

EXPLORING NAVAJO - ANAASÁZÍ RELATIONSHIPS  
USING TRADITIONAL (ORAL) HISTORIES

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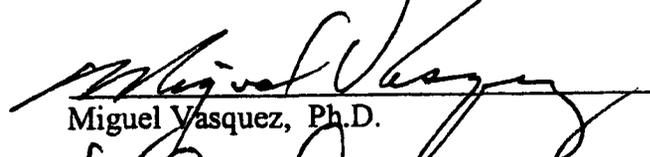
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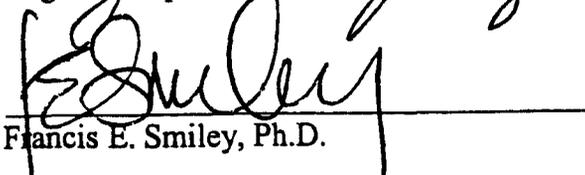
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ABSTRACT

EXPLORING NAVAJO - *ANAASÁZÍ* RELATIONSHIPS  
USING TRADITIONAL (ORAL) HISTORIES

Robert M. Begay

Anthropology uses material culture, historical accounts, and in some illustrations, ethnographic analogies to develop research paradigms about various aspects of Native Americans while largely ignoring traditional history. Consequently, most of the literature available on Navajos is based on a non-Navajo point of view. As a result, today there are hundreds of books that portray Navajo people as Athabaskan speaking peoples with one common origin. Many Navajos disagree with anthropological conclusions that disregard their views and ultimately threaten the very fabric that defines the Navajo as a people. The majority of Navajos understand and accept that even though they are identified by shared traits like language, culture, and social backgrounds they are a very diverse people with different origins.

Navajos also realize that their traditional histories are very similar in many instances, but in many cases do not always agree. One subject about which Navajo opinions vary is the relationship between Navajo people and pre-Columbian people. This thesis looks at the relationship between a pre-Columbian people (*Anaasázi*) and the Navajo People. The paper will examine a small portion of Navajo traditional history which lends itself to the subject, and in addition, uses the Navajo/*Anaasázi* relationship as a focal point to discuss the implications of using traditional history in research from a

traditional Navajo perspective. The relationship between the Navajo People and the *Anaasázi* has become controversial because of the Native American Graves Protection and Repatriation Act (NAGPRA) of 1990.

## Chapter 6

### NAVAJO OUTCOMES

Navajos continue to rely on traditional history, language, and their Way of Life to distinguish themselves as the *Dine'* People. As result, the Navajo People are a very mixed nation despite their general identity. This is evident from the results that are presented in this chapter. This section is divided into two parts. In the first part, I present all the results and leave the analysis of the results until the second segment of this chapter.

Before I proceed, I would like to go back to the central question: what is the relationship between Navajos and the *Anaasázi*? This research presents a perspective that corresponds to a traditional Navajo view on the subject of Navajo and *Anaasázi* relationships. Today, many Navajos rely on their traditional culture—including retrieving their traditional history—to explain their relationships with other peoples. This traditional history encompasses information not only about people with whom they live today, but people from past cultures as well. This account includes information about the Navajo and the *Anaasázi*. In examining this relationship, I rely heavily on traditional history that has been collected using interviews. Finally, as part of the central question I briefly look at the implications of using traditional history and how this affects traditional Navajos.

Despite the fact that the majority of the existing literature largely ignores traditional history, in the last decade there has been unprecedented collaboration (see, Kelley and Francis 1998:143-153, Begay and Roberts 1996, and Warburton and Begay 2002) between indigenous peoples and Native and non-Native anthropologists in urging

the discipline of anthropology to incorporate traditional history in reconstructing the past of Native Nations. As mentioned earlier, incorporating traditional history in anthropological research designs has its proponents and opponents. The intention of this research paper is to present a traditional Navajo perspective on the Navajo/ *Anaasázi* relationship. Presently, not much has been done to represent a Navajo traditional perspective on the question of Navajo and *Anaasázi* relationships. Many of the opinions presented in the literature about this subject advocate that traditional history should be used only when it is supported by anthropological research.

For this thesis research, a great deal of the data provided are collected from interviews which were then analyzed to offer a point of view more sensitive to Navajo people and their culture. As a part of conveying a Navajo perspective of the Navajo and *Anaasázi* relationships, I discuss possible issues that may arise from incorporating traditional history. The thirteen consultants used during this research all had different clans. As discussed in Chapter Four, the first clan "Ádónee'é" is the only clan that is carried through successively to the next generation. The clans represented in this research appear in the following table.

