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Pourquoi Stories

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Pourquoi Stories

Unit Cover Page

Unit Title: Pourquoi Stories

Grade Level: 9th and 10th Grade

Subject/Topic Area(s): English

Designed By: Dan Mallette

Time Frame: 13 days (50 minute class periods each)

School District: North East Independent School District

School: Madison High School

School Address and Phone: 5005 Stahl Rd, San Antonio, TX 78247
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Brief Summary of Unit (Including curricular context and unit goals):

This unit is based on Pourquoi Stories, which are stories of origin or stories that tell how or why something came to be. These stories are a form of the literary narrative. This unit is meant for students to explore the structure of stories and also what stories show the reader about different cultures. Specifically, this unit addresses the introductory hook, plot diagramming, the four basic conflicts in narrative and character development. This unit highlights these literary ideas by embracing the following multiple intelligences: spatial, linguistic, logical/mathematical, kinesthetic and naturalistic.

Stage 1 – Desired Results

<p>Established Goals (e.g., standards)</p> <p>9th Grade ELA TEKS (North East ISD)</p> <p>2A/2C 5A 9D Figure 19B 13B/13C/13D 14A</p>	Transfer	
	<p><i>Students will independently use their learning to...</i></p> <p>Contemplate how culture and stories are connected Contemplate how stories influences you everyday Develop writing for a variety of purposes</p>	
	Meaning	
	<p>Understandings <i>Students will understand that...</i></p> <ul style="list-style-type: none"> • Pourquoi stories exist in many different cultures for a variety of reasons/purposes • Stories have structures • There exists a connection between how the author structures the whole story and single/groups of sentences • The author structures the story to foster character development 	<p>Essential Questions</p> <p>What is the purpose of storytelling? How do stories help us make meaning of our world? How does storytelling differ across cultures?</p>
Acquisition		
<p>Knowledge <i>Students will know...</i></p> <p>The meaning of a Pourquoi story: a folk tale that tells how or why something came to exist. Introductory Hooks:</p> <ul style="list-style-type: none"> • Description of setting 	<p>Skills <i>Students will be able to...</i></p> <ul style="list-style-type: none"> • Analyze a story to discern how the author uses structures to engage the reader • Analyze a story to determine the 	

	<ul style="list-style-type: none"> • Description of character • Dialogue Plot Diagram <ul style="list-style-type: none"> • Exposition • Rising Action • Climax • Falling Action • Resolution Four Basic Conflicts: <ul style="list-style-type: none"> • Human vs. Human • Human vs. Society • Human vs. Nature • Human vs. Himself Character Development	author's purpose <ul style="list-style-type: none"> • Analyze how an author employs techniques to engage the reader (i.e. structure, introductory hooks, plot diagramming, character development)
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Stage 2 – Evidence

CODE (M or T)	Evaluative Criteria (for rubric)	
	STAAR English I Literary Essay Writing Rubric <ul style="list-style-type: none"> • Purpose • Introductory Hook • Plot Diagram • Conflict • Character Development • Use of Language / Conventions of Language 	Performance Task(s) <i>Students will demonstrate meaning-making and transfer by...</i> Students will write a pourquoi story that includes the following: <ul style="list-style-type: none"> • A clearly stated explanation of how or why something came to be • Well-developed introductory hook • A clear plot structure that follows the plot diagram • A developed conflict (i.e. human vs. human, human vs. society, human vs. nature, human vs. himself) • Well-developed characters, especially narrator <hr style="border-top: 1px dashed black;"/>

