

The Similarities and Differences Between the Navajo, Sioux, and Christian Creation  
Stories

How do the Creation stories of the Navajo and Sioux compare and contrast to the Christian Creation story and how have they influenced their cultures today?

Extended Essay: World Studies & Literature

Word Count: 3,661

## Table of Contents

|                                                                               |    |
|-------------------------------------------------------------------------------|----|
| Introduction.....                                                             | 3  |
| Brief Overview of the                                                         |    |
| Tribes/Cultures.....                                                          | 6  |
| i. Sioux.....                                                                 | 6  |
| ii. Navajo.....                                                               | 6  |
| iii. Christian.....                                                           | 7  |
| Similarities and Differences Between the Creation Stories.....                | 7  |
| i. Brule Sioux & Christian World Creation.....                                | 8  |
| ii. The Sioux Emergence Story and The                                         |    |
| Flood.....                                                                    | 11 |
| iii. Navajo Story of Creation and Emergence & The Christian Story of Creation |    |
| and The Flood.....                                                            | 13 |
| Significance.....                                                             | 15 |
| Appendix.....                                                                 | 17 |
| Works Cited.....                                                              | 38 |

## Introduction

When thinking about self expression through cultural identity, the most common forms to resonate with people are art and traditions such as ceremonies. Art forms may include paintings, pottery, weaving, dance, poetry, storytelling, and spoken word. Many ceremonies encapsulate several of these art forms within them, in a more organized, and community driven fashion. Nonetheless, these avenues of self expression are deeply tied to the echoes of the people who came before us. In 2017, there is a widespread access to knowledge via the internet and science. But before all of these tools came about, there were many uncertainties about the world and the universe itself. Humans' innate ability to seek answers can be clearly shown through tradition, religion, and art, but the oldest, most telling-of-the-age cultural context there is, is that of stories, myths, folklore, and tales. Stories passed down from generation to generation point powerfully to the way humans lived before us miserable hipsters of 2017.

In mythology, lessons about aspects of life are called mythemes. These are universal truths, superstitions, or beliefs embedded in the story that continue teaching future generations about life. Through both the content and craft of these stories, anthropologists are capable of determining the values praised by a group of people, as well as the taboos indicated. Because of the rise of technology and scientific investigation, however, these beliefs generated by stories seemingly lose their importance to the modern world. It is not uncommon for people to rely on other areas of

knowledge in order to form their own truths. Equally common is the tendency for humans to see contrasting features across cultures and their traditions without truly recognizing the similarities that they share with others. A lot of where these differences lie is in politics, in which people are lead to assume about the culture and people of a country before experiencing it. This is how countries become more divided, and the politics within them become more and more polarized. For these reasons, it is imperative to continue to learn the stories and oral traditions of cultures we are not a part of.

Common mythemes include a woman breaking a taboo; a divine person stopping a hunter; a god transforming an animal into a constellation and these can be seen across several cultures, and across hundreds of years. (d'Huy 1) This is perplexing to the modern person for the reason stated earlier- people tend to see the differences between cultures, impacting their world views on matters. These similarities between cultures do not stop at mythemes, though. At the very core of every modern culture seen today are several distinct types of stories. These include: the story of Creation, a god's resurrection, dragons, a hero's quest, and the apocalypse. Almost every religion and culture in the world have stories that describe events like these happening.

Political myths are narratives about the origins, growth and future of certain aspects of society or events. They are explanations of *why*. Why the first car developed. Why the trail of tears happened how it did. Why the first nuclear bomb was created. Political mythology tells how the distant exposition of an event created it. Comparative mythology is the comparison of myths across different cultures in an attempt to identify

shared themes among them, called *mythemes*. Political mythology and comparative mythology go hand in hand creating a picture of humanity in the past, present, and future. When studying in depth how the roots of humankind impact social aspects of the world now, it is important to analyze stories that can be traced into every culture. Moreover, it is important to hold value to the medium in which they were communicated, where they were told, exposition, resolution, and character development.

The universal story I chose to analyze is the Creation story. The Creation stories of Native North American tribes contain many similarities and differences. Compare these to European and Christian stories, and several more differences unfold, causing myself as a Native American and Caucasian to try to understand the implications of these similarities and differences in the world I am living in now. Therefore, the question I am attempting to answer is: “How do the Creation stories of the Navajo and Sioux compare and contrast to the Christian Creation story and how have they influenced their cultures today?”

In order to completely address this question, I explored different types of creation stories, due to the fact that most Native American tribes have both tales of world creation and tales of the tribe’s creation, or their “place of emergence”. Similarly, the Christian story can be divided into the actual creation of the universe, and the other, is the creation of the first man and woman and the flood which is like another creation story in itself. In my analyzation of creation myths, I refer to both stories in each culture, in order to fully capture the creation of the world, life, and humans.

#### Brief Overview of the Tribes/ Cultures

## **Sioux**

Prior to any contact with Europeans, the Sioux Native American tribe spanned across Minnesota, North and South Dakota, Iowa, Nebraska, and even some parts of Canada. However, after the settlement of Europeans, the broad dwellings of the Sioux were greatly reduced. Now, the tribe suffers greatly from mass poverty, drug, and alcohol abuse on its reservations. Christianity has infiltrated the reservations, so that churches now stand on top of monuments and nearby the resting places of famous chiefs and warriors. Nevertheless, the Sioux people continue to uphold their culture and religious practices, and many still believe in and include the Creation stories passed down generation to generation into their ceremonies and artwork. Each Sioux clan recognizes a different creation story. The Brule Sioux have both a story of the universe's creation and the emergence of the Sioux.

## **Navajo**

The Navajo Native American tribe resides in the South West United States in Arizona, New Mexico, and some parts of Colorado. The Navajo are a herding tribe that herd sheep in the Winter, from summer house to winter house. Just like the Sioux, the Navajo nation is now heavily influenced by Christianity. During the mid-1800's the Navajo people were forced off of their land, but later returned. Chief Manuelito was a very strong leader for the tribe at the time and actually encouraged that the Native people learn the ways of the white man in terms of education, rather than fight them. He was famous for his belief that the Dine could not fight the injustices without properly educating themselves, and doing as the white men do, in order to overcome the

oppression the people face. The Navajo tribe has the largest spanning, most populated reservation of the United States. It is also my tribe. My clan is Naakaaii Dinee.

## **Christian**

The origin of Christianity, according to many archaeologists, was in Roman occupied Jerusalem in the first century C.E. There are many different branches of Christianity today. The three main branches are Roman Catholicism, Eastern Orthodoxy, and Protestantism. My European ancestors were from Romania, and made the journey to America in the early 1800's. Europeans began immigrating to America in order to escape religious persecution. Among those efforts, Christianity began to influence Native Americans. Thus began the cultural clashing of Native Americans and Europeans. The Creation story of Christianity is written in the Holy Bible in Genesis chapters 1-8.

### Similarities and Differences Between the Creation Stories

It is important to note that all of the Creation Stories and Emergence Stories analyzed have several different interpretations and translations. All of the Native Stories were passed down through oral tradition, while the Holy Bible has several different translations as the world, and language changes. Languages also translate differently, changing the meaning of stories in many ways. The Native stories were translated into English from the mother languages (Navajo, and Sioux) so that I could read them. Some words will always be lost in translation. The Bible passages I read were taken from the King James Version. The Sioux stories were recorded and written down by the authors. Some of the story tellers included new aspects into the stories

based on sacred dreams that they had received and are deemed valid due to the importance of dreams in Native cultures, as they are a way in which ancestors speak to members of the tribes.

Additionally, the form that the stories take differ. The Christian Creation Story and Emergence Story are together, as they are in a book and were written down early on. However, The Sioux and Navajo Creation and Emergence Stories are not together, as they were written down long after their existence because of their oral origins. The implications of these differing forms is that when I analyze the similarities between the Christian and Native Creation and Emergence Stories, I separate the entire Christian Story of Creation into an Emergence of Humans story and a World Creation story, and include the Great Flood as an additional Creation story. When analyzing the the stories, I compare and contrast both the craft and the content of them. The main similarities and differences exist in the plot elements.

### **Brule Sioux & Christian World Creation**

These stories begin with light. Genesis 1:3 shows that God himself said, “Let there be light; and there was light,”(Moses 1). In the Sioux story, the light is the sun itself that brought about his seven shadows, that helped make the Earth. In both stories, it is also the Creator(s) that spoke or “breathed” the things of the universe into existence. Throughout Genesis chapter 1, God speaks several aspects of the Earth into existence. He spoke, and it was. In the Sioux story, the sun, “...had the sole power to communicate...”(Erdoes 129). So he called upon all of the orbits, planets and stars, and told them to go to the 16 hoops that were the Earth, and so they did. Another important

step of the creation of the Earth in both stories is the planting of the seeds onto the Earth. The Sioux story says that Unknowingly, a god-like power, plants the trees and covers the Earth with green. Genesis 1:11-12 says, "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind..."(Moses 1). Furthermore, in both stories of Creation, the Gods of Creation looked upon what they had made and approved of it. The Sioux story says, "The sun looked at the earth covered with green and said: 'It is beautiful. I am satisfied,'" (Erdoes 131). Genesis notes a similar sentence from God several times that says, "...and God saw that it was good,"(Moses 1).

The main differences at the beginning of Creation in these two stories is that the Sioux story talked about several Creators of Earth, while the Bible notes only one God as the Creator of heaven and the Earth. In the Sioux story, there is no mention of heaven, just a description of a space-like place with stars and planets. Additionally, the Earth is described as a skeleton-like figure, that consisted of these hoops that could be passed through. They were like the bones of the Earth. The Sioux story says that each of the Creators breathed the elements of the Earth onto the hoops to form it and all of its layers. Whereas, in the Bible, the beginning is just a void, and the only things in existence are the Spirit of God, darkness, and "the face of the deep,"(Moses 1).

