**Greek:**

Zeus sent a flood to destroy the men of the Bronze Age. Prometheus advised his son Deucalion to build a chest. All other men perished except for a few who escaped to high mountains. The mountains in Thessaly were parted, and all the world beyond the Isthmus and Peloponnese was overwhelmed. Deucalion and his wife Pyrrha (daughter of Epimetheus and Pandora), after floating in the chest for nine days and nights, landed on Parnassus. When the rains ceased, he sacrificed to Zeus, the God of Escape. At the bidding of Zeus, he threw stones over his head; they became men, and the stones which Pyrrha threw became women. That is why people are called *laoi*, from *laas*, "a stone." [[Apollodorus](http://www.talkorigins.org/faqs/flood-myths.html" \l "Apollodorus), [1.7.2](http://www.perseus.tufts.edu/cgi-bin/ptext?doc=Perseus%3Atext%3A1999.01.0022&layout=&loc=1.7.2)]

The first race of people was completely destroyed because they were exceedingly wicked. The fountains of the deep opened, the rain fell in torrents, and the rivers and seas rose to cover the earth, killing all of them. Deucalion survived due to his prudence and piety and linked the first and second race of men. Onto a great ark he loaded his wives and children and all animals. The animals came to him, and by God's help, remained friendly for the duration of the flood. The flood waters escaped down a chasm opened in Hierapolis. [[Frazer](http://www.talkorigins.org/faqs/flood-myths.html#Frazer), pp. 153-154]

An older version of the story told by Hellanicus has Deucalion's ark landing on Mount Othrys in Thessaly. Another account has him landing on a peak, probably Phouka, in Argolis, later called Nemea. [[Gaster](http://www.talkorigins.org/faqs/flood-myths.html" \l "Gaster), p. 85]

The Megarians told that Megarus, son of Zeus, escaped Deucalion's flood by swimming to the top of Mount Gerania, guided by the cries of cranes. [[Gaster](http://www.talkorigins.org/faqs/flood-myths.html" \l "Gaster), p. 85-86]

An earlier flood was reported to have occurred in the time of Ogyges, founder and king of Thebes. The flood covered the whole world and was so devastating that the country remained without kings until the reign of Cecrops. [[Gaster](http://www.talkorigins.org/faqs/flood-myths.html" \l "Gaster), p. 87]

Nannacus, king of Phrygia, lived before the time of Deucalion and foresaw that he and all people would perish in a coming flood. He and the Phrygians lamented bitterly, hence the old proverb about "weeping like (or for) Nannacus." After the deluge had destroyed all humanity, Zeus commanded Prometheus and Athena to fashion mud images, and Zeus summoned winds to breathe life into them. The place where they were made is called Iconium after these images. [[Frazer](http://www.talkorigins.org/faqs/flood-myths.html#Frazer), p. 155]

"Many great deluges have taken place during the nine thousand years" since Athens and Atlantis were preeminent. Destruction by fire and other catastrophes was also common. In these floods, water rose from below, destroying city dwellers but not mountain people. The floods, especially the third great flood before Deucalion, washed away most of Athens' fertile soil. [[Plato](http://www.talkorigins.org/faqs/flood-myths.html#Plato), "[Timaeus](http://www.hermetic.com/texts/plato/timaeus.html" \t "_blank)" 22, "[Critias](http://classics.mit.edu/Plato/critias.html" \t "_blank)" 111-112]

**Roman:**

Jupiter, angered at the evil ways of humanity, resolved to destroy it. He was about to set the earth to burning, but considered that that might set heaven itself afire, so he decided to flood the earth instead. With Neptune's help, he caused storm and earthquake to flood everything but the summit of Parnassus, where Deucalion and his wife Pyrrha came by boat and found refuge. Recognizing their piety, Jupiter let them live and withdrew the flood. Deucalion and Pyrrha, at the advice of an oracle, repopulated the world by throwing "your mother's bones" (stones) behind them; each stone became a person. [Ovid, book 1]

