the designs of the Palaiologos Dynasty of Imperium Byzantinum had departed from the double-headed eagle without decorative designs and began to appear in the style of the double-headed eagle used today, in which the two heads of the double-headed eagle each wear a small crown and together they hold a large crown. According to popular doctrine in the West, the double-headed eagle added to the crown of the Palaiologos Dynasty means "the newly recaptured Roman capital and the capital of the former Nicaean regime". Today, many designs of the Byzantine double-headed eagle are based on the modern Greek Orthodox double-headed eagle banner, and do not have the eagle's claws grasping the object. However, according to the double-headed eagle design on the current St. George's Cathedral in Istanbul, the design of an eagle holding a cross in one talon and a cross with a ball in the other talon, which is still used in the current Russian coat of arms, must have been adopted before the demise of Imperium Byzantinum.

From 1400 onwards, Sacrum Romanum Imperium gradually abandoned its single-headed eagle design, originally inherited from Western Imperium Romanum, in favor of the double-headed eagle logo, which was derived from Eastern Imperium Romanum. Compared with the previous design, the double-headed eagle design of Sacrum Romanum Imperium in this period first appeared the decorative head aperture design. According to the available data, the design of the official flag of Sacrum Romanum Imperium, with a black double-headed eagle wearing a crown, appeared as late as the reign of Charles VI. This design also influenced the design of the later German and Austrian imperial emblems. From the history of the design evolution of the coat of arms of the Russian Empire, it is clear that the aesthetic evolution of the Russian double-headed eagle coat of arms was influenced by the Sacrum Romanum Imperium. The design of the national emblem of the Russian Empire has gradually changed from the design of the double-headed eagle of the eastern Imperium Romanum to the design of the black double-headed eagle of the German style. Although, these two are different in terms of the design of the details of the eagle body, the design and aesthetic style is still relatively close.

Based on the above information, it can be judged that the design of the present-day flag or coat of arms, which is derived from the Roman eagle, was formed around the 15th century in the late Middle Ages based on the Imperium Byzantinum double-headed eagle design. This style was also generally influenced by the double-headed eagle design of Sacrum Romanum Imperium. Those based on Roman eagles would mostly feature eagle or double-headed eagle designs with eagles wearing crowns on their heads and grasping objects such as swords, scepters, and crosses with balls in their talons.

4. Chinese Dragon

The dragon is a sacred animal that appears only in Chinese myths and legends. In the Chinese cultural circle, the worship of the dragon is very common. As a symbol of the emperor during the Chinese Empire, the dragon played an important role in all dynasties of Chinese history. In ancient times, the emperor also called himself the "real dragons and the sons of heaven", so it is clear that the dragon also became a token of power. The first national flag of China was the "dragon" flag - the five-clawed dragon "Yellow Dragon Flag" of the Qing Dynasty. In the first government of the Republic of China, the dragon was also designed as a design element of the national emblem. Chinese dragons are often depicted as one dragon or two dragons playing with a pearl in artistic design.

Influenced by Chinese culture, the monarchs of Japan, Korea, Vietnam, and the Ryukyus also used the Chinese dragon as their symbol. Even in modern times, the white Chinese dragon is still a symbol of Bhutan and is also emblazoned on Bhutan's national flag and emblem.

The formation of the Chinese dragon totem can be traced back to the time of Fuxi in Chinese legend. It is written by Zuo Qiu Ming, a historical official of the Spring and Autumn Period of the Zhou Dynasty, in a book titled "Zuo Zhuan - The Seventeenth Year of Duke Zhao(Zhao Gong)": "Fuxi took the dragon as a mark and called it 'Dragon Master' and named his official position after the dragon." The "Legends of Mountains and Seas" from before the Qin Dynasty contains a lot of records about the types and characteristics of dragons in Chinese mythology at that time. In the Eastern Han Dynasty, according to the "Analytical Dictionary of Characters", the dragon was described as "a long insect with

scales, which can be bright or dark, large or small, and long or short". The "Compendium of Materia Medica" records that the Eastern Han scholar Wang Fu believed that the "dragon" had the eyes of a rabbit, the antlers of a deer, the mouth of a bull, the head of a camel, the belly of a mactra, the palm of a tiger, the claws of an eagle, the scales of a fish, and the body of a snake, and that nine animals were combined into one. This image was very close to the mature dragon design in China later. It can be said that the traditional Chinese image of the dragon was largely mature during the Han Dynasty.