The creation of humans in both cultures' stories also shares similarities and differences. The Brule Sioux and the Bible notes that after plants were put on Earth,

God made humans, and then animals. Most importantly, in both stories, the God notes the purpose of putting humans on Earth. In the Sioux story the sun says, "Everything looks nice, and birthing is about to take place, but somebody should be the caretaker of this Birth people land,"(Erdoes 131). Genesis 1:26 says, "And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth,"(Moses 1). In both stories it is clear to readers that God's intentions of putting mankind on Earth is to harvest and yield the plants. When actually creating the humans, both stories share similar ways of creating humans from nature. In Genesis 2:7, God forms a man out of the dust of the ground and breathes life into it with his own breath (Moses 1). Similarly, the sun of the Sioux story, Unknowingly, and Whirlwind, another powerful figure, create the human out of the glowing gases of the sun, the vein of a cedar tree, and the molding of the wind. Both of the stories show that mankind is made up of things from the earth. However, the Sioux story of the creation of humans is not only different because it needed elements from several powers, but it is also different because the sun itself sheds a tear onto the Earth that forms a blood clot, that was molded by Whirlwind into a human. The element that was included from the sun was not his breath like God's in the Bible, but his tear, a sundrop.

The final important detail of the creation of humans in both stories is the creation of women alongside men. In both stories, the woman is made after the man, to be with the man. Genesis 2:18 says, "And the Lord God said, It is not good that the man should

be alone; I will make him an help meet for him,”(Moses 2). The Sioux story says, “The Great Spirit had created the woman to be with the man...”(Erdoes 134). But in the Sioux story, the woman is not made *from* the man (his rib in the Bible), the woman is actually created on an entirely different rock, the moon. The Sioux story describes the creation of woman in this way: “The sun called all the planets and supernaturals, and when they had assembled, the sun, in a bright flash, took out one of his eyes. He threw it on the wind of his vision into a certain place, and it became the moon. And on this new orb, the eye-planet, he created woman. ‘You are a planet virgin, a moon-maiden,’ he told her. ‘I have touched you and made you out of my shadow. I want you to walk the earth,”(Erdoes 134). The woman in the Sioux story is made from the sun itself rather than the man, like in the Bible. In both stories though, the first children of the first people are two little boys. In the bible their names are Cain and Abel. In the Sioux legend, their names are unknown, but they are twin brothers.

In all, the story of Creation in the Bible took 7 days, and as 2 Peter 3:8 states, “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day,”(Peter 1210) The Sioux story of Creation notes that the entire Creation of the world and the first humans took 7 million eons.

### **The Sioux Emergence Story and The Flood**

There is a separate tale about the Emergence of the Sioux people, just as there is a separate tale about the Great Flood destroying the Earth. Both tales talk about this Great Flood occurring. The Sioux story does not have an explanation for why the Great

Flood occurred, except that the Great Spirit may have been angry with humans, and let the water monster flood the Earth because he wanted to make a better kind of human being. In the Bible, the flood happens because of a very similar reason. Genesis 6:5-7 says, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them," (Moses 6).

In both stories too, there are survivors. In the Bible story, it is Noah and his family who survive because of the ark they had built to follow God's command. In the Sioux story, it is one beautiful girl that survives because a big spotted eagle, Wanblee Galeshka swept down and let her grab hold of his talons, and flew her to safety on top of a high, skyscraper-like mountain, that the water could not reach. Because of the family dynamics of the survivors in Genesis, it is implied that in order to fill the Earth again with Noah's graceful ancestors, incest took place, a taboo in culture today. Likewise, in the Lakota Emergence story, the girl and the eagle bare children, another huge taboo today of bestiality. But the story states, "There was a closer connection then between people and animals..." (Erdoes 95). Again, the woman in this story bore twins, one boy and one girl, almost like in the Sioux story of creation. In the Bible, it is Noah's three sons that repopulate the Earth, and it is there sons and daughters that divide into different nations among the Earth.

## **Navajo Story of Creation and Emergence & The Christian Story of Creation and The Flood**

The Navajo story of Creation and Emergence are much the same because the Navajo do not have records of a story of the creation of the universe or the Earth. The Dine bahane (Navajo Creation) begins with light and dark, much like the Bible story of creation does. It says, "...white arose in the east and was considered day...Blue arose in the south. It too was considered day... In the west yellow arose and showed that evening had come. Then in the north black arose. So the Air-Spirit People lay down and slept,"(Zolbrod 35). Very quickly, differences emerge in the Navajo story of Creation and the Bible's version. The Air-Spirit People in Navajo are called the Nilchi dinee, and already lived in the First World, there are a total of seven worlds according to the Dine, and we are currently living in the fifth world. The Air-Spirit People are described as all different types of flying creatures like ants, dragonflies, beetles, bats, and locusts that are all immortal and could fly, hence the english translation "Air-Spirit People", (Zolbrod 36). Water is another natural element in the Navajo story described in a similar fashion to the Christian story of Creation. Genesis 1:6-7 says, "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so,"(Moses 1). The Navajo story parallels by saying, "At Tobildahiskid where the streams came together water flowed in all directions... Along three of those streams there were dwelling places,"(Zolbrod 35).

The similarities between the two stories end with another connection to a flood. In the Navajo story, the Air-Spirit People cannot stop committing adultery with one another, forcing each direction, that are god-like powers, to ignore the People and finally send them out of the First World. There are obvious parallels here with the Great Flood of the Holy Bible, but there are also some underlying parallels with the story of Adam and Eve and their being kicked out of the Garden of Eden. When Adam and Eve ate the forbidden fruit from the tree of knowledge of good and evil, God sent them out of the Garden of Eden. In both the Navajo and the Christian Creation story, it is after the people were exiled from the land they had lived on, that a flood came about to wipe out all of the living things.

Finally, the Navajo Emergence story of the First Man and First Woman shares many similarities and differences to the Bible's version of the Emergence of humans. First off, both stories say that humans were created out of materials from the Earth, as well as the Creator(s) breath. The Navajo story notes that the Creators used a buckskin, two ears of corn, and the feather of a white eagle. Then, "...the White Wind blew between the buckskins...And lo! The ears of corn had disappeared. In their place lay a man and there lay a woman,"(Zolbrod 50). Here, there can be noted several differences between the Navajo and Christian stories of how the first humans were created. The most striking difference is that in the Navajo version, the woman is made with the man, not for and after his company. They were made under the same buckskin at the same time. Thereafter, the First Man and First Woman also bore twins, but these twins were both hermaphrodites, instead of two boys.

### Significance

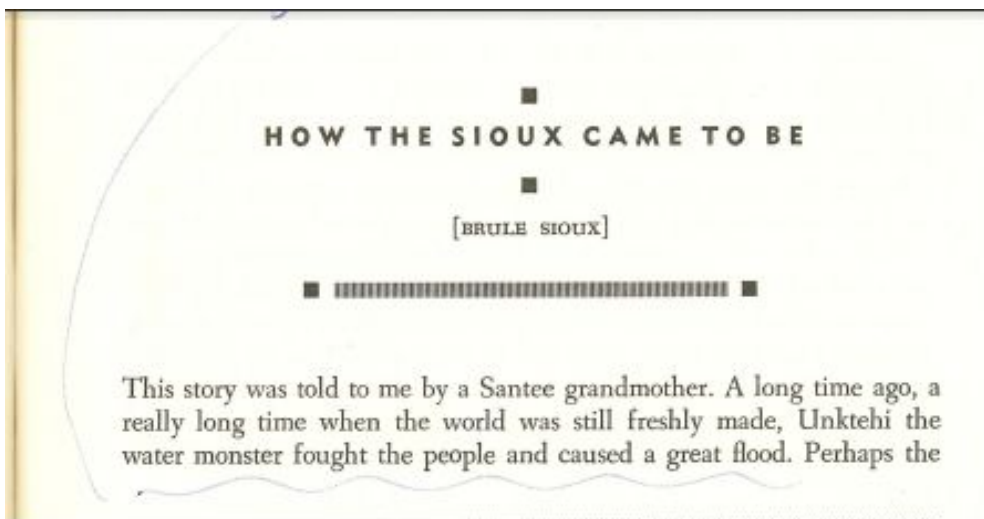
Some people would consider these stories of Creation and human Emergence myths rather than legends, but the label “myth” does not invalidate the impact of the stories on the cultures today that they belong to. There are several significant features of these stories that apply to today’s society both on and off of the reservations. The purpose for humans and the creation of the First Man and First Woman in each of these stories can signify and be translated over to the attitudes of the modern cultures the stories belong to. In both the Sioux and Navajo stories of creation, the purpose of humans was stated in a way that seemed that humans were not just meant to eat the plants of the Earth, but most importantly protect them, and every little pebble alongside them. This view of the value of the Earth and every being on it impacts the lifestyles of the people of both tribes. It is a very common belief in both tribes, that everything on the Earth has a spirit. This contrasts to the egocentric view the Holy Bible implies that humans deserve, as they yield the plants of the land, and eat the animals. Moreover, because of the Navajo creation story testament to female creation being alongside and not *for* male creation, it is possible that this impacted the matriarchal system of the Dine. The Sioux Nation today also has a matriarchal society, and perhaps this is because in the Sioux legend of female creation, the female was not made *from* the man, but from the sun.

