

Kui nad inimesi ja elusolendeid maa peale löid, siis ei teinud Vanatühi Jumala meelt mööda. Ta töötas vääríti, kuigi nad alustasid ühel nõul. Jumal keelas teda: "Ära tee nii pahasti!" "See on minu maailm ka, jagame ära, kõik on ju koos loodud!" – "No olgu peale, jagame!" ütles Jumal. "Noh, missugust maad sina endale tahad? Võtad kuivad või märjad maad?" "Mina võtan kuivad maad," vastas Vanatühi. "Kui sina tahad kuiva maad võtta," ütles Jumal, "siis meri on igal pool maa ümber – kõik on märg, sulle maast osa ei jäägi, see kõik on minu."

Ka puud pidi ära jagama. "Kas sina võtad toored või kuivad puud?" küsis Jumal. "Ma võtan toored," ütles Vanatühi. Jumal sõnas: "Kui puus on üksainuski oksake kuiv, siis on see kuiv puu, ja see kõik on minu." Olgu puu kui väike tahes, üks kuiv oksake leidub seal ikka. Ei jäänud Vanatühja jaoks ei puud ega maad. Talle ei jäänud mitte midagi, kõik jäi Jumalale.

Vanatühi ütles: "Kui kari ilma palveta metsa saadetakse, siis ma lähen looma sisse." Jumal ütles: "Ei sa sealgi kohta leia, viskan looma peale kolm piiska vett, tapan looma ja sinu ka." – "Kui inimene läheb ebapuhtana metsa," ütles Vanatühi, "siis ma lähen inimese sisse." – "Ei sa sealgi kohta leia," vastas Jumal, "mina viskan kolm piiska vett peale, tapan inimese ja sinu." – "Siis lähen ma puu sisse." – "Ei sa sealgi kohta leia. Ma viskan kolm piiska vett peale, rebin puu lõhki ja tapan su." – "Ma lähen kalju-lõhesse," ütles Vanatühi. "Noh, see on sulle paras paik, seal elagi." Vaat siis, tuli tallegi koht anda.

Nii jäigi üks maailma loojatest kaljulõhesse. Millegi loomisel on alati vaja kahte poolt – nii agarat tegutsemist kui ka tasakaalukat toimimist. Esimesega võib palju korda saata, kuid ka ära rikkuda. Ainult teisega piirdudes võib loomine jääda loomata.

Sügisel ilmuvad Plejaadid tagasi taevasse koos Linnuteed jagava tumedat lohet meenutava viiruga lõunataevas. Kreekas olid Plejaadid Atlase tütreid, keda järgnevas seitsmes muusikalises momendis kuuleme erineval moel talve kevadeks tantsimas.

Seven Musical Moments "The Pleiad"

The constellation of Pleiad or the Heavenly Sieve is well known to many peoples. For 6000 years its appearing in the sky has marked the beginning of spring and summer. A new generation of brilliant artists or scientists is still known as a pleiad. The Estonians, the Karelians and some other nordic peoples have a creation myth which explains the movement of the Pleiad.

The Earth was created on Whitsunday, the living beings one week later. God was rowing a boat. The Devil, who had assumed the form of a loon, swam after Him. God asked: "Who are you? Why are you following me?" "I am God," said the Devil. "If you are God, then who am I," God asked. "You are the God of gods," said the Devil. God said: "If you are God and I am God of gods, then we ought to create earth, because now there is none - everything is covered with water." "Let us create earth, then," said the Devil. "How shall we do it?" God answered: "You are a loom. Go to the bottom of the sea and bring earth." The Devil dived to the bottom and took a handful of earth. But as he began to ascend, the earth slipped away through his fingers. While the Devil dived, God grew a thick ice on the water. The Devil had great trouble rising through the ice and lost many feathers. "Did you bring earth?" God asked. "I couldn't, it all ran out through my fingers," answered the Devil. "You must go again and bring earth." The Devil dived again, but again he could not bring the earth up. Meanwhile God grew the ice thicker still. The Devil rose through the ice. "Did you bring earth?" God asked. "I couldn't bring it up, it ran out of my hands," answered the Devil. "Did you see anybody at the bottom?" God asked him. "Yes, there was a girl." "Now go down for the third time and ask the girl for earth and for blessing. Then the earth will come up." The Devil dived to the bottom again and asked the girl to give

