

The Image of Knight-errant in Li Bai's Poems

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Abstract

Li Bai is the most dazzling star in the sky of Tang poetry. The image of knight-errant appears many times in Li Bai's Poems, which is a type of image in Li Bai's poems. This paper studies the image of knight-errant in Li Bai's Poems, and analyses of the origin of the image of rangers in the literary World.

Keywords

Li Bai; poems; the image of knight-errant.

1. Introduction

Li Bai's poems are very popular. The story of his life is deeply rooted in people's hearts. His romance comforts the literati and the civilians from ancient times to the present. And he is a well-deserved "immortal poet" in the history of Chinese Poetry. There are many characters in Li Bai's poems, such as Taoists who seek immortality, immortals who have immortal spirit, and women who are longing for men. Among them, the image of knight-errant appears many times in Li Bai's poems. Li Changzhi believed that "the satisfaction of livelihood gets fame and wealth, so Li Bai went into Knight errant, the satisfaction of life achieves immortality, so Li Bai went into immortality." [1] Therefore, the image of knight-errant is concerned with Li Bai's miscellaneous learning, as well as his ideals and aspirations, which is based on Li Bai's current feelings.

2. Classification of " The Image of Knight-Errant " in Poetry

The image of knight-errant came into in the early period of feudal society. They are known as chivalrous men by the world for their " prestige, personal friendship, and superiority over the world", and they are reluctant to work and prefer to travel. The Knight-errant is a social group with special temperament [2]. They have firm character, resolute in behavior, alienated from the mainstream culture in terms of life goals, behavior patterns and value orientation, and so on. Therefore, in the official history of China, historians who wrote biographies for Rangers include Sima Qian and Ban Gu, but only Sima Qian's Historical Records praised the character of rangers, and the rest of historians are depreciated Rangers from the perspective of society. Li Bai, who has taken an unusual road in his life, always unfolds his free personality in the world of poetry whenever he is constrained in the real world. Therefore, his poetry pays more attention to the knight-errant than the contemporary literati.

2.1. The Avenging Women

Li Bai has two poems in praise of women chivalrous men. One is There is brave woman in Donghai. To revenge her husband by giving up her life. [3] This poem praises her profound and righteous meaning. It also mentions Ti Ying and Zhao Juan, who saved their fathers from disaster. The other is The Song Of Nv Xiu In Qin, Qin's daughter On Qin Dynasty, beautiful as viburnum. Sway a knife and kill enemies in the daytime. red blood sprinkles on sleeve, Sounds soar to the sky. [4] Nv Xiu combines beauty and forthright, and is forgiven after revenging for

her father. In the society governed by man, the justice of revenge has something to do with people's desire. After the brave woman in Donghai, "the name ranges on The book of martyr women", and after Nv Xiu kills enemies, "all the time shock and hiccup". This give their acts of revenge with justice.

2.2. Junior with High Wushu

In Li Bai's early works, there are many images of young knights, such as " Junior Tour Show ", which portrays a knight with strong fencing skills, making friends with powerful men, but failing to fulfill his ambitions. In Two Poems of Juvenile Travel, Teenagers are brave and self-motivated sometimes. [5]juvenile knight errant is not only the reproduction of Li Bai's juvenile image, but also the projection of Li Bai's personal ideal. Huainan Junior Rangers in Junior Travel, the bold and chivalrous image leaps onto the paper, "Fuxian is the guest, the princes are all ordinary friends."

2.3. The True Historical Figures

Li Baihua used the figures who is the knight-errant as ordinary people in history, such as Jing Ke, Gao Jinli, Guo Jie, Ju Meng and so on, which appeared many times in Li Bai's poems. There are also princes or nobles, such as the Xinling emperor in the Warring States Period. They formed a fixed image group of characters in Li Bai's poetry world and became Li Bai's most vivid expression in the real world.