Jupiter and Mercury, traveling incognito in Phrygia, begged for food and shelter, but found all doors closed to them until they received hospitality from Philemon and Baucis. The gods revealed their identity, led the couple up the mountains, and showed them the whole valley flooded, destroying all homes but the couple's, which was transformed into a marble temple. Given a wish, the couple asked to be priest and priestess of the temple, and to die together. In their extreme old age, they changed into an oak and lime tree. [Ovid, book 8]

One of the kings of Alba (named Romulus, Remulus, or Amulius Silvius), set himself up as a god equal to or superior to Jupiter. He made machines to mimic thunder and lightning, and he ordered his soldiers to drown out real thunder by beating on their shields. For his impiety, he and his house were destroyed by a thunderbolt in a fierce storm. The Alban lake rose and drowned his palace. You may still see the ruins when the lake is clear and calm. [Frazer 1993, p. 149]

**Celtic:**

Heaven and Earth were great giants, and Heaven lay upon the Earth so that their children were crowded between them, and the children and their mother were unhappy in the darkness. The boldest of the sons led his brothers in cutting up Heaven into many pieces. From his skull they made the firmament. His spilling blood caused a great flood which killed all humans except a single pair, who were saved in a ship made by a beneficent Titan. The waters settled in hollows to become the oceans. The son who led in the mutilation of Heaven was a Titan and became their king, but the Titans and gods hated each other, and the king titan was driven from his throne by his son, who was born a god. That Titan at last went to the land of the departed. The Titan who built the ship, whom some consider to be the same as the king Titan, went there also. [Sproul, pp. 172-173]

**Transylvanian Gypsy:**

Men once lived forever and knew no troubles. The earth brought forth fine fruits, flesh grew on trees, and milk and wine flowed in many rivers. One day, and old man came to the country and asked for a night's lodging, which a couple gave him in their cottage. When he departed the next day, he said he would return in nine days. He gave his host a small fish in a vessel and said he would reward the host if he did not eat the fish but returned it then. The wife thought the fish must be exceptionally good to eat, but the husband said he had promised the old man to keep it and made the woman swear not to eat it. After two days of thinking about it, though, the wife yielded to temptation and threw the fish on the hot coals. Immediately, she was struck dead by lightning, and it began to rain. The rivers started overflowing the country. On the ninth day, the old man returned and told his host that all living things would be drowned, but since he had kept his oath, he would be saved. The old man told the host to take a wife, gather his kinfolk, and build a boat on which to save them, animals, and seeds of trees and herbs. The man did all this. It rained a year, and the waters covered everything. After a year, the waters sank, and the people and animals disembarked. They now had to labor to gain a living, and sickness and death came also. They multiplied slowly so that many thousands of years passed before people were again as numerous as they were before the flood. [Frazer, pp. 177-178]

**Sumerian:**

The gods had decided to destroy mankind. The god Enlil warned the priest-king Ziusudra ("Long of Life") of the coming flood by speaking to a wall while Ziusudra listened at the side. He was instructed to build a great ship and carry beasts and birds upon it. Violent winds came, and a flood of rain covered the earth for seven days and nights. Then Ziusudra opened a window in the large boat, allowing sunlight to enter, and he prostrated himself before the sun-god Utu. After landing, he sacrificed a sheep and an ox and bowed before Anu and Enlil. For protecting the animals and the seed of mankind, he was granted eternal life and taken to the country of Dilmun, where the sun rises. [Hammerly-Dupuy, p. 56; Heidel, pp. 102-106]

**Egypt:**

People have become rebellious. Atum said he will destroy all he made and return the earth to the Primordial Water which was its original state. Atum will remain, in the form of a serpent, with Osiris. [Faulkner, plate 30] (Unfortunately the version of the papyrus with the flood story is damaged and unclear. See also Budge, p. ccii.)

