

A Brief Analysis of the Chivalrous Spirit Reflected in *Sir Gawain and the Green Knight* and *Legends of Condor Heroes*

Abstract: *Sir Gawain and the Green Knight* is the best representative of Middle English chivalric romance and is a classic poem from which we can learn of chivalry system that was believed in and followed by medieval knights. And *Legends of Condor Heroes*, one of the most famous lengthy wuxia novels written by Jin Yong, is also an excellent book reflecting the essence of Chinese chivalrous spirit—the noblest spirit of a hero is to put his country and his people first. The former expresses the pith of medieval western Europe and the latter presents the essence of ancient Chinese culture. The paper will reveal the features, differences and similarities of chivalrous spirit reflected in the two works to prompt the mutual understanding of such spirit of Britain and China.

Key words: chivalrous spirit; *Sir Gawain and the Green Knight*; *Legends of Condor Heroes*

I. The Introduction to the Two Works

1.1 *Sir Gawain and the Green Knight*

Sir Gawain and The Green Knight is a chivalric romance written by an anonymous author sometime in the fourteenth century.[1] It is one of the most famous stories of King Arthur and his knights with themes of honesty, loyalty, bravery, courteousness and honor. It is a classic example of the codes of chivalry present at the time of its creation. We are keenly aware of the idealized world of codes of behavior of the courts and knights, and the fabulous stories relating to the king and his subjects.

1.2 *Legends of Condor Heroes*

1.2.1 The Author

Jin Yong (March 10, 1924—October 30, 2018) was born in Haining City, Zhejiang Province, China. The name Jin Yong is a pseudonym of Zha Liangyong, whose English name is Louis Cha. He moved to Hong Kong in 1948. Known as one of the “Four Talents in Hong Kong”, he was a contemporary wuxia (wuxia is a genre of Chinese fiction and film, concerning the adventures of sword-wielding chivalrous heroes) novelist, journalist, entrepreneur, political commentator, and social activist. In addition to his novels in the wuxia adventure genre, Cha co-founded the newspaper *Ming Pao* led by him for decades, which became a household publication in Hong Kong and even Southeast Asia. When the newspaper was first published, the sales volume was only 6,000 copies. In order to expand its sales, Jin Yong used his celebrity effect to continue to serialize his martial arts novels in his newspaper, and made use of the fan effect to drive its development, hence it achieved great success. After it gained influence, Jin Yong expanded his business and founded several other newspapers. In the early 1990s, *Ming Pao* made a profit of 100 million yuan, which shows his talent in business. Novels penned by Jin Yong began appearing in serial form in 1955 with *The Book and the Sword* as his first lengthy one. In the years that followed, the stories often appeared in his own newspapers. His other popular novels include *The Sword Stained With Royal Blood* (1956), *The Condor Trilogy: The Legend of the Condor Heroes* (1957-1959) and *The Return of the Condor Heroes* (1958-1961), *Fox Volant of the Snowy Mountain* (1959); *The Young Flying Fox* (1960-1961); *The Heavenly Sword and the Dragon Saber* (1961); *Blade-dance of the Two Lovers* (1961); *White Horse Neighs in the Western Wind* (1961); *A Deadly Secret* (1963); *Demi-Gods and Semi-Devils* (1963-1966); *Ode to Gallantry* (1965); *The Smiling, Proud Wanderer* (1967); *The Deer and the Cauldron* (1969-1972); *Sword of the Yue Maiden* (1970). In 1972, after completing “*The Deer and the Cauldron*”, he decided not to write novels any more. The martial arts novels he wrote in the past 20 years have been sorted out and published one by one. They have been not only sold in the mainland, but also popular throughout Southeast Asia or beyond, and have gained countless fans. In one famous example of the hidden

complexity found in his work, the first letters from the titles of his 14 martial arts novels create an acrostic couplet. It reads:

**Whirling snow blankets the sky, I hunt white deer
Laughing as I write legends of chivalry and romance.**

He wrote epic stories that created an underpinning for the pageantry and fantasy of martial arts films. His timeless stories have been turned into a plethora of movies, television shows, and stage productions that have gained much popularity among Chinese people. There is no exaggeration to say that almost all contemporary young people of China are fans of his spectacular stories.