Although the Chinese dragon is considered a symbol of power, there are actually a large number of dragon related artworks in folklore. The ancient Chinese generally believed that there was a hierarchy of "Chinese dragons" and that the Chinese emperor's dragon was the noblest "five-clawed golden dragon". Therefore, it is not allowed to use the image of the "five-clawed golden dragon" in folklore. Three-clawed or four-clawed dragons seem to have been less restrictive, and therefore can be seen in folk art. In addition, Chinese vassal kings were forbidden to use the "five-clawed golden dragon" image, which may also be related to the late appearance of the "five-clawed dragon" design in China. In modern times, the Japanese and Bhutanese governments use the three-clawed dragon as a Chinese dragon image.

5. The Influence of Traditional Roman Culture and Traditional Chinese Culture on Neighboring Countries

5.1. Roman Traditional Culture

The culture of ancient Rome has always been dynamically changing and fragmented. During the Republican period, the Latins, who were polytheists, absorbed Greek culture and created the glorious ancient Roman civilization and the Roman eagles that continue to this day. Although the Roman culture of the Latins was the dominant culture during the heyday of ancient Rome, the Greeks in Rome also kept the traditional culture of their own people. By the time of the Imperium Byzantinum, the Roman regime began to Hellenize rapidly. This was marked by the fact that the Eastern Roman emperors began to call themselves by the ancient Greek title of King Basileus (Greek: βασιλεύς) as their main title, and used the native Greek language as the Roman state language instead of the former Latin.

In addition to the Roman eagle, in terms of cultural dominance, the English and Cyrillic alphabets now in common use internationally, the A.D. calendar and the Julian calendar still in use in a few countries are all part of the glorious cultural heritage once created during the Imperium Romanum.

After the Imperium Romanum converted to Christianity, the religious culture, which transcended the national consciousness, also began to be an important symbol that united the Imperium Romanum's sense of community and its successors. It is for this reason that many Christian European nations under the influence of the Imperium Romanum are still proud of their Roman culture and claim to be the heirs of the political legacy of the Imperium Romanum. The Western Imperium Romanum, a Catholic Catholic, retained ancient Latin culture. The Germanic Frankish Empire, the inheritors of its cultural heritage, also believed in Catholics and took Latin and Vatican as orthodoxy; The Imperium Byzantinum, on the other hand, is Orthodox in faith and is orthodox in the Constantinopolitan Orthodox Church. For this reason, the Russian-dominated Orthodox Slavic nations often refer to Istanbul as the "Third Roman Tsar", the successor of Imperium Romanum, and openly call Istanbul "Tsargrad".

And whether Catholic, Orthodox, or Protestant, all have their roots in the development of Christianity, the state religion of Rome. The struggle of Orthodox Christians in the Balkans against the Catholic state and the overthrow of the Ottoman Empire was for centuries a cultural and political extension of the Imperium Byzantinum period.

5.2. Chinese Traditional Culture

China's Han culture has been the foundation of the Chinese Empire since the founding of the Han Dynasty and has influenced the entire Chinese cultural sphere. Whether it was Chinese characters, Taoism and Confucianism, which originated in China, or Buddhism, which was later introduced to China. They all had a great influence on the neighboring vassal states through the Chinese tribute system.

