Name: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Date: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ Block: \_\_\_\_\_\_\_

**Directions:**

1. Read and annotate these two texts. You should have *at least* 15-20 annotations in EACH text. Use your annotations rubric to make sure you have covered everything.

2. In your annotations, underline or highlight every unknown vocabulary word; use your phone or a dictionary to look up the meaning. Include the meaning in your annotations.

3. Answer the questions that follow.

4. Complete the constructed response.

**Text #1:**

MONKEY

Chinese Trickster God

Also known as SUN-WUKONG, SUN-WU-KONG, SUN-WU-K'UNG, SUN-HOU-ZI, SUN-HOU-TZE, PI-MA-WEN

Star of stage, screen and scroll, MONKEY is the true hero of *Journey To The West* (Xiyou Ji) — the amazing novel written by Wu Cheng’en in the sixteenth century. (It’s one of China’s Four Great Novels, and we highly recommend it to anyone seeking enlightenment or entertainment.)

From the beginning of time, a certain rock on the Mountain of Fruit and Flowers had been soaking up the goodness of nature and QI energy. One day this pregnant rock released a stone egg, and from it hatched a Stone Ape, who solemnly bowed to the Four Corners of the Earth — then jumped off to have fun.

This was MONKEY. He was high-spirited, egotistical and full of mischievous pranks. He was soon having a wonderful time as King of the Apes. But a niggling worry began to gnaw at him — one which would change his life. The Monkey King feared Death.

To find immortality, MONKEY became the disciple of Father Subodhi, a rather dour DAOist sage. The sage, unimpressed with his simian tricks, gave the Monkey King a new title: ‘Disciple Aware of Emptiness’. MONKEY was very pleased with this epithet, not realizing it referred to the vacuum in his head. After much haggling, Father Subodhi uttered the words of Illumination, explained the process of Cloud-Flying — and also revealed the secret of the Seventy-Two Transformations. Which, thought MONKEY, was extremely good value for money.

Returning home to his monkey subjects, he discovered they were under siege by a fearsome monster. Magic tricks were no good — what he needed was a weapon. So he whizzed off to the Dragon King AO-KUANG and cajoled his way into the Treasury. There he found the great Magic Wishing Staff, a huge rod of black iron which Heaven had used to flatten the bed of the Milky Way. It weighed 13,000 pounds but could expand to fill the Universe or shrink to the size of a needle. MONKEY was delighted with this Weapon of Mass Destruction and used it to bludgeon many a demon thereafter.

It wasn’t long before reports of MONKEY’s tricks started to reach the austere ears of the JADE-EMPEROR. First the LONG-WANG Ocean Dragons complained of rudeness and theft. Then YEN-LO-WANG, the God of Death, lodged a formal protest. "That intolerable ape has just vandalized my filing system and made monkeys immortal. What are you going to do about it?"

Not wishing to shed needless karma, the JADE-EMPEROR invited MONKEY to Heaven and gave him a job. Without pay, of course. This plan to keep the peace was amazingly successful for an entire day. Then MONKEY discovered that his post as Keeper of the Heavenly Stables was so lowly, even the horse manure ranked higher than him.

Insulted beyond belief, MONKEY ran amok, burst into the JADE-EMPEROR’s court and dared to threaten his august person. The Ruler of the Universe sighed, consulted his advisors and bestowed a new title upon him: Great Sage, Equal Of Heaven. "That’s much better," said MONKEY, impressed.

But by his very nature the Great Sage was irrepressibly naughty. He just couldn’t help it. He gobbled up LAO-ZI’s Longevity Pills, stuffed his face with the precious Peaches of Immortality, gatecrashed official parties and made insulting gestures to all and sundry. Finally he left Heaven in disgust, claiming it wasn’t good enough for him.

Now the JADE-EMPEROR finally lost his esteemed cool. He sent the Heavenly army to obliterate MONKEY once and for all. Nothing could withstand this mighty force... But the Great Stone Ape — immortal, spiritually illumined and filled with Heavenly essences — was not only indestructible but also pretty handy in a fight. The forces of Heaven made an embarrassing display and slunk off in defeat. There was nothing for it — the Ruler of Heaven called for BUDDHA.

