ED 158 599   FL 009 706

AUTHOR   Kalifornsky, Peter
TITLE   Kahtnuht'ana Qenaga (The Kenai People's Language).
INSTITUTION   Alaska Univ., Fairbanks. Alaska Native Language
                Center.
SPONS AGENCY   National Endowment for the Humanities (NFAH),
                Washington, D.C.
PUB DATE   Aug. 77
GRANT   NEH-RO1-20196-74-54
NOTE   152p.
AVAILABLE FROM Alaska Native Language Center, University of Alaska,
                Fairbanks, Alaska 99701 ($3.50)

EDRS PRICE   MF-$0.83 Plus Postage. HC Not Available from EDRS.
DESCRIPTORS   Alaska Natives; American Indian Languages;
                *Athapascan Languages; Bilingual Education; Cultural
                Education; Descriptive Linguistics; *Folk Culture;
                *Instructional Materials; *Language Instruction;
                *Language Patterns; *Reading Materials; Second
                Language Learning; Singing; Story Telling; Uncommonly
                Taught Languages; Vocabulary
IDENTIFIERS   Alaska; Ethnography; Prayers; *Tanaina Athapascan

ABSTRACT
                This collection of writings in and about the Kenai
language is intended for students at the intermediate or advanced
level. The volume is divided into five sections: (1) narratives about
Dena'ina life; (2) traditional stories or "sukdu"; (3) prayers and
songs; (4) literacy and grammar exercises; and (5) place names. The
narratives, stories, prayers and songs are presented with interlinear
and free English translations. (AM)

KAHTNUHT'ANA
QENAGA
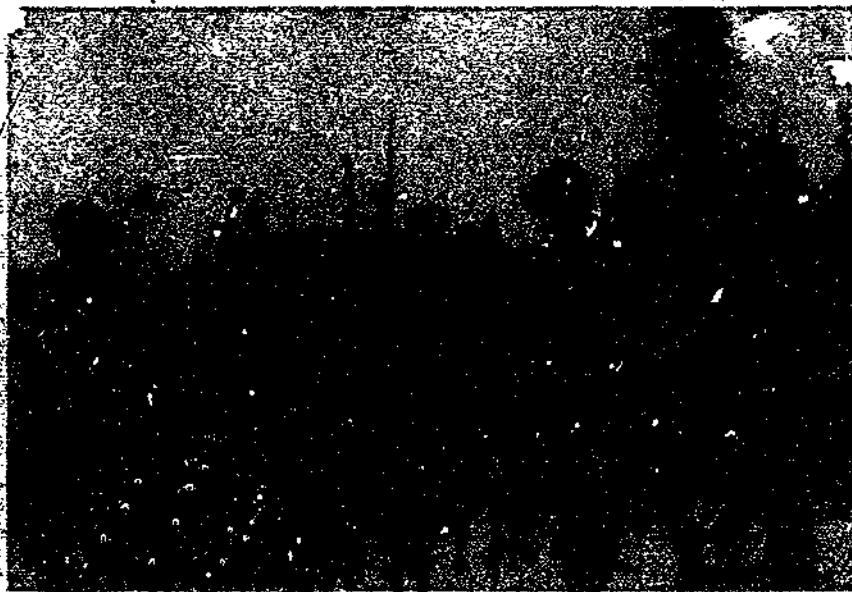
The writings of

Peter Kalifornsky

2

KAHTNUHT'ANA QENAGA

The Kenai People's Language

Written by

PETER KALIFORNSKY

Edited by
Jim Kari

Photographs courtesy of
Mary Nissen

August 1977

3

COVER PHOTO: A fishing party, photographed sometime
between 1906 and 1914.   Left to right are Peter's
uncles, Theodore and Simeon Chickalusion,   Peter's
father Nick Kalifornsky, and George Oskolkoff.

The Kenai People's Language

First Printing   400 copies

Tanaina Athabaskan

4

INTRODUCTION

Less than two hundred years ago the Kenai Peninsula was
a densely settled integral part of Dena'ina (or Tanaina)
country. Today there are no more than ten speakers of the
Outer Inlet dialect of the Dena'ina language and just three
fluent speakers on the Kenai Peninsula. (The other Outer
Inlet speakers are in Tyonek or Anchorage.)

Peter Kalifornsky was born in 1911 at Unhghenesditnu
(Kalifornsky Village)*, just north of the Kasilof River. He
is the great-great-grandson of the Kalifornsky who went to
Fort Ross, California with the Russians from 1811 to 1821. .
Peter and his two sisters, Mary Nissen and Fedosia Sacaloff,
are the last Dena'ina speakers in Kenai. At the age of four,
Peter went across the Inlet to stay with his maternal uncle
Theodore Chickalusion, in the Polly Creek-Johnson River area.
Theodore Chickalusion was the last-powerful Dena'ina shaman
and the most renowned Dena'ina of his time. The years spent
with his uncle from 1915 to 1921 had a profound effect on
Peter's life, and many of his writings are based on memories
of this time.

Peter has spent most of his life in Kenai where he has
worked seasonally as a carpenter, boat builder, trapper, and
fisherman. In recent years he has been disabled due to a hip
injury he suffered while working on the Whittier tunnel in
1942. I first met Peter in May of 1972 at his "shack" (as he
called it) in North Kenai. He provided welcome shelter from
the rain to my wife and me, and I began my work on his language.
In the fall of 1973 I stayed in Kenai and worked intensively
on the Kenai dialect of Dena'ina with Peter, Fedosia Sacaloff,
and the late Bertha Monfor. It was during the winter of 1973-
74 that Peter began to write his language. At first I was

*The name Kalifornsky has been corrupted in the modern spellings
Kalifonsky Beach and Kalifonsky Village.

surprised that he was interested in writing his language. I had become accustomed to Peter's erratic hours, sleeping and cooking whenever he felt in the mood. He always avoided writing English, though he is a great fan of Western novels. After a visit to Tyonek that winter, he started to practice writing systematically. He would choose a letter of the alphabet and would make lists of words with that sound. His notebook from that winter is a fascinating record of his progress and shows his natural linguistic talent. Pages 114-115 of this book are examples of these early spelling exercises. Exercises like these are instructive and enjoy-able to other Dena'inas learning to write. We've used these in Dena'ina language workshops.

There is no question that the ability to write his language has made for major changes in Peter's life. While I am sure that Peter has always been a reflective, imaginative person, with his literacy skill he has developed a sense of commitment to the traditions and history of his people. It is interesting to observe Peter as he works on a story. He first writes key words on a blackboard he has on his wall. After that he may think about these words for days, adding more as ideas develop, and discussing the story with his sister Fedosia Sacaloff. Then he proceeds to work the main ideas into a text.

The writings presented here are a selection of Peter's work from 1974 to 1976. Much of this writing was done when he worked as a writer for the Alaska Native Writers Project sponsored by the National Endowment for the Humanities, and while he was teaching a Dena'ina language class in Kenai. I have organized his work into five categories: (1) nar-ratives about Dena'ina life, (2)traditional stories or sukdu, (3) prayers and songs, (4) literacy and grammar exercises, and (5) place names. This varied collection is certainly one of the major achievements by an Alaskan Native writer. Peter's work is a significant contribution to the history and ethnography of the Outer Inlet Dena'ina. His account of life at Polly Creek is the only documentation of this portion of Dena'ina territory. His descriptions of

Dena'ina marine-oriented activities, such as the making of
sealskin boats (p. 26), or life at Kustatan (p. 22), are of
ethnographic importance because the Outer Inlet Dena'inas
were the only Athabaskans who lived in a marine environment.
His stories on law and beliefs are valuable analyses of some
of the more enigmatic and little understood aspects of Atha-
baskan culture (the complexity of which is generally under-
estimated). His *sukdu* or traditional stories (along with two
of his stories previously published by ANLC, *K'eła Sukdu*, The
Mouse Story, and *Ch'enlahi Sukdu*, the Gambling Story) form the
major collection of traditional Dena'ina folklore from the Kenai
Peninsula. Peter and I have compiled the place names list in
section 5 with the help of his memory plus the documentary
sources (de Laguna, Dall, and Petroff) and some important writings
by the late Alex Wilson of Kenai. Peter has also done a remark-
able job of recalling place names and unique lexicon for the
extinct Seldovia dialect, which he has not heard spoken since
the early 1940's. While many of the place names have been
lost with the passing of elders in recent years, the list of
166 Dena'ina Kenai Peninsula place names is a major statement
on traditional territory. The distribution of the names shows
concentration of Dena'ina use in certain areas (the Kenai River
below Skilak Lake, the Swanson River, the beach between Swanson
River and the Kasilof River). The names themselves provide
a fascinating glimpse of how the Kenai Dena'inas perceived
their country.

Peter's contribution to the linguistic study of Dena'ina
is enormous. In addition to his texts he and his sister
Fedosia have been the principal contributors of lexicon for the
Outer Inlet dialect in the forthcoming Dena'ina noun dictionary.
Peter's grammatical writings as sampled in, section IV are
unique. These are inductive lessons on the complex paradigmatic
alternations for which the Athabaskan languages are so notor-
ious. These are useful as reading and as analytical exercises
for native writers. I also find Peter's English translations
to be very perceptive.

There is yet another side to Peter's writing. His sensibility is definitely Dena'ina. Peter's work reflects his warm sense of humor. His sense for detail in some stories, such as Talin Ch'iltant, can be very graphic. At times his writing is even lyrical. One of my favorites is Łuq'u Htunał (p. 43), a playful piece about a group of relatives gathering for a potlatch and ending with a farewell song.

Peter is a sensitive observer during a tumultuous time in the history of his people. He has outlived most of his contemporaries.. His language is on the verge of extinction. He views these writings as his legacy, as he is fully aware that he is to be among the last persons to chronicle traditional Dena'ina life. As Peter always says about his language, "There's lots more to it; there's no end to it." We may see another batch of stories soon.

<div align="right">

Jim Kari.
July 1977

</div>

8
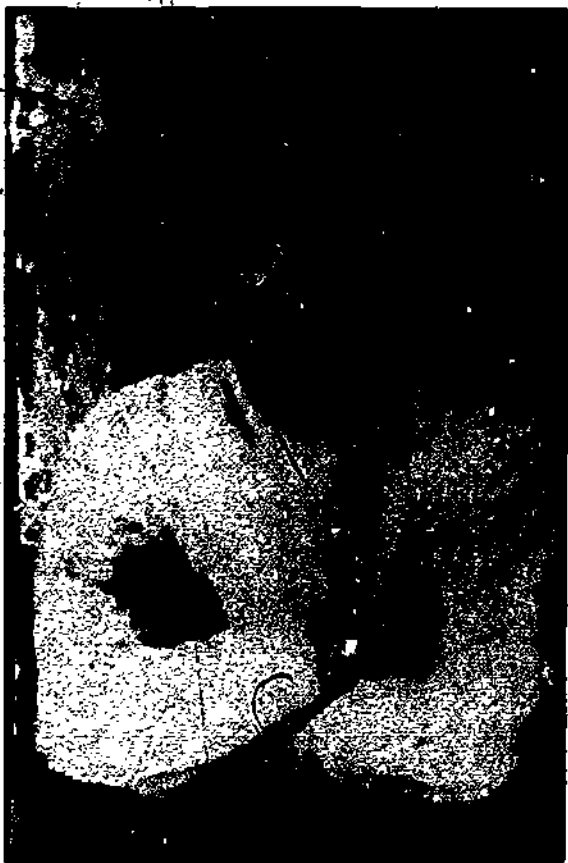
Uncle Max Chickalusion
in the 1920's.

Peter's mother, Agrafena Chickalusion
Kalifornsky, holding Peter and his sister
Mary (now Mary Nissen), photographed at
Kalifornsky Village in 1912.

A classic photograph of Nick Kalifornsky
(front) and Simeon Chickalusion in their
moose-skin canoe at Tustumena Lake (Dusdu-
bena), on a hunt for sheep and black bear,
sometime early in this century. In the
background is Caribou Island or Yusdika'a.

Peter Kalifornsky
and his sister
Fedosia Sacaloff
in 1975.

Peter Kalifornsky
visits
Kalifornsky,
Village in 1974.

12

CONTENTS

15

PART I.

DENA'INA GHU QGHILAHCH'

The Way Those Dena'ina People Were

1   16

TALIN CH'ILTANT HSUKT'A
Whale Where we found Story.
[Polly Creek]

Naqazhegi   gembani   qiz'in   diqghilak
Snug Harbor   Company   clams   .they canned

yet hniltu.   Nilhk'uch'   quht'ana
there in order to.   Different   people

Talin Ch'iltant   niqighidel.   K'eldina
Polly Creek   they came to.   Some

Nilabena   Angidahtnu   Qadyak   Niqnalchintnu
Iliamna   Seldovia   Kodiak   Ninilchik

Tubughnen   Kahtnu   luq'u   yeh   ht'ana.
Tyonek   Kenai   all   there   they were.

Qenq'a   qighistle.   Luq'u   balatga
Houses   there were none.   All   tent

qanqeyeghilnik.   Yet'uh q'u   hdults'i.
they pitched.   In them just   they stayed.

Tiq'an   tudelnish   qun   luq'u   tiq'a qedel.
Tide   goes out   when   all   flats they went.

Qiz'in   t'qghil'ih   Shgabu   qbeghtughitih.
Clams   they gathered..   Scow   they kept anchored
    for them.

Yin'at q'u   hqeyighiqet.   Qiz'in   ghin
In·it   they buy from them.   Clams   those

ts'ilq'i   gas yashik'a n'at   hdalt'ay $1.25
one   gas box   in   is -   .$1.25

hqeyighiqet.　　K'eldina　　qiz'in　　quch'elashi
they paid.　　　'Some people　clams　　digging

qulden.　　　　Sez'a　　bel·gheshdunen　　Chickalusion
they knew.　　My uncle　that I stayed with　Chickalusion

łuq'u　hnunes　t'k'ghił'ih.　　Yagheliyi　jani
of all　the best　he gathered.　A good　　day

qełah　dghu　ts'iłghetna　yashik　k'u
is　　when　twenty　　　boxes

t'ghił'ih.
he would gather.

Yet q'u　naqanqedeł　ch'u q'u
There　　they came back　and

nutu'idush.　　Ch'u　shqabu　ghin　bulhut
the tide came in.　And　scow　that　boat

banidelnish.　Ch'u　yiłket　ch'u　ghil'i
came to it.　And　takes it　and　another

yetl'agh tułqget.　Yedeghu　naqanqedeł.
in its place it leaves.　Then　they come back.

