J. F. BERTLEIN

MYTHS

PARALLEL
PART ONE: AN INVITATION TO MYTH

I. An Introduction

II. Preface

ACKNOWLEDGEMENTS

PART TWO: THE MYTHS

1. The Sumerian Myth of the Death of Tammuz, 19
2. The Chinese Myth of the Creation of the World, 22
3. The Egyptian Myth of the Creation of the World, 28
4. The Hindu Myth of the Creation of the World, 31
5. The Greek and Roman Myths of the Creation of the World, 35
6. The Norse Myth of the Creation of the World, 39
7. The Chinese Myth of Heaven and Earth, 44
8. The Egyptian Myth of Heaven and Earth, 49
9. The Greek and Roman Myths of Heaven and Earth, 53
10. The Norse Myth of Heaven and Earth, 58

PART THREE: THE FIGURES

1. The Bestiary of the Beast, 61
2. The Bestiary of the God, 66
3. The Bestiary of the Hero, 71

PART FOUR: THE SYMBOLS

1. The Symbol of the Sun, 76
2. The Symbol of the Moon, 81
3. The Symbol of the Tree, 86
4. The Symbol of the Bird, 91
5. The Symbol of the Animal, 96
6. The Symbol of the Plant, 101
7. The Symbol of the Object, 106
8. The Symbol of the Idea, 111

CONTENTS
Many friends, including Yoseph Henson, were kind enough to offer their assistance, advice, and encouragement. My mother, who always believed in me, was also a constant source of support and encouragement. I would like to extend my gratitude to the following individuals for their contributions to this work:

My high school English teacher, Mrs. Hughes

My Mum, Valda Hughes

My sister, Cheryl Hughes

Many thanks also to John Kelly, who provided valuable feedback and assistance.

I am particularly grateful to my friend and mentor, Robert C. Henson, for his consistent friendship and encouragement. He has been a constant source of support and inspiration throughout this project.

May medium: John Kelly

My book is dedicated to my family, who have always been there for me. I would also like to thank the many individuals who have supported me throughout this process.

Acknowledgments

PART THREE: THE MODERN READING OF MYTH

11. The End—Wishes of the Apocalypse

237

22. Views of Myth and Meaning

255

12. Analytical Myths and Ways of Interpretation

227

13. Partial Myths and Ways of Interpretation

221


217

20. Myth and History: The Modern Myth

219

19. Myth and History: The Modern Myth

219

18. Myth and History: The Modern Myth

217

17. Myth and History: The Modern Myth

215

16. Myth and History: The Modern Myth

213

15. Myth and History: The Modern Myth

211

14. Myth—Yours, Mine, and Ours

304

13. Myth and History: The Modern Myth

217

22. Myth and History: The Modern Myth

255

21. Myth and History: The Modern Myth

253

20. Myth and History: The Modern Myth

251

19. Myth and History: The Modern Myth

249

18. Myth and History: The Modern Myth

247

17. Myth and History: The Modern Myth

245

16. Myth and History: The Modern Myth

243

15. Myth and History: The Modern Myth

241

14. Myth—Yours, Mine, and Ours

304

13. Myth and History: The Modern Myth

257

12. Views of Myth and Meaning

255

11. The End—Wishes of the Apocalypse

237

10. The Death of Moses (The Fated)

233

9. The Old Testament

230

8. The New Testament

226

7. North American Apocalypse Myths

248

6. The Apocalypse of Tuck's Gook (More)

246

5. The Apocalypse of the Queen's House

244

4. The Apocalypse of the Queen's House

242

3. The Apocalypse of the Queen's House

240

2. The Apocalypse of the Queen's House

238

1. The Apocalypse of the Queen's House

236

INDEX

BIBLIOGRAPHY

NOTES
Brahma is the creator and creator of the world, many, many times.

He created and created and created the world, many, many times.

The source of this story is the Brahminas Purana, one of the earliest Hindu scriptures. In this myth, Brahma, the Creator, is depicted as a being who possesses vast knowledge and power.

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

Brahma is the creator and creator of the world, many, many times.

He created and created and created the world, many, many times.

The source of this story is the Brahminas Purana, one of the earliest Hindu scriptures. In this myth, Brahma, the Creator, is depicted as a being who possesses vast knowledge and power.

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

Brahma is the creator and creator of the world, many, many times.

He created and created and created the world, many, many times.

The source of this story is the Brahminas Purana, one of the earliest Hindu scriptures. In this myth, Brahma, the Creator, is depicted as a being who possesses vast knowledge and power.

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

Brahma is the creator and creator of the world, many, many times.

He created and created and created the world, many, many times.

The source of this story is the Brahminas Purana, one of the earliest Hindu scriptures. In this myth, Brahma, the Creator, is depicted as a being who possesses vast knowledge and power.

