

A Mother's Contemplation and Anticipation

A mother will initiate a relationship with human growth within her being, once she confirms conception. She will communicate her senses of love, care and affection through daily mental and physical activities throughout the gestation period and thereafter. As excitement, expectation and anticipation in the arrival of a new baby draws near, a grandmother sums up the feeling that a mother will have in her teachings from a Diné perspective, as follows:

“Your life’s developmental journey has been in the process, from the time of your conception and soon you will be born into a world within the natural given time in nine quarter phases of the Moon. The seeds of your parents will have been spiritually and mysteriously immersed in the sacred energy of the Holy Water; Tó Ałtahnáshchíín Tó Biyáázh Bi dahtoo’ and the four sacred mineral stones: White Shell / Yoołgaii, Turquoise / Dootł’izhii, Abalone / Diichíí, and Jet / Bááshzhinii adorned in the richness of the rainbow colors, and...

We are preparing ourselves for your arrival, ready to welcome and comfort you with open arms in the midst of your home to be and in the presence of the flickering “Fire of Life” / Iiná Kọ’. The spiritual radiance filled with knowledge and wisdom will comfort and conform your sweet little head in the warmth of Nihimá Kọ’ Asdzáán / Yisdzáán, as a greeting rite and a blessing in Atsiit’ááh’iıldóóh. Upon your arrival and detaching myself from you, your dependency and the tying of your umbilical cord and cleansing, you will helplessly squirm for comfort, and I will feed you of my body, your first taste of nourishment, as an acceptance that I am the mother of your being. As a mother, I will make every effort to conform to your needs, so that your body will be nourished and nurtured with the blessings of good health and growth. To confirm an endowed blessing from Diyin Dine’é, as your placenta will be offered in prayer on a healthy juniper tree within a distance from our home. Upon this, you will also receive a blessing with Yellow Corn Pollen / Tádídíín, requesting Diyin Dine’é and their blessings of “Ayázhí dóó Atsói ídlí Bee Ak’ihojidli / Blessed Child and Grandchild of Holy Beings” and an initial place for you on the sacred path of “Są’ah Naaghái Bik’eh Hózhóón / Everlasting Road of Life & Happiness”. It is then, you will have been born into the wonderful creation under Yádíihil / Father Sky and onto Nihimá Nahasdzáán / Mother Earth, as a Noohookáá’ Dine’é / Earth People. Upon this process, you will be acquainted with Diyin Dine’é with your Diyin K’ehgo Yizhí / Diné Name, a trait in which it is said, that you will be blessed and bestowed upon with an abundance of goodness and humbleness in prayers and songs of their will. Your umbilical cord upon detachment and drying will serve as an offering on your behalf, a fulfilling expectation as to what I wish for

you. If you are a male child, I'll wish that you might become known for horsemanship when you become of age, if you are female, I will wish that you might one day become an excellent weaver of rugs. As I go about my offering, I will wish for goodness of your being and plant your umbilical cord to a desired place also. For horsemanship, I will plant it within the horse corral, for rug weaving, I will secure it to my rug loom, so that secured displacement of such will ensure discovery upon your intuitive and innate will. If I should somehow neglect to wish and offer, you might acquire a behavior, like seeking a lost item and you will be forever seeking and trying to find it, and...

Upon receiving your sacred name, you will also be identified with your native identity in clanship, kinship, as well as your shadow that will play a special role in your life. Relatives will be waiting your arrival with open arms, to greet you through K'é and bestow upon you the love and joy they have in their hearts. In such moments, it is told that, Diyin Dine'é bestow their spiritual blessing, confirm and embrace their welcoming arrival, as the mother will also sentimentally utter her first phrase in "Háshinee' Shiyázhí, She'ewéé'" and greet her child amongst all the family and relatives."

The aforementioned is an ideological conveyance of an interpretive contemplation of a once grandmothers' teaching referenced to motherhood. A teaching that is seemingly of abstinence, one that some refer to as, "A once upon of time, traditional trait and teaching" in most recent of times in many and most Diné families. It is as though, most grandparents and parents through the times have unnaturally shied and helplessly come accustomed to "a too contemporary way of life, a life that encompasses vulnerability, adaptability, susceptibility, aptness, ignorance, neglect and apathy in sharing traditional traits and teachings"; the very common thread that ties native families to cultural heritage teaching.