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英汉对照

世界 民间故事

Folk Tales
of the World



梅尔维纳·格林 克里·利达 等 编著
柯平等 译

凤凰出版传媒集团
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Introduction

Folk tales are traditional stories 'of the people' that are handed down from one generation to another by word of mouth. Their purpose is to define cultural beliefs and values, as well as to entertain. Folk tales are usually short narratives which undergo varying degrees of modification as they get passed along from one storyteller to another. The themes and plots of folk tales tend to be universal in nature. That is to say, nearly all folk tales seek to explain some aspect of nature, human or animal behavior.

Folk tales are commonly grouped together with similar narrative forms, such as fables, fairy tales, myths and legends. The range of differences between these story forms tends to vary from slight to significant. The basic elements of plot development are observed in folk tales. For example, plots are typically divided into three parts, i.e. the beginning or introduction, the middle or plot development and the ending or conclusion. Plot development typically revolves around a problem or obstacle which confronts the main character or characters. In the concluding part of the tale, the problem is usually resolved, in one way or another. A unique feature of folk tales is the lesson or moral value that the story seeks to convey to the listener or reader.

The fourteen stories presented in this book are retellings of popular folk tales told around the world. True of folk tales in general, individual ownership or absolute authorship of none of the included stories is claimed. On the contrary, the folk tales selected for this book have been passed down, in one form or another, from one generation to another, and they belong to everyone.

The intent of this book is to introduce the reader to the cultural diversity of the world in which we live. In so doing, it is anticipated that an appreciation for the many similarities that exist between the peoples and cultures of the world will be cultivated and further explored.

引 言

民间故事是用口耳相传的方式一代代流传下来的“老百姓的”传统故事。它们的目的不仅仅是娱乐大众，而且还在于阐释文化信仰与价值观。民间故事通常是短篇的叙事性故事，在从故事的一个讲述者传到另一个讲述者的过程中，其内容会有不同程度的润饰修改。民间故事的主题和情节本质上具有普遍性，也就是说，几乎所有的民间故事都试图对自然界、人类或动物行为的某些方面做出解释。

人们通常把民间故事和寓言、童话、神话、传说归为一类，因为它们叙述形式上具有相似性。这些故事形式之间的差异程度一般会从微不足道到十分显著，程度不一。我们可以从民间故事中发现情节发展方面的一些基本元素。比如说，情节通常被分为三部分，即开头或引子，中间部分或情节发展部分，以及结局或结尾部分。情节发展部分通常围绕主要人物或多个人物所面临的某个问题或阻碍展开，而在故事的结尾部分，问题总能以这样或那样的方式得到解决。民间故事的一个独特之处就是：它们对听众或读者进行教导，向他们灌输道德观念。

本书呈献给读者的十四个故事重新讲述了一些在世界范围内广泛流传的民间故事。就像民间故事领域里的一般情形一样，没有人声称对本书中的任何一个故事拥有个人所有权或者绝对的著作权。相反，本书所选的这些民间故事都是由一代人以各种形式传递给下一代人的，它们属于每一个人。

本书旨在向读者介绍我们生活于其中的这个世界在文化上的多样性，并希望借此增进人们对世界各民族与文化间诸多共同之处的了解，以及促进对这些共性做进一步的探索。

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Cultural Background

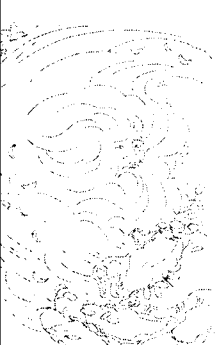
American Indians were the first people to inhabit the continents of North and South America. In modern times, you will find that the name Native Americans is more frequently used than the former term. Native Americans are not a homogeneous people, but rather they form hundreds of diverse tribes (cultural groups) or nations, and they speak as many different languages. In the past, the lifestyles of the different cultural groups varied substantially, depending upon what region of the continent they inhabited. For example, some Native Americans lived in great cities, others lived in small villages, while still others kept moving from place to place all year round, hunting animals and gathering food. Since the mid-1800's and in present times, a majority of Native Americans live on or very near to reservations.

