

RESOLUTION OF THE  
NAVAJO NATION COUNCIL

Amending Title 1 of the Navajo Nation Code to Recognize the  
Fundamental Laws of the Diné

WHEREAS:

1. The Navajo Nation Council is the governing body of the Navajo Nation, as provided for in 2 N.N.C. §102 (A); and
2. The Diné have always been guided and protected by the immutable laws provided by the Diyin, the Diyin Diné é, Nahasdzáá and Yádilhil; these laws have not only provided sanctuary for the Diné Life Way but has guided, sustained and protected the Diné as they journeyed upon and off the sacred lands upon which they were placed since time immemorial; and
3. It is the duty of the Nation's leadership to preserve, protect and enhance the Diné Life Way and sovereignty of the people and their government; the Nation's leaders have always lived by these fundamental laws, but the Navajo Nation Council has not acknowledged and recognized such fundamental laws in the Navajo Nation Code; instead the declaration and practice of these fundamental laws have, up to this point in time, been left to those leaders in the Judicial Branch; and
4. The Navajo Nation Council is greatly concerned that knowledge of these fundamental laws is fading, especially among the young people; the Council is also concerned that this lack of knowledge may be a primary reason why the Diné are experiencing the many negative forms of behavior and natural events that would not have occurred had we all observed and lived by these laws; and
5. The Navajo Nation Council finds that the Diné Life Way must be protected and assured by incorporating these fundamental laws into the Navajo Nation Code in a manner that will openly acknowledge and recognize their importance and would generate interest to learn among all Diné; and

6. The Navajo Nation Council finds that the acknowledgement, recognition and teaching of these laws do not contravene 1 N.N.C. §4; the incorporation of these fundamental laws into the Navajo Nation Code is not governmental establishment of religion nor is it prohibiting the free exercise of religion; the Navajo Nation Council and the Diné have always recognized and respected the principle of these fundamental laws and the Diné Life Way that all Diné have the right and freedom to worship as they choose; and the Navajo Nation Council and the Diné recognize that the Diné Life Way is a holistic approach to living one's life whereby one does not separate what is deemed worship and what is deemed secular in order to live the Beauty Way; and

7. The Navajo Nation Council further finds that it is entirely appropriate for the government itself to openly observe these fundamental laws in its public functions such as the installation or inauguration of its leaders and using and placing the appropriate symbols of the Diné Life Way in its public buildings and during legislative and judicial proceedings; and

8. The Navajo Nation Council further finds that all elements of the government must learn, practice and educate the Diné on the values and principles of these laws; when the judges adjudicate a dispute using these fundamental laws, they should thoroughly explain so that we can all learn; when leaders perform a function using these laws and the symbols of the Diné Life Way, they should teach the public why the function is performed in a certain way or why certain words are used; and

9. The Navajo Nation Council further finds that all the details and analysis of these laws cannot be provided in this acknowledgement and recognition, and such an effort should not be attempted; the Navajo Nation Council finds that more work is required to elucidate the appropriate fundamental principles and values which are to be used to educate and interpret the statutory laws already in place and those that may be enacted; the Council views this effort today as planting the seed for the education of all Diné so that we can continue to Walk In Beauty; and

10. The Navajo Nation Council commends the Honorable Edward T. Begay, the Speaker of the Navajo Nation Council, Mr. Henry Barber and Legislative Staff, and all the medicine people and elders who assisted in the development of this proposed legislation; the Council deems it in the best interest of the Navajo Nation to adopt the proposed legislation attached hereto as Exhibit "A" and incorporated herein by reference.

**NOW THEREFORE BE IT RESOLVED THAT:**

1. The Navajo Nation Council hereby amends Title 1 of the Navajo Nation Code by adopting the attached legislation, marked Exhibit "A".
2. The Navajo Nation Council directs the Office of Legislative Counsel to codify this legislation.

**CERTIFICATION**

I hereby certify that the foregoing resolution was duly considered by the Navajo Nation Council at a duly called meeting in Window Rock, Navajo Nation (Arizona) at which a quorum was present and that the same was passed by a vote of 45 in favor, 4 opposed and 1 abstained, this 1<sup>st</sup> day of November 2002.