Despite all of the differences between the stories that make the cultures what they are, the most major similarity across all of the stories is the notion that we, right now, are the second chance that the God(s) gave us, as a result of the evil actions of

past ancestors that caused their destruction and humankind's rebirth. We are the inhabitants of the fifth world to the Navajo, the ancestors of the eagle to the Sioux, and the ancestors of Noah to the Christians; perhaps this is a sign that we must carry on in grace. But without these stories of Creation given to us by our ancestors, we could have never received this vital lesson of life that we have to do better this time. That is why these stories are so important to remember, to forget them is to forget why we are here.

### Appendix

Erdoes, Richard, and Alfonso Ortiz. *American Indian Myths and Legends*. Pantheon, 1984.





Great Spirit, Wakan Tanka, was angry with us for some reason. Maybe he let Unktehi win out because he wanted to make a better kind of human being.

Well, the waters got higher and higher. Finally everything was flooded except the hill next to the place where the sacred red pipestone quarry lies today. The people climbed up there to save themselves, but it was no use. The water swept over that hill. Waves tumbled the rocks and pinnacles, smashing them down on the people. Everyone was killed, and all the blood jelled, making one big pool. The blood turned to pipestone and created the pipestone quarry, the grave of those ancient ones. That's why the pipe, made of that red rock, is so sacred to us. Its red bowl is the flesh and blood of our ancestors, its stem is the backbone of those people long dead, the smoke rising from it is their breath. I tell you, that pipe, that *chanunpa*, comes alive when used in a ceremony; you can feel power flowing from it.

Unktehi, the big water monster, was also turned to stone. Maybe Tunkashila, the Grandfather Spirit, punished her for making the flood. Her bones are in the Badlands now. Her back forms a long, high ridge, and you can see her vertebrae sticking out in a great row of red and yellow rocks. I have seen them. It scared me when I was on that ridge, for I felt Unktehi. She was moving beneath me, wanting to topple me.

Well, when all the people were killed so many generations ago, one girl survived, a beautiful girl. It happened this way: When the water swept over the hill where they tried to seek refuge, a big spotted eagle, Wanblee Galeshka, swept down and let her grab hold of his feet. With her hanging on, he flew to the top of a tall tree which stood on the highest stone pinnacle in the Black Hills. That was the eagle's home. It became the only spot not covered with water. If the people had

gotten up there, they would have survived, but it was a needle-like rock as smooth and steep as the skyscrapers you got now in the big cities. My grandfather told me that maybe the rock was not in the Black Hills; maybe it was Devil's Tower, as white men call it—that place in Wyoming. Both places are sacred.

Wanblee kept that beautiful girl with him and made her his wife. There was a closer connection then between people and animals, so he could do it. The eagle's wife became pregnant and bore him twins, a boy and a girl. She was happy, and said: "Now we will have people again. *Washtay*, it is good." The children were born right there, on top of that cliff.

When the waters finally subsided, Wanblee helped the children and their mother down from his rock and put them on the earth, telling them: "Be a nation, become a great Nation—the *Lakota Oyate*." The boy and girl grew up. He was the only man on earth, she the only woman of child-bearing age. They married; they had children. A nation was born.

So we are descended from the eagle. We are an eagle nation. That is good, something to be proud of, because the eagle is the wisest of birds. He is the Great Spirit's messenger; he is a great warrior. That is why we always wore the eagle plume, and still wear it. We are a great nation. It is I, *Lame Deer*, who said this.

—Told by *Lame Deer* in *Winner, South Dakota*, in 1969, and recorded by *Richard Erdoes*.

*Eagle.*

## PUSHING UP THE SKY

[SNOHOMISH]

Chief William Shelton, who relates this story, says he was told it as a child by his family elders to teach him what could be accomplished if people work together.

The Creator and Changer first made the world in the East. Then he slowly came westward, creating as he came. With him he brought many



## SUN CREATION



[BRULE SIOUX]

*Far from being relics, Indian myths are still told on winter nights, and as some of the old tales die, new legends are being born according to a medicine man's dreams or visions. It is a rare privilege to be present as a legend's birth, as with this one, told for the first time by Leonard Crow Dog in 1981.*

→ Goosebumps! Like  
Tim O'Brien ←

This story has never been told. It is in no book or computer. It came to me in a dream during a vision quest. It is a story as old as the beginning of life, but it has new understandings according to what I saw in my vision, added to what the grandfathers told me—things remembered, things forgotten, and things re-remembered. It comes out of the World of the Minds.

Some people say we are descended from Adam and Eve, but there was no Adam or Eve in our creation. Some people try to tell us that we were born with the burden of original sin, but that is an alien white man's concept. Sin was not in the mind of the universe of our creators or the created.

When this world came into being seven million eons ago, it was composed of numberless hoops, skeletons with no substance. Land, the whole earth, had yet to be made. All was orbits within orbits within orbits. The world on which we are sitting now, our earth, was made up of sixteen sacred hoops. There was no earth, no land, but there were planets and stars. Above all there was the great sun. He controlled all the orbit powers. He had the sole power to communicate, to talk planet-talk between the universes, stars, and orbits. *Old Testament.*

The sun had seven shadows, and in them he recreated himself. The seventh shadow was the important one. The sun looked at it and saw that its design was different. This shadow was the creator of the red man's land.

Then the great sun called to all the orbits, planets, and stars: "Come to the sixteen hoops! Come to the sixteen hoops!" and they all went to the place the sun had appointed and made earth-plan talk. The sun would not allow them to leave until they were done. And that great ball called

earth, the earth planet himself, said to the sun: "Instruct us in the way of the universe." For this purpose and for this reason the orbs and the orbits talked to each other. They related to each other and that was the first relation-making feast, the first *alonwampi* of the universe.

And one of the orbits, the east, asked the sun: "Why have you called us to come here? What have you called me for?"

"I have called you because you shall take part in this creation. You will breathe into these sixteen hoops. You will breathe into them with your Takuskanskan, the moving power, the quickening power which is part of the Wakan Wichohan, the big sacred work we must do."

And the orbit which is called the south asked the sun: "Why did you call me? I have come with my planets and my orbits and you must tell me what to do." In this manner the orbits talked.

Then the west asked: "Sun, why have you called all the orbits and planets here? What is the purpose?"

"I have called you here in a sacred manner, for a sacred purpose: To help me make this earth, this land. To breathe into these sixteen hoops."

The north said: "What is that thing you call land, what is this thing you call earth? What have I to do with it?"

The great sun replied: You are the living moisture; you are the atmosphere; you are the north. You will be the caretaker of this earth. You will make the seasons in all eternity."

And the power from the north answered: "Hou, hou!" This was the echo of the echos of all the universe, and it reverberated throughout the hoops and orbits.

So the sacred four-direction powers breathed their life-giving breath into this earth we are sitting on. The sixteen hoops were still skeleton hoops; you could see through them, walk through, float through; they had no substance yet.

The sun again called all the powers and planets to crowd around the earth and breathe into it, and this was the beginning of the red man's life. All the powers of the universe participated in its creation, but there arrived among them in a whirlwind an unknown power right out of the center of the universes. Its name was Unknowingly, and it also breathed into the sixteen hoops. All the powers breathed fire and the other elements into this land, and when they had finished, one and a half million eons of creation had passed.

The sun looked at the earth. Everywhere he saw beauty and light. He saw the art designs of the universe, the creation art of the planets, and land painting. The sun gathered parts of all the riches of all the universes and put them into this newly created world; nothing was wasted.

But the earth was bare. It was a bald-headed world. No life was on it yet; it was rock, a far-shining crystal.

The Great Unknown Power, the Grandfather Power, Unknowingly, was part of the sun and the sun was part of him. Unknowingly was seen-unseen and had many forms. He spoke: "Ho! Aho! Now it is done. This is the Great Way of the Great Spirit talking." And of the earth he said: "This will be my seat. This will be my backrest." In the earth he planted the seed of life, a planting that took half a million eons of creation time.

First Unknowingly planted trees, the kind that never change, that are always green: the pine and the cedar. They are the green relations of the universe, and we still use the cedar as incense in our ceremonies. In his mind this tree planting was done in the blink of an eye, but it lasted a million and a half eons of creation time. At that point the sun did not move yet, did not rise and did not go down, just stood in one place. The sun looked at the earth covered with green and said: "It is beautiful. I am satisfied." Then the great sun made the four seasons for north to take care of, and when he had finished, another half-million eons of creation time had passed. And no birds had yet been created; just our green relations.

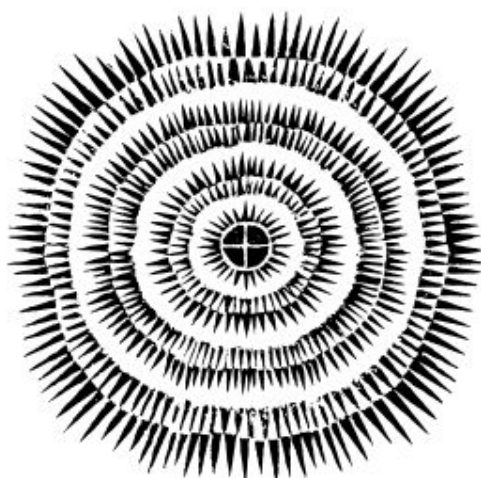
The trees spoke to each other. Every day and every moment they were talking, and they are still talking now in an unknown language which humans do not understand. When a little child emerges from the womb, the first thing it does is to cry and cry. It too is speaking in an unknown language—tree language, universe language, survival language. Though the newborn later forgets, he knows at birth that we have to survive to take care of this world, to live in a sacred manner after the original instruction.