'Winter Is Defeated', a Seneca folk tale, is a fanciful story about the inevitable reluctance of winter to make way for the coming of spring. The Seneca tribe or cultural group is one of the five small nations that joined together in the early 1600's to form the powerful Iroquois League of Nations. Under the leadership of the great Mohawk chief Hiawatha, the five nations of the Iroquois Confederacy included the Mohawk, the Oneida, the Onondaga, the Cayuga and the Seneca nations. The Iroquois controlled the woodlands that would later become the eastern part of the United States. Their territory extended from the Canadian border south to the Gulf Coast, and from the east coast of the United States as far west as the Mississippi River. The Seneca inhabited land referred to as the Eastern Woodlands, located primarily in the northeastern region of the United States.

In the northeast, housing had to provide protection from bitter cold winters. Though not exactly similar to the

1 Winter Is Defeated

(Native American: The Seneca Nation)



lodge inhabited by Old Man Winter, the main character in our folktale, the Iroquois built homes that were large rectangular long houses made of logs. For this reason, they called themselves 'The People of the Long House'. Some of these houses were as long as 30 meters, and they could hold up to sixty people. A number of related families inhabited the long house, each living in a separate section. The average long house had a door at each end. Down the middle of the long house, fires were maintained for cooking and for heat. The average long house, probably tended five fires shared by about ten families. Two families on either side of the long house shared the fire in the middle. The long house family was the basic unit of Iroquois society.

Each community had its council of adult males who guided the village chief or chiefs. The Iroquois were fond of meetings, and they spent considerable time in council.

文化背景

美洲印第安人是最早居住在北美和南美大陆上的人。在现代，你会发现“美洲土著”的说法比“美洲印第安人”的说法更为常用。美洲土著并非由单一种族构成，而是包括了数以百计的部落（族群）或者说民族，他们的语言也有几百种。过去，这些不同的族群之间生活方式差异很大，这取决于他们居住在这片大陆的哪个地区。例如，有的美洲土著住在大城市里，有的则住在小村庄上，还有的则终年不停地从一个地方迁徙到另外一个地方，过着狩猎和采食的生活。自19世纪中叶起直到现在，大部分美洲土著都居住在印第安人保留地或者保留地附近的地区。

《打败冬天》是塞内卡族一个奇异的民间故事，讲的是冬天必然不愿让位于来临的春天的故事。塞内卡部落（或者说族群）是17世纪初参与建立易洛魁部落联盟的五个小民族之一。易洛魁联盟由包括莫霍克、奥内达、奥南达加、卡尤加和塞内卡在内的五个民族组成，其首领是莫霍克族了不起的首长海华沙。易洛魁联盟控制着后来成为美国东部地区的森林地带。他们的领土北起美国与加拿大边界，南至墨西哥湾沿岸地区；东起美国东海岸，西至密西

西比河。塞内卡人居住地主要位于美国东北部，

那儿被称为“东部林地”。

打败冬天(美洲土著：塞内卡族)

1

在东北部地区，房屋必须能抵挡冬季的严寒。易洛魁人的住所尽管并不完全类似于我们故事中的主人公寒冬老人所住的山林棚屋，但也是那种宽大的长方形木屋。因此，易洛魁人称自己是“长屋人”。这些房屋有的长达30米，最多可容纳60人。许多有血缘关系的家庭居住在长屋里，每个家庭占据着木屋里一个单独的空间。长屋一般每头都有一扇门，中间过道上保留着做饭和取暖用的火灶。通常每座长屋大致有五个火灶，供十个左右的家庭共同使用。住在过道相对两侧的两家人共用过道中间的火灶。长屋家庭是易洛魁社会的基本单位。