him earth and blessing. The girl milked her breast onto the earth and gave it to the Devil. "Take your earth and go." When he began the ascent, he saw that the earth began to grow in his hands. He put some of it into his mouth, thinking: "I will create an earth for myself." He swam upwards. God had grown the ice very thick, but somehow the loon managed to come up through it. He gave the earth to God. God threw it once towards the summer and thrice in the opposite direction. But the Devil's cheek began to swell - the earth was growing in the mouth. He began to wail with pain. God asked: "Why are you whining? Why is your cheek swollen?" "I hid earth in my mouth." said the Devil. God told him: "Spit it out towards the north." The Devil stopt. This is how the rocks and mountains were created in the north - the Devil spat them out there. While they were creating men and other living beings, the Devil again disobeyed God. He did bad work. God told him to try better, but the Devil said: "We have created everything together. This is my world as well. Let us divide it between us." God agreed. "What kind of land do you want?" He asked. "Wet land or dry land?" "I shall take the dry land," said the Devil. "So you want dry land. But the sea is everywhere around the land - there is no dry land, everything is wet. So you shall have no part of the land. Everything is mine." Then He asked: "Shall you take the dry trees or the living trees?" "I shall take the living trees," answered the Devil. God said: "If there is but one dry twig on a tree, the tree is dry. And all dry trees are mine." So the Devil got no trees and no land. He got nothing, everything was God's. The Devil said: "If the cattle is sent to the woods without prayer, I shall go into the animals." "You shall find no place there," God said. "I shall throw three drops of water on the animal in whom you are and it will die. You shall die with it." "If a human being goes into the forest and is not clean, I shall go into him." "You shall not find a place there. I shall throw three drops of water on you and you shall both die." "Then I shall go into a tree." "You shall not find a place there either. I shall throw three drops of water and tear the tree asunder and kill you." "I shall go into a cleft," said the Devil finally. "This is indeed a suitable place for you. You can live there," God said. So the Devil had to be given a place, too.

This is how one of the Creators remained in a cleft.

There are different kinds of action: there is eagerness and level-headedness. The former can achieve much, but it can also spoil much. The latter alone would never complete the creation.

In the autumn the Pleiad appears again in the sky, together with the dark line dividing the Milky Way into two in the southern sky. The Pleiad are the daughters of Atlas. In the following seven musical moments we will hear them dancing the spring into summer, each in their own different way.

1. Electra
2. Maja
3. Taygeta
4. Alcyone
5. Merope
6. Asterope
7. Calaeno

7 muusikalist momenti "Plejaadid"

1.

Urmas Sisask

♩ = 120

pp *cresc. poco a poco* *p cresc. poco a poco*

Red. *

5 *mp cresc. poco a poco*

Red. *

9 *mf cresc. poco a poco*

Red. *

13 *f cresc. poco a poco*

Red. *

16 *ff* *ff*

Sub-Red. * Red. * Red. *

$\text{♩} = 100$

pp

Red. Una corda al Fine

p

4

** Red.*

** Red.*

7

** Red.*

** Red.*

10

pp

Sva

p

3.

♩ = 200
8va

First system of musical notation, measures 1-4. The right hand (RH) is marked *f* and features a triplet of eighth notes. The left hand (LH) is marked *8va* and features a triplet of eighth notes. The tempo is indicated as ♩ = 200.

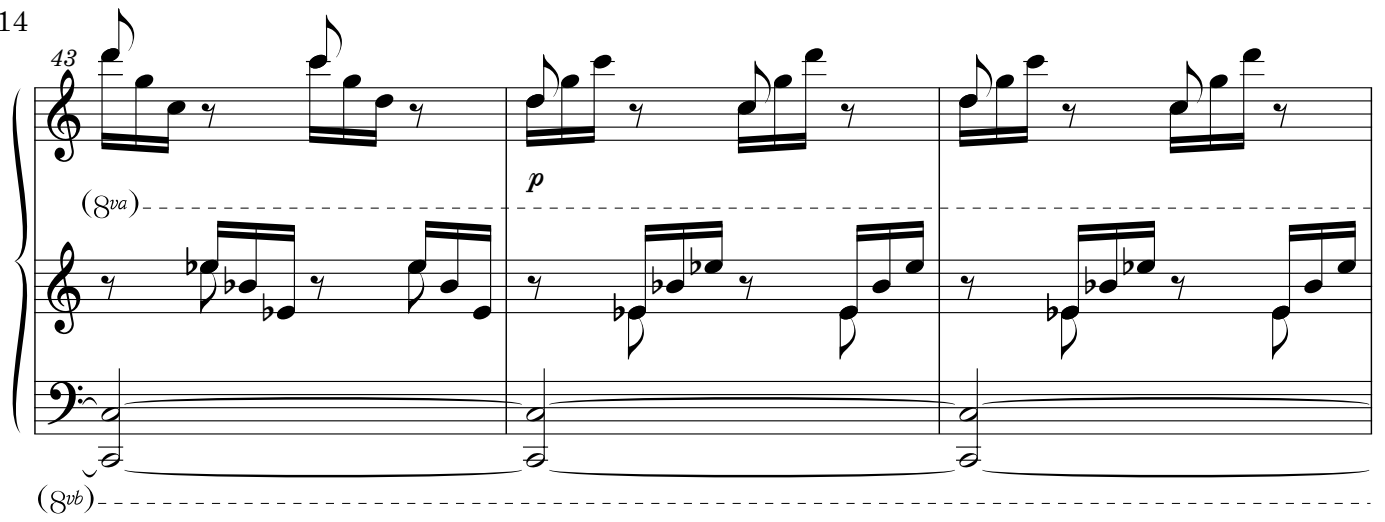
Second system of musical notation, measures 5-8. The right hand (RH) continues with the triplet eighth-note pattern. The left hand (LH) continues with the triplet eighth-note pattern.