When three million eons of creation time had passed, the great sun looked down from his orbit and thought: "This is unique, Everything moves in the Great Way. Caretakers, the sacred four directions, have been appointed, and they are doing well what they are supposed to do." And he looked at a tree and saw that a big branch was broken off. He said: "Ton, 'Ton, Tonpi. Birth giving. It's time for creating people, for forming them up in pairs."

Don't call us Indians; call us Birth People, because that is what we are.

The sun thought: "Everything looks nice, and birthing is about to take place, but somebody should be the caretaker of this Birth people land. The four-direction powers already take care of the planet, but I want a special caretaker for the hemisphere upon which I shall put the red man." At that time he did not think of it as Mother Earth but as the Planet of the Universes, the Orb of Planification. Because there was no mother yet, no man or woman; just the colors of the four directions and

seems more realistic  
from 7 days...



the plants, and the intelligence of powers, the intelligence of Tunkashila.

The great sun called loudly: "Unknowing, you always arrive unknowingly. Come unknowingly from your seat." And Unknowingly arrived with lightning and with powers that no human could scientifically analyze, that could not be computed, powers sacred and secret, the oldest, the most innate. Unknown was a shadow who spoke with lightning, with thundering. The great sun, *anpetu-wi*, still stood idle, fixed in his place from the moment of creation. Then suddenly, at billions of miles an hour, the sun began to move. Moving, he released glowing gases, the energy of the fire without end, life-giving warmth. Unknowingly was right beside him at that moment of creation time. (Were he and the sun one? Were they two? Was he the sun's seventh shadow?)

Unknowingly said: "Now we are going to make a human out of all these elements. We will take the vein of the cedar tree to create a man who will be the caretaker of this land. His name shall be *Ikche Wichasha*—the Wild Natural Two-Legged, the wild, free human. Unknowingly was the seventh shadow of the sun, and he spoke the lightning language to communicate his wishes. If the shadow walked through this room here, you couldn't see him, but you would somehow feel his presence and you would have a new vision.

Unknowingly called the whirlwind. "Yumni-Omni, Tate Yumni, arrive!"

Whirlwind arrived with a thundering moan—the earth-birthing sound. The sun, from his eye of eyes, his eye of the universe, made tears flow. When one tear hit the earth, it turned into a blood clot, a *we-ota*. It was as yet only a shadow, but for four generations this shadow developed itself. The whirlwind enfolded him, hit him, helping him to become a body. He was *We-Ota-Wichasha*, Blood Clot Boy, and he was almost seven feet tall. When the whirlwind hit him, supernatural knowledge went into him, as well as the power of speech and the knowledge of language. And when Blood Clot received these powers, he became a man. The sun was content, saying: "Now a caretaker has been created for this land."

*We-Ota-Wichasha* developed not only into one man, but into seven nations of the seven ore colors. Today we have only four colors—the red man, the white man, the black man, and the yellow man. What happened to the other three kinds of men? Where did they go?

One was *Kosankiya*—a great planet, with plants, with animals, with humans. *Kosankiya* is the darkness of every blue. He said: "I shall be the nest maker. I shall be the upholder of the dome. I shall be the blue sky." He is still here, whether it is day or night. That vault above us makes himself dark at night, blue during the day.

And where is the second one? His name is *Edam*, *Hota Edam*, *Hotanka*—the Great Voice blazing forth. Where does he come from? He is floating in the voids. He is red, an art design. You can see him among the thunder clouds sometimes. And he is the *Wakinyan*, the great thunderbird, the winged part of the sixteen sacreds. He is still here.

And still one is missing; where is he? Look carefully, for he is the spirit of the land, the yellow spearhead of the earth powers. He is *Wo-Wakan*, the supernatural.

Together with the four races of mankind, the Above, the Below, and the Winged Spirit form the seven generations. None are missing. And we are part of them. They include us, they include everything; even a pebble or a tiny insect is gathered up in the sacred hoop.

Now, the sun had given Blood Clot Man the intelligence of the divine human being. He was a medicine, for the sun had shed tears and sweated as during a sweat-lodge purification. Out of the winds, out of the whirlwind, out of the sacred breath of the universe Blood Clot had been made. He was not created in nine months, like the child you and your woman begot, but over millions of years. Yet even in your baby, a little of that lightning power and star breath is being passed on.

At this time the earth was a crystal inhabited by a great intelligence and overblanketed by the sun and the shadows he had created. Its shining center was crystal, glass, and mica, but it was solid now. You could not

reminds me of The  
Circular Ruins by  
JL Borges

pierce it or walk through it, for the skeleton had been covered with flesh, green flesh. Next Wakan Tanka, Tunkashila, formed animals in pairs, to give their flesh so that man could live. And then it was time to create woman. There was no moon then; it was still the period of sacred newness. The sun again called all the planets and supernaturals, and when they had assembled, the sun, in a bright flash, took out one of his eyes. He threw it on the wind of his vision into a certain place, and it became the moon. And on this new orb, that eye-planet, he created woman. "You are a planet virgin, a moon maiden," he told her. "I have touched you and made you out of my shadow. I want you to walk on the earth." This happened in darkness at the time of a new moon.

"How will I walk over to that land?" asked the woman. So the sun created woman power and woman understanding. He used the lightning to make a bridge from the moon to the earth, and the woman walked on the lightning. Her crossing took a long time.

Now the maker of the universe had created man and woman and given them a power and a way that has never been changed. Doing that, the sun had used up another million eons of creation time. He instructed the woman in her tasks, which she accomplished through her dreams, through her visions, through her special powers.

The Great Spirit had created the woman to be with the man, with We-Ota-Wichasha—but not right away. They had to make contact slowly, get used to each other, understand each other for the survival of their caretaking. Tunkashila let blood roll into her. She walked on the lightning, but she also walked on a blood vein reaching from the moon to the earth. This vein was a cord, a birth cord that went into her body, and through it she is forever connected with the moon. And nine months of creation were given to her. At first she was without feeling, for love was created in her and inside the man long after their bodies had been formed. They did not live as we do today but were a part of the land, taking care of it even while it took care of them.

The man and the woman began to communicate with each other and talked for many years. Then inside them a feeling emerged. Even before they touched each other they felt a vibration, womb understanding. So by the powers of the great sun, by the powers of Tunkashila, it was given to them to understand that they were man and woman, creators themselves. That understanding came to the man through lightning, through the sun blood that was in him, and it came to the woman through that birth cord which connects her to the moon and whose power she still feels at her moon time.

"You are the caretaker of the generations, you are the birth giver," the sun told the woman. "You will be the carrier of this universe."

The man and the woman did what they were meant to do after sacred nature's way, and twins were born to them, two little boys. They were not born in a hospital or a tipi but in the natural way, the woman crouching, gripping her birthing stick, with a soft deerskin waiting to receive her womb offerings. The sun dome was their dwelling, not a tipi or a house. Their roof was the sky vault. And that is why we, the red people, the Ikche Wichasa, are the oldest people on this hemisphere, living here since the beginning of time with the understanding and power given to us.

At the moment they were born, the twins already had that understanding and power. When they were old enough (and they grew faster than humans do now), they climbed to the top of a high hill for their vision quest, which lasted sixteen days and sixteen nights. They did not purify themselves in a sweat lodge before and after they cried for a dream, because everything was still pure. On the mountain one of the twins heard the voice of Tunkashila and answered, "Hou!" And Tunkashila showed him the path to making and keeping a flame—*peta ovi-hankeshni*, the fire without end. And ultimately from the vision came the first sweat lodge. The one twin received this great vision, the other twin a lesser one. And each of them followed his own dream.

We-Ota-Wichasha and First Woman begat other children, boys and girls from whom sprang many nations. The twin who had received the great vision also had a son, begotten with the help of a sunbeam. When that son was old enough he too went up on a high hill for his vision quest, and the hill turned itself into a nest. "Ikcheha, Ikchewi, Ikche Wichasha, that will be your name," he heard a voice saying. "Ikche Wichasha, that is who you are,"—and that is what we Sioux have called ourselves ever since. Mark what is in this name: *che*, the male organ; *wi*, the sun; and *sha*, red. Together they mean "wild, common man," a natural free human, an earth man. But all those syllables and meanings are put in to show that we are the original red sun people. Ho He!

And the son of the twin made the first fire and built the first sweat lodge. Then he went to his parents and said, "I must leave you. I am appointed to take care of the winds of this universe." He began walking up the hill on which he had performed his vision quest and, before the eyes of his father and mother and of We-Ota-Wichasha and First Woman, he turned himself into an eagle. The eagle-son flew off with a gift from the Great Spirit—the four seasons. They accompanied him in the shapes of the bald eagle, the spotted eagle, the golden eagle, and the northern eagle.

We-Ota-Wichasha and First Woman saw their grandson fly away, circling higher and higher. And they went up to the mountaintop which

had become a nest and found that he had left them gifts. A bow and arrow were lying there, and a rock, a spider web, and a gourd rattle. They found a fire stick and a small fire burning brightly. The eagle had scratched it out of the rock with his claw, striking a spark from the flint.

These things had been shadows out of a vision, and eagle-son's understanding had brought them into being, making them real. All the sacred survival things fitted themselves into the hands of We-Ota-Wichasha and First Woman, and through them were given to the red man, together with the knowledge of how to use them. And when these First Parents brought the things back to their small camp, they found it swarming with people in many camp circles of many tribes. And to them all, We-Ota-Wichasha and First Woman imparted the vision and the dream and the sacred things and the understanding. And at that moment the seven million eons of creation were ended.