Taoism is one of the traditional religions native to China, and its ideas can be traced back to the

traditional ancestor worship practices of ancient times. Taoism has also played an important role in Sino-Japanese relations and cultural exchanges in ancient times. Among others, the Japanese belief system that honors the "one lineage" of the Emperor of Japan is also derived from Chinese Taoism. Ancient Chinese Taoist thought is also recorded in the *koziki* and *nihonsyoki*. The earliest Japanese histories contain several terms, mainly "Taoist temple" and "tenno". The modern South Korean flag is derived from the "Taiji Bagua" element of the Chinese "book of changes". Taoism emerged in the Korean Peninsula around the 7th century. Before Chinese Taoism was introduced to Korea, there were beliefs in gods and immortals, mountains, stars, and other local customs and folk beliefs in Korea. Therefore, scholars generally agree that these religious and cultural forms have some similarity with Chinese Taoism.

Confucianism has had a profound influence throughout China and East Asia, and it permeates the Chinese tribute system. The "three cardinal guides and five constant landscapes" of Confucianism constructs the traditional ethics of Chinese civilization in East Asia. The "three cardinal guides" require a person as a official, child, wife to be absolutely subservient to the emperor, father, husband, but they also require the emperor, father, or husband to be a positive example. And "five constant virtues" refers to kindness, justice, courtesy, wisdom, and credibility, which are considered to be the good qualities of a gentleman.

The Chinese tribute (Latin: *tributum*) system is a political order system with the Chinese Empire as the main core. The Chinese Empire was the sole orthodox emperor of the "the Celestial of Empire", and it demanded tribute from its vassal states in return for trade through the enfeoffment of kingship to neighboring countries. The tribute system was originally based on the idea of "All the lands in the world belong to the King, and all the human in the world are King's people", and was implemented as an international diplomatic order by systematizing and idealizing this system. Later, the tribute system combined with Confucianism's "the debate of Hua Yi" and other ideas to influence other neighboring countries, so that the neighboring countries would not Don't want to be considered barbarians and be proud of Chinese culture. In addition to Korea and Vietnam, which studied Chinese culture completely, After Meiji Restoration, the Japanese Empire was also affected by this and implemented the "kazoku system", after that the Japanese aristocracy became known as "kazoku".

In the traditional "the debate of Hua (Chinese) and Yi (barbarians)" of the Chinese Empire, the subject of "Hua" was the Han people, and if the barbarians wanted to conquer the Chinese regime, the whole system could not be recognized by force alone. In order to secure their power, foreign regimes in China generally reinterpreted "the debate of Hua Yi" and made cultural changes to maintain the legitimacy of their rule. For example, the Xianbei regime in the Northern Wei Dynasty was reformed through the Hanization process, so that the Xianbei people were fully integrated with the Han people in terms of cultural habits.

Eventually, traditional Chinese culture began to crumble as it continued to collide with the European empire. In 1842, the Qing government was forced to sign "the Sino-British Treaty of Nanking" with Britain, which for the first time in writing provided for equal exchange between China and foreign countries. Since then, the traditional Chinese culture based on the tribute system began to be greatly shaken. With the European colonization movement to Asia, the Chinese empire in the tribute system began to become weaker and weaker due to colonization because it was unable to protect its own tributary states. After the rise of the Japanese Empire in the wake of the Restoration, it succeeded in capturing the Korean Peninsula, which also meant that Japan defeated its original suzerain state - China. This also completely announced the end of traditional Chinese cultural concepts and the millennium-old tribute system - the last period of the Chinese Empire had come and the whole China began to fall into a climax of learning from Europe and revolution.

6. Conclusion

As ancient empires with influence in Asia and Europe, ancient Rome and China share a highly similar structure, both in terms of national and cultural identity and in the character of their influence on their neighboring countries. Although today, due to geopolitical and nationalistic issues, the countries of Eurasia are less likely to mention their identification with Roman and Chinese cultures, the analysis of the cultural influence of the two countries on the neighboring countries in this paper allows to draw a conclusion - that many of the present-day Eurasian countries have inherited, to a greater or lesser extent, the culture and values of these two countries. Therefore, an in-depth study of the cultures

and histories of the two countries can also provide a richer understanding of the commonalities in the diverse cultures of Eurasian countries.

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