

BROADSIDE RECORDS BR 651

# Origins and Meanings Primitive and Archaic Poetry

ARRANGED BY

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AMERICAN INDIAN BRONZE BIRD, 15-16TH CENTURY?, OHIO

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# Primitive and Archaic Poetry

## Origins and Meanings

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DESCRIPTIVE NOTES ARE INSIDE POCKET

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## A READING OF PRIMITIVE AND ARCHAIC POETRY

© 1967 by Jerome Rothenberg

Arranged by Jerome Rothenberg, with David Antin,  
Jackson MacLow, and Rochelle Owens

For many years Jerome Rothenberg, David Antin, Jackson MacLow and Rochelle Owens, all accomplished and widely published poets themselves, have been collecting and reworking translations of primitive and archaic poetry in a desire to explore new possibilities in language, not only specific verbal techniques, but also varieties of human experience. The translations on this record come from many sources, primarily French and Spanish. In particular, the series of Aztec definitions are selected from the eleventh book of Bernardino de Sahagun's *General History of the Things of New Spain* (Florentine Codex), translated from the Aztec into English by Charles E. Dibble and Arthur J. O. Anderson. Two years ago this program of primitive and archaic poetry was read at the Hard-ware Poets Playhouse and the Metro Coffeehouse in New York City, and Jerome Rothenberg is currently compiling a large selection of primitive poetry for Doubleday Publishers, including many of the poems on this record. In order of first appearance, the voices on Side A are Jerome Rothenberg, Rochelle Owens, David Antin, And Jackson MacLow.

### SIDE A: ORIGINS AND MEANINGS

#### 1. Creation Accounts

1. Uitoto Indian Myth (1'45")
2. From the Chhandogya Upanishad (55")
3. From the Book of Enoch (1'30")
4. A Maori Poem on the Creation of Light (1'15")

#### 2. Definitions

1. Eskimo poem for the sun (30")
2. Series of Aztec definitions (5'35")

#### 3. Descriptions

1. Gabon Pygmy (1'00")
2. Eskimo (20")
3. Australian (45")
4. "Elephant Hunter, Take Your Bow" - Gabon Pygmy (1'50")
5. "The War God's Horse Song" - Navajo (1'10")
6. "He is Firm and Strong" - Yoruba, Nigeria (30")
7. "To the God of Fire as a Horse" - Rigveda (55")
8. "The Stars" - Algonquin Indian (40")

(Total time side A: 18'40")

### SIDE B: DEATH AND DEFEAT

1. "The Flight of Quetzalcoatl" - Aztec (6'10")
2. "When Hare Heard of Death" - Winnebago (1'00")
3. "Poem from the Middle Kingdom" - Egypt (1'45")
4. "Ayacucho Dance Song" - Peru (25")
5. "She Has Gone from Us" and "The Blowfly" - Australia (45", 1'10")
6. "Lamentation" - Fox Indian (30")
7. "Death Song" - Papago (10")
8. Three Songs - Chippewa (25")
9. "For Tlacahuepan" - Aztec (35")
10. Song Of The Butterfly (Chippewa)
11. "Some Attributes of the Book of Changes" - (3'35")
12. "Lament" - Gabon Pygmy (55")

(total time side B: 17'35")

### SIDE A: ORIGINS AND MEANINGS

#### 1. Creation Accounts

##### 1. UITOTO INDIAN MYTH

In the beginning the word gave origin to the father...

A phantasm, nothing else existed in the beginning; the Father touched an illusion, he grasped something mysterious. Nothing existed. Through the agency of a dream our Father Nai-mu-ena kept the mirage to his body, and he pondered long & thought deeply.

Nothing existed, not even a stick to support the vision: our Father attached the illusion to the thread of a dream & kept it by the aid of his breath. He sounded to reach the bottom of the appearance, but there was nothing. Nothing existed indeed.

Then the Father again investigated the bottom of the mystery. He tied the empty illusion to the dream thread & pressed the magical substance upon it. Then by the aid of his dream he held it like a wisp of raw cotton.