Table 2. Consultant's Clans.

#	Navajo Clan Names	English Translation
1	<i>Tábaqhá</i>	Edge of Water People
2	<i>Tí'áashchí'i</i>	Red Bottom People/Red Face People
3	<i>Tò'áhání</i>	Near to Water/Small Pool of Water People
4	<i>Tsé'ńjıkını</i>	Honey Comb People/Cliff Dweller People
5	<i>Haashch'ééłi Haiłkaah Kin yaa'áanii</i>	Talking God - Dawn-Towering House People
6	<i>Tó'dích'íi'nii</i>	Bitter Water People
7	<i>Hashk'qah hadzohó</i>	Yucca Fruit Strung Out in a Line People
8	<i>Kinlichii'nii</i>	Red House People
9	<i>Táchii'nii</i>	Zuni group of the Red Streak Running Into Water People
10	<i>Naashashi</i>	Tewa Clan
11	<i>Bit'ahnii</i>	The Within-His-Cover People
12	<i>Naakaiti</i>	The Mexican People
13	<i>Tsé'ńjıkını</i>	Honey Combed People/Cliff Dweller People

Of the 13 clans, *Tábaqhá* (Edge of Water), *Tsé njikini* (Cliff Dweller People), *Kintichii'nii* (Red House), *Kin yaa'ánii* (Towering House People), and *Naaneesht'ézhi Táchii'nii* (Zuni group of the Red Streak Running into Water People) all have been previously recorded to have links to Pueblos or pre-Columbian *Anaasázi* sites.

#### Results from the First Group of Consultants

The ceremonies practiced by the *Hataalii* and senior apprentices include the Blessing Way, the Enemy Way, the Mountain Top Way, the Evil Way, and the Shooting Way. A couple of these *Hataalii* also knew other ceremonial histories that are not part of their personal ceremonial repertoire.

All the interviewees gave various answers about the history surrounding the *Anaasázi*. The first group, the *Hataalii*/senior apprentices, gave broad answers about the *Anaasázi*. All four responded that the *Anaasázi* never became enemies of the Navajo because there is no traditional history they know of where it references Navajos fighting the *Anaasázi*. All four also agreed that the *Anaasázi* is more properly translated to ancestors who lived among forebears and us. Only one suggested that the *Anaasázi* can also be referred to as "enemy" not because they fought the Navajos but rather the spirit of the *Anaasázi*'s afflicted the Navajos causing sickness to the Navajo who came into contact with the dead *Anaasázi*. This process ultimately labeled the *Anaasázi* as enemy.

Two of the consultants from the first group also expressed that some Navajo traditional ceremonies mention pre-Columbian *Anaasázi* sites. One elaborated that the Night Way, the Shooting Way, and the Mountain Top Way all have histories that reference pre-Columbian *Anaasázi* sites when they were occupied. The Night Way

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references White House at Canyon De Chelly in Arizona, while the Shooting Way history includes an Anaasázi site near Borrego Pass, New Mexico and Aztec Ruins in New Mexico. Finally, the Mountain Top Way ceremony has an integrated history with Anaasázi sites that include Chaco Canyon, Mesa Verde, and Aztec Ruins. The second Hataalii also mentioned that the Eagle Way and the Bead Way also reference *Anaasázi* as part of their history.

The other two *Hataalii* responded differently to the question of Navajo ceremonies referencing the *Anaasázi*. One stated that the Blessing Way ceremony he is learning does not mention *Anaasázi* anywhere but this is not to say that others do not. The second *Hataalii* also responded that his Enemy Way ceremony does not reference the *Anaasázi* but cautioned that this does not mean that other Navajo ceremonies do not mention the *Anaasázi*. He further commented that he does not perform other ceremonies except the Enemy Way ceremony so he is not the proper person to respond to this question.

They also all agreed that natural forces destroyed the *Anaasázi*. Two of the *Hataalii*/Senior apprentices explained that the main reason for the destruction of the *Anaasázi* was their failure to obey and listen to their gods and the natural laws that governed them. The *Anaasázi* became so developed that they ignored laws that presided over their existence that ultimately destroyed them. For example, they started to paint their wares so elaborately that they started to draw things that were forbidden causing their gods to prompt the natural forces such as the wind and drought to destroy them.

One senior apprentice stated:

"...only two of the *Anaasázi*, one girl and one boy were taken and spared by the wind who were then taken to the mesas who became the Hopis.

The rest of the *Anaasázi* were destroyed by the natural forces like the wind."