每一个易洛魁社区都有自己的议事会，它由成年男性组成，负责指导村长管理村务。易洛魁人喜欢开会，他们在议事会议上花费大量的时间。



People of the Eastern Woodlands rarely went hungry, for hunting and fishing were good and farming was also an important source of food. The main crops included corn, beans and squash. Most people made pottery; in addition, containers and other vessels were made from the bark of elm trees, and baskets were woven. Clothes were made of deerskin and the skins of other animals. A cape or robe of animal skin or fur was worn in cold weather. Both men and women wore moccasins, soft-soled, heelless shoes. In winter, however, snowshoes made of wood made travel easy. On snowshoes a man could outrun large animals with greater ease.

Native Americans speak of their relationship to the earth in terms of family. The earth is the source of life, and everyone shares in this family relationship. Life is seen as a great circle. Each person has a place in that circle and is related to everyone and everything else. The Iroquois organized their lives around the cycles of nature. There was a time to plant, and to harvest, and a time to gather and to store food for winter. There was also a time to be still and, when winter came, a time to stay inside the lodges, playing games and telling sacred myths and stories. Winter was a time of bitter cold. It was the time when people stayed in the warmth of their long houses, eating stored maize, vegetables, nuts, fish and some meat. As winter gave way to spring, counted as two moons away from the midwinter moon, the people went out into the maple tree groves to tap trees and to draw out the sap from which they made syrup and sugar. As the weather warmed, the men fished and women gathered spring greens.

The first Indians came to the America from Asia about 20,000 or maybe even 40,000 years ago. Much of the land that is now under water was dry land when the Indians came from Asia crossing the Bering Strait. They lived on the continents of North and South America for thousands of years before any Europeans arrived. Native Americans have played, and they continue to play an important part in the histories of the North and South America. Native Americans of the Eastern Woodlands were among the first to meet European explorers and settlers. They taught the settlers how to plant corn and to fertilize it with dead fish. Their good relations, however, did not last long. Small battles between settlers and Native Americans over the possession of land eventually escalated, ultimately leading to the defeat of the Native Americans in the late 1800's and their restriction to living on reservations.

Although rulers or chiefs of the various cultural groups usually inherited their position of leadership, from time to time personal ability was also the basis for choice of a chief. Oratory or the ability to persuade through use of language was an important and highly valued skill required of Iroquois chiefs. In fact, the ability to speak well before an audience developed into a fine art. The telling of rich stories and myths concerning the supernatural, sorcery, aggression, occasional star myths and journeys to the spiritual world was and continues to be an important expression of this tradition.

东部森林地带的人很少挨饿，因为狩猎和捕鱼所获颇丰，而且农耕也为食物提供了重要来源。主要的农作物包括玉米、大豆和南瓜。大多数人会制作陶器；此外，人们还编织篮筐，用榆树皮做储物箱以及其他的容器。衣服用鹿皮和其他兽类的皮子做成。天气寒冷时，人们会穿上用动物皮毛制成的斗篷或者袍子。男子和妇女都穿没有后跟的软底鹿皮靴。不过冬天的时候，穿用木头做成的雪鞋走路比较便捷。穿雪鞋的人更容易追上大型动物。

美洲土著把自己同地球的关系说成是一家人之间的关系。地球是生命之源，每一个人都共有着这种家庭关系。生活被视为一个巨大的圈子。人人都在这个圈子中占有一个位置，并同别的每一个人和每一件事物相互关联。易洛魁人按照自然的周期组织自己的生活。播种、收获、采集与储藏越冬食品：所有这些事情都各有其时。闲着的时候也是有的。冬天来了，大家就呆在山林棚屋里做游戏、讲神话故事。冬天是严寒的季节，是人们呆在暖和的长屋里吃预先储备好的玉米、蔬菜、干果、鱼和某些野味的时候。当冬天让位给春天时（也就是从仲冬算起的两个月之后），人们会走进枫树林，割开枫树皮，从树干里吸出枫树汁液做糖浆和枫糖。天气转暖后，男人们便去捕鱼，而妇女们则负责采集春天里新长出的绿色植物。