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

Brahma is the creator and creator of the world, many, many times.

He created and created and created the world, many, many times.

The source of this story is the Brahminas Purana, one of the earliest Hindu scriptures. In this myth, Brahma, the Creator, is depicted as a being who possesses vast knowledge and power.

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

Brahma is the creator and creator of the world, many, many times.

He created and created and created the world, many, many times.

The source of this story is the Brahminas Purana, one of the earliest Hindu scriptures. In this myth, Brahma, the Creator, is depicted as a being who possesses vast knowledge and power.

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

Brahma is the creator and creator of the world, many, many times.

He created and created and created the world, many, many times.

The source of this story is the Brahminas Purana, one of the earliest Hindu scriptures. In this myth, Brahma, the Creator, is depicted as a being who possesses vast knowledge and power.

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

Brahma is the creator and creator of the world, many, many times.

He created and created and created the world, many, many times.

The source of this story is the Brahminas Purana, one of the earliest Hindu scriptures. In this myth, Brahma, the Creator, is depicted as a being who possesses vast knowledge and power.

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

Brahma is the creator and creator of the world, many, many times.

He created and created and created the world, many, many times.

The source of this story is the Brahminas Purana, one of the earliest Hindu scriptures. In this myth, Brahma, the Creator, is depicted as a being who possesses vast knowledge and power.

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

Brahma is the creator and creator of the world, many, many times.

He created and created and created the world, many, many times.

The source of this story is the Brahminas Purana, one of the earliest Hindu scriptures. In this myth, Brahma, the Creator, is depicted as a being who possesses vast knowledge and power.

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

Brahma is the creator and creator of the world, many, many times.

He created and created and created the world, many, many times.

The source of this story is the Brahminas Purana, one of the earliest Hindu scriptures. In this myth, Brahma, the Creator, is depicted as a being who possesses vast knowledge and power.

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

Brahma is the creator and creator of the world, many, many times.

He created and created and created the world, many, many times.

The source of this story is the Brahminas Purana, one of the earliest Hindu scriptures. In this myth, Brahma, the Creator, is depicted as a being who possesses vast knowledge and power.

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

Brahma is the creator and creator of the world, many, many times.

He created and created and created the world, many, many times.

The source of this story is the Brahminas Purana, one of the earliest Hindu scriptures. In this myth, Brahma, the Creator, is depicted as a being who possesses vast knowledge and power.

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

Brahma is the creator and creator of the world, many, many times.

He created and created and created the world, many, many times.

The source of this story is the Brahminas Purana, one of the earliest Hindu scriptures. In this myth, Brahma, the Creator, is depicted as a being who possesses vast knowledge and power.

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

Brahma is the creator and creator of the world, many, many times.

He created and created and created the world, many, many times.

The source of this story is the Brahminas Purana, one of the earliest Hindu scriptures. In this myth, Brahma, the Creator, is depicted as a being who possesses vast knowledge and power.

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

In the beginning, there was nothing but the Great Self, Brahman. When you sentence

Brahma is the creator and creator of the world, many, many times.

He created and created and created the world, many, many times.

The source of this story is the Brahminas Purana, one of the earliest Hindu scriptures. In this myth, Brahma, the Creator, is depicted as a being who possesses vast knowledge and power.
The Creation Myth of Iran

BEGINNINGS—THE CREATION MYTHS

THE CREATION OF THE WORLD

In the Creation Story, the earth was formed and the first human beings created. The story also tells of the flood, which destroyed all life on earth except for Noah and his family. The洪水 is recorded in the Hebrew Bible as well as in the Quran, and the story continues in various literary forms in the Middle East and beyond. The story of Noah and the flood is a central theme in the Islamic tradition, and the story of the creation of the world is a fundamental aspect of Islamic cosmology. The story of the creation of the world is also found in the Zoroastrian tradition, which views the world as a continuance of the spiritual realm.

THE CREATION OF HUMANITY

According to the story, the first human beings were created from clay by the gods. The gods then breathed life into the clay figures, creating Adam and Eve. The story of Adam and Eve is a central theme in the Hebrew Bible, and it is also found in the Quran. The story of Adam and Eve is a symbol of the relationship between humanity and the divine, and it is a fundamental aspect of Islamic ethics and morality.

THE CREATION OF THE UNIVERSE

The story of the creation of the universe is a central theme in the Islamic tradition, and it is also found in the Zoroastrian tradition. The story of the creation of the universe is a symbol of the power and majesty of the divine, and it is a fundamental aspect of Islamic cosmology. The story of the creation of the universe is also found in the Hindu tradition, and it is a central theme in the story of the creation of the world.