		<p>Other Evidence (e.g., formative)</p> <p>KWL chart</p> <p>Chalk talk carousel</p> <p>Partner interviews</p> <p>Graphic organizer of personal pourquoi story</p> <p>Conflict Graphic Organizer</p> <p>Conflict stations activity</p> <p>Journal writing based conflicts in creation myth illustrations</p> <p>Original student illustrations of conflicts in creation myth and corresponding explanation of conflicts</p> <p>Plot diagram graphic organizer</p> <p>Exit slip based on plot diagramming</p> <p>Plot diagram stations activity</p> <p>Journal writing based on favorite character and what three characteristics are most notable about the chosen character</p> <p>Superhero character development activity</p> <p>Original superhero or super villain drawing, plot diagram and labeling of three characteristics</p> <p>Billiard table graphic organizer</p> <p>1st draft of original pourquoi story</p>
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		Peer critique and feedback Final draft of original pourquoi story
Stage 3 – Learning Plan		
CODE (A, M, T)	Pre-Assessment <i>How will you check students' prior knowledge, skill levels, and potential misconceptions?</i>	
	KWL chart on pourquoi stories	
M/T	<p>Learning Activities</p> <p>****Notes: Essential Questions introductions are BOLDED Assignments are highlighted in yellow</p> <p>Day One:</p> <ul style="list-style-type: none"> • Show students “How the Tiger Got His Stripes” (Rudyard Kipling story animated adaptation on Youtube) • Tell students that this is a Pourquoi story (DON'T Explain to them what it is... this is just one example to get them started) • Ask students to on the back of their KWL chart to explain what is the purpose of the Youtube story “How the Tiger Got His Stripes” and then have them answer the question “What is the purpose of storytelling?” • Class discussion about both purposes. • Ask students then to complete the KWL on Pourquoi stories (What do you know about Pourquoi stories?, What do you want to know about Pourquoi stories?, What have you learned about Pourquoi stories?) (Note: If students are having trouble with the KWL independently, you could do a Think/Pair/Share to create more engagement) • Engage the students in a classroom discussion about the first two questions on the KWL. • Based on the discussion and the first Pourquoi story, have each 	<p>Progress Monitoring (e.g., formative data)</p> <p>Discussion questions regarding author's purpose</p> <p>KWL Chart and corresponding discussion</p>

M/T	<p>class generate an anchor chart where they write their working definition of a Pourquoi story.</p> <p>Day Two:</p> <ul style="list-style-type: none"> • Chalk Talk Carousel with the essential questions (this is a strategy where the teacher prepares sheets of butcher paper before class with one essential question written on each paper and tapes the paper up onto the wall. Then the students rotate in groups to each paper and respond to the question and to other group’s responses (approx. 5 min per question). This is a conversation on paper and should be SILENT). • After this activity, have students share their responses about each question, which will hopefully generate an organic conversation. • Tell students that the purpose of the next activity is to examine their pourquoi or origin story. • Provide students with the partner interview. Each partner should record their partner’s responses. • The partner interview should include questions such as, “Who taught you to ride a bike? Describe this experience”, “Describe your earliest memory”, “Describe the house in which you grew up. What does it mean to you?” • Have each partner share with the class one interesting thing that they learned about their partner through the interview. 	<p>Chalk Talk Carousel</p> <p>Partner interviews and share out responses</p>
M/T	<p>Day Three:</p> <ul style="list-style-type: none"> • Students should return to their partner interviews. • Then, individually, students should circle five of the ideas or experiences that capture the most significant three portions of their origin story (5 min.) • Following this, the teacher provides each student with a graphic organizer that contains SIX squares of equal size. • On the top row of three squares on the graphic organizer, students are invited to WRITE and EXPLAIN the three significant ideas or experiences from their pourquoi story. 	<p>Graphic Organizer of personal pourquoi story</p>