Now BUDDHA, in his infinite wisdom, knew better than to subdue MONKEY by force. Instead he offered him a wager. "If you’re so clever, jump off the palm of my hand. If you can do that, I’ll demote the Emperor and give Heaven to you. But if you can’t, I’ll expect a full apology and penance."

The Monkey King laughed. He could travel thousands of miles in a single leap. The bet was on. BUDDHA stretched out his hand and MONKEY jumped...

Several thousand miles later, the Great Sage landed in a desolate plain with great columns reaching up the sky. "These must be the Five Pillars of Wisdom at the end of the Universe", he thought. "That BUDDHA is just plain stupid to make such a silly bet." And, to show his disrespect, he pissed all over the nearest pillar and jumped back to claim his reward.

"Is the Emperor packing his bags yet?" asked MONKEY as he landed. The Holy One raised a sublime eyebrow. "I don’t know why you’re grinning," he said, "you’ve been on my palm the whole time." An astonished MONKEY rubbed his eyes and stared at the five familiar-looking pink pillars of BUDDHA’s hand. Then he smelt the stench of monkey pee and trembled.

The next thing he knew, he was lying on the ground with a mountain on top of him. And there he stayed for five hundred long years, being fed molten copper and iron pills by an attendant demon while the moss grew in his ears. By the time GUAN-YIN came along, the Great Sage Equal of Heaven was a thoroughly humble creature.

As told in *Journey To The West*, GUAN-YIN enlisted MONKEY as chief disciple of the young Buddhist monk TRIPITAKA. Together with SANDY and PIGSY, he protected the boy on his quest to India, battling demons and righting wrongs along the way. His natural monkey trickery now had a holy purpose which he unleashed with much enthusiasm — and his uncontrollable ego was kept firmly in place by a little device of GUAN-YIN’s devising: a head-band made of gold.

The unsuspecting Great Sage was not prepared for the terrible torture of the Headache Sutra! Whenever MONKEY misbehaved, TRIPITAKA recited the Sutra and the golden fillet squeezed until his very eyeballs felt like bursting. Try as he might, he could not remove it. There was no defense except submission, and pretty soon MONKEY was the most humble disciple the world has ever known. Usually.

After many many many many adventures, the travelers fulfilled their quest. MONKEY was rewarded for all his efforts with the title ‘Buddha Victorious Against Disaster’ and finally made his peace with Heaven. We don’t know what the Great Sage gets up to nowadays, but presumably he keeps himself occupied.

**Questions:**

1) What is the name of the author who originally wrote the story of the Monkey King?

2) What three words/phrases are used to describe the Monkey King in Paragraph 3? List the words, and then provide three synonyms you could also use to describe him.

|  |  |
| --- | --- |
| Word/Phrase Used | Synonym You Could Also Use |
| 1. |  |
| 2. |  |
| 3. |  |

3) What is the Monkey King’s greatest fear? Cite textual evidence to support your answer. What is your greatest fear?

4) Describe the weapon the Monkey King gets in Paragraph 5. Cite textual evidence to support your answer.

5) List three things you learn about the Jade Emperor.

1.

2.

3.

6) Do you think the Jade Emperor is good or bad? Cite textual evidence to support your answer.

7) Where does the Monkey King spend 500 years? Cite textual evidence to support your answer.

8) While traveling with Guan-Yin and Tripitaka, what happens to the Monkey King’s personality? Cite textual evidence to support your answer.

9) Which of the following best describes the Monkey King at the end of the stories?

a. The Monkey King was rewarded as a god and disappeared forever.

b. The Monkey King was sent to live under a rock for 500 years.

c. The Monkey King was successful in his quest and stays busy in his private life.

d. The Monkey King was killed and went to heaven.