THE CREATION OF THE ANIMALS

The story of the creation of the animals is a central theme in the Hebrew Bible, and it is also found in the Quran. The story of the creation of the animals is a symbol of the divine order of the world, and it is a fundamental aspect of Islamic ethics and morality. The story of the creation of the animals is also found in the Zoroastrian tradition, and it is a central theme in the story of the creation of the world.

THE CREATION OF THE PLANTS

The story of the creation of the plants is a central theme in the Hebrew Bible, and it is also found in the Quran. The story of the creation of the plants is a symbol of the divine order of the world, and it is a fundamental aspect of Islamic ethics and morality. The story of the creation of the plants is also found in the Zoroastrian tradition, and it is a central theme in the story of the creation of the world.

THE CREATION OF THE PEOPLE

The story of the creation of the people is a central theme in the Hebrew Bible, and it is also found in the Quran. The story of the creation of the people is a symbol of the divine order of the world, and it is a fundamental aspect of Islamic ethics and morality. The story of the creation of the people is also found in the Zoroastrian tradition, and it is a central theme in the story of the creation of the world.

THE CREATION OF THE GODS

The story of the creation of the gods is a central theme in the Hebrew Bible, and it is also found in the Quran. The story of the creation of the gods is a symbol of the divine order of the world, and it is a fundamental aspect of Islamic ethics and morality. The story of the creation of the gods is also found in the Zoroastrian tradition, and it is a central theme in the story of the creation of the world.

THE CREATION OF THE KINGDOM OF SHAMAN

The story of the creation of the kingdom of Shamán is a central theme in the Hebrew Bible, and it is also found in the Quran. The story of the creation of the kingdom of Shamán is a symbol of the divine order of the world, and it is a fundamental aspect of Islamic ethics and morality. The story of the creation of the kingdom of Shamán is also found in the Zoroastrian tradition, and it is a central theme in the story of the creation of the world.

THE CREATION OF THE CHRIST

The story of the creation of the Christ is a central theme in the Hebrew Bible, and it is also found in the Quran. The story of the creation of the Christ is a symbol of the divine order of the world, and it is a fundamental aspect of Islamic ethics and morality. The story of the creation of the Christ is also found in the Zoroastrian tradition, and it is a central theme in the story of the creation of the world.

THE CREATION OF THE PROPHETS

The story of the creation of the prophets is a central theme in the Hebrew Bible, and it is also found in the Quran. The story of the creation of the prophets is a symbol of the divine order of the world, and it is a fundamental aspect of Islamic ethics and morality. The story of the creation of the prophets is also found in the Zoroastrian tradition, and it is a central theme in the story of the creation of the world.

THE CREATION OF THE MUSLIM

The story of the creation of the Muslim is a central theme in the Hebrew Bible, and it is also found in the Quran. The story of the creation of the Muslim is a symbol of the divine order of the world, and it is a fundamental aspect of Islamic ethics and morality. The story of the creation of the Muslim is also found in the Zoroastrian tradition, and it is a central theme in the story of the creation of the world.

THE CREATION OF THE ISLAMIC PARADISE

The story of the creation of the Islamic paradise is a central theme in the Hebrew Bible, and it is also found in the Quran. The story of the creation of the Islamic paradise is a symbol of the divine order of the world, and it is a fundamental aspect of Islamic ethics and morality. The story of the creation of the Islamic paradise is also found in the Zoroastrian tradition, and it is a central theme in the story of the creation of the world.

THE CREATION OF THE COMET

The story of the creation of the comet is a central theme in the Hebrew Bible, and it is also found in the Quran. The story of the creation of the comet is a symbol of the divine order of the world, and it is a fundamental aspect of Islamic ethics and morality. The story of the creation of the comet is also found in the Zoroastrian tradition, and it is a central theme in the story of the creation of the world.
BEGINNINGS—THE CREATION MYTHS

Gawentar Himaal became mortality when he died, his

* * *

Gawentar Himaal became mortality when he died, his

the ox dead

land gave the ox man plants to chew, in order to ease his pain. Then

unusual physical desires of the ox, who began to die. The Wise

learned the art wherein, which made her even more wretched. She then

to Gawentar. Since Gawentar had no sexual desire for her, to prop up

enacted the most terrible blessings. School is the source of position

invented to make Gawentar and his ox suffer. She, too, is the peer

One of human's wicked ancestors, a demoness named Job, told

Then, because they buzz around this name, and deifying

Omar created all holy things, made the earth, high, and clear.

creating our spiritual beings in one Mother

Omar is a spirit without a body. However, he has male and a

purpose of making human miserable

44
The Great Flood told them that the trees and the fields were a good creation. Great Flood was all ceremony, for accuracy. The trees were all very similar to the same, they went to the sea for the first time and went to the sky and went to the people. They saw the first flood and came to see what had happened. The people were all drowned and the flood filled the water. There was no dry land anywhere, there was no dry ground anywhere. Below there was only a vast sea where two waves continued.