—Told by Leonard Crow Dog on Grass Mountain at  
Rosebud Indian Reservation, South Dakota, March 18, 1981,  
and recorded by Richard Erdoes.

*Leonard Crow Dog, Henry Crow Dog's son, is a well-known Sioux medicine man and a "road man" of the Native American Church.*



[TSIMSHIAN]

*This is an older and more traditional tale about the sun and moon,  
in contrast with the contemporary vision of the previous story.*



In the beginning, before anything that lives in our world was created, there was only the chief in the sky. The chief had two sons and a daughter, and his people were numerous. But there was no light in the sky—only emptiness and darkness.

The chief's eldest son was named Walking-About-Early, the second son was called The-One-Who-Walks-All-Over-the-Sky, and the daughter was Support-of-Sun. They were all very strong, but the younger boy was wiser and abler than the elder.

THE FIRST BOOK OF MOSES, CALLED

GENESIS

CHAPTER 1

**I**N the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness *was* upon the face of the deep. And the spirit of God moved upon the face of the waters.

3 And God said, Let there be light: and there was light.

4 And God saw the light, that *it was* good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry *land* appear: and it was so.

10 And God called the dry *land* Earth; and the gathering together of the waters called he Seas: and God saw that *it was* good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, *and* the fruit tree yielding fruit after his kind, whose seed *is* in itself, upon the earth: and it was so.

12 And the earth brought forth grass, *and* herb yielding seed after his kind, and the tree yielding fruit, whose seed *was* in itself, after his kind: and God saw that *it was* good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be lights in the firmament of the heaven to divide the day from the night;

and let them be for signs, and for seasons, and for days, and years:

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl *that* may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so.

25 And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 ¶ And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own*

## GENESIS 2

### Creation finished. The garden of Eden

image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, it was very good. And the evening and the morning were the sixth day.

### CHAPTER 2

**T**HUS the heavens and the earth were finished, and all the host of them.

2 And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

4 ¶ These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens.

5 And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath

of life; and man became a living soul.

8 ¶ And the LORD God planted a garden eastward in Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

10 And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first is *Pison*: that is it which compasseth the whole land of *Havilah*, where there is gold;

12 And the gold of that land is good: there is bdellium and the onyx stone.

13 And the name of the second river is *Gihon*: the same is it that compasseth the whole land of *Ethiopia*.

14 And the name of the third river is *Hiddekel*: that is it which goeth toward the east of *Assyria*. And the fourth river is *Euphrates*.

15 And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.

16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

18 ¶ And the LORD God said, *It is not good* that the man should be alone; I will make him an help meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

20 And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

21 And the LORD God caused a

### The making of woman. Man's fall

deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof;

22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.

23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called *Woman*, because she was taken out of *Man*.

24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife, and were not ashamed.

### CHAPTER 3

**N**OW the serpent was more subtil than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

4 And the serpent said unto the woman, Ye shall not surely die:

5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the

presence of the LORD God amongst the trees of the garden.

9 And the LORD God called unto Adam, and said unto him, Where art thou?

10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?

12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life;

15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life;

18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

20 And Adam called his wife's name *Eve*; because she was the mother of all living.

## GENESIS 3

## GENESIS 4

### Punishment of man. Cain and Abel

21 Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them.

22 ¶ And the LORD God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

## CHAPTER 4

AND Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the LORD.

2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD.

4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering:

5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him.

8 And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

9 ¶ And the LORD said unto Cain, Where is Abel thy brother? and he said, I know not: Am I my brother's keeper?

10 And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

11 And now art thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand;

12 When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, My punishment is greater than I can bear.

14 Behold, thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him.

16 ¶ And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

17 And Cain knew his wife; and she conceived, and bare Enoch; and he builded a city, and called the name of the city, after the name of his son, Enoch.

18 And unto Enoch was born Irad; and Irad begat Mehujael; and Mehujael begat Methusael; and Methusael begat Lamech.

19 ¶ And Lamech took unto him two wives: the name of the one was Adah, and the name of the other Zillah.

20 And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle.

21 And his brother's name was Jubal: he was the father of all such as handle the harp and organ.

22 And Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron: and the sister of Tubal-cain was Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice; ye wives of Lamech, hearken unto my

[5 - 6]

### The generations of Adam

speech: for I have slain a man to my wounding, and a young man to my hurt.

24 If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold.

25 ¶ And Adam knew his wife again; and she bare a son, and called his name Seth: For God, said she, hath appointed me another seed instead of Abel, whom Cain slew.

26 And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

## CHAPTER 5

THIS is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him:

2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 ¶ And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth:

4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 And Seth lived an hundred and five years, and begat Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived seventy years, and begat Mahalaleel:

13 And Cainan lived after he begat

## GENESIS 5

Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived sixty and five years, and begat Jared:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch.

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 ¶ And Enoch lived sixty and five years, and begat Methuselah:

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And Enoch walked with God: and he was not; for God took him.

25 And Methuselah lived an hundred eighty and seven years, and begat Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

[6 - 8]

5

## GENESIS 6

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

### CHAPTER 6

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose.

3 And the LORD said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.

5 ¶ And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

6 And it repented the LORD that he had made man on the earth, and it grieved him at his heart.

7 And the LORD said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the LORD.

9 ¶ These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence

## The wickedness of man. The ark

through them; and, behold, I will destroy them with the earth.

14 ¶ Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this is the fashion which thou shalt make it of: The length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it.

17 And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die.

18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every sort shall come unto thee, to keep them alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather it to thee; and it shall be for food for thee, and for them.

22 Thus did Noah; according to all that God commanded him, so did he.

### CHAPTER 7

AND the LORD said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

3 Of fowls also of the air by sevens, the male and the female; to keep

[8 - 9]

## Noah entereth the ark. The flood

seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

5 And Noah did according unto all that the LORD commanded him.

6 And Noah was six hundred years old when the flood of waters was upon the earth.

7 ¶ And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

8 Of clean beasts, and of beasts that are not clean, and of fowls, and of every thing that creepeth upon the earth.

9 There went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass after seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

12 And the rain was upon the earth forty days and forty nights.

13 In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark;

14 They, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD shut him in.

17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

[9 - 11]

## GENESIS 8

18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man:

22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

24 And the waters prevailed upon the earth an hundred and fifty days.

### CHAPTER 8

AND God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters assuaged;

2 The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained;

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat.

5 And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

6 ¶ And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

7

## GENESIS 9

### God blesseth Noah. Covenant with Noah

7 And he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth.

8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth.

12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

14 And in the second month, on the seven and twentieth day of the month, was the earth dried.

15 ¶ And God spake unto Noah, saying,

16 Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee.

17 Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth.

18 And Noah went forth, and his sons, and his wife, and his sons' wives with him:

19 Every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

20 ¶ And Noah builded an altar unto the LORD; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

21 And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

## CHAPTER 9

AND God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

3 Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

4 But flesh with the life thereof, which is the blood thereof, shall ye not eat.

5 And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

6 Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶ And God spake unto Noah, and to his sons with him, saying,

9 And I, behold, I establish my covenant with you, and with your seed after you;

10 And with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out

## Death of Noah. Generations of Noah

of the ark, to every beast of the earth.

11 And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth.

12 And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations:

13 I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth.

17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth.

18 ¶ And the sons of Noah, that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

19 These are the three sons of Noah: and of them was the whole earth overspread.

20 And Noah began to be an husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine,

## GENESIS 10

and knew what his younger son had done unto him.

25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant.

27 God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.

28 ¶ And Noah lived after the flood three hundred and fifty years.

29 And all the days of Noah were nine hundred and fifty years: and he died.

## CHAPTER 10

NOW these are the generations of the sons of Noah, Shem, Ham, and Japheth: and unto them were sons born after the flood.

2 The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

3 And the sons of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and Tarshish, Kittim, and Dodanim.

5 By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations.

6 ¶ And the sons of Ham; Cush, and Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Havilah, and Sabtah, and Raamah, and Sabtechah: and the sons of Raamah; Sheba, and Dedan.

8 And Cush begat Nimrod: he began to be a mighty one in the earth.

9 He was a mighty hunter before the LORD: wherefore it is said, Even as Nimrod the mighty hunter before the LORD.

10 And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.

11 Out of that land went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah.

12 And Resen between Nineveh and Calah: the same is a great city.

13 And Mizraim begat Ludim, and

*One*

Of a time long, long ago these things are said.

It is said<sup>1</sup> that at *Tó bił dahisk'id* white arose in the east and was considered day. We now call that spot Place Where the Waters Crossed.

Blue arose in the south. It too was considered day. So the *Nítch'i dine'é*, who already lived there, moved around.<sup>2</sup> We would call them Air-Spirit People in the language spoken today by those who are given the name *Bilagáana*, which means White Man.

In the west yellow arose and showed that evening had come. Then in the north black arose.<sup>3</sup> So the Air-Spirit People lay down and slept.

• • • •

At *Tó bił dahisk'id* where the streams came together water flowed in all directions. One stream flowed to the east. One stream flowed to the south. One stream flowed to the west. One stream flowed to the north.<sup>4</sup>

Along three of those streams there were dwelling places. There were dwelling places along the stream that flowed east. There were dwelling places along the stream that flowed south. There were dwelling places along the stream that flowed west. But along the stream that flowed north there were no dwellings.

• • • •

To the east there was a place called *Dáqá'*. In the language of *Bilagáana* the White Man that name means food. To the south

there was a place called *Nahodoolá*. It is unknown what that name means. And to the west there was a place called *Lók'aatsoh sikaad*. In the White Man's language that name means Standing Reed. Nothing is said about a place to the north.

