

Creation Myths

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1. Iroquois Creation Myth

(http://www.cs.williams.edu/~lindsey/myths/myths_12.html)

Long before the world was created there was an island, floating in the sky, upon which the Sky People lived. They lived quietly and happily. No one ever died or was born or experienced sadness. However one day one of the Sky Women realized she was going to give birth to twins. She told her husband, who flew into a rage. In the center of the island there was a tree which gave light to the entire island since the sun hadn't been created yet. He tore up this tree, creating a huge hole in the middle of the island. Curiously, the woman peered into the hole. Far below she could see the waters that covered the earth. At that moment her husband pushed her. She fell through the hole, tumbling towards the waters below.

Water animals already existed on the earth, so far below the floating island two birds saw the Sky Woman fall. Just before she reached the waters they caught her on their backs and brought her to the other animals. Determined to help the woman they dove into the water to get mud from the bottom of the seas. One after another the animals tried and failed. Finally, Little Toad tried and when he reappeared his mouth was full of mud. The animals took it and spread it on the back of Big Turtle. The mud began to grow and grow and grow until it became the size of North America.

Then the woman stepped onto the land. She sprinkled dust into the air and created stars. Then she created the moon and sun.

The Sky Woman gave birth to twin sons. She named one Sapling. He grew to be kind and gentle. She named the other Flint and his heart was as cold as his name. They grew quickly and began filling the earth with their creations.

Sapling created what is good. He made animals that are useful to humans. He made rivers that went two ways and into these he put fish without bones. He made plants that people could eat easily. If he was able to do all the work himself there would be no suffering.

Flint destroyed much of Sapling's work and created all that is bad. He made the rivers flow only in one direction. He put bones in fish and thorns on berry bushes. He created winter, but Sapling gave it life so that it could move to give way to Spring. He created monsters which his brother drove beneath the Earth.

Eventually Sapling and Flint decided to fight till one conquered the other. Neither was able to win at first, but finally Flint was beaten. Because he was a god Flint could not die, so he was forced to live on Big Turtle's back. Occasionally his anger is felt in the form of a volcano.

The Iroquois people hold a great respect for all animals. This is mirrored in their creation myth by the role the animals play. Without the animals' help the Sky Woman may have sunk to the bottom of the sea and earth may not have been created.

2. Australian Aborigine Creation Myth

(http://www.cs.williams.edu/~lindsey/myths/myths_13.html)

There was a time when everything was still. All the spirits of the earth were asleep - or almost all. The great Father of All Spirits was the only one awake. Gently he awoke the Sun Mother. As she opened her eyes a warm ray of light spread out towards the sleeping earth. The Father of All Spirits said to the Sun Mother,

"Mother, I have work for you. Go down to the Earth and awake the sleeping spirits. Give them forms."

The Sun Mother glided down to Earth, which was bare at the time and began to walk in all directions and everywhere she walked plants grew. After returning to the field where she had begun her work the Mother rested, well pleased with herself. The Father of All Spirits came and saw her work, but instructed her to go into the caves and wake the spirits.

This time she ventured into the dark caves on the mountainsides. The bright light that radiated from her awoke the spirits and after she left insects of all kinds flew out of the caves. The Sun Mother sat down and watched the glorious sight of her insects mingling with her flowers. However once again the Father urged her on.

The Mother ventured into a very deep cave, spreading her light around her. Her heat melted the ice and the rivers and streams of the world were created. Then she created fish and small snakes, lizards and frogs. Next she awoke the spirits of the birds and animals and they burst into the sunshine in a glorious array of colors. Seeing this the Father of All Spirits was pleased with the Sun Mother's work.

She called all her creatures to her and instructed them to enjoy the wealth of the earth and to live peacefully with one another. Then she rose into the sky and became the sun.

3. Japanese Creation Myth

(http://www.cs.williams.edu/~lindsey/myths/myths_17.html)

Long ago all the elements were mixed together with one germ of life. This germ began to mix things around and around until the heavier part sank and the lighter part rose. A muddy sea that covered the entire earth was created. From this ocean grew a green shoot. It grew and grew until it reached the clouds and there it was transformed into a god. Soon this god grew lonely and it began to create other gods. The last two gods it made, Izanagi and Izanami, were the most remarkable.

One day as they were walking along they looked down on the ocean and wondered what was beneath it. Izanagi thrust his staff into the waters and as he pulled it back up some clumps of mud fell back into the sea. They began to harden and grow until they became the islands of Japan.

The two descended to these islands and began to explore, each going in different directions. They created all kinds of plants. When they met again they decided to marry and have children to inhabit the land. The first child Izanami bore was a girl of radiant beauty. The gods decided she was too beautiful to live in Japan, so they put her up in the sky and she became the sun. Their second daughter, Tsuki-yami, became the moon and their third and unruly son, Sosano-wo, was sentenced to the sea, where he creates storms.

Later, their first child, Amaterasu, bore a son who became the emperor of Japan and all the emperors since then have claimed descent from him.

4. Greek Creation Myth

(http://www.cs.williams.edu/~lindsey/myths/myths_16.html)

In the beginning there was an empty darkness. The only thing in this void was Nyx, a bird with black wings. With the wind she laid a golden egg and for ages she sat upon this egg. Finally life began to stir in the egg and out of it rose Eros, the god of love. One half of the shell rose into the air and became the sky and the other became the Earth. Eros named the sky Uranus and the Earth he named Gaia. Then Eros made them fall in love.

Uranus and Gaia had many children together and eventually they had grandchildren. Some of their children become afraid of the power of their children. Kronus, in an effort to protect himself, swallowed his children when they were still infants. However, his wife Rhea hid their youngest child. She gave him a rock wrapped in swaddling clothes, which he swallowed, thinking it was his son.

Once the child, Zeus, had reached manhood his mother instructed him on how to trick his father to give up his brothers and sisters. Once this was accomplished the children fought a mighty war against their father. After much fighting the younger generation won. With Zeus as their leader, they began to furnish Gaia with life and Uranus with stars.

Soon the Earth lacked only two things: man and animals. Zeus summoned his sons Prometheus (fore-thought) and Epimetheus (after-thought). He told them to go to Earth and create men and animals and give them each a gift.

Prometheus set to work forming men in the image of the gods and Epimetheus worked on the animals. As Epimetheus worked he gave each animal he created one of the gifts. After Epimetheus had completed his work Prometheus finally finished making men. However when he went to see what gift to give man Epimetheus shamefacedly informed him that he had foolishly used all the gifts.

Distressed, Prometheus decided he had to give man fire, even though gods were the only ones meant to have access to it. As the sun god rode out into the world the next morning Prometheus took some of the fire and brought it back to man. He taught his creation how to take care of it and then left them.

When Zeus discovered Prometheus' deed he became furious. He ordered his son to be chained to a mountain and for a vulture to peck out his liver every day till eternity. Then he began to devise a punishment for mankind. Another of his sons created a woman of great beauty, Pandora. Each of the gods gave her a gift. Zeus' present was curiosity and a box which he ordered her never to open. Then he presented her to Epimetheus as a wife.

Pandora's life with Epimetheus was happy except for her intense longing to open the box. She was convinced that because the gods and goddesses had showered so many glorious gifts upon her that this one would also be wonderful. One day when Epimetheus was gone she opened the box.

Out of the box flew all of the horrors which plague the world today - pain, sickness, envy, greed. Upon hearing Pandora's screams Epimetheus rushed home and fastened the lid shut, but all of the evils had already escaped.

Later that night they heard a voice coming from the box saying,

"Let me out. I am hope."

Pandora and Epimetheus released her and she flew out into the world to give hope to humankind.

5. Hebrew/Christian Creation Myth

(http://www.cs.williams.edu/~lindsey/myths/myths_15.html)

Genesis 1-3

(New International Version)

Genesis 1

1 In the beginning God created the heavens and the earth.² Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

3 And God said, "Let there be light," and there was light. 4 God saw that the light was good, and he separated the light from the darkness. 5 God called the light "day," and the darkness he called "night." And there was evening, and there was morning--the first day.

6 And God said, "Let there be an expanse between the waters to separate water from water." 7 So God made the expanse and separated the water under the expanse from the water above it. And it was so. 8 God called the expanse "sky." And there was evening, and there was morning--the second day.

9 And God said, "Let the water under the sky be gathered to one place, and let dry ground appear." And it was so. 10 God called the dry ground "land," and the gathered waters he called "seas." And God saw that it was good.

11 Then God said, "Let the land produce vegetation: seed-bearing plants and trees on the land that bear fruit with seed in it, according to their various kinds." And it was so. 12 The land produced vegetation: plants bearing seed according to their kinds and trees bearing fruit with seed in it according to their kinds. And God saw that it was good. 13 And there was evening, and there was morning--the third day.

14 And God said, "Let there be lights in the expanse of the sky to separate the day from the night, and let them serve as signs to mark seasons and days and years, 15 and let them be lights in the expanse of the sky to give light on the earth." And it was so. 16 God made two great lights--the greater light to govern the day and the lesser light to govern the night. He also made the stars. 17 God set them in the expanse of the sky to give light on the earth, 18 to govern the day and the night, and to separate light from darkness. And God saw that it was good. 19 And there was evening, and there was morning--the fourth day.

20 And God said, "Let the water teem with living creatures, and let birds fly above the earth across the expanse of the sky." 21 So God created the great creatures of the sea and every living and moving thing with which the water teems, according to their kinds, and every winged bird according to its kind. And God saw that it was good. 22 God blessed them and said, "Be fruitful and increase in number and fill the water in the seas, and let the birds increase on the earth." 23 And there was evening, and there was morning--the fifth day.

24 And God said, "Let the land produce living creatures according to their kinds: livestock, creatures that move along the ground, and wild animals, each according to its kind." And it was so. 25 God made the wild animals according to their kinds, the livestock according to their kinds, and all the creatures that move along the ground according to their kinds. And God saw that it was good.

26 Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground."

27 So God created man in his own image, in the image of God he created him; male and female he created them. 28 God blessed them and said to them, "Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground."

29 Then God said, "I give you every seed-bearing plant on the face of the whole earth and every tree that has fruit with seed in it. They will be yours for food. 30 And to all the beasts of the earth and all the birds of the air and all the creatures that move on the ground--everything that has the breath of life in it--I give every green plant for food." And it was so.

31 God saw all that he had made, and it was very good. And there was evening, and there was morning--the sixth day.

Genesis 2

1 Thus the heavens and the earth were completed in all their vast array.

2 By the seventh day God had finished the work he had been doing; so on the seventh day he rested from all his work. 3 And God blessed the seventh day and made it holy, because on it he rested from all the work of creating that he had done.

4 This is the account of the heavens and the earth when they were created.

When the LORD God made the earth and the heavens-- 5 and no shrub of the field had yet appeared on the earth and no plant of the field had yet sprung up, for the LORD God had not sent rain on the earth and there was no man to work the ground, 6 but streams came up from the earth and watered the whole surface of the ground-- 7 the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.

8 Now the LORD God had planted a garden in the east, in Eden; and there he put the man he had formed. 9 And the LORD God made all kinds of trees grow out of the ground--trees that were pleasing to the eye and good for food. In the middle of the garden were the tree of life and the tree of the knowledge of good and evil.

10 A river watering the garden flowed from Eden; from there it was separated into four headwaters. 11 The name of the first is the Pishon; it winds through the entire land of Havilah, where there is gold. 12 (The gold of that land is good; aromatic resin and onyx are also there.) 13 The name of the second river is the Gihon; it winds through the entire land of Cush. 14 The name of the third river is the Tigris; it runs along the east side of Asshur. And the fourth river is the Euphrates.

15 The LORD God took the man and put him in the Garden of Eden to work it and take care of it. 16 And the LORD God commanded the man, "You are free to eat from any tree in the garden; 17 but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die."

18 The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him."

19 Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name. 20 So the man gave names to all the livestock, the birds of the air and all the beasts of the field.

But for Adam no suitable helper was found. 21 So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. 22 Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

23 The man said, "This is now bone of my bones and flesh of my flesh; she shall be called "woman, for she was taken out of man." 24 For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh.

25 The man and his wife were both naked, and they felt no shame.

Genesis 3

1 Now the serpent was more crafty than any of the wild animals the LORD God had made. He said to the woman, "Did God really say, `You must not eat from any tree in the garden?'"

2 The woman said to the serpent, "We may eat fruit from the trees in the garden, 3 but God did say, `You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die.'"

4 "You will not surely die," the serpent said to the woman. 5 "For God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil."

6 When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it. 7 Then the eyes of both of them were opened, and they realized they were naked; so they sewed fig leaves together and made coverings for themselves.

8 Then the man and his wife heard the sound of the LORD God as he was walking in the garden in the cool of the day, and they hid from the LORD God among the trees of the garden. 9 But the LORD God called to the man, "Where are you?"

10 He answered, "I heard you in the garden, and I was afraid because I was naked; so I hid."

11 And he said, "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?"

12 The man said, "The woman you put here with me--she gave me some fruit from the tree, and I ate it."

13 Then the LORD God said to the woman, "What is this you have done?"

The woman said, "The serpent deceived me, and I ate."

14 So the LORD God said to the serpent, "Because you have done this, "Cursed are you above all the livestock and all the wild animals! You will crawl on your belly and you will eat dust all the days of your life. 15 And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel."

16 To the woman he said, "I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you."

17 To Adam he said, "Because you listened to your wife and ate from the tree about which I commanded you, `You must not eat of it,' "Cursed is the ground because of you; through painful toil you will eat of it all the days of your life. 18 It will produce thorns and thistles for you, and you will eat the plants of the field. 19 By the sweat of your brow you will eat your food until you return to the ground, since from it you were taken; for dust you are and to dust you will return."

20 Adam named his wife Eve, because she would become the mother of all the living.

21 The LORD God made garments of skin for Adam and his wife and clothed them. 22 And the LORD God said, "The man has now become like one of us, knowing good and evil. He must not be allowed to reach out his hand and take also from the tree of life and eat, and live forever." 23 So the LORD God banished him from the Garden of Eden to work the ground from which he had been taken. 24 After he drove the man out, he placed on the east side of the Garden of Eden cherubim and a flaming sword flashing back and forth to guard the way to the tree of life.

6. African Bushmen Creation Myth

(http://www.cs.williams.edu/~lindsey/myths/myths_14.html)

People did not always live on the surface of the earth. At one time people and animals lived underneath the earth with Kaang (Käng), the Great Master and Lord of All Life. In this place people and animals lived together peacefully. They understood each other. No one ever wanted for anything and it was always light even though there wasn't any sun. During this time of bliss Kaang began to plan the wonders he would put in the world above.

First Kaang created a wondrous tree, with branches stretching over the entire country. At the base of the tree he dug a hole that reached all the way down into the world where the people and animals lived. After he had finished furnishing the world as he pleased he led the first man up the hole. He sat down on the edge of the hole and soon the first woman came up out of it. Soon all the people were gathered at the foot of the tree, awed by the world they had just entered. Next, Kaang began helping the animals climb out of the hole. In their eagerness some of the animals found a way to climb up through the tree's roots and come out of the branches. They continued racing out of the world beneath until all of the animals were out.

Kaang gathered all the people and animals about him. He instructed them to live together peacefully. Then he turned to the men and women and warned them

not to build any fires or a great evil would befall them. They gave their word and Kaang left to where he could watch his world secretly.

As evening approached the sun began to sink beneath the horizon. The people and animals stood watching this phenomenon, but when the sun disappeared fear entered the hearts of the people. They could no longer see each other as they lacked the eyes of the animals which were capable of seeing in the dark. They lacked the warm fur of the animals also and soon grew cold. In desperation one man suggested that they build a fire to keep warm. Forgetting Kaang's warning they disobeyed him. They soon grew warm and were once again able to see each other.

However the fire frightened the animals. They fled to the caves and mountains and ever since the people broke Kaang's command people have not been able to communicate with animals. Now fear has replaced the seat friendship once held between the two groups.

The Bushmen of Africa believe that not only are plants and animals alive, but also rain, thunder, the wind, spring, etc. They claim:

What we see is only the outside form or body. Inside is a living spirit that we cannot see. These spirits can fly out of one body into another. For example, a woman's spirit might sometime fly into a leopard; or a man's spirit fly into a lion's body. (Fahs and Spoerl 6)

This may be part of the reason that animals play such an important role in their myth.

7. Chinese

(<http://www.dreamscape.com/morgana/ariel.htm>)

In the beginning , the heavens and earth were still one and all was chaos. The universe was like a big black egg, carrying Pan Gu inside itself. After 18 thousand years Pan Gu woke from a long sleep. He felt suffocated, so he took up a broadax and wielded it with all his might to crack open the egg. The light, clear part of it floated up and formed the heavens, the cold, turbid matter stayed below to form earth. Pan Gu stood in the middle, his head touching the sky, his feet planted on the earth. The heavens and the earth began to grow at a rate of ten feet per day, and Pan Gu grew along with them. After another 18 thousand years, the sky was higher, the earth thicker, and Pan Gu stood between them like a pillar 9 million li in height so that they would never join again.

When Pan Gu died, his breath became the wind and clouds, his voice the rolling thunder. One eye became the sun and on the moon. His body and limbs turned to five big mountains and his blood formed the roaring water. His veins became far-stretching roads and his muscles fertile land. The innumerable stars in the sky came from his hair and beard, and flowers and trees from his skin and the fine hairs on his body. His marrow turned to jade and pearls. His sweat flowed

like the good rain and sweet dew that nurtured all things on earth. According to some versions of the Pan Gu legend, his tears flowed to make rivers and radiance of his eyes turned into thunder and lightning. When he was happy the sun shone, but when he was angry black clouds gathered in the sky. One version of the legend has it that the fleas and lice on his body became the ancestors of mankind.

The Pan Gu story has become firmly fixed in Chinese tradition. There is even an idiom relating to it: "Since Pan Gu created earth and the heavens," meaning "for a very long time." Nevertheless, it is rather a latecomer to the catalog of Chinese legends. First mention of it is in a book on Chinese myths written by Xu Zheng in the Three Kingdoms period (CE 220-265). Some opinions hold that it originated in south China or southeast Asia.

There are several versions of the Pan Gu story.

Among the Miao, Yao, Li and other nationalities of south China, a legend concerns Pan Gu the ancestor of all mankind, with a man's body and a dog's head. It runs like this: Up in Heaven the God in charge of the earth, King Gao Xin, owned a beautiful spotted dog. He reared him on a plate (pan in Chinese) inside a gourd (hu, which is close to the sound gu), so the dog was known as Pan Gu . Among the Gods there was great enmity between King Gao Xin and his rival King Fang. "Whoever can bring me the head of King Fang may marry my daughter, " he proclaimed, but nobody was willing to try because they were afraid of King Fang's strong soldiers and sturdy horses.