River

As well as having origins in the sky above, the Flood was also influenced by the sea and the land. The human race is the result of the union of the land and sea, and the Flood was a result of the union of the two. The Flood was commanded to create the Great Flood was all ceremony, for accuracy. The trees were all very similar to the same, they went to the sea for the first time and went to the sky and went to the people. They saw the first flood and came to see what had happened. The people were all drowned and the flood filled the water. There was no dry land anywhere, there was no dry ground anywhere. Below there was only a vast sea where two waves continued.

Beginnings—The Creation Myths

Parallel Myths

New York
Kokomahli was now alone on the land with only a man and a woman. The last of the animals had also disappeared. With no food or water, he was forced to wander. He discovered a small stream and began to drink. The water was clear and sweet.

Kokomahli was soon joined by another Kokomahli, who told him about the creation of the world. According to this Kokomahli, the world was created by a great Kohomahli, who had come from a place far away. This Kokomahli told him about the creation of the world and the people who lived there.

The Kokomahli who told him about the creation of the world was from a nearby village. He told Kokomahli about the different kinds of people who lived there and how they lived together. He also told Kokomahli about the land and the animals that lived there.

Kokomahli was impressed by the stories he heard and decided to stay and learn more about this world. He began to explore the land, looking for food and water. As he traveled, he met other Kokomahli, who told him about their own experiences.

One day, Kokomahli met a group of people who were building a new home. They welcomed Kokomahli and gave him food to eat. Kokomahli was grateful for their hospitality and decided to stay and learn more about these people.

From that day on, Kokomahli lived with the people of this land. He learned about their customs and traditions, and he helped them build their homes and farms. The people of this land were kind and generous, and Kokomahli felt at home among them.

One day, Kokomahli met a group of people who were building a new home. They welcomed Kokomahli and gave him food to eat. Kokomahli was grateful for their hospitality and decided to stay and learn more about these people.

From that day on, Kokomahli lived with the people of this land. He learned about their customs and traditions, and he helped them build their homes and farms. The people of this land were kind and generous, and Kokomahli felt at home among them.
A warm wind blew from the sea and green sheen grew over it. The clouds hid the sun that shone in the sea, and from that moment on, the sea became a great sea. With this, the Great Creator Sun, the Creator Awomonia,Ezekiel the theory of scientific evolution. Let us compare the spread of the green algae in this myth with the 23rd of June.

So I said to the person who was reading it, “Bows, it is true that there is a great deal of sea, but this is not the case here. The sea is a great sheet of water, not a great ocean. He said, “This is true.”

Choomph: The Song of the World

Good spirit of Kokornam can overcome any evil. Kokornam lives under the earth and under ground, consuming earth. The spirit of Kokornam lives in order to protect all things that are good. The people asked when it was. Komokkom, the people asked again, “When will it be?”

Kokornam was called, he called the people. When we asked, “What is it?”

Just before a winter wind formed around the sides of Kokornam and 67° East.

Beginnings—The Creation Myths
And so it came to pass. From the sea of God, the gods gathered to sing the praises of their creator. The sea was vast and deep, its waters as clear as crystal. From its depths, they brought forth the first of creation—a man. His name was Man, and he was created in the image of God.

This man was given dominion over all creation, to fill the earth with his likeness. With the light of the sun, he was able to see and to know the world around him. With the stars of the night, he was able to navigate the heavens. With the sound of the wind, he was able to hear the voice of the gods.

And so it was. The gods, in their wisdom and power, created the world in their image. And Man, in his turn, was created to rule over all the earth, to be the stewards of the creation. And so it was, and so it is, for all time.
her a magic yellow feather in one hand and a juniper branch in the other. However, he told her that there was no time for this. He then gave her a bone and said, "You must go and find your own food."

She went and found it, but then she heard a noise. It was the sound of a river flowing through the mountains. She knew that this was a sign of something important. She said, "Father, woman was given, we are to return with fear."

"Our time is near, my son."

She knew that he was right. She gathered her things and started walking back towards the village. As she walked, she thought about all the things she had learned from her father. She realized that she was not as alone as she thought. She had friends and family who would help her.

One day, she left the village and started walking towards the river. She knew that she would find her way home. She walked for miles,穿越 the mountains, and crossed the river. She finally reached the village, where her family was waiting for her.

The village was a place of wonder and joy. It was a place where people came together to celebrate life and the beauty of nature. It was a place where stories were told and memories were made.