Then he seized the mirage bottom & stamped upon it repeatedly, sitting down at last on his dreamed earth.

The earth-phantasm was his now, & he spat out saliva repeatedly so that the forests might grow. Then he lay down on his earth & covered it with the roof of heaven. As he was the owner of the earth he placed above it the blue & the white sky.

Thereupon, Rafu-ema, "the man who has the narratives," sitting at the base of the sky, pondored, & he created this story so that we might listen to it here upon earth.

#### 2. FROM THE CHHANDOGYA UPANISHAD

In the beginning this was nonexistent. It became existent. it grew. It turned into an egg. The egg lay for the time of the year. The egg broke open. Two eggs were one of silver, the other of gold.

The silver one became this earth. The golden one, the sky. The thick membrane of the white, the mountains. The thin membrane of the yolk, the mist of the clouds. The small veins the rivers, the fluid the sea. And what was born from it, that was Brahman, the sun. When he was born shouts of hurrah arose, and all beings arose and all things which they desired. Therefore whenever the sun rises and sets shouts of hurrah arise, and all beings arise and all things which they desire.

### 3. FROM GOD'S ACCOUNT OF THE CREATION IN THE BOOK OF ENOCH

And I commanded in the very lowest that visible things should come from invisible, and Adoil came down very great, and I beheld, and look! it was a belly of great light.

And I said: 'Spread apart, & let the visible come out of thee.'

And it spread apart, and a great light came. And I was in the center of the light, & as light is born from light, an age came out, a great age, & it showed me all the creation I had thought to make.

And I saw that it was good.

And I set a throne up for myself, and took my seat on it, and I said to the light: 'Go up higher & fix yourself high above the throne, & be a foundation for the highest things.'

And above the light there is nothing else, and then I leaned back & I looked up from my throne.

And I commanded the lowest a second time, and I said: 'Let Archas come forth hard,' and it came forth hard from the invisible.

And it came forth hard, heavy and very red.

And I said: 'Be opened, Archas, & let there be born from thee,' and it became open, and age came out, a very great, a very dark age, bearing the creation of all lower things, and I saw that it was good and said:

'Go down below, & make yourself firm and be a foundation for the lower things,' and it happened, and it went down and fixed itself, and became the foundation for the lower things, and below the darkness there is nothing else.

### 4. A MAORI POEM ON THE CREATION OF LIGHT

From the conception the increase,  
From the increase the swelling,  
From the swelling the thought,  
From the thought the remembrance,  
From the remembrance, the desire.

The word became fruitful;  
It dwelt with the feeble glimmering;  
It brought forth night:  
The great night, the long night,  
The lowest night, the highest night,  
The thick night to be felt,  
The night to be touched, the night unseen.

The night following on,  
The night ending in death.

From the nothing the begetting,  
From the nothing the increase,  
From the nothing the abundance,  
The power of increasing, the living breath;  
It dwelt with the empty space,  
It produced the atmosphere which is above us.  
The atmosphere which floats above the earth.  
The great firmament above us, the spread-out space  
dwelt with the early dawn,

Then the moon sprang forth;  
The atmosphere above dwelt with the glowing sky.  
Then the sun sprang forth:  
They were thrown up above as the chief eyes of heaven;  
Then the sky became light,  
The early dawn, the early day,  
The midday. The blaze of day from the sky.

## 2. Definitions

### 1. ESKIMO POEM FOR THE SUN

An Eskimo poem for the Sun

The sun up there, up there.

A dama Poem for the Ha-Tree

O the ha-tree, O the hard tree!

A Bushman Poem for the Jackal

Canter for me, little jackal, O little jackal,  
little jackal.

A Chippewa Mide Song for the Crow

I am the crow--I am the crow--his skin is my body

A Bushman Poem for the Blue Crane

A splinter of stone which is white.

### 2. Aztec Definitions

#### RUBY-THROATED HUMMINGBIRD

It is ashen, ash colored. At the top of its head  
and the throat, its feathers are flaming, like fire.  
They glisten, they glow.