The dog Pan Gu overheard what was said, and when Gao Xin was sleeping, slipped out of the palace and ran to King Fang. The latter was glad to see him standing there wagging his tail. "You see, King Gao Xin is near his end. Even his dog has left him," Fang said, and held a banquet for the occasion with the dog at his side.

At midnight when all was quiet and Fang was overcome with drink, Pan Gu jumped onto the king's bed, bit off his head and ran back to his master with it . King Gao Xin was overjoyed to see the head of his rival, and gave orders to bring Pan Gu some fresh meat. But Pan Gu left the meat untouched and curled himself up in a corner to sleep. For three days he ate nothing and did not stir.

The king was puzzled and asked, "Why don't you eat? Is it because I failed to keep my promise of marrying a dog?" To his surprise Pan Gu began to speak. "Don't worry, my King. Just cover me with your golden bell and in seven days and seven nights I'll become a man." The King did as he said, but on the sixth day, fearing he would starve to death, out of solicitude the princess peeped under the bell. Pan Gu's body had already changed into that of a man, but his head was still that of a dog. However, once the bell was raised, the magic change stopped, and he had to remain a man with a dog's head.

He married the princess, but she didn't want to be seen with such a man so they moved to the earth and settled in the remote mountains of south China. There

they lived happily and had four children, three boys and a girl, who became the ancestors of mankind.

8. Choctaw

(<http://www.dreamscape.com/morgana/ariel.htm>)

At the beginning there was a great mound. It was called Nanih Wiya. It was from this mound that the Creator fashioned the first of the people. These people crawled through a long, dark cave into daylight. They became the first Choctaw.

9. Comanche

(<http://www.dreamscape.com/morgana/ariel.htm>)

One day the Great Spirit collected swirls of dust from the four directions in order to create the Comanche people. These people formed from the earth had the strength of mighty storms. Unfortunately, a shape-shifting demon was also created and began to torment the people. The Great Spirit cast the demon into a bottomless pit. To seek revenge the demon took refuge in the fangs and stingers of poisonous creatures and continues to harm people every chance it gets.

10. Digueno

(<http://www.dreamscape.com/morgana/ariel.htm>)

When Tu-chai-pai made the world, the earth was the woman, the sky was the man. The sky came down upon the earth. The world in the beginning was a pure lake covered with tules. Tu-chai-pai and his younger brother, Yo-ko-mat-is, sat together, stooping far over, bowed down by the weight of the sky. The Maker said to his brother, "What am I going to do?"

"I do not know," said Yo-ko-mat-is.

"Let us go a little farther," said the Maker.

So they went a little farther and sat down to rest. "Now what am I going to do?" said Tu-chai-pai.

"I do not know, my brother."

All of this time the Maker knew what he was about to do, but he was asking his brother's help. Then he said, "We-hicht, we-hicht, we-hicht," three times. He took tobacco in his hand. and rubbed it fine and blew upon it three times. Every time he blew, the heavens rose higher above their heads.

Younger brother did the same thing because the Maker asked him to do it. The heavens went higher and higher and so did the sky. Then they did it both

together, "We-hicht, we-hicht, we-hicht," and both took tobacco, rubbed it, and puffed hard upon it, sending the sky so high it formed a concave arch.

Then they placed North, South, East, and West. Tu-chai-pai made a line upon the ground. "Why do you make that line?" asked younger brother. "I am making the line from East to West and name them so. Now you make a line from North to South."

Yo-ko-mat-is thought very hard. How would he arrange it? Then he drew a crossline from top to bottom. He named the top line North, and the bottom line South. Then he asked, "Why are we doing this?" The Maker said, "I will tell you. Three or four men are coming from the East, and from the West three or four Indians are coming."

The brother asked, "Do four men come from the North, and two or three men come from the South?"

Tu-chai-pai said, "Yes. Now I am going to make hills and valleys and little hollows of water."

"Why are you making all of these things?"

The Maker explained, "After a while when men come and are walking back and forth in the world, they will need to drink water or they will die." He had already made the ocean, but he needed little water places for the people.

Then he made the forests and said, "After a while men will die of cold unless I make wood for them to burn. What are we going to do now?" "I do not know," replied younger brother.

"We are going to dig in the ground and find mud to make the first people, the Indians." So he dug in the ground and took mud to make the first men and the first women. He made the men easily, but he had much trouble making women. It took him a long time. After the Indians, he made the Mexicans and finished all his making. He then called out very loudly, "People, you can never die and you can never get tired, so you can walk all the time." But then he made them sleep at night, to keep them from walking in the darkness. At last he told them that they must travel toward the East, where the sun's light was coming out for the first time.

The Indians then came out and searched for the light, and at last they found light and were exceedingly glad to see the Sun. The Maker called out to his brother, "It's time to make the Moon. You call out and make the Moon to shine, as I have made the Sun. Sometime the Moon will die. When it grows smaller and smaller, men will know it is going to die, and they must run races to try and keep up with the dying moon."

The villagers talked about the matter and they understood their part and that Tu-chai-pai would be watching to see that they did what he wanted them to do.

When the Maker completed all of this, he created nothing more. But he was always thinking how to make Earth and Sky better for all the Indians.

11. The Birth of Hawaii

(<http://www.dreamscape.com/morgana/ariel.htm>)

For many months Pele followed a star from the northeast, which shown brighter than the rest, and migrated toward it. One morning, Pele awoke to the smell of something familiar in the air. In the distance could be seen a high mountain with a smoky haze hiding its peak. Pele knew she had found her new home. She named the island Hawai'i.

Pele, carrying her magic stick Pa'oa, went up to the mountain where a part of the earth collapsed into the ground. She placed the stick into the ground. Pele called this place Kilauea. Inside the Kilauea Crater was a large pit. She named it Halema'uma'u, maumau being the fern jungle surround the volcano. Halema'uma'u would be her new home.

There was a fire God living on Kilauea named 'Ailaau (forest-eater). He and Pele both wanted Kilauea for their home. They started throwing fire balls at each other, causing considerable damage. 'Ailaau fled and still hides in the caverns under the earth. Pele alone would rule the Island of Hawai'i. The people of the island loved and respected the Goddess Pele. The egg her mother gave Pele hatched into a beautiful girl. Pele named her new sister, Hi'iaka'i-ka-poli-o-Pele (Hi'iaka of the bosom of Pele). Kamohoali'i, the shark God taught Hi'iaka the art of surfing.

Pele fell in love with a man she saw in a dream. His name was Lohi'au, a chief of the island of Kaua'i. Pele sent her sister Hi'iaka to fetch Lohi'au on Kaua'i to bring him back to Hawai'i to live with Pele. Hi'iaka would have fourty days to bring Lohi'au back or Pele would punish the girl by hurting Hi'iaka's girl friend Hopoe. Upon reaching Kaua'i, Hi'iaka found Lohi'au dead. She quickly rubbed his body with herbs and chanted to the Gods for help; bringing the young chief of Kaua'i back to life. Grateful for Hi'iaka's help, Lohi'au agreed to return with her to the Big Island.

The fourty days had passed. Pele suspected that Hi'iaka and Lohi'au had fallen in love and were not coming back. In her fury, Pele caused an eruption which turned Hopoe into stone. On her return to Hawai'i with Lohi'au, Hi'iaka found Hopoe, a statue in stone. Hi'iaka, filled with sadness and anger decided to take revenge. Leading Lohi'au to the edge of the Halema'uma'u crater where Pele could see them, Hi'iaka put her arms around Lohi'au and embraced him. Furious, Pele covered Lohi'au with lava and flames.

The two sisters, anger subsided, were remorseful. One lost a friend, the other a lover. Pele decided to bring Lohi'au back to life to let him choose which sister he would love. Pele was sure Lohi'au would choose her. Lohi'au chose Hi'iaka. Pele,

with aloha, gave the two lovers her blessing and Hi'iaka and Lohi'au sailed back to Kaua'i.

Pele still lives on Hawai'i where she rules as the fire Goddess of the volcanoes. The smell of sulphur reminds the natives that she is still there in her home, Halema'uma'u, her fiery lava building a new island to the south, still submerged, named Loahi.

12. Hindu

(<http://www.dreamscape.com/morgana/ariel.htm>)

This universe existed in the shape of darkness, unperceived, destitute of distinctive marks, unattainable by reasoning, unknowable, wholly immersed, as it were, in deep sleep.

Then the Divine Self-existent, himself indiscernible but making all this, the great elements and the rest, discernible, appeared with irresistible power, dispelling the darkness.

He who can be perceived by the internal organ alone, who is subtle, indiscernible, and eternal, who contains all created beings and is inconceivable, shone forth of his own will.

He, desiring to produce beings of many kinds from his own body, first with a thought created the waters, and placed his seed in them.

That seed became a golden egg, in brilliancy equal to the sun; in that egg he himself was born as Brahma, the progenitor of the whole world....

The Divine One resided in that egg during a whole year, then he himself by his thought divided it into two halves;

And out of those two halves he formed heaven and earth, between them the middle sphere, the eight points of the horizon, and the eternal abode of the waters.

From himself he also drew forth the mind, which is both real and unreal, likewise from the mind ego, which possesses the function of self-consciousness and is lordly.

Moreover, the great one, the soul, and all products affected by the three qualities, and, in their order, the five organs which perceive the objects of sensation.

But, joining minute particles even of those six, which possess measureless power, with particles of himself, he created all beings.

13. Zulu

(<http://www.dreamscape.com/morgana/miranda.htm>)

The Ancient One, known as Unkulunkulu, is the Zulu creator. He came from the reeds and from them he brought forth the people and the cattle. He created everything that is: mountains, streams, snakes, etc. He taught the Zulu how to hunt, how to make fire, and how to grow food.

14. Boshongo (Bantu tribe of Central Africa)

(<http://www.dreamscape.com/morgana/miranda.htm>)

In the beginning there was only darkness, water, and the great god Bumba. One day Bumba, in pain from a stomach ache, vomited up the sun. The sun dried up some of the water, leaving land. Still in pain, Bumba vomited up the moon, the stars, and then some animals: the leopard, the crocodile, the turtle, and, finally, some men, one of whom, Yoko Lima was white like Bumba.

15. Efikn (Nigeria)

(<http://www.dreamscape.com/morgana/miranda.htm>)

The creator, Abassi, created two humans and then decided to not allow them to live on earth. His wife, Atai, persuaded him to let them do so. In order to control the humans, Abassi insisted that they eat all their meals with him, thereby keeping them from growing or hunting food. He also forbade them to procreate. Soon, though, the woman began growing food in the earth, and they stopped showing up to eat with Abassi. Then the man joined his wife in the fields, and before long there were children also. Abassi blamed his wife for the way things had turned out, but she told him she would handle it. She sent to earth death and discord to keep the people in their place.

16. Ekoi (Southern Nigeria)

(<http://www.dreamscape.com/morgana/miranda.htm>)

In the beginning there were two gods, Obassi Osaw and Obassi Nsi. The two gods created everything together. Then Obassi Osaw decided to live in the sky and Obassi Nsi decided to live on the earth. The god in the sky gives light and moisture, but also brings drought and storms. The god of the earth nurtures, and takes the people back to him when they die. One day long ago Obassi Osaw made a man and a woman, and placed them upon the earth. They knew nothing so Obassi Nsi taught them about planting and hunting to get food.

17. Fans (Bantu)

(<http://www.dreamscape.com/morgana/miranda.htm>)

In the beginning there was nothing but Nzame. This god is really three: Nzame, Mebere, and Nkwa. It was the Nzame part of the god that created the universe and the earth, and brought life to it. While the three parts of Nzame were admiring this creation, it was decided to create a ruler for the earth. So was created the elephant, the leopard, and the monkey, but it was decided that something better had to be created. Between the three of them they made a new creature in their image, and called him Fam (power), and told him to rule the earth. Before long, Fam grew arrogant, he mistreated the animals and stopped worshipping Nzame.

Nzame, angered, brought forth thunder and lightning and destroyed everything that was, except Fam, who had been promised immortality. Nzame, in his three aspects, decided to renew the earth and try again. He applied a new layer of earth to the planet, and a tree grew upon it. The tree dropped seeds which grew into more trees. Leaves that dropped from them into the water became fish, those that dropped on land became animals. The old parched earth still lies below this new one, and if one digs deep enough it can be found in the form of coal. Nzame made a new man, one who would know death, and called him Sekume. Sekume fashioned a woman, Mbongwe, from a tree. These people were made with both Gnoul (body) and Nissim (soul). Nissim gives life to Gnoul. When Gnoul dies, Nissim lives on.

18. Ainu

(<http://www.dreamscape.com/morgana/miranda.htm>)

In the beginning, the world was nothing but a quagmire. Nothing could live there. But in the six skies above and in the six worlds below dwelled Gods, demons, and animals.

In the foggy and hanging skies of the lower heavens, demons lived. In the star-bearing and high skies of the clouds lived the lesser Gods. In the skies of the most high lived Kamui, the creator God, and his servants. His realm was surrounded by a mighty metal wall and the only entrance was through a great iron gate.

Kamui made this world as a vast round ocean resting on the backbone of an enormous trout. This fish sucks in the ocean and spits it out again to make the tides; when it moves it causes earthquakes.

One day Kamui looked down on the watery world and decided to make something of it. He sent down a water wagtail to do the work. When the poor bird arrived and saw what a mess everything was in, it was at its wit's end to know what to do. However, by fluttering over the waters with its wings and by trampling the sand with its feet and beating it with its tail, the wagtail at last created patches of dry land. In this way islands were raised to float upon the ocean in this, the floating world. Even today, the faithful wagtail is still carrying on its work, still beating the ground with its tail.

When Kamui created the world, the devil tried to thwart him. One morning, the devil got up and lay in wait with his mouth gaping wide to swallow the sun. But Kamui sent a crow to fly down the devil's throat and make him choke and cough. That is why the crow is such a bold bird. Because a crow once saved the world, all crows think they can act as they like, even stealing people's food.

When the animals who lived up in the heavens saw how beautiful the world was, they begged Kamui to let them go and live on it, and he did. But Kamui also made many other creatures especially for the world. The first people, the Ainu,

had bodies of earth, hair of chickweed, and spines made from sticks of willow. That is why when we grow old, our backs become bent.

Kamui sent Aioina, the divine man, down from heaven to teach the Ainu how to hunt and to cook. When Aioina returned to heaven after living among the people and teaching them many things, the Gods all held their noses, crying, "What a terrible smell of human being there is!"

They sniffed and sniffed to find out where the stink was coming from. At last they traced the smell to Aioina's clothes. The Gods sent him back to earth and refused to let him back into heaven until he left all his clothes behind. Down in the floating world, Aioina's cast-off sandals turned into the first squirrels.

19. Apache

(<http://www.dreamscape.com/morgana/miranda.htm>)

In the beginning nothing existed -- no earth, no sky, no sun, no moon, only darkness was everywhere. Suddenly from the darkness emerged a thin disc, one side yellow and the other side white, appearing suspended in midair. Within the disc sat a small bearded man, Creator, the One Who Lives Above. As if waking from a long nap, he rubbed his eyes and face with both hands.

When he looked into the endless darkness, light appeared above. He looked down and it became a sea of light. To the east, he created yellow streaks of dawn. To the west, tints of many colors appeared everywhere. There were also clouds of different colors.

Creator wiped his sweating face and rubbed his hands together, thrusting them downward. Behold! A shining cloud upon which sat a little girl. "Stand up and tell me where are you going," said Creator. But she did not reply. He rubbed his eyes again and offered his right hand to the Girl-Without-Parents.

"Where did you come from?" she asked, grasping his hand.

"From the east where it is now light," he replied, stepping upon her cloud.

"Where is the earth?" she asked.

"Where is the sky?" he asked, and sang, "I am thinking, thinking, thinking what I shall create next." He sang four times, which was the magic number.

Creator brushed his face with his hands, rubbed them together, then flung them wide open! Before them stood Sun-God. Again Creator rubbed his sweaty brow and from his hands dropped Small-Boy.

All four gods sat in deep thought upon the small cloud. "What shall we make next?" asked Creator. "This cloud is much too small for us to live upon." Then he

created Tarantula, Big Dipper, Wind, Lightning-Maker, and some western clouds in which to house Lightning-Rumbler, which he just finished.

Creator sang, "Let us make earth. I am thinking of the earth, earth, earth; I am thinking of the earth," he sang four times.

All four gods shook hands. In doing so, their sweat mixed together and Creator rubbed his palms, from which fell a small round, brown ball, not much larger than a bean. Creator kicked it, and it expanded. Girl-Without-Parents kicked the ball, and it enlarged more. Sun-God and Small-Boy took turns giving it hard kicks, and each time the ball expanded. Creator told Wind to go inside the ball and to blow it up.

Tarantula spun a black cord and, attaching it to the ball, crawled away fast to the east, pulling on the cord with all his strength. Tarantula repeated with a blue cord to the south, a yellow cord to the west, and a white cord to the north. With mighty pulls in each direction, the brown ball stretched to immeasurable size -- it became the earth!

Creator scratched his chest and rubbed his fingers together and there appeared Hummingbird. "Fly north, south, east, and west and tell us what you see," said Creator. "All is well," reported Hummingbird upon his return. "The earth is most beautiful, with water on the west side."

But the earth kept rolling and dancing up and down. So Creator made four giant posts -- black, blue, yellow, and white to support the earth. Wind carried the four posts, placing them beneath the four cardinal points of the earth. The earth sat still. Creator sang, "World is now made and now sits still," which he repeated four times. Then he began a song about the sky. None existed, but he thought there should be one. After singing about it four times, twenty-eight people appeared to help make a sky above the earth. Creator chanted about making chiefs for the earth and sky.

He sent Lightning-Maker to encircle the world, and he returned with three uncouth creatures, two girls and a boy found in a turquoise shell. They had no eyes, ears, hair, mouths, noses, or teeth. They had arms and legs, but no fingers or toes. Sun-God sent for Fly to come and build a sweathouse. Girl-Without-Parents covered it with four heavy clouds. In front of the east doorway she placed a soft, red cloud for a foot-blanket to be used after the sweat. Four stones were heated by the fire inside the sweathouse. The three uncouth creatures were placed inside. The others sang songs of healing on the outside, until it was time for the sweat to be finished. Out came the three strangers who stood upon the magic red cloud-blanket. Creator then shook his hands toward them, giving each one fingers, toes, mouths, eyes, ears, noses and hair.

Creator named the boy, Sky-Boy, to be chief of the Sky-People. One girl he named Earth-Daughter, to take charge of the earth and its crops. The other girl he named Pollen-Girl, and gave her charge of health care for all Earth-People.