<p>A/M</p>	<ul style="list-style-type: none"> • Then, students are invited to DRAW their interpretations of each of the ideas and experiences from their pourquoi story above in the graphic organizer. • Then, students give their graphic organizer pourquoi story to their partner from yesterday. Each partner should respond to the following question: “What does your partner’s pourquoi story show you about how s/he came to be who s/he is today?” <p>Day Four:</p> <ul style="list-style-type: none"> • Mini lesson based on four basic conflicts (Human vs. Human, Human vs. Society, Human vs. Nature, Human vs. Himself) Include: Four basic conflicts and examples of each that relate to students (i.e. Human vs. Human – girl fight in hallway after school or Human vs. Nature – Girl spend hours in bathroom primping hair and make-up and has to walk to school... rainstorm). <p>Then ask students to share and write down examples of each that they can think of to check for understanding.</p> <ul style="list-style-type: none"> • Divide the students into four groups (or do stations activity through same concept). Provide each group of students with a pourquoi story (from http://www.youtube.com/playlist?list=PLF5BE23FAF9C0F39F) • Each pourquoi story should represent one of the four basic conflicts. I recommend the following stories: the origin of medicine (Human vs. Nature), Origin of Fire (Human (Fox in this case) vs. Human (Firefly)), The First Moccasins (Human vs. Society), Why the North Star Still Stands (Human vs. Himself). • For the above activity students should be given an organizational sheet to record their findings for each story, namely, what conflict each story represents and a thorough explanation of HOW that conflict is represented. <p>Day Five:</p> <ul style="list-style-type: none"> • Brainstorm with students a list of purposes for writing your pourquoi 	<p>Student responses and examples of each of four basic conflicts</p> <p>Student responses to show what conflict is represented in each of the four pourquoi stories and explanation of how that conflict is represented</p> <p>Conflict Graphic Organizer</p> <p>Conflict stations worksheet</p>
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M/T	<p>stories (i.e. answering the question: what something does your story explain how or why it came into being?)</p> <ul style="list-style-type: none"> • Set up four stations in your classroom. On each station write one of the four basic conflicts. Have students rotate through the stations activity and create pourquoi story sketches based on each of the four basic conflicts using a worksheet provided. • Have the students share out either in their groups or with the whole class their best working pourquoi story from the day. <p>Day Six:</p> <ul style="list-style-type: none"> • Journal writing prompt (10-15 min.): Put up on the projector two of the following illustrations of creation myths from the following website: http://www.smithsonianmag.com/arts-culture/An-Illustrated-Guide-to-the-Worlds-Creation-Myths-188056061.html 	<p>Students share out best working pourquoi story</p> <p>Journal writing based conflicts in creation myth illustrations</p>
M/T	<ul style="list-style-type: none"> • Ask students to consider the illustrated creation myth and to write down a description (five sentences in journal) of the main conflict that you see happening in the creation myth. • Share student responses about conflict. • Next, allow students to choose one (or two if time allows) of the creation myths (reading attached below) • Each student should highlight the areas in which s/he finds conflict occurring in the creation myth that s/he chooses. • Then, provide students with a graphic organizer: students should explain how which of the four basic conflicts applies to each of the two central conflicts in the creation myth and draw each of the two central conflicts in the creation myth. <p>Day Seven:</p>	<p>Original student illustrations depicting conflicts in creation myth and corresponding explanation of conflict</p>
A/M	<ul style="list-style-type: none"> • Direct Instruction Mini Lesson on the Plot Diagram: Teach the students the five pieces of the plot diagram: exposition – rising action – climax – falling action – resolution. • Provide students with a graphic organizer that shows a blank plot diagram. 	<p>Plot Diagram Graphic Organizer</p> <p>Exit Slip based on student’s current</p>

M/T	<ul style="list-style-type: none"> • Show students one of the Youtube pourquoi stories from http://www.youtube.com/playlist?list=PLF5BE23FAF9C0F39F • Then as a class (guided practice) plot the pourquoi story on the plot diagram and monitor students comprehension • Then, create student pairs and have the students watch one more of the Youtube pourquoi stories and plot the story on the diagram with their partner. • At the end of class, give students an exit slip with two questions: What is one thing you have learned about pourquoi stories? And what is one question you have about pourquoi stories? <p>Day Eight:</p> <ul style="list-style-type: none"> • Stations activity for plot diagram • Develop four stations for students to travel around to in the room. Each station should have a group of questions or objects or ideas to foster thinking about generating pourquoi stories. • Possible topics include the origin of the following: lightning, porcupines, keys, phones, internet, gravity, war, love, the sky. • Note: the above topic ideas could also include questions (for example: how did the red bird become red?) • It is possible to make each station either a variety of abstract and concrete or else to divide the stations either thematically (technology or nature) or into two abstract and two concrete stations. • Also, it is very important for students to have objects or items to manipulate on this day (make it theatrical! – for example, borrow vials or small bottles from the science department and label them with the abstract terms: love, war, the sky so that students can have a tangible representation of the abstract). <p>Day Nine:</p> <ul style="list-style-type: none"> • Quick write about favorite character (Who is your favorite character? (literary, historical, comic book, anime, disney)) What are the three most notable things about your character? 	<p>understanding of pourquoi stories</p> <p>Stations Activity for Plot Diagram Handout</p> <p>Journal writing based on favorite character and what three characteristics are most notable about the chosen character</p>
	A/M	