#### A WATER-STRIDER

It is like a fly, small & round. It has legs, it has  
wings; it is dry. It goes on the surface of the water;  
it is a flyer. It buzzes, it sings.

#### BITUNEN (a shellfish)

It falls out on the ocean shore; it falls out like mud.

#### LITTLE BLUE HERON

It resembles the brown crane in color: it is ashen,  
grey. It smells like fish, rotten fish, stinking fish.  
It smells of fish, rotten fish.

#### SEASHELL

It is white. One is large, one is small. It is  
spiraled, marvelous. It is that which can be blown,  
which resounds. I blow the seashell. I improve,  
I polish the seashell.



## A MUSHROOM

It is round, large, like a severed head.

## THE AVOCADO TREE

The leaves, the foliage are brown. Its fruit is black, dark; it shines. Within, it is herb-green. Its base is thin, the top rounded, round. It is oily; it has moisture; it has a center.

## ELOCPULIN (a tree)

Its foliage, its leaves, its fruit: broad, thick, fat, ball-like: each one ball-like, large, pulpy, breakable into small pieces, watery.... They fill one's mouth, satisfy one, taste good to one, make one covet them, make one want them, are constantly required. The center is fat; they fill one's mouth; they satisfy one.

## PINE

The pine tree is tender, verdant, very verdant.

It has particles of (dried) pine (resin). It has cones-- pine cones; it has a bark, a thick skin. It has pine resin, a resin. (The wood) can be broken, shattered. The pine is embracing. It is a provider of light, a means of seeing, a resinous torch. It is spongy, porous, soft. It forms a resin; drops stand formed; they stand sputtering. They sputter. It burns, it illuminates things, it makes a resin; a resin exudes. It turns into a resin. Resin is required.

## A MOUNTAIN

High, pointed: it is pointed on top, pointed at the summit, towering; wide, cylindrical, round; a round mountain, low, low-ridged; rocky, with many rocks; craggy, with many crags; rough with rocks; of earth; with trees; grassy; with herbs; with shrubs; with water; dry; white; jagged; with a sloping plain, with gorges, with caves; precipitous; having gorges; canyon land, precipitous land with boulders. I climb the mountain; I scale the mountain. I live on the mountain. I am born on the mountain. No one becomes a mountain--no one turns himself into a mountain. The mountain crumbles.

## ANOTHER MOUNTAIN

It is wooded; it spreads green.

## SECRET ROAD

Its name is secret road, the one which few people know, which not all people are aware of, which few people go along. It is good, fine; a good place, a fine place. It is where one is harmed, a place of harm. It is known as a safe place; it is a difficult place, a dangerous place. One is frightened, it is a place of fear.

There are trees, crags, gorges, rivers, precipitous places, places of precipitous land, various places of precipitous land, various precipitous places, gorges, various gorges. It is a place of wild animals, a place of wild beasts, full of wild beasts. It is a place where one is put to death by stealth; a place where one is put to death in the jaws of the wild beast of the land of the dead.

I take the secret road. I follow along, I encounter the secret road. He goes following along, he goes joining that which is bad, the corner, the darkness, the secret road. He goes to seek, to find, that which is bad.

## THE CAVE

It becomes long, deep; it widens, extends, narrows. It is a constricted place, a narrowed place, one of the hollowed-out places. There are roughened places; there are asperous places. It is frightening, a fearful place, a place of death. It is called a place of death because there is dying. It is a place of darkness; it darkens; it stands ever dark. It stands wide-mouthed; it is wide-mouthed. It is wide-mouthed; it is narrow-mouthed. It has mouths which pass through.

I place myself in the cave. I enter the cave.

## THE PRECIPICE

It is deep--a difficult, a dangerous place, a deathly place. It is dark. it is light. It is an abyss.

## 3. Descriptions

### 1. GABON PYGMY

The fish does ... HIP

The bird does... VISS

The marmot does...GNAN

I throw myself to the left,  
I turn myself to the right,  
I act the fish,  
Which darts in the water, which darts  
Which twists about, which leaps--  
All lives, all dances, and all is loud.