The first group also explained that the *Anaasázi* were a diverse group whose social structure was similar to that of the Navajos. They had different clans and even different languages. One *Hataalii* mentioned the history of Chaco Canyon and the Great Gambler who ruled over the place. In short, the Great Gambler enslaved various peoples by beating them in games of chance. In the Great Gambler story, the hunters of Chaco Canyon were the ones that beat the Great Gambler at his own games.

"These hunters became Navajos. After the demise of the Great Gambler, the people of Chaco Canyon split into groups going their separate ways: "The hunters became Navajos; the people that care for the fields became Hopis; the people that attended to the birds became Zunis; the people who specialized in pottery became the Rio Grande Basin Puebloan Peoples."

All the *Hataalii*/apprentices also mentioned that today Navajo clans have histories that are rooted in *Anaasázi* places. One explains that the *Tsé njikini* (Cliff Dweller People), the *Kinlichii'nii* (Red House), and the *Kin yaa'áanii* (Towering House People) were the only ones that survived the wrath of the *Anaasázi* gods. Another one told the history about an extinct clan known as the *Anaasázi Táchii'nii* somewhere in the western region of the Navajo Nation. In addition, he mentioned that the *Kin yaa'áanii* may also have ties to the *Anaasázi*. Another also stated that the *Áshijhi* (Salt Clan) clans have several sub-clans who all had different origins. He notes that one Salt Clan has origins in the Pueblo of Acoma. Finally, another *Hataalii*/Senior apprentice talked about the *Kin yaa'áanii*, which is his clan, and that history does not mention the *Anaasázi*. He specifically stated that his clan is known as the *Talking God-Dawn Kin yaa'áanii* clan, which comes from Changing Woman. He further commented that there are many different *Kin yaa'áanii* clans, which include the Turkey and Mountain Cove branches

that may have histories to the *Anaasázi*, but he does not know the specifics. He also stated that there are *Kin yaa 'áanii* which have ties to *Kin yaa 'a* (Tall House) near Crownpoint, New Mexico.

#### Results from the Second Group of Consultants

The second group of consultants were specifically identified through their first clans. The four clans represented include clans that have been identified previously in literature (Gladys Reichard 1928:11-13, Matthews 1897:137-159) to have some relations to Puebloan or pre-Columbian *Anaasázi* sites either through recordings or through the oral history (Table 3). In addition to the first four clans from the second group of informants, I add two additional clans (numbers 5 and 6), which are from the first group of consultants who had clans that had previously been recorded as having links to the Puebloan Peoples.

Table 3. Consultant's Clans Linking to Pueblo or *Anaasázi* sites.

#	Navajo Clan Names	English Translation
1	<i>Tábqahá</i>	Edge of Water People
2	<i>Tsé híkíni</i>	Honey Comb People/Cliff Dweller People
3	<i>Kintichii' nii</i>	Red House People
4	<i>Naashashi</i>	Tewa Clan
5	<i>Kin yaa 'áanii</i>	Towering House People
6	<i>Naaneesht' ézhi Táchii' nii</i>	Zuni group of the Red Streak Running Into Water People

The six clans that have been identified in this research were also identified either by Reichard's (1928:16) study in the 1920s or others since then. Table Four shows six clans which Reichard noted as having links to Pueblos and Pueblo clans. In addition, Table Four notes clans that have been recorded (Winnie 1982, Matthews 1897, Zolbrod 1984) by others as having links to Pueblos and linked to Pre-Columbian sites.

Table 4. Previously Recorded Clans Linking to Pueblo or *Anaasázi* Sites.

#	Navajo Clan Names	English Translation	Riechard's (1928:16-17)	Other records
1	<i>Tábqahá</i>	Edge of Water People	No	Yes
2	<i>Tsé njikini</i>	Honey Comb People/Cliff Dweller People	No	Yes
3	<i>Kintichii' nii</i>	Red House People	Yes	Yes
4	<i>Naashashi</i>	Tewa Clan	Yes	Yes
5	<i>Kin yaa' áanii</i>	Towering House People	Yes	Yes
6	<i>Naaneesh' ézhi Táchii' nii</i>	Zuni group of the Red Streak Running into Water People	Yes	Yes

The first consultant of the second group was a *Tábqahá* who told about his clan history being linked to the *Kiis' áani*. He said that his grandmother knew the whole history of his clan but he knew very little. His clan moved around Navajoland when it came upon the *Kiis' áani*. This resulted in the clan living among the *Kiis' áani* for some time and eventually established *K'é'* (relationship) with these people. He was unsure which *Kiis' áani* became relatives of his clan. Either the Hopis or Rio Grande Pueblos were his people. In any case he stated that his clan was *Kiis' áani*. He further stated that the *Tábqahá* he belongs to are specifically referred to as *Tábqasdisi Tábqahá*, a bird known as the Killdeer, which walks at the edge of water. He also expressed that there are many different *Tábqahá* sub-clans that include the Frog People, the Meadow People and many more he does not know about. He is sure that each one of those has their own origin histories.

