

to Navajoland. Here they
the People. When they go
it they were from Deeshchii
are named after that place
Deeshchii'nii.

cup of 'Ashjiihi say that the
em captive from Hopilanc
ack to Dinétah as prisoners
ack they were put to work
s — fields at a place called
location east of Dulce —

They got their name from
called 'Ashjiihi Deez'áádóó
became 'Ashjiihi. Those cap
all been girls. The othe
that they came from some
oman named Salt-Woman
single clan, these 'Ashjiihi
the T'ááshchii'í. They sa
i Dine'é, but they wore res
s) and were named T'áásh
e same people were als
ne'é, so there are man
hchii'í. Some are calle
are called Naashash
z Lání, some Naatání. Bu
s T'ááshchii'í. So thus, du
ing of The People there i
em, no full account. Ther
f a single origin or a sing
together from many place
e single name including a

(1. Four
clans)

Navajo
Painted
see Max & Healy
appendix to
Donald Miller
D. B. Johnson
The Painted

THE CLANS

By Scott Preston

From time immemorial the old men have
told about things. They have always told their
grandchildren, and that is the way the trad-
itions have been passed down. They tell short
parts of stories as they keep the evening fires
going. They say, "Sit up and listen to a story."
The stories are told so The People will develop
their minds. One may be ready to go to bed,
but they will tell you to sit up and listen. So,
for no one knows how long, story tellers have
told stories about the regeneration of The
People there in the far west where the Woman
(Asdzáánálee'hi) lives. That is where The
People regenerated.

The very first people created (lit. set down)
were the Near-water-people (Tó 'áhani).
The next people created were the Towering-
house-people (Kin yaa'ánii). The next were
the Bitter-water-people (Tó dich'ii'nii). The
next were the Mud-people (Hasht'ishnii). So
you see, these were the four clans first created.
They were created so they could start back to
the country here where the Monsters had been
eliminated. The land lay without inhabitants.
They regretted this, so that is why the four
clans were caused to start back. There was a
pair in each clan, a man and a woman. And
in pairs they started moving back from there.
From there, you see, they came back by magic.
From there they came back down to earth
somewhere in the west.

The story takes up again somewhere in the
south. In the Pima (Naakét'áhi) country is
where they came upon some people. There, it
is said, they found the Arrow-people (K'aa'
dine'é) living. And when they came together,
they made their tobacco pouches all alike.
With this act they became relatives. There
those who called each other relatives inter-
married. On account of this intermarriage

the peace was disturbed and The People were
attacked by other people. The Pimas attacked
them, you see. Over there along this side
(south side) of the Little Colorado River
(Tó'chii'ikoch) the enemies attacked them. So
then they went across to Killing Rock (Tsé
ńjigáq̄h) and to Bowguard-spring (Hak'ee't'oh
tó). And to Broad-reeds (Lók'aah nteel, Gan-
do). And then to Old Navajo Country (Dine-
tah).

And from that time the clans started to in-
crease. And that place is called "The Pueblo
people going back into houses"—despite the
fact that they were coming out of the houses.
And many people joined them: Pueblo people
(Kiis'ánii dine'é), Water-drawing-people (Tó
hajilohnii, San Domingo), Coyote-Pass-people
(Ma'ii Deeshgiiizhnii, Jemez), and the Enemies-
streaked-with-charcoal (Naasht'ézhi, Zuni).
And Pueblos (Kiis'ánii) from the Hopi ('Ayah-
kinii) here—that is to say the Oraibi ('Oozéi).
Then they began coming together in groups
of new clans.

Then the Salt-people ('Ashjiihi) originated;
then the Honey-combed-rock-people (Tsé ńji-
kini); then from the place called Slanting-lava-
spire (Tsézhin ndii'aaí) another Salt-people
('ashjiihnii) came. Those were Pueblos (Kiis'áa-
nii). From right there (Tsézhin ndii'aaí) some
of the Towering-house-people (Kin yaa'áa-
nii) came. They were named after Towering-
house (Kin yaa'ánii). Some of the main people
of the four original clans were called Walk-
around-one-people (Honágháahnii). A man
(said to be a Tó 'Áhani) was accused where a
little joke took place. When he walked around
someone he said, "When I walk around one,
he dies." He said it in jest, but it actually
came to pass. That's what Honágháahnii
means. He was evil. It was said that he did