Since the earth was flat and barren, Creator thought it fun to create animals, birds, trees, and a hill. He sent Pigeon to see how the world looked. Four days later, he returned and reported, "All is beautiful around the world. But four days from now, the water on the other side of the earth will rise and cause a mighty flood." Creator made a very tall pinon tree. Girl-Without-Parents covered the tree framework with pinon gum, creating a large, tight ball. In four days, the flood occurred. Creator went up on a cloud, taking his twenty-eight helpers with him. Girl-Without-Parents put the others into the large, hollow ball, closing it tight at the top.

In twelve days, the water receded, leaving the float-ball high on a hilltop. Girl-Without-Parents led the gods out from the float-ball onto the new earth. She took them upon her cloud, drifting upward until they met Creator with his helpers, who had completed their work making the sky during the flood time on earth. Together the two clouds descended to a valley below. There, Girl-Without-Parents gathered everyone together to listen to Creator.

"I am planning to leave you," he said. "I wish each of you to do your best toward making a perfect, happy world.

"You, Lightning-Rumbler, shall have charge of clouds and water.

"You, Sky-Boy, look after all Sky-People.

"You, Earth-Daughter, take charge of all crops and Earth-People.

"You, Pollen-Girl, care for their health and guide them.

"You, Girl-Without-Parents, I leave you in charge over all."

Creator then turned toward Girl-Without-Parents and together they rubbed their legs with their hands and quickly cast them forcefully downward. Immediately between them arose a great pile of wood, over which Creator waved a hand, creating fire. Great clouds of smoke at once drifted skyward. Into this cloud, Creator disappeared. The other gods followed him in other clouds of smoke, leaving the twenty-eight workers to people the earth. Sun-God went east to live and travel with the Sun. Girl-Without-Parents departed westward to live on the far horizon. Small-Boy and Pollen-Girl made cloud homes in the south. Big Dipper can still be seen in the northern sky at night, a reliable guide to all.

20. Australian Aboriginal: The Dreamtime

(<http://www.dreamscape.com/morgana/miranda.htm>)

In the beginning the earth was a bare plain. All was dark. There was no life, no death. The sun, the moon, and the stars slept beneath the earth. All the eternal ancestors slept there, too, until at last they woke themselves out of their own eternity and broke through to the surface.

When the eternal ancestors arose, in the Dreamtime, they wandered the earth, sometimes in animal form -- as kangaroos, or emus, or lizards -- sometimes in human shape, sometimes part animal and human, sometimes as part human and plant.

Two such beings, self-created out of nothing, were the Ungambikula. Wandering the world, they found half-made human beings. They were made of animals and plants, but were shapeless bundles, lying higgledy-piggledy, near where water holes and salt lakes could be created. The people were all doubled over into balls, vague and unfinished, without limbs or features.

With their great stone knives, the Ungambikula carved heads, bodies, legs, and arms out of the bundles. They made the faces, and the hands and feet. At last the human beings were finished.

Thus every man and woman was transformed from nature and owes allegiance to the totem of the animal or the plant that made the bundle they were created from -- such as the plum tree, the grass seed, the large and small lizards, the parakeet, or the rat.

This work done, the ancestors went back to sleep. Some of them returned to underground homes, others became rocks and trees. The trails the ancestors walked in the Dreamtime are holy trails. Everywhere the ancestors went, they left sacred traces of their presence -- a rock, a waterhole, a tree.

For the Dreamtime does not merely lie in the distant past, the Dreamtime is the eternal Now. Between heartbeat and heartbeat, the Dreamtime can come again.

21. Aztec

(<http://www.dreamscape.com/morgana/miranda.htm>)

The mother of the Aztec creation story was called Coatlique (the Lady of the Skirt of Snakes). She was created in the image of the unknown, decorated with skulls, snakes, and lacerated hands. There are no cracks in her body and she is a perfect monolith (a totality of intensity and self-containment, yet her features were square and decapitated).

Coatlique was first impregnated by an obsidian knife and gave birth to Coyolxauhqui, goddess of the moon, and to a group of male offspring, who became the stars. Then one day Coatlique found a ball of feathers, which she tucked into her bosom. When she looked for it later, it was gone, at which time she realized that she was again pregnant. Her children, the moon and stars did not believe her story. Ashamed of their mother, they resolved to kill her. A goddess could only give birth once, to the original litter of divinity and no more. During the time that they were plotting her demise, Coatlique gave birth to the fiery god of war, Huitzilopochtli. With the help of a fire serpent, he destroyed his brothers and sister, murdering them in a rage. He beheaded Coyolxauhqui and threw her body into a deep gorge in a mountain, where it lies dismembered

forever. The natural cosmos of the Indians was born of catastrophe. The heavens literally crumbled to pieces. The earth mother fell and was fertilized, while her children were torn apart by fratricide and then scattered and disjointed throughout the universe.

22. Chelan

(<http://www.dreamscape.com/morgana/miranda.htm>)

Long, long ago, the Creator made the world. Then he made the animals and the birds and gave them their names. When he had finished his work, the Creator called the animal people to him. "I am going to leave you," he said. "But I will come back. When I come again, I will make human beings. They will be in charge of you."

The Great Chief returned to his home in the sky, and the animal people scattered to all parts of the world.

After twelve moons, the animal people gathered to meet the Creator as he had directed. Some of them had complaints. Bluejay, Meadowlark, and Coyote did not like their names. Each of them asked to be some other creature. "No," said the Creator. "I have given you your names. There is no change. My word is law.

"Because you have tried to change my law, I will not make the human being this time. Because you have disobeyed me, you have soiled what I brought with me. I planned to change it into a human being. Instead, I will put it in water to be washed for many moons and many snows, until it is clean again."

Then he took something from his right side and put it in the river. It swam, and the Creator named it Beaver. "Now I will give you another law," said the Great Chief Above.

"The one of you who keeps strong and good will take Beaver from the water some day and make it into a human being. I will tell you now what to do. Divide Beaver into twelve parts. Take each part to a different place and breathe into it your own breath. Wake it up. It will be a human being with your breath. Give it half of your power and tell it what to do. Today I am giving my power to one of you. He will have it as long as he is good." When the Creator had finished speaking, all the creatures started for their homes -- all except Coyote. The Great Chief had a special word for Coyote.

"You are to be head of all the creatures, Coyote. You are a power just like me now, and I will help you do your work. Soon the creatures and all the other things I have made will become bad. They will fight and will eat each other. It is your duty to keep them as peaceful as you can. "When you have finished your work, we will meet again, in this land toward the east. If you have been good, if you tell the truth and obey me, you can make the human being from Beaver. If you have done wrong, someone else will make him." Then the Creator went away.

It happened as the Creator had foretold. Everywhere the things he had created did wrong. The mountains swallowed the creatures. The winds blew them away. Coyote stopped the mountains, stopped the winds, and rescued the creatures. One winter, after North Wind had killed many people, Coyote made a law for him: "Hereafter you can kill only those who make fun of you."

Everywhere Coyote went, he made the world better for the animal people and better for the human beings yet to be created. When he had finished his work, he knew that it was time to meet the Creator again. Coyote thought that he had been good, that he would be the one to make the first human being. But he was mistaken. He thought that he had as much power as the Creator. So he tried, a second time, to change the laws of the Great Chief Above.

"Some other creature will make the human being," the Creator told Coyote. "I shall take you out into the ocean and give you a place to stay for all time." So Coyote walked far out across the water to an island. There the Creator stood waiting for him, beside the house he had made. Inside the house on the west side stood a black suit of clothes. On the other side hung a white suit. "Coyote, you are to wear this black suit for six months," said the Creator. "Then the weather will be cold and dreary. Take off the black suit and wear the white suit. Then there will be summer, and everything will grow. I will give you my power not to grow old. You will live here forever and forever."

Coyote stayed there, out in the ocean, and the four Wolf brothers took his place as the head of all the animal people. Youngest Wolf Brother was strong and good and clever. Oldest Wolf Brother was worthless. So the Creator gave Youngest Brother the power to take Beaver from the water. One morning Oldest Wolf Brother said to Youngest Brother, "I want you to kill Beaver. I want his tooth for a knife."

"Oh, no!" exclaimed Second and Third Brothers. "Beaver is too strong for Youngest Brother." But Youngest Wolf said to his brothers, "Make four spears. For Oldest Brother, make a spear with four forks. For me, make a spear with one fork. Make a two-forked spear and a three-forked spear for yourselves. I will try my best to get Beaver, so that we can kill him."

All the animal persons had seen Beaver and his home. They knew where he lived. They knew what a big creature he was. His family of young beavers lived with him. The animal persons were afraid that Youngest Wolf Brother would fail to capture Beaver and would fail to make the human being. Second and Third Wolf Brothers also were afraid. "I fear we will lose Youngest Brother," they said to each other. But they made the four spears he had asked for.

At dusk, the Wolf brothers tore down the dam at the beavers' home, and all the little beavers ran out. About midnight, the larger beavers ran out. They were so many, and they made so much noise, that they sounded like thunder. Then Big Beaver ran out, the one the Creator had put into the water to become clean.

"Let's quit!" said Oldest Wolf Brother, for he was afraid. "Let's not try to kill him."

"No!" said Youngest Brother. "I will not stop."

Oldest Wolf Brother fell down. Third Brother fell down. Second Brother fell down. Lightning flashed. The beavers still sounded like thunder. Youngest Brother took the four-forked spear and tried to strike Big Beaver with it. It broke. He used the three-forked spear. It broke. He used the two-forked spear. It broke. Then he took his own one-forked spear. It did not break. It pierced the skin of Big Beaver and stayed there. Out of the lake, down the creek, and down Big River, Beaver swam, dragging Youngest Brother after it.

Youngest Wolf called to his brothers, "You stay here. If I do not return with Beaver in three days, you will know that I am dead." Three days later, all the animal persons gathered on a level place at the foot of the mountain. Soon they saw Youngest Brother coming. He had killed Beaver and was carrying it. "You remember that the Creator told us to cut it into twelve pieces," said Youngest Brother to the animal people. But he could divide it into only eleven pieces.

Then he gave directions. "Fox, you are a good runner. Hummingbird and Horsefly, you can fly fast. Take this piece of Beaver flesh over to that place and wake it up. Give it your breath." Youngest Brother gave other pieces to other animal people and told them where to go. They took the liver to Clearwater River, and it became the Nez Perce Indians. They took the heart across the mountains, and it became the Methow Indians. Other parts became the Spokane people, the Lake people, the Flathead people. Each of the eleven pieces became a different tribe.

"There have to be twelve tribes," said Youngest Brother. "Maybe the Creator thinks that we should use the blood for the last one. Take the blood across the Shining Mountains and wake it up over there. It will become the Blackfeet. They will always look for blood."

When an animal person woke the piece of Beaver flesh and breathed into it, he told the new human being what to do and what to eat. "Here are roots," and the animal people pointed to camas and kouse and to bitterroot, "You will dig them, cook them, and save them to eat in the winter.

"Here are the berries that will ripen in the summer. You will eat them and you will dry them for use in winter." The animal people pointed to chokecherry trees, to serviceberry bushes, and to huckleberry bushes.

"There are salmon in all the rivers. You will cook them and eat them when they come up the streams. And you will dry them to eat in the winter."

When all the tribes had been created, the animal people said to them "Some of you new people should go up Lake Chelan. Go up to the middle of the lake and look at the cliff beside the water. There you will see pictures on the rock. From the pictures you will learn how to make the things you will need."

The Creator had painted the pictures there, with red paint. From the beginning until long after the white people came, the Indians went to Lake Chelan and looked at the paintings. They saw pictures of bows and arrows and of salmon traps. From the paintings of the Creator they knew how to make the things they needed for getting their food.

[Note: The paintings (or pictographs) on the lower rocks have been covered by water since a dam was built at the foot of the lake. Surprisingly high on the rocks that are almost perpendicular walls at the north end of the lake, the paintings remained for a long, long time. Then white people with guns and little respect for the past ruined them -- for fun.]

23. Creation Story of Southern California Indians

(As related by the mountain-dwelling Indians of the interior)

Story #1

BEFORE THIS WORLD WAS, there existed one above, which signified the heavens; and another below which represented the earth. They were brother and sister. The heaven and earth were not as they are now, but of another nature.

All below was dark, without sun, moon, or stars. The brother brought the light, which was the sun, to the sister. He wanted to take her as his wife. She resisted and desired he would leave her in peace. But in time they were wedded. The first fruits of their union were earth and sand which produced rocks, stones, and flints for arrows. Then came trees and shrubs, followed by herbs and grass, then the animals.

Eventually one was born called Ouiot, an animated being. The father and mother of Ouiot were not mortals. Ouiot had children, both male and female. They were not Indians or rational beings. The children of Ouiot and his partner were like their parents, a species of animals different from any that inhabit the earth today. Their subsistence was a kind of white clay which they ate and also used as ornament and put upon their heads. Ouiot became king or "first captain" of this first family.

Captain Ouiot's descendants multiplied and the first born of his mother was the earth, which increased in size, extending south. (It was the general belief of the Indians that they originated in the north.) As they increased, the earth also increased.

When Captain Ouiot became old, his eldest vassals formed a conspiracy to destroy him. They said he was too old to govern because he could not keep up with their wants and needs. A consultation was held to determine the method of execution. It was decided upon poison. They mixed a potion and gave it to him. After he drank the beverage, he became sick and left his mountain home, going to the seashore where at that time there was no sea. His mother learned of her son's danger and mixed an antidote for the poison in a large shell. She placed it in the sun to ferment. Coyote, attracted by the fragrance of the fermenting

antidote, came and overturned it. Ouiot died, but he told them he would return to live with them again.

They could not decide what to do with his body, whether to burn it or inter it in the ground. The Elders decided to burn the body upon a pile made for the occasion. Fearing that Coyote would come and eat Ouiot, they burnt Coyote's retreat. Coyote escaped and presented himself at the place of sacrifice and declared he would die with his captain. Coyote suddenly leaped on the body and tore a piece of Ouiot's stomach off and ate it. The remainder of the body was consumed by the fire. The name of Coyote was Eyacque or "second captain." From that time on he was known as Eno, meaning thief and cannibal.

After burning the body, another council was called to make provision for collecting grain, seeds, acorn, deer, rabbits, squirrels, etc. During these consultations, they beheld for several days a spectre unlike themselves. It appeared and disappeared, sometimes from one direction and sometimes from another. Though afraid, they determined to speak to it. They wanted to know if it was Ouiot, their Captain. "I am not Ouiot," said he, "but a captain of greater power, and my name is Chinigchinich. My habitation is above."

Chinigchinich signifies "all powerful" or "almighty," and the Indians believe he is ever present and in all places and can see all things, but no one can see him. The children of Ouiot told Chinigchinich they no longer wanted to eat the clay of the earth; they wanted to eat seeds of the fields and flesh of animals. So Chinigchinich endowed some of them with the powers to cause it to rain, to influence the dew, to produce acorns, create rabbits, ducks and geese, and deer. Each had his own occupation.

Chinigchinich then formed man, both male and female, out of white clay found upon the borders of a lake. These are the Indians of the present day. When Ouiot's people saw the Indians that were created by Chinigchinich, they disappeared, no one knows where. It is believed that there are no descendants of Ouiot in existence, and Ouiot has never returned as promised.

Chinigchinich is known by three different names: Saor, Quaguar, and Tobet. Each name signifies him at different times. Saor is Chinigchinich when he is unable to dance; Quaguar is Chinigchinich when he is able to dance; Tobet is Chinigchinich when he dances enrobed in a dress composed of feathers with a crown of the same upon his head, and his face is painted black and red.

One time while dancing in this costume, Chinigchinich was taken up into heaven where the stars are located. Before he left, he ordered that the Indians should use this mode of dress in their grand feasts -- an observance regarded to this day.

Some Indians, however, do claim to be descendants of those that were endowed with the great powers. They are frequently consulted regarding harvests, receiving in return for their advice a gift such as either money or clothing. In fact, the result of the harvests depends upon the maintenance given to these

sorcerers and upon supplying them with their necessities. To offend them would be to destroy all their productions of flesh and grain.

Chinigchinich told the Indians, "Him who obeyeth me not, or believeth not in my teachings, I will chastise. To him, I will send bears to bite, serpents to sting, misfortunes, infirmities, and death." He taught them laws to observe, as well as rites and ceremonies.

His first commandment was to build a temple to pay him adoration, offer sacrifices and worship. The Indians consider Chinigchinich to be God. They say he has neither father nor mother; they know not his origin. He is a friend to the good, and chastises the wicked.

24. **Creation Story of Southern California Indians**

(http://wintersteel.homestead.com/files/Folklore/Creation_Story_of_Southern_California_Indians.htm)

(As related by the beach-dwelling Indians of the San Juan Capistrano Valley)

Story #2

AN INVISIBLE AND ALL POWERFUL BEING called Nocuma made the world, the sea, and all that is therein, including the animals, plants, and fishes. The world was spherical and rested upon Nocuma's hands. Since it was continually in motion he resolved to secure the world by placing it its center a black rock called Tosaut. It remained firm and secure as at the present time. The Indians say the black rock is from a small island near the beach. They often collect fragments of this rock, which they use to smooth their mud walls.

The sea, at that time, was just a small stream of water running from the south to the north, encircling the world. It was so filled with fish that they were piled one on top of another in such a state of inconvenience that a consultation was held to decide what to do about it.

Some fish were for landing upon the earth. Others thought this impossible as they would perish when exposed to the air and the heat of the sun. Besides, they had no legs or feet like the other animals. While so conferring among themselves, there came a large fish, bringing with him the rock Tosaut. Tosaut had been broken and they found in its center a ball formed like a bladder and filled with gall (a greenish liver solution which aids digestion). They emptied the bladder into the fresh water and it was converted into a bitter condition. The water immediately swelled and overflowed upon the whole earth covering the places which it does now. All the fish immediately rejoiced to find themselves with so much room to move around in, and at the change in taste of the water.

Nocumo, having created all the things contained in the world, then created man, or the first Indian, out of the earth, and called him Ejoni. Afterwards he created woman and called her Ae. It is not known of what she was made, but they thought she was created out of the earth as was man.

Many years after the creation of Ejoni and Ae, they had a son and they gave him the name of Ouiot. Ouiot means something which has taken root, denoting that he would extend his power and dominion over the earth, as the largest trees spread their roots in every direction. The Indians don't know if he was given the name of Ouiot at his birth or when he came to be celebrated as the great captain.

The Indians all lived in peace until long ago out of a place known as Pubuna, located about eight leagues north of San Juan Capistrano, came great monster who was Ouiot. Ouiot was of fierce disposition, a warrior, and soon gained supremacy over the surrounding area adjoining where he originated. At first he was kind and generous to such a degree that all appeared happy and contented with their captain. However, after a few years he gradually exposed his ferocity and persecuted many of his followers. He treated them cruelly, and some he put to death. He soon became detested by all his subjects.