The second consultant's clan is *Tsé njikini*, the Cliff Dweller People. She expressed that her clan originated where the two rivers meet (possibly San Juan and Los Pinos). It was here two girls started off and traveled across Navajoland. Their journey are marked by the salt that protrudes out at various places and the Cliff Houses scattered all across Navajoland. As the girls traveled they decided to separate and one girl stayed among the mountains (probably Zuni Salt Lake) and she became the progenitor of the

*Áshijhi* (Salt Clan). The other continued to travel across Navajoland and was the *Tsé njikini*. Her offspring built houses on cliffs similar to birds that built their nests within rock cliff walls. This is why they are also known as *Taa' choshi* (Nest in the Rock People). The *Tsé njikini* used various methods to leave and get back to their cliff houses:

"...our ancestors used ropes and ladders to get down and up from homes in cliffs."

These cliff dwellings are not *Anaasázi* but rather *Tsé njikini* homes which are testaments to where this clan migrated around. This consultant also explained that there is another Navajo clan known as the *Bijh bitoodnii* (Deer Spring Water People) who came from the same place known as the confluence of the two rivers who in part became the *Dine'* while the rest became the people of *Oozéi* (Oraibi).

The third consultant's clan is *Kintichii'nii* (Red House People). Her clan originated from a young girl who was captured by Navajos from the Puebloan Peoples. She did not know if these people were what we refer to as *Anaasázi* or contemporary Pueblo people. It was not long after her capture that the band of Navajos found out that she knew how to built houses like those of the Pueblos and *Anaasázi*. This is how the Red House Clan got its name.

The fourth interviewee is *Naashashi* (Tewa Clan/Bear). She expressed that her clan history also links it to the *Anaasázi* but not directly considering the time span and cultural change. Her clan does come from the Pueblo of Tewa and the Hopi Tewa. She also expressed that her second clan, *Hooghan Lani* (Many Houses) also has relations to the Pueblos.

The fifth informant also suggested that his clan, the *Naaneesht'ézhi Táchii' nii* (Zuni group of the Red Streak into Water People) has links to the Pueblo people. He recounts his clan history by explaining that when the Navajo people had many enemies his clan sought refuge among the Zuni People. They lived among the Zuni, and after years established *K'é'* with the Zuni people. Out of this relationship came the present day Navajo clan *Naaneesht'ézhi Táchii' nii* who eventually went back to Navajoland. He continued to explain that the other clans that he mentioned earlier which include *Tsé níjikiini* (Cliff Dweller People), the *Kinlichii'nii* (Red House), and the *Kin yaa 'áanii* (Towering House) have connections to pre-Columbian *Anaasázi* sites and people.

The sixth consultant who is also from the first group (*Hataalii/Senior Apprentice*) explained that his clan was *Kin yaa 'áanii* (Towering House), but he mentioned earlier that his clan is distinctively known as the Talking God-Dawn *Kin yaa 'áanii* clan which comes directly from Changing Woman. He further notes that there are many different *Kin yaa 'áanii* such as the Turkey and Mountain Cove People. Others also have told him that some *Kin yaa 'aaniis* have origins to Tall House (*Kin yaa 'aa*) an *Anaasázi* site near Crownpoint, New Mexico. Finally, he knows that many clans have sub clans which all have different origin histories which is true of the *Kin yaa 'áanii*.

The second group also gave various answers concerning the question "Who were the *Anaasázi*?" All four interviewees from the second group agree that the *Anaasázi* can be referred to as ancestors or people that lived here before us. In addition, their response in defining what *Anaasázi* means varied. All agreed that *Anaasázi* has various meanings. Three of the consultants mention that *Anaasázi* can be referred to as non-Navajo rather than enemy. The *Tábqahá* consultant states:

"The Navajo did not fight the *Anaasázi* like the White man, but the spirit of the dead *Anaasázi* affected the Navajo and who I do not know named these people *Anaasázi*. You probably know who named these people *Anaasázi* because you are in the field that studies the *Anaasázi*"

The consultant uses the term *Anaasázi* as enemy, alluding to it as a term, which is not the proper name for these ancient people. One of them also mentioned that *Anaasázi* could also be referred to as Ancestors that lived around us. Three of them also stated that it may mean enemy, but not in a sense of "true enemy" because they did not know of any traditional history that recounts the Navajo ever fighting the *Anaasázi*. They further explain that the *Anaasázi* is only brought to the status of enemy because of the affliction of sickness they give to the Navajo people. Navajos believe that dead peoples' spirits can have a detrimental effect on living people, which ultimately manifests itself through physical and mental illness.

