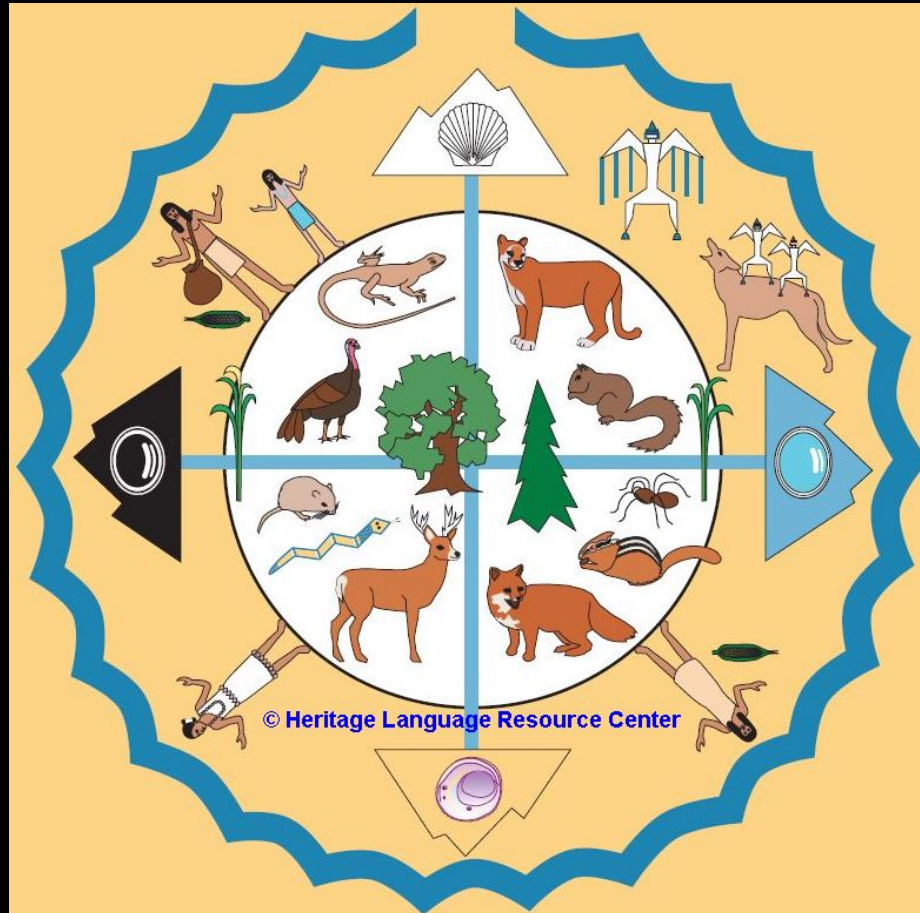


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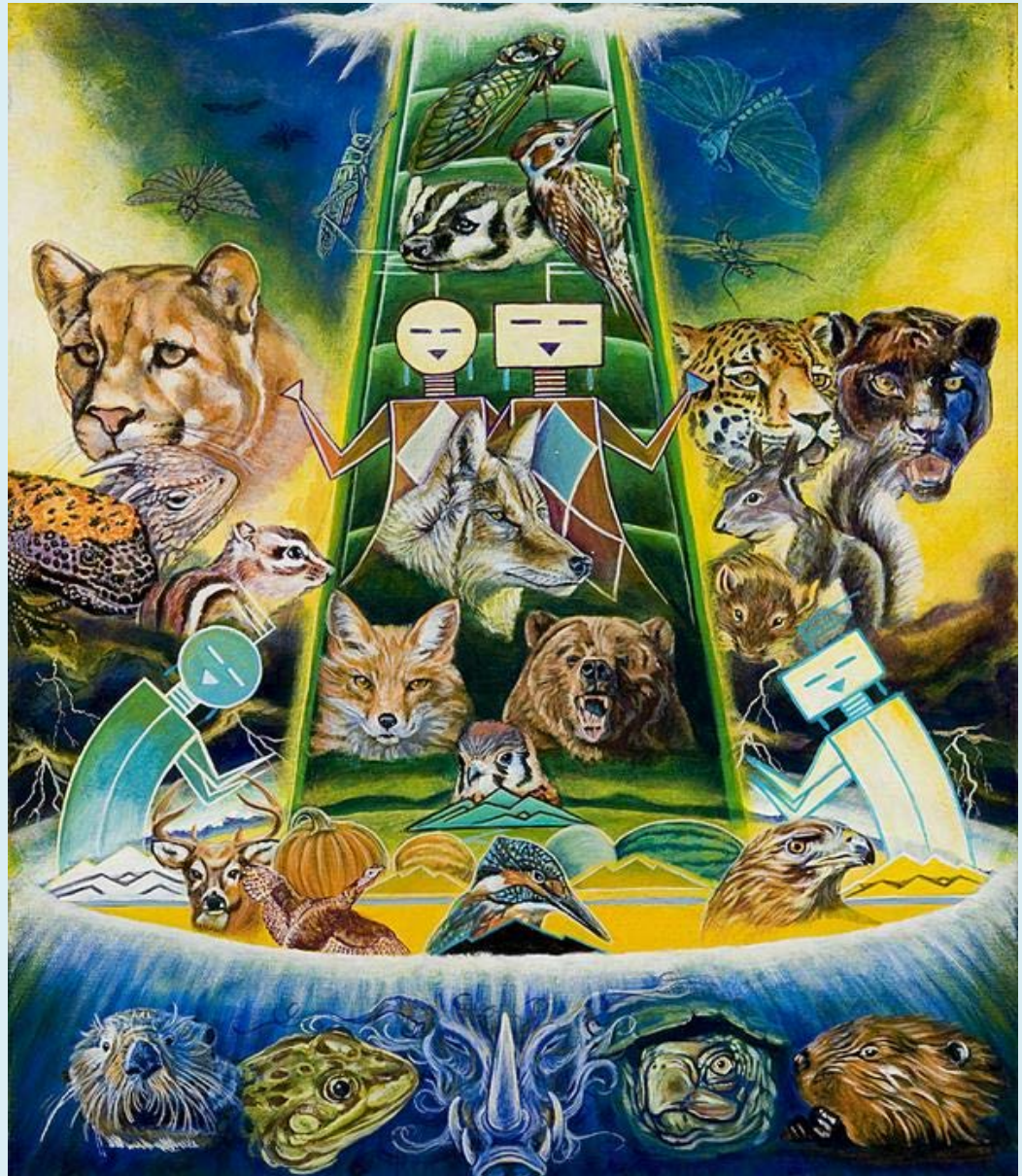