A consultation of the Elders was held to decide how to get rid of Ouiot. It was determined that he should receive death by poison. The rock of Tosaut was procured [for this purpose], and while in the act of pulverizing the ingredient, they were found out by one called Cucumel, who told Ouiot of their plot.

Cucumel was a small animal inhabiting holes in the ground from which he emerged in the daytime for sustenance. Ouiot, believing he was hated and despised, dispatched messengers in every direction to learn the truth, and also to threaten those that were conspiring. He obtained no information, so looked upon the rumors as a jest.

In the meantime, the mixture was properly prepared, and it was then discussed how it would be administered. It was said that it was so potent that just a little on the skin would cause almost instant death. One of the conspirators was entrusted to carry out the execution. he approached Ouiot in his sleep and placed a small quantity of the poison on his breast. On waking, Ouiot became sick and weak in his limbs. He feared he would die, so he called in all the intelligent men from the area. The more they administered for relief, the worse he became. Finally, he died.

Couriers were sent out everywhere to summon all the people to the internment of their grand captain. In a few days, so many had gathered in Pubuna that it could not contain them. Many camped on the outskirts of Pubuna while it was being decided whether to inter the body or burn it. It was decided to burn it, so a funeral pyre was prepared. There was dancing and rejoicing around the pyre while the body was burning.

Before everyone returned to their different places of abode, a consultation was held to regulate the collecting of grains or seeds of the fields and flesh to eat. Up to this time they had fed upon a kind of clay. During this consultation there appeared to them one called Attajen, which implies "man" or "rational being." They did not know from where he came. He wanted to know why they were conferring. They told him their grand captain was dead and that they had all gathered for the funeral and now they were consulting as to the manner they

should subsist in the future in order that they did not have to eat clay as they had before.

Attajen was pleased with them and he told them, "Ye are not capable, nor can ye do what ye think, or wish to do. I am the only one that has power, and I will give it to ye that ye may have an abundance to eat in your habitations." He selected a few of the Elders and endowed one with the power to cause the rain to fall, another to make grain, and others to make animals such as rabbits, deer, etc. It was understood that these powers would extend to their successors.

Many years and perhaps even ages passed until one called Ouiamot appeared to the people at Pubuna. He was the son of Tacu and Auzar. It is assumed that these came from a distant land. Ouiamot did not appear as a warrior like Ouiot, but as a god. To Ouiamot the people were to offer presents, for he was Chinigchinich. He was feared, venerated, and respected by the Indians. He taught first in the area of Pubuna and afterwards in all the neighboring parts, explaining the laws and establishing the rites and ceremonies necessary for the preservation of life.

One day, at a very large congregation of people, he danced before them adorned in robes and with his flesh painted black and red, and calling himself Tobet. He told them he had come from the stars to teach them things that they did not know. After dancing a long time, he separated the chiefs and elders from among them and directed them that they alone should wear the kind of dress he was wearing. He then taught them how to dance. To these chosen Indians he gave the name of pulem, who would know all things and relieve the inform and diseased. In other words, they became the sorcerers to whom the Indians might apply for advice. In the event of scarcity of food or any infirmity they were to dress in costume and dance as Tobet taught them. They were to do it in the name of Chinigchinich, not Ouiamot, and their wants would be relived. In all cases they were to return thanks, and to this day, whenever they chance to secure an animal of any kind they say, "guic Chinigchinich," which means, "thanks to Chinigchinich, who has given me this."

Chinigchinich taught the Indians how to build the vanquech, which means "temple." He taught them how they were to conduct themselves therein, forbidding any others than the chief and pulem entering its sanctuary. Within the temple, only the laws and ceremonies were to be taught. Those who entered would be called Tobet. The remainder of the people were called Sorem, which signifies "persons who do not know how to dance," or in other words, those who could not wear the costume of Chinigchinich. The name of Quagar was given to Chinigchinich when he died and ascended above to the stars.

Before Chinigchinich died he told them, "when I die, I shall ascend above, to the stars, and from thence I shall always see you. To those who have kept my commandments, I shall give all they ask of me; but those who obey not my teachings, or believe them, I shall punish severely. I will send unto them bears to bite, and serpents to sting them; they shall be without food, and have diseases that they may die." His memory is so revered among the Indians that they ever besought him in all their undertakings, and regarded him with fear and respect.

25. The Babylonian "Epic of Creation -- Enuma Elish"

This is written on seven tablets; each is between 115 and 170 lines long.
(<http://www.dreamscape.com/morgana/babylon.htm>)

[It supposedly was written no later than the reign of Nebuchadnezzar in the 12th century BCE. Drawing some new light on the ancients, Henry Layard found within the ruins of the library of Ashurbanipal in Nineveh, texts that were not unlike the Genesis creation in the Bible. However, it is generally accepted that the Enuma Elish was written during the time of the Sumerians, well before the book of Genesis. George Smith first published these texts in 1876 under the title The Chaldean Genesis.

The Babylonian God finished his work within the span of six tablets of stone. The last and seventh stone exalted the handiwork and greatness of the deity's work. Thus the comparison must be made that the seven days of creation found in the Bible borrowed its theme from the Babylonians, who had borrowed it from the Sumerians.

The Sumerian epic places Anu, Enil and Ninurta as the heroes. The Babylonian epic stars Marduk. Some portions of the tablets are illegible.]

The First Tablet

When in the height heaven was not named,
And the earth beneath did not yet bear a name,
And the primeval Apsu, who begat them,
And chaos, Tiamut, the mother of them both
Their waters were mingled together,
And no field was formed, no marsh was to be seen;
When of the gods none had been called into being,
And none bore a name, and no destinies were ordained;
Then were created the gods in the midst of heaven,
Lahmu and Lahamu were called into being...
Ages increased,...
Then Ansar and Kisar were created, and over them....
Long were the days, then there came forth....
Anu, their son,...
Ansar and Anu...
And the god Anu...
Nudimmud, whom his fathers, his begetters....
Abounding in all wisdom,...
He was exceeding strong...
He had no rival --
Thus were established and were... the great gods.
But Tiamat and Apsu were still in confusion...
They were troubled and...
In disorder...

Apru was not diminished in might...
And Tiamat roared...
She smote, and their deeds...
Their way was evil...
Then Apsu, the begetter of the great gods,
Cried unto Mummu, his minister, and said unto him:
"O Mummu, thou minister that rejoicest my spirit,
Come, unto Tiamut let us go!
So they went and before Tiamat they lay down,
They consulted on a plan with regard to the gods, their sons.
Apsu opened his mouth and spake,
And unto Tiamut, the glistening one, he addressed the word:
...their way...

The Second Tablet

Tiamat made weighty her handiwork,
Evil she wrought against the gods her children.
To avenge Apsu, Tiamat planned evil,
But how she had collected her forces, the god unto Ea divulged.
Ea harkened to this thing, and
He was grievously afflicted and he sat in sorrow.
The days went by, and his anger was appeased,
And to the place of Anshar his father he took his way.
He went and, standing before Anshar, the father who begat him,
All that Tiamat had plotted he repeated unto him,
Saying, "Tiamat our mother hath conceived a hatred for us,
With all her force she rageth, full of wrath.
All the gods have turned to her,
With those, whom ye created, they go at her side.
They are banded together and at the side of Tiamat they advance;
They are furious, they devise mischief without resting night and day.
They prepare for battle, fuming and raging;
They have joined their forces and are making war.
Ummu-Hubur, who formed all things,
Hath made in addition weapons invincible; she hath spawned monster-serpents,
Sharp of tooth, and merciless of fang.
With poison, instead of blood, she hath filled their bodies.
Fierce monster-vipers she hath clothed with terror,
With splendor she hath decked them; she hath made them of lofty stature.
Whoever beholdeth them is overcome by terror,
Their bodies rear up and none can withstand their attack.
She hath set up vipers, and dragons, and the monster Lahamu,
And hurricanes and raging hounds, and scorpion-men,
And mighty tempests, and fish-men and rams;
They bear cruel weapons, without fear of the fight.
Her commands are mighty; none can resist them;
After this fashion, huge of stature, hath she made eleven monsters.

Among the gods who are her sons, inasmuch as he hath given her support,
She hath exalted Kingu; in their midst she hath raised him to power.
To march before the forces, to lead the host,
To give the battle-signal, to advance to the attack.
To direct the battle, to control the fight,
Unto him hath she entrusted; in costly raiment she hath made him sit, saving:
I have uttered thy spell; in the assembly of the gods I have raised thee to power,
The dominion over all the gods have I entrusted unto thee.
Be thou exalted, thou my chosen spouse,
May they magnify thy name over all of them
She hath given him the Tablets of Destiny, on his breast she laid them, saying:
"my command shall not be without avail, and the word of thy mouth shall be
established."
Now Kingu, thus exalted, having received the power of Anu,
Decreed the fate for the gods, her sons, saying:
"Let the opening of your mouth quench the Fire-god;
Whoso is exalted in the battle, let him display his might!"
When Ansar heard how Tiamat was mightily in revolt,
he bit his lips, his mind was not at peace,
..., he made a bitter lamentation:
... battle,
... thou...
Mummu and Apsu thou hast smitten
But Tiamat hath exalted Kingu, and where is one who can oppose her?
... deliberation
... the ... of the gods, Nudimmud.

[A gap of about a dozen lines occurs here.]

Ansar unto his son addressed the word:
"... my mighty hero,
Whose strength is great and whose onslaught can not be withstood,
Go and stand before Tiamat,
That her spirit may be appeased, that her heart may be merciful.
But if she will not harken unto thy word,
Our word shalt thou speak unto her, that she may be pacified."
He heard the word of his father Ansar
And he directed his path to her, toward her he took the way.
Ann drew nigh, he beheld the muttering of Tiamat,
But he could not withstand her, and he turned back.
... Ansar
... he spake unto him:

[A gap of over twenty lines occurs here.]

an avenger...
... valiant
... in the place of his decision
... he spake unto him:

... thy father
 "Thou art my son, who maketh merciful his heart.
 ... to the battle shalt thou draw nigh,
 he that shall behold thee shall have peace."
 And the lord rejoiced at the word of his father,
 And he drew nigh and stood before Ansar.
 Ansar beheld him and his heart was filled with joy,
 He kissed him on the lips and his fear departed from him.
 "O my father, let not the word of thy lips be overcome,
 Let me go, that I may accomplish all that is in thy heart.
 O Ansar, let not the word of thy lips be overcome,
 Let me go, that I may accomplish all that is in thy heart."
 What man is it, who hath brought thee forth to battle?
 ... Tiamat, who is a woman, is armed and attacketh thee.
 ... rejoice and be glad;
 The neck of Tiamat shalt thou swiftly trample under foot.
 ... rejoice and be glad;
 The neck of Tiamat shalt thou swiftly trample under foot.
 O my son, who knoweth all wisdom,
 Pacify Tiamat with thy pure incantation.
 Speedily set out upon thy way,
 For thy blood shall not be poured out; thou shalt return again."
 The lord rejoiced at the word of his father,
 His heart exulted, and unto his father he spake:
 "O Lord of the gods, Destiny of the great gods,
 If I, your avenger,
 Conquer Tiamat and give you life,
 Appoint an assembly, make my fate preeminent and proclaim it.
 In Upsukkinaku seat yourself joyfully together,
 With my word in place of you will I decree fate.
 May whatsoever I do remain unaltered,
 May the word of my lips never be chanced nor made of no avail."

The Third Tablet

Ansar opened his mouth, and
 Unto Gaga, his minister, spake the word.
 "O Gaga, thou minister that rejoicest my spirit,
 Unto Lahmu and Lahamu will I send thee.
 ... thou canst attain,
 ... thou shalt cause to be brought before thee.
 ... let the gods, all of them,
 Make ready for a feast, at a banquet let them sit,
 Let them eat bread, let them mix wine,
 That for Marduk, their avenger they may decree the fate.
 Go, Gaga, stand before them,
 And all that I tell thee, repeat unto them, and say:

"Ansar, your son, hath sent me,
The purpose of his heart he hath made known unto me.
He saith that Tiamat our mother hath conceived a hatred for us,
With all her force she rageth, full of wrath.
All the gods have turned to her,
With those, whom ye created, they go at her side.
They are banded together, and at the side of Tiamat they advance;
They are furious, they devise mischief without resting night and day.
They prepare for battle, fuming and raging;
They have joined their forces and are making war.
Ummu-Hubur, who formed all things,
Hath made in addition weapons invincible; she hath spawned monster-serpents,
Sharp of tooth and merciless of fang.
With poison, instead of blood, she hath filled their bodies.
Fierce monster-vipers she hath clothed with terror,
With splendor she hath decked them; she hath made them of lofty stature.
Whoever beboldeth them, terror overcometh him,
Their bodies rear up and none can withstand their attack.
She hath set up vipers, and dragons, and the monster Lahamu,
And hurricanes, and raging bounds, and scorpion-men,
And mighty tempests, and fish-men, and rams;
They bear merciless weapons, without fear of the fight.
Her commands are mighty; none can resist them;
After this fashion, huge of stature, hath she made eleven monsters.
Among the gods who are her sons, inasmuch as he hath given her support,
She hath exalted Kingu; in their midst she hath raised him to power.
To march before the forces, to lead the host,
To give the battle-signal, to advance to the attack,
To direct the battle, to control the fight,
Unto him hath she entrusted; in costly raiment she hath made him sit, saying:
"I have uttered thy spell; in the assembly of the gods
I have raised thee to power,
The dominion over all the gods have I entrusted unto thee.
Be thou exalted, thou my chosen spouse,
May they magnify thy name over all of them ... the Anunnaki."
She hath given him the Tablets of Destiny, on his breast she laid them, saying:
"Thy command shall not be without avail, and the word of thy mouth shall be
established.
Now Kingu, thus exalted, having received the power of Anu,
Decreed the fate for the gods, her sons, saving:
Let the opening of your mouth quench the Fire-god;
Whoso is exalted in the battle, let him display his might!"
I sent Anu, but he could not withstand her;
Nudimmud was afraid and turned back.
But Marduk hath set out, the director of the gods, your son;
To set out against Tiamat his heart hath prompted him.
He opened his mouth and spake unto me, saying: "If I, your avenger,
Conquer Tiamat and give you life,
Appoint an assembly, make my fate preeminent and proclaim it.

In Upsukkinaku seat yourself joyfully together;
 With my word in place of you will I decree fate.
 May whatsoever I do remain unaltered,
 May the word of my lips never be changed nor made of no avail."
 Hasten, therefore, and swiftly decree for him the fate which you bestow,
 That he may go and fight your strong enemy.
 Gaga went, he took his way and
 Humbly before Lahmu and Lahamu, the gods, his fathers,
 He made obeisance, and he kissed the ground at their feet.
 He humbled himself; then he stood up and spake unto them saying:
 "Ansar, your son, hath sent me,
 The purpose of his heart he hath made known unto me.
 He saith that Tiamat our mother hath conceived a hatred for us,
 With all her force she rageth, full of wrath.
 All the gods have turned to her,
 With those, whom ye created, they go at her side.
 They are banded together and at the side of Tiamat they advance;
 They are furious, they devise mischief without resting night and day.
 They prepare for battle, fuming and raging;
 They have joined their forces and are making war.
 Ummu-Hubur, who formed all things,
 Hath made in addition weapons invincible; she hath spawned monster-serpents,
 Sharp of tooth and merciless of fang.
 With poison, instead of blood, she hath filled their bodies.
 Fierce monster-vipers she hath clothed with terror,
 With splendor she hath decked them, she hath made them of lofty stature.
 Whoever beboldeth them, terror overcometh him,
 Their bodies rear up and none can withstand their attack.
 She hath set up vipers, and dragons, and the monster Lahamu,
 And hurricanes, and raging hounds, and scorpion-men,
 And mighty tempests, and fish-men, and rams;
 They bear merciless weapons, without fear of the fight.
 Her commands are mighty; none can resist them;
 After this fashion, huge of stature, hath she made eleven monsters.
 Among the gods who are her sons, inasmuch as he hath given her support,
 She hath exalted Kingu; in their midst she hath raised him to power.
 To march before the forces, to lead the host,
 To give the battle-signal, to advance to the attack, To direct the battle, to control
 the fight,
 Unto him hath she entrusted; in costly raiment she hath made him sit, saving:
 I have uttered thy spell; in the assembly of the gods I have raised thee to power,
 The dominion over all the gods have I entrusted unto thee.
 Be thou exalted, thou my chosen spouse,
 May they magnify thy name over all of them...the Anunnaki.
 She hath given him the Tablets of Destiny on his breast she laid them, saving:
 Thy command shall not be without avail, and the word of thy mouth shall be
 established.
 Now Kingu, thus exalted, having received the power of Anu,
 Decreed the fate for the gods, her sons, saying:

"Let the opening of your mouth quench the Fire-god;
 Whoso is exalted in the battle, let him display his might!"
 I sent Anu, but he could not withstand her;
 Nudimmud was afraid and turned back.
 But Marduk hath set out, the director of the gods, your son;
 To set out against Tiamat his heart hath prompted him.
 He opened his mouth and spake unto me, saying:
 "If I, your avenger,
 Conquer Tiamat and give you life,
 Appoint an assembly, make my fate preeminent and proclaim it.
 In Upsukkinaku seat yourselves joyfully together;
 With my word in place of you will I decree fate.
 May, whatsoever I do remain unaltered,
 May the word of my lips never be changed nor made of no avail."
 Hasten, therefore, and swiftly decree for him the fate which you bestow,
 That he may go and fight your strong enemy!
 Lahmu and Lahamu heard and cried aloud
 All of the Igigi [The elder gods] wailed bitterly, saying:
 What has been altered so that they should
 We do not understand the deed of Tiamat!
 Then did they collect and go,
 The great gods, all of them, who decree fate.
 They entered in before Ansar, they filled...
 They kissed one another, in the assembly...;
 They made ready for the feast, at the banquet they sat;
 They ate bread, they mixed sesame-wine.
 The sweet drink, the mead, confused their...
 They were drunk with drinking, their bodies were filled.
 They were wholly at ease, their spirit was exalted;
 Then for Marduk, their avenger, did they decree the fate.

The Fourth Tablet

They prepared for him a lordly chamber,
 Before his fathers as prince he took his place.
 "Thou art chiefest among the great gods,
 Thy fate is unequaled, thy word is Anu!
 O Marduk, thou art chiefest among the great gods,
 Thy fate is unequaled, thy word is Anu!
 Henceforth not without avail shall be thy command,
 In thy power shall it be to exalt and to abase.
 Established shall be the word of thy mouth,
 irresistible shall be thy command,
 None among the gods shall transgress thy boundary.
 Abundance, the desire of the shrines of the gods,
 Shall be established in thy sanctuary, even though they lack offerings.
 O Marduk, thou art our avenger!
 We give thee sovereignty over the whole world.