One older consultant explained that when he was young, the *Hataalii* used the Evil Way ceremony to rid people of the ghost of the *Anaasázi* as opposed to the Enemy Way ceremony, which is commonly used today to rid people of the ghost of the *Anaasázi*. He said he did not know why, but he suspects that the Evil Way ceremony was not effective enough so they started to use the Enemy Way ceremony. All four consultants also stated that Navajo ceremonies have some history related to the *Anaasázi*. One ceremony that was specifically mentioned by two informants which has links to the pre-Columbian *Anaasázi* sites is the Night Way Chant. One consultant mentioned that there is an endless amount of recorded literature, which references *Anaasázi* as part of Navajo ceremonies. She continued to state that time and time again *Hataalii* have retold ceremonial histories linking Navajo ceremonies to pre-Columbian *Anaasázi* people and sites.

### Results from the Third Group Consultants

The last group of consultants consisted of five interviewees all having different clans. These five clans included *Tó'áhání* (Near-to-Water/Small Pool of Water), *Tó dích 'ii 'nii*, (Bitter Water People), *Bit'ahnii*, (The Within-his-Cover People), *Honágháahnii*, (He Who Walks Around People), *Tsé njikini* (Honey Comb People/Cliff Dweller) and *Naakaii Dine'e* (Mexican Clan). No one in this group was a *Hataalii* /Senior apprentice or diagnostician.

All of the consultants stated that they did not really know who the *Anaasázi* were. They all mentioned that they were people who lived here before us. Three agreed that they were destroyed. Finally, all five mentioned that their clan histories did not reveal anything about the *Anaasázi*. However, one explains that his clan history, the *Bit'ahnii*, (the Within-His-Cover People) are very few and that the real *Bit'ahnii* were destroyed and taken by the Ute People. Today, many of the *Bit'ahnii* are from various clans and which include people from the Hopi Tribe. ?

In defining the *Anaasázi*, the consultants differ in their interpretation. Three of the consultants stated that the *Anaasázi* are not considered enemies. One stated that *Anaasázi* is more correctly translated as non-Navajo while the other considered them ancestors. Finally, the last consultant affirmed that the term *Anaasázi* is referring to enemies. All agreed that they did not know of any traditional history where the *Anaasázi* fought with the Navajo. The one consultant who considered the *Anaasázi* as enemies justified her response by stating that even though the Navajos never went to war against the *Anaasázi*, they only recently were considered as enemy because of their ghost (*ch'jidi*) making the Navajos sick.

All five consultants agreed that the *Anaasázi* did not have any ties to the Navajo people. The *Tó'áhání*, consultant stated that:

“...the *Anaasázi* came before the Navajo, they were small people who lived here first and we do not have any kinship or relationship with them...”

Three suggested that two ceremonies, the Enemy Way and Evil Way, were used to rid Navajo people of the sickness which stem from the *Anaasázi*, and of the three, one suggested that the Evil Way was only used in the old days not the Enemy Way which is done today. The remaining two consultants stated that Navajo ceremonies may have connections to the *Anaasázi*, but they did not know enough to tell me. One consultant also added that Navajos use cultural material such as projectile points, metates, and manos which are from the *Anaasázi*.

### Analyses

Navajos have various views and perspectives regarding the *Anaasázi*. Despite the common language, cultural practices, and ceremonies, Navajos always have been a diverse group. In the following, I put the results in tables 5-8 to simplify the information gathered during the interviews. The analysis is divided into four sections. The first section focuses on defining who the *Anaasázi* were. The second part deals with clans mentioned during the interview process that are linked to Pueblo/ *Anaasázi* peoples or sites. The third table is an overview of what the informants revealed concerning Navajo ceremonies and the *Anaasázi*. The fourth portion focuses on the first clans of the six consultants that previously had been recorded as having links to Pueblo and *Anaasázi*

people and sites. Following each section, an analysis is presented. An overall analysis is presented at the end.

Table 5. Defining the *Anaasázi*.