Ralph Bennett, Jr.  
Speaker Pro Tem  
Navajo Nation Council

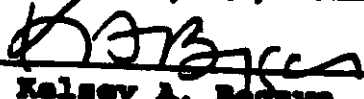
11-08-02

Date

Motion: Harold Wannaka  
Second: Freddie Howard

**ACTION BY THE NAVAJO NATION PRESIDENT:**

1. I hereby give notice that I will not veto the foregoing legislation, pursuant to 2 N.N.C. Section 1005 (c) (10), on this 13<sup>th</sup> day of November 2002.



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**Kelsey A. Begaye, President  
Navajo Nation**

2. I hereby veto the foregoing legislation, pursuant to 2 N.N.C. Section 1005(C)(10) this \_\_\_\_\_ day of \_\_\_\_\_ 2002 for the reason(s) expressed in the attached letter to the Speaker.

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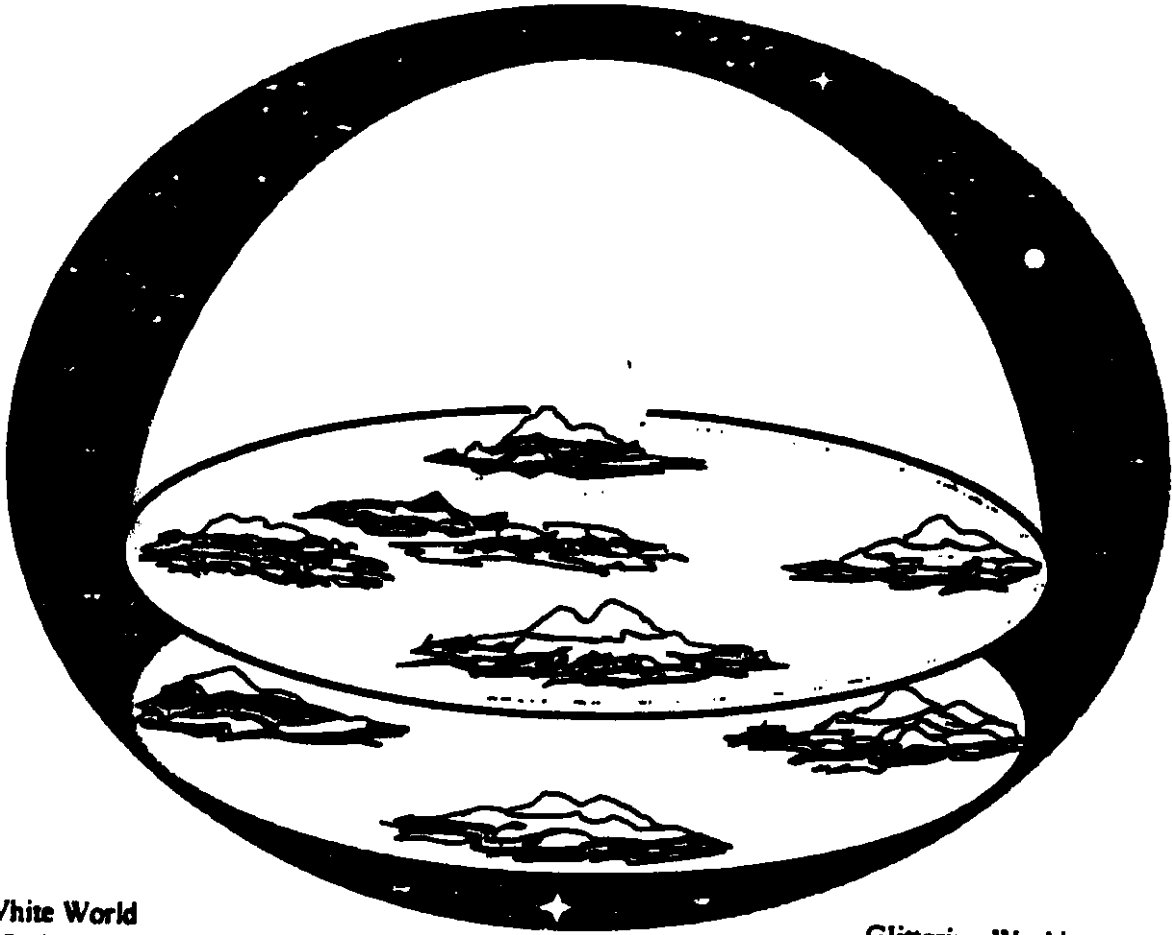
**Kelsey A. Begaye, President  
Navajo Nation**



