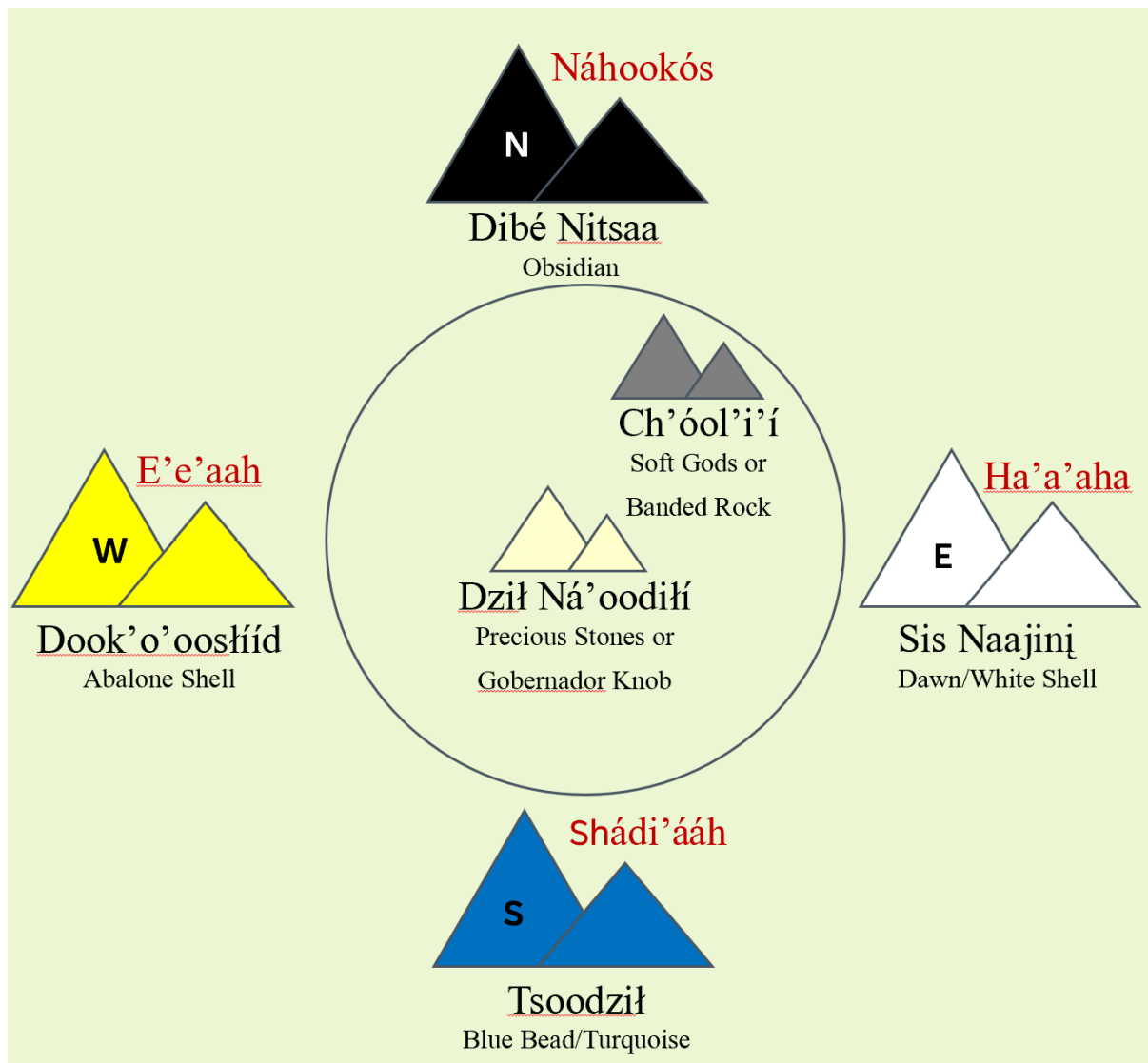


Ni'haltsooí

Third World – The Yellow World

- Turkey was the first to step into the third world. This world was yellowish green in color. Turkey began to shake himself as corn, beans nuts and other seeds dropped from his wings. *Ni'* is referring to the ground and *haltso* means grassy yellowish green. Two large rivers crossed, one over the other. There were six sacred mountains
Dibé Nitsaa – North/Black,
Sis Naajinj – East/White,
Tsoodzil - South/Blue,
Dook'o'oosliid – West/Yellow,
Dzil Ch'ool'i'i – East of Center/Precious Stone,
Dzil Ná'oodilii –Center/Soft Gods or Banded Rock Mountain.
- Birds were a symbol of happiness in this world. They agreed to provide healing knowledge for the First People. The Holy Ones, the sacred mountains, the four cardinal directions were reestablished in the Third World. Harvest Holy One modeled how to plant and harvest the plants for food and use them for medicines
- First man and First Women were anointed with white and yellow cornmeal on a buckskin placed on the ground with the head facing east, and they lay in the westward direction. White, Blue, Yellow and Black Winds revitalized the spirit of First Man and Woman to possess humanistic features. They were given feathers to wear in their hair.
- First Man and Woman had children, they were sung to and they moved with the songs. Flute was constructed to produce various sounds. Certain animals became domesticated. First Family learned to hunt large animals for food. They learned to make clothes, jewelries and tools to make life interesting. First Family constructed a home and they used fire to cook their food.



In the third world, there was no sun. Dootł'iizhii Ashkii Turquoise Boy lived beyond Sis Naajini to the east.

Yoolgai Asdzáá White Shell Woman lived to the west.

In this world lived other beings, they were without definite form.

Squirrel People – Dloziłgai

Chipmuck People - Hazéits'ósii

Mouse People – Na'asts'qqsí

Turkey – Tazhii

Fox – Mą'iiltsooi

Deer – Biih

Cat - Mósí

Spider - Na'ashjé'ii

Lizard – Na'ashq'iiltbáhi

Snake – Na'ashq'ii

MOUNTAINS

Mountains hold a sacred place in Navajo (Dine) creation stories because they are believed to be living beings and central to their spiritual and cultural worldview. The Holy People created the land and placed four sacred mountains to mark the boundaries of their homeland, which is called Dinétah. These mountains are considered sacred guardians, representing protection, balance, and harmony.