Sit thou down in might; be exalted in thy command.
 Thy weapon shall never lose its power; it shall crush thy foe.
 O Lord, spare the life of him that putteth his trust in thee,
 But as for the god who began the rebellion, pour out his life."
 Then set they in their midst a garment,
 And unto Marduk,- their first-born they spake:
 "May thy fate, O lord, be supreme among the gods,
 To destroy and to create; speak thou the word,
 and thy command shall be fulfilled.
 Command now and let the garment vanish;
 And speak the word again and let the garment reappear!
 Then he spake with his mouth, and the garment vanished;
 Again he commanded it, and the garment reappeared.
 When the gods, his fathers, beheld the fulfillment of his word,
 They rejoiced, and they did homage unto him, saying, " Marduk is king!"
 They bestowed upon him the scepter, and the throne, and the ring,
 They give him an invincible weaponry which overwhelmeth the foe.
 Go, and cut off the life of Tiamat,
 And let the wind carry her blood into secret places."
 After the gods his fathers had decreed for the lord his fate,
 They caused him to set out on a path of prosperity and success.
 He made ready the bow, he chose his weapon,
 He slung a spear upon him and fastened it...
 He raised the club, in his right hand he grasped it,
 The bow and the quiver he hung at his side.
 He set the lightning in front of him,
 With burning flame he filled his body.
 He made a net to enclose the inward parts of Tiamat,
 The four winds he stationed so that nothing of her might escape;
 The South wind and the North wind and the East wind and the West wind.
 He brought near to the net, the gift of his father Anu.
 He created the evil wind, and the tempest, and the hurricane,
 And the fourfold wind, and the sevenfold wind,
 and the whirlwind, and the wind which had no equal;
 He sent forth the winds which he had created, the seven of them;
 To disturb the inward parts of Tiamat, they followed after him.
 Then the lord raised the thunderbolt, his mighty weapon,
 He mounted the chariot, the storm unequaled for terror,
 He harnessed and yoked unto it four horses,
 Destructive, ferocious, overwhelming, and swift of pace;
 ... were their teeth, they were flecked with foam;
 They were skilled in..., they had been trained to trample underfoot.
 mighty in battle,
 Left and right...
 His garment was... , he was clothed with terror,
 With overpowering brightness his head was crowned.
 Then he set out, he took his way,
 And toward the raging Tiamat he set his face.
 On his lips he held ...

... he grasped in his hand.
 Then they beheld him, the gods beheld him,
 The gods his fathers beheld him, the gods beheld him.
 And the lord drew nigh, he gazed upon the inward parts of Tiamat,
 He perceived the muttering of Kingu, her spouse.
 As Marduk gazed, Kingu was troubled in his gait,
 His will was destroyed and his motions ceased.
 And the gods, his helpers, who marched by his side,
 Beheld their leader's..., and their sight was troubled.
 But Tiamat... , she turned not her neck,
 With lips that failed not she uttered rebellious words:
 "... thy coming as lord of the gods,
 From their places have they gathered, in thy place are they!"
 Then the lord raised the thunderbolt, his mighty weapon,
 And against Tiamat, who was raging, thus he sent the word:
 Thou art become great, thou hast exalted thyself on high,
 And thy heart hath prompted thee to call to battle.
 ... their fathers...,
 ... their... thou hatest...
 Thou hast exalted Kingu to be thy spouse,
 Thou hast... him, that, even as Anu, he should issue decrees.
 thou hast followed after evil,
 And against the gods my fathers thou hast
 contrived thy wicked plan.
 Let then thy host be equipped, let thy weapons be girded on!
 Stand! I and thou, let us join battle!
 When Tiamat heard these words,
 She was like one possessed; she lost her reason.
 Tiamat uttered wild, piercing cries,
 She trembled and shook to her very foundations.
 She recited an incantation, she pronounced her spell,
 And the gods of the battle cried out for their weapons.
 Then advanced Tiamat and Marduk, the counselor of the gods;
 To the fight they came on, to the battle they drew nigh.
 The lord spread out his net and caught her,
 And the evil wind that was behind him he let loose in her face.
 As Tiamat opened her mouth to its full extent,
 He drove in the evil wind, while as yet she had not shut her lips.
 The terrible winds filled her belly,
 And her courage was taken from her,
 and her mouth she opened wide.
 He seized the spear and burst her belly,
 He severed her inward parts, he pierced her heart.
 He overcame her and cut off her life;
 He cast down her body and stood upon it.
 When he had slain Tiamat, the leader,
 Her might was broken, her host was scattered.
 And the gods her helpers, who marched by her side,
 Trembled, and were afraid, and turned back.

They took to flight to save their lives;
 But they were surrounded, so that they could not escape.
 He took them captive, he broke their weapons;
 In the net they were caught and in the snare they sat down.
 The ... of the world they filled with cries of grief.
 They received punishment from him, they were held in bondage.
 And on the eleven creatures which she had filled with the power of striking
 terror,
 Upon the troop of devils, who marched at her...,
 He brought affliction, their strength he...;
 Them and their opposition he trampled under his feet.
 Moreover, Kingu, who had been exalted over them,
 He conquered, and with the god Dug-ga he counted him.
 He took from him the Tablets of Destiny that were not rightly his,
 He sealed them with a seal and in his own breast he laid them.
 Now after the hero Marduk had conquered and cast down his enemies,
 And had made the arrogant foe even like
 And had fully established Ansar's triumph over the enemy
 And had attained the purpose of Nudimmud,
 Over the captive gods he strengthened his durance,
 And unto Tiamat, whom he had conquered, he returned.
 And the lord stood upon Tiamat's hinder parts,
 And with his merciless club he smashed her skull.
 He cut through the channels of her blood,
 And he made the North wind bear it away into secret places.
 His fathers beheld, and they rejoiced and were glad;
 Presents and gifts they brought unto him.
 Then the lord rested, gazing upon her dead body,
 While he divided the flesh of the ... , and devised a cunning plan.
 He split her up like a flat fish into two halves;
 One half of her he established as a covering for heaven.
 He fixed a bolt, he stationed a watchman,
 And bade them not to let her waters come forth.
 He passed through the heavens, he surveyed the regions thereof,
 And over against the Deep he set the dwelling of Nudimmud.
 And the lord measured the structure of the Deep,
 And he founded E-sara, a mansion like unto it.
 The mansion E-sara which he created as heaven,
 He caused Anu, Bel, and Ea in their districts to inhabit.

The Fifth Tablet

He (Marduk) made the stations for the great gods;
 The stars, their images, as the stars of the Zodiac, he fixed.
 He ordained the year and into sections he divided it;
 For the twelve months he fixed three stars.
 After he had ... the days of the year ... images,

He founded the station of Nibir
to determine their bounds;
That none might err or go astray,
He set the station of Bel and Ea along with him.
He opened great gates on both sides,
He made strong the bolt on the left and on the right.
In the midst thereof he fixed the zenith;
The Moon-god he caused to shine forth, the night he entrusted to him.
He appointed him, a being of the night, to determine the days;
Every month without ceasing with the crown he covered him, saying:
"At the beginning of the month, when thou shinest upon the land,
Thou commandest the horns to determine six days,
And on the seventh day to divide the crown.
On the fourteenth day thou shalt stand opposite, the half...
When the Sun-god on the foundation of heaven...thee,
The ... thou shalt cause to ..., and thou shalt make his...
... unto the path of the Sun-god shalt thou cause to draw nigh,
And on the ... day thou shalt stand opposite, and the Sun-god shall...
... to traverse her way.
... thou shalt cause to draw nigh, and thou shalt judge the right.
... to destroy..."

[Nearly fifty lines are here lost.]

The gods, his fathers, beheld the net which he had made,
They beheld the bow and how its work was accomplished.
They praised the work which he had done...
Then Anu raised the ... in the assembly of the gods.
He kissed the bow, saving, "It is...!"
And thus he named the names of the bow, saving,
'Long-wood' shall be one name, and the second name shall be ...,
And its third name shall be the Bow-star, in heaven shall it...!"
Then he fixed a station for it...
Now after the fate of...
He set a throne...
...in heaven...

[The remainder of this tablet is missing.]

The Sixth Tablet

When Marduk beard the word of the gods,
His heart prompted him and he devised a cunning plan.
He opened his mouth and unto Ea he spake That which he had conceived in his
heart he imparted unto him:
"My blood will I take and bone will I fashion
I will make man, that man may

I will create man who shall inhabit the earth,
 That the service of the gods may be established,
 and that their shrines may be built.
 But I will alter the ways of the gods, and I will change their paths;
 Together shall they be oppressed and unto evil shall they...
 And Ea answered him and spake the word:
 "... the ... of the gods I have changed
 ... and one...
 ... shall be destroyed and men will I...
 ... and the gods .
 ... and they..."

[The rest of the text is lacking, with the exception of the last few lines of the tablet, which read as follows.]

They rejoiced...
 In Upsukinnaku they set their dwelling.
 Of the heroic son, their avenger, they cried:
 "We, whom he succored.... !"
 They seated themselves and in the assembly they named him...,
 They all cried aloud, they exalted him...

The Seventh Tablet

O Asari, [Marduk] "Bestower of planting," "Founder of sowing"
 "Creator of grain and plants," "who caused the green herb to spring up!"
 O Asaru-alim, [Mardk] "who is revered in the house of counsel," "who aboundeth
 in counsel,"
 The gods paid homage, fear took hold upon them!
 O Asaru-alim-nuna, [Marduk] "the Mighty One," "the Light of the father who
 begat him,
 " "Who directeth the decrees of Anu Bel, and Ea!"
 He was their patron, be ordained their...;
 He, whose provision is abundance, goeth forth...
 Tutu [Marduk] is "He who created them anew";
 Should their wants be pure, then are they satisfied;
 Should he make an incantation, then are the gods appeased;
 Should they attack him in anger, he withstandeth their onslaught!
 Let him therefore be exalted, and in the assembly of the gods let him...;
 None among the gods can rival him!
 15 Tutu [Marduk] is Zi-ukkina, "the Life of the host of the gods,"
 Who established for the gods the bright heavens.
 He set them on their way, and ordained their path;
 Never shall his ... deeds be forgotten among men.
 Tutu as Zi-azag thirdly they named, "the Bringer of Purification,"
 "The God of the Favoring Breeze," "the Lord of Hearing and Mercy,"
 "The Creator of Fullness and Abundance," " the Founder of Plenteousness,"

"Who increaseth all that is small."
 In sore distress we felt his favoring breeze,"
 Let them say, let them pay reverence, let them bow in humility before him!
 Tutu as Aga-azag may mankind fourthly magnify!
 "The Lord of the Pure Incantation," " the Quickener of the Dead,"
 "Who had mercy upon the captive gods,"
 "Who removed the yoke from upon the gods his enemies,"
 "For their forgiveness did he create mankind,"
 "The Merciful One, with whom it is to bestow life!"
 May his deeds endure, may they never be forgotten,
 In the mouth of mankind whom his hands have made!
 Tutu as Mu-azag, fifthly, his "Pure incantation" may their mouth proclaim,
 Who through his Pure Incantation hath destroyed all the evil ones!"
 Sag-zu, [Marduk] "who knoweth the heart of the gods," " who seeth through the
 innermost part!"
 "The evil-doer he hath not caused to go forth with him!"
 "Founder of the assembly of the gods," who ... their heart!"
 "Subduer of the disobedient," "...!"
 "Director of Righteousness," "...,"
 " Who rebellion and...!"
 Tutu as Zi-si, "the ...,"
 "Who put an end to anger," "who...!"
 Tutu as Suh-kur, thirdly, "the Destroyer of the foe,"
 "Who put their plans to confusion,"
 "Who destroyed all the wicked," "...,"
 ... let them... !

[A gap of sixty lines exists here. The following fragments belong among the lost lines.]

who...
 He named the four quarters of the world, mankind he created,
 And upon him understanding...
 "The mighty one...!"
 Agil...
 "The Creator of the earth...!"
 Zulummu...
 "The Giver of counsel and of whatsoever...!"
 Mummu, " the Creator of...!"
 Mulil, the heavens...,
 "Who for...!"
 Giskul, let...,
 "Who brought the gods to naught....!"
 ... " the Chief of all lords,"
 ... supreme is his might!
 Lugal-durmah, "the King of the band of the gods," " the Lord of rulers."
 "Who is exalted in a royal habitation,"
 "Who among the gods is gloriously supreme!
 Adu-nuna, " the Counselor of Ea," who created the gods his fathers,

Unto the path of whose majesty
No god can ever attain!
... in Dul-azag be made it known,
... pure is his dwelling!
... the... of those without understanding is Lugaldul-azaga!
... supreme is his might!
... their... in the midst of Tiamat,
... of the battle!

[Here follows the better-preserved ending.]

... the star, which shineth in the heavens.
May he hold the Beginning and the Future, may they pay homage unto him,
Saying, "He who forced his way through the midst of Tiamat without resting,
Let his name be Nibiru, "the Seizer of the Midst!"
For the stars of heaven he upheld the paths,
He shepherded all the gods like sheep!
He conquered Tiamat, he troubled and ended her life,
In the future of mankind, when the days grow old,
May this be heard without ceasing; may it hold sway forever!
Since he created the realm of heaven and fashioned the firm earth,
The Lord of the World, the father Bel hath called his name.
This title, which all the Spirits of Heaven proclaimed,
Did Ea hear, and his spirit was rejoiced, and he said:
"He whose name his fathers have made glorious,
Shall be even as I, his name shall be Ea!
The binding of all my decrees shall he control,
All my commands shall he make known!"
By the name of "Fifty" did the great gods
Proclaim his fifty names, they, made his path preeminent.

Epilogue

Let them [i.e. the names of Marduk] be held in remembrances and let the first
man proclaim them;
Let the wise and the understanding consider them together!
Let the father repeat them and teach them to his son;
Let them be in the ears of the pastor and the shepherd!
Let a man rejoice in Marduk, the Lord of the gods,
That he may cause his land to be fruitful, and that he himself may have
prosperity!
His word standeth fast, his command is unaltered;
The utterance of his mouth hath no god ever annulled.
He gazed in his anger, he turned not his neck;
When he is wroth, no god can withstand his indignation.
Wide is his heart, broad is his compassion;
The sinner and evil-doer in his presence...

They received instruction, they spake before him,
... unto...
... of Marduk may the gods...;
... May they ... his name... !
... they took and...

By day I can not rest, by night I can not lie down in peace.
But I will destroy their way, I will...
Let there be lamentation, and let us lie down again in peace."
When Tiamat heard these words,
She raged and cried aloud...
She... grievously...,
She uttered a curse, and unto Apsu she spake:
"What then shall we do?
Let their way be made difficult, and let us lie down again in peace."
Mummu answered, and gave counsel unto Apsu,
...and hostile to the gods was the counsel Mummu gave:
Come, their way is strong, but thou shalt destroy it;
Then by day shalt thou have rest, by night shalt thou lie down in peace."
Apsu harkened unto him and his countenance grew bright,
Since he (Mummu) planned evil against the gods his sons.
... he was afraid...,
His knees became weak; they gave way beneath him,
Because of the evil which their first-born had planned.
... their... they altered.
... they...,
Lamentation they sat in sorrow...
Then Ea, who knoweth all that is, went up and he beheld their muttering.

[about 30 illegible lines]

... he spake:
... thy... he hath conquered and
... he weepeth and sitteth in tribulation.
... of fear,
... we shall not lie down in peace.
... Apsu is laid waste,
... and Mummu, who were taken captive, in...
... thou didst..
... let us lie down in peace.
... they will smite...
... let us lie down in peace.
... thou shalt take vengeance for them,
... unto the tempest shalt thou...!"
And Tiamat harkened unto the word of the bright god, and said:
... shalt thou entrust! let us wage war!"
... the gods in the midst of...
... for the gods did she create.

They banded themselves together and at the side of Tiamat they advanced;
They were furious; they devised mischief without resting night and day.
They prepared for battle, fuming and raging;
They joined their forces and made war,
Ummu-Hubur [Tiamat] who formed all things,
Made in addition weapons invincible; she spawned monster-serpents,
Sharp of tooth, and merciless of fang;
With poison, instead of blood, she filled their bodies.
Fierce monster-vipers she clothed with terror,
With splendor she decked them, she made them of lofty stature.
Whoever beheld them, terror overcame him,
Their bodies reared up and none could withstand their attack.

She set up vipers and dragons, and the monster Lahamu,
And hurricanes, and raging hounds, and scorpion-men,
And mighty tempests, and fish-men, and rams;
They bore cruel weapons, without fear of the fight.
Her commands were mighty, none could resist them;
After this fashion, huge of stature, she made eleven [kinds of] monsters.
Among the gods who were her sons, inasmuch as he had given her support,
She exalted Kingu; in their midst she raised him to power.
To march before the forces, to lead the host,
To give the battle-signal, to advance to the attack,
To direct the battle, to control the fight,
Unto him she entrusted; in costly raiment she made him sit, saying:
I have uttered thy spell, in the assembly of the gods I have raised thee to power.
The dominion over all the gods have I entrusted unto him.
Be thou exalted, thou my chosen spouse,
May they magnify thy name over all of them the Anunnaki."
She gave him the Tablets of Destiny, on his breast she laid them, saying:
Thy command shall not be without avail, and the word of thy mouth shall be
established."
Now Kingu, thus exalted, having received the power of Anu,
Decreed the fate among the gods his sons, saying:
"Let the opening of your mouth quench the Fire-god;
Whoso is exalted in the battle, let him display his might!"

26. Hungarian Creation Myth

<http://www.stavacademy.co.uk/mimir/hungariancreation.htm>

The seeds of the Holy Sea break out of your shell.

The eternal sea's waves are waving, and rolling.
Their waves are rocking and their foam is hissing.
There is no earth yet anywhere, but in the immeasurable
heights, above in his golden house, sits the great
heavenly father on his golden throne.

He is the old, white haired and white bearded god of eternity.
On his black robes there are thousands of sparkling stars.
Besides him sits his wife, the Great Heavenly mother.
On her white robes (palast) there are thousands of sparkling stars.
She is the ancient material of which everything is made.
They have existed from eternity in the past and will exist
for all eternity to come.

In front of them stands their beautiful golden sunbeam haired son,
the sun god Magyar. The boy asks from his father:
"when shall we create the world of the humans my dear father?"

The Eternal Sea just waves and rolls.
It's waves are rocking and it's foam is hissing.
The old gray haired heavenly father lowers his head .
He ponders the question a while and a little longer,
then he lifts his white haired head and talks to his son.