Also to the east there was a place called *Ásaa'láá'ii*, which means One Dish. And also to the south there was a place called *Tó hadziitil*, which means A Big Amount of Water Coming Out in the language of *Bilagáana*. And also to the west there was a place called *Dzil lichii' bee hooghan*. That name means House of Red Mountain. To the north there are no places that have been given names.

Then there was a place called *Leeyaa hooghan* to the east. In his language the White Man would give it the name Underground House. And there was another place called *Chiilchintah* to the south. In the language he speaks *Bilagáana* would give it the name Among Aromatic Sumac. And there was another place called *Tsé lichii' bee hooghan* to the west. In the language of his people the White Man would give it the name House of Red Rock. We hear of no places with names to the north.

• • • •

In those early times dark ants dwelled there. Red ants dwelled there. Dragonflies dwelled there. Yellow beetles dwelled there.

Hard beetles lived there. Stone-carrier beetles lived there. Black beetles lived there. Coyote-dung beetles lived there.

Bats made their homes there. Whitefaced beetles made their homes there. Locusts made their homes there. White locusts made their homes there.<sup>5</sup>

Those are the twelve groups who started life there. We call them *Nitch'idine'é*. In the language of *Bilagáana* the White Man that name means Air-Spirit People. For they are people unlike the five-fingered earth-surface people who come into the world today, live on the ground for a while, die at a ripe old age, and then leave the world. They are people who travel in the air and fly swiftly like the wind and dwell nowhere else but here.

• • • •

Far to the east there was an ocean. Far to the south there was an ocean. Far to the west there was an ocean. And far to the north there was an ocean.

In the ocean to the east dwelled *Tééhoołtsódii*, who was chief of the people there. In the White Man's language he can be called The One That Grabs Things In the Water. In the ocean to the south lived *Táłt'ááh alééh*. His name means Blue Heron. In the ocean to the west *Ch'ał* made his home and was chief of those people. In the language of the White Man he would be called Frog. And in the ocean to the north dwelled *li'ni' jilgaii*. In the White Man's language that name means Winter Thunder. He was chief among whoever those people were who lived there, it is said.<sup>6</sup>

## Two

It is also said that the Air-Spirit People fought among themselves. And this is how it happened. They committed adultery, one with another.<sup>7</sup> Many of the men were to blame, but so were many of the women.

They tried to stop, but they could not help themselves.<sup>8</sup>

*Tééhoołtsódii* The One That Grabs Things In the Water, who was chief in the east, complained, saying this:

"They must not like it here," he said.

And *Táłt'ááh alééh* the Blue Heron, who was chief in the south, also complained:

"What they do is wrong," he complained.

*Ch'ał* the Frog, who was chief in the west, also complained. But he took his complaint directly to the Air-Spirit people, having this to say to them:

"You shall no longer be welcome here where I am chief," is what he said.

"That is what I think of you."

And from his home in the north where he was chief, *li'ni' jilgaii* the Winter Thunder spoke to them also.<sup>9</sup>

"Nor are you welcome here!" he, too, said to them.

"Go away from this land.

"Leave at once!"

• • • •

But the people still could not help it: one with another they continued to commit adultery. And when they did it yet another time and then argued with each other again, *Tééhoołtsódii* The One That Grabs Things In the Water would no longer speak to them. *Táłt'ááh álééh* the Blue Heron would no longer speak to them. Likewise *Ch'ał* the Frog would say nothing to them. And *li'ni' jilgaii* the Winter Thunder refused to say anything.

Four days and four nights passed.

Then the same thing happened. Those who lived in the south repeated their sins: the men with the women and the women with the men. They committed adultery. And again they quarreled afterward.

One woman and one man sought *Tééhoołtsódii* The One That Grabs Things In the Water in the east to try to straighten things out. But they were driven away. Then they went to *Táłt'ááh álééh* the Blue Heron in the south. But they were again driven away. And they looked for *Ch'ał* the Frog in the west. But they were driven away again. Finally they went to the north to speak with *li'ni' jilgaii* the Winter Thunder. He, too, drove them away, breaking his silence to say this to them:

"None of you shall enter here," he said to them.

"I do not wish to listen to you.

"Go away, and keep on going!"

• • • •

That night the people held a council at *Nahodoolá* in the south. But they could not agree on anything. On and on they quarreled, until white arose in the east and it was again day. *Tééhoołtsódii* The One That Grabs Things In the Water then spoke to them:

"Everywhere in this world you bring disorder," he said to them.

"So we do not want you here.

"Find some other place to live."

But the people did not leave right away. For four nights the women talked and squabbled, each blaming the other for what had happened. And for four nights the men squabbled and talked. They, too, blamed one another.

At the end of the fourth night as they were at last about to end their meeting, they all noticed something white in the east. They

also saw it in the south. It appeared in the west, too. And in the north it also appeared.

It looked like an endless chain of white mountains. They saw it on all sides. It surrounded them, and they noticed that it was closing in on them rapidly. It was a high, insurmountable wall of water! And it was flowing in on them from all directions, so that they could escape neither to the east nor to the west; neither to the south nor to the north could they escape.

So, having nowhere else to go, they took flight. Into the air they went. Higher and higher they soared, it is said.

### Three

It is also said that they circled upward until they reached the smooth, hard shell of the sky overhead.<sup>10</sup> When they could go no higher they looked down and saw that water now covered everything. They had nowhere to land either above or below.

Suddenly someone with a blue head appeared and called to them:

"Here," he called to them.

"Come this way.

"Here to the east there is a hole!"

They found that hole and entered. One by one they filed through to the other side of the sky. And that is how they reached the surface of the second world.

• • • •

The blue-headed creature was a member of the Swallow People. It was they who lived up there.

While the first world had been red, this world was blue. The swallows lived in blue houses, which lay scattered across a broad, blue plain. Each blue house was cone-shaped; each tapered toward the top where there was a blue entry hole.

At first the Swallow People gathered around the newcomers and watched them silently. Nobody from either group said anything to any member of the other. Finally, when darkness came and the

exiled Air-Spirit People made camp for the night, the blue swallows left.

In the morning the insect people from the world below decided that someone should explore this new world. So they sent a plain locust and a white locust to the east, instructing them to look for people like themselves.

Two days came and went before the locusts returned. They said that they had traveled for a full day. And as darkness fell they reached what must have been the end of the world. For they came upon the rim of a great cliff that rose out of an abyss whose bottom could not be seen. Both coming and going, they said, they found no people, no plants, no rivers, no mountains. They found nothing but bare, blue, level ground.

Next the two messengers were sent south to explore. Again, two days came and went while they were gone. And they again reported that after traveling for a full day they reached the end of the world. And they reported again that neither in going nor in coming back could they find people or plants, mountains or rivers.

They were then sent to the west. And after that they were sent to the north. Both times they were gone for two days, and they reported each time that they reached the end of the world after traveling for a full day. They also reported that again they could find neither people nor plants and neither mountains nor rivers.

To the others they had only this to say:

"It seems that we are in the center of a vast, blue plain," was all that they could say.

"Wherever we went in this world we could find neither company nor food; neither rivers nor mountains could we find."

After the scouts had returned from their fourth trip, the Swallow People visited the camp of the newcomers. And they asked why they had sent someone to the east to explore.

This is what the insect people from the lower world replied:

"We sent them out to see what was in the land," they replied.

"We sent them out to see if there were people here like ourselves."

Then the swallows asked this:

"What did your scouts tell you?" they asked.

To which the newcomers replied this way:

"They told us that they reached the end of the world after traveling for a full day," they replied.

"They told us that wherever they went in this world they could

find neither people nor plants. Neither rivers nor mountains could they find."

The swallows then asked why the insect people had sent their scouts to the south. And they were told that the locusts were sent south to see what was in the land. And when the swallows asked why scouts were sent to the west, they were told again that the locusts were to see what they could find in this blue world. Which is what they were told when they asked why scouts were sent to the north.

To all of which the Swallow People then had this to say:

"Your couriers spoke the truth," they then said.

"But their trips were not necessary."

"Had you asked us what the land contained, we would have told you."

"Had you asked us where this world ended, we would have told you."

"We could have saved you all that time and all that trouble."

"Until you arrived here, no one besides us has ever lived in this world. We are the only ones living here."

The newcomers then had this suggestion to make to the swallows:

"You are like us in many ways," they suggested.

"You understand our language."

"Like us you have legs; like us you have bodies; like us you have wings; like us you have heads."

"Why can't we become friends?"

To which the swallows replied:

"Let it be as you say," they replied.

"You are welcome here among us."

So it was that both sets of people began to treat each other as members of one tribe. They mingled one among the other and called each other by the familiar names. They called each other grandparent and grandchild, brother and sister; they called each other father and son, mother and daughter.

For twenty-three days they all lived together in harmony. But on the night of the twenty-fourth day, one of the strangers became too free with the wife of the swallow chief.

Next morning, when he found out what had happened the night before, the chief had this to say to the strangers:

"We welcomed you here among us," was what he had to say to them.

"We treated you as friends and as kin.

"And this is how you return our kindness!

"No doubt you were driven from the world below for just such disorderly acts.

"Well, you must leave this world, too; we will have you here no longer.

"Anyhow, this is a bad land. There is not enough food for all of us.

"People are dying here every day from hunger. Even if we allowed you to stay, you could not live here very long."

When they heard the swallow chief's words, the locusts took flight. And all the others followed. Having nowhere else to go, they flew skyward.

Into the air they went. Higher and higher they soared. They circled upward until they reached the smooth, hard shell of the sky overhead, it is said.

