

The Great Flood, quilt, part I

There are many flood myths scattered around the world, so we Pathwork some of them in this quilt of old myths, only to be able to compare how peoples (flood survivors) describe this event. The details vary according to the region due to the impact effect of the Pacific drop described in Poike's Theory, it had a different intensity around the Earth.

"the highlighted text shows pieces of how this major event took place, and how did some survive to tell"



the Epic of Atrahasis Southern Babylonia

[iii.5] ... the storm
... were yoked
Anzu rent the sky with his talons,
He ... the land
[iii.10] and broke its clamor like a
pot.
... the flood came forth.
Its power came upon the peoples like
a battle, one person did not see
another, they could not recognize
each other in the catastrophe.
[iii.15] The deluge belowed like a
bull, The wind resounded like a
screaming eagle. The darkness was
dense, the sun was gone,
... like flies.
[iii.20] the clamor of the deluge.

(•) 4 Vogul: (Western Russia)

After seven years of drought, the Great Woman said to the Great Man that rains had come elsewhere; how should they save themselves. The Great Man counseled the other giants to make boats from cut poplars, anchor them with ropes of willow roots 500 fathoms long, and provide them with seven days of food and with pots of melted butter to grease the ropes. Those who did not make all the preparations perished when the waters came. After seven days, the waters sank. But all plants and animals had perished, even the fish. The survivors, on the brink of starvation, prayed to the great god Numi-târom, who recreated living things. [Gaster, pp. 93-94]

(•) 6 New Hebrides: (Pacific Island)

The legendary hero Qat made a great canoe out of one of the largest trees in a dense forest at the center of the island of Gaua. While he worked on it, his brothers jeered at him for building a canoe so far from the sea. When the canoe was finished, he gathered into his canoe his family and some of all the living creatures, down to the smallest ant, and he fastened a cover over it. A great deluge of rain came; the hollow in the center of the island filled with water which broke through the hills where a great waterfall still descends. The water carried the canoe out to sea and out of sight. The natives say Qat took the best of everything with him and look forward to his return. [Gaster, p. 107]

(•) 8 Hawaii:

In the earliest times in Hawaii, there was no sea, nor even fresh water. Pele came to Hawaii because she was displeased over her husband having been enticed from her. Her parents gave her the sea so she could bring her canoes. At Kanaloa she poured the sea from her head. It rose until it covered the high ground, leaving only a few mountains not entirely submerged. She later caused it to recede to what we see today. This sea was named after the mother of Pele, Kahinalii, because the sea belonged to her; Pele simply brought it. [Barrère, pp. 23-24]

(•) 5 Kamchadale (northeast Siberia):

A flood covered the whole land in the early days of the world. A few people saved themselves on rafts made from bound-together tree trunks. They carried their property and provisions and used stones tied to straps as anchors to prevent being swept out to sea. They were left stranded on mountains when the waters receded. [Holmberg, p. 368; Gaster, p. 100]

(•) 7 Yenisey-Ostyak (north central Siberia):

Flood waters rose for seven days. Some people and animals were saved by climbing on floating logs and rafters. A strong north wind blew for seven days and scattered the people, which is why there are now different peoples speaking different languages. [Holmberg, p. 367]

(•) 1 Babylonian:

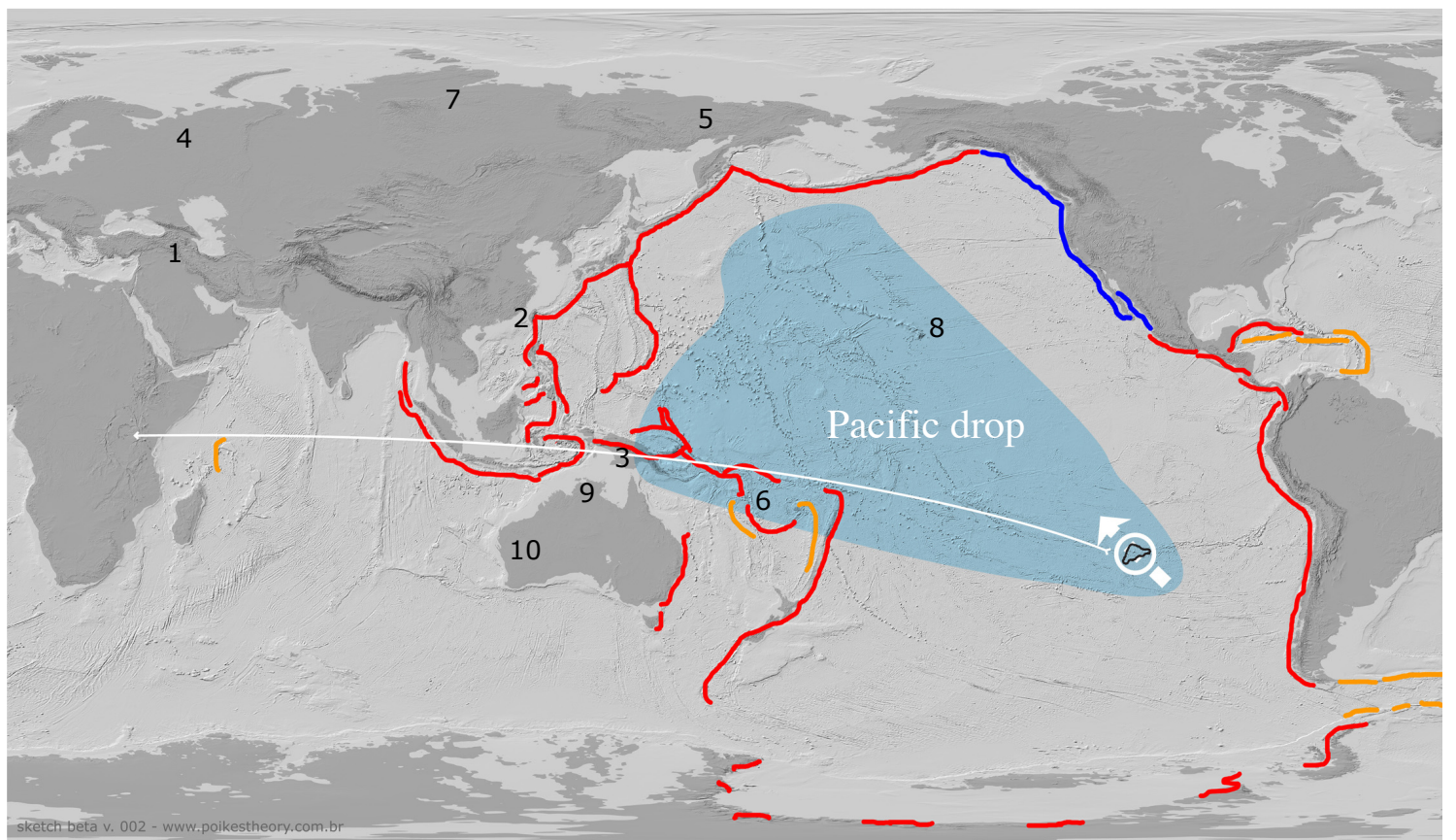
Three times (every 1200 years), the gods were distressed by the disturbance from human overpopulation. The gods dealt with the problem first by plague, then by famine. Both times, the god Enki advised men to bribe the god causing the problem. The third time, Enlil advised the gods to destroy all humans with a flood, but Enki had Atrahasis build an ark and so escape. Also on the boat were cattle, wild animals and birds, and Atrahasis' family. When the storm came, Atrahasis sealed the door with bitumen and cut the boat's rope. The storm god Adad raged, turning the day black. After the seven-day flood, the gods regretted their action. Atrahasis made an offering to them, at which the gods gathered like flies, and Enki established barren women and stillbirth to avoid the problem in the future. [Dalley, pp. 23-35]

(•) 2 Bunun (Asia, Formosa interior):

A giant crab caught and tried to eat a large snake, but the snake managed to escape into the ocean. Immediately a great flood covered the world. The ancestors of the Bunun escaped to Mount Usabeya (Niiitaka-yama) and Mount Shinkan, where they lived by hunting until the waters receded. They returned to find their fields washed away, but a stalk of millet remained. They planted its seeds and subsisted on its produce. Before the flood, the land had been quite flat; many mountains and valleys were formed by it. [Frazer, pp. 232-233]

(•) 3 Alfoor (Celam, between Celebes and New Guinea):

As a great worldwide flood receded, the mountain Noesake emerged with its sides clothed with trees whose leaves were shaped like female genitalia. Only three people survived on the top of the mountain. The sea-eagle brought tidings of other mountains emerging from the waters, and the people went thither. By means of the remarkable leaves, they repopulated the world. [Gaster, p. 103]



>>> Earth rotation >>> speed at equator 1,674.4 km/h or 1,040.4 mph.

