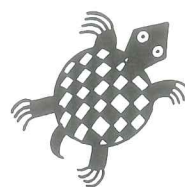

The **W**ORLD **T**URTLE'S *on the* **B**ACK



I R O Q U O I S

In the beginning

there was no world, no land, no creatures of the kind that are around us now, and there were no men. But there was a great ocean which occupied space as far as anyone could see. Above the ocean was a great void of air. And in the air there lived the birds of the sea; in the ocean lived the fish and the creatures of the deep. Far above this unpeopled world, there was a Sky-World. Here lived gods who were like people—like Iroquois.

In the Sky-World there was a man who had a wife, and the wife was expecting a child. The woman became hungry for all kinds of strange delicacies, as women do when they are with child. She kept her husband busy almost to distraction finding delicious things for her to eat.

In the middle of the Sky-World there grew a Great Tree which was not like any of the trees that we know. It was tremendous; it had grown there forever. It had enormous roots that spread out from the floor of the Sky-World. And on its branches there were many different kinds of leaves and different kinds of fruits and flowers. The tree was not supposed to be marked or mutilated by any of the beings who dwelt in the Sky-World. It was a sacred tree that stood at the center of the universe.

The woman decided that she wanted some bark from one of the roots of the Great Tree—perhaps as a food or as a medicine, we don't know. She told her husband this. He didn't like the idea. He knew it was wrong. But she insisted, and he gave in. So he dug a hole among the roots of this great sky tree, and he bared some of its roots. But the floor of the Sky-World wasn't very thick, and he broke a hole through it. He was terrified, for he had never expected to find empty space underneath the world.

WORDS
TO
KNOW

void (void) *n.* an empty space

But his wife was filled with curiosity. He wouldn't get any of the roots for her, so she set out to do it herself. She bent over and she looked down, and she saw the ocean far below. She leaned down and stuck her head through the hole and looked all around. No one knows just what happened next. Some say she slipped. Some say that her husband, fed up with all the demands she had made on him, pushed her.

So she fell through the hole. As she fell, she frantically grabbed at its edges, but her hands slipped. However, between her fingers there clung bits of things that were growing on the floor of the Sky-World and bits of the root tips of the Great Tree. And so she began to fall toward the great ocean far below.

To keep the earth growing,
the woman walked as the sun goes,
moving in the direction
that the people still move
in the dance rituals.

The birds of the sea saw the woman falling, and they immediately consulted with each other as to what they could do to help her. Flying wingtip to wingtip they made a great feathery raft in the sky to support her, and thus they broke her fall. But of course it was not possible for them to carry the woman very long. Some of the other birds of the sky flew down to the surface of the ocean and called up the ocean creatures to see what they could do to help. The great sea turtle came and agreed to receive her on his back. The birds placed her gently on the shell of the turtle, and now the turtle floated about on the huge ocean with the woman safely on his back.

The beings up in the Sky-World paid no attention to this. They knew what was

happening, but they chose to ignore it.

When the woman recovered from her shock and terror, she looked around her. All that she could see were the birds and the sea creatures and the sky and the ocean.

And the woman said to herself that she would die. But the creatures of the sea came to her and said that they would try to help her and asked her what they could do. She told them that if they could find some soil, she could plant the roots stuck between her fingers, and from them plants would grow. The sea animals said perhaps there was dirt at the bottom of the ocean, but no one had ever been down there so they could not be sure.

If there was dirt at the bottom of the ocean, it was far, far below the surface in the cold deeps. But the animals said they would try to get some. One by one the diving birds and animals tried and failed. They went to the limits of their endurance, but they could not get to the bottom of the ocean. Finally, the muskrat said he would try. He dived and disappeared. All the creatures waited, holding their breath, but he did not return. After a long time, his little body floated up to the surface of the ocean, a tiny crumb of earth clutched in his paw. He seemed to be dead. They pulled him up on the turtle's back and they sang and prayed over him and breathed air into his mouth, and finally, he stirred. Thus it was the muskrat, the Earth-Diver, who brought from the bottom of the ocean the soil from which the earth was to grow.