<p>M/T</p> <p>M/T</p>	<p>story to class the following day</p> <p>Day Twelve:</p> <ul style="list-style-type: none"> Peer Critique Day: Divide students into purposeful groups of three. Each student should receive one feedback/critique handout. Each student needs to get out their 1st draft of their pourquoi story. The handout should have the same form on the each side: on the top – one half sized rubric and on the back – a feedback sandwich (one warm comment about the work, one cool comment about the work, and then finally another warm comment about the work). Students should be given approximately ten minutes per round to read another students pourquoi story and make comment about the story. Then, each student shares their comments to the author. There should be three rounds for criticism. In the round where the author is presenting, s/he should be re-reading, revising and editing their own story. In the final portion of class, students break from their groups and begin their final drafts of their original pourquoi story. <p>Day Thirteen:</p> <ul style="list-style-type: none"> At the beginning of class, the teacher should review the pourquoi story rubric with students and be certain that they understand the expectations of the performance assessment Then, students have the remainder of class to compose their final draft of their original pourquoi story 	<p>Peer Critique and Feedback Handout</p> <p>Final Draft of Original Pourquoi Story</p>
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Name _____
Period _ _____

Pourquoi Story Assignment

The **PURPOSE** of this assignment is for you to write a developed pourquoi story. This assignment is also supposed to help you to consider and better comprehend the following questions:

- What is the purpose of storytelling?
- How do stories help us make meaning of our world?
- How does storytelling differ across cultures?

In your pourquoi story, you **MUST HAVE** the following elements:

- A clearly stated explanation of how or why something came to be
- Well-developed introductory hook
- A clear plot structure that follows the plot diagram
- A developed conflict (i.e. human vs. human, human vs. society, human vs. nature, or human vs. himself)
- Well-developed characters, especially narrator

You will be graded using the **RUBRIC** on the back of this page.

Pourquoi Story Rubric:

	Below Expectations (One Point)	Approaching Expectations (Two Points)	Meets Expectations (Three Points)	Scoring Guide and Comments
Purpose (i.e. story answer the question: what does the story tell	The story does not tell the origin of something	The story does not tell the origin of something	The story tells the origin of something	____ / 3

the origin of?)				
Introductory Hook and Plot Diagram	The story has no hook and does not follow the plot diagram	The story has an undeveloped hook and loosely follows the plot diagram	The story has an exemplary hook and follows the plot diagram	____ / 3
Conflict	The story does not have a conflict	The story has an undeveloped conflict	The story has a fully developed and engaging conflict	____ / 3
Character Development	The characters in the story are flat and undeveloped	The characters in the story are marginally developed	The characters in the story are well developed and engaging	____ / 3
Use of Language / Conventions of Language	These elements are poorly constructed and disrupt the author's purpose for telling the story	These elements are well constructed but do not help to engage the reader in the author's purpose	These elements purposefully help engage the reader in the story	____ / 3

Total: _____ / 15

Name _____ Period _____

<p>K (what do you KNOW about pourquoi stories?)</p> <ul style="list-style-type: none">••••	<p>W (what do you WANT to know about pourquoi stories?)</p> <ul style="list-style-type: none">••••	<p>L (what have you LEARNED about pourquoi stories?)</p> <ul style="list-style-type: none">••••
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Japanese

In the beginning, heaven and earth were not divided. Then, from the ocean of chaos, a reed arose, and that was the eternal land ruler, Kunitokotatchi.

Then came the female God, Izanami, and the male, Izanagi. They stood on the floating bridge of heaven and stirred the ocean with a jewelled spear until it curdled, and so created the first island, Onokoro. They built a house on this island, with a central stone pillar that is the backbone of the world. Izanami walked one way around the pillar, and Izanagi walked the other. When they met face to face, they united in marriage.

Their first child was named Hiruko, but he did not thrive, so when he was three, they placed him in a reed boat and set him adrift, he became Ebisu, God of fishermen.

Then Izanami gave birth to the eight islands of Japan. And finally Izanami began to give birth to the Gods who would fashion and rule the world -- Gods of the sea and Gods of the land, Gods of wind and rain. But when Izanami gave birth to the God of fire, she was badly burned and died.

Izanagi was furious with the fire God and cut him into three pieces. Then he set out to search for Izanami. He went right down into the Land of Gloom looking for her. He called her, saying, "Come back, my love. The lands we are making are not yet finished!"

She came to him, saying, "You are too late. I have already eaten the food of this land, But I would like to return. Wait here for me, and I will ask permission from the spirits of the underworld. But do not try to look at me."

At length, Izanagi got tired of waiting, so he broke off a tooth from the comb he wore in his hair to use as a torch and followed her. When he found her, he saw that she was already rotting and maggots were swarming over her body. She was giving birth to the eight Gods of thunder.