**Text #2:**

**The Monkey King   
A Superhero Tale of China**

Monkey is the most popular figure in all Chinese literature, loved for centuries by young people and adults alike. His story is found in a classic sixteenth-century novel, *The Journey to the West* (*Xi You Ji* or *Hsi Yu Chi*), as well as in countless later adaptations, from Chinese opera to comic books.

The novel, written anonymously but often attributed to the humorist Wu Cheng’en, is an epic comic fantasy of 100 chapters. The bulk of the novel recounts the journey of the Buddhist monk Sanzang to collect sacred scriptures from Buddha in the Western Paradise, aided by Monkey and several other magical creatures.

Though *The Journey to the West* is considered the final word on these adventures, it draws on a tradition going back nearly a millenium. Sanzang—or Tripitaka, by his Buddhist name—was a real seventh-century monk who made a perilous journey to India to study with Buddhist masters and to gather scriptures. His story was picked up first by Buddhist preachers, then by professional storytellers and authors, who improved on it, added characters, and created new episodes over the course of centuries. As with today’s most popular comic, TV, and movie series, new adventures were always welcomed by the public.

No one knows for sure when the character of Monkey was added to the story or where he came from—though he may be an adaptation of Hanuman, the monkey king of India’s epic the *Ramayana.*In any case, Monkey showed up in printed versions by the thirteenth century. By the sixteenth century, when *The Journey to the West* was written, he had taken over as lead character, overshadowing the Buddhist monk.

There is good reason for the popularity of Monkey among the Chinese. Perhaps every culture has a folk hero who represents the rebel, the troublemaker who defies authority. Stories of such heroes are needed to help work off people’s resentment toward real authorities not easily defied. And nowhere has this need been greater than in China, with its overblown government and its strict ethical training of obedience to “superiors.” Yet that strict training itself makes it difficult for the Chinese to accept a rebel as hero.

The solution to this problem is Monkey. By making the rebel an animal, the Chinese can laugh at his antics without guilt, while subconsciously admiring his defiance of the powers that be. After all, no one expects a monkey to know better—especially one with no parents!

Monkey’s adventures provide a breathtaking, whirlwind tour of Chinese mythology. But some elements of this tour may at first puzzle a Western reader.

For example, the rulers and officials of heaven and hell may conveniently be called gods, but they are not gods as found in Western mythologies. All were born human, then gained supernatural power by promotion to divine status. In fact, each of these deities is due to be reborn on earth, at which time the position left vacant will be filled by someone else.

We may also be confused by the way competing mythologies all seem jumbled together. In Western culture, people generally take their beliefs from the one religion they belong to. But only a small minority of Chinese have ever belonged to any of the three most important named religions of China—Confucianism, Buddhism, and Taoism. Most Chinese instead practice an unnamed and unofficial “folk religion” that has adopted elements of all three.

The mythology of this folk religion draws especially from Taoism and Buddhism, and it is this fabulous world that is portrayed in *The Journey to the West.* So we find a Taoist Heaven coexisting with a Buddhist Western Paradise, while Taoist venerables like the Jade Emperor and Lao Tzu hobnob with Buddhist luminaries like Kwan Yin and the Buddha himself.

**Questions:**

1) In Paragraph 3, what do you learn about Tripitaka? Cite textual evidence to support your answer.

2) According to Paragraph 4, who is the Monkey King’s character most likely based on? Cite textual evidence to support your answer.

3) In Paragraph 5, we learn of two reasons why the Chinese people might love a character like the Monkey King. What are the two reasons mentioned? Also, do they really love him? Explain your answer.

1.

2.

Do they really love him? Explain.

4) According to Paragraph 8, what is the difference between the “gods and goddesses” of Chinese mythology and those of Greek mythology? Cite textual evidence to support your answer.

5) Explain the Chinese “religion” in your own words, using Paragraphs 9 and 10 to help you support your answer.

6) When the author uses the word “Western” to refer to readers, what does that really mean?

a. From California

b. From Europe or North America

c. From the Pacific

**Constructed Response: Write your answer on notebook paper and attach.**

How is the story of the Monkey King an example of folklore? In your response, identify the type of folklore that it is and provide at least three examples from these texts to support your answer.