

## Settlement Version

Coyote suggested to build a Hogan for first man, First Woman, and Talking God, but their response was, “What is a Hogan?” So finally it was up to coyote to build the Hogan. After all, he was the only one who knew what he was talking about. Coyote found Beaver People while he was scouting and this is the same place where Morning Dove obtained the oak leaf. Coyote observed the Beaver People’s Hogan and wanted to build a Hogan for his contribution to the new settlement. They allowed coyote to go ahead and build Hogan. He received the logs from the Beaver People and also the instructions to use the beaver’s Hogan as a prototype. The Cottonwood trees were already here in the new world. Naatl’etsoh, the Lion, approved the construction of a Hogan. Chaa’ Hastiin, the beaver cut down the trees so logs would be available for the Hogan construction.

Coyote demonstrated the structure of the fork-stick Hogan frame. The first two logs, one with a forkṭip and the straight male log, were placed in position. The straight log was placed on the south side while the forked tip was placed on the north. The two logs joined above as reinforcement and Coyote signified that this was a foundation in the future between a man and a woman in their home. They are partners in all events and efforts. One more forkṭstick log which joined from the west was called “Sundown”. Coyote followed the instruction for building the forkṭstick Hogan as was given him by the Beaver People. The human figure in a sitting position was used as a pattern in building the Hogan. The ends at the top joined perfectly. Two logs were positioned for the door frame in the east and two more were placed on top of the door which extended to the center joints. A log was placed crosswise at the top of the chimney. There were no tree barks nor substances to fill in the space between the logs forming the frame.

Chaa’, Beaver instructed Coyote to sit on the ground facing east, upholding the knees with both hands. Coyote demonstrated this for the newcomers and they saw clearly that the fork-stick Hogan was the stereotype of the human figure in the sitting position. The names were given to each facet of the newly built home: yá ahní’/ center; nitsit’ah; back, honibaah, circumference of fireplace. After these areas were named, the fire was built; along with báhást’ah, corner and ch’é’étin, exit. All were groups of five: five log frames and five facet of the fork Hogan. The door curtain was made from the dawn and hung so the Hogan people may rise and meet the morning (Dawn) each day.

This is where Hooghan Biyiin in Hózhóǵǵí was initially composed. The song in its content and interpretation conveys the thought processes; the oral planning; the laying of the foundation; and the actual

construction thereof. The process furthermore laid the founding perspective in which Nitsáhákees, Nahat'á, Iná and Sihasin was established and placed as a philosophical aspect in the four directions, respectfully to the times of the day: Hayoólkáál, Nihodeet'iizh, Nihootsoi and Chahalheel which identifies with the four sacred colors in white, blue, yellow and black which further identifies with the four sacred minerals in Yoolgaaí, Doot'izhii, Diichíí and Bááshzhinii. Further more, it identifies with the language as Yoolgaaí Saad, Doot'izhii Saad, Diichíí Saad, and Bááshzhinii Saad. the language as follows: The language was given to the Diné People by Haashch'éélti'í as a Tsodizin Saad/Sacred Language, Tádidiín Saad/Corn Pollen Language, Sa'ah Naaghéí Saad, Bik'ehózhóón Saad