Accola & Navajo have similarities & differences in the way things on earth came to be, and the positions in life that they see themselves in life. The uniqueness of views of these two great cultures are seen in the origin myths of Accola & the Navajo Creation Story.

In comparing Accola & Navajo in their creation, they both came from underground, but Navajos travel through four words to reach the fifth while in Accola the twin sisters come from up to earth from one level, Shipekii. All in all these both cultures have ways of interpreting why the how events came to be.

For example, in animals: the badger digs a hole in both stories, but in Accola the badger has a hole because of digging. In Navajo it explains how it has a hole for digging. In Navajo it explains how it has a hole for digging a model hole. Even in greater event, the way Navajos explain how sexuality is created and why it is. The 1st woman & man created sexual organs to establish the bond between man & woman to eradicate the act of adultery, adultery & incest. In addition, Navajos explain why they can't look at dead bodies etc in creation story. 2 men looked at one of the dead twin a in 4 days dead or any live, still monsters on earth to cause trouble. It's like the ways during separation time men, and women acts which provoked them with ugly, notorious or that rights. These events illustrate the historical experience of Navajo. In looking at views in Accola worldview, the myth tells how white people came to be. Nautiku was white and told them Hakitu. Also Nautiku had more things.
have different looks on themselves.

Healer Nazgileh, however, the
decision, prayer is not necessary, and in necessary
abnormality of prayer is
necessary. Later, Faareh showed other people how to
substitute prayer. They began to

Images they brought were as immanent aspects
to the through prayers of energy. They are part of
multiple, restoring and ordering, creating life.

Furthermore, in Aramaic culture, characteristics of
wholes people are exchanged, through knowledge of

Two scenes of these healings were imperative and
All those exchange among whole people came through faith.

The above, however, synchronizes how Christian creation story of
suffering, heals a separate from another. New Spanish-French
Navajo look at the world in a universal way. They believe they are part of nature and the universe as a whole that all things live in a net and are part of this creation. Navajos in Navajo story, the 1st man a woman also "embellished" the 5th world w/ mountains, trees, and waters. They believe in hocho, the principle of remember that everyone is a family and has a role each play. They see themselves in a whole group unlike Polynesians who are one more individualistic. Also the "Universal's history like the peace play a role. Ex. Animals talk & guide Navajos in the creation story like when the boy is advised one of the separate men not to advance with his act & contacts 1st man to reconsider his decision. Later the squaw tried to help the people get out of dangers & losses. All these examples show what the Navajo & Acoma see themselves as.

Excellent coverage & detail.
It is common for Native Americans to have to adopt to the entrance of foreign peoples into their lives—specifically Europeans. European beliefs and practices are not only extremely different from that of Native Americans, but also are extremely abrasive to Native American cultural, religious, and social lifestyles.

For example, it is Native American tradition that women do the farming and men hunt. This tradition dates back to their idea of having "summer" and "winter" duties, and is equally important to them as any tradition is in any culture. However, with the arrival of the Europeans, Native American males were demasculinized by them, told that women were performing masculine duties and the men should be doing Native American cultural views changed at this point because to have the duties made sense and were fair, and now the aspect of being "masculine" enough comes into play, and the idea of the man being the "power" at all.

Religious beliefs and practices of Native Americans were also greatly affected with the influence of Franciscan Missionaries.
Some groups, like the Pueblo, believe that their origin- myths could be true without making everyone else- one- because each person is in a different space, geographically and structurally, in a different reality and a different interpretation of life and its origins. This concept was foreign and odd to the missionaries who forced Christianity and all that comes with it upon the Native Americans. It seems clear, however, that this concept of each individual having their own reality must have left the Native Americans, or else they wouldn't have maintained their own culture while still nothing up with Christianity.

One example of things the missionaries told them was "wrong" was their polygamous relationships. The missionaries told them that polygamy was a sin and forced them into monogamous lifestyles. Furthermore, they attempted to remove any myths that dealt with anything of polygamy in any form. It seems as though the Spanish tended to change the
Both Acana and Nukuja creation myths employ a type of tunneling. Unlike Judeo-Christian mythology, nature is as it should be, for it is only through determined tunneling that they are here.

The Acana begin their myth in the underground womb-like Sipapi; it is in this "womb" that people develop enough to reach the outside world in tact. Outside are several strong forces which fall back on each other to create a father God. The Acana are to use these forces to harmonize them to remain in the favor of the father God. Before, during, and after the self-extraction process, Acana rely on symbols, rituals, and renewal to maintain their place in the beautiful world.

Judeo-Christian is quite the opposite in its interpretation of humans' place in nature, an interpretation whose ingratiation is not lost on the Acana. Later versions of the above myth of the Acana include an account of a progenitor unhappy with creation; of two excavated women, one complains of it being too bright and wants to return to the cave. This is meant to illustrate an imperialistic European race that is full of meanness about its place in the world.
Navajo creation myths are much the same as those of the Acoma. However, Navajos adopt some Spanish influence during the 16th through 19th centuries. If the Acomas end up being too bright, the Spanish too dark, the Navajos are in between. Perhaps due to their nomadic history, Navajo đấté the impression of a darker myth.

Comparing the creation myths of the Acoma and the Navajo, we see they are both related to a larger category of tunneling myths.