3. The Origin of Chivalrous Images in Poetry

The image of knight-errant enters the field of Chinese classical poetry, which can be traced back to Jing Ke, who "crossed the Yi River" in the Warring States Period. He is generous and "survives or dies" for righteousness, and praises for future generations. On the definition and evaluation of knight-errant figures, the most influential to future generations is Sima Qian's History of Knight-errant Biographies. He praised the knight-errant: "Today's knight-errant, although his actions are not in line with justice, his words must be believed, his actions must be achieved, has promised to be sincere, do not cherish his body, and go to the plight of scholars. There are plenty of people who face the choice of die or live, but do not pay attention to their abilities and shame their virtues." [7]

3.1. The Influence of Pluralistic Ideology and Culture

Li Bai accepted more complicated ideas than Confucianism's from his childhood. The folk ideal influences Li Bai's orientation of value. He naturally stands on the side of knight-errant and becomes the spokesman of the chivalrous ideal, instead of measuring the rights or wrongs of a group of people from the ruling class. This is Li Bai's artistic choice and his natural value orientation. The praise of knight errant in his poems is the result of the convergence of Confucianism, Taoism and chivalry. Confucianism is guide reality, emphasizing self-cultivation, governing the country and making the world peaceful. When it combines of chivalrous thought, embodies one's spirit vigorous and promising. When Taoism was avoid of outside interference, it emphasized the freedom of personality. When it combined with chivalrous thought, which formed his independent and free temperament. The influence of pluralistic ideology and culture forms the multifaceted chivalrous spirit in Li Bai's Poems: emphasizing Spirit over Gender; emphasizing Freedom over Rules; and the choice between Confucianism, Taoism and chivalry forms a happy life.

3.2. The Influence of Li Bai's Life Experience

Li Bai had "Young Chivalrous, Hand-edged Several People". [8] Liu Quanbai wrote The Records of Li Jun, a Bachelor of Tang Dynasty, "Li Bai was a young knight-errant, and had no industry, who is known as a master of Xi'an." It's also good to make friends with heroes, and there were

many elders visiting. During his life in Shuzhong, He learned from Zhao Rui who was a knight-errant, on 16 years old. Later, the court was recommended for its graceful writing. Therefore, Li Bai is not a rough swordsman, he praise of the knight-errant depends on his thinking about life and mission.

The experience in Shuzhong has a profound influence on the formation of Li Bai's chivalrous temperament. Shuzhong is a chivalrous and self-indulgent area in Chinese history. It is situated in a basin with dangerous terrain and incomprehensible decrees. Sima Xiangru, who had a great influence on Li Bai, said that when he was young, he was good at reading and learning fencing. Chen Zianguang also emerged as a hero to make efforts, especially make friends with others. When he holds a knife in hand, no one can take the knife off. In addition, Li Bai's long wandering time has laid a solid foundation for his tendency to advocate chivalry.

3.3. The Influence of Meteorology in the Flourishing Tang Dynasty

Li Bai lived in the prosperous Tang Dynasty. In this era, the intellectuals embark on official career, not only the imperial examination is a way, they can pursue the value of life through meritorious frontier fortress, roaming, traveling and so on. Mr. Luo Zongqiang said: "The landlord class in the Tang Dynasty is in another prosperous period in history, full of energy and self-confidence. Some of its members need to show their heroic spirit in various ways. Achieving merit and career is a suitable way. Chivalry is also a suitable way, and it is a more easy way to do it." [9] In this context, the knight-errant has a unique position in this era, and has become the foothold of knight-errant spirit in Li Bai's poetry.

4. Conclusion

The image of knight-errant has praises or criticisms in the historical evaluation. It has undergone a long-term development and changes in the literary world, strengthened the image of serving the country and the people, and weakened the destructive side. The image of knight-errant in Li Bai's poems originated in the flourishing Tang Dynasty. It has undergone a transformation of the literary world and has become an important lyric object of Li Bai's feelings. It can be said that the image of knight-errant is the epitome of the historical background of the flourishing Tang Dynasty, Li Bai's life experience and social customs, and it also places people's yearning for justice and freedom.

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