In Navajo cosmology, these mountains are viewed as physical and spiritual protectors, embodying different aspects of life and natural forces. They are also believed to contain spiritual power, and ceremonies often called upon the mountains for guidance, healing, and protection. The mountains symbolize the connection between the Navajo people, the land, and their ancestors, making them essential to their identity and spirituality.

WOMAN

Women became more involved in providing leadership in the everyday activities. **Ni'haltsooí** was a good place to live and raise young ones. Plenty of plants grew there and used for food. There were a variety of large animals that were hunted for food. More work became obvious to do for both men and women.

BIRDS

Birds are sacred in the Navajo Diné creation story because they are seen as messengers, spiritual guides, and symbols of life, balance, and transformation. In Navajo tradition, different birds play important roles in the creation and the connection between the physical and spiritual worlds, their movements and calls are sometimes interpreted as songs or messages from the spiritual world.

Specific birds also have symbolic meanings:

- **Eagle** Átsá Represents strength, wisdom, and spiritual power. The eagle is considered a messenger between humans and the Holy People. Its feathers are used in ceremonies for protection and healing.
- **Owl** Náshdóítsoh Represents wisdom and insight but can also be a symbol of warning. In some stories, owls are associated with death or bad omens, but they are also respected for their spiritual knowledge.
- **Bluebird** Dólii A symbol of happiness and peace. In some versions of the creation story, the bluebird is associated with the dawn and the color of the sky, representing new beginnings.
- **Raven or Crow** Gáagii Often seen as a trickster or shape shifter, it carries both wisdom and mischief.

Birds are also associated with specific directions, colors, and natural forces, making them integral to Navajo ceremonies and prayers. Their ability to fly symbolizes freedom and the connection between the Earth and the sky, making them sacred intermediaries in Navajo cosmology.