The Animal Kingdom



Navajos have the greatest respect for wildlife; these animals are part of the Emergence from the underworlds and are part of the creation of this world.

- Navajos' rich oral history begins in the previous four underworlds, before the emergence into the fifth world.
- The animals were part of the emergence into this world .
- The first world was “the Black world.”
- The second world was “the Blue world.”
- The third world “was Yellow world.”
- The fourth world was “the White world.”
- The present world is “the Glittering world.”
- Animals who went through the worlds took on the color of each world.
- In “the Glittering world,” animals were given the opportunity of repainting themselves, creating designs onto their bodies; this is the reason some animals are multi-colored.



After the Emergence, the animals discussed a need for a leader. They talked about who would be the leader, but could not decide.

- The Bear was the first one to take charge and appointed himself to be the leader.
- At the first meeting, the animals they talked about how this world was going to be created, what it should have in it, and the bear listened.
- At the second meeting, the Bear started to take charge and demanded things should be his way.
- At the third meeting, animals who opposed the Bear were thrown out.
- At the fourth meeting, the animals took the roll of leadership away from the Bear due to his aggressiveness and anger.



After the leadership was taken away from the Bear, the Coyote was given the roll of leadership.

- At the first meeting, the Coyote sat and listened to the animals talk about how the world should be made.
- At the second meeting, the Coyote stole the jewels that were to be used in creating the mountains and other important landscapes.
- At the third meeting, the animals asked the Coyote about the jewels and lied, saying he lost them.
- At the fourth meeting, the animals found out that the Coyote was lying and stole the jewels, so the leadership was taken away from him.

To this day, the Coyote is known as the trickster to the Southwestern tribes.



After the leadership was taken away from the Coyote, it was given to the Mountain Lion.

- At the first meeting, the Mountain Lion was on time, sat and listened to the animals discuss how the world should be made.
- At the second meeting, the Mountain Lion was late and the animals sat waiting for him.
- At the third meeting, it was started without the Mountain Lion. He showed up halfway through the meeting, apologized and the meeting proceeded.
- At the fourth meeting, the Mountain Lion did not show up. After the meeting, the animals sent the Blue Bird to check on the Mountain Lion. The Blue Bird found him fast asleep in the warm sun.



The leadership was taken away from the Mountain Lion and was given to the Wolf.

- At the first meeting with the Wolf, he sat and listened to the other animals discuss how the world should be made.
- At the second meeting, the Wolf would bark and lose interest in the animals' discussions.
- At the third meeting, the Wolf made a rule that the meetings should be held at night, because he told the rest of the animals he thought better at night.
- Before the fourth meeting began, the Wolf told everyone to go outside to bark and howl at the moon. By this time the animals knew that this was the wrong way to lead; therefore the leadership was taken away from the Wolf.



It was decided that the animals should not be leaders. The leadership role was given back to the Sacred Mountains.

- Soil was taken from each of the underworlds, molded into mountains and set in the four cardinal direction.
- The mountains obtained the leadership roles and certain animals became their protectors.
- Today, Navajos look to these mountains for leadership, guidance, and protection.
- After the leadership was given to the mountains, the social structure among the animals was lost. This is the reason animals are found in the wild.