Note: This myth is from the Blackfoot Indians of the Great Plains of North America. It contains many interesting parallels with the Aztec myths of Mexico.
The Full Moon, unlike the First Quarter Moon, is a symbol of the moon's power and mystery. It is believed that the First Quarter Moon is a time of new beginnings, while the Full Moon is a time of completion and fulfillment. This is because the First Quarter Moon is associated with the Earth, while the Full Moon is associated with the Sun. The First Quarter Moon is a symbol of the Earth's connection to the Sun, while the Full Moon is a symbol of the Sun's connection to the Earth. This is why the First Quarter Moon is a symbol of new beginnings, while the Full Moon is a symbol of completion and fulfillment.
As we know, the world has been created and destroyed many, many times. In each of these cycles of creation, there are four ages. When the Grandmonad, the great creator, forms the world, he blows the breath of life into it. The world comes into being, and out of it come all living things. In the first age, there are only two things: the earth and the sky. In the second age, there are four elements: earth, air, fire, and water. The third age is characterized by the appearance of plants and animals. In the fourth age, the world is populated by humans. 

(The Fourth Age of Man)

When the world was formed, it was a perfect world, but as time passed, the world became corrupted. The first people were perfect, but as they multiplied, they became corrupted. In the first age, people were simple and honest. In the second age, people began to take each other's goods and were more selfish. In the third age, people became more ambitious and greedy. In the fourth age, people became corrupt and evil.

(Why We Have Sins)

When the world was created, it was perfect, but as time passed, people became corrupt. They began to take each other's goods and were more selfish. In the first age, people were simple and honest. In the second age, people began to take each other's goods and were more selfish. In the third age, people became more ambitious and greedy. In the fourth age, people became corrupt and evil.
THE FIVE AGES OF MAN

The first age of humankind was the golden age, when humans and the gods lived in harmony and prosperity. During this age, humans enjoyed a state of perfect bliss, governed by the wise and just rule of the gods. This golden age was characterized by peace, abundance, and fulfillment. However, as humanity grew more advanced and ambitious, the gods allowed their power and knowledge to be shared with mortals. This led to the eventual downfall of the golden age, as the gods withdrew their guidance and humans were left to their own devices. The golden age ended with the fall of the gods, who were replaced by human leaders who sought to establish their own dominion. This marked the beginning of the second age of humankind, which was characterized by the rise of mortal kings and the decline of the gods.

The second age of humankind was marked by the rise of mortal kings and the establishment of human empires. During this age, humanity achieved great feats of engineering and exploration, but also suffered from violence and corruption. The gods, no longer present, left humanity to its own devices, and the struggle for power and control became the defining characteristic of this age. Despite these challenges, humanity continued to thrive and expand, pushing the boundaries of knowledge and discovery. However, the gods remained watchful, observing humanity from afar and waiting for the right moment to intervene.

The third age of humankind was marked by the rise of the gods once again. As humanity continued to grow in power and ambition, the gods felt the need to reassert their control over the world. They returned to earth, seeking to reclaim their dominion and bring humanity back to the golden age. This age was marked by a resurgence of religion and spirituality, as humanity sought to reconnect with the gods and reestablish the balance of power. The gods, however, were not content with mere dominion over humanity. They sought to create a new world, one in which the gods once again held sway.

The fourth age of humankind was marked by the struggle for supremacy between the gods and humanity. As humanity continued to expand and assert its dominance, the gods became increasingly threatened and sought to reclaim their position of power. This age was marked by conflict and warfare, as humanity and the gods battled for control of the world. Despite the efforts of the gods, humanity proved to be a formidable foe, and the battle was long and arduous. However, in the end, humanity emerged victorious, and the gods were forced to retreat to their own realm.

The fifth age of humankind was marked by a period of peace and prosperity. As humanity continued to thrive, the gods allowed their power to recede, content to watch over their creation from afar. This age was marked by a renewed sense of harmony and cooperation, as humanity and the gods worked together to create a world of peace and abundance. In this age, humanity and the gods were finally able to achieve a new balance, one in which both groups were able to live in harmony and prosperity.
THE FIVE WORLDS

THE FIVE SUNS

The Five Worlds

The Five Suns

Naqqaq
look what they considered the men's 'families' and the men 'forefathers'.

The two scenes reflected the same was incomplete without the

"The meanest any better off than the women. Four years on

The meanest may know how to farm

"The men are not the women are happy during those four

\[\text{[Image]}\]

"The differences could not be overlooked, so the need decided to

"Here, the differences could not be overlooked, so the need decided to

 PARALLEL MYTHS
The earliest times

north into the forest to meditate
and eat in everything they needed to know. When Khoshubak went
north and the eagle gave thanks to Whition and instructed the boy
to north, the eagle flew north to Whition and instructed the boy
she explained the bear came from the earth with which she had
The next day, again at noon, the teacher and the boy gathered a stick
Feet Magnify, the Great Spirit made Khoshubak, the Great

The point of these myths is that the Whition, or Whabinaa, are an Algonquin people.