The woman took the tiny clod of dirt and placed it on the middle of the great sea turtle's back. Then the woman began to walk in a circle around it, moving in the direction that the sun goes. The earth began to grow. When the earth was big enough, she planted the roots she had clutched between her fingers when she fell from the Sky-World. Thus the plants grew on the earth.

To keep the earth growing, the woman walked as the sun goes, moving in the direction that the people still move in the dance rituals. She

WORDS
TO
KNOW

ritual (rĭch'ōō-əl) *n.* a ceremonial act or a series of such acts



Creation Legend, Tom (Two Arrows) Dorsey. Philbrook Museum of Art, Tulsa, Oklahoma (46.24).



gathered roots and plants to eat and built herself a little hut. After a while, the woman's time came, and she was delivered of a daughter. The woman and her daughter kept walking in a circle around the earth, so that the earth and plants would continue to grow. They lived on the plants and roots they gathered. The girl grew up with her mother, cut off forever from the Sky-World above, knowing only the birds and the creatures of the sea, seeing no other beings like herself.

One day, when the girl had grown to womanhood, a man appeared. No one knows for sure who this man was. He had something to do with the gods above. Perhaps he was the West Wind. As the girl looked at

him, she was filled with terror, and amazement, and warmth, and she fainted dead away. As she lay on the ground, the man reached into his quiver, and he took out two arrows, one sharp and one blunt, and he laid them across the body of the girl, and quietly went away.

When the girl awoke from her faint, she and her mother continued to walk around the earth. After a while, they knew that the girl was to bear a child. They did not know it, but the girl was to bear twins.

Within the girl's body, the twins began to argue and quarrel with one another. There could be no peace between them. As the time approached for them to be born, the twins fought about their birth. The right-handed twin wanted to be born in the normal way, as all

children are born. But the left-handed twin said no. He said he saw light in another direction, and said he would be born that way. The right-handed twin beseeched him not to, saying that he would kill their mother. But the left-handed twin was stubborn. He went in the direction where he saw light. But he could not be born through his mother's mouth or her nose. He was born through her left armpit, and killed her. And meanwhile, the right-handed twin was born in the normal way, as all children are born.

The twins met in the world outside, and the right-handed twin accused his brother of murdering their mother. But the grandmother told them to stop their quarreling. They buried their mother. And from her grave grew the plants which the people still use. From her head grew the corn, the beans, and the squash—"our supporters, the three sisters." And from her heart grew the sacred tobacco, which the people still use in the ceremonies and by whose upward-floating smoke they send thanks. The women call her "our mother," and they dance and sing in the rituals so that the corn, the beans, and the squash may grow to feed the people.

But the conflict of the twins did not end at the grave of their mother. And, strangely enough, the grandmother favored the left-handed twin.

The right-handed twin was angry, and he grew more angry as he thought how his brother had killed their mother. The right-handed twin was the one who did everything just as he should. He said what he meant, and he meant what he said. He always told the truth, and he always tried to accomplish what seemed to be right and reasonable. The left-handed twin never said what he meant or meant what he said. He always lied, and he always did things backward. You could never tell what he was trying to do because he always made it look as if he were doing the opposite. He was the devious one.

These two brothers, as they grew up, represented two ways of the world which are in

WORDS
TO
KNOW **devious** (dē'vē-əs) *adj.* shifty; not straightforward

all people. The Indians did not call these the right and the wrong. They called them the straight mind and the crooked mind, the upright man and the devious man, the right and the left.

The twins had creative powers. They took clay and modeled it into animals, and they gave these animals life. And in this they contended with one another. The right-handed twin made the deer, and the left-handed twin made the mountain lion which kills the deer. But the right-handed twin knew there would always be more deer than mountain lions. And he made another animal.

**The world the twins made
was a balanced
and orderly world,
and this was good.**

He made the ground squirrel. The left-handed twin saw that the mountain lion could not get to the ground squirrel, who digs a hole, so he made the weasel. And although the weasel can go into the ground squirrel's hole and kill him, there are lots of ground squirrels and not so many weasels. Next the right-handed twin decided he would make an animal that the weasel could not kill, so he made the porcupine. But the left-handed twin made the bear, who flips the porcupine over on his back and tears out his belly.