Ch'u　ch'enłahi eł　chiqel'ił,　galdi,
And　stick.gambling game　they played,　cards,

qamuga,　　nił·lugh k'ehdetelgget,
quoits,　　pole　they would pull,

nił'ił k'ehdetelgget.　Dach'　niłk'uch'
pole　they would push.　Thus　different (games)

chiqul'ił.　Ch'u　nilghe ch'aqudejih.
they played.　And　they would wrestle.

K'eldina   tik'teh   elt'eshi,   qanchi,
Some of them   woods   black bear,   porcupine,

k'nuy'a   uhu   qul'ih.   K'eldinahdi   qunshi
beaver   they would hunt for. Some of them,   beluga

qutsaghel i   yadi   quht'ana   yulqadi   uhu
seal   whatever people   ate

qul'ih.
they would hunt for.

En'ushna   niltu   neli   snudghelik.
Old men   for   steambath   I would fire up.

Ch'u   luq'u   neli   t'qghil'ih.   Ch'u
And   all   steambath they would take. And

ki q'u   ghin   qainigi   destnutnghelik
more   those   rocks   I put on the fire

ki   ghilna   niltu.   Helch   qelah   itqun
other people   for.   Evening   came   when

en'ushna   ghuna   esdech   nilqidel
old men   those   separately   they gathered

ch'u   sukdu   nuhgelnish.   "Un,"   shqetnih.
and   stories they would tell. "Come," they said to me.

Ch'u   qaduhqebedeshnish   Yet   k'eli   ch'u
And   I would listen to them. There songs   and

sukdu   heyi   zah   1921   qadudgheshnik qech'.
stories year   before 1921   I heard since.

Yet   quht'ana   izhi   k'usht'a qit'a izdeyeshne
There people   names   I don't know

4

19

łuq'u	ch'aduch'	niłegh hdults'i
everyone	however	they were related

yaqech'	niłqujih	hghuda.
thus	they called each other	due to.

Naqeli	qełahqun	gembani	bulhut	n'at
Fall	it became	company	boat	in

ndahduh	qebeqayeh qilan	yeh	tunhdul'ik.
wherever	their villages were	there	they brought them back.

POLLY CREEK

They set up a factory at Snug Harbor to can clams.
Different people came to Polly Creek. Some came from Iliamna,
others from Seldovia, Kodiak, Ninilchik, Tyonek, or Kenai.
There were no houses there. They all pitched tents. They
just stayed in them. When the tide went out, they all went
out on the flats. They gathered clams. They kept a scow
anchored for them. There they bought the clams from them.
They paid $1.25 for one gas box full of clams. Some people
were good at clam-digging. My uncle Chickalusion, with whom
I stayed, was the best digger. On a good day he would gather
twenty boxes.

They came back to Polly Creek when the tide came in.
A boat would come to the scow and take it, and leave another
in its place. Then the people came back. They played the
stick gambling game, cards, quoits, and a game where they
pushed and pulled on a pole. They played different kinds

of games. And they would wrestle. Some of them would hunt
in the woods for black bear, porcupine, and beaver. Some
would hunt seal, or whatever people could eat.

I would fire up the steambath for the old men. And
they would all take a steambath. I put rocks on the fire
for other people. When evening came, the old men would
gather and tell stories. "Come," they said to me. And
I would listen to them. The year before 1921, I heard songs
and stories there. I don't know the names of the people
who were there, because they addressed each other as they
were related.

When fall came, the company boat took them all
back to wherever their home villages were.

21

TALIN T'EL'ANEN
Whale ·Hunter

Ts'ił biqidin n'at baydalgi
One hole in boat

tikah tenish talin uhu. Talin
out to sea he would go whale for. Whale

ghin tunuldaq hq'u yeghenesh.
that sleeping in he comes to.
 the water

Badak'eldeshi el qushishch'ghił'ut
Crossbow with in its blowhole

hq'ak'eldish ch'u shtuhneqash.
he shoots it and he paddles away fast.

Nilqunhdi qeyuquhtelyish ch'u tuyułtalh
The next day he searches for it and floating

yeghenish ch'u tunghetnish ch'u
he comes to it and he comes back and

duduch'en'i detelch'eyh yethdi q'adelch'ex
south wind starts to blow then it stops blowing

qun ndahduh qayeh qilan łuq'u
when wherever village there is all

Talin Ch'iltanh hdaqelchet ch'u qyuquhtelyish
to Polly Creek they travelled and they searched for it

tuyułtalh qyeghenish ch'u heggech'
floating they come to it and to shore

7

qeyeł t'qeł'ih	ch'u	Tałin Ch'iłtant'	hbeł
they made it	and	Polly Creek	with them

naqatuyghelkit.	Yet	qayeh	yaqech'
it drifted ashore.	There	village	thus

qak'hdin'un	Tałin	Ch'iłtant.
they names it	'Where We Found the Whale.'

Gashaq	hghila	hq'u	el'egen	k'uch'
Gashaq	there was	but	shaman	different from

k'ch'ghelta.	Beqenaqa	dnudlun.	Yadi q'u
he believed.	His words	came true.	Whatever

ituzhił	yaqech' q'u,	t'qut'ik.
he called	thus	it happened.

WHALE HUNTER

One man would go out to sea in a one-hole skin boat
to look for a whale. When he came to a sleeping whale,
he shot a crossbow arrow into its blowhole and then he gets
away fast. The next day he looks for it and finds it floating.
He comes home. And the south wind blows. When it stops
blowing, then all the people from the different villages would
go to Polly Creek and look for it. They would find it
floating and try to move it towards shore. And at Polly Creek
it would drift ashore. Thus they named that place "where we
found a whale."

There was a man named Gashaq, but he believed different
from a shaman. His words came true. Whatever he said, would
happen.

NOTE: This story is the origin of the name for Polly Creek,
Tałin Ch'iłtant, Where We Found a Whale.

8- 23

UNHSHCHEYAKDA
My Great-great-grandfather

Unhshcheyakda		be'izhi	hdghilach
My great-great-grandfather		his name	it was

Qadanalchen.	Tahna'ina	yus'ih	yeh
"Acts Quickly."	Russians	outside	there

qyedetal'un.	Ndahduh	qayeh	Californiah
they took him.	Wherever	village (Ft. Ross)	to California

q'anqeyultak.	Yit	naqan'ijut
they took him around.	There.	when he returned

qyaqiydih'uni	be'izhi	Kalifornsky.
he was named	his name	Kalifornsky.

Yithtl'agh hdi	Unhghenesditnu	qayeh
Afterwards then	"The next creek over" village [Kalifornsky Village]	

qilchin	ch'u	ki ts'ilt'an	be'ulten
he founded	and	another person	his partner

Nik'analguk.	Shchiyakda	yink'u	Nik'analguk
Nickanorga	My grandfather	he too	Nickanorga

be'ulten.	Niltl'aghq'u	qbequsil.	1926
his partner.	One after another	they died.	1926

Yithtl'agh	Unhghenesditnu	dnaqusil.
after that	Kalifornsky Village	there was no one.

9
24

Qech'il'eq'na	Kahtnuh	hdaqilchet....
Those of us who sur-	to Kenai	they moved.
vived		
Q'udi k'uych'en'i	tsiq'a	yeh. qelu. rlq'ech'
Now six	graves	there 1 found. Over them

qenink'danshel.
I set crosses.

My Great-Grandfather

My great-great-grandfather's name was Qadanalchen, "Acts Quickly."
The Russians took him outside. They took him to Fort Ross,
a village in California. When he returned from there, people
called him Kalifornsky. Later on he founded "Next Creek Over"
village (Kalifornsky Village) with another man, his partner
Nickanorga. Nickanorga was my grandfather's partner too.
One after another they died. After 1926, there was no one
at Kalifornsky Village. Those of us who survived moved to
Kenai. Now I have found six graves there. Over them I set
crosses.

.10

DENA'INA K'ECH' QULYUCH'
Tanaina Beliefs

Nudech'ghela, ghin łu,   k'nu
. Lucky agate stone that they say,   luck

k'bidqhił'ik   badin   yitnitu'uł.   K'eldinteh
it brings   whoever   will find it.   Sometimes

tabugh   q'anqedish,   ch'u   yuq'   qech'
on beach   they walk   and   the sky from

nuk'tneltes   ch'u   k'tninltuts'et   suq'.
it falls down   and   it rolls along   sand

qyebeq'h.   Hq'ayish   ch'u   qyetl'uyeh
it leaves a mark.   He finds it   and   after it

teyish   ch'u   qyetni'ish.   Ch'u   k'nu
he goes   and   they find it.   And   luck

k'bideł'ish.   Yit htl'eghhdi   łuq'u   yadi
it gives them.   Afterwards   all   whatever

qilan,   hbech'   qitasdunh   t'qut'ik.
there is,   to him   starts to   it happens.
                         receive things

Ch'u   qey'u   ey   qeshqa   qghiłah.
And   rich woman   or   rich man   they become.

Ch'anik'en   k'u,   badin   k'tnitu'ul
A child   too,   whoever   would find it

nudech'ghela,   qyedni'isht   ghu
lucky agate   when they find it   at the time,

11

20

qbeggesha   il,   t'qyel'ish   nude..tut'eh
their scent   with   they put on it   it will disappear

ς ιda.   Ch'u   neli   t'qel'ih   ch'u
for the   And   steambath   they take   and
reason.

huqultsah.   Ch'u   yadi   qbegh   qilan
they fast.   And   whatever   to them   there is

yi   ggesha   qyedneq'ish   ch'u   ditushi
that   smell   they rub on it   and   down feathers

il   qyak'atnulchil.   Ch'u   ni'i
with   they wrap it up.   And   month

nuqedlahch'u   qyeghuk'elkit.
as they come again.   they feed it, (the agate).

K'ggesha   il   k'kidza   ey   yadi k'u
A smell   with   fur   or   whatever else

qyetneq'ish   ch'u   duk'qidetqih.
they rub it   and   they say best wishes (pray).

Ki   Dena'ina   k'ech'   qulyu   yadi
Another   Tanaina   belief   whatever

ninya   luggena   yi k'u   qyighitih
animal   claws   that too they keep

qbezah   qudulyi   niltu.   Ch'u   qanchi
before them medicine spirit for.   And   porcupine

ch'u   k'nuya   beyusdi   zak'ezdli   ch'u
and   beaver   front   teeth   and

qanchi   k'eh'a,   k'eyesggwa   entnalqunh
porcupine   quills,   little skin   sewn to

jaghdiq'   qyeghudghilt'ah.
on chest   they would use it.

12 27

Yi k'u   chik'ateh   detedghesh   ch'u
That too   through wood   they bite   and

k'nu   niłtu   qyighitih   ch'u   nuji
luck   for   they keep it and   sheep

qalulit'a ... yi k'u   yach' qihdetulnił   ch'u
foot callous that too   they fall down   and

htitnuduhi   ghuda   qyighitih   qughusht'a
get hurt   for the   they keep it good
              reason
qahdultiłni.   Ch'u   k'jegha   k'u   yi k'u
footing   for.   And   ears   also   that too

qughusht'a   qahduneshni   ch'u   chik'qełyuqda
good   hearing   for and   they kill   when

qyenu'u   k'iłtuł   ch'u   benu'utudi
eyeballs   they burst   and   water in eyeball

qyetelch'eh   yi k'u   qughusht'a   qbełqidul'ani.
they drink   that too   good   eyesight   for.

        Ch'u   łik'aha   yihdi   k'ushta yuh qyitil
        And   dogs   those   they don't keep them inside

bech' qenesha   ghuda.
it's wicked   because.

        Suk   Dena'ina   k'ech' qulyuch'   sukdu.
        Old   Tanaina   beliefs   story.

13

28

OLD TANAINA BELIEFS

They say the lucky agate stone brings good luck to whoever finds it. Sometimes they would be walking on the beach and would find the marks left by the lucky agate when it fell from the sky. They followed the trail and found it. And it gave them luck. After that, the person who found it would start to receive all kinds of things. And they would become rich women or rich men. Even a child could find it. And whoever would find it, when he found it, he would put a scent on it, so it wouldn't disappear. And he would take a steambath and fast. And he would rub some kind of particular smell on it, and wrap it up in down feathers. And each month he would feed it. He would rub a smell of fur or something on it, and pray to it.

Another Tanaina belief was to keep some kind of animal claws with them for a medicine spirit. They would also keep porcupine or beaver front teeth, or porcupine quills, sewn to a little skin, and they would wear it on their chests.

They also would bite through a piece of wood and keep it for luck.

And they would keep a sheep foot callous as an amulet against falling down and getting hurt, for good footing. And the ears too. for good hearing. And when they killed something, they would burst the eyeballs and drink the water in them for good eyesight.

They didn't keep dogs inside the house; it was wicked.

That's the story about old Tanaina beliefs..

29

K'IZHI
Names

Ch'aduch'   quht'ana   qghilah   yaqech'
However   people   acted   thus

hqeyighizhih lu.   Nik'analguk   Dusdubena
they called them they say.   Nickanorga   Tustumena Lake

n'at   yusdike'a   t'qinalt'ah
in   peninsula   many times

yinaqaghdaznik,   yaqech'   be'izhi
he came around,   thus   his name

qdghila   Nik'analguk.   Ch'u   tuq'atl'uh
it was   'Appears Around the   And   head of lake
          Peninsula.'

tuch'enasht   yit   tughenesh   ch'u   dghilich'
landing place   there   he landed   and   to mountain

q'anudish   nujich'.   Yi dghili   ghin
he would go   for moun-   That mountain   that
         tain sheep.

yaqech'   qyaqdin'un   Nik'analguk Dghil'a.
thus   they named   Nickanorga Mountain.

Ch'uki   k'izhi   quk'eldisha,
And also   name   "shoots arrows from hole,"

qgagga   ghin   sq'ula   uhu   nqelaht
brown bear   that   whistling   after   he digs
           marmot

ghu   qalnigi   ghink'u   tsenk'denteltesht
then   rock   that too   when it starts to roll down

15

yetl'uyeh	teltlet	itqun	yetl'agh
after it	it jumps	when	in [bear's] place

hq'altlet.	Yit ninultlet	idildi
he jumps in.	There [bear] runs back	then

quk'eldisha	hq'a duh.
Quk'eldisha	is sitting in the hole.

Yeq'nuhk'eghutil
he controls it (navigator)

Tiqutsex
Trail Breaker

Bey'a łqusha
Son of Daylight

Shanhhay
[?]

Begh chik'el'ishen (Chickalusion)
The one who kills for him (brings in game)

NAMES

They used to call people according to how they acted,
they say. Nickanorga always used to come around a peninsula
in Tustumena Lake, so they called him Nik'analguk, 'Appears
Around the Peninsula.' He would land at a landing place at
the head of the lake and go to the mountain to hunt sheep.
So they named that mountain Nickanorga Mountain.