(•) 9 Gunwinggu (Australia, northern Arnhem Land):

Some people came from north and danced the nyalaïdj ceremony. While they danced, one girl climbed a pandanus palm and was calling out, and an orphan boy was crying. The people kept dancing. The crying and calling upset the place, and water came up from underneath. The people cried in fear, but they couldn't run away because the ground became soft, and the water covered them. Ngalyod the Rainbow Serpent ate them, first the people who were calling out and the orphan who was crying. The name of the place is Gaalbaraya; it is still a taboo place. [Berndt & Berndt, pp. 96-97]

(•) 10 Western Australia:

Long ago, two races, one white and one black, lived on opposite shores of a great river. At first they were on friendly terms, intermarrying, feasting together, etc. But the whites were more powerful and had better spears and boomerangs, so they came to feel superior and broke off relations. Some time later, it rained for several months. The river overflowed and forced the blacks to retreat into the hinterland. When the rains stopped and the waters receded, the blacks returned, to find that their neighbors had vanished under a wide sea. [Vitaliano, p. 166]

(•) Font, Many thanks to Mark Isaak: Flood Stories from Around the World by Mark Isaak. • <http://www.talkorigins.org/faqs/flood-myths.html#Sumerian>

(•) 1 = Dalley, Stephanie. Myths From Mesopotamia, Oxford University Press, Oxford, 1989. (•) 2 / 17 / 18 / 20 / 22 / 23 = Frazer, Sir James G. Folk-Lore in the Old Testament, vol. 1, Macmillan & Co., London, 1919. | Frazer, Sir James G. The Golden Bough, Wordsworth Editions Ltd., Hertfordshire, 1993. (•) 3 / 4 / 5 / 6 / 14 / 19 = Gaster, Theodor H. Myth, Legend, and Custom in the Old Testament, Harper & Row, New York, 1969. (Most of the flood stories in this work are taken from Frazer, 1919.) (•) 7 Holmberg, Uno. Finno-Ugric, Siberian, in MacCulloch, C. J. A., ed., The Mythology of All Races, v. IV, Marshall Jones Co., Boston, 1927. (•) 8 Barrère, Dorothy B. The Kumuhonua Legends: A Study of Late 19th Century Hawaiian Stories of Creation and Origins, Pacific Anthropological Records number 3, Bishop Museum, Honolulu, HI, 1969. (•) 9 Berndt, Ronald M. and Berndt, Catherine. The Speaking Land, Inner Traditions International, Rochester, Vermont, 1994. (•) 10 Vitaliano, Dorothy B. Legends of the Earth, Indiana University Press, Bloomington, 1973. (•) 11 / 13 Clark, Ella E. Indian Legends of the Pacific Northwest, University of California Press, 1953. (•) 12 Judson, Katharine B. Myths and Legends of the Mississippi Valley and the Great Lakes, A.C. McClurg & Co., Chicago, 1914. (•) 15 Grinnell, George Bird. Pawnee Hero Stories and Folk-Tales, University of Nebraska Press, Lincoln, 1961; reprinted from Forest and Stream Publishing Company, New York, 1889. (•) 16 Erdoes, Richard and Alfonso Ortiz. American Indian Myths and Legends, Pantheon Books, New York, 1984. (•) 21 Gifford, Douglas. Warriors, Gods & Spirits from Central & South American Mythology, William Collins, Glasgow, 1983. (•) 24 Two links: (a) <http://permalink.lanl.gov/object/tr?what=info:lanl-repo/lareport/LA-UR-04-5676> • (b) http://levigilant.com/Bulfinch_Mythology/bulfinch.englishatheist.org/flood/South-America-Flood.htm