**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]

**Hebrew:**

God, upset at mankind's wickedness, resolved to destroy it, but Noah was righteous and found favor with Him. God told Noah to build an ark, 450 x 75 x 45 feet, with three decks. Noah did so, and took aboard his family (8 people in all) and pairs of all kinds of animals (7 of the clean ones). For 40 days and nights, floodwaters came from the heavens and from the deeps, until the highest mountains were covered. The waters flooded the earth for 150 days; then God sent a wind and the waters receded, and the ark came to rest in Ararat. After 40 days, Noah sent out a raven, which kept flying until the waters had dried up. He next sent out a dove, which returned without finding a perch. A week later he set out the dove again, and it returned with an olive leaf. The next week, the dove didn't return. After a year and 10 days from the start of the flood, everyone and everything emerged from the ark. Noah sacrificed some clean animals and birds to God, and God, pleased with this, promised never again to destroy all living creatures with a flood, giving the rainbow as a sign of this covenant. Animals became wild and became suitable food, and Noah and his family were told to repopulate the earth. Noah planted a vineyard and one day got drunk. His son Ham saw him lying naked in his tent and told his brothers Shem and Japheth, who came and covered Noah with their faces turned. When Noah awoke, he cursed Ham and his descendants and blessed his other sons. [Genesis 6-9]

Men lived at ease before the flood; a single harvest provided for forty years, children were born after only a few days instead of nine months and could walk and talk immediately, and people could command the sun and moon. This indolence led men astray, especially to the sins of wantonness and rapacity. God determined to destroy the sinners, but in mercy he instructed Noah to warn them of the threat of a flood and to preach to them to mend their ways. Noah did this for 120 years. God gave mankind a final week of grace during which the sun reversed course, but the wicked men did not repent; they only mocked Noah for building the ark. Noah learned how to make the ark from a book, given to Adam by the angel Raziel, which contained all knowledge. This book was made of sapphires, and Noah put it in a golden casket and, during the flood, used it to tell day from night, for the sun and moon did not shine at that time. The flood was caused by male waters from the sky meeting the female waters from the ground. God made holes in the sky for the waters to issue from by removing two stars from the Pleiades. He later closed the hole by borrowing two stars from the Bear. That is why the Bear always runs after the Pleiades. The animals came to the ark in such numbers that Noah could not take them all; he had them sit by the door of the ark, and he took in the animals which lay down at the door. 365 species of reptiles and 32 species of bird were taken. Since seven pairs of each kind of clean animal were taken, the clean animals outnumbered the unclean after the flood. One creatures, the reem was so big it had to be tethered outside the ark and follow behind. The giant Og, king of Bashan, was also too big and escaped the flood sitting atop the ark. In addition to Noah, his wife Naamah, and their sons and sons' wives, Falsehood and Misfortune also took refuge on the ark. Falsehood was initially turned away when he presented himself without a mate, so he induced Misfortune to join him and returned. When the flood began, the sinners gathered around it and rushed the door, but the wild beasts aboard the ark guarded the door and set upon them. Those which escaped the beasts drowned in the flood. The ark, and the animals in it, were tossed around on the waters for a year, but Noah's greatest difficulty was feeding all the animals, for he had to work day and night to feed both the diurnal and nocturnal animals. When Noah once tarried in feeding the lion, the lion gave him a blow which made him lame for the rest of his life and prevented him from serving as a priest. On the tenth day of the month of Tammuz, Noah sent forth a raven, but the raven found a corpse to devour and did not return. A week later Noah sent out a dove, and on its third flight it returned with an olive leaf plucked from the Mount of Olives in Jerusalem, for the Holy Land had not suffered from the flood. Noah wept at the devastation when he left the ark, and Shem offered a thank-offering; Noah could not officiate due to his encounter with the lion. [Ginzberg, pp. 319-335; see also Frazer, pp. 143-145]

Aprocryphal scripture tells that Adam directed that his body, together with gold, incense, and myrrh, should be taken aboard the Ark and, after the flood, should be laid in the middle of the earth. God would come from thence and save mankind. [Platt, p. 66, 80 (2 Adam 8:9-18, 21:7-11)]

A woman "clothed with the sun" gave birth to a man child who was taken up by God. The woman then lived in the wilderness, where the Devil-dragon, cast down to earth, persecuted her. At one time he cast a flood of water from his mouth trying to wash her away, but the earth helped the woman and swallowed the flood. [Revelation 12]

