

THE DIFFERENT NAVAJO CLANS

By Albert Sandoval, Sr.

When the Navajos named themselves they called themselves The People—they being The People on earth. Outsiders gave them another name, Navajo. They are the only ones who consider themselves to be made up of different clans. That is the way they determine their relationship. Whenever two Navajos meet, they immediately ask, "What clan are you?" and then, "What's your father's clan?" They find out whether or not they are relatives. It is not known when the different clans started.

According to the stories, many years ago there were four different clans that became the first Navajos. That's what the story says. The People disagree on the identity of these four clans that came back from the west from Changing Woman. Accounts vary, and it seems people do not all agree. However, they usually all say that Tó Dích'íi'nii is one of the (four) clans. And they usually all agree likewise on Tó 'Áhaní, and on Kin Yaa'áanii and Hashtł'ishnii. So those were the first Navajos which, as four clans, started back from Changing Woman ('Asdzáqú Nádleehé.) As they returned from there, they came again to this land where the Navajos live. They returned to the place called Dinétah, and as they wandered about, in some wise the larger groups absorbed smaller groups that they encountered. So from that time they began to gather numbers; in that way the four clans acquired relatives, and in accord with that tradition the groups nowadays call one another relatives.

Now take this Tó Dích'íi'nii-Bijh Bitoonii-Tsin Sikaadnii group. These are the only close relatives in this group. Even though the Tó Dík'ózhí and the Yoo'í say they are related to the Tó Dích'íi'nii the relationship is distant. And it would seem that they intermarry with the Tó Dích'íi'nii group.

Another, the Kin Yaa'áanii has no really close relative. There used to be a clan Bit'qq'nii. That was its only close relative. But the Bit'qq'nii clan is now extinct. So Kin Yaa'áanii stands alone. Another group of Kin Yaa'áanii say that the Bit'qhnii are their relatives, but I don't know why they say that. Actually it is the Bit'qq'nii that are thus related — and the Bit'qq'nii are now extinct.

The next group is the Táchii'nii. This group too has none that it can call its really close relatives. They have some distant relatives, although a clan called Naaneesht'ézhí considers the Táchii'nii as its close relative. And the Deeshchii'nii, those are also related to the Táchii'nii, but they intermarry with them.

The next group is the Honágháahnii. Their relatives are known. These are the Tó 'Áhaní, the Ta'neeszahnii, the Dziłtł'ahnii, and the Hashk'qá Hadzohó. These form another related group.

Another group which must be Pueblo in origin, who came from Pueblo areas, is composed of Kin Łichii'nii. Tł'ááshchí'í, the Tł'ízi Łání, the Deeshchii'nii, the Tsénahabiłnii, and the Tsi'naajinii. This is another group that consider themselves interrelated.

Another one is the Tséńjikiní. Those are probably Pueblos too. And the Mq'ii Deeshgizhnii, the Áshjǫhí and the Dibé Łizhiní consider themselves to be related to the Tséńjikiní.

Another one is the Tábaqhá, the Haltsooí, and the Tó Baazhní'ázhí. The Tó Dík'ózhí also consider themselves related somewhat to this group. But they are distant relatives.

Another one is the Tó 'Aheedliinii, the Naakaii Dine'é, the Tsékeehé, the Nóoda'í Dine'é. Those form another interrelated group.

Another group is the Bit'ahnii, which

includes the Tótsohnii, the Lók'aa' Dine'é, the Tsé Deeshgiizhnii, the Tsétáá'áanii, the Hash-t'ishnii.. That's the way they are.