Izanagi drew back, revolted. Izanami called after him, "Shame on you." She commanded the foul spirits of the Land of Gloom to slay him.

The spirits pursued Izanagi, but he managed to escape. He threw down his headdress and it turned into grapes, which the spirits stopped to eat. Then he threw down his comb, which turned into bamboo shoots, and once again the spirits stopped to eat.

By the time Izanagi reached the pass between the land of the dead and the land of the living, Izanami herself had nearly caught up with him. But Izanagi saw her coming and quickly blocked the pass with a huge boulder that it would take a thousand men to lift, so making a permanent barrier between life and death.

Standing on the other side of the boulder, Izanami shouted, "Every day I will kill a thousand people, and bring them to this land!"

Izanagi replied, "Every day I will cause one thousand five hundred babies to be born."

Then Izanagi left Izanami to rule the Land of Gloom, and returned to the land of the living.

Aztec

In the beginning was the void. At some ancient time the dual god, Ometecuhtli/Omecihuatl, created itself. This god was good and bad, chaos and order, male and female. Being male and female, it was able to have children. It had four, which came to represent the four directions of north, south, east and west. The gods were Huizilopochtli (south), Quetzalcoatl (east), Tezcatlipoca (west), and Xipe Totec (north).

These four gods began to create. They created water, and other gods, and the sea monster Cipactli. Cipactli was part fish and part crocodile, a massive creature as big as all things that now are. This was a consuming monster, a jaw at every joint. Cipactli was to become the source of the cosmos in a strange way.

As the gods continued to create, they had a problem - their creations would fall into the water and be eaten by the dreadful Cipactli. So it was time for war - the four gods attacked the sea monster, pulling her in four directions. She fought back, biting Tezcatlipoca and tearing off his foot. But at last Cipactli was destroyed.

From this enormous creature the universe was created (in some traditions this happened between the last two suns). All the 13 heavens stretch into her head. The earth was created in the middle, and her tail reaches down to the underworld (Mictlán) (nine underworlds, to be exact).

To complete the world, the great source of energy had to be created - the sun. This is the key to the cycles in the Aztec creation story. But the sun is so powerful, it can't just be created. It can only come into being through the sacrifice of a god. The god chosen was Tezcatlipoca.

Tezcatlipoca only managed to become half a sun, however, making this first creation incomplete. During the first age, the gods created giants from ashes, and gave them acorns to eat.

A fight began, however, between Quetzalcoatl and Tezcatlipoca. In the end, the sun was knocked from the sky, and in anger Tezcatlipoca sent jaguars to destroy the giants.

At this point Quetzalcoatl took over for his brother as the sun. Humans were created as they are now (normal size). They lived on piñon nuts, and for a while things were fine. But the people became corrupt, and perhaps out of revenge Tezcatlipoca turned them into monkeys. Furious, Quetzalcoatl sent a hurricane to blow the monkeys away.

Tlaloc was one of the early creations of the gods, the god of rain and water. He became the next sun. But his personal problems became his downfall. Once again, Tezcatlipoca was the instigator. Tezcatlipoca stole Tlaloc's wife (Xochiquetzal), and Tlaloc was grief-stricken. He shone as the sun but refused to send rain, in spite of the pleas of the people. Drought swept the earth, and finally in a rage Tlaloc made it rain fire, burning away this version of the world. (Another version attributes the destruction of this world directly to the continuing battle between Tezcatlipoca and Quetzalcoatl).

This time the gods selected Tlaloc's sister to be the sun. She was Calchiuhtlicue. But filled with jealousy, Tezcatlipoca and Quetzalcoatl struck down the sun. As she fell, the sky opened up and water flooded the earth. All things were destroyed again.

In the darkness between the suns, Quetzalcoatl descended into the underworld to bring up the bones of the dead. They would be used to bring to life the people who are now here.

The gods gathered to bring another sun into being. This is when the Aztec creation story really gets around to explaining what the world is today.

The proud god Tecuciztecatl offered himself, but the other gods preferred the humble Nanahuatzin. A great fire was built, but Tecuciztecatl was too afraid at the last minute to jump in. Nanahuatzin did jump. Filled with jealousy, Tecuciztecatl jumped after, followed by a brave eagle and jaguar.