**Islamic:**

Allah sent Noah to warn the people to serve none but Allah, but most of them would not listen. They challenged Noah to make good his threats and mocked him when, under Allah's inspiration, he built a ship. Allah told Noah not to speak to Him on behalf of wrongdoers; they would be drowned. In time, water gushed from underground and fell from the sky. Noah loaded onto his ship pairs of all kinds, his household, and those few who believed. One of Noah's sons didn't believe and said he would seek safety in the mountains. He was among the drowned. The ship sailed amid great waves. Allah commanded the earth to swallow the water and the sky to clear, and the ship came to rest on Al-Judi. Noah complained to Allah for taking his son. Allah admonished that the son was an evildoer and not of Noah's household, and Noah prayed for forgiveness. Allah told Noah to go with blessings on him and on some nations that will arise from those with him. [Koran 11:25-48]

**Masai (East Africa):**

Tumbainot, a righteous man, had a wife named Naipande and three sons, Oshomo, Bartimaro, and Barmao. When his brother Lengerni died, Tumbainot, according to custom, married the widow Nahaba-logunja, who bore him three more sons, but they argued about her refusal to give him a drink of milk in the evening, and she set up her own homestead. The world was heavily populated in those days, but the people were sinful and not mindful of God. However, they refrained from murder, until at last a man named Nambija hit another named Suage on the head. At this, God resolved to destroy mankind, except Tumbainot found grace in His eyes. God commanded Tumbainot to build an ark of wood and enter it with his two wives, six sons and their wives, and some of animals of every sort. When they were all aboard and provisioned, God caused a great long rain which caused a flood, and all other men and beasts drowned. The ark drifted for a long time, and provisions began to run low. The rain finally stopped, and Tumbainot let loose a dove to ascertain the state of the flood. The dove returned tired, so Tumbainot knew it had found no place to rest. Several days later, he loosed a vulture, but first he attached an arrow to one of its tail feathers so that, if the bird landed, the arrow would hook on something and be lost. The vulture returned that evening without the arrow, so Tumbainot reasoned that it must have landed on carrion, and that the flood was receding. When the water ran away, the ark grounded on the steppe, and its occupants disembarked. Tumbainot saw four rainbows, one in each quarter of the sky, signifying that God's wrath was over. [Frazer, pp. 330-331]

**Kikuyu (Kenya):**

A beautiful but mysterious woman agreed to marry a man on the condition that he never ask about her family. He agreed, and they lived happily together until it was time for their oldest son's circumcision, and the man asked his wife why her family couldn't attend the ceremony. With that, the wife bounced into the air and made a hole seven miles deep when she landed. She called upon her ancestors, who came as spirits from Mt. Kenya. The spirits raised a thunder and hailstorm as they came. They brought food, goats, cattle, and beer with them and, while the people took shelter in caves, flooded the countryside with beer, turning it into a lake. When the spirits left, they took the couple and their children with them into Mt. Kenya. [Abrahams, pp. 336-338]

**Hindu:**

Manu, the first human, found a small fish in his washwater. The fish begged protection from the larger fishes, in return for which it would save Manu. Manu kept the fish safe, transferring it to larger and larger reservoirs as it grew, eventually taking it to the ocean. The fish warned Manu of a coming deluge and told him to build a ship. When the flood rose, the fish came, and Manu tied the craft to its horn. The fish led him to a northern mountain and told Manu to tie the ship's rope to a tree to prevent it from drifting. Manu, alone of all creatures, survived. He made offerings of clarified butter, sour milk, whey, and curds. From these, a woman arose, calling herself Manu's daughter. Whatever blessings he invoked through her were granted him. Through her, he generated this race. [Gaster, pp. 94-95; Kelsen, p. 128; Brinton, pp. 227-228]

The great sage Manu, son of Vivasvat, practiced austere fervor. He stood on one leg with upraised arm, looking down unblinkingly, for 10,000 years. While so engaged on the banks of the Chirini, a fish came to him and asked to be saved from larger fish. Manu took the fish to a jar and, as the fish grew, from thence to a large pond, then to the river Ganga, then to the ocean. Though large, the fish was pleasant and easy to carry. Upon being released into the ocean, the fish told Manu that soon all terrestrial objects would be dissolved in the time of the purification. It told him to build a strong ship with a cable attached and to embark with the seven sages (rishis) and certain seeds, and to then watch for the fish, since the waters could not be crossed without it. Manu embarked as enjoined and thought on the fish. The fish, knowing his desire, came, and Manu fastened the ship's cable to its horn. The fish dragged the ship through roiling waters for many years, at last bringing it to the highest peak of Himavat, which is still known as Naubandhana ("the Binding of the Ship"). The fish then revealed itself as Parjapati Brahma and said Manu shall create all living things and all things moving and fixed. Manu performed a great act of austere fervor to clear his uncertainty and then began calling things into existence. [Frazer, pp. 185-187]