The fish does ... HIP

The bird does ... VISS

The marmot does ...GNAN

The bird flies away,  
It flies, flies, flies,  
Goes, returns, passes,  
Climbs, soars, and drops.  
I act the bird--  
All lives, all dances, and all is loud.

The fish does ... HIP

The bird does ... VISS

The marmot does .. GNAN

The monkey from branch to branch,  
Runs, bounds, and leaps,  
With his wife, with his brat,  
His mouth full, his tail in the air,  
There is the monkey! There is the monkey! --  
All lives, all dances, and all is loud.

### 2. ESKIMO

The gull, it is said,  
The gull, who cleaves the air with his wings,  
Who is usually above you.  
You gull, up there,  
Steer down towards me,  
Come to me.  
Your wings are red,  
Up there in the coolness.

### 3. AUSTRALIAN

The ring-neck parrots, in scattered flocks--  
the ring-neck parrots are streaming in their  
upward flight

The ring-neck parrots are a cloud of wings:  
The shell-parrots are a cloud of wings

Let the shell-parrots come down to rest  
Let them come down to rest on the ground

Let the caps fly off the scented blossoms  
Let the caps fly off the bloodwood blossoms

Let the caps fly off the scented blossoms  
Let the blossoms fall to the ground in a shower

The clustering bloodwood blossoms are falling down--  
The clustering bloodwood blossoms nipped by birds

The clustering bloodwood blossoms are falling down--  
The clustering bloodwood blossoms, one by one

#### 4. "ELEPHANT HUNTER, TAKE YOUR BOW" (Gabon Pygmy)

Elephant hunter, take your bow!  
Elephant hunter, take your bow!

On the weeping forest, under the wing of the evening,  
the night all black has gone to rest happy;  
in the sky the stars have fled trembling,  
fireflies shine vaguely & put out their lights;  
above us the moon is dark, its white light's put out.  
The spirits are wandering.  
Elephant hunter, take your bow!  
" " " " "

In the frightened forest the tree sleeps, the leaves  
are dead,

The monkeys have closed their eyes, hanging from  
the branches above us.

The antelopes slip past with silent steps,  
eat the fresh grass, prick their ears,  
lift their heads and listen frightened.

The cicada is silent and stops his grinding song.  
Elephant hunter, take your bow!  
" " " " "

In the forest lashed by the great rain,  
Father elephant walks heavily, baou, baou,  
careless, without fear, sure of his strength,  
father elephant, whom no one can vanquish;  
among the trees which he breaks he stops and  
starts again.

He eats, roars, overturns trees and seeks his mate.  
Father elephant, you have been heard from far.  
Elephant hunter, take your bow!  
" " " " "

In the forest where no one passes but you,  
hunter, lift up your heart, leap and walk.  
Meat in front of you, the huge piece of meat,  
the meat which walks like a hill,  
the meat which makes the heart glad,  
the meat that will roast on our coals,  
the meat into which our teeth sink,  
the fine red meat and the blood we drink smoking.  
Elephant hunter, take your bow!  
" " " " "

#### 5. "THE WAR GOD'S HORSE SONG" (NAVAJO)

I am the Turquoise Woman's son.

On top of Belted Mountain

Beautiful horses--slim like a weasel!

My horse with a hoof like a striped agate;

with his fetlock like a fine eagle plume;

my horse whose legs are like quick lightning

whose body is an eagle-plumed arrow;

my horse whose tail is like a trailing black cloud.

The Little Holy Wind blows thru his hair.

My horse with a mane made of short rainbows.

My horse with ears made of round corn.

My horse with eyes made of big stars.

My horse with a head made of mexed waters.

My horse with teeth made of white shell.

The long rainbow is in his mouth for a bridle,

And with it I guide him.

When my horse neighs, different-colored horses  
follow.

When my horse neighs, different-colored sheep  
follow.

I am wealthy because of him.

Before me peaceful,

Behind me peaceful,

Under me peaceful,

Over me peaceful--

Peaceful voice when he neighs.