And the right-handed twin made berries and fruits of other kinds for his creatures to live on. The left-handed twin made briars and poison ivy, and the poisonous plants like the baneberry and the dogberry, and the suicide root with which people kill themselves when they go out of their minds. And the left-handed twin made medicines, for good and for evil, for doctoring and for witchcraft.

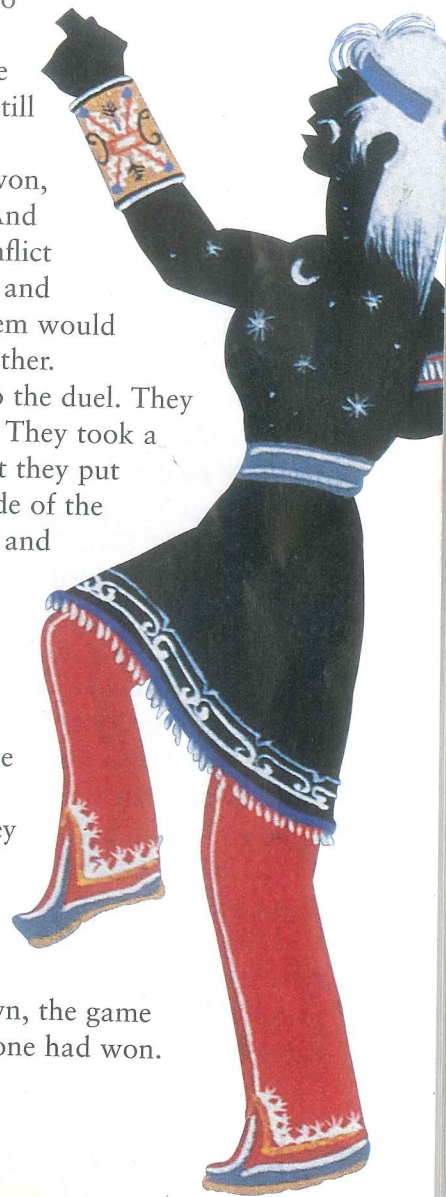
And finally, the right-handed twin made man.

The people do not know just how much the left-handed twin had to do with making man. Man was made of clay, like pottery, and baked in the fire. . . .

The world the twins made was a balanced and orderly world, and this was good. The plant-eating animals created by the right-handed twin would eat up all the vegetation if their number was not kept down by the meat-eating animals, which the left-handed twin created. But if these carnivorous animals ate too many other animals, then they would starve, for they would run out of meat. So the right- and the left-handed twins built balance into the world.

As the twins became men full grown, they still contested with one another. No one had won, and no one had lost. And they knew that the conflict was becoming sharper and sharper, and one of them would have to vanquish the other.

And so they came to the duel. They started with gambling. They took a wooden bowl, and in it they put wild plum pits. One side of the pits was burned black, and by tossing the pits in the bowl and betting on how these would fall, they gambled against one another, as the people still do in the New Year's rites. All through the morning they gambled at this game, and all through the afternoon, and the sun went down. And when the sun went down, the game was done, and neither one had won.



WORDS
TO **contend** (kən-těnd') v. to compete; vie
KNOW

So they went on to battle one another at the lacrosse¹ game. And they contested all day, and the sun went down, and the game was done. And neither had won.

And now they battled with clubs, and they fought all day, and the sun went down, and the fight was done. But neither had won.

And they went from one duel to another to see which one would succumb. Each one knew in his deepest mind that there was something, somewhere, that would vanquish the other. But what was it? Where to find it?

Each knew somewhere in his mind what it was that was his own weak point. They talked about this as they contested in these duels, day after day, and somehow the deep mind of each entered into the other. And the deep mind of the right-handed twin lied to his brother, and the deep mind of the left-handed twin told the truth.