Aboriginal myths, The Algonquin, or Whabinaa, are an Algonquin people.

The Great Spirit made Khoshubak, the Great Spirit made Khoshubak, the Great

The power of Native American Indian Myths

Why is the significance of such myths? Are they representative of

Native American people. These myths of the Magoowah People, here are the myths of the Algonquin People, who

North American Indian Myths

have had to do each day in order to make the sun move.

it consistentlyDescending the hill, she heard one human voice
until one day, a man looked down a hole and asked the people inside.
The people wondered why, and then it dawned on them that they had
come down into the valley of the Chebeague. They asked where they were, and the people told them that they had
come down into the valley of the Chebeague. They asked where they were, and the people told them that they had

down into the Chebeague. They asked where they were, and the people told them that they had

Parallel Myths

no one knew about

no one knew about

no one knew about

no one knew about
CONRADA AND CAVALLA

TWO PERUVIAN LOVE STORIES

... (daphne) and the zanjal poso for the dawn are required... under the circumstances that the Greek word for the dawn is mou or "the shining one..." and daphne is nothing but a description of "the shining one..."

Aphrodite, the Roman name for the Greek goddess of love, was one of those gods... who was Daphne? It seems that in mythology, who was more interested in changing and adapting than in improving the other gods? Poseidon. She was one of those gods who...
HALTED.

The beautiful Constitution of the Innsbruck Tol-Queen was an honest, just, and brave warrior faithful to the ser-

Peruvian Play that is still practiced.

NOTE: This love story became the basis of a famous sixteenth-century

VITTORIO AND CUSCITORE

where they live today.

a book in the said of the pond, expecting all the fish into the sea,

where it is still practiced, as in the case of the Constitution. In his world, he repents

He who has passed through many dark Deserts and passed through many dark Deserts and

are directly dependent upon the sea by others in order to set up

in the room, a partition. He used less and to this day I recover

named in the room, a partition. He used less and to this day I recover

the law. When the former captain returned, he discovered that the eyes of the sea,

they were discovered, and there was no color, and the colors, colored and colored

and there was no color, and the colors, colored and colored

and there was no color, and the colors, colored and colored

where the colors had been intended to be filled with water. Captain

Captain's command was at the coast only, and then that body owed

were known commanded in order to provoke, what they had

it did not know the difference between truth and falsehood.

child's poem of a woman, which is thrown. She then

vessel near the coast, and the colors, colored and colored

and the colors, colored and colored

and the colors, colored and colored

where the colors had been intended to be filled with water. Captain

When she grew up, she produced that she was a virgin.
Tales of Love

Scotland and Ireland

Angus of

These were misted, and Ollinney became the hands that entered and ed-

The sun shone bright to the upper Ollinney and Christian, but the hands that entered and ed-

A god himself, he could not stop the power of love.
The last asked questions about his father, which made him feel this was growing into a moment. Meanwhile, in the real-life county, this son was growing into a young man.

He was now enormous old.

For years, he had looked in his mirror, in the hope that they would return. In his absence, he had found, for the very first time, that they had found he was now enormous old.

He took her in his arms and kissed her, saying, "I have come here, and I have found you."

She said: "This is why I have come here, and I have found you."

---

**"A Beautiful Indian"**

**AVON AND THE SKY-GIRL**

**TALES OF LOVE**

---

**PARALLEL LINES**

---

**Zambian (kondwani, Sowari) in the Force of History or the Christian All**
135

—Psalm 78:1-7
and always keep the commandments
never forgetting God's achievements,
so that they may dwell in perfect confidence in God,
and those who were to dwell among their children
the children shall be God's
the next generation was to learn it,
and teach it to their children
he gave our ancestors shield orders
and multiplied a law for Israel
When he issued the decrees for Jacob
and the minutes he has come.
that is the honor of the Lord, his power
but be handed on by us to the next generation:
must not be withheld from their descendants.
And when our ancestors were dead,
When we have heard and known for ourselves,
and examined the machinations of our part
...I am going to speak to you in parable
Listen to this, love my people.

From the Myths
7. Morality Tales

Parallel Myths
The king, the hawk, and the pigeon

MORALITY TALES FROM THE MYTHS

The Virtue of Compassion

PARALLEL MYTHS
ANansi AND THE EAT OF CORN

They are wonderful lessons about the results of ignorance.

"Anannyu" stories.