Consultant	Group	Enemy	Not Enemy	Non-Navajo	Ancestor	Explanations
1	1		X		X	Navajos never fought the <i>Anaasázi</i> .
2	1		X		X	Navajos never fought the <i>Anaasázi</i> .
3	1		X		X	Navajos never fought the <i>Anaasázi</i> .
4	1	X	X		X	Navajos never fought the <i>Anaasázi</i> but considered Enemy because they bring sickness to Navajos.
5	2	X		X	X	Navajos never fought the <i>Anaasázi</i> and considered non-Navajo/Ancestors rather than enemy. Today considered enemy because they bring sickness to Navajos.
6	2	X		X	X	Navajos never fought the <i>Anaasázi</i> and considered non-Navajo/Ancestors rather than enemy. Today considered enemy because they bring sickness to Navajos.
7	2	X		X	X	Navajos never fought the <i>Anaasázi</i> and considered non-Navajo/Ancestors rather than enemy. Today considered enemy because they bring sickness to Navajos.
8	2				X	Navajos never fought the <i>Anaasázi</i> and considered non-Navajo/Ancestors rather than enemy. Today considered enemy because they bring sickness to Navajos.
9	3		X	X		Navajos never fought <i>Anaasázi</i> .
10	3	X				Navajos never fought the <i>Anaasázi</i> but considered Enemy because they bring sickness to Navajos.
11	3		X	X		Navajos never fought the <i>Anaasázi</i> and considered non-Navajo rather than enemy.
12	3		X		X	Not enemy but ancestors and this is out of books.
13	3					Did not know about these people.

By looking at the results in Table 5 it is clear that there is a wide spectrum of opinion regarding the nature of the relationship Navajo/*Anaasázi*. It is also apparent that despite different perspectives on the *Anaasázi*, all agree that the Navajos never fought the *Anaasázi*. This may suggest that the Navajo people never encountered *Anaasázi*. Furthermore, this may also suggest that certain groups of the *Anaasázi* became Navajo clans and were accepted through the process of *K'é'* as outlined in Chapter Four. Nine of the informants also consider the *Anaasázi* ancestors while five of the informants state that the *Anaasázi* were not Navajo. Finally, four of the informants, who consider the *Anaasázi* enemies, all agree that they are considered enemies because of the *Anaasázi* ability to cause sickness to the Navajo people. In Frisbie's (1998:104-106) book, she records how Tall Woman, a Navajo woman explains how her family had to relocate their homes because of the sickness caused by the dead *Anaasázi* which were near their home.

The consultants also disclosed Navajo clans, which have links to Puebloan, and *Anaasázi* peoples and sites. Table 6 shows Navajo clans other than their own that were specifically mentioned by the consultants as having links to Pueblo/*Anaasázi* places.

Table 6. Clans identified by Consultants.

Consultant	Group	Clans Identified which may have links to Pueblos/ <i>Anaasázi</i> sites	Clan Origins according to Consultant.
2	1	<i>Ashijhi</i> -Salt Clan	Pueblo of Acoma
1	2	<i>Tábqqsdisi</i> <i>Tábqahá</i> -Kill Deer Bird Sub-clan of the Edge Water Clan	From a Pueblo
3	1	<i>Anaasázi Táchii' nii</i> - <i>Anaasázi</i> Red Streak Running Into Water.	Somewhere in the western portion of Navajoland.
6	2	<i>Ashijhi</i> -Salt Clan <i>Bijh bitoodnii</i> -Deer Spring Clan <i>Taa' choshi Dine'</i> (Nest in the Rock People)	Same as the <i>Tsé njikini</i> Came from the confluence of two and became Navajo and Hopi. Another name of <i>Tsé njikini</i> who also lived in cliff houses.
8	2	<i>Hooghan Lani</i> -Many Houses	Came from Hopis
13	3	<i>Kinlitsonii</i> -Yellow Houses <i>Ashijhi</i> -Salt Clan	Came from Hopis. There are many Salt Clans which come from various origins, one coming from Salt Woman and another one which came from the Hopis.

