

Diné Terminologies

- In the western culture, it is told that the Creator is always upon you and accounting for your ever-presence, whereas natives believe that personal shadows play that special role throughout peoples' lives. A person's shadow will follow him or her throughout life, where one cannot part or expect to escape from it, even in the darkness of night, for it has its significance and relevance to the darkness of the nights.
- It is interesting to research the definition for the word "áłchíní" / children in Diné and how it came about. We come to two definitions as follows:
 - 1) Informants tell us that "áłchíní" comes as a word meaning "ones that sniff(s), or sniffer", as in comparison to identification and instincts in animals as in "áłchíní" in untamed and wild. Animals normally 'sniff' their newborns and usually used it in identifying their young ones.
 - 2) The second definition comes from the word "azhchí which later transformed into "azhchíní", and then "áłchíní". Which literally defines 'birth', then, the born one – to today's word in "áłchíní" is then acknowledged as follows: born for me as in sháizhchíní = sha'áłchíní; báizhchíní = ba'áłchíní is their children, and etc.
- Contemporary names acquired in post Bosque Redondo era are considered Anaa'jii Yizhí.
- Native names come by way of warrior and leadership in Hashkééjii Naat'ááh and being on a path in Baa' for Naabaah, as in Ch'ikééh Deezbaa', Yił Haazbaa', Náníbaa' and etc. as they were considered sacred and only used in time of prayers and special occasions.
- The term "atonement" is used more in the sense and meaning of "agreement & satisfaction" not "reparation and amendment" as identified in Random House Webster's College Dictionary.