CHAPTER 4

FOLK ETHICS
INTRODUCTION

Folk literature in most cases has as its general theme the problems of good and evil or ethics. Folktales, legends and myths deal with folk ethics, that is a set of values and ideas that teach how to behave in society and how to relate to the outsider. The concept of morality is centred upon right and wrong in a society. They also depict the world views--past and present, and legitimate social order. Most of the folk literature in the world are but medium through which morality pertaining to proper behaviour in maintaining social order, hierarchical structure and human relations are enunciated. Folktales can be viewed as means by which a non-literate society perpetuates the values that socialize and educate its off-springs into fully socialized members of the society in which they would play responsible roles. By means of folktales, folk ethics is transmitted to the next generations in a stimulating, entertaining and non-pedagogical manner.

The relativistic position, that is, the concepts of good and evil, right and wrong of a society, is actually the basis of a culture. Every society formulates a set of values to guide its own life. The worth of those values are better understood by those who live by them. In order to fulfil his needs, man has devised tales of popular morality that help him and the posterity to channel thought and direct conduct. Thus, folktales, reflecting relativistic point of view, offer guidance to the members of a society to identify the ethical codes prevalent in that society; and also to maintain social harmony by conforming to the social realities. In different societies and culture, there are different parameters of good and evil, right and wrong.

4.1 CHINESE FOLK ETHICS: NARRATION

We have already noticed how the philosophers from the Spring and Autumn Period (770-476 BC) and the Warring States Period (475-221 BC) influenced the psyche of the Chinese through ages. The teachings of Confucius centred upon proper human conduct and above all maintaining status quo. However, his viewpoint on Mandate of Heaven was opposed by philosophers like Xunzi and Mozi. Mozi taught dialectics, epistemology, and
love without distinction (jian’ai), whereas Han Fei advocated legalism. Zhuangzi put his faith in naturalism, and opposed relativism and fatalism. All such concepts in conglomeration laid the foundation of a value system in China. Adherence to pragmatism, empiricism and diligence, and obedience to the superiors are reflected in most of the folktales, fables and adages. Such fables collected in numerous classical texts are like sugar-coated pills through which generation after generation get the notion of vices and virtues often in an unconscious manner. With rich historical records and a high sense of historicism, China could offer humorous tales from the pages of history, thus serving a double purpose of imparting knowledge of history to and inculcating moral values in young people in a most delightful way. The Chinese language is saturated with proverbs that are legacy of various historical events and have engrossing stories behind them. These stories, though with rare exceptions, convey message of morality.

The Foolish Old Man who Removed the Mountains

There was a Foolish Old Man who lived in the northern hills. To the south of his house stood two hills--Taihang and Wangwu that obstructed easy entrance and exist. The Foolish Old Man completely ignored the sneers of the Wise Old Man, and unswervingly continued to dig the mountains with the help of his sons. He informed the Wise Old Man that the work would continue generation after generation till the mountains are totally wiped out. The God was deeply touched by the old man’s spirit. He sent two angels and had the mountains removed.


The Roc Spreads its Wings

In the ocean lived a gigantic fish called Kun. And beyond the ocean lived a roc called Peng. Its back was like a big mountain. Its spread out wings could cover half the sky. It was said that it flew ninety thousand li with one flap of those wings.

A bramble finch, sitting at the seashore, giggled at such a great zeal of Peng and muttered to himself with a tone of self-satisfaction that he could fly a few metres and feels contented flying under the eaves of houses. But where will the Peng go after all, he thought to himself.

Qin Qing -- The Vocalist

Qin Qing was a famous singer of the State of Qin. A singer named Xue Tan had been learning vocal music from Qin Qing. After a few months Xue Tan thought he had mastered his teacher's virtuosity and told his teacher that he was going home. Qin Qing gave his pupil a send-off party. Sitting in a pavilion he sang a farewell song. The woods were shaken by his marvelous voice. The clouds stopped floating in the sky. Xue Tan was stunned by his teacher's singing. Tears misted his eyes. He was too far behind Qin Qing to catch up, yet he was throwing away the opportunity to learn. Xue Tan changed his mind and continued his study under Qin Qing.

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3. Zhuang Zhou (Warring States Period), Chapter "Xiaoyaoyou" (Free and Unfettered Tour), Zhuangzi (The Book of Zhuang) cited in Zhong Qin (Comp.), Meiri Hanyu, Yuyan, Yishi Liushipian (Everyday Chinese : 60 Fables and Anecdotes). Beijing : New World Press, 1983, pp.56-57. Tan (Ann.) n.2, pp.37-38. This story reflects Chinese pragmatism. The original essence of the story in Zhuangzi was that a big bird and a small bird flying in the sky look quite different. Their concept of big and small are just the opposite. Later on, the bramble finch was painted with a shade of ridicule and contempt. The finch more or less has some similarity with the frog living at the bottom of a well, unaware of the vastness of the world outside.

The Termites' Meetings in the Pavilion

This fable tells us that within a garden pool stood a wooden pavilion. The termites bored through the pillars, cross-beams, rafters and eaves. After eating through the surface of the wood the termites found themselves trapped. Seeing water below them, they knew that they will get drowned if the pavilion collapsed. So the termites called an urgent meeting which ended with a decision to stop eating the pavilion. But at the same time they concluded that since the pavilion was so large and each termite's appetite so small, there was no harm in eating just a little. And thus the damage to the pavilion went unchecked. With the worsening of the situation, meetings were held but nothing changed. Finally, one day the water pavilion collapsed into the pool, and thus the termites' meetings came to a close.

Lu Ban -- the Master Craftsman

Caishiji is a picturesque place in Anhui Province on the banks of the Yangzi River. Not far from this place lies the grave of the great Tang poet Li Bo. Many people used to visit the grave and were in a habit of writing a few couplets on the stone tablet of the grave. Once during the Ming dynasty, a poet named Mei Zhihuan, who happened to visit the grave, noticed that there were hardly any good poem on it. He thought it was ridiculous for them who had written poems, and that too on the grave of Li Bo. So he too wrote a poem there:


7. Li Bo, or Li Taibo (701-762) is the most well-known and widely-quoted poet of China. His poems are mystical in nature vis-à-vis the realistic poems of one of his contemporaries, Du Fu (712-770).
By the river at Caishiji lies a heap of soil,
That belongs to Li Bo—crowned with eternal glory.
Many people going and coming by this way, leave a
couplet here.
It's just like showing off one's proficiency with the
axe before Lu Ban.

**A Mantis trying to Stop a Chariot**

Almost similar is the story of a mantis attempting to block the path of a chariot by stretching its limbs. Once the Prince of the Qi State while riding on his chariot noticed a mantis holding high its prelombs and dashing towards the chariot-wheel. From his charioteer the prince came to know that this insect knew only to advance, only to attack its enemy. The prince admired its bravery and remarked that it would have been the most courageous one, had it been a human being. He asked the charioteer not to crush the mantis to death.

The chariot made a detour. After hearing this incident many brave men came to the service of the Prince of Qi. They were all moved at how the prince cherished a creature like mantis. However, a mantis obstructing a chariot assumed the meaning of one who overrates himself; and lost the original implication of praise.

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There was an orphan—a girl of sixteen named Zhu Mei who worked in the house of a landlord named Feng. She worked hard throughout the year and was very kind to the poor. One day, when Zhu Mei went to the river bank to wash rice, she saw a little clam struggling in the shallow waters. She threw a few grains of rice to the clam. It floated up and ate those grains. Then it disappeared in the water. From then on, Zhu Mei and the clam became bosom friends.

After a year the clam grew big. One day it gave Zhu Mei a sparkling pearl. Whenever Zhu Mei went to the bank, the clam used to give her pearls much bigger than the earlier ones. Once during the Mid-Autumn Festival, Feng invited his affluent friends and was busy looking at gems and pearls. Feng overheard that Zhu Mei had pearls brighter than all those exhibited. He tortured Zhu Mei and then wanted to catch the clam. When the clam appeared before Zhu Mei, Feng wanted to grab it. After a brief tug-of-war, Feng was pulled by a current deep down into the stream. The clam opened its shell, a girl came out and pulled Zhu Mei, and together they soared into the sky.

Formerly the domineering crab did not have eyes. As it could not see, it could not catch anything for food. Therefore, it decided to get a pair of eyes. The crab came to know that prawns had big eyes. So one day it pounced upon a prawn but could not snatch.

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10. This is a folktale from the northern bank of the Bay of Hangzhou, that is in the Haiyan County of Zhejiang Province. Yao Deguan & Yao Xiangsheng (Narr.), 'Zhu Mei' (The Pearl Girl), in Gu Xijia (Comp.), Hangzhou-wan de Chuanshuo (The Legends of the Bay of Hangzhou). Beijing: Chinese Folk Literature & Art Press, 1984, pp. 25-30.

its eyes. Then it heard that the earthworm had big eyes. This time it changed its attitude, and smilingly flattered the earthworm, saying that the latter was admirable for its social service to mankind. The crab expressed its willingness to do something good for all and wanted to borrow the earthworm's eyes. The simple-minded earthworm had its own eyes plucked out with great pain.

The crab after getting the pair of eyes, started acting tyrant. It bullied the weak every now and then. Moreover, it did not bother to return the eyes to the earthworm. Other creatures tried to retrieve the eyes for the blind annelid. But the crab was unreasonable. It defended itself with the help of its hard shell and chelae. After several quarrels it turned dumb. Whenever it meets anything strange, the crab till to this day tries to protect the borrowed eyes, thinking that others might snatch them.

With a long coastal belt, China is rich in aquatic wealth. The creatures inhabiting rivers, seas and oceans have enriched the storehouse of Chinese folk literature. We would find many aquatic animal tales along the coastline of China.

The Prawns Guide the Jellyfish

A pair of prawns were getting married. Many fishes gathered there at the ceremony. Miss Jellyfish was dancing when suddenly someone reported that the cuttlefish was coming to kidnap the bride. Only the jellyfish bravely went forward to protect the prawn pair. This cuttlefish was a local tyrant and a coxcomb, running after pretty girls. As the cuttlefish tried to carry away the bride, the jellyfish tightly caught the cuttlefish's tentacles in her mouth. In the ensuing battle the cuttlefish spouted his dark fluid and blinded the jellyfish. However, the jellyfish broke the cuttlefish's tentacles before loosening her grip.

12. Yao Dingyi (Coll.), 'Haizhe Xinglu Xia Dangyan' (The Prawn Guides the Jellyfish), Wang & Liang (Comp.), n.11, pp.119-120.
After losing her sight, Miss Jellyfish wept alone sitting on a coral reef. The prawn bride came by her side and expressed her gratitude. She pledged not to leave Miss Jellyfish alone. That is why whenever the jellyfish moves in the sea, the prawns act as her eyes.

The Duke of Chu Beats the Drum\textsuperscript{13}

Duke Li of Chu once informed his subjects that in case of emergency he would order the palace-drum beaten, and on hearing the drum they should be galvanized into action.

One day when the duke was in his cups, he was tipsy as he passed the palace drum-rack and began beating the drum in drunken excitement. His subjects gathered in front of the palace in large numbers. An official came out and declared to the crowd that it was nothing serious and that the duke was amusing himself after drinking. The crowd dispersed.

Several months later, the subjects heard the drum being beaten again. This time the State of Chu was really in danger, but none went to the palace where the beating of the drum sounded all day.

The Red Prawn and the Dragon Dyke\textsuperscript{14}

Once the Dragon King of the Eastern Sea held a grand competition of crossing a dyke. Fishes from rivers, lakes and seas took part in it. The prawn knew the carp was expert in such feats. So in the semi-final round the prawn stealthily grasped the tail of the carp. As the carp leapt on top of the dyke, the prawn loosened its grip. With a forward

\textsuperscript{13} Han Fei (Warring States Period), \textit{Hanfeizi} (The Book of Han Fei) cited in Zhong (Comp.), n.3, pp.118-119.

\textsuperscript{14} Zhu Defang (Narr.) & Guan Wenzu (Coll.), 'Hongxia tiao Longmen' (The Red Prawn Jumps Over the Dragon Dyke), Wang & Liang (Comp.), n.11, pp. 160-161.
thrust it overtook the carp to become first. But the carp discovered the trick. In the final round, the prawn tried to repeat his trick. This time the carp while crossing the dyke jerked its tail downwards. The prawn fell against the stone wall and broke its spine.

Fast Grew the Crops$^{15}$

In the State of Song there lived a man who thought that the crops in his field were growing rather slowly. So he pulled the saplings and made them tall. He felt greatly satisfied at his own endeavour. However, his son felt it quite strange and went to the field only to find the crops dead.