距今约20,000年，甚至可能是40,000年前，第一批印第安人从亚洲来到了美洲。当印第安人跨过白令海峡从亚洲来到美洲时，现今被水淹没的许多土地都曾是陆地。在欧洲人到来之前，印第安人已在北美和南美大陆上生活了几千年。美洲土著在南北美洲的历史上曾经扮演过并继续扮演着重要角色。最早迎来欧洲探险家和移民的是东部林地的美洲土著。他们教会了欧洲移民如何种植玉米，如何用死鱼给玉米施肥。然而他们的友好关系没能维持多久。移民和美洲土著之间为争夺土地所有权而发生的小冲突逐渐升级，最后导致19世纪末叶美洲土著战败，并被限制在保留地上生活。

虽然各个族群的统治者或酋长通常是以继承的方式得到自己的领导地位，但个人能力有时也是选择首领的依据。口才（或者说运用语言来说服别人的能力）是易洛魁酋长们所必备的一项重要而且备受推崇的技能。事实上，这种在观众面前发表精彩演讲的能力已经发展成为一门艺术。对一些含义深刻的故事和神话（这些故事和神话涉及超自然现象、巫术、侵略、偶尔出现的星象传说和通往心灵世界旅程等方面的内容）的讲述曾经是也将继续是此项传统的一种重要表现形式。

Winter Is Defeated

(Native American: The Seneca Nation)

He walked boldly through the land, and as he walked the long white hairs of his head and beard danced wildly in the wind. Birds fled in the wake of his coming, while shivering animals sought shelter from the cold. With each step that he took, the ground grew harder, the air became crisper and lingering leaves on the trees quickly shriveled and died.

When the old man became weary, he ended his journey. He built a lodge. It would be his new home. The walls of the lodge were made of ice and everything that was both inside and outside of the lodge was covered with glistening snow. In the middle of the lodge, the old man built a huge fireplace. In it an intense fire glowed unceasingly, but it emitted no heat.

Day in and day out, the old man would sit in front of the fire. His only companion, the North Wind, would often come to visit. How contented they both were on long wintry nights to gaze into the strange flickering light of the fire. How they laughed and mused about the pristine world of ice and snow that was of their making. How they boasted of the piercingly cold winds and of the somber, gray stillness that together they had created.

Time passed. One morning, the old man and the North Wind were startled to hear the chirping of birds. Very slowly, they crept to the door of the lodge to have a look outside. The air was noticeably warmer, and they found it difficult to breathe. Snowdrifts surrounding the lodge were smaller than they had been, and puddles of water lay about here and there. In alarm, the North Wind howled, 'I must find new lodgings. Farewell, old friend.' Then he immediately flew northward in search of a place where there would be no hint of warmth.

Unlike his friend, the old man did not panic. He was determined to stand his ground. 'I will not leave this place,' he resolved, and so the old man returned to his fire and to his pipe. Later that same day, there was a knock at the door, but the old man did not answer. The knock was repeated and this time it was so forceful that icicles fell from the walls

打败冬天

(美洲土著：塞内卡族)

他勇敢地走过这片土地。行进中，他的胡须和满头长长的白发随风狂舞。小鸟一发现他到来的迹象便飞走了，而冻得瑟瑟发抖的动物们则忙着寻找避寒处。他每走一步，土地就变得更加坚硬，空气变得更加干冷，树上的残叶也很快地枯萎凋零。

老人走累了，便结束了自己的旅行。他搭起一座小屋，这将是他的新家。小屋的墙是用冰块做的，屋子里里外外的所有东西上都覆盖着一层晶莹的白雪。老人在小屋的中间砌了一个巨大的壁炉，里面的火烧得正旺，它熠熠闪光，但却并不散发出丝毫的热量。