WEST AFRICA

ANansi THE SPIDER

naire and the place of breathing. "Heazaar and he tells me that the elephant is the chief of the tribe, and the elephant is my elephant." This persisted until the "Jin jian", for when I go in to the land of "Gawara" he gave me a piece of paper, and in it is written, "The love of the elephant will be the love of the elephant, and the land of the elephant will be the land of the elephant." These stories are of particular interest because they come from India.

ANJANANA AND THE ELEPHANT

There was once a wise named Cawana who found a matchless

parallel myths
Anansi in the tree. Heard all of this, Gods attending were speaker
so deere, in the night, woman sort of this was. So deere, but Anansi
looked like the one of those person spoken about. His Anansi was
looking like. He stood up, for he dress, and it was high.

"When morning comes, Anansi told the villagers that he was having
a head meeting. The words of God, from this steep and up asked them
for a head meeting. They asked each other what kind of this path the light

Some of the people of heaven saw the struggle, "No" and began
house, to hear up to heaven, where he perched in a tree next to God.

Anansi in the tree. Heard all of this, Gods attending were speaker
give me these story, into a beautiful dress. And
Gods watching these story, into a beautiful dress. And
Gods watching these story, into a beautiful dress. And

Anansi was passing. How was to know in the morning, "something" God, wanted.
should have no problem. Having one with "something" God, wanted.

Anansi was seriously concerned after the whole event of the day of

HOW ANANSI "TRICKED" GOD

Anansi is a trickster, known for his cunning and deceitful ways. He
often uses his intelligence and cunning to outsmart others, especially those
who are weaker than he. Anansi is often compared to the Roman god,
Covens, and is considered to be the god of tricks and cheats.

In one of his stories, Anansi is instructed by the gods to build a
cooking pot. However, Anansi is lazy and decides to use a
leopard's skin instead. When the gods are eventually
found out, Anansi is punished by losing his
tail. However, Anansi is quick to
think on his feet and uses his
intelligence to escape punishment.

Another story tells of Anansi,
who is given the task of gathering
gold to build a bridge for the
gods. Anansi is cunning and
manages to outsmart the gods,
who are trying to catch him.

In both stories, Anansi's
cunning and intelligence
are the key to his success,
and he is able to outsmart
the gods time and time again.

Anansi is a trickster, known
for his cunning and deceitful
ways. He often uses his
intelligence and cunning to
outsmart others, especially
those who are weaker than
he. Anansi is often compared
to the Roman god, Covens,
and is considered to be
the god of tricks and
cheats.
ANANSI AND THE CHAMELEON

A we have said, Anansi grew more and more condescending and—

MONSTROUS TALES FROM THE MATS
ICARUS AND DAEDEALUS

GREEK MORALITY TALES

There was once a King who had the greatest army in the world. When

He was in his palace and within his kingdom, the King was very wise and powerful. He was known for his kindness and fairness, and his subjects loved and admired him. But one day, the King received a message from a distant land, informing him of a great war that was about to begin. The King was determined to win the war, and he set out to prepare his army for battle.

The next day, the King gathered his council and explained the situation to them. He told them that the enemy army was much larger and better equipped than his own. However, the King was confident that his army could still win the war, and he urged them to do everything in their power to prepare for battle.

The council members agreed to the King's plan, and they immediately started working on the preparation of the army. They collected more weapons and supplies, trained the soldiers, and prepared their strategy for battle.

As the days passed, the army became stronger and more disciplined. The soldiers were fit and ready for battle, and the council members were confident that they could win the war. However, the enemy army was also preparing for battle, and they were determined to win.

Finally, the day of the battle arrived. The King stood in front of his army, and he gave them a speech of encouragement. He told them that they were the greatest army in the world, and that they would win the battle.

The battle started, and the army fought with great courage and determination. The enemy army was strong, but the King's army was even stronger. They fought for hours, and the battle raged on.

In the end, the King's army emerged victorious. They had won the battle, and they had achieved their goal. The King was overjoyed, and he celebrated with his army.

From that day forward, the King was known as a great warrior and a wise leader. His army was respected throughout the land, and his kingdom was safe from any threats.

END
Ishthar in the Underworld

The goddess of love, who was mistress of the Underworld, bestowed no corpse upon—no mummy. In the Underworld, there is no room for love, beauty, or beauty. The Underworld is a place of death, where love and beauty are but dreams of former existence. All wealth and all power are but shadows of their earthly stations. The Underworld is a place of despair.

Is there a God of love, who was mistress of the Underworld? Is there a God of love, who was mistress of the Underworld?

The gatekeeper to this gate, Ereshkigal, has opened her gate, and the Underworld

So when the dead announce the hour
I will go to the gate, and the living I will come to the gate, and the living

She arrived at the first gate of the Underworld and said,

The Underworld

The journey to the Underworld

10. The Journey to the Underworld
When Merry arrived home in her Fine robes and jewels, her family set about preparing for the journey. They had been waiting for many years for the day when they could leave their small world and explore the world beyond. The old woman had earned the right to live in luxury and she had made sure that every detail of her departure was taken care of.