#### Four

It is also said that like the sky of the world below, this sky had a smooth, hard shell. And like the sky of the world below this one seemed to have no opening. When the insect people reached it they flew around and around, having nowhere to land either above or below.

But as they circled, they noticed a white face peering at them. This was the face of *Nit'ch'i*. In the language of *Bilagáana* the White Man he would be called Wind. And they heard him cry to them:

"Here!" he cried.

"Here to the south you will find an opening.

"Come this way."

So off they flew to the south, and soon they found a slit in the sky slanting upward in a southerly direction. One by one they flew through it to the other side. And that is how they reached the surface of the third world.

• • • • •

While the second world had been blue, this world was yellow. Here the exiles found no one but Yellow Grasshopper People, who lived in yellow holes in the ground along the banks of a river which flowed east through their yellow land.

At first the Yellow Grasshopper People said nothing. They gathered silently around the newcomers and stared at them. Nobody from either group spoke to anyone from the other. And when darkness finally came and the people from the world below made their camp, the grasshoppers left.

In the morning the wanderers sent out the same two locusts who had explored the second world.

First they flew to the east where they were gone for two days altogether. Then they flew to the south where they were gone for two more days. Then they flew to the west, where they were gone for another two days. And they flew to the north where for two additional days they were gone. Each time they returned with the same report.

For a full day they had journeyed, until by nightfall they arrived at the rim of a cliff that rose from some unseen place far, far below. And neither in going forth nor in coming back could they find people or plants, mountains or waters. The river along whose banks the Grasshopper People lived soon tapered off toward the east until it was a dry, narrow gully. Otherwise there was nothing to see in this world except flat, yellow countryside and the yellow grasshoppers who lived on it.

When the messengers returned from their fourth journey the two great chiefs of the Grasshopper People came to visit. And they asked the newcomers why they had someone fly to the east and to the west, to the south and to the north.

To which the insect people from the world below replied:

"We sent them to see what was in the land," they replied.

"We sent them to see if they could find people like ourselves."

Then the grasshopper chiefs asked:

"And what did they find?" they asked.

Answered the newcomers:

"They found nothing but the bare land," they answered.

"They found nothing but the cliffs that marked the edge of this world.

"They found no plants and no people. They found no mountains and no rivers.

"Even the river along whose banks your people live here in the center of this world tapers off until it is only a dry, narrow gully."

Replied the grasshopper chiefs then:

"You might have first asked us what the land contains," they replied.

"We could have saved your messengers all that trouble.

"We could have told you that there is nothing in this land but what you see right here.

"We have lived here for a long time, but we have seen nothing that you have not seen. And we have seen no other people until you came."

The insect people from the world below then spoke to the grasshopper chiefs as they had spoken to the Swallow People in the second world, saying these things to them:

"Come to think of it, you are somewhat like us," they said to them.

"Like us you have heads. Like us you have wings. Like us you have bodies. Like us you have legs.

"You even speak the way we speak.

"Perhaps we can join you here."

The grasshoppers consented, and the two groups quickly began to mingle. They embraced each other, and soon they were using the names of family and kin together. They called each other mother and daughter, father and son, brother and sister, grandparent and grandchild. It was as if they were all of the same tribe.

As before, all went well for twenty-three days. But as before, on the night of the twenty-fourth, one of the newcomers treated the chief of the grasshoppers exactly as the swallow chief had been treated in the second world.

When he discovered how he had been wronged, the grasshopper chief spoke this way to the insect people:

"No doubt you were sent away from the world below for such transgressions!" is how he spoke.

"No doubt you bring disorder wherever you go. No doubt you lack intelligence.

"Well, here too you shall drink no more of our water. Here too you shall eat no more of our food. Here too you shall breathe no more of our air.

"Get out of here!"

So the insect people took flight again. And again they circled round and round into the sky until they arrived at the smooth, hard shell of its outer crust, it is said.<sup>11</sup>

## Five

It is also said that they again had to circle around for quite some time, looking in vain for some way to get through the sky overhead. Finally they heard a voice bidding them fly to the west and look there. And they noticed a red head peering at them. The voice they heard and the head they saw belonged to *Nilch'i lichii'*. In the language of *Bilagáana* the White Man he would bear the name Red Wind.

Doing as they were told they found a passage which twisted around through the sky's other surface like the tendril of a vine. It had been made this way by the wind. They flew into it and wound their way to the other side. And that is how they reached the surface of the fourth world.

Four of the grasshoppers had come with them. One was white. One was blue. One was yellow. And one was black. To this very day, in fact, we have grasshoppers of those four colors among us.

• • • •

The surface of the fourth world was unlike the surface of any of the lower worlds. For it was a mixture of black and white. The sky above was alternately white, blue, yellow, and black, just as it had been in the worlds below. But here the colors were of a different duration.

In the first world each color lasted for about the same length of time each day. In the second world the blue and the black lasted just a little longer than the white and the yellow. But here in the fourth world there was white and yellow for scarcely any time, so long did the blue and black remain in the sky. As yet there was no sun and no moon, as yet there were no stars.

When they arrived on the surface of the fourth world, the exiles from the lower worlds saw no living thing. But they did observe four great snow-covered peaks along the horizon around them. One peak lay to the east. One peak lay to the south. One peak lay likewise to the west. And to the north there was one peak.

The insect people sent two scouts to the east, who returned at the end of two days. Those two said that they had not been able to reach the eastern mountain after an entire day's flight. And although they had traveled far indeed they could see no living creature. Neither track nor trail could they see; not one sight of life were they able to detect.

Two scouts were then sent to the south. And when these two returned at the end of two full days they reported that after an entire day's flight they managed to reach a low range of mountains on this side of the great peak which lay in that direction.

They too had traveled very far. They too could see no living creature. But they did observe two different kinds of tracks the likes of which they had never seen before. They described them carefully, and from that description the tracks seemed to resemble those made these days in our own world by deer and turkey.

Two scouts were sent next to the west. And after two full days they returned, reporting that they could by no means reach the great peak which lay in that direction, no matter how fast they could fly in a single day and no matter how far. Neither in going forth nor in returning could they see any living creature. Not one sign of life were they able to see.

Finally, two scouts were sent to explore the land that lay to the north. And when they returned they had a different story to tell. For they reported that they had found a strange race unlike any other. These were people who cut their hair square in front. They were people who lived in houses in the ground. They were people who cultivated the soil so that things grew therein. They were now harvesting what they had planted, and they gave the couriers food to eat.<sup>12</sup>

It was now evident to the newcomers that the fourth world was larger than any of the worlds below.

• • • • •

On the very next day, two members of the newly found race came to the camp of the exiles. They were called *Kiis'áanii*, they

said, which in the language of *Bilagáana* the White Man means People Who Live in Upright Houses. And they wished to invite the exiles to visit their village.

On the way they came to a stream which was red. The *Kiis'áanii* warned their guests not to wade through it. Otherwise the water would injure the feet of the newcomers. Instead they showed the insect people a square raft made of four logs. One log was of white pine. One log was of blue spruce. One log was of yellow pine. And one log was of black spruce. On this raft they all crossed to the opposite bank, where the people who had arrived from the third world visited the homes of the people who dwelled here in the fourth world.

The exiles were given corn and pumpkins to eat. And they were asked by their new friends to stay. For quite some time, in fact, they stayed in the village of the upright houses. There they lived well on the food that the *Kiis'áanii* gave them. Eventually they all lived together like the people of one tribe. Soon the two groups were using the names of family and kin between themselves. They called each other father and son, mother and daughter, grandparent and grandchild, brother and sister.

The land of the *Kiis'áanii* was a dry land. It had neither rain nor snow and there was little water to be found. But the people who had been dwelling there knew how to irrigate the soil to make things grow, and they taught the newcomers to do so.

Twenty-three days came and went, and twenty-three nights passed and all was well. And on the twenty-fourth night the exiles held a council meeting. They talked quietly among themselves, and they resolved to mend their ways and to do nothing unintelligent that would create disorder. This was a good world, and the wandering insect people meant to stay here, it is said.

## Six

It is also said that late in the autumn of that year the newcomers heard a distant voice calling to them from far in the east.

They listened and waited, listened and waited. Until soon they

heard the voice again, nearer and louder than before. They continued to listen and wait, listen and wait, until they heard the voice a third time, all the nearer and all the louder.

Continuing to listen, they heard the voice again, even louder than the last time, and so close now that it seemed directly upon them.

A moment later they found themselves standing among four mysterious beings. They had never seen such creatures anywhere before. For they were looking at those who would eventually become known as *Haashch'éełh dine'é*.<sup>13</sup>

In the language of *Bilagáana* the White Man, that name means Holy People. For they are people unlike the earth-surface people who come into the world today, live on the ground for a while, die at a ripe old age, and then move on. These are intelligent people who can perform magic. They do not know the pain of being mortal. They are people who can travel far by following the path of the rainbow. And they can travel swiftly by following the path of the sunray. They can make the winds and the thunderbolts work for them so that the earth is theirs to control when they so wish.

The people who were then living on the surface of the fourth world were looking upon *Bits'íis hígaii*, which name means White Body. He is the one that the Navajo people who live in our own world would eventually call *Haashch'éełti'i*, which in today's language means Talking God.

And they were looking upon *Bits'íis doot'izh*. That name means Blue Body. He is the one that the Navajo people in our own world would eventually come to know as *Tó neinili*, which means Water Sprinkler.

And they were looking upon *Bits'íis litsoi*, or Yellow Body. He is the one that the Navajo people today call *Hashch'éeoghan*. Nobody can be sure what that name means in today's language. Some say it means Calling God; some say that it means House God; and some say that it means Growling God.

