



Nóhokáá Diyin Dine'é Nináláagi Hane'

Transcribed by Sylvia Jackson

The clan mother Changing Woman journeyed west to a beautiful homestead that the Sun Barrier had prepared for her. It is said that he insisted she move there to be with him more. Naayéé Neizhgaáni and Tóbaagishchíní had killed off the giants, in Dinétah and the land was ready for rebuilding. It is said that Sun Bearer wanted to spare her from the harsh verbal treatment that usually comes with leadership. She refused to journey there alone, so she took with her twelve holy ones. From Dinétah, they agreed the home was beautiful. It seemed to float on a large body of water. Moss and vines covered the Hoogan. The holy Ones called it T'átl'id BıldaNaa'eel Hooghan because of its location. Everything they needed was supplied by Sun Bearer. Changing Woman and her followers lived there for a length of time until her family became lonesome and requested to be allowed to return to their homes and Dinétah. Changing Woman, also known as, Yoolgai Asdzáá decided to perform her last task knowing that she would not return. To Dinétah, Earth surface people needed to be replenished and multiply, relating to one another through K'é. Through K'é is how the living world came to be at the beginning of time, and it shall be how the Earth surface people should begin as they flourish as the Diné People. Through K'é is how the living earth relates to heaven and sky. The early morning twilight dawn relates to the early evening twilight and the night to day. K'é should never be forgotten. K'é is showing respect to the highest level. Therefore, she began to create the first clansman.

Yoolgai Asdzáá Rubbed off dried skin from her right and left breast and mixed the substance with precious dust particles of white shell, turquoise, abalone shell, obsidian, dirt, and crystal. She then formed the mixture into a male and female human pair resembling the Diyin Dine'é. She used the mountain tobacco smoke and blew breath into the forms and stimulated them to life. She did the same with the rubbings from her upper back, her left and the right side and created four distinct humans and pairs.

The group became the first clansmen: Hashtl'ishnii Tótsohnii from her left side, Kinyaa'áanii from her chest area, Honághaahnii from her back and Tódich'ínii from her right side. Each clan group received an animal guardian and a cane made from precious gems for protection and guidance. Hashtl'ishnii receive the porcupine for an animal guardian an obsidian cane and the ability to philosophize. Kinyaa'áanii received the bear, Shash, for an animal guardian, a white shell cane, and the ability to possess patience needed to lead. Honághaahnii received Thiish Tsoh, big snake, for an animal guardian, a turquoise stone cane, and the ability to possess spiritual healing. Tódich'ínii received Nash Dói Tsoh, big cat, for an animal guardian, An abalone shell cane and the ability to possess spiritual healing. They were given pleasant dispositions to draw people to them. They are, in essence, the connection between the earth surface people to Diyin Dine'é end and the sacred elements that sustain existence.

The substances that Changing Woman gathered and mixed became various body parts for the human body. White Shell became the bones, teeth, finger/toenails and the white of the eye. Turquoise gem became the body fluids and a way to eliminate waste from the body. Abalone shell became the nerves to supply stimulation throughout the body and a means by which the human being will learn from its environment. Obsidian became the hair and the black part of the eyes. Crystal became the mind, senses and eyesight for the body. Sweat and dried skin of Changing Woman became the pores and covering for the human body. In all, there were seven elements from which the human body was designed. Therefore, there were seven major growth developments recognized for celebration by the Diyin Dine'é. Anytime, throughout the growing process, a person can express gratitude for the living with Hózhóqíí ceremony. The ceremony provides opportunity to express gratitude for the life on the Earth's surface throughout seven stages of growth development, which are pregnancy, birth, first laugh, first step, first word, puberty, and wedding.

The following is a caption from a Navajo prayer that best describes how the Diné people view themselves as the people:

We are the Holy People of the earth surface. Ni'hokáá' Diyin Dine'e Niidlí. Earth is our Mother and Sky is our Father. We exist between them. Nahasdzáán nihmá doo Yádilhił nihitaa' bita'gi nínihi'deelya. The mountains hold our prayers and songs representing the skills of thinking, planning, living and reflecting on our work inside our home. Dził ei tsodizin doo sin, nitsáhákees, nahat'a, iina doo sihasin bił hadít'eego nihighan. The doorway is to the east. Ha'a'aahjigo ch'é'étingo niha'ályaa. The Holy Ones gave the

people language. Diyin Dine'e saad niháníilá, and with it we feel strong and are at peace with our being. Dii bee nihidzil doo chanah niidłí.