I am everlasting & peaceful.

I stand for my horse.

#### 6. "HE IS FIRM AND STRONG (YORUBA NIGERIA)

He is firm & strong

like an ancient rock.

He is clear like the eye of God

that does not grow any grass.

Like the earth he will never change.

He puts out the lamp

and lets his eye sparkle like fire.

He will turn the barren woman

into one who carries child.

He is the father of our king.

He is the one who looks after my child.

#### 7. TO THE GOD OF FIRE AS A HORSE (RIGVEDA)

Your eyes do not make mistakes. Your eyes have the  
sun seeing. Your thought marches terribly in the  
night, blazing with light and the fire breaks from  
your throat as you whinny in battle. This fire was  
born in a pleasant forest. This fire lives in ecstasy  
somewhere in the night. His march is a dagger of  
fire. His body is enormous. His mouth opens and  
closes as he champs on the world. He swings the axe  
edge of his tongue smelting and refining the raw wood  
he chops down. He gets ready to shoot and fits arrow  
to bow-string. He hones his light to a fine edge on  
the steel. He travels through night with rapid and  
various movements. His thighs are rich with move-  
ment. The bird that settles on a tree.

#### 8. THE STARS (ALGONQUIN INDIAN)

For we are the stars, for we sing, for we sing with  
our light. We are birds made of fire, for we spread  
our wings over the sky. Our light is a voice. We  
cut a road for the soul for its journey to death, for  
three of our number are hunters. These three hunt  
a bear. For there never yet was a time when these  
three didn't hunt. For we face the hills with disdain.  
This is the song of the stars.



## SIDE B: DEATH AND DEFEAT

### 1. THE FLIGHT OF QUETZALCOATL (AZTEC)

\*

Then the time came for Quetzalcoatl too, when he  
felt the darkness twist in him like a  
river, as though it meant to weigh him  
down, and he thought to go then, to  
leave the city as he had found it and to  
go, forgetting there ever was a Tula

Which was what he later did, as people tell it who  
still speak about the Fire: how he first  
ignited the gold and silver houses, their  
walls speckled with red shells, and the  
other Toltec arts, the creations of man's  
hands and the imagination of his heart

And hid the best of them in secret places, deep  
in the earth, in mountains or down gullies,  
buried them, took the cacao trees and  
changed them into thorned acacias

And the birds he'd brought there years before,  
that had the richly colored feathers and  
whose breasts were like a living fire, he  
sent ahead of him to trace the highway he  
would follow towards the seacoast

When that was over he started down the road

\*

A whole day's journey, reached

THE JUNCTURE OF THE TREE  
(so-called)

fat prominence of bark  
sky branches

I sat beneath it  
saw my face cracked  
mirror

An old man

and named it  
TREE OF OLD AGE

thus to name  
it to raise stones  
to wound the bark  
with stones

to batter it with  
stones the stones to  
cut the bark to fester  
in the bark

TREE OF OLD AGE

stone patterns: starting  
from the roots they  
reach the highest leaves

\*

The next day gone with walking

Flutes were sounding in his ears

Companions' voices

He squatted on a rock to rest  
he leaned his hands against the rock

Tula shining in the distance

: which he saw he  
saw it and began to cry

he cried the cold sobs cut his throat

A double thread of tears, a hailstorm  
beating down his face, the drops  
burn through the rock

The drops of sorrow fall against the stone  
and pierce its heart

And where his hands had rested  
shadows lingered on the rock: as if  
his hands had pressed soft clay  
As if the rock were clay

The mark too of his buttocks in the rock,  
embedded there forever

The hollow of his hands preserved forever

A place named TEMACPALCO

\*

to Stone Bridge next

water swirling in the riverbed  
a spreading turbulence of water

: where he dug a stone up  
made a bridge across  
and crossed it

\*

: who kept moving until he reached the Lake of  
Serpents, the elders waiting for him  
there, to tell him he would have to turn  
around, he would have to leave their  
country and go home