-- My dear sweet golden haired son, let us create then
for the humans their own world, so that they, who will be
your sons shall have a place to live in.

-- How shall we create such a world, my dear father?

-- This is the manner in which we can create it:
In the depths of the waving, blue Sea of Eternity are the
sleeping eyes (seeds), sleeping seeds [sem=eye/small seed]
the sleeping Magya's [Mag=seed, Magyar=man].

Descend therefore to the depths of the Great Sea and
bring up the sleeping seeds and dreaming eyes, so that
we can create a world out of them.

The son follows the direction of his father, he shakes
and turns himself into his image of a golden bird,
into a golden diving duck .
Then he flies down to the expanses of the Endless Sea.

He swims for a while on top of the water, and he is
rocked by the waves of the sea for a while.
He then dives down into the depths of the blue,
searching for the bottom, but was unable to reach it.
Out of breath he was forced to resurface.

He swam on top again, rocked by the waves,
he gathered his strength, for a long time.
After taking deep breaths he submerged again
into the blue depths, diving deeper, into the darkness,
slowly releasing his air, which like vibrating pearls

rose to the top and popped on the surface of the rolling sea.

However now his beak hit the bottom of the sea, into its sand.
He took some of it into his beak and like an arrow,
he shot up to the top of the water with it
From the surface of the sea bed, he brought up the
sleeping eyes/seeds, silver white "ügyücske" [small eyes?].
The sleeping eyes awoke, the sleepy eyes opened and grew up
and became living beings.

27. Cherokee Creation Myth

<http://www.stavacademy.co.uk/mimir/>

Long, long ago, a great island floated in a giant ocean. This island hung from four thick ropes from the sky, which was solid rock. There were no peoples and it was always dark. The animals could not see so they got the sun and put it in a path that took it across the island from east to west each day. The animals and plants were told by the Great Spirit to stay awake for seven days and seven nights but most could not and slept. Those plants that did stay awake, such as the pine and cedar and those few others were rewarded by being allowed to remain green all year. All the others were made to lose their leaves each winter. Those animals that did stay awake, such as the owl and the mountain lion and those few others were rewarded with the ability to go about in the dark. Then the people appeared. That is another story.

28. Chippewa Creation Myth

<http://www.stavacademy.co.uk/mimir/>

In the beginning before there were people, before there were animals a lone woman lived in a cave. She lived on the roots and berries of the plants. One night a magical dog crept into her cave and stretched out on the her bed beside her. As the night grew long the dog began to change. His body became smooth and almost hairless. His limbs grew long and straight. His features changed into those of a handsome warrior. Nine months later the woman birthed a child. He was the first Chippewa male and through him came the Chippewa peoples.

29. Chukchee (An Eskimo / Mongolian tribe) Creation Myth

<http://www.stavacademy.co.uk/mimir/>

In the beginning was Raven, the self-created and his wife. The wife asked Raven to create an earth as she was bored. Raven said he didn't know how, so his wife said she would create something and went to sleep. As she slept she molted, then grew in size, and then gave birth to featherless twins. Now Raven felt that if his wife could create then so could he. Raven flew high, and as he flew he defecated and urinated, and these droppings became mountains, valleys, oceans, and lakes. Eventually there were many men upon this earth, but no women. A

little spider women soon appeared and made women. The men did not understand about women, so Raven, with great pleasure, demonstrated copulation with the women. Later, also with pleasure, the men followed his example.

30. ENUMA ELISH - THE EPIC OF CREATION

L.W. King ~ Translator
(from The Seven Tablets of Creation, London 1902)
<http://www.stavacademy.co.uk/mimir/>

THE FIRST TABLET

When in the height heaven was not named,
And the earth beneath did not yet bear a name,
And the primeval Apsu, who begat them,
And chaos, Tiamut, the mother of them both
Their waters were mingled together,
And no field was formed, no marsh was to be seen;
When of the gods none had been called into being,
And none bore a name, and no destinies were ordained;
Then were created the gods in the midst of heaven,
Lahmu and Lahamu were called into being...
Ages increased,...
Then Ansar and Kisar were created, and over them...
Long were the days, then there came forth....
Anu, their son,...
Ansar and Anu...
And the god Anu...
Nudimmud, whom his fathers, his begetters.....
Abounding in all wisdom,...'
He was exceeding strong...
He had no rival -
Thus were established and were... the great gods.
But Tiamat and Apsu were still in confusion...
They were troubled and...
In disorder...
Apru was not diminished in might...
And Tiamat roared...
She smote, and their deeds...
Their way was evil...
Then Apsu, the begetter of the great gods,
Cried unto Mummu, his minister, and said unto him:
"O Mummu, thou minister that rejoicest my spirit,
Come, unto Tiamut let us go!
So they went and before Tiamat they lay down,
They consulted on a plan with regard to the gods, their sons.
Apsu opened his mouth and spake,
And unto Tiamut, the glistening one, he addressed the word:

...their way...
By day I can not rest, by night I can not lie down in peace.
But I will destroy their way, I will...
Let there be lamentation, and let us lie down again in peace."
When Tiamat heard these words,
She raged and cried aloud...
She... grievously...,
She uttered a curse, and unto Apsu she spake:
"What then shall we do?
Let their way be made difficult, and let us lie down again in peace."
Mummu answered, and gave counsel unto Apsu,
...and hostile to the gods was the counsel Mummu gave:
Come, their way is strong, but thou shalt destroy it;
Then by day shalt thou have rest, by night shalt thou lie down in peace."
Apsu harkened unto him and his countenance grew bright,
Since he (Mummu) planned evil against the gods his sons.
... he was afraid...,
His knees became weak; they gave way beneath him,
Because of the evil which their first-born had planned.
... their... they altered.
... they...,
Lamentation they sat in sorrow
.....
Then Ea, who knoweth all that is, went up and he beheld their muttering.

[about 30 illegible lines]

... he spake:
... thy... he hath conquered and
... he weepeth and sitteth in tribulation.
... of fear,
... we shall not lie down in peace.
... Apsu is laid waste,
... and Mummu, who were taken captive, in...
... thou didst...
... let us lie down in peace.
... they will smite....
... let us lie down in peace.
... thou shalt take vengeance for them,
... unto the tempest shalt thou...!"
And Tiamat harkened unto the word of the bright god, and said:
... shalt thou entrust! let us wage war!"
... the gods in the midst of...
... for the gods did she create.
They banded themselves together and at the side of Tiamat they advanced;
They were furious; they devised mischief without resting night and day.
They prepared for battle, fuming and raging;
They joined their forces and made war,
Ummu-Hubur [Tiamat] who formed all things,

Made in addition weapons invincible; she spawned monster-serpents,
 Sharp of tooth, and merciless of fang;
 With poison, instead of blood, she filled their bodies.
 Fierce monster-vipers she clothed with terror,
 With splendor she decked them, she made them of lofty stature.
 Whoever beheld them, terror overcame him,
 Their bodies reared up and none could withstand their attack.
 She set up vipers and dragons, and the monster Lahamu,
 And hurricanes, and raging hounds, and scorpion-men,
 And mighty tempests, and fish-men, and rams;
 They bore cruel weapons, without fear of the fight.
 Her commands were mighty, none could resist them;
 After this fashion, huge of stature, she made eleven [kinds of] monsters.
 Among the gods who were her sons, inasmuch as he had given her support,
 She exalted Kingu; in their midst she raised him to power.
 To march before the forces, to lead the host,
 To give the battle-signal, to advance to the attack,
 To direct the battle, to control the fight,
 Unto him she entrusted; in costly raiment she made him sit, saying:
 I have uttered thy spell, in the assembly of the gods I have raised thee to power.
 The dominion over all the gods have I entrusted unto him.
 Be thou exalted, thou my chosen spouse,
 May they magnify thy name over all of them the Anunnaki."
 She gave him the Tablets of Destiny, on his breast she laid them, saying:
 Thy command shall not be without avail, and the word of thy mouth shall be
 established."
 Now Kingu, thus exalted, having received the power of Anu,
 Decreed the fate among the gods his sons, saying:
 "Let the opening of your mouth quench the Fire-god;
 Whoso is exalted in the battle, let him display his might!"

THE SECOND TABLET

Tiamat made weighty her handiwork,
 Evil she wrought against the gods her children.
 To avenge Apsu, Tiamat planned evil,
 But how she had collected her forces, the god unto Ea divulged.
 Ea harkened to this thing, and
 He was grievously afflicted and he sat in sorrow.
 The days went by, and his anger was appeased,
 And to the place of Anshar his father he took his way.
 He went and, standing before Anshar, the father who begat him,
 All that Tiamat had plotted he repeated unto him,
 Saying, "Tiamat our mother hath conceived a hatred for us,
 With all her force she rageth, full of wrath.
 All the gods have turned to her,
 With those, whom ye created, they go at her side.
 They are banded together and at the side of Tiamat they advance;
 They are furious, they devise mischief without resting night and day.

They prepare for battle, fuming and raging;
 They have joined their forces and are making war.
 Ummu-Hubur, who formed all things,
 Hath made in addition weapons invincible; she hath spawned monster-serpents,
 Sharp of tooth, and merciless of fang.
 With poison, instead of blood, she hath filled their bodies.
 Fierce monster-vipers she hath clothed with terror,
 With splendor she hath decked them; she hath made them of lofty stature.
 Whoever beholdeth them is overcome by terror,
 Their bodies rear up and none can withstand their attack.
 She hath set up vipers, and dragons, and the monster Lahamu,
 And hurricanes and raging hounds, and scorpion-men,
 And mighty tempests, and fish-men and rams;
 They bear cruel weapons, without fear of the fight.
 Her commands are mighty; none can resist them;
 After this fashion, huge of stature, hath she made eleven monsters.
 Among the gods who are her sons, inasmuch as he hath given her support,
 She hath exalted Kingu; in their midst she hath raised him to power.
 To march before the forces, to lead the host,
 To give the battle-signal, to advance to the attack.
 To direct the battle, to control the fight,
 Unto him hath she entrusted; in costly raiment she hath made him sit, saying:
 I have uttered thy spell; in the assembly of the gods I have raised thee to power,
 The dominion over all the gods have I entrusted unto thee.
 Be thou exalted, thou my chosen spouse,
 May they magnify thy name over all of them
 She hath given him the Tablets of Destiny, on his breast she laid them, saying:
 'Thy command shall not be without avail, and the word of thy mouth shall be
 established.'
 Now Kingu, thus exalted, having received the power of Anu,
 Decreed the fate for the gods, her sons, saying:
 'Let the opening of your mouth quench the Fire-god;
 Whoso is exalted in the battle, let him display his might!'
 When Anshar heard how Tiamat was mightily in revolt,
 he bit his lips, his mind was not at peace,
 ..., he made a bitter lamentation:
 ... battle,
 ... thou...
 Mummu and Apsu thou hast smitten
 But Tiamat hath exalted Kingu, and where is one who can oppose her?
 ... deliberation
 ... the ... of the gods, -Nudimmud.

[A gap of about a dozen lines occurs here.]

Anshar unto his son addressed the word:
 "... my mighty hero,
 Whose strength is great and whose onslaught can not be withstood,
 Go and stand before Tiamat,

That her spirit may be appeased, that her heart may be merciful.
But if she will not harken unto thy word,
Our word shalt thou speak unto her, that she may be pacified."
He heard the word of his father Ansar
And he directed his path to her, toward her he took the way.
Ann drew nigh, he beheld the muttering of Tiamat,
But he could not withstand her, and he turned back.
... Ansar
... he spake unto him:

[A gap of over twenty lines occurs here.]

an avenger...
... valiant
... in the place of his decision
... he spake unto him:
... thy father
"Thou art my son, who maketh merciful his heart.
... to the battle shalt thou draw nigh,
he that shall behold thee shall have peace."
And the lord rejoiced at the word of his father,
And he drew nigh and stood before Ansar.
Ansar beheld him and his heart was filled with joy,
He kissed him on the lips and his fear departed from him.
"O my father, let not the word of thy lips be overcome,
Let me go, that I may accomplish all that is in thy heart.
O Ansar, let not the word of thy lips be overcome,
Let me go, that I may accomplish all that is in thy heart."
What man is it, who hath brought thee forth to battle?
... Tiamat, who is a woman, is armed and attacketh thee.
... rejoice and be glad;
The neck of Tiamat shalt thou swiftly trample under foot.
... rejoice and be glad;
The neck of Tiamat shalt thou swiftly trample under foot.
O my son, who knoweth all wisdom,
Pacify Tiamat with thy pure incantation.
Speedily set out upon thy way,
For thy blood shall not be poured out; thou shalt return again."
The lord rejoiced at the word of his father,
His heart exulted, and unto his father he spake:
"O Lord of the gods, Destiny of the great gods,
If I, your avenger,
Conquer Tiamat and give you life,
Appoint an assembly, make my fate preeminent and proclaim it.
In Upsukkinaku seat yourself joyfully together,
With my word in place of you will I decree fate.
May whatsoever I do remain unaltered,
May the word of my lips never be chanced nor made of no avail."

THE THIRD TABLET

Ansar opened his mouth, and
Unto Gaga, his minister, spake the word.
"O Gaga, thou minister that rejoicest my spirit,
Unto Lahmu and Lahamu will I send thee.
... thou canst attain,
... thou shalt cause to be brought before thee.
... let the gods, all of them,
Make ready for a feast, at a banquet let them sit,
Let them eat bread, let them mix wine,
That for Marduk, their avenger they may decree the fate.
Go, Gaga, stand before them,
And all that I tell thee, repeat unto them, and say:
'Ansar, vour son, hath sent me,
The purpose of his heart he hath made known unto me.
The purpose of his heart he hath made known unto me.
He saith that Tiamat our mother hath conceived a hatred for us,
With all her force she rageth, full of wrath.
All the gods have turned to her,
With those, whom ye created, they go at her side.
They are banded together, and at the side of Tiamat they advance;
They are furious, they devise mischief without resting night and day.
They prepare for battle, fuming and raging;
They have joined their forces and are making war.
Ummu-Hubur, who formed all things,
Hath made in addition weapons invincible; she hath spawned monster-serpents,
Sharp of tooth and merciless of fang.
With poison, instead of blood, she hath filled their bodies.
Fierce monster-vipers she hath clothed with terror,
With splendor she hath decked them; she hath made them of lofty stature.
Whoever beboldeth them, terror overcometh him,
Their bodies rear up and none can withstand their attack.
She hath set up vipers, and dragons, and the monster Lahamu,
And hurricanes, and raging bounds, and scorpion-men,
And mighty tempests, and fish-men, and rams;
They bear merciless weapons, without fear of the fight.
Her commands are miahty; none can resist them;
After this fashion, huge of stature, hath she made eleven monsters.
Among the gods who are her sons, inasmuch as he hath given her support,
She hath exalted Kingu; in their midst she hath raised him to power.
To march before the forces, to lead the host,
To give the battle-signal, to advance to the attack,
To direct the battle, to control the fight,
Unto him hath she entrusted; in costly raiment she hath made him sit, saying:
I have uttered thy spell; in the assembly of the gods
I have raised thee to power,
The dominion over all the gods have I entrusted unto thee.
Be thou exalted, thou my chosen spouse,

May they magnify thy name over all of them ... the Anunnaki."
She hath given him the Tablets of Destiny, on his breast she laid them, saying:
Thy command shall not be without avail, and the word of thy mouth shall be established."

Now Kingu, thus exalted, having received the power of Anu,
Decreed the fate for the gods, her sons, saving:
Let the opening of your mouth quench the Fire-god;
Whoso is exalted in the battle, let him display his might!"
I sent Anu, but he could not withstand her;
Nudimmud was afraid and turned back.
But Marduk hath set out, the director of the gods, your son;
To set out against Tiamat his heart hath prompted him.
He opened his mouth and spake unto me, saying: "If I, your avenger,
Conquer Tiamat and give you life,
Appoint an assembly, make my fate preeminent and proclaim it.
In Upsukkinaku seat yourself joyfully together;
With my word in place of you will I decree fate.
May whatsoever I do remain unaltered,
May the word of my lips never be changed nor made of no avail."
Hasten, therefore, and swiftly decree for him the fate which you bestow,
That he may go and fight your strong enemy.

Gaga went, he took his way and
Humbly before Lahmu and Lahamu, the gods, his fathers,
He made obeisance, and he kissed the ground at their feet.
He humbled himself; then he stood up and spake unto them saying:
"Ansar, your son, hath sent me,
The purpose of his heart he hath made known unto me.
He saith that Tiamat our mother hath conceived a hatred for us,
With all her force she rageth, full of wrath.
All the gods have turned to her,
With those, whom ye created, they go at her side.
They are banded together and at the side of Tiamat they advance;
They are furious, they devise mischief without resting night and day.
They prepare for battle, fuming and raging;
They have joined their forces and are making war.
Ummu-Hubur, who formed all things,
Hath made in addition weapons invincible; she hath spawned monster-serpents,
Sharp of tooth and merciless of fang.
With poison, instead of blood, she hath filled their bodies.
Fierce monster-vipers she hath clothed with terror,
With splendor she hath decked them, she hath made them of lofty stature.
Whoever beboldeth them, terror overcometh him,
Their bodies rear up and none can withstand their attack.
She hath set up vipers, and dragons, and the monster Lahamu,
And hurricanes, and raging hounds, and scorpion-men,
And mighty tempests, and fish-men, and rams;
They bear merciless weapons, without fear of the fight.
Her commands are mighty; none can resist them;
After this fashion, huge of stature, hath she made eleven monsters.

Among the gods who are her sons, inasmuch as he hath given her support,
 She hath exalted Kingu; in their midst she hath raised him to power.
 To march before the forces, to lead the host,
 To give the battle-signal, to advance to the attack, To direct the battle, to control
 the fight,
 Unto him hath she entrusted; in costly raiment she hath made him sit, saving:
 I have uttered thy spell; in the assembly of the gods I have raised thee to power,
 The dominion over all the gods have I entrusted unto thee.
 Be thou exalted, thou my chosen spouse,
 May they magnify thy name over all of them...the Anunnaki.
 She hath given him the Tablets of Destiny on his breast she laid them, saving:
 Thy command shall not be without avail, and the word of thy mouth shall be
 established.'
 Now Kingu, thus exalted, having received the power of Anu,
 Decreed the fate for the gods, her sons, saying:
 'Let the opening of your mouth quench the Fire-god;
 Whoso is exalted in the battle, let him display his might!
 I sent Anu, but he could not withstand her;
 Nudimmud was afraid and turned back.
 But Marduk hath set out, the director of the gods, your son;
 To set out against Tiamat his heart hath prompted him.
 He opened his mouth and spake unto me, saying:
 'If I, your avenger,
 Conquer Tiamat and give you life,
 Appoint an assembly, make my fate preeminent and proclaim it.
 In Upsukkinaku seat yourselves joyfully together;
 With my word in place of you will I decree fate.
 May, whatsoever I do remain unaltered,
 May the word of my lips never be changed nor made of no avail.'
 Hasten, therefore, and swiftly decree for him the fate which you bestow,
 That he may go and fight your strong enemy!
 Lahmu and Lahamu heard and cried aloud
 All of the Igigi [The elder gods] wailed bitterly, saying:
 What has been altered so that they should
 We do not understand the deed of Tiamat!
 Then did they collect and go,
 The great gods, all of them, who decree fate.
 They entered in before Ansar, they filled...
 They kissed one another, in the assembly...;
 They made ready for the feast, at the banquet they sat;
 They ate bread, they mixed sesame-wine.
 The sweet drink, the mead, confused their...
 They were drunk with drinking, their bodies were filled.
 They were wholly at ease, their spirit was exalted;
 Then for Marduk, their avenger, did they decree the fate.