Then there was Quk'eldisha, 'He Shoots Arrows from a
Hole.' A brown bear was digging up a marmot when a rock
started to roll down. When the bear jumped after it, the
man jumped in the hole. When the bear ran back, Quk'eldisha

was sitting in the hole.

Some other names:

Yeq'nuhk'eghutl̵
The Navigator

Tiqutsex
Trail Breaker

Bey'a l̵qusha
Son of Daylight

Shanhhay
meaning unknown

Begh chik'el'ishen
the one who kills (brings in game) for him
(Chickalusion)

DENA'INA HUGH QEGHDUTNUHCH'
The people How they supported themselves

Tahna'ina   zah   tughetunesht   dena'ina
Russians   before   they came   the Tanaina people

łuq'a   uhu   qul'ihch'.   · K'etnuh
fish   for   they fished.   In the river

nututetset   ndahduh   q'enudasdlen
low tide   wherever   the current eddies

tanatł'ini   qełchix.   Yadi   chik'a   dendałnezi
fish weir   they made.   Whatever wood   long

entudla   ch'u.   q'eylu ił   ch'u   qunqelashi   ił
driftwood   and   willow   and   spruce roots with

qyagh tsak'echduyesh.   Ch'u   tubugh   hch'en
they lace it.   And   beach   side

tan'i   bik'elehi   qełchix.   Ch'u
fish trap   that fish swim into they made.   And

kiyi'usdethdi   tach'nili   ił
in addition to   dipnet   with

tak'qeł'uh.   Yik'u   qunqelashi   hagi   ił.
they fished.   That too spruce root   basket   with.

Ch'u   ts'iluq'a   ch'u   chiluq'a   yit
And   spring fish run   and   summer fish run there

_l'agh'itqun   K'eldina   ndahduh
afterwards   some of them   wherever

18

33

nik'eleh   yeh   niqenish.   Yit
the fish run to   there   they used to   There
                                   move.

kiq'u   tuleha   uhu   qel'ih   ghu
again   spawning for   they fished then
           salmon

qeghentultenqech'.   Yithdi   qbeduyeq'a
it froze up   until.   Then   their chief

ghun   ndahqugh   nik'hdalkit   yeghudentetish
that   how much   (food) they put up   he estimates

ndahqugh   ninutulnah   baba   ghin   nkets.
how much   it will last   dryfish that   your thumb,

nada'uhqugh   nlaq'a   hdalt'ayi
up to   your hand   measuring

ts'il jan   nghutulketdi   dach'   nenqghilu.
one day   allowance of food   thus   was the rule.

Qunqelashi   nan   ch'u   elnen   yitut'
Spruce root   moss   and   ground   between

nnazk'et'   ch'u   ki   tahbil   qbegh qighistle.
they are strung and   again net   they didn't have.

Tahdna   tughaznik   htl'agh hdi   tahbil
Russians came   after   nets

qizdlan.   Yit k'u   dik'qelasht   beghuhdghilt'ayi
there were. Then too   cannery   used (nets)

qyetsiteh   ch'anuk'nal'ishi   tahbil   qeshqa
webbing   taken off   nets   boss

ghun   luq'u   dena'ina   laq'a yeghildel.
that   all   the people   he gives them to them.

Yithdi   qughesht'a   łuq'a   nihdulkit.
Then   nicely   fish   they put up.

Qungelashi   quggił   ghu   hegh dentelnish
Spruce root   snare   there   is made into slip knot

ghu   elggezhi   egh naltl'inh   t'qyeł'ish
there   forked stick tied to it   they fixed

ch'u   łuq'a   ghin   qeyenuduh   qeyegh dneldeł
and   fish   that   over (the fish) they loop it

ch'u   qeyeł k'tełchesh.   K'usht'a bech'ahyeghdnelnik'
and   they strangle them.   They don't slip out.

Lggezhi   ghin   q'u   beyitih.
Forked stick   that   he holds it.

Yithdi   ndahduh   heyteh   hdełts'ih
Then   wherever   in winter   they stay

yeh   nihdelggesh   heyi niłtu.   Ch'u
there   they settle   winter for.   And

łhk'unch' t'qeł'ih   qelqit,   ch'u   sukdu
they celebrate   they eat   and   stories

nuhqelnish.   Ts'ix   ghin łu   ts'ił ninqetdeł
they tell.   Mosquitoes those   they get together

ch'u   "Ndahdnaq'u nach'adalnen?"   getnih.
and   "How many of us did we lose?" they said.

"Ts'iłc'an   benu'u   k'elggeyen   sht'a
"One   eyes   the ones that   only
                       were white

nach'adalnen,"   nuhqulnish łu.
we lost,"   they used to tell.

HOW THE DENA'INA SUPPORTED THEMSELVES

Before the Russians came, the Dena'ina fished for fish.
Where the current in the river made eddies at low tide, they
made fish weirs. They made it with different kinds of wood--
driftwood and willow--and laced it with spruce roots. On
the beach side they made a trap for the fish to swim into.
Also, they fished with dipnets. They made that also out
of spruce roots. During the spring and summer fish runs,
they used to move to wherever the fish were running. There
again, they fished for the spawning salmon until it froze
up. Then their chief would estimate how long the food supply
they had put up would last. It was the rule that one day's
allowance of food was a piece of dryfish as big as from
your thumb up to your hand. They got the spruce roots from
where they grow, strung between the moss cover and the ground;
they didn't have nets then. After the Russians came, there
were nets. Then, at the cannery, the boss gave all the people
old used nets with the webbing taken off. Then they put up
fish well.

They also used to make a snare out of spruce root made
into a slip knot with a forked stick tied to it; they looped
that over the fish and strangled them. They didn't slip out.
The forked stick held them. Then they settled in for winter,
wherever they stayed. And they celebrated--they ate and told
stories. They used to say: "The mosquitoes got together
and said, 'How many of us did we lose?' 'We only lost the
ones whose eyes were white.'"

QEZDAGHNEN HDULTS'IHTS'
Kustatan : how they live

Qezdaghnen hdults'ih   hdghu ʔ   qunshi
Kustatan.   they stayed   then   beluga

ch'u   qutsagheli   eła   ch'u   łuq'u   tlegh
and   seal   with   and   all   oil

qyeghuh.   Yithdi   qiz'in   uhu   htenish.
they made.   Then   clams   after   they went.

Qiz'in   ghin :   qyelish   ch'u   qunshi   bis
Clams   those   they cooked   and   beluga   stomach

yi   qeyelish   ch'u   tlech   qeyetułtl'et
in   they put them   and   oil   they poured in

heyi   niłtu.   Beduki dghi'uyi   geyeduch'ik'eghdelget
winter   for,   Its plug   they pulled out

qun   ehavi   m̲at   dnuqeyelih.   Yadi
when   hot water   in it   they wash them.   Whatever

ch'ulchi   qiynizih,   qiz'in   betuqilyuyi
to make   they had in mind,   clams   soup

qeyelish.
they cooked.

Yeh ghu   dnigi   qighistle.   Kahtnuh
There   moose   were nonexistent.   To Kenai

q'anqghenish   ch'u   dnigi   chiqeł'ish
they would come by boat and   moose   they killed

ch'u yi ghin k'u   qyeghnałggish   ch'u
and   that for   they dried it,   and

nunqeydel'ish. Heyi niłtu. Yithdi
they bring it back over. Winter it is. for. Then

k'aezdelghash. aq'ah ghu qunshach'
they put up fish at the place there for arctic
ground squirrels

kiq'u htenish. Yik'u esdlach ha
too they went. These too are cooked thus

ch'u betlegha atunqeyghilik ch'u
and its oil they put it in and

niqeyeqhilik, heyi niłtu.
they put it away winter for.

HOW THEY LIVE AT KUSTATAN

When they stayed at Kustatan, they made oil from beluga,
seal, and other things. Then they went after clams. They
cooked the clams. Then they put them in a beluga stomach
and poured in oil, to preserve it for winter. When they
opened it up, they washed them in hot water. They cooked
whatever they wanted--clam soup.

There were no moose over there. They would go by
boat to Kenai and kill moose. They dried that too, and they
brought it back over. It was for winter. And then, in the
places where they put up fish, they would go after ground
squirrels. That too they cooked, and they put it away
packed in its oil, for winter.

QEZDAGHETNA

The Kustatan People

Told by Peter Constantine of Kustatan and Tyonek
Transcribed by Peter Kalifornsky

Qezdaqhnen	gheshdut	ghu,	Walter	'il
Kustatan	I stayed when	there,	Walter (Pete)	with

gheshdut ghu,	- ch'u	Chickalusion
I stayed there,	and	Chickalusion

łq'ich'idi	tsighet q'u	nagh niyu,	ch'u
nine	o'clock	he came to us,	and

nutiha beqdi ts.	qunq'u	Bedrushga
twelve	o'clock at	Bedrushga

"qanchi uhu	ch'tudałni,"	shełni,	K'i'un
"Porcupine for	let's go,"	he told me.	It was a new moon

nuhnalten.	Yithdi	lich'tazdlu	ch'u
and frozen.	Then	we took dogs	and

ch'qilu	tsighet q'ut'en	łq'ichidi	elt'eshi
five o'clock in morning		nine	black bear

chich'ghil'ik.	Nutih	hnazul	qun	łuq'u
we had killed.	Two days		in	all

nuhetlnelyu.	Yithdi
I sledded it back.	Then

nutin at tutuk'eghdulnen.	Dura	n'at	ch'ghilu
inlet in ice cleared out.	Dory	in	we put it

```
ch'u      tubughnen     ch'detal'un.      Tubughna
and       Tyonek        we took it.       °Tyonek people

ggagga    qbetuch'dal'un,              gin    hey
bear      we brought to them           this   year

lq'ich'idih beq'dih   tuthlughun.
nineteen-thirty
```

THE KUSTATAN PEOPLE -- A Hunting Story

When I stayed in Kustatan, I stayed with Walter Pete.
And Simeon Chickalusion visited us at nine in the morning.
At twelve o'clock midnight, Bedrushga said to me, "Let's
go porcupine hunting." It was moonlight and had frozen
up. Then we took some dogs, and at five o'clock in the
morning we killed nine black bears. Two days after that we had
taken, it all home to camp on sleds. After that, the
ice went out of the Inlet. We loaded them all in the dory
and took it to Tyonek. We brought bear meat to the Tyonek
people, in 1930.

QUTSAGHEL'I BAYDALGI
Sealskin Boat

Qelghin   ghenes   qigh'i :   qunudghel.
Kalgin Island below ·   sandbar . comes up.

Tukegh   daghildeq   ch'u   yeghin
Minus tide   it is high up   and   that

beq' k'ghiyuk.   Yeghin   ch'u   qyeghenish
on it [seals] come.   That   and   they come in boats

ch'u   qutsaghel'i   ghin   hel il   qyentuggezh
and   seals   those   club with between eyes.

k'qtnelt'eh.   Ts'ilghetna   qutsaghel'i
they club them.   Twenty   seals

dghilkeghi   baydalgi   niltu.   Qutsaghel'i
big   boat   are for. Seals

·ghin   qeyegela   qeyaqeghdilchish   ch'u   bebis
those   their throats they pull out   and   its stomach

ghin   qyiyel   ch'u   duqeyeduyish
that   they blow up   and   they tie it up

ch'u   ) luq'u   nil'anqeyenulyish.
and   all   they tie them together.

Nutu',idush   qun   nuk'utuyghalkit   ch'u ·
Tide comes in   when'   it floats   ·and.

qelghinq'   naqaqeyechelket.   Benutudelnish.
on Kalgin Island they take it ashore. Tide goes out.

26

Yethdi	quqeyedelish.		Yet tunqghetnish'.
Then	they skin them.		Then they go back.

Yethdi	bedeyes	ghin	dihuqeyede'ish
Then	skin	those	they take off

ch'u	k'isna	q'unqeydełqish	baydalgi	niłtu.
and	women	sew them	boat	for.

K'eyes	ghini	łuq'u	tlegh	ił	qeyełtlih.
Skins	those	all	oil	with	they smear.

Undat	beq'estsiq'	quqeyedghuqish.
Last	seam	they sew up.

Denshun	unhtsah	qyełchixt.
They're pretty	first	when they're made.

Beghech	biq'	idel'ih.
Ribs	inside	are visible.

SEALSKIN BOAT

Down below Kalgin Island a sand bar comes up. In minus
tides it's high, and there seals used to gather. People
approached it and clubbed the seals with clubs, below their
eyes. They took twenty seal for a big sealskin boat. They
pulled out the seal's throat and blew up its stomach, then
tied it up, and tied them all together.

When the tide came in, it would float, and they would
beach it at Kalgin Island. The tide went out. Then there they
took the hides and went home to the village. There they
removed the hair from the hides and the women sewed them
together. It was for a skin boat. Then they sewed around
the skin boat. It's pretty when it's first made. You can
see the ribs inside.

27

ŁUQ'A CH'K'EZDELGHAYI
Fish   Putting Up

Tahbił   tanełkiz.   Łuq'a   shegh dighilagh.
Net   I set in water. Fish   to me   it swam in.

Dich'anełtan.   Ch'u   ghest'uts'   ch'u
I took it out.   And   I cut it   and

nunghestseq'.   B 'ik   zełchin.
cut it into strips.   Strips   I made.

Nutin'at   nutiha   tsiq'   tughełu.
In brine   two   hours   I set it.

Yithdi   chuq'eya   ch'u   esni   eł
Then   birch   and   cottonwood   with

bet'uh   idghełq'en.   Łq'ich'idi   jani
under it   I kept a fire.   Nine   days

yithdi   nunghełu.   Ch'u   nanłghal.   Ch'u
then   I took it down. And   I bundled it.   And

dghaznigi   yidgheshchet.   Yithdi   heyi
cache   I put it in.   Then   winter

niłtu.
it is for.

28

43

PUTTING UP FISH

I set the net in the water. A fish swam in to me.
I took it out. And I cut it and made it into strips.
I put it in brine for two hours. Then I kept a fire of
birch and cottonwood under it. I did that for nine days,
then I took it down. And I bundled it. And I put it
in the cache. Then it's for winter.

44

USH DUCH'ELASHI
Snowshoes Making

Chug'eya   daghel'ich'i   ush   ken
Birch   a soft one   snowshoe frame

detghilk'el.   ·Yethdi   detghishax
you'll cut in strips.   Then   you'll carve it

yethdi   yust ghu   betsik ghala   bedenghilyesh
then   on front   head frame   you'll lash it

ch'u   nilkadetghilyesh.   Beqats'u
and.   you'll tie tail together.   Cross braces

batghilal.   Yethdi   deq   bak'hitighitsex.
you'll put in. Then.   up   you'll pry the (front) end.