THE SEPERATION

- Turquoise boy visited and slept with First Woman. When First Man returned home, he found his wife with Turquoise boy and was very hurt. This was the first adultery.
- At that time there were four leaders: Big Snake, Mountain Lion, Otter and Bear. They went to see first man and asked what happened, he told the beings what First Woman had done. First Man spoke to First Women and asked why she had committed her sin; she couldn't see that First Man was responsible for all the good things they enjoyed together.
- First Man went to visit *Nádlee* The hermaphrodite he asked *Nádlee* could cook, prepare food, weave and fix men's hair. *Nádlee* replied "that he knew how to do these things, which usually were performed by women, and that he had the proper utensils.

- First Man decided to separate their selves from the women, they built a Naashkóq' **raft** to take all the men over to the other side of the river where the water was rushing which made it impossible to cross.
- When the men left the females, the women laughed and made merry and said they did not need them. The females decided to show the men they could survive without their help.
- On the other side Nádleeh ground the corn, cooked the food so the men did not suffer.
- The First year, the females performed well, they planted, harvested and worked hard to show the males that they were determined to prove themselves. The second year, they did well, they gathered and stored enough food to take them through without starving. The third year, only half of the fields were planted, weeds were growing, and very little food was gathered and stored. Soon the women became sick, lazy and were dying.
- The women were using strange objects to satisfy their passions, the result was the birth, later, of giants and monsters.
- The fourth year, the females became fewer in numbers, when they attempted to swim across the river they drowned.
- The males did not perform well either, they failed to reproduce and decreased in numbers and became sick.
- The separation of the sexes caused disharmony, ailments, sickness, depression, loneliness, jealousy, in consequence asked the men to be taken back, the men agreed to unite and live together once again.

COYOTE

- One day First Man was looking inside his pouch, a white shell fell out and Coyote begged for the shell. He would not stop his begging, so First Man gave him the white shell. Coyote took the white shell to a whirling pool to find out what magic was inside it.
- He discovered that the water rose and fell in unison with the white shell. He played with the water until it rose higher and exposed the floor of the pond. He saw babies of **Tééhooltsódii** Water Monster in the water at the bottom of the pool.
- He thought them to be cute, so he quickly snatched them from their home, tucked them under his arm pit and ran away with them.
- Four days later rain began to fall, and the water quickly rose toward the sky. The Holy Ones called a meeting to find a way to escape.
- First Man collected pieces of the clouds, dirt from the sacred mountains, corn kernels, seeds from plants, and climbed to the mountain of Sis Naajini White Shell Mountain.
- First Man planted a female reed it grew at the edge of a pool of water and planted Lók'aa Tsoh, it responded well to prayers and songs that it reached the sky above.

LEAVING THIRD WORLD

- The people crowded into the great female reed and began to climb up. First Man and Frist Women were the ones to lead them. The water continued to follow them as they climbed inside the giant reed. They found that the sky was solid, so they were trapped between the sky and the rising tide. They climbed into the fourth world and came out at a place called Hajíínéí.
- The people finally told Coyote to return the stolen babies back to Water Monster or he would be thrown into the water.
- Coyote pleaded and said don't give the babies back they will be invaluable to our lives in the future. Since the babies live in water and will command the water just like their mother. To us they will be **Níłtsá Bika'**

Male Rain, and **Níłtsá Bi'áád** Female Rain. They will also be **Ii'ni Bika'** Male Thunder, and **Ii'ni Bi'áád** Female Thunder. He asked to give **nitl'iz altaaséí** Different types of precious stones for the babies.

- With coyote argument he persuaded the people to keep the babies. The people prepared two baskets one made of turquoise for the male and the other made of white shell for the female, the baskets were filled with precious stones of all kinds and were given to **Tééhooltsódii** Water Monster, she accepted the offer in exchange for her kids knowing they would exceedingly benefit the people.
- The water began to recede

LOCUST

First Man asked different people to try to get through the sky, but none could get through. First Man noticed a small being **Wííneeshch'íídi** Cicada who was leading his family along. First Man asked Cicada to get the people through, he wanted the beings to realize though he was small and may have looked insignificant a small being as himself could achieve in getting the beings through.