The Portrait on the Wanted Poster$^{16}$

This fable tells us about a runner in a prefectural office who ran off with some property belonging to the magistrate. The magistrate asked an artist to make a portrait of the criminal. When the portrait was finished, the magistrate found that it closely resembled the runner. But he wanted the portrait remade since he felt that the criminal had been depicted as a hero. This time when the portrait was remade, it resembled the real man. But the magistrate noticed that the criminal's face looked quite handsome. He wanted the runner look like a typical criminal, and so sent the painter back with an order to make the portrait afresh. This time the painter paid no attention to the real appearance of the runner. Instead he created a clownish face after his free will. The magistrate saw a portrait with a crooked face with brutal looks, typical of a criminal. He rewarded the painter and printed several posters. The posters were pasted everywhere in the prefecture. But none recognised the bandit in the picture because it did not bear the slightest resemblance to the runner. Consequently, the runner remained undetected, getting off scot-free. There is a story which has a similar message.

$^{15}$ Chapter "Gongsun Chou Shang" (To Gongsun Chou), Mengzi (The Book of Mencius) cited in Zhao, Yun et al (Comp.), n.1, pp.11-12. Gongsun Chou was a student of Mencius or Meng Ke (372-289 BC).

$^{16}$ Chinese Literature, n.5, pp.147-148.
Who stole the Axe?17

A man lost his axe and started suspecting his neighbour's son. He kept a keen
watch on the latter and felt that the latter's voice and every move resembled those of a
thief. After a few days the man found his axe. He had left it on a hill while chopping
firewood. Again he observed his neighbour's son. This time, neither his voice nor his
moves seemed like those of a thief.

Adding Feet to a Snake18

In the Chu State a few men got a little pot of wine. Since the wine was less
compared to the number of men, they decided to draw a snake on the ground. They also
decided that the one who finishes first would take the wine. One of them finished first,
and taking the pot in his hand he quickly added feet to the snake. Another man who had
finished drawing a snake, said that a snake did not have feet. Saying so, he snatched away
the pot and drank the whole wine.

Can He Ever Reach Chu?19

As the King of Wei was planning to attack Handan, a person named Ji Liang told

17. Chapter "Shuofu" (On Magic Figures), Liezi cited in Zhao, Yun et al (Comp.), n.1, p.183. Zhong (Comp.),
n.3, pp.156-157. Lie Yukou was a Taoist. So it is likely that in this chapter he has talked about magic
figures drawn by Taoist priests to invoke or exorcise spirits and bring good or ill fortune. Interestingly,
in Chinese, the magic figures and fortune are two homophonous words (fu).

18. The second anecdote on the Qi State in Zhanguo Ce (Anecdotes from the Warring States) cited in Zhao, Yun
et al (Comp.), n.1, pp.199-200. Hanyu Xiao Cidian (A Little Chinese Dictionary), Shanghai : Shanghai Lexi-

(Comp.), n.1, pp.210-211.
the king that he had seen someone who was heading northwards on his chariot. And that
the latter told him that he was going to the State of Chu. Ji Liang said that Chu was in the
south, and inquired the reason behind heading northwards. The man on the chariot said
that he had very good horses. Ji said that it was not the road leading to Chu. Yet that
person persisted in saying that he had enough money and a skilled charioteer. Ji pointed
out that even after having these three things, it was impossible to reach Chu since the
direction, in which the person was moving, was wrong. Now that the king of Wei was
trying to become an overlord, Ji said, he should enjoy the trust of the people. After
having crack troops under his command, the king should attack Handan. Ji remarked that
if the king continued to act in a hasty manner, he would rather move far from his
objective. It would be just like going to Chu by moving northwards.

The Taboo of Zhu Yuanzhang

There were many haizhu(lit. sea-pigs) in the Yangzi River near Nanjing that often
destroyed the embankment by digging in the earth with their snouts. Once a report
reached Zhu Yuanzhang, the first emperor of the Ming dynasty, informing him of a new
collapse of the embankment near the capital. Zhu Yuanzhang asked his ministers what
could possibly account for the collapse.

The ministers knew well that Zhu Yuanzhang had a lot of taboos and anyone who
violated even one of these would certainly be decapitated. So everyone was extremely
careful in speaking before the sovereign. Who would dare to say that it was haizhu that
caused the damage? Now pig (zhu) was a homophone of the emperor's surname, and the
extermination of an entire family was the last thing the ministers wanted! Fortunately,
there was a quick-witted minister who made up his story in one second. He thought that if
he said it was dayuan (soft-shelled turtle) which had caused damage, the sovereign will
certainly be very happy, because yuan, the turtle, is a homophone of the Yuan dynasty

20. Jiang Yingke (Ming Dynasty), Xuetao Xiaoshuo (Snow and
conquered by Zhu Yuanzhang himself. The minister, therefore, said that it was the
damned dayuan that had destroyed the embankment.

Zhu Yuanzhang issued an order to exterminate all the turtles in the city, as well as
in its environs. The luckless turtles became almost extinct, but the sea-pigs went on
riddling the embankment day after day, year after year.

A Grand Tower Base

The King of Wei on a sudden impulse once decided to build an extremely high
tower and even had a name for it--Mid-Sky Tower. When the ministers urged him
strongly to change his mind, the king issued a decree saying that whoever dared to advise
against his plan would be executed. However, Xu Wan went to see the king with a spade
on his shoulder. The king asked him what work he could do in the construction. Xu Wan
said that the saying goes that earth is 15,000 li away from the sky. The Mid-Sky Tower
should be 7,500 li high. Such a high tower should need a base of at least 8,000 square li.
But the State of Wei was not as big as the area needed for the base alone. Other territories
have to be conquered. Besides, land should be provided for the builders to live on, land to
store grain and stack timber. Moreover, wider area was needed to plant crops. Xu Wan
thought that such an enormous project could absorb him in one way or the other. The
King of Wei heaved a sigh and rescinded his order.

Free Game

King Xuan of Qi once prepared to attack the State of Wei. Chunyu Kun narrated
him a story: Han Zilu was the best hound in the country, while Dongguo Qun was the
cleverest hare. The hound chased the hare for a long time around the mountain. At last
the hare could run no longer, nor did the hound. So both lay dead near the foothill. A

21. Liu Xiang (Western Han Dynasty), Shuoyuan (The Garden
farmer passing by picked up the dead hound and hare without the slightest effort.

Chunyu Kun warned the king that the powerful Qin and Chu were waiting for the right moment to cook another hare or hound that he would pick up free of charge. The soldiers of Qi were exhausted, and the people were in agony. The king thought for a while and decided not to send troops.

**Which is the Original One?**

Shi Caishu kept a valuable copybook of a famous calligrapher of the Tang dynasty. Though he was very poor he was reluctant to sell this valuable book. When Wen Yanbo became a high official in Chang'an, he borrowed this book from Shi Caishu and had it copied.

One day Wen Yanbo invited many guests to a banquet. During the feast he took out the two books, the original one of Shi Caishu's collection, and his copy. He put the two on the table and asked the guests which was the original one and which the copy. The guests without exception insisted that Shi Caishu's book was spurious, while Wen Yanbo's duplicate was the original one. Shi Caishu smiled wryly and said to Wen Yanbo that since he was poor, his genuine book had turned false.

**Father for Son**

It is said that a Taoist alchemist, who claimed that he had taken cinnabar pills, looked about twenty but said he was over three hundred years old. Out of admiration, people swarmed to the alchemist's house for elixir pills. Several court officials called on the Taoist one day. When all of them were talking, the janitor came in and reported that the young master had come to see the Taoist. The priest with great reluctance let his son

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A silver-haired, crooked old man entered the hall. He fell on his knees and kowtowed to the Taoist. In a stern voice the father ordered the son into the inner quarters. Then he turned to the guests and said that his son refused to take the elixir of life, with the result that he looked senile though he was not yet one hundred years old. That was the reason why the priest disliked him and kept him in the countryside.

All the guests were even more convinced that the Taoist was an immortal. Later it came to be revealed secretly that the hunchback was actually the father of the priest.

The Cicada, the Mantis, and the Oriole

The King of the Wu State planned to invade the Chu State. He ordered his men to execute those who would dare to remonstrate against the military expedition. There was a young imperial bodyguard who wished to dissuade the king from going to war. So with pebbles and a slingshot in his hands he roamed in the imperial garden. Dewdrops drenched his clothes as he continued to do so for three consecutive mornings. The king wanted to know the purpose of such an act. The bodyguard said that a cicada was sitting on a tree and chirping loudly. But it did not know that a mantis was sitting behind it, thinking to catch the cicada with its claws. But this mantis was unaware that an oriole was sitting behind it. This oriole was thinking to peck at the mantis, but was unaware that the bodyguard was aiming his slingshot at it. All three of them thought of their immediate interest and did not think of the danger that awaited them at their back. The king said that it was a good story, and subsequently cancelled the military expedition.

The Lobster

In the aquatic animal tales we find the Dragon King as the sovereign of the aquatic


world. Once the third princess of the Dragon King of the Eastern Sea had been to the Southern Sea to watch the excitement of the lunar New Year's day in the human realm. She watched the fun from the seashore. And as she jumped in great joy, she started sweating profusely. She put her jade gown into a crevice of a rock. When the tide was ebbing she hurried back to her palace.

On the ninth day of the lunar year when the princess wanted to go to a party she could not find her jade gown. The crab general and a shrimp soldier were sent to find it out from the crevice. Even after frantic search they failed to find out the gown. On inquiring, the shrimp came to know that it got lost on the New Year's day. As he wanted to ask more, the crab general snubbed him. The Dragon King told the crab not to return in case he failed to find out the gown. When the search failed, the crab took refuge under a rock by the sea. The shrimp asked the king to give him three more days.

On the fifteenth day of the lunar year the shrimp swam to the Southern Sea. At dusk he returned to the Dragon Palace with the gown. The king asked how he had found it. The shrimp said that on the New Year's day there was a high tide after which the tide was low. So there was no question of reaching the crevice all this time. On the fifteenth day the tide was high again. The water reached up to the crevice. He had thought of this problem earlier but according to the royal convention he was not allowed to put questions to his superior.

The Dragon King was amazed at the shrimp's intelligent thoughts. He made the shrimp the prime minister of the Eastern Sea, gave him a golden armour and golden whips, and named him 'Dragon Shrimp' (Lobster). The lobsters that we find in seas are his descendants.
Mulian's Descent to Hell

The Bodhisattva Mulian had a mother who was both lazy and greedy. She killed animals and ate them. When he reproached her, she cursed him, causing him much grief. When she died she was perpetually banished to hell as a punishment for the destruction of life. So her son spent all his means on priests to pray for her soul. When his money was exhausted, he became a monk to pray for her himself. By his meritorious acts he became a Bodhisattva and was able to go to hell to rescue his mother. Seizing her in his arms, he ran off until he sank exhausted in a field of radishes. His mother, whose torments had included starvation, pulled up a radish and ate it. Mulian knew that if the ruler of Heaven were to detect the theft, his mother would stay in hell for eternity. He cut off his finger and pushed it into the hole from which the radish had been stolen. It grew as a red-cored radish.

The Whale and the Cuttlefish

There lived a whale which used to run amuck all day long, bullying other aquatic creatures with its rather crude show of strength. One day shoals of fishes held a meeting and were discussing the possibility of moving into another sea. Only the cuttlefish did not agree to such an idea, saying that fleeing is not the solution and moreover other seas might very well have despots like the whale. As they were conversing, the whale came rushing towards them. All dispersed except the cuttlefish. The whale wanted to swallow the cuttlefish. But the latter emitted a black liquid that darkened the seawater. The whale got puzzled. When the darkness disappeared, the whale once more attacked the cuttlefish. The latter again spouted black liquid. This went on for a long time. The whale became


tired and hungry. The cuttlefish, at an opportune moment, jumped on top of the whale and pierced its tentacles deep into the crown of the whale's head. The whale felt a terrible pain and tried its utmost to jerk the cuttlefish down. As its head started aching, the whale implored the cuttlefish for mercy, and promised that it won't bully the latter anymore. The cuttlefish made the whale guarantee that it would not harm any fish anymore.

There appeared a little hole on top of the whale's head because the cuttlefish had penetrated its tentacles for a long time and with great force. The hole has remained till to this day. We can see the whale spouting water when it surfaces on the sea.

**Mister Dongguo and the Wolf**^{29}

There was a scholar surnamed Dongguo. One day when his donkey was carrying a sack full of books, suddenly a wolf came running. It asked Mr. Dongguo to save its life from the hunters. Mr. Dongguo took pity on the wolf and took out his books to pack the wolf into his sack. When the hunters came that way, they were intentionally misled by Dongguo. After the hunters had gone, the wolf came out and wanted to eat the scholar up. Just then came an old peasant. Dongguo hurried to ask the peasant for a just settlement. The wolf accused Dongguo of attempted murder. Dongguo said it was out of pity that he had helped the wolf avert danger. The peasant told them that he could not believe how a wolf can be packed in a sack. The wolf agreed to demonstrate before the peasant. Once it entered the sack, the peasant took up his hoe and beat the wolf to death.