Some, called the Yoo'í, T'ógí, Ts'ah Yisk'idnii, Nihoobáanii, and the Tsézhin Ndií'áii just seem to fall in between without any tradition to explain them. Those are now extinct. And the Dził Ná'oodiñnii Dine'é which are also extinct. You don't find these people everywhere. But this group has relatives somewhere. There is no knowledge of how they are related. There aren't many of them, that's why. Those called the Nihoobáanii are over in the direction of Mount Taylor, and the Ts'ah Yisk'idnii are only over by Hoolk'id (a long ridge south of Bloomfield), and the Tó Baazhni'ázhí too only exist over there (by Hoolk'id). There used to be some Dził Ná'oodiñnii Dine'é too, but they are also extinct. And also the Tsézhin Ndií'áii — they are extinct now. According to their own origin stories, they say they were of that clan from the beginning. In that way, in telling about themselves, the Ta'neezahnii say that they are Tó łitsonii. We tell them they're Ta'neezahnii, but they say that they are Tółitsonii according to their own stories. They have always been called Ta'neezahnii, but they say they are Tó łitsonii. And those that are called Tséñjikiní say they are Kin łitsonii.

The clans called Séi Bee Hooghánii, Kin łichii'nii and Dibé łizhiní are interrelated to form one group according to their stories, but aside from this story they are considered unrelated (i.e. people outside their group refuse to accept their story). They say that they came from a place somewhere called Séi Bee Hooghan. When they came here to Dinétah they split up, and on account of that they lost track of each other (strayed from each other and forgot their relationship). One part of these people from Séi Bee Hooghan identified itself with the Kin łichii'nii. A part of those that came from the Pueblos, being Pueblos, consider themselves related to the Pueblos. The 'Áshijihí are their relatives. And the Mq'ii Deeshgiizhnii. So that's how it is. Now some who are Táchii'nii call themselves Bjjh

Dine'é, and also Nát'oh Dine'é and Yé'ii Dine'é. That is the way that the different clans tell about themselves according to their origin stories.

Long ago the old men and women taught their children about the related groups. "This is your relative," they would say. "This one you can have nothing to do with (sexually) — you cannot marry him or her." That's how they used to teach one another. In the past these things were known. Now they have begun to go to school and to live among foreigners, so these things are not known, and now when they meet, men and women of the same clan marry and live together. However, on both sides, according to the stories of their male and female kinfolk they are of different clans, even though we say that they are of the same clan. This is how it is with regard to the different clans. If we put all these Navajo clans together they number some forty odd.

And when The People moved back from Fort Sumner there were some other clans that came back with them. Those still exist as clans in some places. They are called Chíshí Dine'é and Naashgalí Dine'é. Those people lived there at Fort Sumner, and there they were absorbed into the Navajo, and moved back with them from there. Now they have increased, and they vainly try in every way they know to identify themselves with other groups, saying, "That's the clan I belong to," but the one they try to enter usually marries into their clan, and that leaves them out, unable to join that clan group. So now the Naashgalí are considered an independent group. So also are the Chíshí Dine'é.

I don't know how long ago, but of these clans that originated here among us (i.e. these newcomer clans,) some became relatives through being sold as slaves. They were Utes and Paiutes, and some Pueblos from Hopi and Zuni. Here for some reason or another they were hungry and for that reason they came out among the Navajos. These people are now Navajos; they belong to whatever clan they

entered, since they took its name. Take for example the Táchii'nii, or any other clan such as the Tó Dích'ii'nii or the Kin Yaa'áanii. It is not pure as it was in the beginning. It seems that each clan met up with groups which it absorbed. These clans have been growing for a long time, and throughout their history they have been absorbing newcomers. Some merely met up with them, some were bought, some were captured — that is their origin, and nowadays the newcomers identify themselves with whichever they entered. If you ask them about their origin they will tell you a story you've never heard of. So, things being thus, we don't know about them. These present day Táchii'nii cannot be called pure Táchii'nii. And likewise for the Tó Dích'ii'nii, and the Kin Yaa'áanii. The same holds for the Bit'ahnii. Many other people have entered these main groups as captives to become Navajos — that is why there is no knowledge of their development.

The Tsi'naajinii consider themselves related to the Dziłghá'á. The Dziłghá'á used to come to visit them from Dziłghá'á-land, and once when they came, one of the Tsi'naajinii women, who wasn't in her right mind, followed them back. That woman started having children at some place called Deeshchii' Bikooh. There she raised her children, and she herself died there. Her children started back from there, following her stories. They were told, "You're Navajos — you're Tsi'naajinii," so

they started back to Navajoland. Here they came back to The People. When they got back they said that they were from Deeshchii' Bikooh, so they were named after that place. They were named Deeshchii'nii.