1.2.2 The Plot Summary

It is based on the history from the fifth year of the Song Ningzong's reign to the death of Genghis Khan as the background. Zhao Kuo (November 18, 1168—September 18, 1224), also known as Song Ningzong, the thirteenth emperor of the Song Dynasty and the fourth ruler of Southern Song Dynasty. He reigned from 1194 to 1224, and Qingyuan was his first reign title. The book reflects Southern Song Dynasty's struggle against the two powerful enemies, the Jin Kingdom and Mongolia. During the confrontation against the two rivals, being servile and incompetent, the monarchs and officials of Southern Song Dynasty are content with temporary ease and comfort, whereas the court of the Jin Kingdom is ambitious and arrogant, meanwhile Genghis Khan gradually unifies the Mongolian tribes and conquered the east and west, and tries to destroy the two countries. The country ruled by Southern Song Dynasty is at the verge of falling apart and Chinese people are furious at the incapability of their government. Now it falls to patriots trained with powerful martial arts to save China. This novel is full of patriotism that the two leading protagonists, Guo Jing and Lotus Huang reflect through the tale of their sweet love story and intriguing adventures.

1.2.3 The Significance of the Book

The Legend of the Condor Heroes is a full-length wuxia novel. It was originally serialized in the "Hong Kong Commercial Daily" from 1957 to 1959 and later included in the "Collection of Jin Yong's Works". It is the first of Jin Yong's "The Eagle-Shooting Trilogy". The novel has a legendary historical background featuring numerous scenes, magnificent momentum, and a distinct "heroic epic" style. In terms of characterization and plot arrangement, it breaks the tradition of wuxia novels which solely focus on romance in which characters are subordinate to plots. Instead, the novel is characteristic of creating typical and individualistic characters who lead the fantastic story progressing, and the plot-setting is closely associated with the features of the characters, so that this novel can reach the wonderful state where stories to be unfolded are legendary but the characters in it are so realistic to its readers. Chen Mo, a Chinese Writer once wrote in his *An Anthology of Five Masters of New wuxia Novels in Hong Kong and Taiwan*, "In 1957, Jin Yong began to write *The Legend of the Condor Heroes*, which impressed readers with its grand style, complicated structure, genius imagination, and extremely individualistic characters. From then on, Jin Yong has been regarded as a latecomer who even surpassed Liang Yusheng (March 22, 1924—January 22, 2009), the founder of the new xuxia novels, and become the 'leader' of this kind." [2] (Chen Mo, 1998) Ni Kuang, a contemporary famous writer said: "*The Legend of the Condor Heroes* established Jin Yong's status as a master of wuxia novels, and people no longer doubt whether Jin Yong can write great works." A literary critic Lin Yiliang from Hong Kong once said: "Where there are Chinese and Chinatons, there are Jin Yong's Wuxia novels." Yan Jiayan, a professor from Peking University once made a comment on it in his treatise "Comments on Jin Yong's Novels" as follows: "*The Legend of the Condor Heroes* is full of vigor and vitality. The love between Guo Jing and Lotus Huang is not only full of youthful enthusiasm, tenderness, sweetness and joy, but also they adhere to the oath of loving each other through thick and thin, willing to live and die together. There are also confusion, pain, misunderstandings between them but they never hurt each other, let alone greed and desire appearing in their mind. Their love is like everyone's first love they dreamed of. It makes young people envious, middle-aged people sorrowful, and senior citizens reminiscent. This simple, healthy and extremely bright tone can not be found in the author's other characters." [3] (严家炎, 2007) Yan Lianke, Man Booker International shortlisted author said: "Jin Yong's oeuvre has been passed down from generation to generation and thus nurtures people of all ages. For adults, they are fairy tales, while for children, they are mythologies, anyone who longs to grow up and yearns for innocence after reaching maturity must read his novels." Anna Holmwood, who asserts her moral right to be identified as the translator of the work said: "Many have considered Jin Yong's world too foreign, too Chinese for an English-speaking readership; impossible to translate... And yet this story of love, loyalty, honour and the power of the individual against successive corrupt governments and invading forces is as universal as any story could hope to be. The greatest loss that can occur in translation can only come from not translating in at all." [4] (Anna Holmwood, 2018)

