

Hayoólkááł and Its Significance

The significance in which “Yák’ąashbaąh / Yá’ąashbaąh in heavenly divine morning is present with holy beings, a very benign and sacred moments in the start of new days. They say the presence of such at this time in a timely manner also presents beauty in the morning colors; which is referred to as Hwii’éhégo Haz’á a natural blending of colors, of which it is told represents the richness and goodness in abundance and sacredness it beholds; life’s values; good life, skills and crafts bound in opportunities to be requested and bestowed in prayer for a good blessing. The best understanding that I can personally gather and share as an example of the morning colors is best practiced and illustrated by the Native American Church society, as they interpret the meaning of morning colors into their teaching, in prayers, songs, as well as weaving it into and onto their paraphernalia in beautiful colored designs in beadwork. The colors are signified and represented in morning prayer songs as Azee’ Biyiin in Hayoólkááł / Yikáih sin, and their prayers are centered and concentrated on Diné Philosophical structural teaching based on Sa’ah Naaghéi Bik’eh Hózhóón, Tádídíin K’eh Atiin and Diné K’ehgo Iná dóó bitsodizin. The understanding of such a practice and teaching holistically represents and basis itself on the values of Diné Being’ and Diné Bitsodizin, where the ultimate values in the four elements of life in; Mother Earth, water, air, and fire and their herbal divine are represented as the core nucleus of their fireplaces, all accompanied and accommodated by the fire stokers as an essential need to the practice and teaching they represent. The same can be acknowledged for all other ceremonial practices where the four elements are present as the core of their rites and procedures.

Diné families and women in general are especially bestowed upon and represented by the Holy People at this time as it is taught and told. They were bestowed upon and given the right to take care of the fireplace as ‘Yódi Yésdáhi, Nit’is Yésdáhi, and Tsodizin Yésdáhi in which they are considered to have special innateness and powers to connect with the Holy People in their prayer. It is also a reason why certain ceremonies have women bring water into ceremonial circles and rites. The early morning dawns in Hayoólkááł hold special significance in offering and prayer in their personal beings. A teaching that is conformed to prayers and offerings of white corn meal is especially recognized by Haashch’ééti’i, in which he accounts for his children in a holy manner. If one is not an early riser, then the passing of diyin dine’é, will alleviate blessings of goods and values are very special times to the Diné People, because is a time when they wake and exit their homes to present themselves to the Holy People. The Diné constellation; *Dilyéhé, Átsé’atsoh, Átsé’ats’ózi, Sq’ Ahóts’i’i, Hastiin Sik’ai’i, Gah Haat’e’ii, and Sq’láni* as we know it, they surround and evolve around Náhookos Bikó’ii representing the time of the year and the calendar. When elders look into the nighttime sky they can tell the positioning of each constellation and their time of the year and time of the night when they expose themselves in the universe.