**The Final Judgment**^{30}

There is a story behind the proverb--"Shui di shi chuan"--dripping water wear:

29. Ma Zhongxi (Ming Dynasty), "Zhongshan Langzhuan" (The Tales of Wolves of the Zhongshan Kingdom), Dongtianji (Collected Works of Dongtian) cited in Zhao, Yun et al (Comp.), n.1, pp. 512-522.

30. Luo Dajing (Song Dynasty), Helin Yulu (Records of the Crane Forest and Autumn Dew) cited in Peng (Comp.), n.6, pp. 135-136.
through rock. During the Song dynasty a person named Zhang Guaiya\textsuperscript{31} became a county magistrate. One day when a petty official--a treasurer in the county office was going back home after work, someone discovered a coin in his head-dress. The magistrate arrested him and as a punishment had him flogged with a stick. The petty official, instead of admitting his guilt, made an insolent retort, saying that he had only taken a single coin. He also asked why the magistrate had flogged him, did he intend to execute him for such a small offence. Zhang Guaiya became infuriated at the official's audacity. He took up his brush and wrote a couplet:

"One day one coin,
Thousand days a thousand.
A hempen rope can break a log,
Dripping water can wear through rock."

The petty official was subsequently decapitated.

4.2 CHINESE FOLK ETHICS : INTERPRETATION

The message behind the story of the Foolish Old Man is that a man reaches his goal by his hardship and perseverance. He, who makes unremitting efforts, is certainly rewarded--is an age-old concept that is inculcated through fables in any country of the world. Unity is strength--is another aspect of this tale. This is actually a fable with a mythical flavour which was adapted by Mao Zedong at the Seventh Congress of the

\textsuperscript{31} Literally, 'Guaiya' means unbending or out of harmony with things in general. Most probably Guaiya was not the actual name of the magistrate. He was named thus perhaps because of his uncompromising attitude which was not compatible with the general practice of the day.
In his closing address, Mao said that there existed two mountains—imperialism and feudalism—that lay like a dead weight on the backs of the Chinese people. In his viewpoint, the God was none other than the masses. And the people's power was the sole factor that could remove the obstacles. Here the fable has found a new dimension.

Side by side with perseverance there ought to be some humility. One's perseverance finds significance when coupled with one's unassuming, modest and courteous behaviour.

Such is the story of Kun and Peng, where we see a shortsighted bramble finch living in a little corner, intoxicated with self-satisfaction, and brimming with ideas of inertia and complacency. Its world is tiny, and its capability is limited. But it does not hesitate to ridicule the gigantic Peng that soars into the sky with its magnificent wings. The finch thinks that it is foolish on the part of Peng to fly so high. Its vision is so short that it fails to understand the aspiration of Peng. The message is—do not befool yourself by underestimating others' aspirations and capabilities.

Similar is the fable of Xue Tan learning songs from Qin Qing which tells us that one has to be patient and modest in learning, delve deep into a subject before becoming expert in that field. It is a warning against being satisfied with a smattering of a subject. So powerful, so splendid was the voice of Qin Qing that Xue Tan came to realize that he had become self-complacent. Xue Tan corrected his mistake immediately. In the legalist interpretation of present-day China, such self-rectification is commendable when one is aware of one's own errors. But when errors are committed in a recurrent manner even after knowing the grave consequences, none can salvage the ones who commit such errors.

The story "The Termites' Meetings in the Pavilion" conveys the message that self-deceit only brings self-destruction. This fable is clearly a dig at the bureaucratic structure of a society where many sound ideas are proposed and resolutions are drafted, sounding drastic measures that would never be adopted in future. The termites represent the bureaucrats who are concerned only with their individual interest, and are callous about the general interest. The degeneration of a social system and the decay of social institutions have been portrayed through the collapse of the pavilion. The dissipated life led by mandarins have been ridiculed, for such a mode of living proved to be self-ruinous. The futile exercise of high-sounding words by bureaucrats with no result whatsoever is what the fable intends to condemn.

Like the bureaucrats, equally contemptible are the ones who without much credibility pose themselves as great scholars. Such pseudo-scholars who overrate themselves as poets have been derided by Mei Zhihuan in his couplet. Mei Zhihuan draws an analogy between such random jottings and projecting of one's skill before Lu Ban—a master craftsman during the Spring and Autumn, and the Warring States Period. This is a reminder that ostentation would only expose one's inferiority before the expert. Such display also amounts to making a fool of oneself before others.

The danger of conceit has also been taught through the lack of self-knowledge projected by the mantis before the king's chariot. This fable is a lesson to those who are not aware of their limitations. The colour of commendation of the original tale has long been erased. The mantis which was praised for its bravery, was later considered as arrogant and conceited. The Prince of Qi had the ability to appreciate the courage of the mantis. But in the eyes of the common people, it was a shameless challenge. Even the charioteer looked at the mantis with contempt and wanted to crush it under his wheels. The viewpoint of the Prince and his subjects differed because the Prince by his own virtue recognized the inherent quality of a mantis and treated it with affection. Whereas the subjects maintained that the mantis' behaviour was audacious.
Self-conceit is part of the general human nature. Shunning of self-conceit is part of the teachings of human culture or values. Another aspect that comes under human values, is reciprocity.

Perhaps almost all countries of the world have a common theme in fables, that is, those who are kindhearted are rewarded. Zhu Mei was rewarded for her kindheartedness by the clam which not only gave her bright pearls but also punished the landlord for his greed. This is a relationship based on reciprocity: good for good, bad for bad. Zhu Mei was treated with gratitude for feeding the clam, whereas the landlord went to his doom for trying to harm the clam.

Such reciprocity can also be seen in the story of Miss Jellyfish whose kindness was requitted with gratitude. But there are persons who requite kindness with ingratitude. There is serious breach of trust where friendly feelings meet with treachery.

In the story "The Crab and the Earthworm", the crab did not cherish the friendly feelings of the earthworm who had not suspected the crab and had lent its eyes with an open heart. The crab, instead of feeling indebted to the earthworm, resorted to treachery. It not only did not return the pair of eyes, but also made use of them to bully others. It also cunningly guarded against taking away of the eyes by anyone who demanded justice for the earthworm.

Similar is the story "The Earthworm and the Shrimp". After borrowing the eyes of the earthworm, the shrimp was overcome by a wicked idea. It jumped into the water and disappeared. The earthworm was left groping in the dark. But a guilty conscience worked within the shrimp, and that is why it always took shelter amidst the water-weeds out of fear and suspicion. Neither the crab, nor the shrimp acted like a friend. The persons who turn ungrateful after getting help have been represented by the crab and the shrimp.

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Diametrically opposite is what we see in the story of the jellyfish and prawns. The prawns did not forget the spirit of self-sacrifice of Miss Jellyfish. They properly cherished her friendship and gave the price for her turning blind by accompanying her on her way.

In all these tales the lesson is, do not be ungrateful to your benefactor; friendship must be properly cherished. The friendship between the jellyfish and the prawns is based on trust. But mistrust grows out of one's disrespect for and callousness towards others.

The story of Duke Li of Chu beating drums reminds us of the tale of a shepherd boy who made a joke of the villagers by calling them for help when there wasn't any wolf around. When the wolf really came and the boy shouted for help, the villagers did not turn up thinking it a hoax. Therefore the lesson is--do not act in an irresponsible manner--trust once lost might bring your ruin. In spite of an imperial order, the people did not go to the palace because Duke Li of Chu had disappointed them in an earlier occasion by behaving in an irresponsible manner. The duke did not tender an apology. The people lost faith in him. They ignored the alarm, thinking it as another fanciful humour.

The king lost his reputation by proving himself a liar. Such untruthful behaviour can be found in the tale of the prawn leaping across the dyke. The prawn resorted to unjustful and unethical means to surpass the carp. This is representative of those who try to be on top by hook or by crook. But this fable gives a warning that tricks cannot go on forever. Before the prawn could understand that tricks can never last long, it lost consciousness and became a matter of ridicule. The trickster was exposed and all its credibility were lost.

What we have just discussed are general human values that have perseverance, humility, modesty, reciprocity and trust as themes. Now we would examine some particular Chinese characteristics.
Pulling saplings to let them grow, though rare in this world, actually speaks of such persons who lack patience in doing things. They are over-anxious for quick results. Some desire to see instant effect even without hardship. Excessive enthusiasm only spoils things. It is not only counterproductive but also destructive in nature. Everything in the universe has its own law of development. Violation of the objective law brings no success. This is an example of Chinese pragmatism. Here, the man failed to consider time as the crucial factor for the growing of crops. Similar was the case of the man who killed his goose to extract golden eggs all at a time. Such realistic and objective outlook of the Chinese has been reflected in the story "The Portrait on the Wanted Poster". A culprit would not necessarily look like a hardened criminal. He might very well look handsome and heroic. In this story the painter has been made to create a clownish face in order to satisfy the magistrate's subjective vision of the runner. In the process a portrait was made far from objective reality. This defeated the purpose of getting the culprit arrested.

Chinese realism has also given rise to the story of the man who lost his axe and started suspecting that his neighbour had stolen it. This was wishful thinking which in philosophy can be termed as subjective idealism. This story teaches us that subjectivism leads nowhere. Every action needs prior verification. The man's suspicion was unfounded and thus he violated the objective law of verifying and then reaching a conclusion. This story is typically Chinese because the Chinese generally advocate seeking truth from facts--shishi qiu shi. They themselves hardly indulge in accepting things without proper verification. Imagination always takes the back seat.

In the story of adding feet to a snake, we once again discover the non-imaginative, realistic outlook of the Chinese. Adherence to reality is characteristic of the Chinese. A snake is a reptile that does not have feet. The feet added to the snake, in fact, robbed its very nature and thus departed from objective reality. So the lesson is that doing something superfluous ruins the effect. The man who drew feet to a snake, tried to be clever only to end up with a blunder. His lost chance of having the pot of wine was actually the loss
created by his own subjectivism. We see such unrealistic attitude in the tale of the man who tried to go south.

The tale of trying to go south by driving the chariot north tells us not to act in a way that defeats one's purpose. The lesson is that whatever be the matter, firstly the direction must be rightly ascertained. One's action and objective must be consistent, otherwise one's goal would remain unattainable, however great his vigour might be. This is an example of Chinese pragmatism.

Similar is the story of a wineshop in the State of Song which sold excellent wine. The owner was polite to his customers. But his trade instead of being brisk virtually attracted none. The wine turned sour. The reason was that he kept a fierce dog which barked at and even bit the customers. None was willing to take the risk of being bitten by the dog. For the owner, it was sheer wastage of time and energy making good wine. It was a self-defeating exercise with a fierce watchdog at his wineshop.

Such futility is also noticed in the story of Emperor Zhu Yuanzhang's taboo. Here we notice the practice of shunning the use of 'sacred' names. Such superstitious avoidance of emperors' names was very common in Chinese history. Originally Heng E was the name of the lady who stole the elixir of immortality and flew to the moon. She later became the moon goddess. But when her first name Heng was later found to be homophonous with the personal name of the Han emperor Wudi (156-87 BC), it was changed to Chang E because of the taboo of uttering the emperor's name. So was the taboo of Zhu Yuanzhang who used to persecute people for negligible offence. So scared were his ministers that they had to tell a lie in order to save their heads. The innocent turtles became the victims of the imperial wrath. The minister who said that it was dayuan that had been responsible for the collapse of the embankment, actually resorted to flattery and also wished to save his skin. But the purpose of exterminating the sea pigs was not

34. "Meijiu yu Egou" (Good Wine and a Fierce Dog), Hanfeizi cited in Zhong (Comp.), n.3, pp.72-73.
served. The lesson is that it is better to call a spade a spade in an ingenious manner. Others might argue that it is better not to call a spade a spade when life is at stake.

The question of realism did not occur either to Emperor Zhu Yuanzhang, or to the kings of Wei and Qi.

In the stories of the Mid-Sky Tower, and King Xuan's decision to invade the State of Wei, we notice that both the King of Wei and King Xuan of Qi took hasty decisions, unmindful of the hardship involved in the entire process and later their consequences. Theirs were not well-thought plans but whimsies out of sudden impulse. Xu Wan and Chunyu Kun saved the kings from probable disaster, thus imparting a lesson—think well before taking an action. Fortunately the kings did not have the prejudice of being infallible.

We already know that the human world is riddled with prejudices. One of the prejudices is that against the poor. The story of Shi Caishu and Wen Yanbo conveys the message that prejudice nullifies truth. The story exposes the hypocrisy of the ruling class, and the fallacy of their statement. Attempts by the rich to project themselves as superior to the poor in every respect has also been exposed. The élites, who attended the banquet of Wen Yanbo, indulged in flattery. Mutual hobnobbing between gentries was very common in China. For the sake of sycophancy, truth was distorted to any extent—as we see how the original copy was promptly dubbed as false. The prejudice that worked behind such falsification was very much in vogue in feudal China. This story is an example of Chinese adherence to empiricism. The Chinese generally emphasize on seeking truth from empirical knowledge. Magic or the art of obtaining mysterious results by tricks is opposed to empiricism.

