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Subject: Myth story of the people around coorld.

Interpreted by: Vuthao

Information given by: Mr. Yao Ta, Tasseng Fou Quang

This story is told by the Yao people. It seems to be true because they have thick books written in Chinese about the story. However, nothing can make the story believable because there is nothing to tell us the location or the century this thing happens. However I was told that the first person in the world was Prachao Toun Boun (God). He created people by using clay - very pure clay. The first people lived for 3864 years before they died. The ancestors of these people lived for 1864 years. Further down to 364, 124 and 64 years when there was flood all around the World. At these ages, these people did not do anything but farming. Three gods helped these people. God Mou Kou Houng developed rice, corn etc.

God Toua Houng Chay Kia developed fire by rubbing two pieces of bamboo together.

God Tong Houng developed clothes for them. The cleverest person at this age was Mr. Chang Ko Lo or Mr. Chang Kuang Ko. He had eaten everything on earth. When he heard thunder and saw lightning, he was sure that there must be one person or animal that controlled this. I was told that was one God to control thunder and lightning. Now, every single time that there was lightning, Mr. Chang Ko Lo took a piece of red charcoal and shook it in the air outside of a house. This made the God of lightning very angry with him. The God fixed a date with him that God would come to take his life. At the fixed date Mr. Chang Ko Lo killed a lot of dogs and splashed the house with dog's blood. When the God came
to Mr. Chang Ko Lo's house he stepped on the dog's blood and fell down to the ground with no magic (his magic had been destroyed by the dog's blood). Mr. Chang Ko Lo now wrapped to God and put Him in a metallic cage. It was said that only salt that could kill the God and only clean water could help the god to escape from the cage. Mr. Chang Ko Lo had a daughter and a son. Before the Chang Ko Los set out to find salt, they told the children not to give anything to the god to drink. When the couple went out to find salt the god asked the two children to give him water. The god kept on asking water and finally the children gave very little water to the god. Now the god blew the water out of his mouth and beautiful things come out. These beautiful things attracted the children very much and the children gave the god more water. On the third time, the god drew out a tooth of his and gave it to the children. He told them that there would be a bird to come and tell them to do everything and they must do it. The first thing that the bird would tell them was to grow the tooth called "Nam Tao" in Lao or a kind of plant whose fruit float very well on the water. Now the god blew out a lot of water from his mouth and the cage was broken. The god went away. When the parents returned there was nothing left.

Three days later a bird came and told the children to plant "Nam Tao". The two children took the god's tooth and planted. When the bird told them that the plant was coming out of the ground, they ran over to see and it was true. The bird kept on telling the children until the plant had fruits and the fruits got very old. Now the bird asked them to hole the biggest fruit and took everything inside of the fruit out. The bird told the children to put everything needed into the fruit and entered it and closed it very tightly. After this is done the god stopped in filtration of water and started to make rainfall. The world now
became flooded. Mr. Chang Ko Lo, the children's father, rode a drum which could float very well. Others were all drowned. There was flood for seven days and seven nights and water reached the sky where the god of lightning was. Mr. Chang Ko Lo reached there and beat his drum. When the god heard this sound he said, "there is flood for seven days and seven night. Everyone is killed but who is still alive making that sound?" Mr. Chang Ko Lo heard him and answered that it was Mr. Chang Kuang Ko who was going up to catch the god. Being too frightend the god opened places for water to insiniprate or to make water go down. Going down as the water decreased Mr. Chang Ko Lo hit a pine tree and there he died.

When water is completely dried, the two children came out of the fruit. They found out that there were nobody around the world. To make sure to this the couple set out to search for people. They first saw an ant. The ant said that there were nobody in the world, exept the couple. This made them so angry that they stuck on the ant's waist and told it that if they went around the world and did not see anybody then they would come to set the ant free. They went further and saw a turtle. The turtle said the same thing as the ant to them. They struck the turtle in twelve pieces and told it that if they went around the world and saw nobody, they would come back and join the pieces together. After these two brother and sister travelled around the world and saw nobody, they returned to the animals and set them free. The ant's waist became very small because it was stuck so long and the turtle had twelve shelves on its back to prove the truth.