The heroic king Manu, son of the Sun, practiced austere fervor in Malaya and attained transcendent union with the Deity. After a million years, Brahma bestowed on Manu a boon and asked him to choose it. Manu asked for the power to preserve all existing things upon the dissolution of the universe. Later, while offering oblations in his hermitage, a carp fell in his hands, which Manu preserved. The fish grew and cried to Manu to preserve it, and Manu moved it to progressively larger vessels, eventually moving it to the river Ganga and then to the ocean. When it filled the ocean, Manu recognized it as the god Janardana, or Brahma. It told Manu that the end of the yuga was approaching, and soon all would be covered with water. He was to preserve all creatures and plants aboard a ship which had been prepared. It said that a hundred years of drought and famine would begin this day, which would be followed by fires from the sun and from underground that would consume the earth and the ether, destroying this world, the gods, and the planets. Seven clouds from the steam of the fire will inundate the earth, and the three worlds will be reduced to one ocean. Manu's ship alone will remain, fastened by a rope to the great fish's horn. Having announced all this, the great being vanished. The deluge occurred as stated; Janardana appeared in the form of a horned fish, and the serpent Ananta came in the form of a rope. Manu, by contemplation, drew all creatures towards him and stowed them in the ship and, after making obeisance to Janardana, attached the ship to the fish's horn with the serpent-rope. [Frazer, pp. 188-190]

At the end of the past kalpa, the demon Hayagriva stole the sacred books from Brahma, and the whole human race became corrupt except the seven Nishis, and especially Satyavrata, the prince of a maritime region. One day when he was bathing in a river, he was visited by a fish which craved protection and which he transferred to successively larger vessels as it grew. At last Satyavrata recognized it as the god Vishnu, "The Lord of the Universe." Vishnu told him that in seven days all the corrupt creatures will be destroyed by a deluge, but Satyavrata would be saved in a large vessel. He was told to take aboard the miraculous vessel all kinds of medicinal herbs, food esculant grains, the seven Nishis and their wives, and pairs of brute animals. After seven days, the oceans began to overflow the coasts and constant rain began flooding the earth. A large vessel floated in on the rising waters, and Satyavrata and the Nishis entered with their wives and cargo. During the deluge, Vishnu preserved the ark by again taking the form of a giant fish and tying the ark to himself with a huge sea serpent. When the waters subsided, he slew the demon who had stolen the holy books and communicated their contents to Satyavrata. [H. Miller, pp. 289-290; Howey, pp. 389-390; Frazer, pp. 191-193]

One windy day, the sea flooded the port city of Dwaravati. All its occupants perished except Krishna, an avatar of Vishnu, and his brother Balarama, who were walking in the forests of Raivataka Hill. Krishna left his brother alone. Sesha, the serpent who supports the world, withdrew his energy from Balarama; in a jet of light, Balarama's spirit entered the sea, and his body fell over. Krishna decided that tomorrow he would destroy the world for all its evils, and he went to sleep. Jara the hunter passed by, mistook Krishna's foot for the face of a stag, and shot it. The wound to Krishna's foot was slight, but Jara found Krishna dead. He had saffron robes, four arms, and a jewel on his breast. The waters still rose and soon lapped at Jara's feet. Jara felt ashamed but helpless; he left deciding never to speak of the incident. [Buck, pp. 408-409]

