

Introduction

Diné bi beenahaz'áanii embodies Diyin bits'áádéé' bee haz'áanii (Traditional Law), Diyin Dine'é bits'áádéé' beehaz'áanii (Customary Law), Nahasdzáán dóó Yádiłhił bits'áádéé' beehaz'áanii (Natural Law), and Diyin Nohookáá' Diné bi beehaz'áanii (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. The laws provide the foundation of Diné binahat'a' (providing leadership through developing and administering policies and plans utilizing these laws as guiding principles) and Diné Sovereignty. In turn, Diné bi nahat'a' is the foundation of the Diné bi naat'á (government). Hence, the respect for honor, belief, and trust in the Diné bi beenahaz'áanii preserves, protects and enhances the following inherent rights beliefs, practices and freedom.

That, the practice of Diné bi nahat'á through the values and life way embodied in the Diné bi beenahaz'áanii 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..

That, the adhered practice in Diné binahat'a' was initially founded and established by the Holy People at the emergence when the first Hogan-home was being constructed.

“Áádóó wóshdée' dah adiildee' níléi Dził Ná'oodiłii bigháa'ji' ha'asdee'. Éi Dził Ná'oodiłii nináána't'áago éi háadida nahasdzáán łahgo ánálneehgo díi t'éiyá doo łahgo ánídoolniłda hodoo'niid, jini. Áádóó biláahdi Dził Ch'ool'í'í nináanał'á. Áko díi dził ałkéé' sinilígíi éi niléidi hooghan dóó táchééh nii'nileę éi át'ée dooleeł, hodoo'niid. Áko éi áaji' ha'azná Dził Ná'oodiłii bigháaji'. Áádóó haiłkáahdáa' Haashch'ééłti' baa náach'iłniih. Hodiyingo áhoolyaa yeę baa náazhnítaah. Doo łahgo ánáadoo'níł dagi át'é, jini.”

A belief which was concentrated and established on a thought pattern where Nitsáhákees, Nahat'á, Iiná and Sihasin were initially attributed to the construction thereof; thought stimuli and processes that was placed at the innermost section respectfully of and against the west wall revered as Hóniidi. Hence, it is from this place that a household heads-person, generally a man determines his thought and planning processes for his family existence and subsistence.