And they were looking upon *Bits'íis lizhin*. In the White Man's language that name means Black Body. He is the one that the Navajo people living in this world would eventually come to know as *Haashch'éełshzhini*, which means Black God. Sometimes he is also called the God of Fire.

Without speaking the Holy People made signs to those who were gathered there, as if to give them instructions. But the exiles could

not understand their gestures. So they stood by helplessly and watched.

And after the gods had left, the people talked about that mysterious visit for the rest of that day and all night long, trying to determine what it meant.

• • • •

As for the gods, they repeated their visit four days in a row. But on the fourth day, *Bits'íis lizhin* the Black Body remained after the other three departed. And when he was alone with the onlookers, he spoke to them in their own language. This is what he said:

"You do not seem to understand the Holy People," he said.

"So I will explain what they want you to know.

"They want more people to be created in this world. But they want intelligent people, created in their likeness, not in yours.

"You have bodies like theirs, true enough.

"But you have the teeth of beasts! You have the mouths of beasts! You have the feet of beasts! You have the claws of beasts!

"The new creatures are to have hands like ours. They are to have feet like ours. They are to have mouths like ours and teeth like ours. They must learn to think ahead, as we do.

"What is more, you are unclean!

"You smell bad.

"So you are instructed to cleanse yourselves before we return twelve days from now."

That is what *Bits'íis lizhin* the Black Body said to the insect people who had emerged from the first world to the second, from the second world to the third, and from the third world to the fourth world where they now lived.

• • • •

Accordingly, on the morning of the twelfth day the people bathed carefully. The women dried themselves with yellow corn meal. The men dried themselves with white corn meal.

Soon after they had bathed, they again heard the distant voice coming from far in the east.

They listened and waited as before, listened and waited. Until soon they heard the voice as before, nearer and louder this time.

They continued to listen and wait, listen and wait, until they heard the voice a third time as before, all the nearer and all the louder.

Continuing to listen as before, they heard the voice again, even louder than the last time, and so close now that it seemed directly upon them, exactly as it had seemed before. And as before they found themselves standing among the same four *Haashch'ééh* *dine'é*, or Holy People as *Bilagáana* the White Man might wish to call them.

*Bits'íis doot'ízh* the Blue Body and *Bits'íis lízhin* the Black Body each carried a sacred buckskin.<sup>14</sup> *Bits'íis hígai* the White Body carried two ears of corn.

One ear of corn was yellow. The other ear was white. Each ear was completely covered at the end with grains, just as sacred ears of corn are covered in our own world now.

Proceeding silently, the gods laid one buckskin on the ground, careful that its head faced the west. Upon this skin they placed the two ears of corn, being just as careful that the tips of each pointed east. Over the corn they spread the other buckskin, making sure that its head faced east.

Under the white ear they put the feather of a white eagle.

And under the yellow ear they put the feather of a yellow eagle.

Then they told the onlooking people to stand at a distance.

So that the wind could enter.

Then from the east *Níłch'i hígai* the White Wind blew between the buckskins. And while the wind thus blew, each of the Holy People came and walked four times around the objects they had placed so carefully on the ground.

As they walked, the eagle feathers, whose tips protruded slightly from between the two buckskins, moved slightly.

Just slightly.

So that only those who watched carefully were able to notice.

And when the Holy People had finished walking, they lifted the topmost buckskin.

And lo! the ears of corn had disappeared.

In their place there lay a man and there lay a woman.<sup>15</sup>

• • • •

The white ear of corn had been transformed into our most ancient male ancestor. And the yellow ear of corn had been transformed into our most ancient female ancestor.

It was the wind that had given them life: the very wind that

gives us our breath as we go about our daily affairs here in the world we ourselves live in!

When this wind ceases to blow inside of us, we become speechless. Then we die.

In the skin at the tips of our fingers we can see the trail of that life-giving wind.

Look carefully at your own fingertips.

There you will see where the wind blew when it created your most ancient ancestors out of two ears of corn, it is said.<sup>16</sup>

## Seven

It is also said that the two people created thus were *Áłtsé hastiin* and *Áłtsé asdzáq*. In the language of *Bilagáana* the White Man they would be called First Man and First Woman.

The gods told the people to build a shelter of brushwood for the couple. And as soon as their home was ready, *Áłtsé hastiin* the First Man and *Áłtsé asdzáq* the First Woman entered their home. And the Holy People had this to say to them:

"Live here together," they said to them.

"Live here as husband and wife."

At the end of four days, *Áłtsé asdzáq* the First Woman gave birth to twins.<sup>17</sup> But they were neither entirely male nor entirely female. They were what the Navajo people call *nádleeh*, which in the language of *Bilagáana* means hermaphrodite.

Four days later a second set of twins was born. But this time one of them was entirely male, while the other was entirely female. These two reached full maturity in four additional days, and from then on they lived with one another as husband and wife.

Four more days passed, and *Áłtsé asdzáq* the First Woman bore yet another set of twins. Like the set born just before them, they too were either entirely female or entirely male. And they too reached maturity in four days and then resolved to live together as husband and wife.

Two additional sets of twins were born to *Áłtsé asdzáq* the First

Woman, so that she and her husband *Áłtsé hastiin* had five pairs of twins all told. Among those five pairs, only the first were neither entirely male nor entirely female. Only the first did not resolve to live together as husband and wife after becoming fully mature in four days.

Four days after the last pair of twins was born, *Haashch'ééh dine'é* the Holy People came again. They took *Áłtsé asdzáq* the First Woman and *Áłtsé hastiin* the First Man away with them to their own dwelling place on the eastern mountain and kept them there for four days. Then they returned the couple to the brushwood shelter which was their home. In turn each set of twins was likewise taken by the Holy People to their dwelling place on the eastern mountain and kept there for four days.<sup>18</sup>

• • • •

Soon after *Áłtsé hastiin* and *Áłtsé asdzáq* the First Man and the First Woman and all of their children had gone to the eastern mountain and returned, it was observed that they occasionally wore masks something like the masks worn by *Haashch'ééłti'i* the Talking God and by *Hashch'éoghan* who is sometimes called House God and sometimes given the name Calling God or Growling God.

Whenever these masks were worn, those who wore them prayed for the good things and the necessary things. They prayed for such things as the steady rain, or for things like abundant crops.

But it also seems that during their visit to the eastern mountain the people learned terrible secrets, too. For witches also possess masks like these, and they too marry their close relatives.

As for the four sets of brothers and sisters who had at first chosen to live together as husband and wife, when they returned from the eastern mountain they separated. They were now ashamed, it seems, of their incest.

However, they kept their shameful marriages a secret and then remarried. The brothers married women of the *Hadahoniye'dine'é* or Mirage People as they would now be called. And the sisters married men of the same people. They also chose to keep secret the mysteries they had learned on the eastern mountain.

• • • •

*Áłtsé asdzáq* the First Woman was glad that her children had married among *Hadahoniye'dine'é* the Mirage People. For now their incest would stop. But she grew worried when she realized how easily they had renounced their first marriages, even if those marriages were shameful.

Marriage is useful, thought she. For there is a lot of work to be done. The people must hunt. They must plant food and they must harvest it. They must gather wood. They must prepare what they eat. It is best that they marry and divide the work between them.<sup>19</sup>

By marrying, thought *Áłtsé asdzáq* the First Woman, the people can also be assured of having children. But their marriages should last, so that harmony can prevail. It had been all too easy for a man or a woman to commit adultery. A woman could leave her husband all too easily; all too easily a husband could leave his wife.

As she thought of it, she resolved that she would take these matters into her own hands. It ought to be more difficult for a man to leave his wife once he has married her. It should also be difficult for a woman to forsake her husband once she has married him. There should be a bond between man and woman. There should be a bond between woman and man. That bond should be strong; it should endure.

So thought *Áłtsé asdzáq* the First Woman. And so she would continue to think until she could determine what might be done.

• • • •

Meanwhile, the descendants of *Áłtsé hastiin* the First Man and *Áłtsé asdzáq* the First Woman established a great farm. They built a dam and dug a wide irrigation canal. They feared that the *Kiis'áanii* might destroy their dam, though, or that they might injure the crops. So they put one of the nonchildbearing *nádleeh* in charge of the dam. And they bid the other twin guard the lower end of the field.

With nothing else to do, the hermaphrodite twin who watched the dam invented pottery. First he made a plate. Then he made a bowl. Then he made a ladle. And the people all admired the work he had done. They knew at once how useful those implements would be.<sup>20</sup>

As for the twin who stood guard over the lower field, he too had time enough and skill enough to design something useful. So he

## Works Cited

- Andrews, Terri J. "Share in the Light." *World and I*, vol. 7, no. 13, July 1998. *EBSCO host*,  
web.b.ebscohost.com/src\_ic/detail/detail?vid=10&sid=e0496a2b-d41a-4aae-a6d2-e63442  
db179c%40sessionmgr104&bdata=#AN=753878&db=f5h.
- D'Huy, Julien. "The Evolution of Myths." *Scientific Journal*, Dec. 2016. *EBSCO host*,  
web.b.ebscohost.com/ehk5/detail/detail?vid=3&sid=80797a41-7f7e-4529-80cc-18cf3c37  
4a34%40sessionmgr103&bdata=#AN=119405204&db=sch.
- Erdoes, Richard, and Alfonso Ortiz. *American Indian Myths and Legends*. Pantheon, 1984.  
*The Holy Bible King James Version*.
- Zolbrod, Paul G. *Dine bahane*. U of New Mexico P, 1984.