

grew. Thus, verily, took place the creation as the earth came into being. 'Earth,' said they; and the earth existed. Like a fog, like a cloud was its formation; as huge fishes rise in the water, so rose the mountains; and in a moment the high mountains existed."

The foregoing extract is from the history of the first creation. It can not be necessary to point out the parallels between this passage and the pictures drawn by the classic poets—especially Ovid—nor even to direct attention to the points of coincidence with the Mosaic account of chaos and incipient order. The following passage is from the account of the fourth and last creation:

"Hear, now, when it was first thought of man, and of what man should be formed. At that time spake he who gives life, and he who gives form, the Maker and Moulder, named Tepen, Gucumatz: 'The day draws near; the work is done; the supporter, the servant is ennobled; he is the son of light, the child of whiteness; man is honored; the race of man is on the earth;' so they spake. * * * Immediately they began to speak of making our first mother and our father. Only of yellow corn and of white corn were their flesh, and the substance of the arms and legs of man. They were called simply *beings*, formed and fashioned; they had neither mother nor father; we call them simply *men*. Woman did not bring them forth, nor were they born of the Builder and Moulder, of Him who fecundates and of Him who gives being. But it was a miracle, an enchantment worked by the Maker and Moulder, by Him who fecundates and Him who gives being.

"Thought was in them; they saw; they looked around; their vision took in all things; they perceived the world; they cast their eyes from the sky to the earth."

"Then they were asked by the Builder and Moulder, 'What think ye of your being? See ye not? Understand