II. The Analysis of Chivalrous Spirit Reflected in the Two Works

2.1 The Chivalrous Spirit Reflected in *Sir Gawain and the Green Knight*

2.1.1 Honesty

In “*Sir Gawain and the Green Knight*”, it is easily found that Sir Gawain remains to be devoted to King Arthur and Bertilak, the lord of the castle. As the youngest knight among the renowned twelve knights of the Round Table, Sir Gawain conquers countless setbacks to stick to his promise that he will receive the blow from the mysterious green rider in a year and a day’s time. To the beginning, it was King Arthur who was the first to stand up to confront the green man. From the cited description (Line 323-331), I can firmly come to the conclusion that King Arthur lives up to his fame. Then it was Sir Gawain that begged for the challenge to be his at the cost of his own life. From some lines (line 343-360), I can conclude that Sir Gawain remains loyal to his king by stating so many sincere and modest remarks. Another evidence can be used to prove his loyalty to Bertilak is that Bertilak’s wife whom Gawain thinks the most beautiful woman he has ever seen in the world attempts to seduce him three times, but he is able to respectfully reject her advances because the lord of the castle treats him as the distinguished guest to let him stay in his mansion. Therefore, as a renowned knight, he abides by the code of honesty.

2.1.2 Bravery

Why do I say Gawain is brave? Because the beheading game is glaringly dangerous and bloodily terrifying. The Christmas game is that if anyone will behead the rider, that person will receive the rider’s splendid ax, but must receive a return blow in a year and a day’s time. So the interesting game is very perilous and horrifying, but Gawain plucks up the courage to receive it to testify to the fact that he has guts. Even though he accepts the girdle that will prevent him from receiving any harm, and he flinches for the first time when the green man beheads him with his axe, when the knight belittles him for it, Gawain angrily presents his neck again, and this time he does not shrink away from him. Gawain commands him to give him the full force of his strength, and the Knight swings again. The full force of the blow is deflected once more. The Green Knight tells him that he is only testing his nerve. Then the Green Knight unfolds the truth to him. Gawain expresses his sorrow that he behaved deceitfully, but Bertilak laughs it off and forgives him saying that he is the most honorable man of all. The two part on good terms, and when Gawain returns finally to the Knights of the Round Table and make a confession, they absolve him of any wrongdoings and decide that from now on they will all wear green sashes as a reminder of the importance of honesty. Hence, Gawain’s valor can be unfolded.

2.1.3 Honor

Here come two questions: who could be knighted? And who could give a person a knighthood? Knights were medieval gentleman-soldiers, usually high-born, raised by a sovereign to privileged military status after training as a page and squire. Originally knights were attendants or specialized foot-soldiers, but the status of knights was elevated around 800 A.D. Kings or lords would raise a soldier to a knight by lightly striking (dubbing) the knight’s shoulder with the flat of his sword. The knight was given a sword, a pay raise and, frequently, a plot of land. Most knights were required to be at least 21 years old. Knights were considered elite soldiers in battles, wars and crusades, but when not in such situations, they usually acted as law enforcement officers of the local lord’s court or that of the queen. [5]

So only men born in the noble class could have the chance of becoming a knight, and Kings or lords could give those who were qualified a knighthood. Therefore, it had been a great honor of being a knight. According to Arthurian legend, Sir Gawain is one of the Knights of the Round Table, famed for his virtue and he is King Arthur’s nephew. On the one hand, he gains the knighthood which is a great honor to him, on the other hand, he should fulfill his duty as a glorious knight. That’s why he finally starts his journey to find the green man alone, or he will no longer be thought honorable.