Adooné Ídlí / The Clan System

Transcribed by Sylvia Jackson

Ni'hodisq̓s, the Glittering World, is identified as the Fifth World. In this world, Changing Woman created the clansmen, clarified the rules for the growth process, and renewed the natural order of progression and laws with Hózhóǫ́jii The Blessing Way. Changing Woman and the Holy Ones left the earth surface people to take up position among the constellations. Earth surface people, recognizing the purpose of the clan system, migrated to all parts of the land and are still migrating even today.

According to Diné traditional legends, the Navajo originally began with four distinct clans: Tótsohnii, Kinyaa'áanii, Tódich'íí'nii, and Honágháahnii. The four clansmen began their journey back to Dinétah, Navajo land, from the far west after Changing Woman formed each clansman from her own body rubbings. Hane' of the clansmen differ due to various healing ceremonies by various medicine people. Children are taught Hózhóǫ́jii Hane' from simplicity.

Changing Woman rubbed off dried skin from her right breast and molded a female Kinyaa'áanii. From her left breast, she molded a male Kinyaa'áanii to produce a pair. From over her right shoulder blade, she molded a female Honágháahnii; from over her left shoulder blade she molded a male Honágháahnii and made a pair. From the outer right arm, she molded a female Tódich'íí'nii, from under the right arm she molded a male Tódich'íí'nii, and made a pair. From over the outer left arm, she molded a female Tótsohnii, from under the left arm, she molded a male Tótsohnii, and made the last pair.

In the process of molding out each pair, she mixed the elements of the four directions. Nílch'í (ligai, dootfish, litsoi, and díłhił), white shell, turquoise, abalone shell, obsidian, sweat, pollen, heat and wind to mold each clansman in pairs, female and male. The completed figures were placed on a piece of deerskin while the Holy Ones produced sacred songs to bring life to the figures. The sacred songs failed to bring life to the figures. Diyin Dine'e called upon the four cardinal Nílch'í Diyin Dine'é to assist and the light and rainbow in bringing life to the figures.

EH Begay, traditional consultant, 2001, States that the elements from which the people emerged are important, and that white crystal became the brain and the spinal cord, while white shell became the bones, finger/toenails, teeth and the white of the eyes. Turquoise became the fluids for the body's. Abalone shell became the nerves and senses for the body. Obsidian became the black of the eyes and hair on the body. Sweat from Changing Woman's body became the pores of the body. Dried substance from Changing Woman's body became the skin. The four cardinal winds, air, light, darkness and water, helped bring life to the human figures. Changing Woman was not able to do it all by herself. The work of bringing the five-fingered people to life required Nitsáhaákees and Nahat'á of all the Nílch'í Diyin Dine'é. Her purpose for coming into the world was to become the mother of people. The significance of her birth, her upbringing, and her teachings set precedents for the way of life for the Earth's surface people, the Diné People, who also preferred to be called Nihokáá Diyin Dine'é Bíla'ashdlá'ii.

It is told that Hashtlishnii, Mud Clan, Receive their names following an event that occurred while the group journeyed eastward. The pair was asked to find water for the travelers, and all they found was an empty, dried, shallow Creek. They dug and uncovered muddy water. After the incident, they earned the right to be called the Mud Clan. At the next stop for camping, the pair from the left arm was asked to look for water. They found another dried shallow creek and dug they dug and uncovered a stream of water, bitter to taste and were called Tódich'íinii, Bitter Water Clan. Honágháahnii were the pair that "walked around" while others slept at night. Other storytellers say the pair came from above the shoulder blade and that is why they are called Honághahdǫ́é' Dine'é. Kinyaa'áanii were the last to be named at a place where the group stopped to rest. The pair was observed to lean against a high rock wall as they rested, and appeared as if they were a part of the sandstone wall.

It is told that additional Diyin Dine'e accompanied the clansmen back to Dinétah. As they traveled, they became lonely and needed to return to their homeland between the sacred mountains. Currently, the people view the four clansmen as "pillars" for the Navajo people. The extended clans, K'é tsoosi, are sub-clans to the original clans, and they received their names from habits and talents they formed after they settled in their local locations.

Sub-Clans, best referred to as K'é tsoosi Originated from bringing other natives into the clans from raids or taking in "slaves" from the other neighboring tribes. For example the extended clans for Hashtishnii are the Tótsohnii, Bitáánii, Tsédéeshgishnii, Hooghanláni, Dzáanezlanii and Lók'aa'Dine'é. While migrating from the West to Dinétah and throughout the land. The clan group settled in various areas and became known by the description of the location they settled in. Some are named after a particular skill or habit developed. For example Dzáanezlanii refers to people with many mules, the same band of Hashtishnii, who developed a skill for raising work mules, Lók'aa'Dine'é describes a band of Hashtishnii People that settled among reeds and used the plant to make tools.