witchcraft. So they called him the witch. When, at a later time, they moved into a Mountain-pocket (dzittf'ah) they were called Mountain-pocket-people (Dzittf'ahnii). When subsequently they moved to Big-tangle (Ta'neeszah hatsoh), there they were called the Tangle-people (Ta'neeszahonii). They claim as their relatives the Yucca-fruit-strung-out-in-a-line-people (Hashk'qq Hadzohó). Those (the Hashk'qq Hadzohó) are Pueblo people (Kiis'áanii) said to have come from Kin yaa'áanii. They are related to the Honey-combed-rock-people (Tsé njikini). They are also related to the Salt-people ('Ashijhi). That is how it is. So, when the Near-water-people (Tó 'Ahani) came out as Near-water-people (Tó 'Ahani), the Walk-around-one-people (Honágháahnii) and the Tangle-people (Ta'neeszahonii) claimed relationship with the Yucca-fruit-strung-out-in-a-line-people (Hashk'qq hadzohó). They, the Honágháahnii and the Ta'neeszahonii intermarry, saying that they are not very closely related to the Hashk'qq Hadzohó.

Next are the Towering-house-people (Kin yaa'áanii). There are many Kin Yaa'áanii. They are Pueblos (Kiis'áanii). Some of them are White Mountain Apaches (Dzifghá'á) because some of these Apaches came to live with the Pueblo group. For them (the Kin yaa'áanii) it appears that their relationship is not well known (is confused). Some of them claim the Salt-people ('Ashijhi) as their relatives, but even so they intermarry with them. That's the Salt-people ('Ashijhi).

The Bitter-water-people (Tó dich'ii'nii) are like that (their relationship is confused). They (the Tó dich'ii'nii) claim relationship with the Clumping-tree-people (Tsin sikaadonii). And the Deer-spring-people (Bijh bitoodonii) are their relatives. Then the Light-water-people (Tó 'ázóli), the Live-arrow-people (K'aahanáanii), the Bead-people (Yoo'í dine'é), the Weaver-people (Zia) (Tf'ógi). Those merely claim to be relatives. If they (the Tó dich'ii'nii) claim relationship with you, you can have nothing to do with them (sexually). For example,

if you are a member of Tó 'ázóli, K'aahanáanii, Yoo'í Dine'é, Tf'ógi, Bijh Bitoodonii, Tsin Sikaadonii, and a Tó Dich'ii'nii address you as a relative, you must consider yourself as such. So long as they do not claim one as a relative, this group (the Tó dich'ii'nii) do not intermarry with the clans named above.

That's the way also with the Towering-house-people (Kin yaa'áanii) (i.e. their relationship with other clans is confused).

And then come the Mud-people (Hasht'ii'nii). They are the Mud-people (Hasht'ishnii). Some of those who migrated to various locations in the course of time got the name Rock-gap-people (Tsé Táá'áanii). And so of the same group (the Hasht'ishnii) were called the Big-water-people (Tótsahnii), Wi-in-his-cover-people (Bit'ahnii), Many-hog-people (Hooghan táni)—all claim interrelationships. However, the clans named above say that the Hooghan táni are not closely related to the Pueblo people (Kiis'áanii) of the Kin yaa'áanii stock. And some of the Hooghan táni do not claim the above as relatives. So one is a Hooghan táni or any of the above named, and claims no relationship with the intermarriage is permissible. That is the way the different groups are in the confused matter of claiming interrelationships.

Next is a main group called the Tsi'naajini. They claim relationship with the Many-goats (Tf'izí táni). The Many-goats are Pueblo (Kiis'áanii), and they claim relationship with the Red-house-people (Kin tichii'nii), the Red-bottom-people (Tf'áashchii'i), and the Exterior-red-people (Deeshchii'nii). That is the group that belongs to the Tsi'naajini, as related to them or derived directly from them. And there are several more of these. The Red-house-people (Kin tichii'nii) and the Tsi'naajini intermarry within their own clan. They say they are not related to one another (in brother-sister sense). That's the way they are. We should not allow them to consider themselves unrelated, but to keep them from doing so would be hard.

Ma'at'áanii
 W. Y. a. a. a.
 - Hani
 a. w. a. a. a.
 a. w. a. a. a.

ber of Tó 'ázóli, K'aaheré, T'ógi, Bjih Bitoodnii, and a Tó Dích'ii'nii address. you must consider yourself as they do not claim one as up (the Tó dích'ii'nii) are clans named above.

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the Mud-people (Hasht'ish Mud-people (Hasht'ishnii) no migrated to various places of time got the name Tsé Taa'áanii). And some (the Hasht'ishnii) were er-people (Tótsohnii), With (Bit'ahnii), Many-hogan, all claim interrelationships named above say that they not closely related to the ablos (Kiis'áanii) of the Kir and some of the Hooghar ne above as relatives. So it íaní or any of the above no relationship with them rmissible. That is the way s are in the confused mat- errelationship.