**China:**

The Supreme Sovereign ordered the water god Gong Gong to create a flood as punishment and warning for human misbehavior. Gong Gong extended the flood for 22 years, and people had to live in high mountain caves and in trees, fighting with wild animals for scarce resources. Unable to persuade the Supreme Sovereign to stop the flood, and told by an owl and a turkey about \_Xirang\_ or Growing Soil, the supernatural hero Gun stole Growing Soil from heaven to dam the waters. Before Gun was finished, however, the Supreme Sovereign sent the fire god Zhu Rong to execute him for his theft. The Growing Soil was taken back to heaven, and the floods continued. However, Gun's body didn't decay, and when it was cut apart three years later, his son Yu emerged in the form of a horned dragon. Gun's body also transformed into a dragon at that time and thenceforth lived quietly in the deeps. The Supreme Sovereign was fearful of Yu's power, so he cooperated and gave Yu the Growing Soil and the use of the dragon Ying. Yu led other gods to drive away Gong Gong, distributed the Growing Soil to remove most of the flood, and led the people to fashion rivers from Ying's tracks and thus channel the remaining floodwaters to the sea. [Walls, pp. 94-100]

The goddess Nu Kua fought and defeated the chief of a neighboring tribe, driving him up a mountain. The chief, chagrined at being defeated by a woman, beat his head against the Heavenly Bamboo with the aim of wreaking vengeance on his enemies and killing himself. He knocked it down, tearing a hole in the sky. Floods poured out, inundating the world and killing everyone but Nu Kua and her army; her divinity made her and her followers safe from it. Nu Kua patched the hole with a plaster made from stones of five different colors, and the floods ceased. [Werner, p. 225; Vitaliano, p. 163]

**Southeast Australian:**

The animals, birds, and reptiles became overpopulated and held a conference to determine what to do. The kangaroo, eagle-hawk, and goanna were the chiefs of the three respective groups, and their advisors were koala, crow, and tiger-snake. They met on Blue Mountain. Tiger-snake spoke first and proposed that the animals and birds, who could travel more readily, should relocate to another country. Kangaroo rose to introduce platypus, whose family far outnumbered any others, but the meeting was then adjourned for the day. On the second day, while the conference proceeded with crow taunting koala for his inability to find a solution, the frilled lizards decided to act on their own. They possessed the knowledge of rain-making, and they spread the word to all of their family to perform the rain ceremony during the week before the new moon. Thus would they destroy the over-numerous platypus family. They did their ceremonies repeatedly, and a great storm came, flooding the land. The frilled lizards had made shelters on mountains, and some animals managed to make their way there, but nearly all life was destroyed in the great flood. When the flood ended and the sun shone again, the kangaroo called animals together to discover how the platypus family had fared. But they could not find a single living platypus. Three years later, the cormorant told emu that he had seen a platypus beak impression along a river, but never saw a platypus. Because of the flood, the platypuses had decided that the animals, birds, and reptiles were their enemies and only moved about at night. The animals organized a search party, and carpet-snake eventually found a platypus home and reported its location back to the others. Kangaroo summoned all the tribes together, even the insect tribe. Fringed lizard was ejected for doing mischief; he has turned ugly because of the hate he dwells upon. The animals and birds found they were both related to the platypus family; even the reptiles found some relationship; and everyone agreed that the platypuses were an old race. Carpet-snake went to the platypus home and invited them to the assembly. They came and were met with great respect. Kangaroo offered platypus his choice of the daughter of any of them. Platypus learned that emu had changed its totem so that the platypus and emu families could marry. This made platypus decide it didn't want to be part of any of their families. Emu got angry, and kangaroo suggested the platypuses leave silently that night, which they did. They met bandicoot along the way, who invited the platypuses to live with them. The platypuses married the bandicoot daughters and lived happily. Water-rats got jealous and fought them but were defeated. Platypuses have tried to be seperate from the animal and bird tribes ever since, but not entirely successfully. [W. R. Smith, pp. 151-168]

**Algonquin (upper Ottowa River):**

Long ago, when men had become evil, the Strong Serpent Maskanako came. He was the foe of people, and they became embroiled, hating and fighting each other. The small men (Mattapewi) fought with Nihanlowit, keeper of the dead. The Strong Serpent resolved to destroy all men, and the Black Serpent brought the snake-water rushing, spreading everywhere, destroying everything. Then the waters ran off, and the great evil went away by the path of the cave. [Kelsen, pp. 146-147]