In the story "Father for Son" we find that those fond of Taoist magic were cheated like innocent children. The obscurantism involved in magic did not appeal to the Chinese who prefer empirical knowledge rather than dogma. The unscientific approach of the Taoists in extending one's life span by consuming elixir pills, or curing diseases by magic,
amounted to swindling. The Taoist thoughts were seen with sceptic eyes and subsequently the Taoist priests were rejected as swindlers. We have already seen how Fahai\(^\text{35}\) duped and put the White Lady to torture. He robbed Buddha of his triratna, and was later punished severely. The people rejected his wickedness, his tyrannic attitude, and sent him to oblivion. In this story the message is clear—do not believe the Taoist magicians.

As a caution has been sounded against magic and magicians, similarly a warning against coveting gains ahead without considering the danger behind, has been given through the fable of the mantis stalking the cicada, unaware of the oriole behind. This projects the cautious steps taken by the Chinese in taking important decisions. They prefer to handle every matter with circumspection. This fable is a satire on those who keep their eyes on immediate gains and do not take precautions against uprooting the future trouble. It exhorts us to heighten our vigilance and remove the hidden peril.

However, the ones who could not foresee the imminent disaster, unknowingly invited their death.

In this context, another story can be thought of— a tale behind the proverb—\textit{yu bang xiang chi, yuren de li}\(^\text{36}\)— when the snipe and the clam grapple, the fisherman profits. It is the third party that benefits from the tussle. The lesson is that the weak ones should not enter into feud, otherwise the apparently strong enemy would capitalize by exterminating both. This phrase was particularly used at a time when the powerful Qin Shihuang was trying to annex all the small kingdoms and establish a centralized feudal empire. The small kingdoms were fighting with each other only to be weakened further and subsequently liquidated by Qin. Here a message of caution has been conveyed in regards

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to maintaining of peace and harmony between smaller princely states against the common enemy—the State of Qin. Whereas Qin was considered a bigger enemy by the princely states, it was also necessary to be on alert against smaller enemies within the society. Such was the case of Zhang Guiya who carefully dealt with the treasurer guilty of theft.

The treasurer could have saved his head had he admitted his guilt, and obeyed the orders of his superior. The Confucian notion of hierarchy and obedience is evident. So it is evident in the story of the shrimp, which later became a lobster.

Confucius advocated the theory of obedience to the orders of superiors by their subordinates. A subject should always obey the orders of and be loyal to his monarch, such is the Confucian ethics. The shrimp soldier was snubbed by the crab general for enquiring the whereabouts of the jade gown before going for a second search. It did not have the guts to put further inquiries to the Dragon King. All the subjects were supposed to adhere to the ethical code of blind obedience. That is why complication cropped up in the entire process of searching out the gown. The crab general had to go to exile for its unaccomplished task. The tale points at the futile exercise of adhering to Confucian thoughts of hierarchy and obedience when the objective is at stake. Whatever be the message, whatever be the criticism on Confucian thoughts, such hierarchic structure and

37. Wulun or the five human relationships, as advocated by Confucius, behove the subjects to be loyal (zhong) to their ruler; a son to do filial piety (xiao) to his father; a younger brother to be modest (ti) towards his elder brother; a wife to be obedient (shun) to her husband; and friends to treat each other as equals. Four of the Wulun or Tianlun (mutual obligation) with the 'superior-inferior' equation can be illustrated thus:

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  Loyalty   Filial Piety   Modesty   Obedience
  King-Subject  Father-Son  Elder-Younger  Husband-Wife
    Benevolence   Benevolence   Benevolence   Benevolence
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However, a happy life does not mean a life without problems, nor does it mean a life with an all-embracing universal love. In the story of Mister Dongguo and the nasty wolf, we find universal love without distinction advocated by the philosopher Mo Di, popularly known as Mozi (c.468-376 BC). Such a philosophy has been satirized, projecting Mister Dongguo, a believer in Mohism, as a person unable to distinguish friends and enemies. The fate of Mister Dongguo proves the fallacy of universal love without distinction. The fable teaches not to help harmful, treacherous beings or they will bring harm. Therefore, a treacherous creature like the wolf can never be treated with kindness. That is how the wolf met its end.

Similarly, we see how Zhang Guaiya showed no mercy to the erring official. The story of Zhang Guaiya's judgement conveys the message that small error if not corrected, develops into a big crime. The philosophy of Han Fei (c.280-233 BC) contributed greatly to the legalist system of China. According to the postulates of Han Fei, ministers should not be shielded from getting punishment for their crimes; ordinary men should not be left out from getting reward for good deeds.39 Han Fei also says that a ruler should not devote his efforts to morals but should strictly adhere to law.40 In the same line is the criminal law of China which stipulates that a convicted person should be treated with leniency for his clear confession, but stringent measures should be taken against those who do not admit their guilt.41


41. "We must implement Chairman Mao's policies of "leniency towards those who confess their crimes and severe punishment of those who refuse to do so"....'", wrote Lin Piao, Report to the Ninth National Congress of the Communist Party of China (Delivered on April 1 and adopted on April 14, 1969). Beijing : Foreign Languages Press, 1969, p.56.
pattern of obedience still exist in China and many other traditional societies of the world. Such societies, mainly in the Orient, inculcate dutifulness and obedience to one's parents.

The story of Mulian\(^{38}\) and his mother conveys the message of filial piety. The exhausting of all his resources and lastly becoming a monk, demonstrated Mulian's deep sense of filial duty. In spite of his mother's wickedness, he did not lose respect for his mother. His trip to the nether world shows his deep concern for his mother and a commitment to salvage her from hellish torments. Mulian's selflessness reached a climax when he cut his own finger to replace the stolen radish.

In China, filial piety is still considered one of the greatest virtues of a man. One is generally considered to have earned merits if he or she sacrifices life for the sake of one's parents. Such was the case of the widow who took care of her father-in-law, and jumped to death to put an end to slanders. But the Goddess of Taishan did not let her die because the widow had earned merits by rightfully serving the old man. So was the story of the widow who cut her own flesh to fulfil her mother-in-law's wish to have meat.

Mulian sacrificed his finger to rectify his mother's error. When rectification does not come from the side of the offender, then punishment awaits him. In the battle between the aquatic mammal and the mollusc, the seemingly weak cuttlefish signalled an overwhelming victory over the gigantic whale. Here the moral lesson is--do not bully the weak or they can teach you a good lesson. The attitude of the cuttlefish was to confront the tyranny of the whale with courage. Not the least of escapism did creep into its mind. The exploitation of fisherman by local tyrants has given rise to such tale where the former could voice their struggle against despots and their aspiration for a happy life.

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The petty official who stole a coin, was executed by Zhang Guaiya for his impudence. Moreover, he had shamelessly defended himself without admitting his guilt. A seemingly minor offence can turn into a major crime if not corrected at the right moment. As tiny water-drops make an ocean, so falling drops of water have the potential to bore through rocks if things go on for a very long time. Likewise a petty thief can become a notorious bandit if given the opportunity to rob others for a long time. Therefore Zhang Guaiya found it necessary to destroy the seed of further embezzlement before it could germinate.

4.3 TIBETAN FOLK ETHICS: NARRATION

We already know that the spiritual civilization of Tibet grew up on the basis of religious teachings from India, though materially Tibet was mostly dependent upon China. Religious practices became one of the major preoccupations of the Tibetans—living in an unfriendly terrain and experiencing horrendous weather. Where life expectancy is terribly low, the Tibetans found it all right to take refuge in Buddho-Tantric practices for spiritual solace. Prayer, worship and meditation, gods and demons, sages and devils became part and parcel of this god-fearing people. For more than a thousand years the Tibetans have accepted and assimilated various ethical norms both from India and China. However, it was Buddhism which taught the Tibetans that one’s virtue lies in his being good, honest and kindhearted towards all sentient beings. At the same time, the Tibetans in Tibet got unconsciously influenced by the pragmatic and empiric outlook of the Chinese. The Tibetan stories on popular morality remained stored in the memories and were transmitted orally with constant modification from one generation to the other just like the śruti tradition of India. Again, it has to be pointed out that folktale and fables which are part of the Little Tradition, got entirely submerged by the surge of the preachings of the Great Tradition. Thus what we find now are tales which were written down very recently.

42. The Vedas, the Upanishads, and the two epics - the Rāmāyana and the Mahābhārata were handed down from one generation to the other by the word of mouth.
after remaining unrecorded for a long time.

The Bird of Happiness

This folktale recalls that long ago there was an extremely desolate area in Tibet which had neither rivers nor fertile land, neither warmth nor fresh flowers, neither trees nor green grass. The people living there suffered from hunger and cold. They only yearned to see the Bird of Happiness that lived on top of a snowy mountain far away in the east. Wherever the bird flew, happiness went with it. But this bird was guarded by three monsters who killed those who sought happiness.

One year, a bright boy named Wangyal was sent to find the Bird of Happiness. Wangyal walked eastwards for several days till he reached a mountain. There an old monster appeared and asked him to kill Lobsang's mother. But Wangyal refused to do so. As a result the monster changed the smooth road into a scree. Every stone on it was as sharp as a knife. The soles of Wangyal's shoes were ripped apart, then his feet and hands were torn badly. Later he crawled. And his clothes, knees and shoulders were torn.

After covering hundreds of miles, Wangyal met the second monster. This monster asked him to poison old Tsering. But Wangyal refused to do so. As a result the monster snatched his bread-bag and turned the mountains and rivers into a boundless desert. Wangyal set off again. As he covered hundreds of miles, Wangyal was so hungry that he felt terrible pain in his stomach. He suffered from starvation.

At the end of his journey through the desert, Wangyal was nothing but skin and bone. There in his path stood another monster. This time Wangyal was asked to gouge young Pema's eyeballs. But he refused to do so. The monster gouged Wangyal's eyeballs and made him blind. Groping his way with his hands, Wangyal crawled several hundred miles. He clambered to the peak of a snow-covered mountain, and there he heard the

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voice of the Bird of Happiness. The bird caressed Wangyal and sang for him. He could see again, and all his wounds were healed. The bird gave him some food and bore him back to his village. With three loud cries, the bird gave the village the golden sun, warm breeze, stretches of forest, mountains full of flowers and fruits, songs of birds, green grassy fields and rivers. The people of that place lived happily ever after.

The Monkey and the Frog

In this story, it is said that a monkey became friendly with a frog. They often used to play by the lakeside. One day the frog invited the monkey to his home beneath the lake. The frog took the monkey on his back and went down into the lake. The frog had heard that the monkey's heart can cure a hundred ailments. So he decided to kill the monkey. The frog told the monkey that he needed the latter's heart to cure his mother's illness. The monkey said even after such long friendship, it was unfortunate that the frog was unaware that monkeys keep their hearts hanging from trees.

The frog brought the monkey back to the shore. The monkey quickly climbed up a big tree and asked the frog to open his mouth so that he could put the heart in it. The frog opened his mouth. Then the monkey defecated straight down into the frog's mouth and laughed joyously.

A Donkey and a Tiger

Once a tiger wanted to eat a donkey. But the latter advised the former to wait till he became fat and eat him in winter. When winter came, they had a race on the snow. The donkey could hardly match the tiger, so he said that he was lagging behind since he had been busy writing something on the snow. The tiger admired this scholarly donkey, and decided to befriend him. As a friendly gesture the tiger offered his service to protect the donkey from danger. He asked the donkey to bray only to raise alarm when other wild

44. See n.33, p.114.
45. See n.33, pp. 102-104.
animals bully him. The donkey was so happy at the prospect of getting such security from the tiger that he brayed loudly. The tiger, which was roaming in the jungle, came running and found that it was nothing. The same thing happened the second time. This time the tiger went back not very happily. Then one day a pack of wolves came. The donkey brayed but the tiger thought it was again a hoax. So he ignored the cry totally. And the wolves devoured the donkey and went off.

The Cat and the Mice

In the Tibetan-speaking areas of Sichuan, we find this story. One day a cat told the mice that he had become a Grand Lama, and like a Living Buddha he was going to recite holy texts before them. The cat declared that he had already stopped taking meat, and that he survived on green grass and dewdrops. The cat sat on an altar and explained the virtue of being vegetarian. After hearing the cat’s sermon, the mice crowded at the exit. As they were going out, the cat jumped down from his altar, caught and ate the mouse that was lying at the end of the crowd. Thus the cat went on eating one mouse a day. After some time it struck to the mice that there were very little left of them. So one day they stealthily examined the cat’s stool and found the body hair of mice.

Next day the mice presented a bell to the cat as a 'sign of respect' which the cat wore around his neck. After the session, the cat as usual came from behind to catch his prey. All the mice looked back at the sound of the bell and ran off, calling the cat a hypocrite.