And another group of 'Áshijihí say that the Tséńjikiní took them captive from Hopiland and they were led back to Dinétah as prisoners. When they got back they were put to work watching the fields — fields at a place called 'Áshijih Deez'á (a location east of Dulce — a long white cliff). They got their name from this. They were called 'Áshijihí Deez'áádóó 'At'ééd and this became 'Áshijihí. Those captives must have all been girls. The other 'Áshijihí group say that they came from somewhere, from the woman named Salt-Woman. So they are not a single clan, these 'Áshijihí. And likewise with the Tł'ááshchí'í. They say that they were Yé'ii Dine'é, but they wore red breech-clouts (skirts) and were named Tł'ááshchí'í. Some of the same people were also called Bijhtsoh Dine'é, so there are many groups of Tł'ááshchí'í. Some are called Tł'ááshchí'í, some are called Naashashí, some are Dzaanééz Łání, some Naafání. But their group name is Tł'ááshchí'í. So thus, due to the extreme mixing of The People there is no knowledge of them, no full account. There is nothing by way of a single origin or a single story. They came together from many places. Now, as a whole, the single name including all the clans is **Navajo**.

NAABEEHÓ 'AŁ'AA DADINE'II

By Chic Sandoval

Diné 'ádójiigo t'áá bí t'éiyá dinégo 'ádóji. Nihookáá' dine'égo. Binaadéé' náabi'dójiigo 'éi Naabeehó bi'di'níigo náabi'dóji. 'Ákohgo t'áá bí t'éiyá 'ał'aa dine'égo 'adóone'é yee na'ahídílkid. Kót'éego bił bée'hózin k'é nidaazt'i'góó. Jó Naabeehó 'ał'et'ashgo t'áá 'áko, "Ha'át'íishq' dine'é nílji?" níigo na'ahídílkid. 'Índa "Ha'át'íishq' bá shíníłchíin?" Jó 'áko 'éi 'áádóó 'ał'k'ei da nidlįigo bił bée'hooziłh. 'Áko 'éidí nłei dadeezt'i'déé', hádqá' lá dadeezt'i' lá díi k'ad 'ał'aa 'adóone'é danilínigíi. Jó kót'éego baa nitsáhákees. 'Ákohgo hani' bik'ehgogo t'áá bée'hózin nahalingo 'át'é.

Jó 'éi nłei haa shįjį néeláqá' náahaiídáqá', 'éi díi hani'ígíi k'ehgo t'áá díi 'ał'aa dine'égo ts'ídá 'aláqjį' Naabeehó daazlį'go baa hani'. Jó 'ákót'é hani' bikehgo. Kodéé 'e'e'aah biyaadéé'go 'Asdzáqá Nádleehé yits'áqádeé' nákaai t'áá 'ał'gha deidit'ááh, díi díi' dine'é nákaaígíi. Jó t'óó t'áá łahodit'ehee baa hani' danilį nahalingo, t'óó doo yee 'ał'kék'edikáah da nahalin. Jó 'áko ndi díi Tó Dích'ii'nii yígíi 'éi t'éiyá t'áá 'ał'tso t'áá 'ákóni. 'Índa Tó 'Áhaní daaní, 'índa Kin Yaa'áanii 'índa Hash-tł'ishnii. 'Áko 'éidí yígíi t'éiyá ts'ídá 'aláqjį' Naabeehó danilįigo 'éi 'ał'aa dadine'égo 'áádéé dah ndiikai 'Asdzáqá Nádleehé bits'áqádeé'. 'Aadéé' náakahí díi k'ad kóq Naabeehó kéyah yikáá' kééhat'ínįjį' 'anáakai. Dinétah hoolyéegi nákaai. 'Aadóó shįjį ha'át'éego nidaadeełgo, 'índa nłei 'ał'kidahiideełgóó nda'ahiidlááh nahalingo, 'áko 'áádéé' 'ihidiikááh hazlįjį'. 'Áko 'ákót'éego bik'ei nidahaazlį'go 'áko 'éi bik'ehgo díish jįjįgóó dah naazhjaagó 'ał'k'ei danidlįigo k'é da'ahidi'ní.