Accordingly, we are identified by:  
Our Diné name,  
Our clan,  
Our language,  
Our life way,  
Our shadow,  
Our footprints.

Therefore, we were called the Holy Earth-Surface-People.  
From here growth began and the journey proceeds.  
Different thinking, planning, life ways, languages, beliefs, and laws appear among us.  
But the fundamental laws placed by the Holy People remain unchanged.  
Hence, as we were created and with living soul, we remain Diné forever.<sup>1</sup>

### Mother Earth and Father Universe



White World  
§ 2. Diné Bi Beenahaz'áanii

Glittering World

<sup>1</sup> The Navajo Nation is grateful to Mike Mitchell, Wilson Aronikh, Peggy Scott, Laura Wallace, the late Andrew Natonah, and the late Dr. Dana Jackson who developed the declaration, with guidance from the Navajo Medicine-Men Association and Navajo Community College. The revision of the declaration interpretation was made by: Laura Wallace, Division of Diné Education; Roger Begay, Diné Language and Cultural Development - Division of Diné Education; and Henry Barber, Office of the Speaker.

The Diné bi beenahaz'ánii embodies Diyin bitsáádéé' bechaz'ánii (Traditional Law), Diyin Dine'é bitsáádéé' bechaz'ánii (Customary Law), Nahasdzaán dóó Yádiłhił bitsáádéé' bechaz'ánii (Natural Law), and Diyin Nohookáá Diné bi bechaz'ánii (Common Law).

These laws provide sanctuary for the Diné life and culture, our relationship with the world beyond the sacred mountains, and the balance we maintain with the natural world.

These laws provide the foundation of Diné bi nahat'á (providing leadership through developing and administering policies and plans utilizing these laws as guiding principles) and Diné sovereignty. In turn, Diné bi nahat'á is the foundation of the Diné bi naat'á (government). Hence, the respect for, honor, belief and trust in the Diné bi beenahaz'ánii preserves, protects and enhances the following inherent rights, beliefs, practices and freedoms:

- A. The individual rights and freedoms of each Diné (from the beautiful child who will be born tonight to the dear elder who will pass on tonight from old age) as they are declared in these laws; and
- B. The collective rights and freedoms of the Diyin Nihookáá Diné as a distinct people as they are declared in these laws; and
- C. The fundamental values and principles of Diné Life Way as declared in these laws; and
- D. Self-governance; and
- E. A government structure consisting of Hózhóóji Nahat'á (Executive Branch), Naat'áji Nahat'á (Legislative Branch), Hashkééji Nahat'á (Judicial Branch), and the Nasyee'ji Nahat'á (National Security Branch); and
- E. That the practice of Diné bi nahat'á through the values and life way embodied in the Diné bi beenahaz'ánii provides the foundation of all laws proclaimed by the Navajo Nation government and the faithful adherence to Diné Bi Nahat'á will ensure the survival of the Navajo Nation; and
- G. That Diné bi beenahaz'ánii provides for the future development and growth of a thriving Navajo Nation regardless of the many different thinking, planning, life ways, languages, beliefs, and laws that may appear within the Nation; and
- H. The right and freedom of the Diné to be educated as to Diné Bi Beenahaz'ánii; and

- I. That Diné Bi Beenahaz'ánii provides for the establishment of governmental relationships and agreements with other nations; that the Diné shall respect and honor such relationships and agreements and that the Diné can expect reciprocal respect and honor from such other nations; and

**63. Divin Bits'áádé' Bechaz'áanii - Diné Traditional Law**

The Diné Traditional Law declares and teaches that:

- A. It is the right and freedom of the Diné to choose leaders of their choice; leaders who will communicate with the people for guidance; leaders who will use their experience and wisdom to always act in the best interest of the people; and leaders who will also ensure the rights and freedoms of the generations yet to come; and
- B. All leaders chosen by the Diné are to carry out their duties and responsibilities in a moral and legal manner in representing the people and the government; the people's trust and confidence in the leaders and the continued status as a leader are dependent upon adherence to the values and principles of Dine bi beenahaz'ánii; and
- C. The leader(s) of the executive branch (Aláaji Hózhóóji Naat'ááh) shall represent the Navajo Nation to other peoples and nations and implement the policies and laws enacted by the legislative branch; and
- D. The leader(s) of the legislative branch (Aláaji' Naat'áji Naat'ááh and Aláaji' Naat'áji Ndaanit'áii or Naat'aanii) shall enact policies and laws to address the immediate and future needs; and
- E. The leader(s) of the judicial branch (Aláaji' Haskééji Naat'ááh) shall uphold the values and principles of Diné bi beenahaz'ánii in the practice of peace making, obedience, discipline, punishment, interpreting laws and rendering decisions and judgments; and
- F. The leader(s) of the security branch (Aláaji' Naayéé'jí Naat'ááh) are entrusted with the safety of the people and the government. To this end, the leader(s) shall maintain and enforce security systems and operations for the Navajo Nation at all time and shall provide services and guidance in the event of severe national crisis or military-type disasters; and
- G. Our elders and our medicine people, the teachers of the traditional laws, values and principles must always be respected and honored if the people and the



government are to persevere and thrive; the teachings of the elders and medicine people, their participation in the government and their contributions of the traditional values and principles of the Diné life way will ensure the growth of the Navajo Nation; and from time to time, the elders and medicine people must be requested to provide the cleansing, protection prayers, and blessing ceremonies necessary for securing healthy leadership and the operation of the government in harmony with traditional law; and

- H. The various spiritual healings through worship, song and prayer (Nahaghá) must be preserved, taught, maintained and performed in their original forms; and
- I. The Diné and the government must always respect the spiritual beliefs and practices of any person and allow for the input and contribution of any religion to the maintenance of a moral society and government; and
- J. The Diné and the government can incorporate those practices, principles and values of other societies that are not contrary to the values and principles of Diné Bi Beenahaz'ánii and that they deem is in their best interest and is necessary to provide for the physical and mental well-being for every individual.

#### **§4. Diné é Bitsáádéé Beehaz'ánii-Diné Customary Law**

The Diné Customary Law declares and teaches that:

- A. It is the right and freedom of the people that there always be holistic education of the values and principles underlying the purpose of living in balance with all creation, walking in beauty and making a living; and
- B. It is the right and freedom of the people that the sacred system of k'é, based upon the four clans of Kiiyaa'ánii, Todích'íinii, Honagháahnii and Hasht'ishnii and all the descendant clans be taught and preserved; and
- C. It is the right and freedom of the people that the sacred Diné language (nihiinéé') be taught and preserved; and
- D. It is the right and freedom of the people that the sacred bonding in marriage and the unity of each family be protected; and
- E. It is the right and freedom of the people that every child and every elder be respected, honored and protected with a healthy physical and mental environment, free from all abuse.

- F. It is the right and freedom of the people that our children are provided with education to absorb wisdom, self-knowledge, and knowledge to empower them to make a living and participate in the growth of the Navajo Nation.

**§ 5. Nahasdzáán dóó Yááłhahí Bits'áádéé' Beehaz'áanii -Diné Natural Law.**

Diné Natural Law declares and teaches that:

- A. The four sacred elements of life, air, light/fire, water and earth/pollen in all their forms must be respected, honored and protected for they sustain life; and
- B. The six sacred mountains, Sinaajini, Tsoodzil, Dook'o'oolíid, Dibé Nitsaa, Dził Na'oodilii, Dził Ch'ool'i'i, and all the attendant mountains must be respected, honored and protected for they, as leaders, are the foundation of the Navajo Nation; and
- C. All creation, from Mother Earth and Father Sky to the animals, those who live in water, those who fly and plant life have their own laws and have rights and freedoms to exist and;
- D. The Diné have the sacred obligation and duty to respect, preserve and protect all that was provided for we were designated as the steward for these relatives through our use of the sacred gifts of language and thinking; and
- E. Mother Earth and Father Sky is part of us as the Diné and the Diné is part of Mother Earth and Father Sky; The Diné must treat this sacred bond with love and respect without exerting dominance for we do not own our mother or father.
- F. The rights and freedoms of the people to the use of the sacred elements of life as mentioned above and to the use of land, natural resources, sacred sites and other living beings must be accomplished through the proper protocol of respect and offering and these practices must be protected and preserved for they are the foundation of our spiritual ceremonies and the Diné life way; and
- G. It is the duty and responsibility of the Diné to protect and preserve the beauty of the natural world for future generations;

**§ 6. Divin Nohookáá Diné Bi Beehaz'áanii- Diné Common Law.**

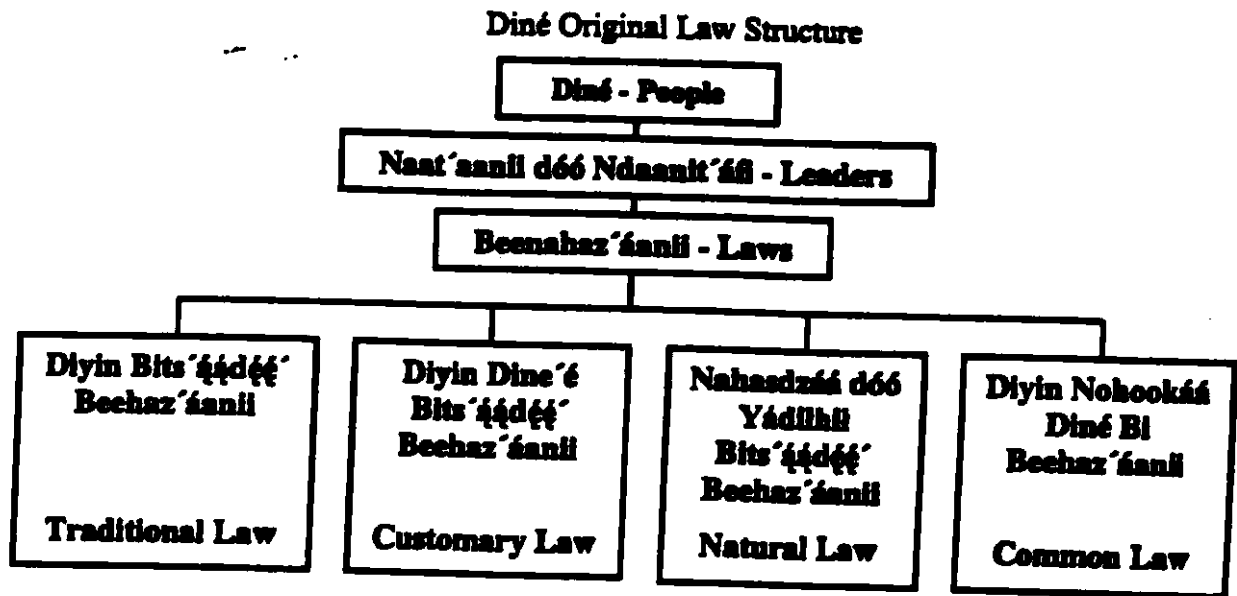
The Diné Common Law declares and teaches that:

- A. The knowledge, wisdom, and practices of the people must be developed and exercised in harmony with the values and principles of the Diné Bi

Beenahaz'áanii; and in turn, the written laws of the Navajo Nation must be developed and interpreted in harmony with Diné Common Law; and

B. The values and principles of Diné Common Law must be recognized, respected, honored and trusted as the motivational guidance for the people and their leaders in order to cope with the complexities of the changing world, the need to compete in business to make a living and the establishment and maintenance of decent standards of living; and

C. The values and principles of Diné Common Law must be used to harness and utilize the unlimited interwoven Diné knowledge, with our absorbed knowledge from other peoples. This knowledge is our tool in exercising and exhibiting self-assurance and self-reliance and in enjoying the beauty of happiness and harmony; and