THE FOURTH TABLET

They prepared for him a lordly chamber,

Before his fathers as prince he took his place.
 "Thou art chiefest among the great gods,
 Thy fate is unequalled, thy word is Anu!
 O Marduk, thou art chiefest among the great gods,
 Thy fate is unequalled, thy word is Anu!
 Henceforth not without avail shall be thy command,
 In thy power shall it be to exalt and to abase.
 Established shall be the word of thy mouth, irresistible shall be thy command,
 None among the gods shall transgress thy boundary.
 Abundance, the desire of the shrines of the gods,
 Shall be established in thy sanctuary, even though they lack offerings.
 O Marduk, thou art our avenger!
 We give thee sovereignty over the whole world.
 Sit thou down in might; be exalted in thy command.
 Thy weapon shall never lose its power; it shall crush thy foe.
 O Lord, spare the life of him that putteth his trust in thee,
 But as for the god who began the rebellion, pour out his life."
 Then set they in their midst a garment,
 And unto Marduk, - their first-born they spake:
 "May thy fate, O lord, be supreme among the gods,
 To destroy and to create; speak thou the word, and thy command shall be
 fulfilled.
 Command now and let the garment vanish;
 And speak the word again and let the garment reappear!
 Then he spake with his mouth, and the garment vanished;
 Again he commanded it, and the garment reappeared.
 When the gods, his fathers, beheld the fulfillment of his word,
 They rejoiced, and they did homage unto him, saying, " Marduk is king!"
 They bestowed upon him the scepter, and the throne, and the ring,
 They give him an invincible weaponry which overwhelmeth the foe.
 Go, and cut off the life of Tiamat,
 And let the wind carry her blood into secret places."
 After the gods his fathers had decreed for the lord his fate,
 They caused him to set out on a path of prosperity and success.
 He made ready the bow, he chose his weapon,
 He slung a spear upon him and fastened it...
 He raised the club, in his right hand he grasped it,
 The bow and the quiver he hung at his side.
 He set the lightning in front of him,
 With burning flame he filled his body.
 He made a net to enclose the inward parts of Tiamat,
 The four winds he stationed so that nothing of her might escape;
 The South wind and the North wind and the East wind and the West wind
 He brought near to the net, the gift of his father Anu.
 He created the evil wind, and the tempest, and the hurricane,
 And the fourfold wind, and the sevenfold wind, and the whirlwind, and the
 wind which had no equal;
 He sent forth the winds which he had created, the seven of them;
 To disturb the inward parts of Tiamat, they followed after him.

Then the lord raised the thunderbolt, his mighty weapon,
 He mounted the chariot, the storm unequaled for terror,
 He harnessed and yoked unto it four horses,
 Destructive, ferocious, overwhelming, and swift of pace;
 ... were their teeth, they were flecked with foam;
 They were skilled in... , they had been trained to trample underfoot.
 mighty in battle,
 Left and right...
 His garment was... , he was clothed with terror,
 With overpowering brightness his head was crowned.
 Then he set out, he took his way,
 And toward the raging Tiamat he set his face.
 On his lips he held ...,
 ... he grasped in his hand.
 Then they beheld him, the gods beheld him,
 The gods his fathers beheld him, the gods beheld him.
 And the lord drew nigh, he gazed upon the inward parts of Tiamat,
 He perceived the muttering of Kingu, her spouse.
 As Marduk gazed, Kingu was troubled in his gait,
 His will was destroyed and his motions ceased.
 And the gods, his helpers, who marched by his side,
 Beheld their leader's..., and their sight was troubled.
 But Tiamat... , she turned not her neck,
 With lips that failed not she uttered rebellious words:
 "... thy coming as lord of the gods,
 From their places have they gathered, in thy place are they! "
 Then the lord raised the thunderbolt, his mighty weapon,
 And against Tiamat, who was raging, thus he sent the word:
 Thou art become great, thou hast exalted thyself on high,
 And thy heart hath prompted thee to call to battle.
 ... their fathers...,
 ... their... thou hatest...
 Thou hast exalted Kingu to be thy spouse,
 Thou hast... him, that, even as Anu, he should issue decrees.
 thou hast followed after evil,
 And against the gods my fathers thou hast contrived thy wicked plan.
 Let then thy host be equipped, let thy weapons be girded on!
 Stand! I and thou, let us join battle!
 When Tiamat heard these words,
 She was like one possessed, .she lost her reason.
 Tiamat uttered wild, piercing cries,
 She trembled and shook to her very foundations.
 She recited an incantation, she pronounced her spell,
 And the gods of the battle cried out for their weapons.
 Then advanced Tiamat and Marduk, the counselor of the gods;
 To the fight they came on, to the battle they drew nigh.
 The lord spread out his net and caught her,
 And the evil wind that was behind him he let loose in her face.
 As Tiamat opened her mouth to its full extent,

He drove in the evil wind, while as yet she had not shut her lips.
 The terrible winds filled her belly,
 And her courage was taken from her, and her mouth she opened wide.
 He seized the spear and burst her belly,
 He severed her inward parts, he pierced her heart.
 He overcame her and cut off her life;
 He cast down her body and stood upon it.
 When he had slain Tiamat, the leader,
 Her might was broken, her host was scattered.
 And the gods her helpers, who marched by her side,
 Trembled, and were afraid, and turned back.
 They took to flight to save their lives;
 But they were surrounded, so that they could not escape.
 He took them captive, he broke their weapons;
 In the net they were caught and in the snare they sat down.
 The ... of the world they filled with cries of grief.
 They received punishment from him, they were held in bondage.
 And on the eleven creatures which she had filled with the power of striking
 terror,
 Upon the troop of devils, who marched at her...,
 He brought affliction, their strength he...;
 Them and their opposition he trampled under his feet.
 Moreover, Kingu, who had been exalted over them,
 He conquered, and with the god Dug-ga he counted him.
 He took from him the Tablets of Destiny that were not rightly his,
 He sealed them with a seal and in his own breast he laid them.
 Now after the hero Marduk had conquered and cast down his enemies,
 And had made the arrogant foe even like
 And had fully established Ansar's triumph over the enemy
 And had attained the purpose of Nudimmud,
 Over the captive gods he strengthened his durance,
 And unto Tiamat, whom he had conquered, he returned.
 And the lord stood upon Tiamat's hinder parts,
 And with his merciless club he smashed her skull.
 He cut through the channels of her blood,
 And he made the North wind bear it away into secret places.
 His fathers beheld, and they rejoiced and were glad;
 Presents and gifts they brought unto him.
 Then the lord rested, gazing upon her dead body,
 While he divided the flesh of the ... , and devised a cunning plan.
 He split her up like a flat fish into two halves;
 One half of her he established as a covering for heaven.
 He fixed a bolt, he stationed a watchman,
 And bade them not to let her waters come forth.
 He passed through the heavens, he surveyed the regions thereof,
 And over against the Deep he set the dwelling of Nudimmud.
 And the lord measured the structure of the Deep,
 And he founded E-sara, a mansion like unto it.
 The mansion E-sara which he created as heaven,

He caused Anu, Bel, and Ea in their districts to inhabit.

THE FIFTH TABLET

He (Marduk) made the stations for the great gods;
The stars, their images, as the stars of the Zodiac, he fixed.
He ordained the year and into sections he divided it;
For the twelve months he fixed three stars.
After he had ... the days of the year ... images,
He founded the station of Nibir [the planet Jupiter] to determine their bounds;
That none might err or go astray,
He set the station of Bel and Ea along with him.
He opened great gates on both sides,
He made strong the bolt on the left and on the right.
In the midst thereof he fixed the zenith;
The Moon-god he caused to shine forth, the night he entrusted to him.
He appointed him, a being of the night, to determine the days;
Every month without ceasing with the crown he covered him, saying:
"At the beginning of the month, when thou shinest upon the land,
Thou commandest the horns to determine six days,
And on the seventh day to divide the crown.
On the fourteenth day thou shalt stand opposite, the half...
When the Sun-god on the foundation of heaven...thee,
The ... thou shalt cause to ..., and thou shalt make his...
... unto the path of the Sun-god shalt thou cause to draw nigh,
And on the ... day thou shalt stand opposite, and the Sun-god shall...
... to traverse her way.
... thou shalt cause to draw nigh, and thou shalt judge the right.
... to destroy..."

[Nearly fifty lines are here lost.]

The gods, his fathers, beheld the net which he had made,
They beheld the bow and how its work was accomplished.
They praised the work which he had done...
Then Anu raised the ... in the assembly of the gods. He kissed the bow, saying, "
It is...!"
And thus he named the names of the bow, saving,
"Long-wood' shall be one name, and the second name shall be ...,
And its third name shall be the Bow-star, in heaven shall it...!"
Then he fixed a station for it...
Now after the fate of...
He set a throne...
...in heaven...
[The remainder of this tablet is missing.]

THE SIXTH TABLET

When Marduk beard the word of the gods,

His heart prompted him and he devised a cunning plan.
 He opened his mouth and unto Ea he spake
 That which he had conceived in his heart he imparted unto him:
 "My blood will I take and bone will I fashion
 I will make man, that man may
 I will create man who shall inhabit the earth,
 That the service of the gods may be established, and that their shrines may be
 built.
 But I will alter the ways of the gods, and I will change their paths;
 Together shall they be oppressed and unto evil shall they....
 And Ea answered him and spake the word:
 "... the ... of the gods I have changed
 ... and one...
 ... shall be destroyed and men will I...
 ... and the gods .
 ... and they..."

[The rest of the text is wanting with the exception of
 the last few lines of the tablet, which read as follows.]

They rejoiced...
 In Upsukkinnaku they set their dwelling.
 Of the heroic son, their avenger, they cried:
 " We, whom he succored.... !"

They seated themselves and in the assembly they named him...,
 They all cried aloud, they exalted him...

THE SEVENTH TABLET

O Asari, [Marduk] "Bestower of planting," "Founder of sowing"
 "Creator of grain and plants," "who caused the green herb to spring up!"
 O Asaru-alim, [Mardk] "who is revered in the house of counsel," "who aboundeth
 in counsel,"
 The gods paid homage, fear took hold upon them!

O Asaru-alim-nuna, [Marduk] "the mighty one," "the Light of the father who
 begat him,"
 "Who directeth the decrees of Anu Bel, and Ea!"
 He was their patron, he ordained their...;
 He, whose provision is abundance, goeth forth...
 Tutu [Marduk] is "He who created them anew";
 Should their wants be pure, then are they satisfied;
 Should he make an incantation, then are the gods appeased;
 Should they attack him in anger, he withstandeth their onslaught!
 Let him therefore be exalted, and in the assembly of the gods let him... ;
 None among the gods can rival him!
 15 Tutu [Marduk] is Zi-ukkina, "the Life of the host of the gods,"
 Who established for the gods the bright heavens.

He set them on their way, and ordained their path;
 Never shall his ... deeds be forgotten among men.
 Tutu as Zi-azag thirdly they named, "the Bringer of Purification,"
 "The God of the Favoring Breeze," "the Lord of Hearing and Mercy,"
 "The Creator of Fulness and Abundance," " the Founder of Plenteousness,"
 "Who increaseth all that is small."
 In sore distress we felt his favoring breeze,"
 Let them say, let them pay reverence, let them bow in humility before him!
 Tutu as Aga-azag may mankind fourthly magnify!
 "The Lord of the Pure Incantation," " the Quickener of the Dead,"
 "Who had mercy upon the captive gods,"
 "Who removed the yoke from upon the gods his enemies,"
 "For their forgiveness did he create mankind,"
 "The Merciful One, with whom it is to bestow life!"
 May his deeds endure, may they never be forgotten ,
 In the mouth of mankind whom his hands have made!
 Tutu as Mu-azag, fifthly, his "Pure incantation" may their mouth proclaim,
 Who through his Pure Incantation hath destroyed all the evil ones!"
 Sag-zu, [Marduk] "who knoweth the heart of the gods," " who seeth through the
 innermost part!"
 "The evil-doer he hath not caused to go forth with him!"
 "Founder of the assembly of the gods," who ... their heart!"
 "Subduer of the disobedient," "...!"
 "Director of Righteousness," "...,"
 " Who rebellion and...!"
 Tutu as Zi-si, "the ...,"
 "Who put an end to anger," "who...!"
 Tutu as Suh-kur, thirdly, "the Destroyer of the foe,"
 "Who put their plans to confusion,"
 "Who destroyed all the wicked," "...,"
 ... let them... !

[There is a gap here of sixty lines. But somewhere among the lost lines belong the following fragments.]

who...
 He named the four quarters of the world, mankind hecreated,
 And upon him understanding...
 "The mighty one...!"
 Agil...
 "The Creator of the earth...!"
 Zulummu... .
 "The Giver of counsel and of whatsoever...!"
 Mummu, " the Creator of...!"
 Mulil, the heavens...,
 "Who for...!"
 Giskul, let...,
 "Who brought the gods to naught....!"

... " the Chief of all lords,"
... supreme is his might!
Lugal-durmah, "the King of the band of the gods," " the Lord of rulers."
"Who is exalted in a royal habitation,"
"Who among the gods is gloriously supreme!
Adu-nuna, " the Counselor of Ea," who created the gods his fathers,
Unto the path of whose majesty
No god can ever attain!
... in Dul-azag be made it known,
... pure is his dwelling!
... the... of those without understanding is Lugaldul-azaga!
... supreme is his might!
... their... in the midst of Tiamat,
... of the battle!

[Here follows the better-preserved ending.]

... the star, which shineth in the heavens.
May he hold the Beginning and the Future, may they pay homage unto him,
Saying, "He who forced his way through the midst of Tiamat without resting,
Let his name be Nibiru, 'the Seizer of the Midst'!
For the stars of heaven he upheld the paths,
He shepherded all the gods like sheep!
He conquered Tiamat, he troubled and ended her life,"
In the future of mankind, when the days grow old,
May this be heard without ceasing; may it hold sway forever!
Since he created the realm of heaven and fashioned the firm earth,
The Lord of the World," the father Bel hath called his name.
This title, which all the Spirits of Heaven proclaimed,
Did Ea hear, and his spirit was rejoiced, and he said:
"He whose name his fathers have made glorious,
Shall be even as I, his name shall be Ea!
The binding of all my decrees shall he control,
All my commands shall he make known! "
By the name of "Fifty " did the great gods
Proclaim his fifty names, they, made his path preeminent.

EPILOGUE

Let them [i.e. the names of Marduk] be held in remembrances and let the first
man proclaim them;
Let the wise and the understanding consider them together!
Let the father repeat them and teach them to his son;
Let them be in the ears of the pastor and the shepherd!
Let a man rejoice in Marduk, the Lord of the gods,
That he may cause his land to be fruitful, and that he himself may have
prosperity!
His word standeth fast, his command is unaltered;
The utterance of his mouth hath no god ever annulled.

He gazed in his anger, he turned not his neck;
When he is wroth, no god can withstand his indignation.
Wide is his heart, broad is his compassion;
The sinner and evil-doer in his presence...
They received instruction, they spake before him,
... unto...
... of Marduk may the gods...;
... May they ... his name... !
... they took and...
.....!

END OF THE CREATION EPIC
THE FIGHT WITH TIAMAT

(ANOTHER VERSION)

[Note: Strictly speaking, the text is not a creation-legend, though it gives a variant form of the principal incident in the history of the creation according to the Enuma Elish. Here the fight with the dragon did not precede the creation of the world, but took place after men had been created and cities had been built.]

The cities sighed, men ...
Men uttered lamentation, they ...
For their lamentation there was none to help,
For their grief there was none to take them by the hand.
· Who was the dragon... ?
Tiamat was the dragon.....
Bel in heaven hath formed.....
Fifty kaspu [A kaspu is the space that can be covered in two hours travel, i.e. six or seven miles] in his length, one kaspu in his height,
Six cubits is his mouth, twelve cubits his...,
Twelve cubits is the circuit of his ears...;
For the space of sixty cubits he ... a bird;
In water nine cubits deep he draggeth...."
He raiseth his tail on high...;
All the gods of heaven...
In heaven the gods bowed themselves down before the Moon-god...;
The border of the Moon-god's robe they hastily grasped:
"Who will go and slay the dragon,"
And deliver the broad land from...
And become king over... ?
" Go, Tishu, slay the dragon,
And deliver the broad land from...,
And become king over...!"
Thou hast sent me, O Lord, to... the raging creatures of the river,
But I know not the... of the Dragon!

[The rest of the Obverse and the upper part of the Reverse of the tablet are wanting.]

REVERSE

.....

And opened his mouth and spake unto the god...
" Stir up cloud, and storm and tempest!
The seal of thy life shalt thou set before thy face,
Thou shalt grasp it, and thou shalt slay the dragon."
He stirred up cloud, and storm and tempest,
He set the seal of his life before his face,
He grasped it, and he slew the dragon.
For three years and three months, one day and one night
The blood of the dragon flowed. ...

31. An Evenk (Mongolian) Creation Myth

Creation of the Middle World

<http://www.stavacademy.co.uk/mimir/>

Long ago Father Heaven had two sons, Ulgen Tenger and Erleg Khan, Ulgen became the lord of the upper world and Erleg Khan became the lord of the lower world. At that time the earth was covered with water, there was no land. Ulgen Tenger asked the loon to bring up mud from below the water to create land, he was not able to do so, and he was punished by having his legs broken so he could not walk, and the goldeneye duck was called next to bring up land. The duck created a small piece of land that Ulgen was able to lay on. Erleg Khan seeing that his brother had fallen asleep on the new land, tried to pull the land out from under him, but instead the land stretched out in all directions as he pulled it. Next, Ulgen Tenger created animals and humans out of mud and he spread them out to dry. He created the dog to keep watch over the bodies of the new humans while he was gone. Erleg Khan, unhappy to see that his brother was creating humans, came to see the new bodies. The dog would not let him come close, at that time the dog could talk but had no fur. It was cold, and snowing, so Erleg Khan tempted him, saying that if the dog allowed him to see the humans' bodies he would give him a beautiful fur coat. The dog agreed, and was given a shiny beautiful coat. Erleg Khan then spat on the bodies so that humans would have diseases and not be immortal. When Ulgen returned he saw that the dog had fur and that the humans had been damaged, so he punished the dog by making his coat smelly, taking away his voice, and by making the dog follow humans in order to get its food.