The Fox that Became a King

Similar is the story of a fox who became the king of all quadruped. A greedy fox fell in a barrel full of dye. When he came out, he had a strange colour all over his body. None in the forest could recognize him. He proclaimed himself as the king of the

46. See n.33, pp.123-124.

47. See n.33, pp.92-93.
quadruped sent from heaven. He rode an elephant. His bodyguards were the lions. Once he wished to see his mother and asked her to come to the court. But his mother refused to see him after she came to know about her son's tyrannic acts. The messenger who was a fox saw that the king's mother was a fox. He informed everybody that the king was a fox. The elephant asked the foxes to howl. The king howled at hearing the cries of his brethren. The elephant in a rage threw the fox down from his back and trampled him under his feet.

The Beetle that Stole a Cow

Once a beetle, a thread of wool and a blade of grass decided to steal a cow. A cow was stolen. The woollen thread said that it would ride the cow. The blade of grass said that it would pull the cow. And the beetle said that it would drive the cow.

They gladly walked by a bridge. Suddenly the cow ate the grass. Wind blew the woollen thread down into the river. And the beetle got buried under a big heap of cowdung.

"Ku-tung"

This is a popular animal tale. By the side of a lake there was a papaya grove in which lived six hares. Once a papaya got ripened and fell into the water from a tall tree. The sound "ku-tung" of the falling papaya scared the hares out of their wits. They ran off as fast as they could. The fox asked what made them run. The hares said that "ku-tung" was coming. So the fox too started running. The monkey asked the fox and after knowing that "ku-tung" was coming the monkey too sped away. So did the deer, boar.

48. See n.33, p.146.

buffalo, rhino, elephant, bear, leopard, tiger and lion. The more they ran, the more they felt scared. A big-maned lion living at the foothills, asked those creatures why they were running, and came to know that the hares had spread the news of "ku-tung". The hares led him to the papaya grove. At that very moment another papaya fell into the water and emitted the sound "ku-tung". The big lion pointed out to them the reason behind the sound "ku-tung", and scolded them for their folly. The animals realized that they had been running in vain, and heaved a sigh of relief.

The Mute Girl

Three friends--Phuntsok, the son of a chief; Wangdu, the son of a rich man; and Topgyal, the son of a poor man used to solve their problems in a cooperative manner. Once they came to know that there was a beautiful, gentle and clever girl in a valley who used to remain mute to her suitors. So they decided to try their luck in marrying the girl.

Phuntsok went to the girl's house with lots of gold, silver and other gifts. Even after a lot of effort he failed to make the girl speak. Wangdu also met with failure since the girl had turned a blind eye towards his show of wealth. Finally, it was Topgyal's turn. On his way to the valley, he gave some tsampa to a hungry old woman who happened to know the secret behind the girl's muteness. Topgyal was told that the girl had a strange thought of being a skylark originally. With her husband and babies she lived happily till one day when a flood washed away their babies and they too were drowned in their effort to save them. She was reborn as a thrush, and a fire lit by a boy destroyed their nest. In grief they too threw themselves in flames. Then she was reincarnated as a tigress. Tragedy befell them again when a hunter killed them all. So the girl believed that marriage led to misery.

Topgyal went to the girl's house and drew her attention by narrating the stories of reincarnation in a way as if he were her husband who had suffered the same misfortune.

like her. The girl vowed not to be parted with Topgyal. And so they got married. Phuntsok and Wangdu kept their promises by giving half of their property to Topgyal. The mute girl was no longer troubled by her tragic past.

**Fisherman’s Luck**

A poor man used to prepare fish-paste near the tow-path of the river where he caught fish. He earned his livelihood by selling the fish-paste in the market. One day a monk, who was passing that way, admonished the fisherman for earning a bad after-life by killing fish in the cauldron. The monk lifted up the heavy burning-hot cauldron and emptied its ten-gallon content at a single gulp. He thought to teach a lesson to the fisherman for committing a sin. The fisherman put it politely that the monk had also committed a sin by swallowing all the fish. Then the monk spewed out all the fish into the river. Once in water, these fish became alive. The fisherman was bewildered at the feat performed by the monk. The monk told the fisherman that he had to stop the latter from boiling the fish, otherwise he would have shared the fisherman’s sin. He also advised the fisherman to do his fishing at an obscure place where none could see. The fisherman thought it was his luck that one day he would be nibbled away bit by bit by all kinds of fish.

**The Meditator and the Thief**

A simple, pious man lived in a cave. His only notable possession was a set of seven silver bowls for offering water to the gods on his altar. A thief was tempted to steal the monk’s treasure. One night when the thief went to steal the bowls he saw the monk asleep. Slowly he extended his hand to steal the bowls. In fact, the monk was sitting upright, meditating. He caught the thief’s hand and beat it soundly, chanting that he took refuge in the Guru, the Buddha, the Dharma and the Sangha. Then he set the thief free. The thief’s hand was badly bruised but he could memorize the meditator’s words. He


52. Chophel, n.50, pp.69-71.
recited them on his way home. On the way he saw a couple of figures approaching him. They were ghosts. But when they heard his prayers, they disappeared. The thief did not succeed in stealing but succeeded in saving himself from ghosts.

The Origin of a Popular Saying

This story is almost identical in essence with the preceding tale. An old woman earnestly asked a trader to bring her a saint's relic from India. The trader promised to comply with her request, but being busy in India forgot his promise. However, on his way back he saw the skeleton of a dog that reminded him of the woman's request. He broke off a tooth from its jawbone. Then he wrapped it in a silk scarf after wiping it clean, and gave it to the unsuspecting supplicant, terming it as the tooth of Sariputra.

The old woman thanked the trader and with deep veneration placed it on her altar. She worshipped it with devotion every day. Later some other fervent devotees joined her to pray before the tooth. The trader laughed at their superstitious act and credulity. However, later the trader and others were astonished to find rays of brilliance from the dog's tooth which had already transformed into a truly holy relic.

The Dumb Cripple

A fine boy named Abja was endowed with the gift of recollecting the experiences of his previous life. He remembered that in his past incarnation he had visited some seats of sin and iniquity. He also recollected the wrong answers he had given. So Abja decided to behave like a dumb and paralyzed cripple. His foster-mother, being very sympathetic towards his 'plight', spent whatever she could in order to cure Abja. All the physicians concluded that Abja was pretending to be dumb and cripple. His foster-mother thought where medicine had failed, miracle was the only remedy. But her hectic running were all

53. Ghose, n.51, p.94.
54. Sariputra was Buddha's favourite companion. See n.53.
55. Ghose, n.51, pp.36-45.
in vain. Totally exhausted, she finally gave Abja to the Governor for proper care and

cure. From his physician, the Governor got confirmed of Abja's pretension. He asked
the public executioner to take Abja to the execution ground in order to see his reaction.

After quite a few trials when Abja refused to speak in front of the Governor, he
was ordered to be buried alive. The boy now thought that he was going to commit a crime
by aiding in his own burial while still alive. Besides, the executioner felt sorry for Abja.
At last Abja changed his mind and spoke before the Governor. Finding the boy quite
clever, the Governor sent him to a convent according to the boy's wish. The lamas found
him very intelligent. In due course, he became a famous teacher himself.

Flamingoes of the Manasa Lake\textsuperscript{56}

At the approach of winter one morning the flamingoes of Tibet's Manasa Lake
decided to migrate to the south to Lake Chilka\textsuperscript{57}. To reach their destination soon, they
flew non-stop during the night. As they neared the palace of King Janasruti, one of their
two leaders, Longbeak told the other named Shortsight that King Janasruti was famed far
for his piety and wisdom, and that he wished his people to share his prosperity and
bounty. Longbeak also told Shortsight that the king's fame was so great that it covered the
whole sky. So it was disrespectful to fly right over his palace. But Shortsight objected to
such an observation. He said that Raikva the Sage, who lay under his broken hand-cart.
was a poor but wise man--wiser than any king. Shortsight also pointed out that acts of
piety or deeds of charity, whatever good folks might do, the merit was Raikva's.

As the flamingoes winged further away from the palace, the conversation between
Longbeak and Shortsight became lost to the hearing of King Janasruti who was watching

\textsuperscript{56}. Ghose, n.51, pp.1-3.

\textsuperscript{57}. Lake Chilka (literally, lagoon), situated in the State
of Orissa, is the largest (72 km. long and 16 km. wide) lake of India. Formerly this lake was a part of the
the night sky from his roof-top. The king went back to his bed and spent a sleepless night. His mind was occupied with the thought that whatever he had done was nothing compared with the deeds of Raikva. He remained obsessed with what Shortsight had told Longbeak: A kingdom is great but for its sages and saints. Raikva might be sleeping under the stars, but he is a sage with wisdom, worth many times more than the mightiest monarch.

The Song of the Little Dog

A mother had three daughters. Every day one of the daughters went to graze herd of yaks and dzos. Once a dzo got lost after deserting the herd. Next day the mother sent her eldest daughter to look for the dzo. She searched in vain. When night fell she came upon a cottage. An old woman took her in and offered her food and shelter. The old woman was a witch and had a little dog whom she allowed to starve. When the girl was eating tsampa, the hungry dog came to her and sang a song saying that it will tell her sweet words if she gave it a bit of tsampa. But the girl shooed it away. At night the girl slept on the lower bunk, while the witch slept on the upper bunk. At midnight the witch got up, killed the girl, and used her brain and intestines to brew her magic potion.

The next day, the second daughter was sent to find out the dzo. But she too met the same fate as her elder sister. On the third day, the youngest daughter went out on her own accord. She could not find out the dzo and in the darkness she too like her sisters came up to the witch's cottage. When the dog asked for some food, she gave it two hands-full of tsampa. The dog ate it and advised the girl not to stay with the witch at night. Instead, she should stay with the dog and run away early in the morning. The witch insisted that the girl should stay in her room. But the girl was adamant and slept

58. Chophel, n.50, pp. 6-10.

59. According to Sarat Chandra Das, A Tibetan-English Dictionary with Sanskrit Synonyms. Calcutta: Bengal Secretariat Book Depot, 1902, p.1051, mdso (🐶) is a breed between the yak-bull and the common cow. However, according to Chophel, n.50, p.169, dzo is a female yak, and as useful as a yak.
with the dog.

Next morning the girl ran away. The witch chased her. The girl dropped a needle behind her which multiplied and pricked the witch's feet. The witch chased again after picking out the needles. Then the girl threw thorns on the path that again multiplied and pricked the witch's feet. The girl reached her home. Her mother dropped an iron chain and the girl climbed to safety. When the witch came, she was given a woollen rope. When she was half-way up, the rope snapped and the witch fell down and died.

The Dog Skin King

Long ago, there lived a mother and her three daughters—Dekyi, Dolkar and Dolma. The family led a humble life. One day a dog came and asked the mother to keep a bag of tsampa for him till he returned to fetch it. They kept the bag for three years and then one day they ate it. The very next day the dog came and asked for the bag of tsampa. They tried to fill the bag with their own tsampa but failed to do so. The dog demanded a girl for his wife as compensation.

The mother sent the eldest daughter Dekyi with the dog. Dekyi hated the dog and so on their way she gave him bones and crumbs instead of meat and tsampa. She also refused to carry the dog across a river. The dog returned Dekyi to her mother and took Dolkar, who fared no better with the dog. So she too was returned. The dog took the youngest daughter Dolma. On their way Dolma gave the dog meat and tsampa, fully recognizing the dog as her husband. Putting the dog on her shoulder, she carried him across the river. The dog felt that Dolma had the proper qualities of a wife. In course of time, they had two puppies.

One day when they came across a palace, Dolma imagined herself as its queen, but decided to remain faithful to the dog. The dog left Dolma and went towards the palace, and was killed by the dogs guarding the gate. Dolma wept bitterly over her dead husband.

60. Chophel, n.50, pp.65-68.
Some horsemen came and took her to the palace. On a golden throne sat a young king. He was none other than her own husband. He had disguised as a dog in search of a suitable bride. The king patted the two puppies and they turned into two royal children. The ministers received Dolma and her children with honour and respect. On hearing the story of Dolma's prosperity, Dekyi and Dolkar regretted their own lost chances.

The Stone Lion that Opened its Mouth

There was a very rich man named Tenzin and a very poor man called Phurbu who lived at the foot of a mountain. Phurbu went up the mountain everyday to chop firewood. He always took some tsampa with him. On the mountain, there was a stone lion. Phurbu used to give some tsampa to the lion whenever he took his lunch. One day the lion opened its mouth and thanked Phurbu for his kindheartedness, and also asked him to bring a bag the next day before sunrise. The next day the stone lion asked Phurbu to take gold from his mouth but warned him to finish taking before sunrise, otherwise his hand would get stuck in his mouth. Phurbu had brought a small bag. He filled it and went back to buy provisions, clothes, and set up a nice house. He also got married. Tenzin noticed all these and learnt from the simple-minded Phurbu every detail of the activities for acquiring gold. Next day Tenzin went up the mountain and acted exactly like Phurbu, giving tsampa to the stone lion. After several days, the stone lion spoke out, asking him to bring a bag. Tenzin brought a very large bag and in spite of repeated warning, he continued to take hands full of gold. At last the sun rose and the stone lion closed his mouth. Tenzin cried for his hand, unable to withdraw it on time.