## **Dinéji K'é dóó Dóone'é** **Navajo Kinship and Clan Values**

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Our Diné clan system, *dóodine'é*, as the four basic clans were created by the Changing-Woman which are (1) *Kiiyaa'áanii*, the towering house, (2) *Tódích'í'í'nii*, the bitter water, (3) *Honagháahnii*, backside or one who walk around you, and (4) *Hashtí'ishnii*, the mud people. The clan system is established to enforce *k'é*, and in return *k'é* is also the foundation of the clan system. Today there are many clans that have descended from the original four basic clans. Our clan system is the foundation of keeping the healthy bloodline toward well-beings as individuals, families, and as nation.

### **The Four Original Clans**

#### **1. Kinyaa'áanii or Kiiyaa'áanii – Towering House People**

##### **A. Related Clans**

- **Azeetsoh Dine'e - Big Medicine People**
- **Bit'ahnii – Mountain Side People**
- **Dzih't'aanii - Near the Mountain People**
- **Tazhii Dine'é – Turkey People**

##### **B. Adopted Clans**

- **Halgai Dine'é – Valley People**
- **Naadáá Dine'é – Corn people**
- **Shash Dine'é – Bear People**

#### **2. Tódích'í'í'nii – Bitter Water People**

##### **A. Related Clans**

- **Bijh Bitoonii - Deer Spring People**
- **Tí'ógí – Weaver / Zia**
- **Tódfk'ózhí – Salt Water**
- **Tsésikéhé - Two Sitting Rocks**
- **Tsin Sikaadnii - Clamp Tree People**
- **Yoo'ó Dine'é Tódích'í'í'nii – Bead People of Bitter Water**

##### **B. Adopted Clans**

- **Bijhyááh Dine'é – Little Deer People**

- K'aa' Dine'é – Arrow People
- K'aa' Hinánii – Living Arrow
- Naakét'áhi – Flatfoot – Pima
- Tóbaazhní'ázhí – Two Who Came to the Water

### 3. Honágháhnii – The Back or One-Who-Walks-Around-You

#### A. Related Clans

- Dził Ná'oodílnii – Turning-Mountain-People
- Dził Tí'ahnii – Mountain Cover
- Hashk'aqhadzohi – Yucca Fruit-Strung-Out-In-A-Line (?) Yucca Fruit Separated
- Nihoobáanii – Gray-Streaked-Ends
- Ta'neezahnii – Tangle
- Tó'áhanf- - Near the Water
- Ts'ah Yisk'ídnii – Sage Brush Hill

### 4. Hasht'ishnii – the Mud People

#### A. Related Clans

- Bit'ahnii – Folded Arm or Midpoint-of-Mountain
- Dzaanéézlání – Many Mules
- Hooghanlání – Many Hooghans
- Lók'aa Dine'é – Reed People
- Tótsohnii – Big Water
- Tsédeeshgiizhnii – Rock Gap

### The Other Clans

#### 1. Tábaq̄hi – Edge Water

##### A. Related Clans

- Haltsoof – Meadow
- Tóbaazhní'ázhí Two-Who-Came-to-Water

#### 2. Táchii'nii – Red Runs Into Water (?) Red Painted Forehead (individual clan that adopted many other clans)

##### A. Adopted Clans

- Biih Dine'é Táchii'nii – Deer People of Red-Runs-Into-Water

- Dólii Dine'é Táchii'nii – Blue Bird People of Red-Runs-Into-Water
- Gah Dine'é Táchii'nii – Rabbit People of Red-Runs-Into-Water
- Naaneesht'ézhf Táchii'nii – Charcoal Streaked People of Red-Runs-Into-Water (?)
- Naasht'ézhf Táchii'nii - Zuni of Red-Runs-Into-Water
- Nát'oh Dine'é Táchii'nii – Tobacco People of Red-Runs-Into-Water
- Nóóda'í Dine'é Táchii'nii – Ute of Red-Runs-Into-Water
- Yé'íí Dine'é Táchii'nii – Red Hair People (Yé'íí are Holy Beings) of Red-Runs-Into-Water