32. Blood Creation Myth

(Canadian tribe which belongs to the Blackfoot Confederacy.)

<http://www.stavacademy.co.uk/mimir/>

Napioa (Old Man - the creator) sat on a log floating on the first waters. He sent the fish, the frog, the lizard, and the turtle to get whatever it was beneath the waters. The only one to return was the turtle, which carried some mud in his mouth. Napioa rolled the mud into a ball, which grew to become the earth. After

the earth was made, Napioa made humans, then he made the buffalo, and taught the humans how to hunt them

33. Nahuatl Creation Myth

<http://www.stavacademy.co.uk/mimir/>

Five worlds have been created, each with its own sun, and each following upon the death of the preceding one. Ours is the fifth world.

The first world was lit by the sun of earth. The people of this world were disrespectful, so the gods punished them by having jaguars feast upon their flesh. All died, and their sun with them.

The second world was lit by the sun of air. Its people acted unwisely, so the gods had hurricane winds destroy them. Their sun died with them.

The third world was lit by the sun of the rain of fire. These peoples did not honor the gods, nor sacrifice to them, so they were destroyed by earthquakes and volcanic eruptions.

The fourth world was lit by the sun of water. These humans were greedy, so they were punished by a great flood. The Supreme Being tried to save one couple by ordering them to eat but one ear of corn each per day. This they did till the flood abated and they saw many fish twitching their last upon the dry land. The couple decided to eat of these fish and were then transformed into dogs for their disobedience.

The fifth world is lit by a sun combining the elements of the other four suns (earth, air, fire, and water) and the sacrificial death of two of the gods; Nanautzin, an ugly, disfigured, ostracized god, and now honored as a godly hero, and an unremembered god who acted cowardly before sacrificing himself.

34. Hidatsa Creation Myth

<http://www.stavacademy.co.uk/mimir/>

Charred Body, our leader, led the 13 clans on a magical arrow that flew down from the world above to this land. Here he bested all kinds of monsters and beasts so that his people could begin their lives as human beings

35. Hopi Creation Myth

<http://www.stavacademy.co.uk/mimir/>

Way back in time all men emerged from a single hole in the earth. There was a mockingbird there at the entrance to the hole. He gave each a name and a language. To one he would say, "You shall be a Hopi and speak that tongue." To another, "You shall be an Apache and speak that language." And so it went for all

who came from the hole, including the White People. The earth was still covered in darkness in those days so the peoples came together and decided to change things. They made the sun and the moon and placed them in the sky. With light and warmth things got easier for the people so the chiefs of all the races and tribes got together and decided to break up and go to different places. They decided to go eastward to where the sun rises and that whoever got there first was to cause a shower of stars to fall from the sky, and then everyone would see this and stop where they were. The Whites, always impatient, soon grew tired. Their women rubbed flakes of skin from their bodies and molded them into horses. Thus, mounted on these speedy animals, the Whites were first to arrive in the east. Thereupon a shower of stars fell to the ground and all remained where they were at the time.

Another Version : Hopi

In the beginning there were only two: Tawa, the Sun God, and Spider Woman (Kokyanwuhti), the Earth Goddess. All the mysteries and the powers in the Above belonged to Tawa, while Spider Woman controlled the magic of the Below. There was neither man nor woman, bird nor beast, no living thing until these Two willed it to be. In time they decided there should be other gods to share their labors, so Tawa divided himself and there came Muiyinwuh, God of All Life Germs and Spider Woman divided herself and there came Huzruiwuhti, Woman of the Hard Substances (turquoise, silver, coral, shell, etc.). Huzruiwuhti became the wife of Tawa and with him produced Puukonhoya, the Youth, and Palunhoya, the Echo, and later, Hicanavaiya, Man-Eagle, Plumed Serpent and many others. Then did Tawa and Spider Woman have the Great Thought, they would make the Earth to be between the Above and the Below. As Tawa thought the features of the Earth, Spider women formed them from clay. Then did Tawa think of animals and beasts and plants, all the while Spider Woman formed them from the clay. At last they decided they had enough, then they made great magic and breathed life into their creatures. Now Tawa decided they should make creatures in their image to lord over all the rest. Spider Woman again formed them from clay. Again the Two breathed life into their creations. Spider Woman called all the people so created to follow where she led. Through all the Four Great Caverns of the Underworld she led them, until they finally came to an opening, a sipapu, which led to the earth above.

Another Version : Tewa/Hopi

Way back in the distant past, the ancestors of humans were living down below in a world under the earth. They weren't humans yet, they lived in darkness, behaving like bugs. Now there was a Great Spirit watching over everything; some people say he was the sun. He saw how things were down under the earth, so he sent his messenger, Spider Old Woman, to talk to them. She told them that the Sun Spirit wished better for them than what they had, and that she would lead them to another world. When they came out on the surface of the earth, that's when they became humans.

Another Version :

This account is attributed to a present-day Hopi and is obviously an oral tradition that the speaker attributes to the Ancestral Puebloan Indians (often called Anasazi - not to the liking of modern Puebloan descendants).

This is the fourth world. The third world was ended by a great flood and some humans were rescued by the ant people. The ant people were much larger than today (about four foot tall), although they did live in the ground. At the end of the third world, the ant people made some kind of commitment [I do not recall to whom] that they would keep these refugees safe during the upcoming flood. So they stored away food, brought the people down and plugged all the holes to the surface. The problem came when the flood lasted longer than expected and rations were ran low. The ant people, being honorable people, kept their commitment to keep the humans safe by giving their own rations to these humans. Eventually the waters did recede and the humans were back on the land emerging from a hole as represented in the kivas. But the ant people having not eaten for some time had shrunk to their present miniature size.

I don't know how much credit to give to this account, but I recognize many elements that are relevant to many tribes of the Southwest. I regret I am unable to cite references for study. To the best of my knowledge this information is strictly an oral account.

36. Inuit Creation Myth

<http://www.stavacademy.co.uk/mimir/>

It is said that Raven made the world. He is a man with a raven's beak. When the waters forced the ground up from the deep Raven stabbed it with his beak and fixed it into place. This first land was just big enough for the house that was on it. There were three people in the house. This was a family with a man, his wife and their little son Raven who had fixed the land. The father had a bladder hanging over his bed. After much pleading by Raven the father allowed the boy to play with it. While playing Raven damaged the bladder and light appeared. The father not wanting to have light always shining took the bladder from the boy before he could damage it further. And that is how day and night started over the land.

37. Kiowa Creation Myth

<http://www.stavacademy.co.uk/mimir/>

In the beginning our ancestors ascended from the underworld through a hollow log. All went well until a pregnant woman got stuck in a narrow section of the log. The rest of our people could not follow. That is why there are so few of us.

38. Mayan Creation Myth

<http://www.stavacademy.co.uk/mimir/>

In the beginning was only Tepeu and Gucumatz (Feathered Serpent). These two sat together and thought, and whatever they thought came into being. They thought earth, and there it was. They thought mountains, and so there were. They thought trees, and sky, and animals etc, and each came into being. But none of these things could praise them, so they formed more advanced beings of clay. But these beings fell apart when they got wet, so they made beings out of wood, but they proved unsatisfactory and caused trouble on the earth. The gods sent a great flood to wipe out these beings, so that they could start over. With the help of Mountain Lion, Coyote, Parrot, and Crow they fashioned four new beings. These four beings performed well and are the ancestors of the Quiché.

39. Navajo Creation Myth

<http://www.stavacademy.co.uk/mimir/>

The people traveled through four worlds before climbing a reed growing from the bottom of the Lake of Changing Waters to this present world. First Man and First Woman with their two first children, Changing Twins, were in the forefront. First Man and First Woman produced a mountain. They populated it with plants and animals. On the peak they placed a black bowl with two blackbird eggs in it. They fastened down the peak with a rainbow. One twin took some clay from riverbed and it fashioned itself into a bowl. The other twin found reeds growing and shaped them into a water basket. They picked up stones from the ground which became axes, knives, spear points and hammers in their hands

40. The Norse Creation Myth

<http://www.pitt.edu/~dash/creation.html>

The first world to exist was Muspell, a place of light and heat whose flames are so hot that those who are not native to that land cannot endure it. Surt sits at Muspell's border, guarding the land with a flaming sword. At the end of the world he will vanquish all the gods and burn the whole world with fire. Beyond Muspell lay the great and yawning void named Ginnungagap, and beyond Ginnungagap lay the dark, cold realm of Niflheim. Ice, frost, wind, rain and heavy cold emanated from Niflheim, meeting in Ginnungagap the soft air, heat and light from Muspell.

Where heat and cold met appeared thawing drops, and this running fluid grew into a giant frost ogre named Ymir. Ymir slept, falling into a sweat. Under his left arm there grew a man and a woman. And one of his legs begot a son with the other. This was the beginning of the frost ogres.

Thawing frost then became a cow called Audhumla. Four rivers of milk ran from her teats, and she fed Ymir. The cow licked salty ice blocks. After one day of licking, she freed a man's hair from the ice. After two days, his head appeared. On the third day the whole man was there. His name was Buri, and he was tall, strong, and handsome. Buri begot a son named Bor, and Bor married Bestla, the daughter of a giant.

Bor and Bestla had three sons: Odin was the first, Vili the second, and Vé the third. Odin, in association with his brothers, is the ruler of heaven and earth. He is the greatest and most famous of all gods.

Odin, Vili, and Vé killed the giant Ymir. When Ymir fell, there issued from his wounds such a flood of blood, that all the frost ogres were drowned, except for the giant Bergelmir who escaped with his wife by climbing onto a lur [a hollowed-out tree trunk that could serve either as a boat or a coffin]. From them spring the families of frost ogres. The sons of Bor then carried Ymir to the middle of Ginnungagap and made the world from him. From his blood they made the sea and the lakes; from his flesh the earth; from his hair the trees; and from his bones the mountains. They made rocks and pebbles from his teeth and jaws and those bones that were broken.

Maggots appeared in Ymir's flesh and came to life. By the decree of the gods they acquired human understanding and the appearance of men, although they lived in the earth and in rocks.

From Ymir's skull the sons of Bor made the sky and set it over the earth with its four sides. Under each corner they put a dwarf, whose names are East, West, North, and South. The sons of Bor flung Ymir's brains into the air, and they became the clouds. Then they took the sparks and burning embers that were flying about after they had been blown out of Muspell, and placed them in the midst of Ginnungagap to give light to heaven above and earth beneath. To the stars they gave appointed places and paths.

The earth was surrounded by a deep sea. The sons of Bor gave lands near the sea to the families of giants for their settlements.

To protect themselves from the hostile giants, the sons of Bor built for themselves an inland stronghold, using Ymir's eyebrows. This stronghold they named Midgard.

While walking along the sea shore the sons of Bor found two trees, and from them they created a man and a woman. Odin gave the man and the woman spirit and life. Vili gave them understanding and the power of movement. Vé gave them clothing and names. The man was named Ask [Ash] and the woman Embla. From Ask and Embla have sprung the races of men who lived in Midgard. In the middle of the world the sons of Bor built for themselves a stronghold named Asgard, called Troy by later generations. The gods and their kindred lived in Asgard, and many memorable events have happened there. In Asgard was a great hall named Hlidskjálf. Odin sat there on a high seat. From there he could look out over the whole world and see what everyone was doing. He understood everything that he saw.

Odin married Frigg, the daughter of Fjörgvin. From this family has come all the kindred that inhabited ancient Asgard and those kingdoms that belonged to it. Members of this family are called the Æsir, and they are all divinities. This must

be the reason why Odin is called All-Father. He is the father of all the gods and men and of everything that he and his power created. The earth was Odin's daughter and his wife as well. By her he had his first son, Thor. Might and strength were Thor's characteristics. By these he dominates every living creature. The gods built a bridge from earth to heaven called Bifröst. Some call it the rainbow. It has three colors and is very strong, made with more skill and cunning than other structures. But strong as it is, it will break when the sons of Muspell ride out over it. The gods are not to blame that this structure will then break. Bifröst is a good bridge, but there is nothing in this world that can be relied on when the sons of Muspell are on the warpath.

The chief sanctuary of the gods is by the ash tree Yggdrasil. There they hold their daily court. Yggdrasil is the best and greatest of all trees. Its branches spread out over the whole world and reach up over heaven.

41. Nuu-chal-nuth Creation Myth

<http://www.stavacademy.co.uk/mimir/>

The great spirit Quatz created woman, whom he left alone in the dark forest. The woman lamented day and night, until Quatz took pity and appeared to her in a canoe of copper, in which many handsome young men were rowing. One of the rowers told her it was the great spirit who was supplying her with the companionship she craved. At these words she cried the more, and as the tears trickled down, they fell to the ground. Quatz commanded her to look, and she saw with amazement a tiny child, a boy, entirely formed. Her firstborn son became the ancestor of the taises, while from her other sons the common people are descended.

42. Penobscot Creation Myth

<http://www.stavacademy.co.uk/mimir/>

In the beginning there was only Kloskurbeh, the All-Maker. One day from the foam of a wave a young lad was born. He became Helper-to-the-All-Maker. The two of them created animals, plants and all manner of things. Another day a beautiful woman was born of a magical plant and some dew. This woman, First Mother, married the Helper and produced many children. When there became too many people to live off the animals, First Mother asked her husband to kill her and drag her body back and forth across the land, and then bury her in the center of the field. He did as she asked and months later when he and the children returned to the field they found it full with ripe corn and in the center where he had buried her was fragrant tobacco.

43. Salish Creation Myth

<http://www.stavacademy.co.uk/mimir/>

The Old One made the people after he dried the land. He took the last mud balls from the earth and fashioned the people. Then he sent Coyote to teach these Indians how to do things. And Coyote traveled the earth teaching the Indians and making life easier and better for them.

44. Tewa Pueblo Creation Myth

<http://www.stavacademy.co.uk/mimir/>

In the beginning the People lived in the darkness of the underground. One day the Mole came to visit them. The People asked him if there was another world beside the one they lived in. The Mole told them to follow him. The People formed a line behind the Mole as he began to dig his way upward. The People took the soil he loosened and passed it back to the end of the line. That is why the tunnel that was dug was closed behind them and they could never find their way back. He led them to a land with sunlight and blue skies. That is the end of the story.

45. Tiahuanaco Creation Myth

<http://www.stavacademy.co.uk/mimir/>

In the beginning, Lord Con Ticci Viracocha, prince and creator of all things, emerged from the void and created the earth and the heavens. Then he created animals and a race of giants (who lived in eternal darkness as he had neglected to create a source of light). These beings enraged the Lord, and he turned them into stone. Then he flooded the earth till all was under water, and all life extinguished. In a new start, he created the sun, moon, and stars. Now he created new birds and animals. Again he decided to form human beings: these he fashioned from stone. Some he painted with long hair, some with short hair; some women he painted as pregnant, some as caring for the babies fashioned beside them; and on each figure he painted the clothes they would continue to wear. Finally he divided the stone figures into groups, giving each group its own language, its own food to grow, and its own songs to sing. Then he buried all the figures in the earth to await his command that would bring them to life. Viracocha then summoned his helpers and told them to go forth on the earth in different directions to prepare places for the new humans to occupy. Viracocha then traveled the land, calling each group into life as he passed the land they were to populate, whereupon he taught them how to live on the land selected for them. (There is a continuance of this story that has Viracocha and his companions, when finished with their teachings, walking on the waves of the ocean as they disappear toward the setting sun. Viracocha means "foam of the sea".)

46. Slavic Creation Myth (Bulgarian and Ukranian)

<http://members.aol.com/HPSofSNERT/beli.html>

In the beginning, there were no earth and no people, only the primordial sea. Bielobog flew over the face of the waters in the shape of a swan and was lonely. Longing for someone to keep him company, he noticed his shadow, Chernobog and rejoiced.

"Let us make land" said Bielobog.

"Let us," said Chernobog, but where will we get the dirt?"

"There is dirt under the water, go down and get some," answered Bielobog, but before you can reach it, you must say 'With Bielobog's power and mine'."

The devil dived into the water, but said "With My Power", instead of what he was instructed to say. Twice he dived down and neither time did he reach the bottom. Finally, the third time he said "With Bielobog's Power and Mine" and he reached the dirt. Scraping some up with his nails, he brought it to the surface but hid a grain of dirt in his mouth in order to have his own land.

God then took the dirt from him and scattered it upon the water. The dirt became dry land and began to grow. Of course, the land in Chernobog's mouth also began to grow and his mouth began to swell. Chernobog was forced to spit and spit to rid himself of all the earth and where he spit, mountains were formed.

Angered that he was cheated out of his own land, he waited for Bielobog to fall asleep. As soon as the god was sleeping peacefully, Czernobog lifted him up to throw him in the water. In each direction he went, but the land had grown so much, he could not reach the ocean. When Bielobog awoke, Czernobog said "Look how much the land has grown, we should bless it."

..And Bielobog said slyly, "I blessed it last night, in all four directions, when you tried to throw me in the water."

This greatly angered Czernobog who stormed off to get away from Bielobog once and for all. In the meantime, the earth would not stop growing. This made Bielobog very nervous as the Heavens could no longer cover it all, so he sent an expedition to ask Czernobog how to make it stop.

Czernobog had since created a goat. When the expedition saw the great god Czernobog riding astride a goat, they couldn't stop laughing. This angered the god and he refused to speak to them. Bielobog then created a bee, and sent the bee to spy on Czernobog.

The bee quietly alit upon Czernobog's shoulder and waited. Soon, she heard him say to the goat "What a stupid god! He doesn't even know that all he has to do is take a stick, make a cross to the four directions and say 'That is enough earth'. Instead he wonders what to do."

Hearing this, the bee buzzed off in excitement. Knowing that he'd been heard, Czernobog yelled after the bee, "Whoever sent you, Let him eat your excrement!".

The bee went directly to Bielobog and said "He said All you need to do is make a cross to the four directions and say 'That is enough earth.' And to me he said 'let whomever sent you eat your excrement'.

So god stopped the earth from growing and than said to the bee "Then forever after, let there be no excrement sweeter than yours."