Jó 'akonee' díi Tó Dích'ii'nii dah yikahgi 'éi Tó Dích'ii'nii lá, Bįjį Bitoonii lá, Tsin Sikaad-

nii dó'. T'áá 'ákódi. Tó Dík'ózhí 'ał'dó' t'áá k'é deiłnii ndi, 'índa Yoo'í dó' t'áá k'é deiłnii ndi t'óó k'éts'ósigo, 'ákót'éego 'át'é. 'Áko 'éi t'áá 'ahideełnáago 'ahánida'agééh t'óó nahalin.

Náána Kin Yaa'áanii 'éi t'óó t'áá 'iiyisíi t'áá 'ahánigo bik'ei dooleełii t'áá 'ádin. Ha'át'íi shįjį Bit'aa'nii wolyéé nt'ée' jini. Jó 'éi t'éiyá bik'ei nt'ée'. 'Áko 'éi Bit'aa'nii dine'é yéé 'éi k'ad 'ádin. Jó 'áko Kin Yaa'áanii t'éiyá. Náánałahgo Kin Yaa'áanii dah náánaákah 'ádaaní 'éi Bit'ahnii nihik'ei daaní. Ndi 'éi ha'át'éegoónshq' 'ádaaní. Jó 'éi Bit'aa'nii dine'é 'éi k'ad 'ádin.

Náána 'ákóne' 'éi Táchii'nii. Jó 'áko 'éi 'ał'dó' yił k'é 'ahidi'nii, ts'ídá 'ahánigo yił k'é 'ahidi'nii t'áá 'ádin. T'óó k'éts'ósigo dabik'eiígíi t'áá hólqó ndi Naaneesht'ézhí wolyé jini 'éi Táchii'nii t'áá yił k'é 'ahidi'ní. 'Índa Deeshchii'nii, 'éi dó' t'áá yił k'é 'ahidi'nii ndi t'áá 'ahideełnáago t'áá 'ahá nida'agééh.

Náána 'ákwii 'éi Honágháahnii. Jó 'éi téiyá t'áá bée'hózingo k'é da'ahidi'ní. Tó 'Áhaní lá, Dziłtł'ahnii lá, Hashk'aa Hadzohó dó'. Jó 'áko kót'éego 'áajį' k'é da'ahidi'niiigo dah náánaash-jaa'.

'Índa náána kwe'é 'éi díi k'ad Kiis'áanii daats'í danilįigo 'éi Kiis'áaniitahdeé'go hodidéeli daats'í 'ádaat'éego Kin Łichii'nii, Tł'áashchí'í, 'índa Tł'ízí Łání, Deeshchii'nii, Tsénahabiłnii, Tsi'naajinii. 'Éi 'ákót'éego 'áajį k'é náada'ahidi'niiigo dah náá'ahoojįh.

Náána 'ákóne' 'éi Tsénjikiní. 'Éi 'ał'dó' t'áá Kiis'áanii 'ádaat'éé sha'shin. 'Índa Mq'ii Deeshgiizhnii, 'Áshįjįhí, Dibé Łizhiní. Jó 'éi 'áajį 'ákót'éego k'é náada'ahidi'ní.

Náána 'ákwii Tábqahá, Haltsooi, Tó Baazh-ní'ázhí. Tó Dík'ózhí dó' t'áá 'áajį t'áá bíyo k'é náanéit'įjį ndi t'óó k'éts'ósigi 'át'é 'éi.

Náá'ákóne' 'éi Tó 'Aheedlíinii, Naakaii Dine'é, Tséekéehé, Nóoda'í Dine'é. Jó 'éi 'ákó-t'éego 'áájí dah náánaákah.