2.1.4 Courteousness

A knight should be courteous to women. There are two details to be expounded to prove it. In “*Sir Gawain and the Green Knight*”, When Gawain asks for the grace of taking part in the game, he is sitting next to fair queen, so he says “If I without discourtesy might quit this board, And if my liege lady misliked it not...”[6] (吴伟仁, 2013) In the poem, Sir Gawain treated Guinevere gently. Besides, Gawain is able to respectfully reject Bertilak’s wife who tries to seduce him for the first time, only agreeing to a single kiss to preserve their honor. She behaves like this for three times, but finally only gets kisses from Gawain. Gawain could have rejected her by scolding her, however, that is not what a knight should do. So Gawain is a mannerly knight for ladies. So his encounter with the lady of the castle is full of asceticism and nobility instead of focusing on court love or knight love. [7] (刘乃银, 2003) In

addition, Gawain is also courteous to his lord, like he says, “Would you grant me the grace to be gone from this bench and stand by you there....” instead of being arrogant and insolent in the presence of King Arthur.

2.1.5 Skillfulness

Knights were known for their masterful skills with horses. Knights began fighting while riding large and powerful horses called warhorses. This radically changed how conflicts were waged at that time. Since these horses were expensive, only wealthier men could afford to become knights. Knights required attendants to handle the their several horses, maintain and hand him his heavy weapons and shield, assist him in mounting and dismounting the horse and guard his prisoners. Squires assisted the knight in battle training and exercises, and often became knights themselves. Knights typically wore better than average clothing, but wore chain mail, helmets and partial suits of armor only in battle. Swords, daggers and sometimes lances were the weapons of choice. Full suits of armor made of plate steel came into use around 1400.[7]

2.2 The Chivalrous Spirit Reflected in *Legends of Condor Heroes*

Francis Bacon once said in his famous essay “of Truth”: “There is no vice that doth so cover a man with shame as to be found false and perfidious.” [8] (Francis Bacon, 2020) This sentence is appropriate for *Legends of Condor Heroes*. The heroes in it including Guo Jing, Lotus Huang, Hong Qigong are selfless, honest, kind, respectable and righteous, whereas the malignant men involve crooked and ambitious Wanyan Honglie, treacherous Yang Kang (the adoptive son of Wanyan Liehong), cunning and evil Ouyang Feng and licentious OuYang Ke (the bastard of Ouyang Feng). What impresses me most in the book is that the criteria of judging whether the person is a hero or not is to see whether he or she can stick to universally acknowledged codes of behaviour in Jiang-hu (literally rivers and lakes, a term which refers to the environment where the martial artists live.), or else he or she would risk of being ridiculed and despised by all in the world, which is the last thing they want to see befalling them. Then what are codes of behaviour in Jiang-hu? Such codes will be discussed as follows.