老人日复一日地坐在炉火面前。他唯一的伙伴北风经常会来造访。在漫长的冬日夜晩，两人凝视着炉火发出的奇异闪光，心里别提有多么的自得。他们那么开怀地大笑着，沉浸在自己制造的这个晶莹的冰雪世界里，又那么得意地自夸着两人一起创造出的一股股刺骨的寒风以及这一片阴沉、灰暗的寂静。

光阴荏苒。一天清晨，老人与北风吃惊地听到了鸟儿的啁啾声。两人慢吞吞地爬出小屋，朝外面张望。外面的空气明显变暖了，他们觉得呼吸困难。小屋周围的雪堆没有以前那么大了，地上漫布着一摊摊的雪水。北风惊慌地叫道：“我得去找新地方了，别了，老朋友！”于是，北风立即起身朝北面飞走了，去寻找没有暖意的地方。

同他的北风朋友不一样，老人处变不惊。他决心坚守阵地不让步。“我不离开这里。”他下定了决心。于是他回到小屋里，呆在壁炉和烟囱旁。当天稍晚的时候，门上传来了一声敲门声，可老人没去开门。敲门声又响了一次，这次声音非常大，震得墙上和屋顶上的冰柱都掉

and the roof top. 'Leave my lodge at once!' The old man shouted.

In an instant, the door burst inwards. Into the slowly melting surroundings of the lodge stepped a smiling young man.

'Who are you? You were not invited!' shouted the old man in anger. His words came slowly, for it was becoming increasingly difficult for him to breathe.

'Old man, will you not invite me to sit with you by your fire?' the young man asked.

'I am Old Man Winter,' replied the old man in a feeble voice. 'When I walk, the ground freezes. Birds flee and animals seek shelter. Plants wither and die. You are not welcome in this lodge.'

Despite the persistent protests of the old man, the young man sat down in front of the fire. He occasionally stroked the flickering flames with a long green stick that he held in his hand. Soon, the fire began to give off heat, and the lodge began to grow warm. Water trickled from the walls, for the ice was melting, and puddles formed on the softening ground of the room. The old man's breathing became shallow. The long white hairs of his head and beard began to melt into the floor, and the abundance of his presence began to disappear.

The young man surveyed his immediate surroundings and once again he spoke, saying, 'I am Young Man Spring. Where I walk the grass becomes green, birds greet me with their singing, and animals emerge from their winter homes to watch me walk by. Everywhere I walk flowers and trees begin to blossom. My friend the South Wind and I have come to the land to bring new life. Therefore, the land has become a warmer place.'

The old man tried to reply but he could not form any words. Like the icy walls of his lodge, Old Man Winter eventually melted completely away. Young Man Spring found himself standing in a big puddle of water. The sun warmed his face. Moments later he greeted his friend, the South Wind.

At last, winter was defeated by spring.

了下来。“马上离开我的屋子！”老人喊道。

屋门一下给冲开了。一个面带微笑的青年迈进了这座四周正在慢慢融化的雪屋。

“你是谁？没人请你来！”老人愤怒地吼道。他的话说得很慢，因为他的呼吸越来越困难了。

“老人家，您不想请我同您一块儿在火炉边坐坐吗？”青年问道。

“我是寒冬老人，”老人有气无力地答说，“我所到之处，大地会冰冻，鸟儿会飞走，动物会找地方躲起来，植物会凋零死去。这座屋子不欢迎你。”

青年不顾老人的持续抗议，径自在火炉边坐了下来。他用手中那根长长的绿色枝条不时击打着闪烁的火苗。炉火很快便开始散发出热量，屋子里开始变得暖和起来。水珠一滴滴地从墙上往下淌，因为冰正在融化。小屋正在变软的地面上积起了一摊摊融化的雪水。老人的呼吸变浅了，他长长的白发和胡须开始化成水滴到地板上，他那庞大饱满的身体开始消逝。