Table 6 shows eight clans that the consultants mentioned during their interviews. Of the eight clans, the *Ashiihi* clan was mentioned by three different consultants, all suggesting that the *Ashiihi* clan came from various origins that include the Pueblo of Acoma, the Hopi people, and Navajo. The *Ashiihi* clan that originated from the Navajo came from Changing Woman the Grandmother of the Navajo. According to the *Tsé ńjikini* consultant, the *Ashiihi* clan are the same people of the *Tsé ńjikini*. *Tábaqsdísi Tábaqhá*, (Kill Deer Bird People) also came from Puebloan People either from the Hopi or the Rio Grande Pueblos. One clan the *Anaasázi Táchii' nii* (Anasazi Red Streak Running Into Water) is also noted as being from the western portion of Navajoland. This was noted by Roberts et al (1996:15-19) as having origins to an *Anaasázi* site in the Grand Canyon along the Colorado River which is probably the same one mentioned by the consultant. The *Bijh bitoodnii* (Deer Springs Clan) was referenced as having origins from the confluence of two rivers, possibly the same place as the *Tsé ńjikini* (Cliff Dwellers), some of who later became Hopi and the Navajo people. *Taa' choshi Dine'* (Nest in the Rock People) are the same people as the *Tsé ńjikini* who also lived in the same cliff dwellings, but adopted a different name than the *Tsé ńjikini*. The *Hooghan Łani* (Many Houses People), and *Kintitsonii* (Yellow Houses) are referred to as clans that originated from the Hopi.

The consultants were also asked if they had any knowledge of Navajo traditional ceremonies that may have some relations or links to the *Anaasázi*. The results and responses are in the following table. All the 13 consultants responded with a broad range of answers that are summarized in Table 7.

Table 7. Navajo Ceremonies Linking to *Anaasázi*.

Consultant	Group	Yes	No	Not Sure	Ceremonies	Explanations
1	1	X			Night Way, Shooting Way, Mountaintop Way	All these ceremonies have histories about <i>Anaasázi</i> sites
2	1	X			Eagle Way and Bead Way	All these ceremonies have histories about <i>Anaasázi</i> sites
3	1		X		?	The Ceremony he is learning does not mention <i>Anaasázi</i> .
4	1			X	?	His ceremony does not reference <i>Anaasázi</i> while others may but he does not conduct those that may reference the <i>Anaasázi</i> as part of their history.
5	2	X			Night Chant	Did not know the specifics.
6	2	X			Enemy Way	Only because this ceremony is used today to rid the <i>Anaasázi</i> sickness from the Navajo.
7	2	X			Many Chants	Did not know the specifics.
8	2	X			Night Chant	Chant references places like White House in Canyon De Chelly
9	3	X			Enemy Way	Only because this ceremony is used today to rid the <i>Anaasázi</i> sickness from the Navajo
10	3	X			Evil Way Enemy Way	In the old days, the Evil Way was used because the <i>Anaasázi</i> were viewed as Navajo not as an enemy. Today many view them as enemies and use the Enemy Way ceremony to cure its sickness.
11	3			X	?	Do not know.
12	3			X	?	Do not know.
13	3	X			Evil Way Enemy Way	In the old days, the Evil Way was used because the <i>Anaasázi</i> were viewed as Navajo not as an enemy. Today many view them as enemies and use the Enemy Way ceremony to cure its sickness.

Nine of the consultants mention that Navajo ceremonies have some relationship to the *Anaasázi*. Five consultants distinguish at least five Navajo chants and ceremonies that have integrated histories linking them to the *Anaasázi*. One *Hataalii*/Senior

apprentice said that the Blessing Way Ceremony that he is learning does not mention the *Anaasázi* anytime, but he noted that this does not mean that other ceremonies do not mention the *Anaasázi*. The other *Hataalii* said his specific ceremony, the Enemy Way, does not note the *Anaasázi*, but further commented that other Navajo ceremonies may have links to the *Anaasázi*. He could not elaborate on this because he does not perform others. Four of the consultants expressed that the Evil Way and the Enemy Way were linked to the *Anaasázi*, but not through traditional history. Rather, the ceremonies are employed to rid or counter the effects of the *Anaasázi*.

The six informants that have clans connected to Pueblo and *Anaasázi* people and sites are summarized in Table 8. In addition, I discussed the *Tsé njikini* interview in

Table 8. Clan History of Consultants.