Ghetnalggenda   gesh   detghigget.   Yethdi
When it's dry   frame you'll drill.   Then
                              holes
gesh   detghiltl'il   yethdi   ushghetl   il
  frame   you'll lace.   Then   babiche   with
  holes
tghighet.   Yethdi   k'qalen   il
you'll lace.   Then   footpiece lacing with

halghetghilnen.   Yethdi   k'k'ula   banitnitighilal
you'll lace.   Then   footstrap   you'll put in

ch'u   qaditighildel   ch'u   bashtutghiyul.
and ·   you'll put then on and   you'll go hunting in them.

30

MAKING SNOWSHOES

You cut soft birch into strips for the snowshoe frame. Then you carve it. Then you lash the head frame o front, and you tie the tail together. You put in the cross braces. Then you pry the front end up. When it's dry, you drill the frame holes. Then you lace through the frame holes. Then you lace it with babiche. Then you lace the footpieces up. Then you put in the footstrap. And then you put them on and go hunting.

31

DNIGI UQUCH'EL'ANI.
Moose Hunting

Gudach'	ses	gheneshu.	Dnigi	beq'.
Here this way	ridge	I went to.	Moose	tracks

hq'agheshu.	Nughełqeh.	Qatuldełi	niłtu
I came upon.	I track them.	To lie down	in order to

naqadetazdatl'.		Qaniłch'eyi	ank'uch'enh
they start to go in a circle.		Wind	against

ba tanshu.	Nalyu hq'u,	begh neshu.	K'eyjch'a
I went.	They lie down as I came to one.		Bull

ghini	beł k'danłtetl'.	Ts'ł	qeyan q'u
that	I shot it. —	Once	only

beq'es'eł	k'danłtetl'	ch'u	chi'ełyuq.
its neck	I shot it	and	I killed it.

Qudghełu.	Łuq'u	nughesh deghak.	Yethdi
I butchered it.	All	I packed it back.	Then

qayeht'ana'ił	łuq'u	suts'dultuk'.
villagers with	all	we ate it up.

MOOSE HUNTING

I went this way, to this ridge. I came upon some
moose tracks. I tracked them. They started to go in a
circle, preparing to lie down. I went against the wind.
I came to one lying down. I shot that bull moose. I
shot it only once, in its neck, and I killed it. I
butchered it. I packed it all back. Then with all the
villagers, we ate it all up.

QIZ'IN
Clams

Unhsah	idashla	shegh	niyut.
First time	my little friend	to me	he came.

Qiz'in	uhu	bel	tanshnu.
Clams	for	with him	I went.

Nututastsat	qun	bel	tiq'a
Tide starts to drop	when	with him	to flats

gheshyu.	'Qiz'in	beq'	bel	qagheshyu.
I went.	Clams	track	with him	I went among.

Ch'u	"Quneltash,"	bedeshni.	Ch'u
And	"'You dig him up,"	I told him.	And

begh	shtuhuydalt'eq'.	Qiz'in	ghini
from him	they escaped.	Clams	those

dnaghilget	ch'u	daghiltiy.
are fast	and	strong.

CLAMS

Once my little friend came to me. I went out clam digging with him. When the tide started to drop, I went to the flats with him. I went with him among the places where there was sign of clams. And I told him, "You dig him up." And they escaped from him. Those clams are fast and strong!

34

ŁIK'AHA NIQGHILIKCH'
Dogs   How They Trained

Gini   ts'itsatna   łik'aha   q'aghqghilik
These   old people   dogs   they would train

ch'u   niłk'uch'   qeyeghudghiłt'dh.
and   in various ways   they would use them.

Unhtsah łik'aggwa ghun nudultisht . yadi
First   puppy   there when it is born whatever

k'uhuch'el'ani niłtu niqeyełtishi ghin.
hunting   it is for they selected it, that one.

Łik'aggwa nlanch' ch'u qeyiłket ch'u qeyeł
Puppy   while it is and they take it and with them

tik'u   yish. Yadi   ninya unhtsah
in the woods it goes. Whatever animal first

qeyeł   chitułnił   yeghini benan
they would kill   that one its face

qeytneq'ish.   T'iłkeh ch'u łuq'u yadi
they rubbed it.   It got big and all kinds

ninya · qeyeł   k'uhughel'ih.
animals   with them it would hunt for.

Łik'aha ezgenghila.   Denghiłjaq.
Dogs   were good workers. They were swift.

Yadi	ninya	ghetuyuł	niyitułghel.
Whatever	animals	it came to	he would surround it.

Q'u yideghu	yitihqun.	betukda
Right there	he kept it until	his master

Be h tuyuł		ch'u	ninya	yegh chitułnilqech'.
came to it		and	animal	he would kill it then.

Lik'aha	dach'	qeyeghudghilt'ah.
Dogs	thus	they would use.

Ezgenghila.
They were good workers.

Ki	k'nuy'a	niłtu	niqeyeghiłtigi ghin.
Others	beaver	for	they would train those.

Nudeltisht	ch'u	janq'u	lik'aggwa nlanch' ch'u
When born	and	still	puppy	while it is

qeyiłket	ch'u	tik'u	qeyeltish.
they take it	and	to woods	they take it.

Ch'u	k'nuy'a	qan	ghenes	qeyeł tak deyeł
And	beaver	lodge	near	they would push it in
				the water with a stick

ch'u	naqanqeyeltish.	T'iłkeh	ch'u
and	they would bring it back.	It grew	and

heyteh ghu	k'nuy'a	uhu	qeyeł ghel'ih.
in winter	beaver	for	they would hunt.

Dena'ina	k'iłkedi'el	k'usht'a qeyeł uhu'il!il.
Dena'ina	traps	With	they didn't hunt.

Qeyeqan ch'el'ish
They opened up the lodge
ch'u yit qech!q'u
and there, thus

shehi el qudeyeghilik k'nuy'a ghin.
hook with they pulled them up beaver those.

Ndahduh nhdaltun yeh'ghu hel'ildel
Wherever there were there they hid
tunnels

ch'u lik'a ghini yeh ghu ndahduh nituldel
and dog that there wherever they would go

yeh ghu yetl'uyun q'anudish. Yideghu
there following it it would go. There

qech'it ndahduh nildel. Yahqech'u
it scratched wherever they went. Thus

t'et'ih ch'u be'un uhu luq'u yaqech'q'u
it does and its hole for all thus

hqil'ish. Yaqech'u k'nuy'a ghini
they find. In this way beaver those

qeyaq'a nihdghilnik.
they finished them off.

Ki lik'a niqghiltik. Yik'u lik'aggwa
Other dogs they raised. This too puppy

nudultan ch'u yadi kazhna k'u qanchi k'u
is born and whatever lynx or porcupine or

lagu yadi ninya daqaghdilggeshi
maybe whatever animal climbs

haghetnalzhakh t'qeyel'ish. Daghilyanh t'qeyel'ish
pointed they made [its bone]. Sharp they made it

37 52

ch'u   benchish   ghini.   qyegh qiniyeł
and   its nose   that   they pierced it

yus   benchish.   ghin.   Yethdi qeyeł   tik'u
the tip its nose   that.   Then   with them in woods

yish.   Yik'u   k'eghes ghini   yadi
it went.   That   bone   that   whatever

ch'wala   aqagh nuyit'   t'qeyitni
tree   chase up   they wanted it

qeyeniqiynelt'eq'.   Esni
they drove [bone] in.   Cottonwood

niqi nult'eq'da   esni   aqaghniyith
when they drove it in   cottonwood it chased it up

t'eyetuł'ił.   Chuq'eya   niqiynult'eq'da
they would make it.   Birch   when they drove it in

chuq'eya   aqaghniyith t'eyeltul'ił.
birch   it chased it up   they would make it.

Dach'   łik'aha   niqghilik.   Suk
Thus   dogs   they trained.   Old

Dena ina   qeyeł k'v ughel'ihi.
Tanainas   used to hunt with them.

HOW THEY TRAINED DOGS

The old time people would train dogs and use them in various ways. When a puppy was first born, they would select it for a certain kind of hunting. While it was a puppy, they took it with them and it went into the woods with them. Whatever animal they killed first, they would rub the puppy's face with it. When it got big, it would hunt for all kinds of animals with them.

The dogs were good workers. They were swift. Whatever animals he came to, he would bay them. He would keep them right there until his master came to it and killed it. That's how they used dogs. They were good workers.

They trained other dogs to go after beavers. After it was born, while it was still a puppy, they took it to the woods. They pushed it into the water near a beaver lodge with a stick, and they brought it back. It grew, and in winter they would hunt beaver with it. The Dena'ina didn't hunt with traps. They opened up the lodge and pulled the beavers up with a hook. Wherever there were tunnels, where the beaver hid, they would go following the dog. Wherever it scratched, they went. Thus they found all the holes. In this way they finished off the beavers.

They raised other dogs. When a puppy was born, they sharpened a bone from a lynx, or maybe a porcupine, or whatever kind of animal climbs. They made it sharp, and with it they pierced the tip of the puppy's nose. Then it went in the woods with them. Whatever tree they wanted it to chase the animal up, there they drove the bone in. If they drove it into a cottonwood, that would make it chase the animal up a cottonwood. If they drove it in a birch, it would chase it up a birch.

Thus they trained dogs. The old time Dena'ina used to hunt with them.

NELI CH'U NUTNELYAHI QUDULYI
Steam- and Plant . . Medicine
bath

Neli ht'itghiyut · ch'u shishgguna
Steambath you'll enter and mountain ash

binik yi'il hutghilchez ch'u
switch with you'll switch and
           ⁄ yourself

ts'elheni il k'u. Ts'elbeni ki luq'u
wormwood with too. Wormwood again all

nilk'uch qudulyi dilan. · Bet'una ch'u
various medicines there are. The leaves and

belukena k'u qudulyı qyeyhudilt'ahch'
stems also medicine they use it for

bezaq'edli egeduna, bejik'dni'ushna,
tooth ache ones; ear ache ones,

bek'ineshna ch'u qiinelna beltugh'a egeduna,
blood infection onces swollen ones eye pain ones,

naqadzila, beghes egeduna. Ch'u ki,
out foot sores, bone ache ones. And again,

didetghildel ch'u ebayi milni n'at
you put them inside and hot water in
  (a cloth)

tuditghildel ch'u endahduh egedu,
  you put them to and wherever it hurts,
   soak

hdadetghilzel ch'u betuqaghtghildel,
you put it on as a · and you put your feet in to soak,
  - hot pack

40

bet nu'u nuhtghi'uh,   qes   badelishna
with your eyes you wash cold   ones who have

it
ebayi   n'at   tudetghilàl.   Jitgganaq'u
hot   in   you'll steep it. A little
(water)
k'tghilch'eh   ki'it ch'uki.   Kisht'a
you'll take in now and then.   Too much
 your mouth
k'tinlch'aq'da   nidiqitut'ut.
you swallow if   your stomach will be upset.

        Nitdghulghigi   bezaq'ezdli egeduna
        Jointed grass   tooth   ache.ones

beggats'a ghin   bidentghitqit   ch'u
its root   that   you heat it   and

nzaq'edli   bekiyditghitdet.
your tooth   you press it against.

        Shishgguna   begek'a   ch'u   belutuna
        Mountain ash   berries   and   inner bark

ch'u   biq'chik'a   qudulyi   qyeghudghitt'ah
and   inner wood   medicine   they used to.

bedzats'eq'a qil lahna   ch'u   bezaq' ch'aqegh
Lung   bad ones   and   mouth sore
      (T.B.)
delnishna   ch'u ki,   shanteh   begek'a
ones   and   in summer   its berries

geyenetqit.
they would eat.

STEAMBATH AND PLANT MEDICINE

You go in the steambath and switch yourself with
mountain ash, and with wormwood too. There are various
kinds of wormwood medicine. They also use the leaves and
stems as medicine for toothache, earache, blood infection,
swollen eyes and eye pains, foot sores, and aches in the
bones. Then, you put them in a cloth and put them to soak
in hot water, and wherever it hurts, you put it on as a
hot pack, and you put your feet to soak in it, and you
wash your eyes with it, and if you have a cold, you soak
in it. You take a little in your mouth now and then.
But if you swallow too much, your stomach will be upset.

For a toothache, you heat jointed grass root and press
it against your tooth.

They used to make medicine from mountain ash berries,
inner bark, and inner wood. People who had bad lunga
(T.B.) and mouth sores would eat its berries in summer.

42

LUQ'U HTUNAŁ
All   They will go

Gun   ch'u   ghuna   ch'u   chada'il
This one and   those   and   grandpa with

                    people
htunał.   Kahtnuh beqatl'uh naqak'ujehi
they will go. To Kenai   on the bottom it revolves [car]

n'at   htunał.   Ch'u k'eldina ghunen ch'u
in   they will go. And   some of them they guy and

gunen   il   htunał.   Nutulnili   n'at
this-guy with they will go. Airplane in

htunał.   Ch'u ki   ghu   qeghat- dalts'ina
they will go. And   also there by them   those staying

yina hdi   badin'at   htunał.   Chuda
they too   boat in   they will go. Grandma

ch'u   ena   eł hdi   guq'u   hdetults'íl
and   mom   with and   here   they will stay

ch'u k'ehtulach.
and   they will cook.

   Luq'u tunch'ghastnikda   ch'detuchin.
   Everyone when we return   we will be hungry.

"Endi yinahdi?"   "Yina ki   yach' htazdatl'."
"Where are those guys?" "They too   that way they went."

"Yin ht'e   endi?"   "Yin k'u dach' tazu.
"He and where is he?" "He too this way he went.

Nenhdi . . . chat' `tghit'al?" "Shi k'u yeh
You and   what   will you do?"   "I   too   there

tgheshul."   "Nen k'u ,yeh tiyush." / "Yin
I will go."   "You too there you go."   "He

ghun "un bedini."   "Ghunahdi luq'u
that guy 'come' you tell him."   "And those guys all

'un' qbedetgheshnil."   "Kahtnuht'ana luq'u
'come' I'll tell them."   "Kenai people   all

'un' naqetni."
'come' they told us."

    Yet nilch'idatl' ghu Kahtn duyuq
    There we got together , then Kenai chief

nat'ighiyu ch.'u "Yagheli du?" nadghini.
he met us   and   "Good is it?"   he said to us.
                    [greeting]
Yethdi luq'u nilch'ujih "Guna shdesnaqa
Then   all   we called each   "These , my parents,
                other   people,
gunahdi shingha'ina ch'u shuda'ina:
these and my older brothers and my older sisters.

Guna k'u kela'ina ch'u dajala'ina.
These too younger brothers and younger sisters.