Náána Bit'qhnii dah náánaákahgi 'éi Tó-tsohnii lá, Lók'aa' Dine'é, Tsé Deeshgiizhnii, Tsétáá'áanii, Hasht'ishnii. Jó kót'éé lá 'áájí.

Kwe'é díi k'ad t'áadoo 'ééhóziní t'óó 'ata' nanideeh nahalinii 'éi Yoo'í, T'ógí lá, 'índa Ts'ah Yisk'idnii, Nihoobáanii, Tsézhin Nidii-'aaí wolyé jiní. Jó 'éi k'ad 'áadaadin. 'Índa Dził Ná'oodiłnii Dine'é, 'éi dó' k'ad 'áadaadin. 'Éi doo t'áá 'át'é dahólógo da. 'Áko 'éidiígíí háajigo shíí 'iiyisíí k'é deit'í. 'Áají' k'é deit'í doo hazhó'ó bééhózin da. Doo hózhó hólógo da 'éi bee 'át'é. Díi Nihoobáanii wolyéhígíí 'éi n'léi Soozíł bit'ááhjí t'éiyá, 'índa Ts'ah Yisk'idnii 'áájí t'éiyá hóló Hoolk'idjí. Tó Baazhni'ázhí dó' 'áájí t'éiyá hóló. Dził Ná'oodiłnii Dine'é dó' nt'éé', jó 'éi 'ałdó' 'áadin. Jó 'áko 'éi Tsézhin Nidii-'aaí dó'. 'Éi k'ad 'áadaadin. T'áá 'éi díi náána 'áadaa dahalni'go dahodideezliídéé', bit'ááhdéé' 'éi dine'é daniidlí daaní. T'áá 'éi yik'ehgo 'áadaa náadahalni'go 'éi Tó Łitsonii nishłí daaní Ta'neezahnii. Kodóogo 'éi Ta'neezahnii dabi'di'níigo 'áko 'éi Tó Łitsonii nishłí daaní. 'Índa Tséńjikiní dabi'di'nínígíí t'áá 'éi Kin Łitsonii nishłí daaní. Kwe'é díi Ła' Séi Bee Hooghani wolyéego doo 'ałk'éi nidliígóo kodóogo bee béého'díłzin ndi baa hani' bik'ehgogo 'éi t'áá 'iiyisíí 'ałk'éi nidliíí lá. 'Éi díi Kin Łichi'nii Łahgo dah yikah. 'Índa Dibé Łizhiní yíłgo. 'Áko 'éi n'léi háadi shíí Séi Bee Hooghan hoolyéédéé' ch'iniidéél daaní. 'Áko dzqadi Dinétahjí' 'íidéelgo 'ałts'ázdéligíí bi-niinaago shíí 'ahééhoohva'. 'Áko Łahjí Kin Łichii'nii 'at'ááh dookaaígíí t'óó 'éi yee 'áada-dééji'. Łahjí 'éi Kiis'áanii diné yitah dahaaz-déleéji, jó 'éi Kiis'áanii danilí bąqgo 'áájí k'é deit'í. 'Áshijí dábik'éi. 'Índa Mą'ii Deesh-giizhnii. 'Áko 'éi 'ákónáánát'é. T'áá díi k'ad Ła' Táchii'nii danilíigo t'áá 'éi Bįh Dine'é nishłí náadadi'ní. 'Índa Nát'oh Dine'é, Yé'ii Dine'é. Jó kót'éego t'áá 'ał'ąq dine'é danilíigo dahodeezliídéé' bahani' bik'ehgogo 'ákót'éego yee 'áadaa dahalni'. 'Áko 'eiidí díi k'ad 'ałk'éi danidliíigo dah naazhjaa'ígíí 'ałk'idąq' hastóí,