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is known where the Red-water-people (Táchii'nii) come from. They come from the family of San Francisco mountain. And as they migrated they moved in here into the Navajo country. As they migrated some of them were left behind, scattered along the route. They started to search for one another (i.e. they looked for the relatives they knew they had, and their relatives looked for them), and in the course of the search one group moved into a place called Red-water (Táchii'). There they were called Red-water-people by their neighbors. Some continued to look for their relatives, and in Canyon de Chelley there was a place called Dark-cave-under-the-rock (Tséyaa hodí'íhí) they stopped to live. The neighbors called them Red-water-people-who-streak-charcoal (Naaneesht'ézhi táchii'nii.) Some others continued to move in search of relatives and they moved to White-ashes-extend (Łeeshch'ih eesgai), a place on Lukachukai Mountain. One of them put on a female deer's head, and they were therefore called Sticking-up-ears (Jaa' ygalóolii). Some more of this group moved to another place called Water-flows-out (Tó ch'inilíni). They were called the Hunger-people (Dichin dine'é) there. It is difficult to tell just how they lived to earn this name. Another group of this same clan, (the Táchii'nii), moved across the river (Tooh, the San Juan) and up onto La Plata Mountain (Dibé Ntsaa). There they were called Ute-people táchii'nii (Nóoda'i dine'é táchii'nii). There is much about the Red-water-people (Táchii'nii) that is not known. Some of this clan are called the Have-fits-people ('lich'qh Dine'é), and some the Rabbit-people-táchii'nii (Gah dine'é táchii'nii). There is also a group called something like Squash-people (Naayizi dine'é). The interrelationship of these people, who originally came from the Táchii'nii, but who are divided up into small bands with distinctive local designations, is not well known. That is how it is with the Red-water-people (Táchii'nii) group. That is the way they are.

Ni'ázi (15, 17 (don't know?))

Cl. Hopi clan groups

Táchii'nii

Tabaaha
Naaneesht'ézhi
Tabaaha of No. 11

groups named above marry into the Charcoal-streaked-people (Naaneesht'ézhi) and the Naaneesht'ézhi themselves are derived from the Tabaaha who in turn are of Pueblo origin—therefore they are theoretically related by virtue of having a common Pueblo ancestry). This is the way they are doing now in many groups of this type (i.e. they are intermarrying). So this is the way the different clan groups are.

In the past the different relationships were well distinguished through the legends. That is the way the old men used to teach. One's father used to teach it thus—and one's grandfather, and one's mother. They taught one not maintain relationship with the Water-edge-people (Tábqahá). There are several more groups. The main one is the Salt-people ('Áshijh'nii). They are not 'Áshijhi, but are called 'Áshijh'nii, you see. It is this way with the Water-edge-people (Tábqahá).

There are some more Pueblo (Kiis'áanii) people (i.e. people or clans of Pueblo origin) called the Coyote-pass-people (Ma'ji Deeshgiizh'nii) (Jemez), the Black-sheep (Dibé íizh'ini), the Honey-combed-rock-people (Tsé íjikini), and the Yellow-house-people (Kin íitsonii). They are in one group. And the Yucca-fruit-strung-out-in-a-line-people (Hashk'qa hadzohó) are included in this group. The

Those who were named the Water-edge-people (Tábqahá) derived from the Salt-people ('Áshijh — 'Áshijh'nii). They (the Tábqahá) maintain themselves as relatives of the Towering-house-people (Kin yaa'áanii). They are Salt-people ('Áshijh'nii), but are called Water-edge-people (Tábqahá). Many Pueblos (Kiis'áanii) came into this (Tábqahá) group. Those who came from Zuni entered this group. The Charcoal-streaked-people (Naaneesht'ézhi Dine'é) came to be part of the Water-edge-people (Tábqahá). This mixed group is variously called Willow-line-extends-out-gray (K'ai' ch'ébáanii), Two-came-to-water (Tó baazh'ní- 'ázhí), Sage-brush-hill-people (Ts'ah yisk'id-nii), Meadow-people (Haltsooi dine'é). These

to molest his relatives sexually. "Get away. It's not done. It's shameful," they would say. They used to teach, saying, "There's no shortage of women."

Nowadays, you see, our children are gathered together at school without knowing about relationships. There the boys associate with girls, and the girls with the boys when they arrive at that age where they are interested in the boys—and their clan relationships are unknown to them. They get together, merely on the basis of liking each other. Things are getting harder for us in that matter. It could be straightened out in some way. These are some of the problems that are discussed hereabout. When people intermarry that way their children will be born feeble-minded. They themselves will become crazy. They themselves will have fits. If He (God, the Creator) feels merciful toward you he will merely make you feeble-minded instead of giving you worse punishment. These are the stories that were told by the old men, and which now seem to be unknown. Many foreign tribes are married into the Navajo. How is that going to turn out? The younger generation doesn't pay any attention to clans any more.