On the last day of the duel, as they stood, they at last knew how the right-handed twin was to kill his brother. Each selected his weapon. The left-handed twin chose a mere stick that would do him no good. But the right-handed twin picked out the deer antler, and with one touch he destroyed his brother. And the left-handed twin died, but he died and he didn't die. The right-handed twin picked up the body and cast it off the edge of the earth. And some place below the world, the left-handed twin still lives and reigns.

When the sun rises from the east and travels in a huge arc along the sky dome, which rests like a great upside-down cup on the saucer of the earth, the people are in the daylight realm of the right-handed twin. But when the sun slips down in the west at nightfall and the dome lifts to let it escape at the western rim, the people are again in the domain of the left-handed twin—the fearful realm of night.

Having killed his brother, the right-handed twin returned home to his grandmother. And she met him in anger. She threw the food out of the cabin onto the ground and said that he was a

murderer, for he had killed his brother. He grew angry and told her she had always helped his brother, who had killed their mother. In his anger, he grabbed her by the throat and cut her head off. Her body he threw into the ocean, and her head, into the sky. There, "Our Grandmother, the Moon" still keeps watch at night over the realm of her favorite grandson.

The right-handed twin has many names. One of them is Sapling. It means smooth, young, green and fresh and innocent, straightforward, straight-growing, soft and pliable, teachable and trainable. These are the old ways of describing him. But since he has gone away, he has other names. He is called "He Holds Up the Skies," "Master of Life," and "Great Creator."

The left-handed twin also has many names. One of them is Flint. He is called the devious one, the one covered with boils. Old Warty. He is stubborn. He is thought of as being dark in color.

These two beings rule the world

and keep an eye on the affairs of men. The right-handed twin, the Master of Life, lives in the Sky-World. He is content with the world he helped to create and with his favorite creatures, the humans. The scent of sacred tobacco rising from the earth comes gloriously to his nostrils.

In the world below lives the left-handed twin. He knows the world of men, and he finds contentment in it. He hears the sounds of warfare and torture, and he finds them good.

In the daytime, the people have rituals which honor the right-handed twin. Through the daytime rituals, they thank the Master of Life. In the nighttime, the people dance and sing for the left-handed twin. ❖

1. lacrosse (lă-krô's'): a game of Native American origin, played on a field by two teams, in which participants use long-handled sticks with webbed pouches to maneuver a ball into the opposing team's goal.


Connect to the Literature

- 1. What Do You Think?**
What are your thoughts about this creation myth?

Comprehension Check

- How did the animals help the woman who fell from the sky?
- What are the differences between the twins?
- What was the outcome of the duels between the twins?

Think Critically

- 2. ACTIVE READING CAUSES AND EFFECTS** Look over the chart you made in your  **READER'S NOTEBOOK** as you read this **myth**. What caused various things in the world to come into being? Discuss the cause and effect you found most interesting.
- 3. What are the most important things you learned about the values and way of life of the Iroquois from reading this myth?**

THINK ABOUT

- their attitude toward nature
- their view of their gods
- important foods, rituals, and games
- the roles of men and women

- 4. Why do you think the Iroquois honor both the left-handed twin and the right-handed twin?**

Extend Interpretations

- 5. Comparing Texts** How does this Iroquois creation myth compare with the other accounts of creation that you discussed earlier?
- 6. Connect to Life** How would you relate the left-handed and right-handed twins to your own concept of good and evil?

Literary Analysis

CREATION MYTHS As you recall, a **creation myth** explains how the universe, earth, and life began. Creation myths, like all myths, can be viewed as essentially religious, presenting the cosmic views of the cultural groups that create them. According to the scholar Joseph Campbell, myths have four functions:

- to instill a sense of awe toward the mystery of the universe
- to explain the workings of the natural world
- to support and validate social customs
- to guide people through the trials of living

Cooperative Learning Activity Do you think “The World on the Turtle’s Back” serves the functions of myths noted by Joseph Campbell? Meet in small groups to discuss this question. Support your responses with examples from the selection.

Function	Examples
to instill awe	
to explain world	
to support customs	
to guide people	