Cleft-lipped Hare

There is a fable telling how the hare got its cleft lip. Long ago, a hare, wolf, fox and a raven got together and decided to rob a lone pilgrim who had a big load of luggage

62. Chophel, n.50, pp.94-97. Also see n.33, pp.81-83.
on his back. The pilgrim was cheated and made to leave his baggage behind. Four of
them stole it and found a Chinese shoe, a rosary a small bell and lots of tsog and
torma in it. They fought for a while but later agreed to listen to the hare. The hare
gave the shoe to the wolf and told him that it would be useful when chasing sheep. Then
he gave the rosary to the raven and advised him to wear it around his neck when asking
for food from the nomads. They would offer him food, thinking that a heavenly bird has
descended. The hare gave the bell to the fox and advised her to ring it to stop her children
from crying. He himself took all the tsog and torma.

When the wolf went to catch sheep, the dogs and the villagers heard the noise of
his shoe and caught him. They almost beat him to death. The raven wore the rosary and
got entangled with the nomads' tent pole. He too got beaten up very badly. The fox rang
the bell to stop her children from crying, but they fainted and died. So all three of them
pledged to take revenge on the hare for cheating them.

As they went in search of the hare, the hare--being guilty--knew that they had come
to fight him. He cut his lips with a sharp stone and went to meet them. He told them that
the pilgrim was a black magician and that he got his lips terribly cut after eating the tsog
and torma. The three went away cheated for the second time. The hare could avoid their
attack but the mark on his lips remained forever, becoming a hereditary mark of all the
hares-to-come.

Why the Hot Springs Dried Up

The sage Padma Sambhava was preaching in a village. The prince of that region
went to see the sage. At the approach of the prince the whole congregation stood up to do

64. Long cone-shaped religious cake. See Chophel, n.50, p.170.
him homage except two men sitting on both sides of Padma Sambhava. These two remained seated and greeted him as his equals. This irritated the prince. He sent his counsellor to ask them to leave the country. Later the counsellor told him that they were klu, the rulers of the nether world. To be precise, they controlled the two most famous hot springs of the country. The prince, however, did not believe what the counsellor said. But soon afterwards two big hot springs dried up because the klu had withdrawn from them. Various other springs failed. Greatly alarmed, the prince went to Padma Sambhava and begged him to appease the angry klu and bring them back to Tibet.

The Drunken Sparrow

Once a peasant was drying grain in the sun. The sparrows were eating up his grain. So he spread some distillers' grain on the ground. The sparrows ate those and got drunk. None of the sparrows escaped the swift hands of the peasant except one. That sparrow flew up to a poplar tree and soon felt intoxicated. He sang a song saying that he neither feared the heaven nor the earth, and that he was the second greatest only after Phoenix. The cicada was driven away from that tree. The swallow fled after getting pecked on its head by the sparrow. The magpie met with a similar treatment. The sparrow sang and danced jubilantly.

Soon the news of the sparrow's forcible occupation of the poplar tree spread far and near. The turtledove came to see the sparrow with a doubtful mind. But it too was pecked badly before it could alight on the tree. The turtledove reported the incident to the sparrow-hawk which flew into a rage and swooped down to punish the sparrow. The sparrow however slipped into a thorny bush from where he begged for mercy. He was rebuked by the hawk till he repented his wrongdoings. The sparrow did not dare to come out of his hiding even after the hawk had left. The swallow, magpie and turtledove scornfully laughed at him. The cicada started chirping "Shame! shame!"

66. See n.33, pp.131-133.
Hare -- the Judge\textsuperscript{67}

A wolf once fell into a trap laid by hunters. He cried for help. A goat was passing that way. The wolf promised not to harm the goat if the latter helped him. The goat found a long rope and pulled the wolf up from the pit. The wolf now wanted to eat the goat. The latter did not find any solution because the wolf went on with his unreasonable argument. The goat saw a hare coming that way and stopped him. He requested him to judge between right and wrong. The hare listened to the contradictory versions of what had happened from both the goat and the wolf. However, he showed his refusal to believe what they said, and insisted that they should enact the whole episode for him. The wolf readily jumped into the pit and shouted for the rope. The hare told the wolf that an ungrateful creature like him should wait for the hunters' rope. By saying this, the hare and the goat went off happily.

The Monk and the Wolf\textsuperscript{68}

A monk on his way back home, found some people who had trapped a wolf and wanted to kill it. He took pity on the wolf and bought it. He took it to a pass where the wolf wanted to devour the monk. The monk wanted someone to judge whether the wolf's desire was justified. They met a sheep which accused the monk, saying that he drank their milk, burnt their dung for fuel, and still he preferred to kill them for flesh, and make leather coats out of their skin. The sheep continued that it was wrong for the monk to treat them cruelly while being benevolent towards the wolves. Saying so it left hastily.

Then came a cow whose reaction was the same as that of the sheep. Then came a hare which declared that it was not in a position to arbitrate the dispute since it had not been on the spot initially. At the hare's request, the wolf was tied up again. The monk and the

\textsuperscript{67} Yeshe Dolma & Yeshe Phuntsok (Tr.), in n.49, pp.54-55. Also see n.33, pp.73-74.

hare left the place, leaving the wolf to die out of hunger.

**How a Dog Saved the Khampas**

This is a story older than the days of King Srong-tsan Gampo. Those days the Khampas—dangerous well-armed brigands inhabiting desolate heights—used to rob pilgrims and traders at the mountain passes. Once a king decided to exterminate the Khampas, and ordered his men to get his war horse ready for the expedition.

In the palace there were two mastiffs called Ganda and Upaganda. They were the king’s pets. Though fed with delicacies, they liked to stealthily gnaw at the king’s horse-gear. The king was told that dogs had torn his horse-gear. The king in a moment of anger ordered to kill all the dogs of the city. Filled with consternation, all the dogs fled the city to take shelter in the hills.

There was a dog of the Khampas, a white chow, who was heading towards the city for food. He came across the fleeing dogs and after knowing the story decided to have a word with the king. The chow saw the king and asked him to make his two pets vomit. They were made to swallow an emetic. Fragments of leather were found in their vomit. They were exiled for their guilt and the city dogs were declared innocent. Now the chow told the king that it would not be fair to destroy all the Khampas, and that there were Gandas and Upagandas among them as well. The king found the chow very clever and loyal. He called off the campaign against the Khampas, leaving their matter to be dealt by the wheel of karma.

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69. Ghose, n.51, pp.33-35.

70. Srong-tsan Gampo (617?-650) was the King of Tibet. During his reign Buddhism was introduced in Tibet and Tibet eventually developed an alphabet of her own based on different writing systems of India.
4.4 TIBETAN FOLK ETHICS: INTERPRETATION

In the story "The Bird of Happiness", the topographic features and the entire distance were totally impossible for a man to traverse. But this is a folktale that reflects the strength of will-power which overcame all obstacles. The little boy Wangyal understood where there's a will there's a way. Wangyal is said to have moved in the direction of the rising sun—the place where the Bird of Happiness lived. That means the Bird of Happiness is none other than the sun—the source of warmth, growth and energy. Tibet, the Land of Snow, finds no warmth more than half of the year. It is not the fertile valleys of Tibet, but the snowy heights and obscure ravines that are want of bare necessities of life. Existence becomes difficult without proper agriculture. There people have to fight the natural odds almost every day. Uncertainty rules over the life of the people living in those desolate corners of the land.

Wangyal, literally the King of Power, has been eulogized for his selflessness. No gain without pain was his motto. The reference of Lobsang's mother, old Tsering and young Pema, shows that Wangyal was actually the chieftain of a nomadic tribe in Tibet who led his people to a warmer region in the east. Had Wangyal been alone in his journey, the question of harming others would not have arisen. This is a story that reflects the migration of a poverty-stricken community from the barren western end of Tibet to a fertile land situated near the River Tsangpo after covering thousands of miles on foot. Those fertile plains can very well be the districts of Kongpo, Yarlung or their adjacent areas. It can also be the river plain of Mekong in the Kham region. Whatever be the historical reality behind such a myth, the lesson is perseverance brings happiness.

There can also be happiness when there is trust between friends. In the story "The Monkey and the Frog", the frog failed to cherish friendship with the monkey. The frog's treachery met with a tit for tat from the monkey's side. It was the frog's sinister motive that wrecked the friendship between the two. In this context we are reminded of the story
of a sparrow that lived on top of a tree and a mouse that burrowed under that tree.\textsuperscript{71} One day they quarrelled with each other over a trivial matter. They asked the cat to make a fair judgement. The cat promptly devoured both of them. Here both the sparrow and the mouse failed to realize that the cat was their common enemy. The weak ones should not have quarrelled and wrecked their friendship in a way so as to invite their own destruction. Therefore both these stories have a common message that there should be mutual trust between friends.

Similarly, the story of the donkey and the tiger teaches us not to act in an irresponsible manner. Trust once lost might bring one's ruin. The donkey did not practise self-restraint and took it for granted that the tiger would protect him at any cost. The tiger lost trust in the donkey, even when he was telling the truth.

Similar mistrust can be noticed where one is cheated by the other. The story of the cat and the mice sends the message that tricks cannot go on forever. So does the story of the fox that became the king of the quadrupeds. The story of the cat, posing as a Living Buddha and reciting scriptures, urges us to be on guard against such cunning persons pretending to be saints and covertly committing crime. Cats are traditionally considered enemies of mice. So a cat's saintly behaviour with the mice is always sham. Equally sham is the attitude of persons uttering sweet words on someone's face, and at the very next moment, giving a stab in the back. Such an attitude can be seen with the egret in the story "The Egret and the Little Fish".\textsuperscript{72} In the name of protecting the fish, the egret took them out of water and ate them. A frog discovered the trick played by the egret and throttled it, thus avenging the death of his friends.

Though this story tells us that tricks do not last long, the Tibetans, however, say that the ones who believe sweet words, are duped easily. The fish that are greedy for the

\textsuperscript{71} "Maque he Laoshu Da Guansi" (The Sparrow and the Mouse go to Court Against Each Other) in n.33, p.125.

\textsuperscript{72} Wang Ankang (Coll.) in n.49, pp.37-38.
fisherman's bait, court destruction. Naturally the trickster is to be shunned. The one's falling into trap are to be blamed more for their folly. Here the focus of attack is different.

There are yet others who are subjected to attack for their conceitedness. The story of stealing a cow teaches us the lesson that conceit is dangerous. The beetle, the woollen thread and the blade of grass met with a disaster while toying with the idea of owning a cow. They miscalculated their own strength. So was the case with the fox 73 that overrated his own abilities in dealing with the wild ox after seeing a tiger kill one of the horned herbivores. The conceited fox was gored to death. All of them represent a class of people who do not take proper measure of themselves, and are obsessed with the idea of imitating others blindly. Generally such people are overcome by an inferiority complex, a vain hope of attaining greater heights with inadequate strength and qualifications.

As moral lessons are taught to be humble and modest, so one is taught to probe carefully without forming a preconceived notion of anything. In the tale "Ku-tung" the lesson is that one has to verify everything carefully and not to nurture unfounded fear. The terror that spread among the hares on hearing the sound of a falling object in the water, made them believe that a creature named 'kutung' had invaded their camp. None of the creatures, that followed the running hares, found it necessary to verify the unidentified being. From his demeanour, the big-maned lion appears to be the King of the Forest, who traced the cause of fear through an on-the-spot investigation. This is a story where the method for seeking of objective reality with a fearless mind has been taught in a simple but pointed manner so as to appeal to the common man.

Perseverance, trust, humility and carefulness are general human values. Now we would examine the typically Tibetan characteristics. The religious beliefs of the Tibetans are indeed very deep-rooted.

73. Wang Ankang (Coll.), "Yizhi bu Ziliang de Huli" (The Fox that Overrated Itself) in n.49, pp.34-36.
In the story "The Mute Girl", we find how in Tibetan society value is attached to previous lives and reincarnation. The Tibetan mind is generally plagued by the thought of previous lives, this life and after life. The mystery of the mute girl lay in her previous lives and the tragic events that terminated her happy dreams. The past events were both weakness and obsession of the mute girl. The correlation between her disillusionment with previous lives and her muteness was deeply felt by Topgyal. He broke her mental agonies and loneliness, thus paving the path for a transition in her life.

This story has come down from the slave society in Tibet. When Phuntsok, Wangdu and Topgyal decided to plead their suits with the mute girl, they promised to help each other by contributing one's share to the successful suitor. Since Phuntsok and Wangdu were rich, so they were to contribute part of their property. Whereas Topgyal being poor was found suitable to serve in permanent bondage or as a slave. The equation between the rich and the poor can be understood given the social framework of slave-owners and slaves. It is rather proper to call it serfdom when the status of the rich depended solely upon the ownership of land, serfs and domestic animals. But was it a crime to own serfs in Tibet? Obviously, it was not. It was neither a crime nor a sin. However, such a good luck did not favour the fisherman.