青年四下里打量了一下，再次开口说道：“我是春天青年。我所到之处，草会变绿，鸟儿会唱着歌迎接我，动物会从它们冬天的穴居里爬出来，目送我走过。我经过的每一个地方，鲜花和树木会开花。我的朋友南风和我已来到此地，我们带来了新的生命。所以此处已变成了温暖之地。”

寒冬老人试图应答，但却说不出话来。最后他就像自己小屋里的冰墙一样完全融化了。春天青年发现自己正站在一大摊融化的雪水之中。阳光温暖着他的脸。片刻之后，他迎来了自己的朋友南风。

冬天终于被春天打败了。

Cultural Background

'Beddgelert' is a Welsh folk tale about a faithful dog who sacrifices his life in service to his master. There is, in fact, a town in Wales named Beddgelert in honor of his heroic deed. Welsh culture is steeped in myth and legend. For instance, the country's national symbol is the dragon, a mythical beast. True to Welsh tradition, the narrative history of nearly every mountain, river and lake as well as many farms and villages is associated with the legend of fairies, magical properties or fearful beasts.

Wales is known as the land of poets and singers. The traditions of Welsh literature and music are among the oldest in Europe and date back more than 1,000 years to the bards (poet singers) of the Middle Ages. The legendary British hero King Arthur, as well as the famed magician Merlin, is claimed by the Welsh along with other characters who people the famous collection of medieval Welsh tales entitled the Mabinogion. Traditional Welsh culture has laid great stress on the spoken as well as the written word in both poetry and prose. Vocal music, particularly choral singing, has also played a great part in the cultural heritage of the country.

The Welsh take great pride in their heritage. Though united with England for more than 400 years, they have kept alive their own language, literature and traditions.

Wales occupies the western portion of the island of Great Britain and is one of the four countries of the United Kingdom. The Welsh name for Wales is Cymru, meaning a fellow countryman. Cardiff is the capital and largest city of Wales.

The people of Wales number about 3 million. Some Welsh are descended from prehistoric peoples of continental Europe who colonized Wales thousands of years ago. Many others trace their ancestry to such late settlers as the Celts, Romans, Anglo-Saxons, Normans and English. Today, Wales has two official

2 Beddgelert (Wales)

languages, Welsh and English. Welsh, one of the oldest languages in Europe, is still the daily language spoken in many sections of western and northern Wales.

Wales is a mountainous country interspersed with lakes and valleys. In fact, the country is well known for its farmlands, mountains, valleys and rivers considered to be of such scenic beauty that one-fifth of the country is classified as national parkland. The highest mountain in Wales, Mount Snowdon, is located in the northwest. The country boasts no large towns or cities. Most people live in the towns, cities and industrial areas of south Wales noted for its coal mines. The remainder of Wales is mainly rural, and is only sparsely populated for those areas are too mountainous and rugged to grow many crops. Apart from coal and of course agriculture, the only other natural resources of Wales are water and the woodlands.



文化背景

《贝德格勒特》是威尔士的一个民间故事，故事的主人公是一只舍命为主的义犬。事实上，为了纪念这只义犬的英勇事迹，威尔士有一个小镇的名字就叫贝德格勒特。威尔士的传统文化里充满了神话与传说。例如，这个国家的民族象征就是神话里的一种动物——火龙。确实，在威尔士的民族传统中，每座高山、每条河流、每个湖泊以及很多的农场和村庄都同仙女、魔法或者恐怖怪兽的传说有关系。

威尔士被称为诗人和歌手之乡。威尔士文学和音乐的传统是欧洲最古老的传统之一，可以追溯到1000多年前中世纪的吟游诗人（诗人歌手）。威尔士人宣称：与著名的中世纪威尔士《传说故事集》里的人物一样，不列颠传奇英雄亚瑟王和著名的魔术师墨林都是由他们创造出来的。威尔士传统文化十分看重口头与书面形式的诗歌与散文。声乐，尤其是合唱，也在这个地区的文化遗产中扮演着重要角色。