The relationship system of the white people just goes a little way. Their relationship system does not go far, and it continues for only a few generations. They go by the blood. That is how they trace it, you see. That is not the way with the Navajos. That system was never heard of among the Navajo.

Whenever one goes and meets another Navajo he says, "What clan are you? What's your father's clan?" By this sort of conversation the relationship is found out. The speakers might be distantly related, you see. This is the way relationship is determined. We still find out about relationship in this way, and it can always be easily determined.

This matter is being discussed for the sake of your children, because they lack knowledge of the matter of clan affiliations. In some places they do not know anything about it. At

the present time we do not teach one another, that is why. To prevent our children from being ashamed in the future, we must work out something for them. As I think about it I believe it would be a good thing for the council to discuss and make a resolution on it. Let them pass it. Then let them make a poster and post it at the different schools. On this poster, let the clans be listed separately and grouped so the children will know who their relatives are. That way things will be straight in the future. This is my way of thinking about it. That is how the story goes in different tribes, and that is how they never left their way of life behind, even though they became educated (lit. became white men). In that way they progress with their religion. The Constitution of the United States does not require that we lay down our religion. That is the way of the white people; they have freedom of religion. They go by their own religions. And that is the way with us. We have our legends and our religion.

Thinking about this matter in accord with the foregoing, the relationship system can be presented in a written form so it will be understood. It can be presented to the school teachers in written chart form so they can teach it, and that way we will not be confused about it. This will be a good thing as time goes on. If we continue in the future as we are now, we will bring censure upon ourselves. That is the way I think about it. So let this resolution be made before the next meeting, so it will be passed upon. I do not expect them to throw it out. The councilmen, would they like it if their children, being Navajos, unwittingly married their own relative? That is the way I look at it.

Let a resolution be drawn up regarding this matter that I am considering now. Even though they throw it out I will continue to discuss it as time goes on. It will be a monument to my memory in the future. And we will remember one another in our correct relationships for a long time. This could be a system among our people. We have not yet made up a system of

a code to live by in life. Up to now we are from without, based on the outside future our own correct relationships brought back. As desirable that we should and make amend the way I think. Who has a better might make a better of living, this code. Obviously, the education. They will say that a system is a waste

*Doc# P-1001, The Clans Do Navajo Historical Selection,
Youngs Morgan 1954. BIA, Pkx Division, et al.
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do not teach one another, prevent our children from the future, we must work them. As I think about it I a good thing for the coun- take a resolution on it. Let let them make a poster different schools. On this s be listed separately and dren will know who their way things will be straight my way of thinking about a story goes in different w they never left their way on though they became ne white men). In that with their religion. The United States does not town our religion. That is eople; they have freedom by their own religions. / with us. We have our ion.

is matter in accord with lationship system can be form so it will be under- resented to the school chart form so they can / we will not be confused a good thing as time goes he future as we are now, upon ourselves. That is it. So let this resolution ext meeting, so it will be expect them to throw it would they like it if their os, unwittingly married at is the way I look at it. drawn up regarding this dering now. Even though continue to discuss it as be a monument to my And we will remember rect relationships for a be a system among our et made up a system or

a code to live by in accord with our own way of life. Up to now our social laws have come to us from without, and those laws are always based on the outsider's point of view. In the future our own code will keep us informed of our relationships. And traditions can be brought back. As time goes on, it will be desirable that we share other people's viewpoints and make amendments in our code. This is the way I think. The way is open for anyone who has a better idea than this. Someone might make a better one. Analyzing our way of living, this code could be formulated.

Obviously, the educated ones will be against it. They will say that this matter of setting up a system is a waste of time now because things

have already gone too far. However that won't stop us, because many people are not educated. Many live according to the Navajo way. Many follow Navajo religion. Many traditions still remain. Shall we continue to live as we are without doing anything for ourselves? We have no systematic reminder (like this chart of the relationships would be.) Today people go about in total disregard of their religion, which is the wrong thing to do. That is just foolishness to so disregard it. With this system to bring back knowledge of traditions and relationships, the old men and women who still cherish the old traditions, but whose heads are bowed in sorrow to see them flaunted, could raise up their heads again, and these traditions could be retained.

1954 Navajo Historical Collection, Phoenix, US Dept. of the Interior, Bureau of Indian Affairs, Phoenix Indian School
 Point Shop.

Navajo Historical Series 3.

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