"Fisherman's Luck" is a story where the concept of sin is pronounced. Fisherman's luck is actually an ill luck because it is said that a taker of life would undergo hellish torment after death. Practising of ahimsa, the basic tenet of Buddhist philosophy, has been advocated though not in a very emphatic manner. The monk's intention was to save himself from getting contaminated by the fisherman's sin. The monk left the fisherman in a state of agony making the latter contemplate over his misfortune as a sinner.

Nakamura points out that due to extreme climatic and other unfavourable natural condition, the Tibetan Buddhists could not help eating meat. Killing of a big beast like
yak is not considered sinful because its meat can feed many, whereas killing of tiny creatures like birds and fish for the purpose of eating is quite sinful.74

Another sinner like the fisherman was a thief who wanted to steal the silver bowls of a meditator. However, the thief was enlightened after failing to achieve his objective. The story "The Meditator and the Thief" attaches importance to prayers for averting evil and protecting oneself from danger. The Tibetan saying goes that merely uttering a prayer can save one from the evils and dangers that lie in one's path. Although the thief could not dupe the monk, he managed to memorize the religious chants which acted as an impregnable armour against evil spirits.

We would notice that the Tibetan meditators not only take refuge in the triratna--Buddha, Dharma and Sangha, but above all it is Guru Rimpoche who occupies the supreme position in the meditators' minds. Guru Rimpoche, better known as Padma Sambhava, the Indian saint who founded Lamaism in Tibet, became popular in the Land of Snow for his art of exorcism. Myriads of evil spirits and malignant ghosts fill the Tibetan realm. The utterance of Guru Rimpoche's name itself is said to have the magical power of exorcising spirits. Though the thief's reciting of the meditator's words was totally mechanical, it worked perfectly well to ward off danger.

The popularity of offering prayers in the Tibetan society can be cited in yet another tale. Significance of a sincere prayer and worship has been emphasized in "The Origin of a Popular Saying". In fact, the Tibetan saying is "Sincere prayer, worship and supplication can make a thorn a relic of adoration".75 Although, the trader had cheated the old woman, yet it was due to the latter's supplication that changed the value of a once-worthless bone, and made it precious. Her prayers were directed towards Sariputra. The saint's soul which was humbly worshipped, entered the dog's tooth before adding

75. See n.53.
brilliance to it. So it is evident that sincere and selfless supplication coming out of the core of one's heart is greater than the object which is worshipped.

However great be one's supplication, one has to do what one ought to do instead of shirking responsibility. "The Dumb Cripple" is a story that urges us to do our duties faithfully in this life. There is a time and season for everything. Abja, a healthy boy, feigned disability and became a burden to his foster-parents. Abja became enlightened with the words that one who avoids doing his duties is never excused but treated with contempt.

The thoughts of past deeds in previous lives affect the course of activities in the present life—such phenomenon is noticed in the stories "The Mute Girl" and "The Dumb Cripple".

Yet there are instances where one's present deeds affect the course of activities in one's present life itself. However, rich or poor one might be, his deeds are put to scrutiny when it comes to the question of altruism.

In the story "Flamingoes of the Manasa Lake", we get the message that a man of wisdom practising philanthropy but living without a roof over his head, is much greater in all respect than a king generously giving alms and doing public welfare. A wise man living in abject poverty but possessing high morals is qualitatively much superior to a king who lives in a palace and doles out food and money in a ritualistic manner.

It has been projected through the eyes of birds that a man like Raikva, unknown in the world of earthly riches, unknown to lords and monarchs, could lead a life spiritually higher than the kings whose fame spread far and near as a result of their wealth. King Janasruti became perturbed by the observation of the flamingoes. His mental unrest shows that he could not surpass Raikva in wisdom and virtue because he failed to drown his own ego. It also exposes the king's ostentatious nature of practising philanthropy. The king lost his mental peace more because he knew that himself being a king, he would never be able to reach the level of Raikva.
Apart from King Janasruti and the sage Raikva, there are quite a few less-known characters in Tibetan folktales who are good to the sentient beings.

The tales "The Song of the Little Dog" and "The Dog Skin King" reflect one common phenomenon: the third or the youngest daughters turned out to be kindhearted, and were consequently rewarded. They could also manage to avert danger. The elder daughters were discarded or severely punished for their wickedness and lack of sympathy towards other living beings.

Another striking similarity is that both the stories have dogs as makers of decision over the fate of good and evil-natured beings. The third girl who went in search of her dzo, could escape the clutches of the witch as a result of gratitude expressed by the dog that had got some tsampa from her and told her the secrets of the witch. The girl's elder sisters died because they were unkind to the dog. In the second story, Dekyi and Dolkar failed to qualify in becoming proper match for the king-under-disguise. Dolma could qualify because she accepted the dog as her husband and treated him with kindness. She accepted the fruit of her karma and started loving the dog wholeheartedly. We notice that reward and punishment have a karmic connotation. They are meted out in the form of reciprocation for good deeds and wrongdoings, kindly and unkindly behaviour towards sentient beings.

"The Stone Lion that Opened its Mouth" is another story which conveys a karmic message. The stone lion rewarded Phurbu for his kindness. Phurbu was poor and simple, but not greedy. Tenzin, on the contrary, was a man of avarice. In the guise of a poor man he enacted a drama in order to become richer. Thus his greed brought his doom.

Just like avarice, another thing that demands retribution, is one's being untruthful—especially to one's friends. The story "Cleft-lipped Hare" justifies the cut in the hare's lip as a punishment for lying. The Tibetans would like to explain it as a result of bad karma. The hare got such a severe punishment for deceiving his friends twice. He
indirectly inflicted harm to his friends, and then to save his own skin he uttered falsehoods. The hare received an irreparable injury for his misdeeds.

If not misdeeds, but one's arrogance can cost him dear. "Why the Hot Springs Dried Up" is a story which warns against rude behaviour with the deities, otherwise they would get annoyed and bring irreparable harm. Here we are reminded of the wrathful deities that populate the Tibetan pantheon. They are mostly malignant, becoming irritated very easily. The Tibetans bestow their faith in such deities that are believed to inhabit almost all spheres of the universe, and all natural elements of the world. The Tibetans generally have interest and genuine belief in magic.

In this story, the outrageous behaviour of the prince angered the Nágas (klu) so much that they deserted the springs. The prince was taught a lesson only when he found the springs of his land getting dry. This story teaches the Tibetans to be polite and modest in behaviour with everyone. The Tibetans believe that deities descend on earth in disguise, so everyone should be careful in dealing with others.

Whatever be the moral lesson, there are persons who tend to misbehave with others and are eventually cornered. The tale of the drunken sparrow conveys the message that one who bullies others gets a good lesson. The sparrow could afford to bully the harmless birds but could not stand before a predatory bird. The shameless sparrow is a typical representation of persons who are essentially cowards. They have a lion's appearance but a rabbit's heart. The weak ones become their target of exploitation. Such persons are easily scared at the sight of a strong opponent. The sparrow had to beat a hasty retreat and tender an apology to the hawk for his frivolous acts and utterances.

At least the sparrow was apologetic, but the wolf was incorrigible. The story "Hare--the Judge" warns us against aiding harmful, treacherous beings. The inherent nature of a wolf is to prey on other creatures, especially herbivores. The wolf has been portrayed as a crafty creature--extremely ungrateful to its benefactor. Fortunately, the hare outclassed the wolf by cleverly making the latter return to the hunters' pit.
The story "The Monk and the Wolf", however, chooses to indict the monk or the humans as a whole for treating the innocent creatures ruthlessly. This, in fact, reflects certain characteristics of the then rulers and monks. Treating the harmless without mercy and the harmful ones with benevolence has been put to criticism with a view to the generally-accepted ethical codes.

Similar criticism has been voiced against the king for his unwise and unkingly act. The tale of the white chow that saved the Khampas gives a lesson not to generalize, and do justice without bias. The chow not only saved the urban canine population, but also taught the king to mete out justice in an objective manner. It was karma that was found appropriate to punish the marauding Khampas. Here the Buddhist philosophy of karma has been propagated. The Tibetans believe that karma which pervades the entire span of human life would definitely mete out retribution for evil. Such retribution does not always come in this life.

We all know that tsampa is the staple food of the Tibetans. It is interesting to note that tsampa is very precious and plays an important role in many Tibetan folktales. It is like a magic key to all problems that do not find easy solution. In the tales "The Song of the Little Dog", "The Dog Skin King", "The Stone Lion that Opened its Mouth", and "The Mute Girl", the giving of tsampa facilitated the givers to attain their objective. In "The Song of the Little Dog", the dog divulged the secret of the witch to the kindhearted girl after the latter had given it hands full of tsampa. In "The Dog Skin King", Dolma offered the dog tsampa and meat. Dolma's kind gesture pleased the dog which had got only bones and crumbs on previous occasions. In "The Stone Lion that Opened its Mouth", Phurbu gave tsampa to the stone lion every day though he was himself very poor. The stone lion rewarded him with gold that changed Phurbu's life radically. In "The Mute Girl", Topgyal found the mystery behind the girl's muteness after giving the white-haired woman a bag of tsampa.
Apart from these tales on Tibetan morality, there are also other tales on morality. Some other ethical aspects that find prominence in the Tibetan society are that merits are gained through good deeds; or a sceptic makes a good convert. Whereas gaining merits through good deeds is essentially an Indian concept, the cautiousness implied in scepticism has been clearly borrowed from the Chinese pragmatic world view. The moral preaching that it is better to forgive than to seek revenge, or faith in premonition, or rather all the idealistic and metaphysical outlook is part of the vast Tibetan borrowing from the Indian philosophy.

4.5 CHINESE AND TIBETAN FOLK ETHICS: COMPARATIVE ANALYSIS

In the comparative analysis, we would not only compare and contrast the Chinese and Tibetan tales on popular morality, but also make a comparison between these tales and tales from other cultures of the world as the case may be.

Attaining one's objective through hardship is a common theme in almost all fables in different cultures. The Chinese tale of the Foolish Old Man removing mountains succeeded in doing so when he impressed the God with his undaunting spirit. So was the spirit of Wangyal. But Wangyal's experience was much more painful than that of the Foolish Man. Wangyal's crawling through undulated plains and reaching the abode of the Bird of Happiness reminds us of the self-penance that the devout worshippers of Tibet undertake. On their way to the sacred places of pilgrimage, the pious devotees prostrate on the ground instead of walking, which takes several months to reach their destination. This is in fact an Indian concept of kūcchrasādhanā or penance.

The Foolish Man did not take up the mission of removing mountains all alone. He made a collective effort by which he planned to solve the problem through generations to come. Wangyal's was apparently an individual endeavour and accomplished in his own life-time.
The mantis that wanted to stop the king's chariot, was full of conceit. Yet its life was spared owing to the king's magnanimity. In the Tibetan tale, the beetle that wanted to drive a cow, was punished for its conceit. So was the case of the conceited fox that was killed by the wild ox. The mantis enjoyed the king's appreciation of its bravery. Whereas the beetle and the fox died a disdainful death perhaps because their actions were mere imitation of others without an inkling of bravery.

In this context, we are reminded of a fable of Aesop— "The Frog and the Ox"\textsuperscript{76} that tells us how a frog puffed herself out and out in order to reach the size of an ox. At last, she burst with a bang and fell flat. She tried in vain to look bigger and better than she really was. This story was given a new connotation by Jean de La Fontaine (1621-1695), a French composer of allegorical poetries, in "La grenouille qui veut se faire aussi grosse que le boeuf"\textsuperscript{77} (The frog that wanted to become as big as an ox). He satirized the contemporary bourgeoisie of desiring to build fortresses and villas like those of the big landlords; the petty princes of wanting to send ambassadors; and marquises of wishing to have page boys.

The king of Chu acted irresponsibly and failed to gather his subjects around him when he was really in danger. In the Tibetan tale it was the donkey which brayed unnecessarily and lost the faith of the tiger. We find a parallel in Aesop's fables. "The Boy who cried Wolf"\textsuperscript{78} is the story where the shepherd boy played tricks with the villagers very often. At last he had to lose his sheep when the wolf really came prowling around. None came to help him because no one believes a liar—even when he tells the truth.


\textsuperscript{78} Spriggs (Ed.), n.76, pp.68-69.
In the stories where we get the lesson to properly cherish friendship, we see how the crab or the shrimp got away with the eyes borrowed from the earthworm. In the case of the monkey, he replied the unfriendly frog in a befitting manner. Here it is to be noted that the Tibetan tale is a borrowing from Pañcatantra, a collection of children's fables from India. The Indian tale is "The Crocodile and the Monkey"—found in the foreword of the fourth volume of Pañcatantra. This tale from Pañcatantra has also influenced the Chinese tale "The Monkey and the Tortoise".