Finally, the brother told the sister that they had to marry each other. This made her disagree because she never saw a brother and a sister marry each other. To prove that the couple could marry each other were (1) let each one at a diffe-
rent side of a river and build a fire to see if the smoke of the two fire places came together and it did. (2) Each planted a bamboo tree to see if the top of the trees came together. Finally they did come together. Now they married each other. Their first child was a pumpkin. Now the wife told the husband to take the pumpkin to the forest and threw the seeds of the pumpkin on the mountains and the bark on the lowland. However, the husband did the wrong way. When the husband returned home the wife asked him what he did. He said that he threw the bark on the mountains and the seeds on the lowland. Making this mistake, the wife ordered the husband to go back and change the position. However, it was too late that when he reached the place there were already houses of different kinds of people there. Therefore, he said, from now on the majority of the people would be on the lowland and would be richer. The minority of the people would stay high on the mountains. However, he said, mountainous people especially the Yao had to cooperate anywhere that they met each other and the lowland, people must fight anywhere they met each other. From that time on people fought each other and fighting usually occurred from cities.

After this separation the Yao group began to farm. However, they were at an arid area that growing crops was not sufficient. Now they decided to lease this area and cross a sea to the other side. There were 7 boats altogether. 4 boats went first and 3 boats the last time. (they crossed the ocean or sea two times; there were 4 boats for the first time and 3 boats for the second). These Yao that I went to see here were said to be the second trip.

Before crossing the sea the Yao had no phi or spirits, that is, they did not have to care about feeding or raising spirits. However, crossing the ocean people
heard sound like thunder. Some said it was thunder and other said it was water fall, that is, they would fall off of the water fall. This made them very afraid and they asked the dead people during the flood of the world to come and help them and not to let them fall off. The bet the spirits that if the could pass to the other side of the sea (ocean) they would feed they spirits and would continue feeding them. Luckily, these people were able to reach the shore of the other side safely and they fed the spirits. Now they had one kind of spirit: father and mother spirits.

From the sea shore on, these people continues to chop down forests for farmers. They moved every-where that gave them good farming areas. Moving like this for centuries they came to an area, say china.

In china, these Yao people began to have leaders or kings. They had 13 kings in china. The first king was king Tong Houng and the last king was Piane Houng. The kings between these two did not appear their names.

King Piane Houng had a son and a daughter. His daughter was married to a Ho guy. When the king was too old to be king he wanted his son to replace him. But he son in-law wanted to be king also. There was no agreement between these two people. During this time the Lao Wat everywhere. Therefore, the king's son and his son in-law each took a golden chop stick to put in the Wat and see if whose chop stick had golden flowers, that person became king. After having put the chop sticks in the Wat, the son in-law began to worry that he would not be able to become king. He finally decided to steal the key of the door of the Wat in the midnight and went into the Wat. He noticed that his chop stick had nothing but the king's son's did. He now picked the flowers and stuck it to his. The next day, people went to the Wat and saw that the king's son in-law's chop stick had the flowers. Therefore, he was made king. Unluckily, the king's son discovered that it was his chop stick that
had the flowers, but his brother in-law picked them up and stuck them to his
brother in-law. This made the king's son very angry and he began to make war
against the Ho. The Ho were stronger in the war, therefore, they drove the Yao
southward. From that time on the Yao had no more king and they had to go up the
highlands to farm. These people began to migrate to Laos, North Vietnam and Bur-
ma. There were still thousands of Yao people in china but these were all under
the chinese government. I don't know whether what I have written is true. Howev-
er, I promise that I wrote as the narrators told me. I'm sure that they did not
tell me anything about the year of each step and event happened. They just said
they did not know the year either because their books did not include this.

Now the Yao have three kinds of spirits; (1) father and mother spirits; (2)
military spirits (3) 3 brother's spirits. Three brother's spirits were that long
before 3 brothers (twim) were born. They were named Leng Sy, Tou Ta and Leng Pou.
They were very good warriors that kept the Yao people well-organized. So, now,
the Yao form this ceremony (feeding spirits) to refer to that time when the three
brothers were still alive. Military spirits was that during the Ho-Yao war they
had very serious fight. Before going to a fight the Yao asked Phi to help them
and if they could return their own position safety they would kill an ox for the
the Phi. They aid safe and then they continue on to raise this kind of spirit.