Diné People migrate through a matrilineal society. A child is born into his/her mother's clan and born for his/her father's clan. A child is a child of his/her clan membership. All children born into the clan and are brothers and sisters. All clan mothers and grandmothers are mothers and grandmothers to all the children. They have the authority to discipline and take responsibility to teach and care for the well-being of the clan children. Same age children are brothers and sisters and not "cousins." Terminologies used for kinship expressions include the following: Shi deezhii (my younger sister), Shitsiili (my younger brother), Shadi (my older brother) and Shinaah (my older brother). Proper names or nicknames have less influence on a person. Parents model proper use of kinship relationships for children to recognize kinship expression in the household. For instance, an older brother/sister recognizes his/her little sister, Shi deezhii Yazhii, with or without the proper name. A younger brother/sister recognizes his/her older brother, Shinaai or Shinaah, Jimmy. Parents model proper use of kinship relationships for children to recognize their parents and older relatives properly, Shizh'e'e (Father) or Shichei (Maternal Grandfather), Shinali (Paternal Grandfather). To acknowledge kinship with older women depends on the age: Shina (My Mother), Shima sani (My Grandmother), and Shicho'Sani (My Great-Grandmother). The use of appropriate terminologies to extend clan relationships of family members shows and highlights ownership, belonging, honor, and respect for roles and positions. Use of proper names in a family setting is not stressed.

An appropriate practice of the Diné clan system is for children to know their clan membership so as not to make the mistake of marrying into their mother's father's maternal or paternal grandfather's clan. Traditional understanding is that membership in these four clans is what a person. Mother's clan is represented by Love from the western direction. Father's clan is represented by Faith from the eastern direction. Maternal and Paternal Grandparents clans are represented by Compassion and Hope from the southern and northern directions. A person coming into the living world is because of love and faith (west and east), meeting and stirring their strengths together to form life. Care and hope (south and north) nurture and support life. The importance of understanding the principles for living for the Dine People is embedded in the four cardinal directions and is emphasized repeatedly at birth with a new member of the clans the child greets each direction with Shimá, Shizhé'é, Shichei, and Shináí. Appropriate Recognition using the clan system begins at a very early age, so that there is no Misunderstanding about how the child will function among his or her relatives. The significant roles and responsibilities become clear and precise when one introduces him/herself to relatives through clan membership. Maternal and paternal grandparents quickly take on the role of spiritual advisors and counselors no matter how distant they are.

Traditional teachings emphasize the importance of teaching clan membership through appropriate kinship and terminology. Traditional elders believe that having personal knowledge of clan expectations dictates roles and responsibilities of an individual within the primary, extended, and community clan family's dinner. Diné clan family system dictates appropriate behavior, attitude, aspiration, motivation, and expectations of clan children when the clan system is working. It is molding a social system for healthy social expectations of all children. When the clan system is working, it influences nurturing and compassion of fathers and mothers so that children develop healthy social habits. Children with positive social habits become effective leaders for the neighborhood and tribe. Each clan family has a monarch headman, Nat'áanii, noted for their wisdom, knowledge and/or special talents. For instance, Hashtishnii are noted for their ability to see the whole forest and yet not lose track of the uniqueness of a single tree. They are the artist and builders. Tódich'íinii are more apparent to be risk takers, bold, and ready to try out new ideas. They are good listeners. Honágháanii are protectors, they are compassionate, sensitive to spiritual healing, and gifted to be spiritual counselors. Kinyaa'aanii are visionary people and have the ability to trust and treat people equally. This is the teaching of Changing Woman and the Holy Ones when they made the first clan people.

Presently, there are over one hundred different clan groups recognized. Some clans have become extinct consistently, there are new creations of clans merging from Diné people intermarrying with other ethnic groups: Black, Hispanic, Oriental, White, France, German and others. The name for mixed blood people is not recognized yet. In the early nineteen hundreds or possibly earlier than that, new clans began originating from the adoption of various foreigners, Anaa'i. These come from various tribes such as the Hopi Plains, Pueblo, Utes, and Nakai Mexicans. Children of mixed blood for Hopi, Tobacco Clan, and Navajo became known as Tobacco-T'achii'nii Dine'é that are mixed with the Ute and Navajo, Nihobááhnii, Nakai Dine'é is mixed Plains Indian and Navajo. There are many others.