### 3. Tséni'jfkini – Honey-Combed-Rock People or Cliff Dwellers People

#### A. Related Clans

- Áshijhi – Salt People
- Áshijhnii – Salt People (extinct)
- Dibé'izhiní – Black Sheep
- Dził Ná'oodi'nii – Turning Mountain People
- Kintitsonii – Yellow House People
- Ma'íideeshgiizhnii – Coyote Pass (Jemez)

### 4. Tó'aheedliinii – Two-Water-Flow-Into-One

#### A. Related Clans

- Kéha'atinií – Foot-trails
- Nááda'í Dine'é – Ute People
- Naakaií Dine'é – Mexican People or Nomad People

### 5. Tsi'naajinii – Black-Streaked-Woods

#### A. Related Clans

- Deeshchii'nii – Start-of-Red-Streaks
- Kintichí'nii – Red House
- Tí'áashchí'í – Painted-Red-Cheeks
- Tí'izhí'ání – Manygoats
- Tsénahabí'nii – Sleep-Rock

#### B. Adopted Clans

- Naashashi or Shash Dine'é – Bear People
- Tíisch'ébáanii – Gray-Cotton-Extending-Out

- **Ats'ood Dine'é – Feather People**
- **Bijhtsoh Dine'é – Big Deer People**
- **lich'ah Dine'é – Moth People (extinct)**
- **Jaa'yaalóolii Dine'é –Sticking-Up-Ears People**
- **Naashgali Dine'é – Mescalero Apache**
- **Naayíí Dine'é – Squash People**
- **Séi Bee Hooghani – Sand Hooghan**
- **Tó'áshólí Dine'é – Light-Water People**
- **Tsin Yee Na'álo'ii Dine'é – Carries-Things-With-Wooden-Sticks People**

**David Cohoe Begay prophesized that:**

- **With the growth of the population the respect of kinship and clan will begin to diminish and vanish.**
- **The future generations will begin to practice incest. The incest will cause 'ijch'ah; one to get into a fire loses sight, foul up mind, and suffer pain and death. Fire means an individual health and mental going through an incurable and painful suffering.**
- **People will begin to abuse the Diné Traditional Healing Ceremonial practices that will cause disrespect, disorders and disharmonies.**

**We are presently at the crossroad of acknowledgment of the assimilation to the outside world. We need to come back to our common fundamental teachings of the antiquity of our Diné basic values and the universal principles of life way which are very much still in place today.**

**We may sound too generous when we say that our children are our future, but how are we as parents, educators, and all stakeholders going to ensure our children as our future. May be we needed to ask instead, *"How are our children?"***