2.2.1 Honest

The memorable honest people in this story are Guo Jing’s seven masters, and Qiu Chuji. They never fail to keep their promise they made eighteen years ago. The story begins with two patriots, Skyfury Guo and Ironheart Yang meet a deadly trouble, the former unfortunately gets killed and the latter gets lost in their fight against plunderers of Jin Empire, because they offered a helpful hand to Qiu Chuji who determines to kill aggressors invading his countryside ruled by Song Dynasty. Qiu Chuji feels so guilty after he knows the tragedy that happens to the two families, so he vows to protect their unborn kids. After experiencing some misunderstandings between Qiu Chuji and the seven heroes (known as Seven Freaks of the South), they made a deal that they respectively should find the kids of Skyfury Guo and Ironheart Yang, he will be the teacher to Yang Kang, and the others will teach Guo Jing. According to their deal, eighteen years later, the two disciples will compete with each other to see who is better at martial art and whose skills are worthy of earning their teachers the title “Master”. Therefore, this is a battle for honor. To this end, suffering countless setbacks, Seven Freaks of the South spare no effort to keep track of Lily Li, Guo Jing’s mother, no matter how difficult it is and how slim the chance is for them to track down the kid and its mother. Finally, they do fulfill their dream of finding the mother and her baby. Therefore, they are thoroughly honest, and loyal to their faith of being a true hero who should never break their promise. From this aspect, they are similar to Sir Gawain. For any fans of *Legends of Condor Heroes*, they know Guo Jing, the straightforward and worthy protagonist is honest to his seven masters who refer to themselves as a martial family, despite being of no blood relation. Though he is not so intelligent and swift as any other heroes in Louis Cha’s other novels, however, he always fits his deeds to his words. He always obeys what his masters have told him and even never has a moment of rebelling against them. Under their influence and guidance, he practices the martial arts taught by his seven teachers diligently, but he is not so clever to have a good command of them so quickly. While the malignant and cunning Yang Kang, the sworn brother to Guo Jing, his real father is Ironheart Yang, and his mother is Charity Bao who is allured to Jin Empire by Wanyan Honglie, the Six Prince of the Jin Empire. After being persuaded that her husband was killed, later without other alternatives, she marries the prince, but from the bottom of her heart she harbors her affection for his previous husband. After being told his true father is Ironheart Yang instead of Wanyan Honglie, Yang Kang chooses the powerful and noble one as his father over the poor and pale one. Selfish, vicious and treacherous, he also repeatedly lies to and makes use of his mother, his sworn brother and other people around him for his own interests. Therefore, he is opposite to what an honest person should be. Another thing worthy of mentioning is that disciples should be obedient and totally honest to their masters. For example, one of the most powerful kung fu masters, the Eastern Heretic Apothecary Huang, Lotus Huang’s father once forbade his disciples to teach others his martial arts without his permission. Qu Lingfeng, one of his apprentices was banished from his Peach blossom Island and his school after his feet were crippled by his master, he still has remained loyal and honest to his teacher by abiding by his will and even collecting precious and priceless

antiques to please his master, still harboring the thought of returning to the island and being forgiven by his master. Above all, even though the selfless, merciless and creepy Cyclone Mei kills countless innocent people, when hearing her master coming, she immediately becomes very humble and submissive in the presence of the Eastern Heretic Apothecary Huang, even finally sacrifices her life for her master.

2.2.2 Bravery

The Seven Freaks of the South, Guo Jing's masters are impressively brave especially when they come upon the enemies of the eldest of the Freaks, they prepare to kill them at the cost of their own lives. Their enemies are a couple, Cyclone Mei and Hurricane Chen who look like ghosts, whose martial arts are very terrifying and bloody by using people's body (especially their heads) to help practice their combating skills. Therefore, even confronting the powerful foes, the Seven Freaks have their great courage, facing up to the danger instead of running away. In this novel, females can be courageous and heroic too. Such as, Mu Nianci, a heroine, loves Yang Kang after they two had a combat that she lost, and should marry the winner according to the combating rule, daring to set off alone, staying in a deserted temple and seeking for her lover's master at night in a wild forest surrounded by skeletons to help him out of a plight, totally ignoring her own safety and prioritizing her darling's life and safety. Let's take another example to illustrate this point. For any disciples, they feel it honorable and equitable to protect their masters whenever they encounter fatal plights at the cost of their own lives even if the martial arts of their enemies surpass theirs. For example, the protagonist Guo Jing gets his gut by replacing his masters to challenge the so-called grand foe, Qiu Qianren, and to take the responsibility of killing Cyclone Mei's husband who was unintentionally killed by him when he was only a little boy by receiving the challenge posed by Mei Chaofen who intends to revenge herself on Guo Jing in honor of her late husband. What's more, Lotus Huang, the beloved of Guo Jing, is fabulous, spectacular and unbelievably resourceful and also bold. In the 21st chapter, Hong Qigong and Lotus Huang are trapped on an unknown island where later they meet their great enemies, Ouyang Feng and Ouyang Ke. Ouyang Ke has a bad reputation for licentiousness, lust, and debauchery, attempting to seduce Lotus Huang who is inferior to him in martial arts. In order not to be seduced and raped by him, Lotus Huang figures out solutions to get rid of him and kill him. Finally and luckily, she thinks out a way of achieving her purpose of destroying him by making use of a naturally designed geographical location, which does her a great favor. So Lotus Huang is an intelligent, smart and brave heroine who always can live by her wits. What if she were coward, weak, delicate and vulnerable, she would definitely become one of the victims of the notorious womanizer.