The Navajo clan system is based on a matrilineal society. As mentioned earlier, the maternal grandmother and her brothers have a very important role as disciplinarians. They are consulted on all matters of planned concerns before a family decision is made. Grandmother's brother holds an important position in the Clans. He serves as a spokesperson for the clan. Within the clan family, there are no "cousins." The sisters' children relate to one another as brothers and sisters. The terminology used by a sister to her brother's children is similar and would be Shi Yáázh, my son, and to his daughters, Shi Ch'é'é, my daughter. The terminology used by the brothers' children to their aunt's children differs, depending on the sex of the child. A nephew to his aunt is Shibizhí or Shimá. A niece to her aunt is Shi'zeedí, Shik'a'á', or Shimá. A nephew relates to his uncle's son as Shiinaa'aash and to his uncle's daughter as

Shi'zeedí and Shimá Yazhi. A brother relates to his sister's sons as Shidá'á for individuals and Shida'á k'ee for many, and his nieces as Shimá Yazhi for an individual and Shimá Yázhí k'ée for many, and his nieces as Shimá Yázhí for an individual and Shimá Yázhí k'ée for many. Sister's children use the terminologies Shi tsilkeh' and Shich'eekeh' with one another. Brothers relate to one another's children as their own children. He will relate with Sitsi' to all females, meaning "my daughter," and Shiye' to all males, meaning "my sons." Mother's brother is called Áhast'oi, the disciplinarian, honored with the highest respect. He holds a very important position in the clan family.

In summary, the clan system provides perimeters for an accessible way by which a group of people will conduct their lives to sustain a healthy growth for the people for future generations. The class system identifies the kinship relationship within the family. The four clans of a person represent four equal supports: mentally, physically, socially, and spiritually. This was related by I. James Traditional Educator (2001). Father's clan is responsible. For the mental development of children, the mother's clan is responsible for their health and physical development. Maternal and paternal grandparents' clans are responsible for the social and spiritual development. development of children. Some traditionalists interpret the four bloodlines to represent mothers' lines by red, fathers by white, maternal grandfathers by blue, and paternal grandfathers by black. The colors are consistent with the four directional colors, except red, which here is understood to represent Earth. Through the clan system, a person connects with his or her environment, history, and ways of the people.



Children in the Corn Fields

Transcribed by Sylvia Jackson

The first clansmen, Tótsohni, Kinyaa'áani, Hónáagháanii, and Todichiinii began their return journey to Dineta. On the twelfth day of their journey, the group stopped at one location to investigate laughing sounds being made in tiny voices. The group followed the happy sound and came upon little children playing in a cornfield. The cornfield was roundish among others were of various shapes and sizes. There was a circle, a triangle, a square, and a rectangle-shaped cornfield. Clan People soon learn that the fields served several purposes. The triangle shape served to protect the people and to convey how the growing process is put in place. It represented the young, the Middle-aged, and the old ones as depicted by three equal sizes. The square-shaped field was for understanding that leaders and their people are equal in rank and should respect each other. Four equal sides for this shape conveyed the understanding that no one person should overpower or take advantage of another living thing. All are equally created. The rectangular shape serves the family. Everyone helps with planting, weeding the fields, and harvesting the fruits. Circle shape fields conveyed that growing learning and teaching begin at a point, goes around and returns at the beginning point, but at the next level of knowledge. Knowledge discovered with this observation was that all living things exist with a structure. Life has a beginning, it will mature and will end with old age, die, and return to the natural world. Renewing of self will be through the birth of young ones. Life will renew itself as the families grow and stay together. The highest value for life and living is being compassionate, responsible, and respectful, which is called T'aahójiit'éégó.

The people met the owners of the fields and consulted with them about the event of finding the children in the cornfields they talked and agreed to hold Hozhóqíí doo iighaash for the children in the cornfields. The Diyin Diné'é agreed to name the children Naadá'algai Ashkii (White Corn Boy), Naadá'áltsooi At'eed (Yellow Corn Girl), and Anilt'ánii Ashkii doo Anilt'ánii At'eed, meaning Growth Girl and Boy. Another set of a boy and a girl received names, Tádídíín Ashkii doo Tádídíín At'eed, meaning Corn Pollen Boy and Girl. The children were bathed in Yucca root suds, dried off with white cornmeal, and dressed appropriately in moccasins and jewels. They had their hair brushed, tied at the napes of their necks, and given names by the Holy Ones. The clansmen reenacted the practice of Haasch'ééyáalt'í to bless and ordain the growth children with prayers and songs of creation throughout the night until morning. In the morning, the children were anointed with tádííín from their feet, legs, bodies, hands, to the top of their heads. Small pinches of tádííín were placed on their tongues. They greeted the morning sunlight in appreciation for their recognition and existence.

The children found playing in the round cornfield conveyed that they were the purpose of life and growth for the many generations of people to come. Hozhóqíí doo iighaash ceremony today is an enactment of the Hane.' The traditional people believe that Children should be properly introduced to the creation and spiritual beings for protection and guidance. They believe that children should be immune to ailments such as virus infection, allergy, and other foreign material recognized as diseases with Hozhóqíí doo iighaash ceremony. The event properly introduces children to the living world that contains many impurities.