: who heard them ask where he was bound for, cut  
off from all a man remembers, his city's  
rites long fallen into disregard

: who said it was too late to turn around, his need  
still driving him, and when they asked  
again where he was bound, spoke about a  
country of red daylight and finding wisdom,  
who had been called there, whom the sun  
was calling

: who waited then until they told him he could go,  
could leave his Toltec things and go (and  
so he left those arts behind, the creations  
of man's hands and the imagination of his  
heart: the crafts of gold and silver, of  
working precious stones, of carpentry and  
sculpture and mural painting and book  
illumination and featherweaving)

: who, delivering that knowledge, threw his jewelled  
necklace in the lake, which vanished in  
those depths, and from then on that place  
was called The Lake of Jewels

\*

Another stop along the line

This time

THE CITY OF THE SLEEPERS

And runs into a shaman

Says, you bound for somewhere

Says, the country of Red Daylight know it? expect  
to land there probe a little wisdom maybe

Says, no fooling? drink a little pulque brewed it  
just for you

Says, most kind but awfully sorry scarcely touch a  
drop you know

Says, perhaps you've got no choice perhaps I might  
not let you go now you didn't drink perhaps  
I'm forcing you against your will might even  
get you drunk come on drink it up

Drinks it with a straw

So drunk he falls down fainting  
on the road and dreams and  
snores his snoring echoes very far

And when he wakes finds silence  
and an empty town, his face  
reflected and the hair shaved off

Then calls it

CITY OF THE SLEEPERS

\*

There is a peak between Old Smokey  
and The White Woman

Snow is falling  
And fell upon him in those days

And on his companions  
who were with him, on  
his dwarfs, his clowns,  
his gimps

It fell

till they were frozen  
lost among the dead

The weight oppressed him  
and he wept for them

He sang

The tears are endless  
And the long sighs  
issue from my chest

Further out  
THE HILL OF MANY COLORS

which he sought

Portents everywhere, those  
dark reminders  
of the road he walks

\*

It ended on the beach

It ended with a hulk of serpents formed into a boat  
And when he'd made it, sat in it and sailed away  
A boat that glided on those burning waters, no one  
knowing when he reached the country of  
Red Daylight

It ended on the rim of some great sea  
It ended with his face reflected in the mirror of  
its waves:

The beauty of his face returned to him  
And he was dressed in garments like the sun  
It ended with a bonfire on the beach where he would  
hurl himself

And burn, his ashes rising and the cries of birds  
It ended with the birds, bright feathers, eyes that  
watched him

It ended with a thousand precious birds  
It ended with the linnet, with the birds of turquoise  
color, birds the color of wild sunflowers, red  
and blue birds

It ended with the birds of yellow feathers in a riot  
of bright gold

Circling till the fire had died out  
Circling while his heart rose through the sky  
It ended with his heart transformed into a star  
It ended with the morning star with dawn and evening  
It ended with his journey to Death's Kingdom with  
seven days of darkness  
With his body changed to light  
A star that burns forever in that sky

## 2. "WHEN HARE HEARD OF DEATH" (WINNEBAGO)

When Hare heard of Death, he started for his lodge  
& arrived there crying, shrieking, "My uncles &  
my aunts must not die!" And then the thought  
assailed him, "To all things death will come!"  
He cast his thoughts upon the precipices & they be-  
gan to fall & crumble. Upon the rocks he cast his  
thoughts & they became shattered. Under the  
earth he cast his thoughts & all the things living  
there stopped moving & their limbs stiffened in  
death. Up above, towards the skies, he cast his  
thoughts & the birds flying there suddenly fell to  
the earth & were dead.

After he entered his lodge he took his  
blanket &, wrapping it around him, lay down crying.  
"Not the whole earth will suffice for all those  
who will die. Oh there will not be enough earth for  
them in many places!" There he lay in his corner  
wrapped up in his blanket, silent.

## 3. AN EGYPTIAN POEM FROM THE MIDDLE KINGDOM:

Behold, my name stinks



more than the odor of carrion birds  
on summer days when the heaven is hot.

