Din’é

some terms and concepts

Emergence Story and the Seven Worlds

Din’é – “Earth Surface Peoples” or Navajo – “Enemies of the Cultivated Fields” (Pueblo word)

Yeí – “Holy Ones,” also translated as “immune”

Central among the Yeí are Changing Woman and her two sons, Monster Slayer and Child of the Water. It was Changing Woman who the other Yeí conducted the first Kinaald’a – “Walking into Beauty” ceremony (girl’s puberty ritual), and it is Changing Women who created the Human Peoples, the Din’e.

Bii-gi-isti – “an animating being lies within” or “inner forms,” and as expressed for Humans, “in-standing wind soul”

Sa’ah Nah’gi Bik’eh Hōzh’ō – “continual reoccurring long-life in an environment of beauty and harmony” Hōzhō – beauty and harmony, is contrasted with Hocho – disorder and ugliness

Ceremonialism and the Hataali – “singer” (medicine man), and the “hand-tremblers” and “star gazers”

– Blessingway – maintain and restore hózhó, i.e., general well-being
– Lifeway – treat bodily, physical injury
– Holyway – infuse hózhó into patient, thus removing hocho; the largest grouping of ceremonials, includes the Beautyway and the Holyway
– Evilway – remove hocho from patient, thus restoring hozhó, i.e., treat ghost sickness, e.g., via the Enemyway

World View:

1. progressive movement (not static nor spatial focus)
2. lawful interrelatedness of the universe (hozhó)
3. “knowledge” is power (not visionary experience)
4. disorder is illness (hocho)