威尔士人对自己的文化传统十分自豪。虽然与英格兰合并已有400多年，但威尔士自己的语言、文学和传统仍然保持着活力。

威尔士位于大不列颠岛的西部，是联合王国的四个成员之一。在威尔士语里，威尔士被称为“辛姆如”，意思是“同胞”。加的夫是威尔士的首府，也是威尔士最大的城市。

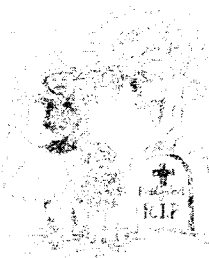
威尔士人口约三百万。
有些威尔士人是几千年前在
威尔士建立殖民地的欧洲史

前人类的后代。其他许多威尔士人的祖先是后来的移民，如凯尔特人、罗马人、盎格鲁-撒克逊人、诺曼人和英格兰人。现在威尔士有两种官方语言，即威尔士语和英语。作为欧洲最古老语言之一的威尔士语，至今仍是威尔士西部和北部很多地方使用的日常语言。

威尔士多山，山峦之间散布着湖泊和山谷。事实上，这个地区以风景秀丽的农田、山脉、山谷和河流而闻名于世，以至于她五分之一的面积都被辟作了国家公园。威尔士最高的山是西北部的斯诺登山。威尔士没有大城市。大多数威尔士人住在镇上、小城市里，或者因有煤矿而著名的南部工业区。威尔士的其余国土主要是农村，这些地区多山脉，地势崎岖不平，不适合大面积种植庄稼，所以人口分布稀疏。威尔士的自然资源，除了煤炭（当然还有农业）以外，就只有水和林地了。

贝德格勒特(威尔士)

2



In rural areas, many people live in whitewashed stone cottages and farmhouses consisting of only one or two rooms. Today many picturesque old cottages have been turned into vacation homes [a dwelling (a second home) where you live while you are on vacation]. Housing in the coal-mining areas generally consists of row houses with slate and stone walls. The Welsh are known for their long tradition of sheep farming. Sheep freely roam the hillsides and the valleys which were once woodlands. Throughout the United Kingdom dogs have long been used to help farmers and hunters in their work. Like the hero of our tale, Beddgelert, dogs are also traditionally very popular as pets.

Family and kinship are extremely important to the Welsh who lavish affection on their children. Most families of today have between one and three children. Welsh families spend a lot of time at home. Special occasions are spent with members of the extended family. However, life in rural areas tends to be very insular. On Sunday, many people attend church; afterward they have Sunday dinner, the most important meal of the week. For ordinary casual and formal occasions, the Welsh wear typical Western-style clothing.

Dating from the 18th century, one of the most popular aspects of traditional Welsh culture is the National Eisteddfod, a festival in which performers compete. The festival is held annually but alternates between North and South Wales. Participants compete in all aspects of music, literature, drama and art during one week in August. In addition, there are a series of dramatic performances and concerts all conducted in the Welsh language with simultaneous English interpretations.

Beddgelert

(Wales)

Long ago in the highlands of North Wales there lived a large black hunting dog called Beddgelert. Beddgelert lived with his master in a cottage by a river at the edge of a small town. The town was situated in a beautiful valley, surrounded by woods and rugged mountains. Everyday Beddgelert and his master would go into the forest or up into the mountains to hunt for game. Every evening they would return home laden with a wild deer, or a wild boar, or very often with rabbits, hares, pheasants or grouse.

People marveled not only at their success as hunters but also at the unique friendship that existed between Beddgelert and his master. Without question, a strong bond existed between the two friends. Beddgelert was a fierce and aggressive hunter with powerful limbs and strong teeth sharp enough to tear away the flesh of any creature.