2.2.3 Honor

I hold the belief that honor refers to a good reputation. I will mainly discuss it from the following two aspects, patriotism and heroism. Wuxia novels will depict various figures, some are respectable and upright, whereas the others are evil and treacherous. Only by complying with rules universally acknowledged in Jiang-hu., can you become the heroes admired and respected by all Jiang-hu individuals. The seven masters of Guo Jing and Qiu Chuji are well-known for obeying by such codes, reflecting heroism upon themselves. On the surface, the combat discussed above between Yang Kang and Guo Jing is held to see who prevails in martial arts. But under the surface, it is more about the honor of their masters. The master of the winner is more honorable than that of the loser. The criteria of judging a hero does not only depend on powerful martial arts, but on the combination of good qualities and skillful martial arts. It is universally admitted that Ouyang Feng is a martial arts master, however he gets addicted to solely improving his fighting skills by hook or by crook, ignoring so many established codes, thus he still cannot be considered as a true hero, so does his so-called nephew. What are the supreme martial arts? The author provides the best answer to it, that is, the noblest spirit of a hero is to put his country and his people first. In Book II, dishonest Qiu Qianren stops by Lu Chengfeng's mansion by asking the latter to set Yang Kang free. He gives his eloquent remarks for convincing all Jiang-hu figures to help seek for a truce between Song Dynasty and Jin Empire for the safety of his country and people. How do those present respond to his shameful attitudes? The seven masters of Guo Jing become immediately furious, so is Lu Chengfeng. The host banishes the ashamed old man from his mansion right away to show his patriotism. Those honorable Jiang-hu heroes would rather die for their motherland than bow and sue for grace with suppliant knee, let alone give way to a truce. There is nothing worse than a person being found treacherous in China. The love and loyalty for the motherland is the sovereign quality of a person. So Guo Jing finally embodies his patriotism by safeguarding Xiangyang city, making him a great hero out of a clumsy, mediocre young man.

2.2.3 Courteousness

In the book, when Jiang-hu inferiors greet their superiors or peers, they always show their respect and politeness to one another by saying something humble, modest and pleasing to others' ears and making a bow with hands folded in front. Or else, you would be thought as rude and offensive, even you may possibly trigger a fight with others. Should Jiang-hu people show their courtesy to women like Gawain? The answer is yes. According to

the description of the book, Guo Jing and Lotus Huang are two lovers, even though they show their affection for each other and make promises that they will get married and have children, they still respect and adore each other without tasting the “forbidden fruit” of sexual intercourse before they marry. From a traditional perspective, this is a perfect love story. However, as a villain, Ouyang Ke repeatedly attempts to seduce innocent young girls and damage their reputation, meanwhile he wants to obtain for Lotus Huang, yet the consequence of his crazy pursuit of her is that he loses his legs. And finally he gets killed by Yang Kang because he flirts with and humiliates Mu Nianci who is the fiancée of Yang Kang. As an old saying goes, he sows the wind and reaps the whirlwind.

2.2.4 Skillfulness

In this book, there are many famed martial arts, like Guo Jing’s “the 18 palm attacks to defeat dragons”, Cyclone Mei’s “Nine Yin Skeleton Claw”, Ouyang Feng’s “magic power of frog” and Hong Qigong’s “Branch Beats the White Chimpanzee” and so on. The weapons they use are various and bizarre, such as a knife, a sword, a short spear, a Chinese Weighing rod, a shoulder pole, even a vertical bamboo flute and so forth. When they have to fight against each other, they not only rely on various martial arts but also their internal energy which is usually the basis for powerful kung fu, the more magical thing is that people badly wounded can recuperate by exercising internal energy for some time without taking any medicine nor being interrupted. Considering my shallow knowledge, I lack of the capability to introduce every school, all martial arts and weapons mentioned in this book to you.