**Lenape (=Delaware) (Delaware to New York):**

A deluge covered the whole earth. A few people survived on the back of a turtle which was so old its shell was mossy. A loon flew by, and the people begged it to dive and bring up some land. The bird dived but could not reach the bottom. Then he flew far away, came back with some earth in his bill, and led the turtle back to some dry land. There the people settled and repopulated the country. Those saved by the turtle became the Turtle Clan. [Frazer, p. 295; Bierhorst, 1995, pp. 30, 43]

After the Great Spirit created the earth, he flooded it. He sent various animals diving for earth. At last the muskrat succeeded. He put the earth on the turtles back, and it increased in size. [Bierhorst, 1995, p. 44]

**Lakota:**

In the world before this one, the people didn't know how to behave or how to act human, and the creating power was displeased. He placed three dry buffalo chips under a sacred pipe rack and saved a fourth for lighting the pipe. He sang three songs to bring rain, which caused the rivers to overflow; then he sang a fourth song and stamped on the earth. The earth split open, and water flowed from the cracks and covered everything. The Creating Power floated on the sacred pipe and his huge pipe bag. All people and animals were destroyed except Kangi, the crow. It was very tired and three times asked the Creating Power to make a place for it to rest. The Creating Power opened his pipe bag, which contained all manner of animals and birds, and selected four known for their diving abilities. He sang a song and commanded the loon to dive and bring up mud, but the loon failed. Likewise, the water was too deep for otter and beaver. But the turtle succeeded in bringing up a little mud. The Creating Power took the mud and, singing, spread it out on the water. After the fourth song, there was enough land for himself and the crow. He waved two long eagle feathers over the ground, and it spread until it replaced the water. He named it the Turtle Continent. The Creating Power thought, "Land without water is not good," and wept for the earth and the creatures he would put upon it. His tears became oceans, streams, and lakes. He scattered the animals across the land; they came to life when he stamped on the ground. He created four colors of people from red, white, black, and yellow earth. He created the rainbow as a sign that there would be no more great flood, but warned that he had destroyed the first world by fire because it was bad, and the second world by flood, and he would destroy this world too if people make it bad and ugly. [Erdoes & Ortiz, pp. 496-499]

Unktehi, a water monster, fought the people and caused a great flood. The people retreated to a hill, but the water swept over them, killing them all. The blood gelled and turned to pipestone. (Pipes made from that rock are sacred today.) Unktehi was also turned to stone; her bones are in the Badlands now, forming a long ridge. A giant eagle, Wanblee Galeshka, swept down, saved one girl from the flood, carrying her to a tree on the highest pinnacle, the only place not covered by water. He made her his wife. She bore twins, a boy and a girl, which are the ancestors of the Sioux. [Erdoes & Ortiz, pp. 93-95]

Unktehi puffed up her body to make the Missouri overflow, and the little water monsters, her children, did the same with other streams and lakes. This caused a great flood which covered the country. Only a few people escaped to the highest mountain, and the waves threatened to kill them. The thunderbirds liked people, so they fought the water monsters for several years. In time, it became clear that the thunderbirds were losing when they fought close, so they retreated to the sky and, all together, sent their lightning bolts. This burned the forests, boiled the water, and turned the earth red hot, except where the people had taken refuge. Unktehi and the water monsters were defeated. Their bones can still be seen in the Badlands. [Erdoes & Ortiz, pp. 220-222]

**Nahua (central Mexico):**

People in three previous ages were destroyed by being devoured by jaguars, swept away by the wind and turned into monkeys, and transformed into birds in a rain of fire. The sun of 4 Water lasted 676 years; then the heavens came down in one day, and the people were inundated and transformed into fish. In the next age, Titlacahuan (Tezcatlipoca) told a man known as Nata ("Our Father") and his consort Nene to hollow out an aheuhuetl (cypress?) log and enter it during the vigil of Toçoztli, when the heavens would come crashing down. He sealed them in with a single ear of corn apiece to eat. When they had finished eating all the kernels, they heard the water declining. They exited the log, found a fish, and made a fire to cook it. The gods Citlallinicue and Citlallatonac complained that someone was smoking up the heavens. Tezcatlipoca descended, struck off the people's heads, and reattached them over their buttocks; they became dogs. [Markman, pp. 132-133; Frazer, pp. 274-275]