Behold, my name stinks  
more than the odor of fishermen,  
& the shores of the pools they have fished.

Behold, my name stinks  
more than that of a woman  
of whom slander has been spoken concerning a man.

....

To whom should I speak today?  
Brothers are evil;  
the friends of today love not.

To whom should I speak today?  
Hearts are covetous;  
every man plundereth the goods of his fellow.

To whom should I speak today?  
Yesterday is forgotten;  
men do not as they were done by nowadays.

To whom should I speak today?  
There is no heart of man  
whereon one might lean.

To whom should I speak today?  
The righteous are no more;  
the land is given over to evil-doers.

To whom should I speak today?  
There is a lack of companions;  
men have recourse to a stranger to tell their troubles.

To who should I speak today?  
I am heavy laden with misery  
& without a comforter.

Death is in my eyes today  
as when a sick man becomes whole,  
as the walking abroad after illness.

Death is in my eyes today  
like the scent of myrrh,  
like sitting beneath the boat's sail on a breezy day.

Death is in my eyes today  
like the smell of water-lilies,  
like sitting on the bank of drunkenness.

Death is in my eyes today,  
like a well-trodden road,  
as when men return home from a foreign campaign.

Death is in my eyes today  
like the unveiling of the heaven,  
as when a man attains to that which he knew not.

Death is in my eyes today  
like the desire of a man to see his home  
when he hath passed many years in captivity.

#### 4. "AYACUCHO DANCE SONG"(PERU)

Wake up, woman,	In the middle of the street
Rise up, woman,	A dog howls.

May the death arrive  
May the dance arrive,

Ah! What a chill,  
Ah! what a wind....

Comes the dance  
You must dance,  
Comes the death  
You can't help it!

#### 5. "SHE HAS GONE FROM US" (AUSTRALIAN)

She has gone from us; never as she was will she return.  
Never more as she once did will she chop honey,  
Never more with her digging-stick dig yams.  
She has gone from us; never as she was to return.

Mussels there are in the creek in plenty,  
But she who lies here will dig no more.  
We shall fish as of old for cod-fish,  
But she who lies here will beg no more oil;  
Oil for her hair, she will want no more.

Never again will she use a fire.  
Where she goes, fires are not.  
For she goes to the women, the dead women.  
Ah, women can make no fires.  
Fruit there is in plenty and grass seed,  
But no birds nor beasts in the heaven of women.

#### 5. "THE BLOWFLY" (AUSTRALIAN)

Oh, the blowfly is whining there, its maggots are  
eating the flesh,  
The blowflies buzz, their feet stray over the corpse,  
The buzzing goes on and on.  
Whom is it eating there, whose flesh are they eating?  
Ah, my daughter, come back here to me!  
Ah, our daughter was taken ill-  
You didn't sing for her as a father should!  
You are foolish and silly, you sing only to please  
the ears of a woman!  
You like to lie close to a young girl, a virgin, and  
give her a child!  
You will not stay in one place!  
Here and there, all over the place, you go among  
the camps,  
You go walking hither and thither, looking for  
sweethearts.  
Ah, before, it was here that you used to stay.  
You should be ashamed to do that before all these  
strangers,  
Presently I shall take a knife and cut you!  
No, you go to sit down beside some woman,  
You sit close, close beside her...  
Ah, my lost child, ah the blowflies!

#### 6. LAMENTATION (FOX INDIAN)

It is he, it is he,  
The person with the spirit of an owl;  
It is he, it is he,  
The person with the spirit of an owl;  
It is he, it is he.

All the manitous are weeping,  
Because I go around weeping,  
Because I go around weeping,  
All the manitous are weeping.



The sky will weep,  
The sky,  
At the end of the earth;  
The sky will weep.

# 7. DEATH SONG (PAPAGO)

In the great night my heart will go out.  
Toward me the darkness comes rattling,  
In the great night my heart will go out.

# 8. THREE CHIPPEWA SONGS

## LOVE SONG (CHIPPEWA)

A loon I thought it was      My love's  
But it was      Splashing oar.

