

MAXINE HONG KINGSTON *Tongue-Tied*

**L**ONG AGO IN CHINA, knot-makers tied string into buttons and frogs, and rope into bell pulls. There was one knot so complicated that it blinded the knot-maker. Finally an emperor outlawed this cruel knot, and the nobles could not order it anymore. If I had lived in China, I would have been an outlaw knot-maker.

Maybe that's why my mother cut my tongue. She pushed my tongue up and sliced the frenum.<sup>1</sup> Or maybe she snipped it with a pair of nail scissors. I don't remember her doing it, only her telling me about it, but all during childhood I felt sorry for the baby whose mother waited with scissors or knife in hand for it to cry—and then, when its mouth was wide open like a baby bird's, cut. The Chinese say “a ready tongue is an evil.”

I used to curl up my tongue in front of the mirror and tauten my frenum into a white line, itself as thin as a razor blade. I saw no scars in my mouth. I thought perhaps I had had two frena, and she had cut one. I made other children open their mouths so I could compare theirs to mine. I saw perfect pink membranes stretching into precise edges that looked easy enough to cut. Sometimes I felt very proud that my mother committed such a powerful act upon me. At other times I was terrified—the first thing my mother did when she saw me was to cut my tongue.

“Why did you do that to me, Mother?”

“I told you.”

“Tell me again.”

“I cut it so that you would not be tongue-tied. Your tongue would be able to move in any language. You'll be able to speak languages that are completely different from one another. You'll be able to pronounce anything. Your frenum looked too tight to do those things, so I cut it.”

“But isn't ‘a ready tongue an evil?’”

“Things are different in this ghost country.”<sup>2</sup>

“Did it hurt me? Did I cry and bleed?”

“I don't remember. Probably.”

She didn't cut the other children's. When I asked cousins and other Chinese children whether their mothers had cut their tongues loose, they said, “What?”

“Why didn't you cut my brothers' and sisters' tongues?”

“They didn't need it.”

*Published as the first chapter of The Woman Warrior: Memoirs of a Girlhood among Ghosts (1976), Kingston's highly acclaimed account of her Asian American girlhood and her family history.*

1. The connecting fold of membrane on the underside of the tongue.

2. In Kingston's story, the Chinese immigrants see white Americans as “ghosts,” whose language and values they must adopt to become American.

“Why not? Were theirs longer than mine?”

“Why don't you quit blabbering and get to work?”

If my mother was not lying she should have cut more, scraped away the rest of the frenum skin, because I have a terrible time talking. Or she should not have cut at all, tampering with my speech. When I went to kindergarten and had to speak English for the first time, I became silent. A dumbness—a shame—still cracks my voice in two, even when I want to say “hello” casually, or ask an easy question in front of the check-out counter, or ask directions of a bus driver. I stand frozen, or I hold up the line with the complete, grammatical sentence that comes squeaking out at impossible length. “What did you say?” says the cab driver, or “Speak up,” so I have to perform again, only weaker the second time. A telephone call makes my throat bleed and takes up that day's courage. It spoils my day with self-disgust when I hear my broken voice come skittering out into the open. It makes people wince to hear it. I'm getting better, though. Recently I asked the postman for special-issue stamps; I've waited since childhood for postmen to give me some of their own accord. I am making progress, a little every day.

My silence was thickest—total—during the three years that I covered my school paintings with black paint. I painted layers of black over houses and flowers and suns, and when I drew on the blackboard, I put a layer of chalk on top. I was making a stage curtain, and it was the moment before the curtain parted or rose. The teachers called my parents to school, and I saw they had been saving my pictures, curling and cracking, all alike and black. The teachers pointed to the pictures and looked serious, talked seriously too, but my parents did not understand English. (“The parents and teachers of criminals were executed,” said my father.) My parents took the pictures home. I spread them out (so black and full of possibilities) and pretended the curtains were swinging open, flying up, one after another, sunlight underneath, mighty operas.

During the first silent year I spoke to no one at school, did not ask before going to the lavatory, and flunked kindergarten. My sister also said nothing for three years, silent in the playground and silent at lunch. There were other quiet Chinese girls not of our family, but most of them got over it sooner than we did. I enjoyed the silence. At first it did not occur to me I was supposed to talk or to pass kindergarten. I talked at home and to one or two of the Chinese kids in class. I made motions and even made some jokes. I drank out of a toy saucer when the water spilled out of the cup, and everybody laughed, pointing at me, so I did it some more. I didn't know that Americans don't drink out of saucers.

I liked the Negro students (Black Ghosts) best because they laughed the loudest and talked to me as if I were a daring talker too. One of the Negro girls had her mother coil braids over her ears Shanghai-style like mine; we were Shanghai twins except that she was covered with black like my paintings. Two Negro kids enrolled in Chinese school, and the teachers gave them Chinese names. Some Negro kids walked me to school and home, protecting me from the Japanese kids, who hit me and chased me and stuck gum in my ears. The

Japanese kids were noisy and tough. They appeared one day in kindergarten, released from concentration camp,<sup>3</sup> which was a tic-tac-toe mark, like barbed wire, on the map.