sáanii da ba'ałchíní yee nideinitin, "Díi ni-k'éi," deit'niigo. Díidí yígíí doo baa nídíídał da, doo bá nídíígeh da," kót'éego yee nida'a-hinitin nt'éé'. 'Áko 'íidąq' 'éi bééhózin nahalin. K'adígíí 'éi doo bééhózin da díi da'ólta'góo dóo 'ana'í yitahgóo nikidadiikai dóo t'áá 'ałk'idahakáahgo k'ad Ła' t'ááŁa'í dine'é danilíigo t'áá 'éi t'óó 'ahininádaaské. 'Áko ndi 'ałts'ąq'ahjí bizáanii bahani', bahastóí da badahani' bik'ehgogo t'áá 'ał'ąq dine'é náadanidliíigo 'át'é. 'Azháánee' díi kodi bee béého'díłzin ndi 'éi yéę t'áá Ła' ha'nii ndi. Jó 'áko 'ákót'éé lá k'ad 'ał'ąq dine'é ha'níigo. 'Áko díi Ła' t'áá 'át'é 'ahinéi'nilgogo díi Naabeehó 'ał'ąq dine'é nilínígíí dízdiin dóo ba'aan díkwíí shíí yilt'éego 'ał'ąq dine'é nilííí lá Naabeehó.

'Índa kwe'é 'ałdó' Ła' Hwéeldidéé' nináda'iis'náadąq', 'áádéé' 'ałdó' Ła' 'atah niná-dahaaskai lá. 'Éi 'ałdó' k'ad dine'é danilíigo Łahgóo dahóló. 'Éi Chishí Dine'é wolyé. 'Índa Ła' Naashgalí Dine'é nilí. 'Éi n'léi Hwéeldidi kéedahat'íigo 'áadi diné yiih dahwiizle'. 'Áko 'áádéé' bił nináda'iis'ná. 'Áko 'éi dzqadi 'éi k'ad hada'iishchíigo t'áá Ła' 'ałyóijí' ch'ééh 'at'ááh nídadikah nahalingo 'éi dine'é nishłí daanii ndi t'áá 'áádóo bá nínada'agéehgo bi-niinaa t'áá bita'ági hidínidééh nahalin. 'áko k'adgo t'éiyá Naashgalí 'éi t'áá bééhózingo Łahgo dah yikah. 'Índa Chishí Dine'é Łahgo dah yikah.

'Índa t'áá náabítahgi díi t'áá kóq' hádąq'án-shą' Ła' nidahaaznii'go daats'í k'é daazliíí. Nóoda'í da danilíí nt'éé'. Bayóodzin da danilíí nt'éé'. 'Índa 'Ayahkindéé' da Ła' Kiis'áanii danilí. Naasht'ézhidéé' da. Jó 'éi kóji' ha'át'éego shíí dichin da danilíigo t'áá 'ałtsoní yik'ee di-né yitahjí' ch'íheeskai. Jó 'éi dó' 'akóq' Ła' diné danilíigo 'éi t'áá díi 'ał'ąq dadine'é t'áá yidahidiikai yéę t'áá 'éi yee 'ádadóji. 'Áko 'éi beegogo Táchii'nii da, t'áá háiida dine'é nilíí shíí, Tó Dích'ii'nii da, Kin Yaa'áanii da. 'Áko ts'ídá t'áá 'iiyisíí n'léi t'ááŁa'í t'ááŁahádóo ha-hóoljídii, t'ááŁahádóo diné silíí'ii doo 'éi 'át'éé da. Ts'ídá t'áá 'ał'ąq 'ahidahidiikai nahalin. Daa shíí nízahdéé' dínéest'ą, 'áádéé' yikahdéé' nida'ahiidláahgo. Ła' t'óó 'ahidahidiikááh, Ła'

