GUARDIENNE 守娘

* 2020 Golden Comics Awards Best New Talent

In the Taiwan of the early 1900s, the happiness of a married woman depended on providing a son. Doing so became an obsession, involving various rituals. Nownow combines traditions and history to provide a visually ravishing look at the lives of women in Qing dynasty Taiwan.

Taiwan during the Qing dynasty was deeply patriarchal. Women were disregarded from birth, their only purpose was to make a good marriage. But once married, the pressure was on to provide sons. This gave rise to various folk practices which were claimed to ensure male offspring. Chieh watches as her sister-in-law, obsessed with giving birth to a son, gives in to these superstitions. And she herself is under pressure to marry – can she ever break free?

Walking by the river one day, she comes across the body of a woman. A priestess is summoned to ensure her spirit passes peacefully and does not haunt the town. The woman, with her mysterious ways, does seem able to communicate with the spirit world and Chieh, seeing a glimmer of hope, enrolls as her apprentice. But soon after, small handprints start appearing on her legs as she sleeps, while more women go missing or are found dead. What will Chieh do, and will she find the life she wants?

A look at an independent young woman during the Qing dynasty, *Guardienne* is critical of the society of the time. Mixing folk tales and religion, it portrays the struggle of the women of the era living in a provincial city, and the beauty and tragedy of their lives.

Nownow 小峱峱

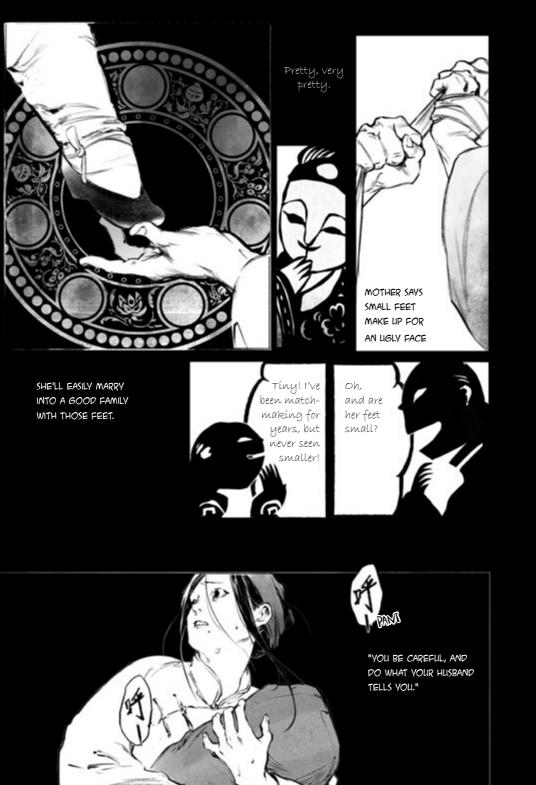
A graduate of National Taiwan University of the Arts, Nownow excels in portrayals of traditional clothing and her work has been serialized





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Priestess: Usually an elderly woman, able to communicate with the spirits.







DO TAKE

CARE.

YOU ASKED ME TO RELEASE HER SPIRIT,

HAVE YOU FOUND

ANYTHING

SUSPICIOUS?

YOU

FEAR SHE

MIGHT BECOME A GHOST?















BUT... YOU MUST BE SURE THAT GREAT TUNGYUEH WILL WISH TO INTERVENE,

WRITE A PLAINT ON BEHALF OF THE DEAP AND BURN IT TO INFORM THE GREAT TUNGYUEH OF THIS INJUSTICE.

IF YOU'RE SO KEEN TO HELP, VISIT TUNGYUEH TEMPLE,

2

OH, YOU CAN WRITE? THAT MAKES THINGS EASIER.

PON'T YOU THINK YOU SHOULP ASK? ANP I COULP HELP! I CAN REAP ANP WRITE...





















Taiwanese folklore in *Guardianne /* CCC Editors

Women are yin, men are yang Women a curse, men a blessing

Both Chieh's sister-in-law and the lowly servant Shih-liu think folk methods can guarantee a son. And traditional marriage customs, from the dowry to the speaking of auspicious words, show the expectations placed on the bride to provide sons. Ceremonies were carried out to try to ensure a boy. In one, women who had given birth to a girl ate pig's intestines in the hope of replacing their womb with a new one.

Unwanted girls might be lucky and, like Lychee, be accepted by their parents. Others would never grow up. Miscellaneous Records of Anping County records: "In the villages of Tainan, daughters are often drowned by the aggrieved parents-in-law of the mother." This was because a daughter was a burden for an ordinary family: the dowry required to marry her off would be cripplingly expensive. Meanwhile, female infanticide meant many men could not find wives. And the refusal to allow servant girls to marry and the practice of adopting young girls to raise to be wives also arises.

Local gentry would sometimes act, raising public and government money for a foundling hospital, where unwanted daughters could be left. These were found in many locations in Taiwan.

Folk methods to ensure sons

On marriage:

For many sons: Include a potted Canna lily in your dowry (the name of which sounds similar to that for the male reproductive organs and the phrase "many births"), and also pomegranates (for many male offspring) and osmanthus (for wealth).

On conception:

Followers of Lady Linshui believe she controls the Hundred Flowers Bridge, the flowering shrubs of which represent the female womb. The flowers on the shrubs represent the children: white for a boy, red for a girl. Before the ceremony, offerings are prepared, including the Canna lily. During the ceremony a Daoist priest symbolically crosses the Hundred Flowers Bridge and removes a white flower, which the supplicant takes home, along with the Canna lily. The ceremony is believed to change a female fetus to a male.

- * **Symbols:** It is said that swallowing certain magic symbols in the third month of pregnancy can change the sex of a fetus.
- * **Incantations:** In the third month of pregnancy the mother-to-be must bathe, dress well and, in the dead of night, walk three times around a well. Then, looking at her reflection in the water and never looking back, she must say:

Women are yin, men are yang Women a curse, men a blessing The well must then be sealed for three days.

<u>On birth:</u>

Womb-changing

If a girl is born, her family has ten days to carry out the following ceremony to avoid a reoccurrence:

- 1. Stuff a pig stomach with glutinous rice, add the four sacred ingredients and place in a new teapot.
- 2. Bind six copper coins with a red thread, tie a longan to each end, then bind to the mouth of the teapot.
- 3. This should be carried, by the woman's family, to her new home, and placed in the center of her bed. They should then leave quietly after praying to Bed Mother, the female goddess of the bedchamber.
- 4. The woman should eat the pig intestines, then place the teapot under her bed.
- 5. Before giving birth again, the teapot should be removed and used to toast the birth. Many believe this process will replace the woman's womb with one which will give sons.











WHERE'S THAT STRANGE SMELL COMING FROM?