Two suns began to rise in the east. It was too bright - the gods threw a rabbit into the face of Tecuciztecatl to dim the light, and he became the moon.

But Nanahuatzin was weak. He was motionless, so the other gods gave their blood to give him the energy to rush across the sky.

This is the world in which we now live. The Aztecs believed its end would come in massive earthquakes.

Scandinavian

Odin is the All-Father. He is the oldest and most powerful of the Gods. Through the ages he has ruled all things. He created heaven and earth, and he made man and gave him a soul. But even the All-Father was not the very first.

In the beginning, there was no earth, no sea, no sky. Only the emptiness of Ginnungagap, waiting to be filled. In the south, the fiery realm of Muspell came into being, and in the north, the icy realm of Niflheim. Fire and ice played across the emptiness. And in the center of nothingness the air grew mild. Where the warm air from Muspell met the cold air from Niflheim, the ice began to thaw. As it dripped, it shaped itself into the form of a sleeping giant. His name was Ymir, and he was evil.

As Ymir slept, he began to sweat. There grew beneath his left arm a male and a female, and from his legs another male was created. These were the first frost giants, all of whom are descended from Ymir.

Then the ice-melt formed a cow, named Audhumla. Four rivers of milk flowed from her and fed Ymir. Audhumla nourished herself by licking the salty blocks of ice all around. By the end of her first day she had uncovered the hair of a head. By the end of her second day the whole head was exposed, and by the end of a third day there was a complete man, His name was Buri, and he was strong and handsome. Buri had a son named Bor, who married Bestla, the daughter of one of the frost giants. Bor and Bestla had three sons: Odin, Vili and Ve.

Odin and his brothers hated the brutal frost giant Ymir, and they slew him. So much blood flowed from the slaughtered giant that it drowned all the frost giants save Bergelmir and his wife, who escaped in a boat made from a hollowed tree trunk.

From Ymir's flesh, Odin and his brothers made the earth, and from his shattered bones and teeth, they made the rocks and stones. From Ymir's blood, they made the rivers and lakes, and they circled the earth with an ocean of blood.

Ymir's skull they made into the sky, secured at four points by four dwarfs named East, West, North and South. They flung sparks of fire from Muspell high into the sky to make the sun, the moon, and the stars. From Ymir's brains, they shaped the clouds. The earth was made in the form of a circle and around the edge of it lay the great sea. Odin and his brothers gave one area, Jotunheim, to the giants. They also established the kingdom of Midgard, protecting it from the giants with fortifications made from Ymir's eyebrows.

One day, as they walked along the shore of the great sea, Odin and his brothers came across two logs. Odin gave them breath and life; Vili gave them brains and feelings; and Ve gave them hearing and sight. These were the first man, Ask, and the first woman, Embla, and Midgard was their home. From them, all the families of mankind are descended.

Below Midgard is the icy realm of death, Niflheim. Above it is the realm of the Gods, Asgard, where Odin sits on his throne and watches over all the worlds. Asgard and Midgard are linked by a rainbow bridge, Bifrost.

At the center of all the realms is a great ash tree, Yggdrasil, whose branches shade the world, and whose roots support it.
Australian Aboriginal: The Dreamtime

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

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

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

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

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

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

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

Iroquois

In the beginning there was no earth to live on, but up above, in the Great Blue, there was a woman who dreamed dreams.

One night she dreamed about a tree covered with white blossoms, a tree that brightened up the sky when its flowers opened but that brought terrible darkness when they closed again. The dream frightened her, so she went and told it to the wise old men who lived with her in their village in the sky.

"Pull up this tree," she begged them, but they did not understand. All they did was dig around its roots, to make space for more light. But the tree just fell through the hole they had made and disappeared. After that there was no light at all, only darkness.

The old men grew frightened of the woman and her dreams. It was her fault that the light had disappeared forever.

So they dragged her toward the hole and pushed her through as well. Down, down she fell, down toward the great emptiness. There was nothing below her but a heaving waste of water. She would surely have been smashed to pieces, this strange dreaming woman from the Great Blue, had not a fish hawk come to her aid. His feathers made a pillow for her and she drifted gently above the waves.

But the fish hawk could not keep her up all on his own. He needed help. So he called out to the creatures of the deep. "We must find some firm ground for this poor woman to rest on," he said anxiously. But there was no ground, only the swirling, endless waters.