The deluge overwhelmed mankind. Only a man named Coxcox (some call him Teocipactli) and a woman named Xochiquetzal survived in a small bark. They landed on a mountain called Colhuacan and had many children. These children were all born dumb until a dove from a lofty tree gave them languages, but different languages so that they couldn't understand each other. [Gaster, p. 121; Horcasitas, p. 191; Vitaliano, p. 176]

**Maya (southern Mexico and Guatemala):**

The Puzob, an industrious dwarf people, were the first inhabitants of the earth. God destroyed them with a flood because of their carelessness in their observation of custom. They heard that a terrible storm was coming, so they put some stones in a pond and sat on them, but the dwarfs were all destroyed. Jesucristo sent down four angels to investigate what was happening on earth. They removed their clothes and bathed, whereupon they became doves. Some other angels were sent down; they were turned into buzzards when they ate the dead. [Horcasitas, p. 194]

In the first period of the world lived the Saiyamkoob, "the Adjusters," a dwarf race which built cities now in ruins. They worked in darkness, as the sun had not yet appeared. When it did, they turned to stone, and their images can be found in the ruins. Food for the workers was lowered by rope from the sky, but the rope was cut, the blood ran out of it, and the earth and sky separated. This period ended with water over the earth. The Tsolob, "the Offenders," lived in the second period. These, too were destroyed by a flood. The Maya reigned during the third period, but their period was also ended by flood. The fourth and present age is peopled by a mixture of all previous races. [Alexander, 1920, p. 153]

After people were created, the sky fell upon the earth, and the waters followed them. The world was destroyed. The four Bacab gods managed to escape and now hold up the four corners of the sky. [Horcasitas, p. 191]

Two floods had destroyed humanity. Three people escaped a third and final flood in a canoe. [Horcasitas, p. 191]

**Inca (Peru):**

Pictorial records of ancient Incan rulers show that a flood rose above the highest mountains. All created things perished, except for a man and woman who floated in a box. When the flood subsided, the floating box was driven by the wind to Tiahuanacu, about 200 miles from Cuzco, where the Creator told them to dwell. The Creator molded new people from clay at Tiahuanacu. On each figure, the Creator painted dress and hair style, and he gave each nation distinctive language, songs, and seeds to plant. When he had brought them to life, he ordered them into the earth to travel underground and emerge from caves, springs, tree trunks, etc. in their various homes. He then created the sun, moon, and stars. [Bierhorst, 1988, pp. 200,202; Gaster, p. 127; Frazer, p. 271]

The creator god Viracocha made the earth and sky, and he created stone giants to live in it. After a while the giants became lazy and quarrelsome, and Viracocha decided to destroy them. Some he turned back to stone, and these stone statues still exist at Tiahuanaco and Pucara. He destroyed the rest with a great flood. When the flood subsided, it left the lakes Titicaca and Poopo, and it left seashells on the Altiplano at elevations of 3660 m. Viracocha saved two stone giants from the flood and with their help created people his own size. He reached down into Lake Titicaca and drew out the Sun and Moon to provide light so he could admire his new creation. In those days, the Moon was even brighter than the Sun, but the Sun grew jealous and threw ashes onto the Moon's face. [Gifford, p. 54]

A large, rich city once existed on the Altiplano. One day, a group of ragged Indians came and warned the proud inhabitants that the city would be destroyed by earthquake, flood, and fire. Most inhabitants just scoffed and eventually had the ragged people flogged and thrown out. Some of the city's priests, though, heeded the warning and went to live as hermits in a temple on a hill. Some time later, a red cloud appeared on the horizon. Soon it had grown and covered the area, and its red glow eerily lit the night. Suddenly, with a flash and a rumble, an earthquake destroyed many of the city's buildings, and a red rain poured down. Other earthquakes and more rain followed, and a flood soon covered the ruined city; this water is Lake Titicaca today. None of the city's inhabitants survived save the priests. The descendants of the prophets became the Callawayas, wise men of the valleys. [Gifford, pp. 55-56]

http://www.talkorigins.org/faqs/flood-myths.html