nida'ahiilniih da bik'ehgo, ła' t'óó t'áá bíyó naa'nil da danilj nahalingo 'aadéé' dahodi-deezlijidígíí, jó 'éí díí jǫǫgóó 'éí dine'é nishǫ daaní. Yéeni' 'áko nayízhdíłkidgo hodideezlijidéé' doo hoł bééhózin da yéegi 'át'éego hoł hodilnih. Jó 'ákót'éhígíí beegogo doo bééhózin da. Díí k'ad Táchii'nii yígíí ts'ídá t'ááłá'í Táchii'nii doo jidóni' 'át'ée da. 'Índa Tó Dích'íi'nii yígíí dó' 'ákót'é. 'Índa Kin Yaa'ánii t'áá 'ákót'é. Bit'qhnii t'áá 'ákót'é. 'Índa díí 'áníjaa' nahalinígíí t'óó 'ahayóí bihidiikai ła' naa'nil daniljigo diné nidahaazljǫ'ii, jó 'éí 'ádaat'éego bee doo bééhózin da. Jó 'akonee' díí Tsi'naajinii yígíí dahalni'go t'áá 'éí náánáłá' tsi'naagháago Dziłghá'átahdéé' Dziłghá'á yit k'éda'ahidi'niigo haa nídaakahgo 'ákóó 'akéé' dah diiyáago, 'éí t'áá 'áadi ha'íitǫhǫ, háadi shǫ Deeschii' bikooh hoolyéedi. Jó 'áko 'éí t'áá 'áadi ha'íitǫhínígíí bí yéeni' t'áá 'áadi 'ádin silǫ'. Ba'átǫhíní yéé t'éiyá 'aadéé' yit halni'ii yik'ehgo dah nídiikai. "Naabeehó danohǫ, diné danohǫ, Tsi'naajinii danohǫ ni," bi-doo'niidgo 'aadéé' dah nídiikai. Kojj' diné yitah náakai. Diné yitah náakai nt'ée'go Deeschii' Bikoohdéé' 'ádeit'j daanígo t'áá 'éí bik'ehgo bízhi' silǫ'. 'Áko 'éí Deeschii'nii woosye' lá.

'Índa náána 'Áshijihí ła' ła'ahgo dah shijaa'

náadahalni'go Tsénijikiní nihisná, 'Ayahkindóó, 'áko 'aadóó níléigi yisnááh niidljigo Diné-tahdi nánihi'deet'eezh. Nihit ná'íldee'go 'áadi dá'ák'eh baa 'áhwiilyáqago 'Áshijih Deez'á hoolyéegi dá'ák'ehgo, 'áádóó nihizhi' silǫ'. 'Áshijih Deez'áádóó 'at'ééd nihi'doo'niidígíí t'áá 'éí 'Áshijihí. Náánáłahgo 'Áshijihí náánáá-kahii 'éí níléi háádéé' shǫ 'Áshijih 'Asdzáq wolyéii t'áá 'éí bits'áqdéé' hosiidljǫ daaní. Jó 'áko doo t'ááłá'í dine'é danilj da. 'Índa Tł'áashchí'í ndi t'áá 'ákónáánát'é. 'Áko 'éí k'ad Yé'ii Dine'é daniidljigo nihitł'aakał daalchí'igo Tł'áashchí'í bee nihi'dééji' daaní. 'Índa ła' t'áá 'éí Bijhtsoh Dine'é daniidlj náádadi'ni 'ałdó'. 'Áko 'éí Tł'áashchí'í yígíí t'áá 'éí lq'igo 'ałq q dah náánáshjaa' lá 'ałdó'. Jó ła' Tł'áashchí'í wolyéé lá. ła' t'éiyá Naashashí wolyéé lá. ła' t'éiyá Dzaanééz Łání wolyéé lá. ła' Naałání Dine'é wolyéé lá. 'Áko t'óó t'áá ła' bizhi'eego Tł'áashchí'í wolyéego náabi-dójíí lá. Jó 'éí kót'éego 'ałq dadine'é yígíí t'áá 'íiyisíí 'ałtaa násdziidgo doo bééhózin da. Ts'ídá t'ááłáhádóó hadahwiizlijidgo, t'ááłáhádóó dahazljǫ'go, t'ááłáhádóó bahani' hadahaazt'i' dooleetii t'áá 'ádin. Ts'ídá t'óó 'ahayóidéé' 'ahihidiikai. 'Áko 'éí díí k'ad t'áá 'át'é t'áá ła' bizhi'eego díí Naabeehó dine'é nilj ha'níí lá.