Gunhdi sez'a gunahdi qbech'enaqa.
This one and my maternal those ones and their children.
            uncle
gunhdi , adada anana qen. Ghunahdi
This one and paternal maternal husband. Thos and
            uncle aunt's
yina ch'naqa k'eldina ghuna hdi/." Luq'u
they children some of them those ones and." All

44

59

```
ida'ina.    Yethdi    łuq'u    niłqudetitl'
 friends.   There then  all      they potlatched
                                    together
yethtl'agh hdi      łuq'u    nuch'tetnash
afterwards   then    all     we are about to return

.....qun     k'ak"eli            nabuhdeli.
 when       love song          they sing to us.

    Q'u      nuch'tut'nał          hdinisht'a.
    Now      we will return        they say just.


         a    ki    yuh   ki


         a    ki    yuh   ki


         i    ki    yuh   ki    i.


         ki    i
```

45 60

THEY WILL ALL GO

This one, and those people, will go with grandpa. They will go to Kenai in a car. And some of them, this guy and that guy, will go. They will go in an airplane. And their neighbors will go too, in a boat. Grandma, and mom will stay here together and they will cook.

When we all return, we will be hungry. "Where are those guys?" "They went that way too." "And where is he?" "He went that way too. And what will you do?" "I'll go there too." "You go there too." "You tell that guy, 'come.'" "I'll tell all those guys, 'come.'" "All the Kenai people told us 'come.'"

We got together there. Then the Kenai chief met us and said to us, "Is it good? [greeting]" Then we all addressed each other: "These people, my parents, and these, my older brothers and older sisters. These too, my younger brothers and younger sisters. And this one, my maternal uncle, and those, their children. And this one, my paternal uncle, maternal aunt's husband. And those, the children, and some of those." All our friends. Then they potlatched together there, and afterwards, when we were about to return, they sang a love song to us:

> Now we will return
> They just said
> A ki yuh ki
> A ki yuh ki'
> I ki yuh ki i.
> Ki i.

IDA IŁ SHTUCH'NIDATL'
Friend with we went hunting

Ida ił   shtuch'nidatl'. —   Dnigi ghini
Friend with   we went hunting.   Moose   that

yeł k'daltetl'   ch'u   qilch'q'u   yenaltl'is.
he shot it—   and   wrongly   he hit it.

Nełquyi   bayizdlan   ch'u   chihuk'dalyuq
Wounded   it got for him   and   it pretended it was
                                dead

ch'u   beł   dghuni yegh taltlet' ch'u   begh chi'ełyuq
and   it attacked him   and   I killed it by him.

ch'u   udihdi   sha chiyiłyuq.   Ch'u   shik'u
and   he himself   killed it for me.   And   I too

chik'ełyuq.   Yeghin   ba chi'ełyuq   ch'u
killed one.   That one   I killed for him   and

ki   chich'k'ełyuq.   "Giniki   ida   ghun
another   we killed.   "This too   friend   that one

ghe chinłnah,"   shełni.   Ch'u   ida
you kill it for   he told me.   And   friend
him"

ghe chi'ełyuq.   Ch'u   łuq'u   nilghe chich'k'ul'ik.
I killed it for him. And   all   we killed for each other.

47

62

MY FRIEND AND I WENT HUNTING

My friend and I went hunting. He shot a moose and
hit it wrong. It was wounded and pretended to be dead,
and then it attacked him, and I killed it by him, and
he himself killed it for me. Then I too killed one.
I killed that one for him, and we killed another.
"Kill this one for your friend," he told me. And I
killed it for my friend. And we killed them all for
each other.

PART II.

SUKDU

Legends

GUJUN SUKDU
Gujun Story

Gujun   be'izhi   hdyhilanen   qyeghizhih.
Gujun   his name   the one that was they used to call.

Gujun   tik'teh   ezdu   ch'u
Gujun   woods   lived   and

k'uhul'anhq'u.   Qyanilghalyu   ch'u   qyech'
he hunted.   They got together and   on him

dghuni   lchin.   Beqayeh   bel ch'indatna
war   they made.   His village   his relatives

luq'u   haq'anihdinlnen.
all   they killed off.

Yin kil   tik'u   nu'il'ets.
He man   to woods   he went back.

Ki k'ushta   quht'ana   tunu'idul   ch'u
Again   people   he didn't go among and

ndahduh   qayeh   tsenk'tnil'ish   ch'u
wherever   village   he sneaked down to   and

qut'ana   chil'ish   ch'u   qyech'   titenlchix
people   he killed   and   they formed a war party

hqegh   k'tnel'ish   ch'u   chiqel'ish.
to them   he sneaked   and   he killed them.

Nalaq'a   dulnilni   qeyenudetnish.
They tried to catch him (but) they faile .

50   65

Sesqilantnu   łu ghidu.   Yit łu   zuluda
At Canyon Creek they say he There, they gold
                           lived.   say,
qił'un   ch'u   nujida . ghin   zuluda
he found   and   sheep horn that gold

yidatninłk'ugh   ch'u   zuluda   dugul   łchin.
he melted it into and.   gold   axe   he made.

Ch'u qut'ana . yeł   chighił'ik.
And   people   with it   he killed,

    Shanteh   ghu   qayeh   k'tnel'ish.
    In summer   there village he sneaked.

Q'ut'enteh   qghenaqun   ntaldaqna   ghuna
In morning   towards   sleeping people those

-hjiyiq' nitsayił   "Gujun. dini,"   qełnih.
in their he whispers   "Gujun   you say,"   he told them.
ears
'Gu   qyan   qetnih.   Nujida   ił . ch'ehnełkes.
This only   he says,   Sheep horn with he punctures (their
                                                  heads)
ch'u   ki   qayeh   niyu   ch'u   ch'anik'en
and   again village he comes and child

kił   ighetneq   ch'u   duyeqch'   yeghnink'dinlu.
boy   he captured and   to chief . he sent word,

"Gujun dezhuni   ił   naghniyu," bedetghinił.
"Gujun kindness. with has come to you'll tell them..
                         us,"
    Ch'u qegh   niyu, "Nanink'dighelyani
    And   to them he came "Let me leave word with you

yighuda   shughu . negh   neshut'i,"   yełni.
this is why   to you I came,"   he said.

"Yagheli," yelni.   Yadi' uhu' t'etnih
"Good,"   he said.   Whatever for he asked

yech'   di'uyi   luq'u·   qeyeghuk'elket   ch'u
what   he craved all   they fed him   and

neli ni,   ch'u   neli   qyusnudghilu.
steambath he   and   steambath, they fired up.
    said,
      Ch'u   duyeq   ghun   hughdalts'ina   qelni
      And   chief   that   guards   he told them

"Neli   tl'aghnu   ht'iyushda   iti'ihgget,"
"Steambath backwards as he enters   you'll stab him,"

hdghini..   Ch'u   ht'iyush   il   ht'itsaghiyel
he told them. And   going into when   he entered head first

qunghejul   il,   tl'aghnu   qungheju   ch'u
coming out   when   backwards   he came out   and

yet   htl'agh   hdi   qel   nuqelnek,
then   afterwards   he told them

"Ch'aduch',   hghuda   qut'ana   chighil'ik?
"How come   people .   kill?

Shqulhq'u   shel   ch'indahtna   luq'u
When I was gone   my relatives   all

haq'anihdinlnen.   Yeghuda shughu
they killed off.   That's why

q'azanuk'danlchin   ch'u   ezgenen   k'usht'a
revenge I made over and   and   good man   won't
            over
chishtulnil.   Ch'anik'en   shyich'   nu'itulkel,"
kill me.   A child .   my life   will take,"

52
67

qeîni.   "Q'udihdî   qut'ana   ch‗   'el'ishi
he told them: "Now   people   kill ‗ng

ninanlten. | Di   q'udihdi   negh   nink'danlyu.
I'm fed up with. Here   now   to you   I leave my
                                                belongings.

Ki k'usht'a   shuhuqel'anda   shik'u   k'ebegh
More   they won't hunt for me   I too   will leave

ghuztghesh'il."   Dach   yedghini.
them alone."   Thus   he told them.

     Ch'u   Tulchina   qughesht'a   huqital'un.
     And   Water Clan   well   they protected
                                            themselves.

Qutsaghel'iq   qaqelyash   nilnutsiqalyuh.
Like seals   they lay   with heads in opposite
                              directions.

Ch'u   q'udughdatnu   il   betl'agh   qyan
And   finishing talking   when   his trace   only

qilan.   Chaqenq'a   jeghliq'   qegh'iltlet
there was. Smokehouse   smokehole   he jumped then

shtuhudalt'eq.   Ki   yit   qizdlan   ch'u
he escaped.   Again   there   it happened and

ch'anik'en   k'etsalen   ghe'   niyu   ch'u
child   chopping wood he came to   and

"Zuluda   dugul   gin   il   qyuntghelil   ch'u
"Gold   axe.   this   with   I'll pay you   and

chishilnah,"   yelni,   "Ch'u   duyeq   ghun
you kill me,"   he said,   "And   chief   that

'Gujun chi'elyuq'   bedetghinil."   Ch'u
'Gujun I killed'   you will tell him."   And

53
68

chik'aq'	yanitnadechet		ch'u	yenałqeł
on a log	he lay his head against		and	he chopped it.

ch'u	chiyiłyuq.	Kił	ghun	"Gujun
and	he killed him.	Boy	that	"Gujun

chi'ełyuq,"	duyeq	dghini.
I killed,"	chief	he told.

THE STORY OF GUJUN

There was a man named Gujun. He was staying out in the
woods, hunting and trapping. All the people got together and
made war against his village, and they killed all his people.
Gujun went back into the woods and never went back among
people again. Wherever there was a village, he would sneak
in and kill people. They made war against him, and he would
sneak in to them and kill them. They tried to get him but
they couldn't. He stayed at Canyon Creek, they say. There
they say he found gold, and he tanned a sheep horn full of
gold and heated it, and he made a gold axe. And he killed
people with that. In summertime he sneaks toward towns in
the morning when people are sleeping. In their ear he
whispers, "Here's Gujun!" That's all--with the sheep horn
he clubs their heads in. Once more he came to a village
and he captured a young boy, and sent a message to the chief
by him. "Gujun has come to visit you with kind words,
you tell him. He's visiting you. I want to leave a message
with you, that is why I have come to you," he told him.
"That's good," he told him.

54

6

Whatever he asked for, whatever he was hungry for, all
that they fed him. He asked for a steambath, and they
prepared a steambath for him. And the chief told his guards,
"When he has his back turned going into the steambath, you
guys spear him, and when he's coming out head first, you
guys spear him," he told them. But when he went in, he
went in head first, and when he was going out, he came out
backward. Then after that, he told them his story. "This
is why I killed people. I was not at home, and they killed
all my people. That is why. I avenged them, and a good
man wouldn't kill me. A boy will end my life," he told them.
"Now I'm tired of killing people. Now I leave all my deeds
and reasons with you, that you may not hunt me any more.
And I too will leave people alone," he told them. The
Tulchina guarded themselves very well. They slept like
seals, with one man's head one way and the other's the
other way. When he got through talking to them, there
was just an empty spot where he had been. He jumped through
the smokehole and he got away.

Time passed, and he came to a young boy chopping wood.
"I'll pay you with this axe, and you'll kill me," he told
him. "And you go tell the chief, 'I killed Gujun.'"
And he lay his head on the log, and the boy chopped him and
killed him. "I killed Gujun," he told the chief.

QICHISHLA CH'U GGAGGA SUKDU
Little Old Lady and Brown Bear Story

Ts'iłq'a	gín	sukdu.	Dena'ina
One time	this	story	Tanaina.

naqeliteh	tik'teh	ndahduh	heyi niłtu
in Fall	woods	they stayed	winter for

k'uhuqel'ih	ch'u	qdults'ih	qeliq'
they hunted	and	they stayed	Spring

qełahqun.	Ndahdu	k'qezdetulgha	łuq'a
came until.	Wherever	they put up fish	fish

uhuqel'ih;	Yeh	qut'uh qelah.
they would go for.	There	their camp would be.

Yeh	hink'delggesh.	Qeliq'	qwa	qizdlan.
There	they returned.	Spring		it became.

Ch'u	łuq'a uhuqel'ih	yeh	nuqtasdatl'.
And	fish for gathering	there	they started back.

Ghenałna	kiłqa	k'isna	quch'enaqa
The whole family	men	women	their children

ts'iłq'u	shani	niłtu	ququayeh	ghu
together	summer	for	their village	there

nuqidedatl'.
they returned.

56

71

Yedihdi ki ts'ilt'an qichishla ghun
Then   another one   a little old that one
                                          lady

k'itseyi   qeyełnihi   dalghel   ch'u
fire poker   what they call carried on   and
                                her back

q'uh htl'uyuh shla   yuyuł.   Ch'u   yedeghu
just behind them a little she walked. And   there

tsenuqdidatl'.   Lik'aha   ghini   tsadilghuzh
they descended.   Dogs   those   barked

ch'u   yedihdi   ggagga   nuqeyenuyeł...
and   there   brown bear chased them around.

Yedihdi   luq'u   h'iniqtałdatl'.   Ch'u
There   all   ran in fear.   And

ts'ił   qenq'a   k'qiz'unt.   Luq'u   ht"ih-
one   house   stood.   All   went in in fear

h'iniqghildatl'   ch'u   qichishla   ghunhdi
                      and   little old lady that one

ghu   gheyuł   ch'u   chaqenq'a
there   was walking   and   smokehouse

ch'ak'tnintun.   Yetqech'hq'u   hda'ilchet.
(door) was open.   There to   she went.

Ch'u   lik'aha   ghini   ggagga   ghini
And   dogs   those   brown bear that

nuqeyenuyeł.   Ch'u   ggagga   ghini   chaqenq'a
they chased it around. And   brown bear that   smokehouse

betl'uyuh   duyiltlet.   Qichishla   ghunen
following her ran in.   Little old lady that one

k'itseyi   dalghel.   Ch'u   yanik 'unalghel
fire poker   was on her back.   And   she bowed down to it

daq'u qil bighuchidi   ghuda   ghu
when end her life   in order to   there

bel qayiltlet.   Ch'u   k'itseyi   ghini
it jumped on her.   And   fire poker   that

luq'u   gelq'a   nidalguk.   Yetq'u
entire   throat   it pierced.   Right there

yi'elq'u   chiyelyuq .
with it   she killed it.

Qichishla   ti'il'ets.   Ch'u   yedihdi
Little old lady   went out.   And   there

lik'aha   ghin   uch'en   dach'u   nukahqu'ul.
dogs   those   outside   thus   they milled around.

Ch'at'qijuq   k'usht'a qit'a qinisen.   Yethdi
What happened   they didn't realize.   Then

genq'a   duh'ininildatl'na   ghina   "Qughesht'a
house   the ones who had gone in   those   "Pretty nicely
     in fear

batanshchediq'   t'nt'aqa.   Ch'aduch'
I finished it off   it)seems.   What

ghudu t'elah,"   qelni.
are you going to do,"   she told them.