The Chinese fable of the snipe and the clam has great similarity with the Tibetan tale of the sparrow and the mouse. The snipe and the clam fought each other and were taken away by the fisherman. Whereas the sparrow and the mouse asked the cat to settle their dispute, and were quickly eaten up. In the previous case, the snipe and the clam failed to identify their common enemy—the fisherman. In the latter case, neither of the two neighbours could see through the cat's motive. The Tibetan tale, however, is a borrowing from the third story of the third volume of Pañcatantra—"the Cruel Judge".

The story of the fox, proclaiming himself the king of the forest, originated in "The Jackal that became the King", the eleventh story of the first volume of Pañcatantra. This Indian tale has also influenced the Uighur tale "The Multi-coloured Beast". The other

79. The stories of Pañcatantra were originally written in Sanskrit. Legend has it that a king, who had three foolish sons, engaged a versatile teacher, Vishnu-sarman, who taught them how to be happy, and be successful in life. Pañca means five, tantra means doctrines of conduct or modes of action, namely confidence or firmness of mind, creation of prosperity or affluence, earnest endeavour, friendship, and knowledge. Pañcatantra depicts nitishastra (wise conduct of life) through stories, mainly of animals.


81. Liu, n.80, p.107.
Tibetan tale "The Egret and the Little Fish" originated in "The White Heron and the Crabs", the sixth story of the first volume of *Pañcatantra*.¹²

The Chinese tale "Mister Dongguo and the Wolf" is quite identical with the Tibetan tale "Hare--the Judge". In both cases the wolf proved itself to be ungrateful. In both cases it foolishly tried to enact the episode once more in the vain hope of winning the dispute. In both cases the judge sided with the victim, or rather the benefactor in the given situation. We would notice that in both the tales the judge is of the same category as the victim. In the Chinese case it is (scholar + peasant) versus wolf. In other words, it is man versus predatory animal. In the Tibetan case it is (goat + hare) versus wolf. In other words, it is herbivore versus carnivore. However, such categorization is not applicable in "The Monk and the Wolf". The monk or man as a whole had antagonized the domestic animals: sheep and cow, to such an extent that they refused to pass a judgement in favour of the monk. Nor did they utter anything in favour of the wolf. The hare, that did not consider itself as exploited by man, came to save the monk's life. The four-sided relationship can be sketched thus:

Sheep, Cow---exploit--Monk-------save---------Wolf
(domestic animals)---indict--> (man)--> ingratitude--(ungrateful creature)

![Four-sided relationship diagram]

82. Liu, n.80, p.107-108.
The Tibetan story "Ku-tung" finds similarity with the Chinese tale "Beigong-sheying" (Mistaking the reflection of a bow in the cup for a snake). A man fell ill after he had seen 'a snake' in his wine cup. His host removed the bow that was hanging on the wall, and the 'snake' vanished. The man recovered from his illness. The auditory perception in one case, and the visual perception in the other, sent wrong signals to the hares or the man with sense of fear and suspicion.

Such tales like "Ku-tung" and "Beigong-sheying" reflect the making of the rational human mind which laid the foundation of future scientific experiments and research, and also of repeated verification of theories before their practical application. The fear of certain natural phenomena was dispelled by means of quest for knowledge and courageous attempts in unravelling the mysteries existing in this world.

The Chinese dislike magic and that has already been exemplified by the story "Father for Son". We have also gone through the story of Fahai, the Taoist priest, who adopted an obscurantist policy in dealing with his patients. In "Father for Son", the ones with a blind faith in magic were hoodwinked into believing that the old hunchback was the son of the Taoist magician, and that the latter was a tricentenarian. The Chinese rejected Taoism and its shamanic practices when it offered no solution to their daily requirements. Whereas the Tibetans, inhabiting the barren cold heights, found solace in various forms of the supernatural which they themselves had invented. The shamanic tradition of the Bon and its elements that have influenced Tibetan Buddhism are embedded in the concept of magic and the related rituals. At times miracle is considered as the only remedy to complicated diseases. The quack doctors, sorcerers and wizards enjoy much respect and

83. Fang Xuanling (579-648), 'Yue Guang Zhuan' (Stories of Yue Guang), Jinshu (The Book of Jin) cited in Zhao, Yun et al (Comp.), n.1, pp.370-372. Also see n.8, pp.22-24.
patronage from the populace. "A Naljorpa Wizard's Story" and "Confessions of an Apprentice Sorcerer" are examples to highlight how the Tibetans value magic.

In "The Dumb Cripple", Abja the malingerer ceased to either talk or walk after concluding that his past deeds had been outrageous. Similar in essence is the Chinese proverb-- "Yin ye fei shi"-- give up eating for fear of choking. This basically means to refrain from doing something necessary for fear of a slight risk.

In each of the stories "The Dog Skin King" and "The Song of the Little Dog", the third daughter is found to be kind, brave and honest. Success has always accompanied the third daughter. A striking similarity exists between "The Dog Skin King" and the Russian folktale "Alenky Tsvetochek" (The Little Scarlet Flower). The story of a one-eyed giant and a merchant's daughter narrates how the third daughter willingly went to meet the giant in order to keep her father's promise. She eventually fell in love with the giant who was allowed to assume his own form, that of a graceful young prince after remaining for many years under the magic spell of a witch. This story is quite identical with "Beauty and the Beast".

However, the relationship between the beauty and the beast, that is the merchant's third daughter and the giant in the Russian tale, or Dolma and the prince in disguise in the Tibetan tale, can be elucidated in the following manner:

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84. Ghose, n.51, pp.53-56.
85. Ghose, n.51, pp.4-22.
86. Lū Buwei (Warring States Period), Lūshi Chungiu (Spring and Autumn of Lord Lū) cited in Zhao, Yun et al (Comp.), n.1, pp.215-216.
88. "Beauty and the Beast" is a famous fairy tale of a frightful, but kindhearted, monster. The authorship of this tale is attributed to Mme. Villeneuve.
A Nenets\textsuperscript{89} folktale, which is similar in form with "The Song of the Little Dog", is "Khozyain Vetrov" (The Lord of the Winds)\textsuperscript{90}. Long ago in a nomad camp, there lived a poor old man with his three daughters. His choom (tent of skins) was tattered and at night they shivered from cold. Once, in winter, a terrible snow storm came down on the tundra. The old man sent his eldest daughter to the Wind God to appease him. But the eldest daughter neither followed her father's instructions, nor did she obey the orders of the Wind God. Moreover, she was unkind to the little bird that came to her for warmth. The god flew into a rage and threw her out in the snow to perish. As the blizzard blew fiercer, the old man now sent his second daughter to the Wind God. But she too did not do what she was told to do. And so she too met the fate of her elder sister. Lastly, the youngest daughter was sent. She obeyed her father's instructions and the god's orders. The little bird found warmth in her fur-coat. She cooked meat for the deity, pleased the mother of the deity who lived in another tent, and made fine garments for the Lord with the help of his sisters. The Lord was very pleased and took the third daughter to be his wife. No

\begin{center}
\textsuperscript{89} The Nenets belong to the Russian Federation. Their homeland-- Nenets is in the northern part of Russia; 44\degree E-85\degree E longitude and 63\degree N-68\degree N latitude.

\textsuperscript{90} Retold by Mikhail Bulatov. See Dyafilm, Moscow (Cf. n.87).
\end{center}
longer blew the storm. No longer did the people freeze and suffer from hunger.

In this case, the third sister, in the Tibetan tale, who entered the witch’s cottage, or the third daughter in the Nenets tale, are to be marked as D-1, that is, the ones in difficult circumstances in the first position. Whereas the little dog of the Tibetan tale, or the little bird in the Nenets tale are to be marked as D-2, that is, the ones in difficult situation in the second place. In the narratives, either falling into the witch’s trap or being ravaged by the snowstorm is sequentially number one. The dog’s distress caused by hunger, or the bird’s distress caused by the snowstorm is sequentially number two. The relation between D-1 and D-2 can be elucidated thus:

So we see how good deeds and the spirit of self-sacrifice become deciding factors behind averting danger or achieving one’s objective.

In the Tibetan tale "The Stone Lion that Opened its Mouth", we notice that the greedy turns out to be the rich man Tenzin, whereas the poor man Phurbu is humble and honest. Avarice cost Tenzin his cruel fate. Though not in content, this story resembles in form with a Karelian folktale "Pochemu v more voda solyonaya" (Why the Seawater is Salty)\(^9\). A poor woodcutter once met a hungry monster named Khisy in a deep forest,

\(^9\) The Karelians belong to the Russian Federation. Their homeland-- Karelia is situated in the northwestern end of Russia; 27°E-40°E longitude and 60°N-68°N latitude.

\(^9\) Retold by V. Vazhdayev. See Dyafilm, Moscow (Cf. n.87).
and offered him a big juicy bone. The monster thanked the woodcutter by giving him a magic millstone. The woodcutter became wealthy overnight by churning out grains enough to last his lifetime. His elder brother, a rich man, came and borrowed his millstone. He went on churning foodstuff and had them stockpiled in his already overloaded farmhouse. One day the rich man went to sea on a boat. He ordered the millstone to load his boat with fishes. Then he ordered it to churn out salt. Suddenly the boat capsized under excessive weight. The greedy man got drowned. The millstone is churning out salt till today, making the seawater more and more salty.

"Alibaba and the Forty Thieves" of the Arabian Nights is yet another tale almost identical in form with the aforesaid stories. Alibaba, a poor woodcutter, became rich overnight after he had discovered a cave full of treasure. This treasure was a booty of forty dreaded robbers. Alibaba’s elder brother Qasim, who was already a rich man, became avaricious and jealous of Alibaba’s fortune. He went to the cave and madly filled his sacks with jewels and gems. The code-word that was the key to the cave-door slipped out of Qasim’s mind. The robbers came back and slew him.

Quite a few commonness can be found in all these stories. The elder brother or the rich man is greedy and hence punished. The younger brother or the poor man is humble and hence rewarded. Incidentally in all these cases, that is, in Tibetan, Karelian and Arabian tales, the greatest similarity is that the younger brother or the poor man is a woodcutter. Forests were rich in resources and had hidden treasures which were often discovered by woodcutters. That is why perhaps the storytellers found it easy to narrate their tales with woodcutters as the fortunate ones.

Now we would examine the particular areas to which the Chinese and the Tibetans attach more value. Folktales have come a long way to unveil such areas of emphasis by means of which one people can distinguish themselves from the other. Since the moral lessons have already been discussed earlier, we would extract the essence of the folktales and fables, and arrange them in the form of a list for quick reference.
<table>
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<tr>
<th><strong>Chinese Values</strong></th>
<th><strong>Tibetan Values</strong></th>
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<tbody>
<tr>
<td>1. Hardship and perseverance.</td>
<td>1. Value attached to spiritual knowledge and compassion.</td>
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<td>2. Objectivism and realistic approach to life.</td>
<td>2. Low profile, egolessness and modesty.</td>
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<tr>
<td>3. Cautiousness in dealing with problems.</td>
<td>3. Absolute submission to the Living Lama: Worship of 'Four Jewels' instead of the usual 'Three Jewels'.</td>
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<td>4. No benevolence towards harmful beings.</td>
<td>4. Honesty and truthfulness as human virtue.</td>
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<td>5. No faith in magic.</td>
<td>5. Reward and punishment for good and evil, right and wrong: concept of karma.</td>
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<td>6. Seeking knowledge without prejudice; seeking truth from facts.</td>
<td>6. Giving up of material greed.</td>
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<td>9. Proper care in reaping and patience in harvesting.</td>
<td>9. Value attached to the stages beyond the present human existence: rebirth or incarnation.</td>
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<td>10. Obedience and submission to the superior.</td>
<td>10. Value attached to premonition.</td>
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<tr>
<td>11. Filial piety.</td>
<td>11. Sin committed when small living beings are killed for food.</td>
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</tbody>
</table>
12. Legalist method to maintain social security. 12. Value attached to prayer for self-protection and exorcism.

Lastly we would enlist the stories from both Chinese and Tibetan folk literature in order to compare and contrast the two sets of stories, and also to find out the corresponding elements between the two.

<table>
<thead>
<tr>
<th>Chinese tales</th>
<th>Tibetan tales</th>
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<td>1. The Foolish Old Man who Removed the Mountains.</td>
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<td>2a. A Mantis Trying to Stop a Chariot.</td>
<td>2a. The Beetle that Stole a Cow.</td>
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<td>b. Lu Ban, the Master Craftsman.</td>
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<td>4. The Snipe and the Clam.</td>
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<td>5. The King of Chu Beats the Drum.</td>
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<td>b. The Fox that Became a King.</td>
<td>b. The Fox that Became a King.</td>
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<td>c. The Egret and the Little Fish.</td>
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<td>7. Mister Dongguo and The Wolf.</td>
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<td>b. The Dog Skin King.</td>
<td>b. The Monk and the Wolf.</td>
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<td>b. The Earthworm and the Shrimp.</td>
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