Third system of musical notation, measures 9-12. The right hand (RH) continues with the triplet eighth-note pattern. The left hand (LH) continues with the triplet eighth-note pattern.

Fourth system of musical notation, measures 13-16. The right hand (RH) continues with the triplet eighth-note pattern. The left hand (LH) continues with the triplet eighth-note pattern. The dynamic marking *p* appears in the RH at measure 15.

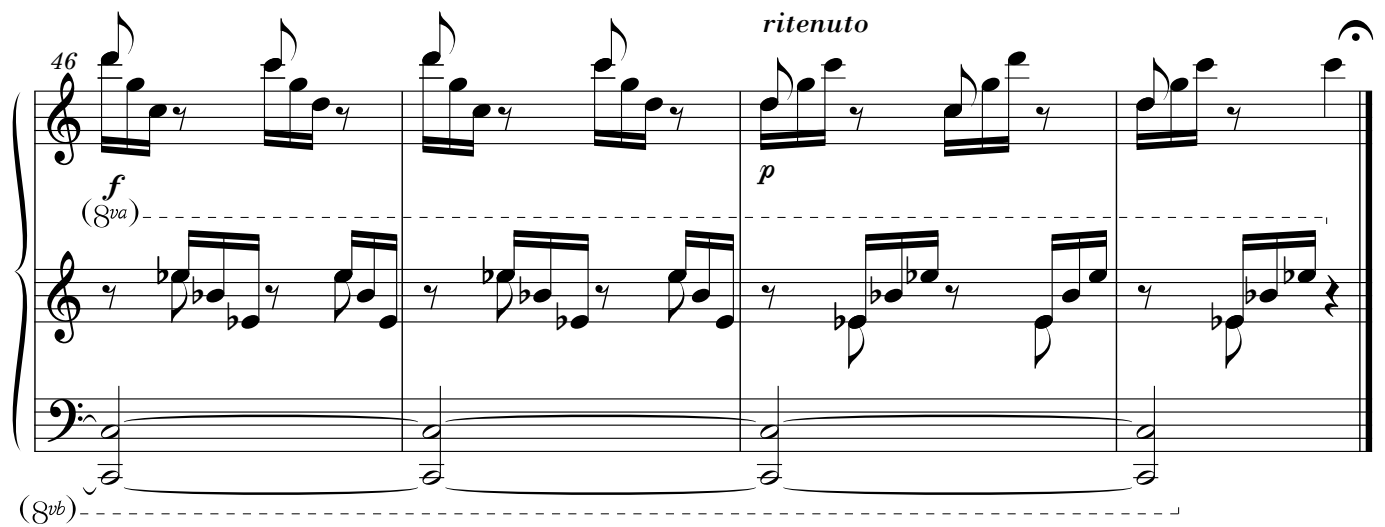
Fifth system of musical notation, measures 17-20. The right hand (RH) continues with the triplet eighth-note pattern. The left hand (LH) continues with the triplet eighth-note pattern. The dynamic marking *f* appears in the RH at measure 17, and *p* appears in the RH at measure 19.

43



(8va) *p* (8vb)

46



f *p* *ritenuto* (8va) (8vb)

4.

$\text{♩} = 100$



p Ped. * Ped. * Ped. * Ped. * Ped. * Ped. * Ped. * Ped. * Ped. * Ped. *

29 *ritenuto*

8vb
p

Rtd. * Rtd. * Rtd. * Rtd. *

5.

$\text{♩} = 120$

pp cresc. poco a poco

Rtd. hold to the end of the next (6) musical moment.

5

p cresc. poco a poco

9

mp cresc. poco a poco

13

mf cresc. poco a poco

6.

$\text{♩} = \text{♪} = 120$

pp cresc. poco a poco

f

pp cresc. poco a poco

This system contains measures 1, 2, and 3. The top staff features a melody of eighth-note triplets with accents and slurs, starting at a piano (pp) dynamic and gradually increasing. The middle staves provide a harmonic accompaniment with chords and triplets. The bottom staff features a bass line of eighth-note triplets with accents and slurs, also starting at a piano dynamic.

4

f

dim. poco a poco

This system contains measures 4, 5, and 6. The top staff continues the triplet melody, with a dynamic marking of forte (f) in measure 5. The middle staves continue the accompaniment, with a dynamic marking of forte (f) in measure 5 and a decrescendo (dim. poco a poco) starting in measure 6. The bottom staff continues the triplet bass line, with a dynamic marking of forte (f) in measure 5.

7

f

p

This system contains measures 7, 8, and 9. The top staff continues the triplet melody, with a dynamic marking of forte (f) in measure 8. The middle staves continue the accompaniment, with a dynamic marking of piano (p) in measure 8. The bottom staff continues the triplet bass line, with a dynamic marking of forte (f) in measure 8.

10

rit.

f

attacca

* Red.

7.

♩ = 120

p

8vb

8vb

Red.

*

5

8vb

8vb

Red.

*

9

8vb

8vb

Red.

*