

History, Origin and Concepts As Applied Principles in Diné Marriages

Traditional marriage for Dine people has its place in the archives of orated Navajo Stories and legends, as derived through and from grandparents through the many generations of Navajo History and subsistence. Though the originality of each episodic venture has its sources, time and migration of Holy People from the previous worlds, as it was later adapted by the clan groups, have deterred the stories somewhat, as they became dialectally varied in regions of the Navajo Nation.

Note: *In content reading you will find inherited information that was conveyed by a medicine man in a generalized and condensed format. It does not specifically indicate relevance to marriage, yet you will find that such cases in essence has ethnic values of early life's developmental structures is indicative as that of the Holy People.*

Marriage at the time of its origin didn't have substance as it was only known to the Diyin Dine'é as an occurrence that had to happen; a process in which mythology had its course and sense of direction in a holy manner. As in the case of such stories that were related and having its relevance to marriage, it has been told that the Sun initiated sin and the first adultery when he became upon Yoołgaii Asdzaán and mated her while she was explicitly exposed by a body of water; in the same, the body of water got jealous and was tempted, so it also fondled and mated young Yoołgaii Asdzání. The outcome of this relation would become one of the greatest gifts to Diné mankind, when the heroic twins to be were born to Yoołgaii Asdzání. In the while, as it is told, the Sun made his daily trips across the universe and Mother Earth, until the twins showed up at their father's home and they came to find that he had a wife. When the twins inquired about their father, the wife got jealous, yet did not harm them instead, she hid the boys in dark folding clouds prior to the Sun's return. Soon and after the boys arrived and were hidden by the wife, the father asked whom had come to the house, because he saw two people coming to the house about noon. She was very curious and questioned her husband if the twin boys were actually his children. How it was to become known that the Sun in this episodic scenario was married is "hearsay" up to the point and is never questioned nor answered as to how or when the Sun got married as such stories have their origins within and about this time. The moral of such a story indicates that things had come to pass in a holy manner Diyin K'ehgo/ Álílee K'ehgo which at the time of its occurrence just happened and which later became standards for the future times and life to come and when it eventually did, they stood for such significance as the power of man and the power of woman, and as seemingly the male gender had psychological power over his counterpart in women.

Yoołgaii Asdzaán as a holy being in her time actually helped develop gender eminence, marital statures and procedures as it is represented and practice today.