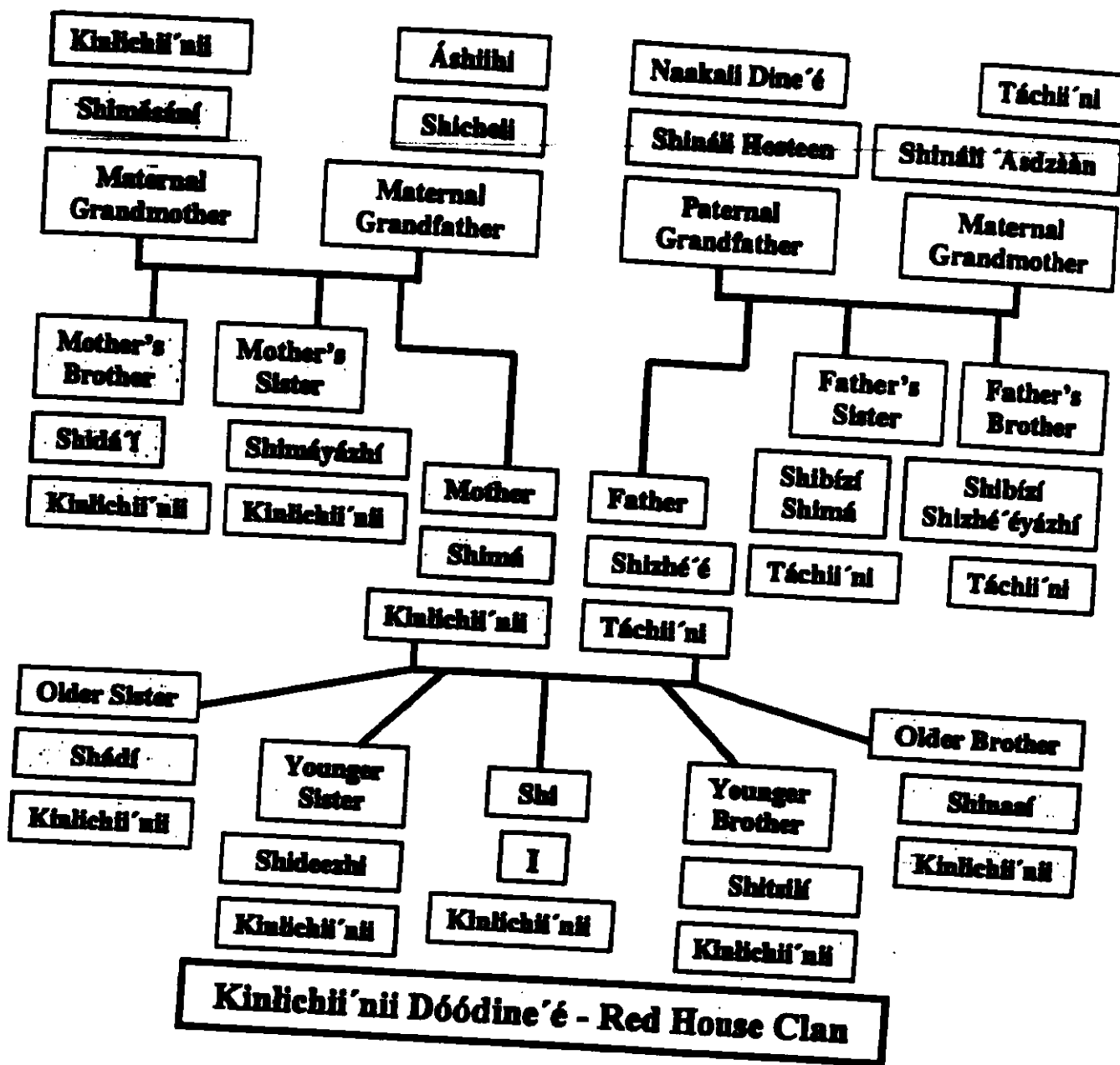
**Today, our children of all age levels are influence not only by peers, but also by the unpredictable and persuasive environments. It all start with simple things from music, videos, missing school, and individually developing two characters. Before long there are gangs, alcohol, drugs, vandalism, and major crimes which become our Diné national problems. The indigenous leading nation as we are, we cannot let this harms "naayee" integrate with our Diné pollen footprints of life. Eventually, these children will become adults. Beyond these problems, children are having children without the comprehension on parenting skills and responsibilities. The**

moral practices of legal marriages seem no longer in place. When a child is born, the young parents more often go their separate ways.

We look beyond the sacred mountains in all direction seeking solutions to all these problems, but those are where the major sources of these negative influences come from. As a Nation, we have to search in our own back yard and start relying on our Diné resources. Coming back to our common bases, we can restore our moral practice of k'é, trust, loyalty, integrity, and dignity by teaching the universal foundation of Diné traditional values and the guiding principles to our way of life.



# K'é dóó Dóodine'é



## EXAMPLE

Late David Coho Begay, Medicine Man, Tociito, New Mexico

Practiced the Mountain Way (nine-night ceremonies), the Spirit Way, Protection Prayers, Harmony "Hózhóóji" Way, and numbers of short or emergency ways. He had the knowledge of prophecies.

Late Roger Smiley, Medicine Man, Sanostee, New Mexico (David Coho Begay's younger brother)

Practiced the Protection Prayers, Harmony Way "Hózhóóji" Ceremony, and he was knowledgeable of the Diné Traditional Winter Stories.

Diné Language and Cultural Curriculum Division of Diné Education, Navajo Nation