"En'ishla   nenhdi   ch'at'   "tghilahni?'
"Little one   you   what   do you intend to do?"

qeyelni.
they told her.

"Yagheli," qelni... Hk'utintasju dun.
"Good," she told them. She went back out while

qeyetl'uyuh htazdatl'. Chaqenq'a
after Her they went. Smokehouse

qel dun'iju. Yetka / ghu bayiltan.
with them she went in. There big there. it lay.

Yedihdi k'itseyi ghin luq'u
And there fire poker that entirely

begelq'a nidaz'u. Ye'elq'u
its throat it stuck through. With it just

chiyelyuq'.. Dach' gin sukdu.
she killed it. Thus this story.

THE LITTLE OLD LADY AND THE BROWN BEAR

Ore time this happened. The Dena'ina stayed in the woods
during fall and winter and hunted. They stayed there until
spring came. Then they would go to wherever they put up fish.
They returned to their camps. It became spring, and they
started back to their fish camps. The whole family--men,
women, and their children--returned together to spend the
summer in their village.

A little old lady walked a little way behind them, carrying
a fire poker on her back. They descended there. Those dogs
barked and a brown bear chased them around. Everybody ran
in fear. There was one house standing there and they all
ran inside in fear. The little old lady was walking along,
and the smokehouse door was open. There she went. And those

59 74

dogs chased the brown bear around. And the brown bear ran
into the smokehouse after her.

That little old lady had a fire poker on her back.
and she bent over, and it jumped on her to kill her. And
that fire poker pierced it right through the throat. She
killed it right there with it.

The little old lady went out. And the dogs milled
around outside. They didn't realize what had happened.
Then the people who had run into the house in fear, she
told them, "Well, it seems I finished it off pretty nicely.
What are you going to do now?"

"What do you mean to do, little one?" they said to
her.

"All right," she told them. She went back out and
they went after her. She went in the smokehouse with them.
There that big thing lay. And there was the fire poker,
stuck right through its throat. With just that she killed
it. That's the story.

60

QEYEL K'EGHUTNIHI
A Lesson

Ts'iłt'an	kił	ch'qinaghiłnik'.	Ch'u
One	boy	he was lazy.	And

bedesnaqa	ghuna	bez'a	laq'a qeyeghiłghel.
his parents	those	his uncle	they gave him to.

Ch'u	"Beqiłdih,"	qeyełni.	Tik'u
And	"Teach him,"	they said to him.	In the woods

yeniłtan.	Beqghełdihni	yenudutnik.	Ch'u
he took him.	He tried to teach him	but failed.	And

bedesnaqa	egh	dunyiltan.	"Qil,"	qełni.
his parents	to	he brought him back.	"No good,"	he told them.

"Quldihni	benudeshtnesh,"	qełni.
"Teach him, I can't do it,"		he told them.

Tintasju	qun	"Inłkit,"	qeyełni.
He went back out	when	"Take him,"	they told him.

"Naynahdi	ch'at	ch'ulahni,"	qeyełni.
"We and	what	can we do,".	they told him.

Yeghetneq	ch'u	yeł	tik'u	nu'iju.
He took him	and	with him	in the woods	he went back.

Dghili	kenh	yeł	tazu.	Tsayanq'
Mountain	foot of	with him	he went.	Canyon

tl'uduq'   ch'bala   qenidghi'uyi.
on bank   spruce   was standing.

"Gin   baqaghinldush,"   yelni.   Ch'u
"This one you climb up,"   he told him.   And

vaqaghil'ets.   Bez'a   ghun   dugul
he climbed up.   His uncle   that   axe

hch'ani'un   ch'u ch'bala   ghin   yetsal.
he took out   and   spruce   that   he chopped.

"Q'u nich' qugh   ninelqutl',"   yelni   qun'
"Now   halfway   I have chopped," he said, when

qeghdeq   ni'il'ets.   Qeghenk'uch'en
higher up   he climbed.   On other side

ki .   q'u   yetsal.   "Q'untudeghel,"
too   then   he chopped. "It'll fall,"

yelni   qun   ch'bala   ghin   yetsiduq'
he said to him. when   spruce   that   its top

daqaghil'ets.   Ch'u   yithdi   detalch'ey.
he climbed up to,   And   then   wind gusted.

Ch'u   ch'bala   ghin   tsayanq'
And   spruce   that   canyon

ch'nideghetl'.   Kil   yeh   tsayanh
it fell into.   Boy   there   in the canyon

duyeh   qidulnen.
down below.   he fell.

62

77

A LESSON

There was once a lazy boy. His parents gave him to his uncle. "Teach him," they said to him. He took the boy in the woods. He tried to teach him but failed. And he brought him back to his parents. "It's no good," he told them. "I just can't teach him anything." When he left, they told him, "Take him. What can we do?"

So he took him and went back in the woods with him. He went with him to the foot of a mountain. A spruce tree was standing on the canyon bank. "You climb up this one," he told him. And he climbed up. His uncle took out an axe and started chopping the tree. "Now I've chopped halfway," he said, and the boy climbed up higher. Then he chopped on the other side. "It'll fall," he said to him, and the boy climbed up to the top. And then the wind gusted. And that spruce tree fell into the canyon. The boy there fell into the canyon down below.

QANCHI CH'U K'NUY'A SUKDU
Porcupine and beaver   Story

Hey	qizdlan,	ezhi	qizdlan	ch'u
Winter	came,	cold	it became	and

qanchi	ghin	ggagga	ht'izduyi	ghin
porcupine	that	brown bear	sitting in (den)	that

yegh ht'ighel'ets			ch'u	yeł	ghidu.
to him he went in			and	with him	it stayed.

Qeliq	qizdlan	ch'u	qanchi	ghin
Spring	it became	and	porcupine	that

yeh ghu	gheyuł	ch'u	qutsidghi' i'ina
there	he was going	and	fire people (humans)

gheniyu.	Huṇydalq'en.	H'initaltan
he came to.	They kept a fire.	It got excited

ch'u	yus	desdultlet	ch''u
and	fire	it jumped into	and

qeyeł k'talt'eq'.
they clubbed it.

Naqeli	nuggagga nusdlan	ch'u	yeh ghu
In Fall	it became an animal again	and	there

gheyuł	benbugh.	Ch'u	k'nuy'a	ghi
it was going	by the lake.	And	beaver	the

k'elqat.   Ch'u   qanchi   ghin   qaqdalnish
was eating.   And   porcupine   that   made a noise

ch'u   k'nuy'a   ghin   tugheltlet
and   beaver   that   jumped in the water.

Qanchi   ghin   "Ida · shishit'i,"   yelni.
Porcupine · that ·   "Friend it's me,"   he said to him.

"Ch'aduhu   yeh hqugh h'inlnit dit?"   yelni.
"How come   so much · you're afraid?"   he said to him.

    K'nuy'a   ghin · qanchi   yelni,
    Beaver   that   porcupine he said to him,

"Nenki ch'qinaghinlnik'.   Hey   ghu   ggagga'il
"You too are dumb.   Winter this with brown bear

k'u   ghindu.   Qutsidghi' i'ina gu
too   you stayed. Fire people   here

k'beghdesdghinltlet."
you jumped into the fire for them."

    "Ghu   shini   k'ilanch'   qit'ah shqidunini
    "Thus my bravery is   to appear to let them
                             know me
yeghuda shughu   qbegh desdgheltlet'i," yelni.
that is why ·   I jumped in the fire for them," he said
                                       to him.
"Qutsidghi' i'ina ghu   nach'k'qentetish ch'u
"Fire people   those   they club us   and

dnaghelnik."
it's fun for us."

    Ch'u k'nuy'a ghinhdi   yelni "Qutsidghi' i'ina
    And   beaver   that   he said "Fire people
                           to him

65

```
nayiniq'        ghu      qushishch'ghil'ut hq'ech'
on our backs    there    our-larynx               through


nach'k'htetish       ch'u     ebayi
they club us    .    and      hot (air)


nayidi ch'altil,"    -    '    yelni.
our mouths   comes out of;"   he said to him.
```

THE PORCUPINE AND THE BEAVER

Winter came; it became cold; and the porcupine
went into the brown bear sitting in his den and stayed
with him. Spring came, and the porcupine was going
along and he met the fire people (humans). They kept
a fire. The porcupine got excited and jumped into the
fire, and they clubbed it.

In fall, it came back to life, and it was going
along by the lake. A beaver was eating there. And the
porcupine made a noise and the beaver jumped in the water.
The porcupine said to him, "Friend, it's me! How come
you're afraid?"

The beaver said to the porcupine, "You're dumb too.
This winter you stayed with a brown bear. You jumped
into the fire for the fire people."

"That's how brave I am; to make them aware of it
I jumped in the fire for them," the porcupine told him.
"The fire people club us and it's fun for us."

And the beaver said to him, "Yes, when the fire
people club us on our backs, a lot of hot air comes
through our larynx and out our mouth."

GGÚGGUYNI CH'U GIZHA
Raven and Camprobber

Ggugguyni   ghin   dichin.   Ch'u
Raven   that   was hungry   And

gizha   ghinhdi   quht'ana   qateh
camprobber   that one   people   among them

nugheyuł   ch'u   k'elqat.   Ggugguyni   ghin
he went   and   he eats.   Raven   that

"Gizha,"   yełni,   "K'idiki ch'qinaghininik',"
"Camprobber,"   he said,   "Too   you are dumb,"

yełni.   "Ch'anikna   ił dhil'uli   q'u
he said.   "Children's   toys

ñiq' tsatghiyeł."
you put your head in."

Yethdi   gizha   ghin   yełni,   "Nenki
Then   camprobber   that   he said,   "You too

k'idiki   hujanlchek',"   yełni.   "Shił'i
too   scared,"   he said.   "I too

shunanltek,"   yełni.
I am full,"   —he said.

Yet   q'ut'enhdi   qanatl'iniq'
There   morning   on fish rack

baba   dnet'-ish   ch'u   ch'anik'en   tiniyu
dryfish   he stole   and   boy   went out

67

ch'u ts'ilten il ildesh ch'u
and arrow with he hit him and

tubugh yach'iytalt'eq'. Yeh
beach he threw him away. There

tutuyiltan ch'u banik'nilch'ezh.
he floated ashore and he got infested with maggots.

Gizha ghin yeghiniyu ch'u yiiik'
Camprobber that he went to him and blew

tuyel ch'u "Nuggagga nughidlah,"
into his, and "Animal you may become again,"
nose

yelni. Ch'u banuytashtch'ey.
he said. And he came alive again.

Ggugguyni ghin "Gizha yehq'u
Raven that "Camprobber there

qughesht'a ntanldaq dghu. Ch'ashininlzit,"
well I slept there. You woke me up,"

yelni. Yethdi gizha ghin yelni,
he said. Then camprobber that he said,

"Nenki canatl'iniq' baba dnit'ish.
"You too on fish rack dryfish you steal.

Ch'u ch'anik'en ts'ilten il nel k'taldik'
And child arrow with he shot you

ch'u tutuninltan, ch'u nanik'nilch'ezh.
and you floated ashore, and you got infested with
maggots.

Q'u shughu nuggagga nunizelchint'i," yelni.
That's why animal I made you into again," he said.

68 83

Gguggguyni   ghin   "Esghaz,"   ni.
Raven   that   "I'm itchy"   he says.

Gizha   ghin   yełni,   "Milni
Camprobber   that   he said,   "Water

tak'iyeł   ch'u   qudulyi   nułah,"
he dipped   and   medicine   let it become,"

yełni   ch'u.   yeq'yetaltl'it   ch'u
he said   and   he spilled it on him   and

"Hudinlchesh,"   yełni.   Ch'u   hudalchesh
"Shake yourself," he said.   And   he shook himself

ch'u   k'ełch'ezi   ghin   bech'ayniqan.
and   maggots   those   he shook them off.

Ch'u   nughetjagh,   Yethdi   ggugguyni
And   he healed up.   Then   raven

"Ggagh,"   dajuq.
"Ggagh,"   he crowed.

RAVEN AND CAMP ROBBER

That Raven was hungry. Now that camp robber was walking around where people were, and he was eating. Raven said to him, "Camp robber, you're a little too stupid. You'll put your head into children's toys, even."

Camp robber said to him, "Well, you are just a little too scared. But me, I'm not hungry."

So that morning, Raven was stealing fish on the fish rack, and a boy came out and hit him with an arrow, and then he threw him away on the beach. Raven drifted ashore and he got full of maggots. Camp robber came along to him and he blew into his nose and said, "Come back alive," and he came back alive. Raven told the camp robber, "I was having a good sleep there. You woke me up." Then the camp robber said, "You were stealing fish on the fish rack, and a boy killed you with a bow and arrow, and you drifted ashore and got maggots in you. That's why I brought you back to life again," he told him.

The crow said to the camp robber, " I'm itchy."

The camp robber dipped up some water and said, "Let it turn to medicine." And he sprinkled it on Raven and told him, "Shake yourself." He shook himself and he shook off the maggots, and he healed up. Then Raven crowed, "Ggagh!"

SHIHBET' CH'U BEQATL'NALKESA
'Stomach' and 'Legs Spear-like'

Beqatl'nalkesa Qezdaghnen beqayeh qghila.
Beqatl'nalkesa Kustatan. his village it was.

Ezge qghila lu. Shihbet' hdi
Champion he was they say. 'Shihbet' as for him

Dusdubenan'at beqayeh qghila.
Tustumena Lake at his village it was.

Beqatl'nalkesa ghun be'uya ghin lu
Beqatl'nalkesa that one his snowshoes those

qanchi liset binestyetl'h ch'u
porcupine bladder inflated and

qutsaghel'i. bis k'u. Ush ghin betl'ubugh
seal stomach Snowshoes those bottom edge
also

naqaydaltunh. T'eyel'ish ch'u Qezdaghnenh
they extended around. He would fix it and Kustatan

ch'u Nik'ilentqech' nildeq nughelduk
and to East Foreland across he would walk

ush'at.
on snowshoes.

Shihbet' q'ishqa qeyelnihi lu
Shihbet' banjo snowshoes they call they say.

begh hdghila. Be'uya ghin ggagga
he had His snowshoes those brown bear

k'ehik'eltsel'a beqatl'uh qenidiluh
fangs on bottom were inserted

71

t'ghit'a   dghili   nanq'h   niltu.
it had.   mountain   sides   for.

 Ch'u   Shihbet'   'egh   ghiyuk   ggul niltu.
 And — Shihbet'   to   he came   a race for.

Dusdubena tuq'atl'u   beqayeh   qighila.
Tustumena Lake at head of   his village   it was.