It was when I found out I had to talk that school became a misery, that the silence became a misery. I did not speak and felt bad each time that I did not speak. I read aloud in first grade, though, and heard the barest whisper with little squeaks come out of my throat. "Louder," said the teacher, who scared the voice away again. The other Chinese girls did not talk either, so I knew the silence had to do with being a Chinese girl.

Reading out loud was easier than speaking because we did not have to make up what to say, but I stopped often, and the teacher would think I'd gone quiet again. I could not understand "I." The Chinese "I" had seven strokes, intricacies. How could the American "I," assuredly wearing a hat like the Chinese, have only three strokes, the middle so straight? Was it out of politeness that this writer left off strokes the way a Chinese has to write her own name small and crooked? No, it was not politeness; "I" is a capital and "you" is a lower-case. I stared at that middle line and waited so long for its black center to resolve into tight strokes and dots that I forgot to pronounce it. The other troublesome word was "here," no strong consonant to hang on to, and so flat, when "here" is two mountainous ideographs. The teacher, who had already told me every day how to read "I" and "here," put me in the low corner under the stairs again, where the noisy boys usually sat.

When my second grade class did a play, the whole class went to the auditorium except the Chinese girls. The teacher, lovely and Hawaiian, should have understood about us, but instead left us behind in the classroom. Our voices were too soft or nonexistent, and our parents never signed the permission slips anyway. They never signed anything unnecessary. We opened the door a crack and peeked out, but closed it again quickly. One of us (not me) won every spelling bee, though.

I remember telling the Hawaiian teacher, "We Chinese can't sing 'land where our fathers died.'" She argued with me about politics, while I meant because of curses. But how can I have that memory when I couldn't talk? My mother says that we, like the ghosts, have no memories.

After American school, we picked up our cigar boxes, in which we had arranged books, brushes, and an inkbox neatly, and went to Chinese school, from 5:00 to 7:30 P.M. There we chanted together, voices rising and falling, loud and soft, some boys shouting, everybody reading together, reciting together and not alone with one voice. When we had a memorization test, the teacher let each of us come to his desk and say the lesson to him privately, while the rest of the class practiced copying or tracing. Most of the teachers were men. The boys who were so well behaved in the American school played tricks on them and talked back to them. The girls were not mute. They screamed and yelled during recess, when there were no rules; they had fist-

3. During World War II, more than 100,000 Japanese Americans were imprisoned in "War Relocation Camps" in the United States.

fights. Nobody was afraid of children hurting themselves or of children hurting school property. The glass doors to the red and green balconies with the gold joy symbols were left wide open so that we could run out and climb the fire escapes. We played capture-the-flag in the auditorium, where Sun Yat-sen and Chiang Kai-shek's<sup>4</sup> pictures hung at the back of the stage, the Chinese flag on their left and the American flag on their right. We climbed the teak ceremonial chairs and made flying leaps off the stage. One flag headquarters was behind the glass door and the other on stage right. Our feet drummed on the hollow stage. During recess the teachers locked themselves up in their office with the shelves of books, copybooks, inks from China. They drank tea and warmed their hands at a stove. There was no play supervision. At recess we had the school to ourselves, and also we could roam as far as we could go—downtown, Chinatown stores, home—as long as we returned before the bell rang.

At exactly 7:30 the teacher again picked up the brass bell that sat on his desk and swung it over our heads, while we charged down the stairs, our cheering magnified in the stairwell. Nobody had to line up.

Not all of the children who were silent at American school found voice at Chinese school. One new teacher said each of us had to get up and recite in front of the class, who was to listen. My sister and I had memorized the lesson perfectly. We said it to each other at home, one chanting, one listening. The teacher called on my sister to recite first. It was the first time a teacher had called on the second-born to go first. My sister was scared. She glanced at me and looked away; I looked down at my desk. I hoped that she could do it because if she could, then I wouldn't have to. She opened her mouth and a voice came out that wasn't a whisper, but it wasn't a proper voice either. I hoped that she would not cry, fear breaking up her voice like twigs underfoot. She sounded as if she were trying to sing through weeping and strangling. She did not pause or stop to end the embarrassment. She kept going until she said the last word, and then she sat down. When it was my turn, the same voice came out, a crippled animal running on broken legs. You could hear splinters in my voice, bones rubbing jagged against one another. I was loud, though. I was glad I didn't whisper. There was one little girl who whispered.

4. Sun Yat-sen (1866–1925) and his successor, Chiang Kai-shek (1888–1975), led the Guomindang (or Nationalist party) campaign to unify China in the 1920s and 1930s.

## QUESTIONS

1. Like Gloria Anzaldúa in "How to Tame a Wild Tongue" (p. 294), Kingston uses the tongue as both a physical body part and a metaphor for speech. Locate examples of these uses of "tongue" and explain them.
2. Why does Kingston call non-Asians "ghosts"? Are these the only ghosts Kingston confronts? Discuss her usage of this term in the essay and in the subtitle of her autobiography, *Memoirs of a Girlhood among Ghosts*.