## DEATH SONG

Is there anyone who      My wife  
would weep for me?      would weep for me.

## ARROW SONG

Its head  
is red.

# 9. FOR TLACAHUEPAN (AN AZTEC DEATH SONG)

The field where the hero's      And yellow flowers  
body was left in the sun      to sweeten  
A sudden ringing of bells      the kingdom of death

They have hidden you here      Oh quechol-bird  
in the seven caves      color of fire  
The acacia bursts, a      moving at night  
lost cry of the tiger      through this field  
answers the eagle's call      in the kingdom of death

# 10. A CHIPPEWA SONG OF THE BUTTERFLY:

In the coming heat      I stood there.  
of the day

# 11. ATTRIBUTES FROM THE BOOK OF CHANGES

--The Creative is heaven. It is round, it is the prince,  
the father, jade, metal, cold, ice; it is deep red, a  
good horse, an old horse, a lean horse, a wild horse,  
tree fruit.

--The Receptive is the earth, the mother. It is  
cloth, a kettle, frugality, it is level, it is a cow with  
a calf, a large wagon, form, the multitude, a shaft.  
Among the various kinds of soil, it is the black.

--The Arousing is thunder, the dragon. It is dark  
yellow, it is a spreading out, a great road. the  
oldest son. It is decisive and vehement; it is bamboo  
that is green and young, it is reed and rush.

Among horses it signifies those which can neigh  
well, those with white hind legs, those which gallop,  
those with a star on the forehead.

Among useful plants it is the pod-bearing ones.  
Finally, it is the strong, that which grows luxuriantly.

--The gentle is wood, wind, the oldest daughter, the  
guideline, work; it is the white, the long, the high; it  
is advance and retreat, the undecided, odor.

Among men it means the gray-haired; it means  
those with broad foreheads; it means those with much  
white in their eyes; it means those close to gain, so  
that in the market they get threefold value. Finally,  
it is the sign of vehemence.

--The Abysmal is water, ditches, ambush, bending  
and straightening out, bow & wheel.

Among men it means the melancholy, those with  
sick hearts, with earache.

It is the blood sign; it is red.

Among horses it means those with beautiful backs,  
those with wild courage, those which let their heads  
hang, those with thin hoofs, those which stumble.

Among chariots it means those with many defects.

It is penetration, the moon.

It means thieves.

Among varieties of wood it means those which are  
firm and have much pith.

--The clinging is fire, the sun, lightning, the  
middle daughter. It moans coats of mail & helmets;  
it means lances & weapons. Among men it means  
the big-bellied.

It is the sign of dryness. It means the tortoise,  
the crab, the snail, the mussel, the hawkbill  
tortoise.

Among trees it means those which dry out in the  
upper part of the trunk.

--Keeping Still is the mountain; it is a bypath; it  
means little stones, doors and openings, fruits and  
seeds, eunuchs and watchmen, the fingers; it is the  
dog, the rat, and the various kinds of black-billed  
birds.

Among trees it signifies the firm and gnarled.

--The Joyous is the lake, the youngest daughter; it  
is a sorceress; it is mouth and tongue. It means  
smashing and breaking apart; it means dropping off  
and bursting open. Among the kinds of soil it is the  
hard and salty. It is the concubine. It is the sheep.

# 12. "LAMENT" (GABON PYGMY)

A: The animal runs, it passes, it dies. And it is  
the great cold.

B: It is the great cold of the night, it is the dark.

A: The bird flies, it passes, it dies. And it is the  
great cold.

B: It is the great cold of the night, it is the dark.

A: The fish flees, it passes, it dies. And it is the  
great cold.

B: It is the great cold of the night, it is the dark.

A: Man eats and sleeps. He dies. And it is the  
great cold.

B: It is the great cold of the night, it is the dark.

A: There is light in the sky, the eyes are extinguish-  
ed, the star shines.

B: The cold is below, the light is on high.

A: The man has passed, the shade has vanished, the  
prisoner is free!

Khvum, Khvum, come in answer to our call!