Yetghu   neli   snuhdelish.   Ch'u
There   steambath   they fired up.   And

qeyeqendiyel.   Shihbet'   ch'u   Beqatlnalkesa
they kept a fire.   Shihbet'   and   Beqatlnalkesa

il   htejeh   benbugh.   Neli
with   started running around the lake. Steambath

nutsatnilqish   ilq'u   Shihbet'
would get (rocks) hot.   While   Shihbet'

benbugh   naqadulggish   Beqatl'nalkesa
around the lake ,   he would run   Beqatl'nalkesa

hdi.   Luq'u   neli   t'qel'ih.
and with.   All   steambath   they would take.

Yethdi   nulggesh.   Dach'   qegh   nuhqulnish.
Then   he ran.   Thus   of them they tell.

Dengenghilget lu.
They were swift runners, they say.

SHIHBET' AND BEQATL'NAŁKESA

Beqatl'nałkesa ('Legs Spear-like') lived at Kustatan. He was a champion, they say. As for Shihbet', he lived at Tustumena Lake.

Beqatl'nałkesa had some snowshoes made of inflated porcupine bladders and seal stomachs, The snowshoes extended around their bottom edges. He would put them on and he would walk across (Cook Inlet) on snowshoes from Kustatan to East Foreland.

Shihbet' had what they call banjo snowshoes. His snowshoes had brown bear fangs inserted into the bottom to grip on mountain sides.

Then Shihbet' came to race. His village was at the head of Tustumena Lake. There they fired up a steambath, and they kept the fire going. Shihbet' and Beqatl'nałkesa started running around the lake together. Shihbet' would run around the lake with Beqatl'nałkesa, and then they would all take a steambath. Then he ran. Thus they tell about them. They were swift runners, they say.

BAQTLAGHAQ DGHUNI
Baqtlaghaq   the Warrior

Baqtlaghaq   ghun lu   ·   dghuni   ch'elchixi lu
Baqtlaghaq   that one   war   .   maker   they say

dutnik.   Bekilaqa   il   dghuni gheteyish,·
he did   His followers with   war   he would go to,
habitually.

ch'u   luq'u   Dena-ina   qyegh hughdelts'ih.   Nilc'ahqeyade
'and   all   Tanaina ＼   they would watch for   They cornered hi
him.

ch'u   qevelkit   bekilaqa   il.   K'usht'a
. and   they took him his followers with.   They didn't

chihqel ik'   ch'u   shtunuk'hnelt'eh.
kill them   .   but   they would drive them off with clubs..

Baqtlaghaq   qyenelt.'ih   ch'u
Baqtlaghaq ⟩   they clubbed him   and

bengh·i ⎰egedu   nel'ah.   qaduk'duneshi   ghuda. ·
his head . ache ＼ he had   let him understand· in orde⌐ to.

Ch'u ⎰chik'ish   qyulchin   daghelts'eni   ch'u
And ⎰hat   they made   a hard one   'and

dghuni . ghetaznu   baydálgin'at.
war   he went to   in a skin boat.

Yus tiq'a ntudulnen.   Naqak'hnul il
Way out in flat tide was out.   They were sneaking ashore .

ch'u   .el. ch'ahnijaq'   ch'u.   yus
and·   they attacked from   'and   way out
there

74   89

nuh'inihtaldatl'   baydalgich'   ch'u
he ran back in fear   to skin boats   and

Baqtlaghaq   unhtl'uyeh   nidalnen.
Baqtlaghaq   behind   he was left.

Takinshłq'aq'   hninasju.   Qeytl'izhjaq
In mud   he was going   They caught up with
                slowly.   him

ch'u   qyanilnik   ch'u   k'nitsıghiłqey.
and   they pushed and   they pushed his head in the mud.
        him

Bechik'ich'aka   ghin   qnidulnen.   Yi'ił
His big hat   that   got stuck.   With that

qyighetneq.   Bekilaqa\   ghuna   "Naduyeq'a
they took him. His followers   those   "Our chief

chat'ch'tul'ił?"   qetni   .
what will we do?"   they said.

        Yet nilqunhdi   ts'iłt'an   bini k'ilanen
        The next day   one   brave one

yeh nutastnu   ch'u   qegh   tughaznik.
there went back   and   to them he went by boat.

"Shduyeq'a   uhu   tughanshnik   shit'i,"   qełni.
"My chief   for   I came.   myself,"   he told
                                                    them.

        "Ch'aduch'q'u   nu'itighilkeł,"   qyełni.
        "How   will you take him back," they told him.

        "Shi   shelkit,"   qełni.   "Ch'at'ch'ulah
        "I,   take me,"   he told   "What to do
                                them.
shidehni   yaqech'   t'eshełah.   Duyeq
you are intending   thus   do to me.   Chief

ghunhdi   ·, nutełnash,"   qełni.
that   send him back,"   he told them.

     Yet nilqunhdi   tubugh   geł tsenhdidatl'
     The next morning   beach   they went down to with them

ch'u   Baqtlaghaq   bechik'ich'aka
and   Baqtlaghaq -   his big hat

qeyenunqidghichet   ch'u   nuhtałnu.   "Ki ⸱ nagh·
they put on him   and   they sent them "Again to us
                      home.

tunghitnikda   ada'ił   nagh   tghiyuł,"
if you return   friendly   to us   you'll come,"

qyedghini.   Baqtlaghaq · ⸱ unhsah
they told him.   Baqtlaghaq   first

daghelts'eni   chik'ish   łchin.
hard   hat   he made.

76

BAQTLAGHAQ THE WARRIOR

Baqtlaghaq was the war leader of his people (the Sugcestun Eskimos). When he would go to war with his people, the enemy would watch for him, and corner him, and capture him. They wouldn't kill his people, but would club them away home. They would club Baqtlaghaq on the head and he would get a headache. So he got wise. They made a hat for him, a hard one, and he went to war in his skin boat.

The tide was out on the mudflat. They were sneaking ashore. And the enemy rushed out to them. They turned back, afraid, to their skin boats, and Baqtlaghaq was way behind. He couldn't get out of the mud. The enemy caught up with him and pushed his head down in the mud. His big hat stuck in the mud, and they captured him.

Then his people said, "What will we do about our chief?". The next day one man, a brave one, went back there and came to the enemy people. "I myself have come here for my chief," he told them.

"How would you take him back?" they asked him.

"Take me," he said to them. Whatever you plan to do to him, do that to me. Send the chief there home." The next day they took them down to the beach and the put Baqtlaghaq's big hat on him and sent him home. "When you come back to us, you had better come as a friend," they told him. Baqtlaghaq made the first hard hat.

TUQ'INA LACH'Q'U NILTU

Three People In Search of Truth

. Tuq'ina   lagh'g'u   niłtu   tuq'ina
Three people truth   for   three people

sukdu   qaduhdenish.   Ch'aduch'   nihuqelyish
story   they would listen How   they would train
     to.
ggagga   ghin   .ezga   yeghuda   ch'u
brown bears that   danger   for   and

hqyeghili.   Qeyuhul'ih   dghu   'duqyedetquh
they feared it.. They would   when   they used to pray
           hunt it
"K'usht'a nhu'izdeyeshdle:"   Guna   ggagga
"I am not equal to you."   Those   brown bear
                     fellows
ghin   q'aditin   ił   chik'el'ish.   Ts'iłt'an
that   spear   with   they.killed.   One man

ghun "Eda   q'ahnulqeyi   q'aditin   enda,"
that   "Father   detachable head   spear   give me,"

yelni.   "Qil'i ki   beteh   enk'idaltș'iyi
he said.   "No good more amongst   dangerous ones
                   them
shi'i..   Q'ahnulqeyi   ił   behgheltuhni."
there are.   Detachable head with let me try."
             spear
"Yagheli,"   yelni.   "Nengheltuh." "Hninłnunda
"Good,"   he said.   "I'll try."   "If you win

nghu ditagheshtił."
I'll give (spear) to you."

93

Ch'u   betukda   ghun   nutihna   ighetneq
And   his father   that   two people   he took.

Tik'teh   ch'balaggwa   ghin   ghu hnidghi'uch' q'u
Woods   small spruce   that   as it stands

qeyezikena t'ghił'an   ch'u   qeyedghiłt'ich'   ch'u
a limb   'they gather   and   they peel it   and

qeyedghiłket'·   Nuqeyeghdghiłgguk   ch'u
they limber it. ·   They press it down   and

hyeghdnałyuch'·   "Dih,"   yełni.   "K'tałt'eq'
they tie it down.   "OK,"   he said.   "It springs

daq'u   tuyanq'   ditighigget,"   yełni.
when   in middle   you'll stab it," he said.

"Yich'ashdetghinił   ch'u   tl'ił   ghin
"You call out to me   and   rope   that

bekʌ nitagheshq'ésh,"   yełni.   Ch'u   yeniłtu
I'll cut it,"   he said.   And   for that

niniyu   ch'u   yich'adajugh   tl'ił
he got ready   and   he shouted   rope

ghin   yek'ninq'ay   ch'u   ch'balaggwa   ghin
that   he cut   and   small spruce   that

k'tałt'eq'   ch'u   yegh k'tnułkes   Ch'u
it sprung   and   he missed with spear And

bentuq'   ghu   bech k'eynutil   ch'u
its forehead   there   to him it struck   and

beł k'iytałt'eq'   ch'u   ki   nutihna
he killed it.   And   again second person

79

94

bel k'ilanen yet   qbeghneq ses   yeh
with the one there   back . ridge   there
him

lik'aha   tsadelghuzh   q'ahnulq'eyi   lyel
dogs .   ; barking   .. spear   . he grabbed

ch'u   hzah   talgguk.   K'usht'a hdit'al hq'u
and   ahead - . he ran.   Not long afterwards

lik'aha   ghin   tsennudidatl'.   Ggagga   ghin
dogs   those   came back down.   Bear   that

qaduqeyedenesh delgguqh   ch'u   yet   nilqunhdi
they heard   it roared   and   there the next morning

qevuhuhtalyu.   Bel   dghuni   t'eyghil'ant ghu
they searched . With it where   it had fought   there
for it.

elnen   ghinq'u   nutq'un.   Ki   yadi   nihq'u
earth   that   it was ground Again whatever
                   up.

k'usht'a qghilnesh.   Elnen   il   yenghiq'un.
they didn't find it.   Earth   with it ground up.

Ch'u   ki   tuq'ina   bel k'ilanen yinhdi
And   again third person with the one   he
                                     him

k'izhak'i   elchin.   Ch'u.   yet   nindalnen
knife   he made.   And   time came

yi ses   ghinq'   lik'aha   tsadilghuzh
that ridge on it   dogs   barking

k'izhak'i   'il   tazu.   "Shtl'uyeh   ch'tedeliqu."
knife   with   he went. "Behind me   don't go".

Lik'aha   ghinhdi   tsennudidedatl'.   Ch'u
Dogs   those   they came down.   And

80

beldin   qul.   Kił   ghun : yeh   qighiyu
some   were missing. Man   that   there   he went

ch'u   tuq' qilant   benyił'en.   "Chadaka,
and   clearing place   it awaited him.   "Great old man,

k'usht'a nhu'izdeyeshdle.   Sheł ghitneshda.
I'm not your equal.   You go easy on me.

Nasukt'a   niłtu   shughu.   Dach   nihuneltan.
Our story   for   it is.   Thus   I have trained for.

'Q'u'   ndeshnidaq'u   qughesht'a   ch'u
'Enough' when I say to you   good   and

shegh nitghilgheł."   Qughesht'a   duyudutqen,
you give me a chance."   Well   he prayed to it,

ch'u   yeł'itazu   ch'u : yejeghaten
and   he met him   and ; between the ears

qighedneq.   Ndahqugh   tiy t'qghił'an.
he grabbed him. For some time.   they wrestled..

Yithdi   ba nuk'eq'esyiyel   ch'u   yegełq'a
Then   he lifted back its head   and   neck cavity

yizgget   k'izhak'i'ił   ch'u   tsennuhughditnik.
he stabbed   knife   with   and   he barely got back home

Ch'u   duyeq   ghun   yelni,   "Bedeyes
And   chief   that   he said,   "Its skin

ghin   n'ich' ł'ent'ana   niłtu,"   yelni,
that   poor people   it is for,"   he said.

Yin   k'ghudghini   bahuch'idudlich' k'usht'a t'iste
He   advised him   challenging it'   nothing happened

81

k'usht'a shel dghuni t'il'il.   Dach'q'u
it didn't fight with me.   Thus

shel q'antsadghilnik.   Gin   sukdu
it played rough with me. This   story

Talin Ch'iltant   lu   dach'   nihdalnen.
Polly 'reek   they say   thus   it happened.

THREE PEOPLE IN SEARCH OF TRUTH

Three people would listen to stories to find out the
truth--how they should train to hunt brown bear, for those
were dangerous and they feared them. When they would hunt
it, they would pray, "I am not equal to you." Those men
killed brown bear with spears. One man said, "Father,
give me a detachable head spear. There are some really no
good, dangerous ones among them. Let me try with a detach-
able head spear."

"Okay," he said.

"I'll try."

"If you succeed, I'll give the spear to you."

And that man took two people with him. In the woods,
where a small spruce stood, they broke off a limb and peeled
it, and made it limber. They pressed it down and tied it
down. "Okay," he said. "When it springs, you stab it in the
middle. You call out to me and I'll cut that rope." So he
got ready for that, and the man shouted, and he cut the rope,
and the small spruce sprung, and he missed with the spear.
And the bear struck him in the forehead and killed him.

Then the second man, and the one with him, heard dogs
barking on the ridge back there, and he grabbed his spear and

82

97

ran ahead. Not long afterwards those dogs came back down.
They heard that bear roaring, and they searched there for
it the next morning. Where he had fought with it the earth
was all torn up. They didn't find anything left of him.
He was all ground into the earth.

Then the third person who had been with them made a
knife. And when he heard dogs barking on the ridge, he
took hi knife and went. "Don't follow me," he said to the dogs.
Those dogs came down. And some were missing: That man went
there, and the bear awaited him in a clearing.

"Great old man, I am not your equal. You go easy on me.
It is for our story. Thus I have trained for this. When I
say to you, 'Enough,' you must give me a chance." He prayed
well to it, and then he met him and grabbed him between the
ears. For some time they wrestled. Then the man lifted
back the bear's head and stabbed it with his knife in its
neck cavity. He barely got back home.

Then the chief said, "That skin from it is for the
poor people." The man told him, "Nothing happened when I
challenged it. It didn't fight with me. It just played
rough with me this way."

This story happened at Polly Creek, so they say.

