

## How White Shell Woman / Yoołgaii Asdzáán Became Known as Changing Woman / Yoołgaii Nádleehé

Yoołgaii Asdzáán / White Shell Woman started her journey towards the western portions of the earth as ordered by her husband, Jóhonaa'éeí, the Sun. They started off their journey from within the Four Sacred Mountains near Dził Ná'oodííí / Huerfanon Mesa located just west of Dinétah and southern outskirts of what is now Bloomfield, New Mexico. When they left, she took and journeyed with some of her children, the Mist People / Sho Dine'ée and other Spiritual Beings / Diyin Dine'ée to help guide her to a place known as White Beads House Floating on Water / Yoołgaii Bee Hooghan Tálkáá' Dah Naa'eeí as her future home to be.

They traveled through what is now Lukachukai Mountains / Lók'aa' Ch'égaii across to Black Mesa / Dził Yijiin and then on to the sacred mountain of San Francisco Peak / Dook'o'oolííd in Flagstaff, Arizona. From there, they were guided on a sacred rainbow in a mysterious way by the Spiritual Beings / Diyin Dine'ée to their new home in the west. The Spiritual Beings lived with their mother, then known as Yoołgaii Asdzáán for a number of years. One day, the Spiritual People decided to go back to their once homeland within the sacred mountains, because they were lonely for home and their fellow spirit people. They proceeded and told her about their decision and plans to go home, which they eventually did, lived there until they decided to visit their mother again years later. When they took that journey and arrived, they met her on the west side of her White Beads House Floating on Water home / Yoołgaii Bee Hooghan Tálkáá' Dah Naa'eeí. When they confronted her, she was in her middle age and noticed that she was physically making her way through a spiritual routine; walking what was to become a path of life in a clockwise "T'áá Shá Bik'ehgo Na'adá" manner on the west side. At the moment, she did not say anything and made her way along the west to the north, as she did, she began to age a little more and by the time she reached the northern exit way, she became an old woman. The Spirit People were surprised and amazed at the constant physical change and age that she had gone through. When she reached the entrance at the north, via east she did not exit, instead she went across and continued to the south. Within that instant of crossing, the children visitors saw their mother changed from a complete old woman to a beautiful young woman. It was from that day forward, that she became known as "Changing Woman" as she later made it clear to her children that what is customary of the seasons in Spring, Summer, Fall and Winter from thereon will also become customary of her and her children; that there will be birth and growth in the Spring, development in the Summer, maturation in the Fall and a ripening and aging in the Winter. That, she will have set the stage for women to bear children of their kind and teach accordingly on her spiritual life as an exemplified standard

and in a “Sun Path / T’áá Shá Bik’ehgo” manner. That all life expectancy and span will reach an age of 102 years and pass on; a process that was based on number of yucca stems used in the original “Shoe Game” among the night and day time animals. Any one surviving and passing that age will be represented by the extra two yuccas in “bichóhi” from there on as a special person in “Sá Baahózhóonii” until their time comes and passes on. As she continued to teach her children, she indicated to them that the path she walked from thereon will represent a cycle of life, as well as a livelihood for “Bíla’ashdla’ii Dine’é / Five Fingered People” that encompassed harmony, happiness and many forms of teachings and ceremonial rights. From thereon, the development of the first four clans was also initiated by Asdzáán Nádleehé for her children; which in itself is another chapter to Asdzáán Nadleehé Stories.