III. The Differences of Chivalrous Spirit Reflected in the two works

Firstly, the most obvious feature of knights of medieval western Europe is that they were born into a noble family, which makes it possible for them to be knighted. Like Sir Gawain, he is the nephew of King Arthur. However, heroes who are the representatives of ancient Chinese culture were not necessarily from an eminent family. Take Guo Jing as an example, he is descendant from a patriotic and upright forefather and his parents are farmers. It is not without exception. It is also likely that a hero can come from a royal family, such as Highness Duan (Duan Zhixing once was the emperor of Dali) Secondly, “Sir Gawain and the Green Knight” describes supernatural things. The mysterious green rider can talk, walk, ride and be alive after being beheaded. Also, the readers can find that magical power pervades in it. But in *Legends of Condor Heroes*, supernatural elements can be frequently found, particular as for martial arts, but it is absolutely impossible for people who can come back to life after they get killed. Thirdly, it seems that all knights in *Sir Gawain and the Green Knight* were males and ladies should be protected by them, however, in ancient Chinese culture reflected in *Legends of Condor Heroes*, females can also showcase chivalrous Spirit, such as Lotus Huang and Mu Nianci and so forth.

IV. The Similarities of Chivalrous Spirit Reflected in the two works

There are resemblances between the chivalrous spirits reflected in the two works. Firstly, there was a remarkable resemblance between “Seven Freaks of the South” and Sir Gawain. Being so tough and courageous, both of them with an unconquerable will overcome setbacks and spare no effort to travel so far to fulfill their respective promises. Secondly, they share the same responsibility of correcting wrongdoings. the world in which good fellow of the green woods live is a little bit different from the ordinary world where people should care about their livelihood. It seems that all heroes in Jin Yong’s novels only occupy themselves in carrying on their shoulders the burden of righting all the wrongs in a corrupt society, and would even rise single-handedly against any kind of tyrannical rules either in government, or in moral principles with unconquerable wills and inexhaustible energies. Similarly, the duties and obligations of a medieval knight include obeying and defending the church, protecting and helping the country and countrymen, remaining loyal and faithful to the king, being brave and courageous and fighting against injustice. [9] Thirdly, the anonymous writer of *Sir Gawain and the Green Knight* tells tales remote from common life. In addition, knights, like the typical figure Gawain also should sets out on a journey to accomplish some goals—to protect the church and the king, to attack infidelity, to rescue a maiden, to meet a challenge, or to obey a knightly command. And also I think Jiang-hu individuals lead a magnificent life which is distant from ordinaries.

V. The Impacts of Chivalrous spirits on the Later Generation of Two Cultures

The book *Legends of Condor Heroes* and TV serials and movies adapted from it have become one of the best memories for many Chinese people old and young. Whoever watched or read it will want to be a hero with powerful martial arts, doing good things, helping the underprivileged, cultivating noble personality, combating evil, and finding a soul mate. *Sir Gawain and the Green Knight* has been a popular and classic poem over 600-year-old, greatly influencing its readers and the development of British culture. The most obvious feature in Britain is

gentleman culture. I strongly believe this has something to do with chivalric ideals. As a courteous and sweet gentleman, he is thought to behave well, respect and please woman. More importantly, it is very common in China to educate a man to be like a gentleman. Being a gentleman is a great honor for any man, and any girls would like to choose to be friends with gentlemen. In China, if you describe a man as a gentleman, you are extolling him. Would it be possible that some of the British citizens more or less have been influenced by the chivalrous spirits reflected in Chinese wuxia novels after few of Jin Yong's books have been translated into English?

VI. Conclusion

In this paper, I choose two representative works to reveal the features, similarities and differences between British and Chinese chivalrous spirit. After comparing the two works, I hope this paper will help you better understand Chinese and British culture, more importantly, further know about the people who have been influenced by such spirit. To this end, I list many examples from the two works to help illustrate my views, if you have read them before, I believe you will better comprehend my opinions. Knights may become out of date and heroes of Jiang-hu may be incompatible with this modern world, but the consistent spirits inherited from them can be passed down generation after generation. At last, I want to express what impacts the two books on me. Being brave, when you face evils; Being honest, when you make friends; Being courteous, when you treat those inferior to you; Being skillful, when you have to adapt yourself into a new working environment. Finally, if you can really learn the traits from knights and heroes I've discussed above, your life will be as wonderful as theirs.

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