#	Navajo Clan Names	English Translation	Origins according to informants
1	<i>Tábaqhá</i>	Edge of Water People	Clan came upon a Pueblo and developed a relationship. Does not say which one - Rio Grande Pueblos or Hopis.
2	<i>Tsé njikini</i>	Honey Comb People/Cliff Dweller People	Originated from the confluence of the San Juan and Los Pinos rivers and traveled across Navajoland which is referenced by the Cliff Houses that dot Navajo land.
3	<i>Kinlichii' nii</i>	Red House People	Pueblo girl captured by Navajos who they found out later knew how to build houses like the Pueblo/ <i>Anaasázi</i> houses
4	<i>Naashashi</i>	Tewa Clan	Clan came from the Tewa Pueblo in Rio Grande Valley which went to Hopi Tewa Village.
5	<i>Kin yaa' áanii</i>	Towering House People	Came from Changing Woman/ <i>Anaasázi</i> site known as Tall House near Crownpoint, New Mexico.
6	<i>Naaneeshi' ézhi Táchii' nii</i>	Zuni Group of the Red Streak Running Into Water People	Fleeing enemies, this Navajo clan sought refuge among the Zuni People and after years they established a relationship and this is where this clan originated.

detail because the consultant explains specifically why the cliff dwellings that anthropologists and archaeologists consider to be Anasazi are homes of the Navajo clan *Tse' nijikini*.

The consultant of the *Tábqahá* clan explained that there are many different sub-clans of the *Tábqahá*. His sub-clan was known as the Kill Deer Bird people. In short his clan came upon a Pueblo and established *K'é'* which makes his clan Puebloan people; however, he does not know from which Pueblo people his clan originated. The *Kinlichii'nii* also come from the Pueblo People. The Tewa clan also has origins in the Pueblo of Tewa in New Mexico and the Village of Tewa at Hopi. The Towering House again have different sub-clans, but one of them comes from Tall House, an *Anaasázi* ruin near Crownpoint, New Mexico. The *Naaneesht'ézhi Táchii'nii* also has relations to the Zuni people.

The *Tsé njikini*, according to the consultant, stated that this clan came from the confluence of the San Juan River and the Los Pinos River. The clans started with two girls who traveled across Navajoland, which is marked by cliff houses (*Anasazi* dwellings) which dot Navajoland. This consultant did not refer to these places as *Anaasázi* places, but rather *Tsé njikini* homes which are not *Anaasázi*. She also stated that most anthropologists and Navajos may know them as *Anaasázi* places but to her clan they are *Tsé njikini* homes.

The results and the analyses suggest several things. First, the *Anaasázi* are not considered an enemy in the truest sense which is defined by traditional Navajos as waging war. The Navajo people's view of *Anaasázi* as enemies is different than what is assumed or commonly stated in literature (Cordell 1997:23, Young and Morgan 1987:114). The use of the term "enemy" in this case does not come from waging war but rather from being afflicted by the contamination of sickness brought about by contact with dead *Anaasázi* which can be construed as a person causing illness. In addition, the

word *Anaasázi* is more often translated by Navajos as meaning ancestors or non-Navajo rather than enemy.

When looking at clans, there are variations in the number and types of clans as noted in Chapter 4. The number of clans varies between 51 to 91. In this paper, a total of 14 clans were identified by the consultants at some point as related to Pueblos or *Anaasázi* People and *Anaasázi* sites. Of all the clans that have been noted in the four sources used in this research, four clans were not noted but were identified by the informants within this research. The four clans include the *Tábqqsdisi Tábqqhá*, (the Kill Deer Bird Sub-Clan of the Edge of Water People), *Naadaq Dine'é Táchii' nii* (The Corn People of the Red Streak Running into Water People), *Taa' choshi Dine'é* (Nest in the Rock People), and *Talking God-Dawn Kin yaa'áanii* clans. This shows that even with all the clans that have been identified by the four sources used in this research, it is possible that many more have not been noted. The *Tábqqsdisi Tábqqhá*, the *Naadaq Dine'é Táchii' nii*, and the *Talking God-Dawn Kin yaa'áanii* clans clearly illustrate that many clans which have sub-clans are not recorded and, in addition, may have different origins. A good example of this is the *Táchii' nii* group which has least eight different sub-clans.

Of all the clans that have been identified, one consultant, who is of the *Tsé'ńjikini* clan, offered an interesting perspective. The informant stated that the cliff houses, which Southwestern archaeologists and most Navajos attribute to *Anaasázi*, are in fact Navajo places provide an interesting interpretation. First, the informant uses the term, *Anaasázi* as meaning enemy. This is the basis for her argument. From her perspective, the cliff houses were homes of her clan ancestors. Second, from her view, since these cliff

dwellings are homes of her ancestors then it is not proper for her to refer to them as enemies, which would be disrespectful to herself, her clan, and her ancestors.

Navajo ceremonies also have a great deal to do with *Anaasázi*. There have been recordings of Navajo ceremonies which reference the *Anaasázi*. These are confirmed through several of the interviewees in this research. There is also clan history that tells about the *Anaasázi* and their demise. Finally, there are unspecified ceremonial histories such as that of the Great Gambler at Chaco Canyon.