A helldiver went down, down, down to the very bottom of the sea and brought back a little bit of mud in his beak. He found a turtle, smeared the mud onto its back, and dived down again for more.

Then the ducks joined in. They loved getting muddy and they too brought beaksful of the ocean floor and spread it over the turtle's shell. The beavers helped -- they were great builders -- and they worked away, making the shell bigger and bigger.

Everybody was very busy now and everybody was excited. This world they were making seemed to be growing enormous! The birds and the animals rushed about building countries, the continents, until, in the end, they had made the whole round earth, while all the time the sky woman was safely sitting on the turtle's back.

And the turtle holds the earth up to this very day.

Ainu

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

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

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

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

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

When the animals who lived up in the heavens saw how beautiful the world was, they begged Kamui to let them go and live on it, and he did. But Kamui also made many other creatures especially for the world. The first people, the Ainu, had bodies of earth, hair of chickweed, and spines made from sticks of willow. That is why when we grow old, our backs become bent.

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

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

Chinese (**NEEDS to be edited to delete narrator interjections**)

In the beginning , the heavens and earth were still one and all was chaos. The universe was like a big black egg, carrying Pan Gu inside itself. After 18 thousand years Pan Gu woke from a long sleep. He felt suffocated, so he took up a broadax and wielded it with all his might to crack open the egg. The light, clear part of it floated up and formed the heavens, the cold, turbid matter stayed below to form earth. Pan Gu stood in the middle, his head touching the sky, his feet planted on the earth. The heavens and the earth began

to grow at a rate of ten feet per day, and Pan Gu grew along with them. After another 18 thousand years, the sky was higher, the earth thicker, and Pan Gu stood between them like a pillar 9 million li in height so that they would never join again.

When Pan Gu died, his breath became the wind and clouds, his voice the rolling thunder. One eye became the sun and on the moon. His body and limbs turned to five big mountains and his blood formed the roaring water. His veins became far-stretching roads and his muscles fertile land. The innumerable stars in the sky came from his hair and beard, and flowers and trees from his skin and the fine hairs on his body. His marrow turned to jade and pearls. His sweat flowed like the good rain and sweet dew that nurtured all things on earth. According to some versions of the Pan Gu legend, his tears flowed to make rivers and radiance of his eyes turned into thunder and lightning. When he was happy the sun shone, but when he was angry black clouds gathered in the sky. One version of the legend has it that the fleas and lice on his body became the ancestors of mankind.

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

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

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

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

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

He married the princess, but she didn't want to be seen with such a man so they moved to the earth and settled in the remote mountains of south China. There they lived happily and had four children, three boys and a girl, who became the ancestors of mankind.

Judeo-Christian

In the beginning God created the heavens and the earth. The earth was without form and void, and darkness was upon the face of the deep; and the Spirit of God was moving over the face of the waters.

And God said, "Let there be light" and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, one day.

And God said, "Let there be a firmament in the midst of the waters, and let it separate the waters from the waters." And God made the firmament and separated the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament Heaven. And there was evening and there was morning, a second day.

And God said, "Let the waters under the heavens be gathered together into one place, and let the dry land appear." And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. And God said, "let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each according to its kind, upon the earth." And it was so. The earth brought forth vegetation, plants yielding seed according to their own kinds, and trees bearing fruit in which is their seed, each according to its kind. And God saw that it was good. And there was evening and there was morning, a third day. And God said, "Let there be lights in the firmament of the heavens to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the firmament of the heavens to give light upon the earth." And it was so. And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heavens to give light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, a fourth day.

And God said, "Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the firmament of the heavens." So God created the great sea monsters and every living creature that moves, with which the waters swarm, according to their kinds, and every winged bird according to its kind. And God saw that it was good. And God blessed them, saying, "Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth." And there was evening and there was morning, a fifth day.

And God said, "Let the earth bring forth living creatures according to their kinds, cattle and creeping things and beasts of the earth according to their kinds." And it was so. And God made the beasts of the earth according to their kinds, and the cattle according to their kinds, and everything that creeps upon the ground according to its kind. And God saw that it was good.

Then 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 birds of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth." So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." And God said, "Behold, I have given you every plant yielding seed which is upon the face of all earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth, and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so. And God saw everything that he had made, and behold, it was very good. And there was evening and there was morning, a sixth day. Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God

finished his work which he had done. So God blessed the seventh day and hallowed it, because on it God rested from all his work which he had done in creation.