LAWS:
The Yao also have laws in common as other ethnic groups. Eventhough the Yao have
everything, for instance, history or culture written in chinese, they still don't
have the laws written down yet. Their laws are still carried out by the person
whom the majority of the people in a certain position respect him very much. The
Yao don't have many divorces as other people. The reason why is the marriage ceremo-
mony is very expensive at least two hundred thousand kip or $340. Also divorce
cost a lot of money. There are only two kinds of common divorce. The first one is that the husband doesn't love his wife because he has found a girl friend. In this case the husband has to pay 24 piastres or 40,000 kip or $67 to the wife and 5 piastres or 8000 kip or about $14 to the court. The bride price is not returned, but the wife's dowry is returned to her. One third of the materials used in the house is for the wife. Children are divided equally. The second kind of divorce is when the wife commits adultery with a man, Mr. A. This is a very serious case. If the husband, Mr. B, sees Mrs. B and Mr. A when they are intercourse in a certain location, the husband can kill both of them. If Mr. B doesn't kill them, he just takes them to court. This is the first time that Mrs. B commits adultery with Mr. A and Mr. B cannot divorce her but makes Mr. A pay 5 piastres or 8000 kip to Mr. B. If this goes on to a second time Mr. A has to pay 10 piastres to Mr. B. If a third time also occurs Mr. A has to pay 13 piastres to Mr. B. If, unluckily, the fourth times comes, the husband will never marry the wife and divorce will occur. In this case Mr. A has to pay double what Mr. B has paid for Mrs. B. Mr. B, even the children or dowry.

The Yao have a quite constant rule for their people. It is said that a thief who steals something (from money, rice, and material used up to animals), has to pay double the price of the substance stolen. Every thief has to pay 5 piastres or 8000 kip in court, enough he steals something which has a cost of only 200 kip. I asked Mr. Fuk Quang what he would do if the thief steals a second time and third time. He said, "I haven't seen any event like that. However, if it does happen I will increase the payment double for the second time and triple for the third time. A girl who is pregnant before having been engaged is counted as criminal as well. It is said that both the man and the woman are thieves or crimes who damage
their parents' faces. The girl and the boy each has to pay 10 piastres or 16000 kip to court. There, in court, the couple have to tell their stories of why they become pregnant. Further, the couple have to kill 2 chickens for the judges to eat so that they will decide if the couple can marry. However, the man has not been free yet, though he agrees to marry her or not. If, unluckily, the woman dies during the child is born or before the child has been born for a month the man is counted to be under murder case. If the woman is safe during the child's birth or the woman dies after the child has been more than a month, the man is free.

In cases of murder, the Yao don't kill or hurt the murderer. What the murderer has to do are: (1) keep in charge of the dead's funeral properly without bothering the dead's parents or relatives, that is, he must do everything that the dead's parents want to the dead; (2) pay for a human's price. Putting the murderer into jail is dependent upon court. However, if the murderer accepts everything that the dead's relatives suggest to him then it is not to go to court. This rule is used for any kind of murderer in the Yao group.

Untruth in the Yao group doesn't make very serious damage. If, for example a man Mr. A borrows some money from Mr. B and fixes a date to return the money. However, after the sixed date and Mr. A has not come yet. Mr. B will do nothing to Mr. A but will say that Mr. A is a liar and will make him return his money back. If now a man Mr. C borrows a horse from D and tells Mr. D that he will to the horse to carry rice from his field to the village, say 5 days. However, Mr. C, Uses the horse to carry materials for trade instead of carrying rice. Mr. Fuk Quang, the Tasseng said, "it doesn't matter with that but we just say that he is a liar. However, if the horse dies before returning home, Mr. C has to pay the horse price."
Finally, Mr. Fuk Quang added something about criminals and untruth. He said, "now, for thieves or crimes or untruth—if we can catch them we don’t made them pay but only make them return the substances stolen. After this, we write a very big note on his back saying that he is a thief or a crime and have him go through every house and tell the people in the house that he or she will never do this again." This is a quite new law but it is very common through out the Yao regions.

The Yao are one of the mountainous people who like by chopping or clearing forest. Therefore, they must have sign of marking land. One who disputes an area from another withough any reasons will be concluded wrong. The wrong person has to pay 5 piasters to the right one. The wrong person has also pay one chicken to the right. This is stated that the chicken is to buy the two people’s friendship back. Their marks of an area is to cut out part of the bark of a tree. A man who wants an area must do this as many as possible. In an area of having no trees, they bury sticks around the area. Part of the stick is in the ground and the other part is about half a meter above the ground. They put a piece of earth on the top of the stick which means that the land has belonged to a certain person. A true farmer will never argue for an area of having a mark on it.