



## Asdzáá Na'dleehé Niilyaaígi Hane'

Transcribed by Sylvia Jackson

The following hane' is on the coming of the People into the Nihodisqsi, the Glittering World, which formed the fundamental practices and beliefs to understanding life as a process of growth and growing. The basis for understanding the Blessing Way, Hozhó k'ehjiná, begins with the birth of Changing Woman.

Not long after the People emerged into the White World, they held a council session to establish rules and laws, by which to migrate and multiply. They realized they made many mistakes in the past kingdoms and were forced to move on. White Glittering kingdom was a good place to make a permanent establishment, so many wrong doings had to end and not be repeated. The First People were the Holy People, Diyin Dine'é, and they did not resemble the modern man of this century.

As they were busy preparing to make the White Glittering World their home, they became aware of a crusader to come to demonstrate and teach the growth process for the People. The First People had been voicing a need to be delivered from the hideous giants devouring them. It also became clear to the Diyin Diné'é to leave the earth surface and to prepare the earth for the new breed of humans, Bílá'ashdla'ii. A crusader would develop and demonstrate life values that would promote positivity and enjoyment and would teach earth surface beings to live life to the fullest potential. The next immigrant would have the capabilities to reproduce to sustain the generations of many people to come, which were the Five Fingered People.

Upon the emerging into the White World, First Talking God approached the early morning Dawn, Hayoókáál, every morning expecting to receive something from Dawn, and yet was unsure of what that might be.

One morning, he greeted Dawn and quickly noticed a lavender colored cloud surrounding the Dził Ch'óol'í'í. He stood still, listened, observed, and heard the approaching soft rumbling sound of the spring thunder. It grew louder and louder and yet soft. He observed flashes of lightening inside the purplish cloud. Clouds settled atop the Dził Ch'óol'í'í. First Talking God reported his observation to the rest of the holy Ones and was asked to investigate the situation further. He reverently observed the growing cloud over Dził Ch'óol'í'í three additional mornings. Clouds descended down the mesa midway and stopped. First Talking God approached and climbed the Gobernoder Knob Mesa first from the north side. The Mesa ascended with him and he could not reach the top. This occurrence repeated from the west and south sides also. The closer to the top he climbed, the higher the top seemed to grow with him,

so he was not able to reach the top. After counseling with the Holy Ones, he approached the mesa with songs and prayers from the eastern direction, from which the rumbling thunder and the bright streak of multiple colored lights were first observed. He reached the top.

At the top of Dził Ch'óol'í'í, First Talking God came upon a little person resting in a soap like mist, her head radiant with an array of rainbow colored lights, she was wrapped in white clouds with zigzag lightning patterned down her front. First Talking God, in amazement, tried to pick up the child and et his finger slipped through the mist as if there were nothing there. He came off the mesa, returned home and consulted with the others. The Holy Ones instructed First Talking God to call upon the Twilight Dawn Boy, from the east, Blue Twilight Girl, from the south, Yellow Twilight Boy from the west and Black Twilight Girl from the north. He did. They came and together blew wind across the child's face. She burst out with a cry. First Talking God noticed two other spiritual beings present also and he asked them to identify themselves. They were White Striped Wind and White Spotted Wind claiming to be informants to all future human beings coming into the world. They would provide all earth children the breath of life and spiritual character. White Striped Wind possessed a calm wind spirit and the Spotted White Wind possessed a much more aggressive spirit. They will decide at birth the wind spirits of a child. A newborn may receive both a calm and aggressive spirit at birth at the same time, one dominating the other or they could be equal in strength.

First Talking God picked up the child, held her to his lips, and four times drew her scent into his lungs, heart, soul, and spirit. He took the child to First Man and First Woman's home. First Man and First Woman held the child to their lips, and four times drew her scent into their minds, bodies, souls, and spirits. The little child was held to their right breast to accept her with, Áshinee'Shi'awée, Shi'yázhí'.

Holding a child to the right breast first is claiming ownership and that she will be nurtured with love, warmth, and care. Verbal acknowledgement, Áshinee'Shi'awée, Shi'yázhí' is the appropriate way to welcome all children into the living world. It means, "Precious little love, resemblance of myself in a tiny form, my seedling."

First Woman placed the child with the crown of her head toward the fire hearth. The fire hearth will nurture the mental development with the strength of the fire so that the child will possess an inquisitive, alert mind and quick reflexes. Light of the fire will serve as a guide, protector, and clear conscience for the child as it grows.

The action of First Woman became the traditional practice of Navajo mothers in accepting children into the world. To appropriately welcome a female child into the living world, the mother receives the child into her right arm and feeds her first on her right breast. If the infant is a male child, the mother welcomes the child into her left arm and he would feed on the left breast first. The practice emphasizes the appropriate feminine and masculine character development within each person. This is regarded as an appropriate practice to bond with children mentally, physically, and spiritually as practiced first by the Holy Ones.

Light, water, air, and earth are sacred elements to life as they were the very substances from which the Holy Ones were formed. They are the sacred essential elements of life in the Navajo philosophical teachings and are regarded as Mothers of life. It is appropriate to understand that water and darkness first provided life to a child in the womb. Tó Asdzáán Nimá and Chahateel Asdzáán Nimá witnessed conception and nurtured the child first in the womb. Light, sun and sky are of the upper creation. Shit'aa' Jóhonaa'éeí, Shit'aa' Yadiłhił are the appropriate way to address the upper creation, respectfully. It is understood that a child is born to light, sky and sun. Earth substances provide life to the child as it grows. The air, Níłch'í, provides the spiritual guardian for child. Therefore, it has been the traditional practice of a Navajo mother to bathe her newborn in warm water and place him or her near the fire hearth with the baby's crown toward the fire for four days. The child is the child of nature and the force of creation first and is therefore introduced to the sacred elements of life when he or she entered the world of nature.

Similarity can be found between a little seed in the ground needing warmth to continue developing to the practice of placing the newborn near the fire hearth with the crown toward the source of warmth. The young brain needs warmth to make the adjustment after birth. Developing inside the womb no doubt provides experiences different from experiences in the larger environment. Therefore consistency, in warmth is important. This was the practice in the earlier days, when a hooghan was the only family home with fire in the center and all family activities surrounded the fire hearth. Today, modern conveniences provide a home with rooms, proper plumbing, and gas heating furnaces, and it is not convenient to place an infant near the fire hearth for four days.