NAME	DIRECTION	COLOR	PROTECTOR	CANE
Sis Naajiní <i>Blanca Peak*</i>	Ha'a'aah <i>East</i>	Łigai <i>White</i>	Shash <i>Bear</i>	Yoolgai Gish <i>White Shell Cane</i>
Tsoodzil <i>Mount Taylor</i>	Shádi'ááh <i>South</i>	Dootł'izh <i>Turquoise</i>	Náshdóítsoh <i>Cougar</i>	Dootł'izhii Gish <i>Turquoise Cane</i>
Dook'o'oolííid <i>San Francisco Peaks</i>	E'e'aah <i>West</i>	Łitso <i>Yellow</i>	Ma'ii Tsoh <i>Wolf</i>	Diichíí Gish <i>Abalone Shell Cane</i>
Dibé Nitsaa <i>Mount Hesperus</i>	Náhookqos <i>North</i>	Łizhin <i>Black</i>	Dahsání <i>Porcupine</i>	Bááshzhinii Gish <i>Black Jet Cane</i>

Before the animals lost the ability to speak, they said they would give themselves to become part of the Navajo ceremonial medicine bundles or *Jish*.

- The *jish* are used in Navajo healing ceremonies.



Hide Rattles



Hoof Rattles



Crane and Eagle feathers



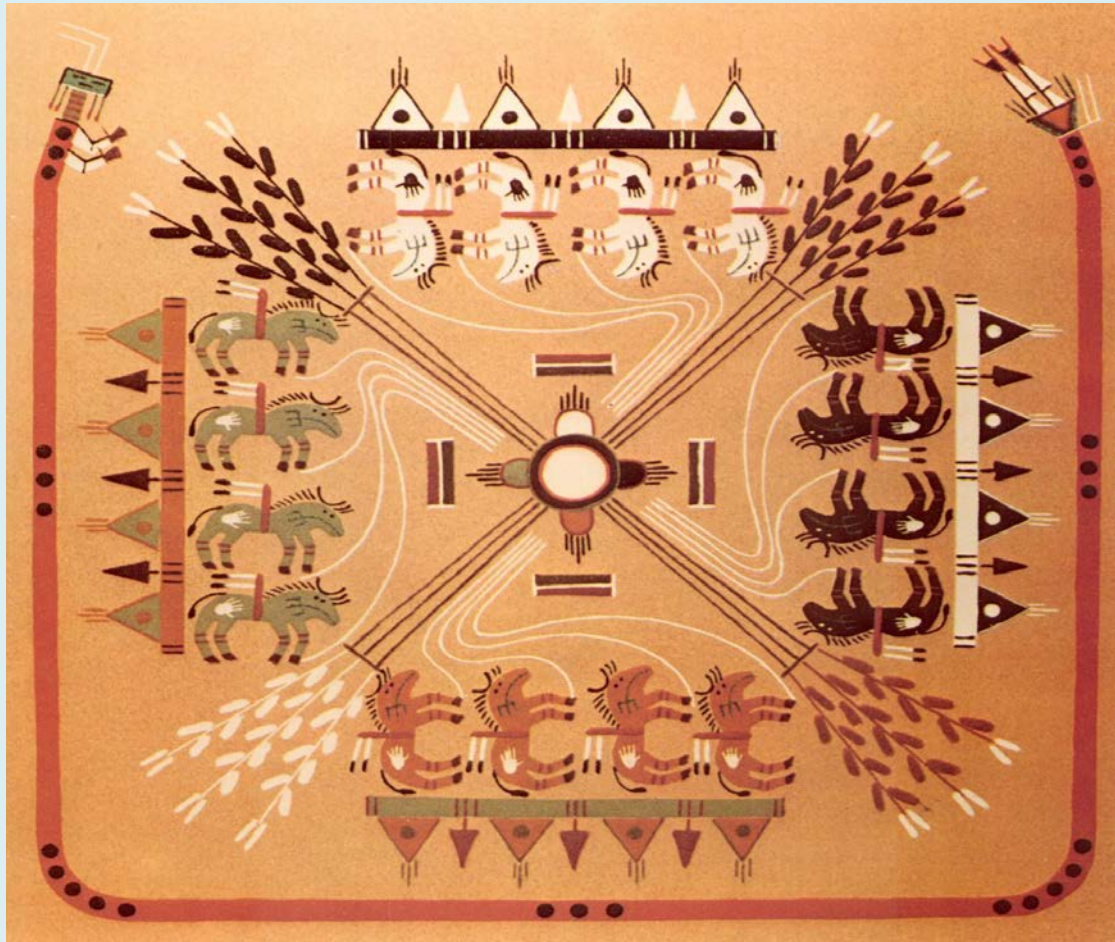
Deer hides



Their images are depicted in Navajo Sandpaintings



Buffaloes going to the water hole



Because of the oral and ceremonial history, there is a spiritual connection between the animal kingdom and Navajo culture.

- This is why the management and protection of wildlife is important at the tribal, state, and Federal level.
- Better wildlife management and protection insures the continuation of the Navajo way of life.
- The management of wildlife are in our hands.