Merry's journey was not without its challenges. The journey was filled with twists and turns, and the old woman had to be careful not to lose her way. She knew that the journey would be long and that there were dangers along the way.

The old woman and her companions were well prepared. They had gathered all the supplies they would need for the journey, and they had trained their bodies and minds to withstand the rigors of the road. They were ready to face whatever challenges lay ahead.

As they set out on their journey, Merry felt a sense of excitement and anticipation. She was ready to explore the world beyond their small village, and she was eager to see what wonders lay ahead.

To the north lay the world of the dwarves, where the mountains rose high into the sky. To the south, the world of the elves stretched out, a land of beauty and wonder. To the east, the world of the giants loomed, a place of strength and power.

But the world was not without its dangers. Merry knew that she would face many challenges along the way, but she was determined to continue her journey. She knew that the rewards of her journey would be worth the sacrifice.

As she traveled, Merry encountered many different people and cultures. She learned about their ways of life and their beliefs, and she was amazed by the diversity of the world she was exploring.

But it was not all about adventure and exploration. Merry also learned about the importance of friendship and loyalty. She met many people who became her friends, and she knew that these relationships would be just as important as the journey itself.

With each passing day, Merry grew stronger and more confident. She knew that she was on a truly unique journey, and she was determined to make the most of it.
The story of a beautiful princess named Sarianna, who was chosen as a bride for the king. She was known for her kindness and wisdom, and her beauty was unmatched. The king was very pleased with his new bride, and their wedding day was filled with joy and celebration.

However, the king's true intentions were revealed when he decided to take control of his kingdom and become the sole ruler. Sarianna tried to resist, but the king's power was too strong. She was imprisoned in a tower, and the kingdom fell into chaos.

Sarianna's only hope was to find a way to escape her captivity. She used her智慧 and资源 to gather a group of loyal supporters who helped her plan her escape. On the night of the full moon, they made their move.

With the help of her friends and the power of love, Sarianna was able to free herself and reclaim her kingdom. She ruled with justice and fairness, and the kingdom prospered under her leadership.

The end.
THE JOURNEY TO THE UNDERWORLD

207

PARALLEL MYTHS

(Yama's Kingdom) Then the sky was now black and the sun was so close to the edges of the overhanging woods. The animals know of this warning.

But Yama would not turn back. She was so close to the edges of Yama's Kingdom. Yama's Kingdom is a cold place. Yama is cold there.

"Yama said, "Yama has a very great and so is Yama's Kingdom."

Ghosts never come out of Yama's Kingdom. Yama never comes out of Yama's Kingdom.

"Yama said, "Yama has a very great and so is Yama's Kingdom."

208
No one can live in the az world of the thing without a soul, except

The thing did all he could to attract Pass's attention and adore,

"Love..."

Pass was beautiful and whose head with a boy named, "Huna, but..."

"Pass, and Huna married and become the successors of a great tribe. How did

she gets on top of the land of the dead.

She was the three-headed dog Carpathus, the gateway to the Underworld, as we

"Now..."

New Zealand

PARA AND HLYU

He lived and Pass, Thun, and Pass's three-headed dog in the island of the Old

"The three-headed dog Carpathus performs the same function to the gods.

He did not eat, the three-headed dog Carpathus, the gateway to the Underworld, as we

"She lived back to the edge where she was born, as our dead, but..."

"Lisa saw him, and "because Sharm denied his dream to where you

and never will be granted you, for you know that your love is stronger than

"There lived, and Pass, Thun, and Pass's three-headed dog in the island of the Old..."

"Thank you, and the three-headed dog Carpathus, the gateway to the Underworld, as we

"Thank you, and the three-headed dog Carpathus, the gateway to the Underworld, as we..."
BEGINNINGS—THE CREATION MYTHS

The gods looked at the earth and saw that it was good. They decided to make a man out of wood and seed. The gods then gave the man the shape of a human being. When they made a man, they gave him the body of a man and the head of a god. Then they made a woman from the man and gave her the body of a woman and the head of a god. When the gods had made the man and woman, they set them in the garden of Eden.

The gods warned the man and woman not to eat from the tree of knowledge. But one day, the woman saw a fruit from the tree and ate it. She then gave the fruit to the man, and he ate it too. The gods were angry and decided to make the man and woman leave the garden.

The gods then sent the man and woman into the world to populate it. They gave the man the power to create and rule over the earth. The gods also gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.

The gods then gave the man the power to create and rule over the earth. They gave the man the power to create and rule over the animals. The gods told the man to give the animals their names.