UNHTSAH DENA'INA NINENDINCHEDEN
First   Tanaina   Who Made Laws

Unhtsah ,   hk'uch'   nindinchetden
First time   various   the one who made laws

ts'ilt'an   kil.   Ninik'ezet   hq'u   k'usht'a
one   man.   He thought   but   he couldn't

hq'aynik'delnik'.   Tik'teh   q'anudish   ch'u
figure it out.   Woods   he went to   and

ninya   ghin   yetnil'ih.   Ch'aduch'   nughelyal,
animal   that   he looked at.   However   it acts;

k'usht'a   chik'el'ik.,   ch'u   tik'teh ghu
he doesn't kill it,   and   woods   there

qayeh   htulalch'   nik'ahqaghdintun,   ch'u
village   would be   he surveyed the area, and

nujish.   Ch'u   betukda   ghunhdi   duyeq
he returns.   And   his father   that one   chief

ghila,   ch'u   betukda   ghun,   yegh duniyu,
he was   and   his father   that one   to him he came in,

ch'u   "Shghudini,"   yelni.
and   "Advise me,"   he said.

"Sh'un,"   yelni.- "Luq'u   qyunt'an.
"I don't know," he said. "Everything you're smart at,

Yetgu   en'ushen   shizah   duyeq   ghilanen.
right here   old man   older than   chief   he was,
I

84

Bech' tiyush   ch'u   'shghudini,'   bedini,".
To him go   and   'Advise me,"   you tell him,"

yelni.
he said.

    Yin   en'ushen   yegh duniyu   ch'u
    He   old man   to him he went in   and

"Shghudghinnini,   ghuda   shughu   negh
"You should advise me,   that's why   .   to you

duneshut'i,"   yelni.
I came into,"   .   he said.

    "Ch'aduch'q'u   nghuditgheshnil?   Luq'u
    "How   should I advise you? Everything

qyunt'an.   Yagheli,   q'ut'enda   unda,"
you're smart at. Good,   in the morning   you come,"

yelni.
he said.

    Nilqunqun   yegh   duniyu.   "Ighi,
    On the next day   to him   he came in. "Well,

na'uh gu   q'ilish   t'enl'an,   k'ghun
near us here willow   gathe,   half

hqugh,   begh tetneshi,   nutih
as long   an arm's length   twice

enlaq'a hdalt'ayi."   Yit   qayeh   tuyanq'
your hands full."   There village middle

tuq' qilan.   Ghu   dazdli   nuk'edghashna
clearing is.   There   bench   the ones that pack

qbeghala   qyek'duldeli.   Yiq'   duqeyilghel
their packs   they lay them on.   On that   they lay him down

ch'u   qeyghilchez.
and   they whipped him.

     Yit htl'agh hdi   hqaynik'dulnen.
     After that   he figured it out.

Yet   qayeh   ht'ana "Un.,"   hdghini   ch'u
There   village people "Come,"   he told them   and

qel huqelnek ,   "Ghil'et   niqayehch'htulchil
he told them,   "At another place   we'll make a village

ch'u ninech'tu'ul.
and   we'll plan it.

Naduyeq'a   htustle.   Esdech'hq'u
Our chief   there won't be.   Separately

ch'detults'il   hq'u   nilnuntihtuh.
we'll stay   but.   you'll help each other.

Yadi   dunghitghilkel   henyiq'u   h'idi
What   [meat] you bring back your.   your own

tulal.   Q'udi   yadi elket   luq'u   duyeq
it will be.   Now   what you get   all   chief

laq'a eldel.   Yaqech'   k'usht'a ch'tust'il.
you give him.   Thus   we will not do.

Nutihna   k'ilketna   htulal   ch'u ts'ilt'an
Two   policemen   there will be   and   one

hna hlaq'a deldelen.   Badin   qilch'   tulghel
word giver (judge).   Who   wrong   will do

86

101

ch'u   detulchih   yiŋ ghun   tulchez.
and   quarrels   he   will be whipped.

Dach'   · qghudetutniɬ."
Thus   he advised them.

    Ch'u   niqayehqilyu.   Duyeq
    And   they made a village.   Chief

ghilanen   gheghniyu   . ch'u   htughelduni.
the one that he came to   and,   wanted to join them.
used to be
"Badin q'u   hduyeq'a   enlan?"
"Who   - your chief is?"

    "Naduyeq'a   qul,"   qeyeɬni.   Yit   q'u
    "Our chief   is non- they said to There
                  existent," him.
dulchiq'.₀   Qeyighetneq₁   · ch'u   qeyeghiɬchez.
he got angry.   They took him   and   they whipped him.

  Yit htl'agh hdi.,   ,"Naqayeh   qighilat
  After that, ╱   "Our village where it was

ghuhdi'   ch'at'htut'aɬ?"   qeɬni.
there   what will happen?"   he said to them.

    "Yitki   k'ghuhdetniht   htulaɬ,"
    "There   community place   it will be,"

qeyeɬni.   · Ch'u   ki° \ ts'iɬt'an   qeyeɬchish.
they told him. And   again   one man   they whipped him.

"Dnaghelnik,"   qeɬni.   Ki'itqun   tik'u
"It's fun,"   he told them. Next time   to woods

qeyeghalkit.   K'idet   esni
they took him.   Naked   cottonwood

87
102

eqeyanałyuch'.   Ch'u   ts'ix   ghin
they tied him to.   and   mosquitoes those

bayeghnasht'ech'.   K'usht'a hdít'al
covered him.   Not long after

basheldi'u,   "Ts'ix   ghinki   dghayi
he shouted,   "Mosquitoes those   don't do that

daq'u,"   hdghini.
enough,"   he said to them.

    Unhtsah   qeyelghutnivi   ninenhdinchet,
    First   punishment   they administered,

nilghuhdutni.
they punished each other.

THE FIRST DENA'INA LAWMAKER

This is the story of the first Déna'ina to set up real laws.

This man spent a lot of time thinking, but he couldn't figure anything out. He went out in the woods and watched how the animals acted. He didn't kill any. And there in the woods he laid out a townsite.

He came home and went to his father, who was a chief there, and he asked him, "Please advise me."

."I don't know," said his father. "You're smart. Go to that old man over there, who was chief before me, and tell him, 'Give me some advice.'"

So he went to that old man and told him, "Give me some advice; that's why I've come to you."

"How am I going to give you advice; you're smart. But all right — come back in the morning," the old man told him. So the next morning he came back to him. "Let's see," said t' old man. "Go pick some of those willow brushes over there, ‿ ut an arm-length long, two hands full of them." In the middle of that village there was a clearing with a sort of bench that people who were packing things laid their packs on. On that bench they laid him and they whipped him.

After that he had it figured out. He called the village people and told them, "We will start a different village for ourselves, and we will plan things. We will have no chief. We will stay by ourselves. But you will help each other. Whatever you bring home will belong to you. Now whatever you get, you have to give it to the chief; we won't do it that way. There will be two policemen and one man to judge

whoever does wrong and becomes angry and quarrels; that guy will be whipped, that will be the punishment."

And so they moved to the new village. The man who had been the chief came to them and wanted to join them. "Who is your chief?" he asked.

"We have no chief," they told him. Then he became angry and started a fight. So they took him and whipped him.

Then he asked them, "Where our old village used to be, over there, what will we do with it?"

"That will be a community gathering place there," they told him.

There was one man whom they had to whip time after time. "It's fun," he told them. The next time, they took him out in the woods. They lashed him naked to a cottonwood tree. And the mosquitoes got all over him. Soon he started hollering, "Don't use those mosquitoes again, never again," he told them.

Thus it was when they first made laws to punish each other.

QELJAQ'I
"Big Eater"

Qeljaq'i	gunen shu	yehghu
"Big eater"	this one	there

luq'u	qeljah.	Yithdi	tubughh
everything	he devoured.	Then	to beach

tazu.	Yeh ghu	gheyul	ch'u	qunshi
he went,	There	he walks	and	belugas

nilkitsighel'uyi	gheniyu.
with head stuck together	he came to.

Betsiluq'	duyildatl'	ch'u
On his tongue	he put them	and

yetalt'it'.
he swallowed them (like jelly).

"BIG EATER"

This "Big Eater" devoured everything everywhere.
Then he went down to the beach. He was walking there
and he came to two belugas with their heads stuck
together. He put them on his tongue and he swallowed
them down like a mouthful of jelly.

DENA'INA I'UN'I
Tanaina Weather Report
Dena'ina chidudel'uli
A Tanaina Joke

DNIGI:
MOOSE:

Beka ghenalggenda   yagheli htulal.
His tail   dry when   nice   it will be.

Beka nu'iłtlaq'da   tułkun.
His tail wet when   it'll rain.

Beka k'ełbełda   gatuch'ey.
His tail swings when   it'll be windy.

Beka dghelggeyda   tułyus.
His tail white when   it'll snow.

Beka ghenaltenda   ezhi htulal.
His tail frozen when   cold it'll be.

Dnigi yach'qidulnenda   ełnen ghetunu.
Moose falls over when   the earth will quake.

92

ŁIK'A SUKDU
Dog   Story

Sukgheli   łik'a   sukdu   unhtsah gheli
Long ago   dog   story   first time very

łik'a   qutsidghi'ich'   hda'ilchet.
dog   to fire people (humans) it came to.

Qayeh   qighilat łu.   Ts'ilt'an kił   be'u
Village   there was, they say. One   man   his wife

qilanen.   Nu'ijunen   yitghu   łik'a ghin
he had.   He returned   there   dog   that

iynitazet   yetdnil'an.   Idiłdi
in heat   he saw it.   Then

nił'adnil ts'etl'.   "Aa', sh'u   kił   ił
(dogs) were stuck together. "Yes my wife man with

bejiyiq'   qulda,   dach' tghel'ił," yełni łu.
has been cohabiting if,   thus I'll do,"   he said,
                                  they say.

Ch'u   niłqduqak'eghdazhchet.   Yitghu
And   he crossed his legs together. There

yetdnil'an   ch'u   beqatl'na niłch'aynildatl'.
he watched   and   his legs   he uncrossed.

Ił niłch'a'il'eq'. Yeghinghu kił ghun
(Dogs) came unstuck. At that time man that

qit'ayitni iłdi   yin kił 'ił   bejiyiq' qul.
knew   with   she man with   was cohabiting.

"Q'ut'enda   shtutgheshuł,"   yełni.
"In the morning   I'll hunt,"   he said.

Ch'u   janq'u nughiłghatl hq'u   hun'ilnik
And   still dark   when   he got dressed

ch'u   ti'il'ets.   K'ental'in   ch'u   be'u
and   he went out. He hid   and   his wife

ghun   ti'il'ets   ch'u   ghił'en   kił
that   went out   and   another   man

gheduniyu.   Hghu k'egh nal'in'ił.   Qaqilyu.
went into.   There to   he sneaked. They went to bed.

Duntasyu   ch'u   qa'ilghel   ch'u
He went back in   and   lay down   and

niłqduqak'eghdazhchet.   Tuq'i janq'łu
he crossed his legs.   Three days for

ghita   niłqdeqak'ghił'unh.   Yit duyeq
he lay   with his legs crossed.   There chief

be'ghduniyu   ch'u   "Dghayi.   Qil htazdlan.
came in to him   and   "Beware.   They are about to die.

Niłch'ahbiniłdał da   ch'u   qil qizdlanda
If you let them go   and   they die if

k'usht'a k'ghiliyi q'u.   Nachik'ehaq'a   tułah.
it's not humane.   Our sickness   will come.

Niłch'ahbeniłdatl' da   ki nqeydalyuyi qul hq'u
You let them go   if, more clothes   none

tik'u   danlggash,'   qbech' detunił,"   yełni.
to woods   you go,   we'll tell them," he said.

94

Niłch'aqiniłdatł'   ch'u   yaqech'q'u
He let them free   and   thus

nqiydalyuyi qul hq'u   tihqiniłdatł'.   ch'u
clothes   no   they sent them away   and

qayeh   qughuhdudeł.   Qilch'   chik'enaq
village   they went through.   Bad   sickness

t'hbiluc.   K'isen   ghun   ułchena   ggits'a
they got.   Woman   that   angelica (Aleut celery)

t'un   ch'adintun   ch'u   yi   hdadat'et.
leaf   took   and   that   she put on (as
                                    clothing).
Kił   ghunhdi   ggis t'una   yi hdadat'et.
Man   that one   wild leaf   that he put on.
                  celery
Yeh   qughuhdudeł   ch'u   undat nichił ez'uni
There   they went   and   last   house stood

en'ich' t''ent'ana   yina dukaq'   qidudeł,
poor   people   their door   they walked by,

hbeł qil qizdlan   ch'u   q'uch'a hbaydqhiluyi
they feel bad for them   and   all   their belongings

łik'aha.   deyes   yi   hlaq'a hdghiłdatł'.
dogs   skins   those they gave to them.

Yeghin   hdan qeyegh dalchet.   Yithdi   tik'u
Those   they cover themselves with.   Then   in the woods

hdalggezh.   Yehq'u   k'qezdlan   łik'aha
they went.   There   they became   dogs

qezdlan   ch'u   łik'aggwa   qbegguya ezdlan.
they turned into and   puppies   their   they had.
                                       babies

95

110

Yitghu   kiɬqa   shtuqedeɬ.   Lidelghish
There ·   men   they would hunt. Dogs would bark

ch'u   quht'ana   niɬtu   chik'qel'ish.
and   ·people   for   they killed game.

K'usht'a qit'ahqidinil   k'qezdlan ch'a.
They didn't realize   that they had turned into (dogs).

Yithdi   hqi'ih   ch'u   hnuhqiditnish
Then   they saw them and-- they noticed

ɬik'aha   deyes   t'enhdult'anch'   k'qezdlanch'.
dogs   skins   they resembled   that they had
                                        become (dogs).
Beq'ech'etniyi   begh nidatl'   ch'u
Wolves   came to them   and

chiqeyeghiɬ'ik ɬik'aha   ghin   ch'u   betsen
they killed   dogs   those   and   its meat

ghin   qyulqet'.   Nich'qugh   quht'ana   qghila
that   they ate.   Half   human   they were

ch'u   yáqech'huda   quht'ana   anqúdaɬi ghuda.
and   for that reason people   turn back to therefore.

    Nutih   qayeh   nutihna   qeshqayi   yina.
    Two   villages two   rich men   they

kénu   qanqidatl'   ch'u   quht'ana   nuqesdlan.
were reincarnated from and   people   they became again.
    them
Idiɬdi   dach'u   ch'enhqinaɬnik'   ch'u
Then   that way they were dumb   and

huch'uhqenelt'e,   ch'u   ki   t'ehbulnahch' k'u hqul.
they were dirty   and,   more for them to do there is not.

·· 96

111

Ch'u   qeshqayi   ghuna   hna qelchin   ch'u
And   rich people those   had a talk   and

niłlaq'a hqghiłdatl'.   Qghu'idnalts'ina
they married them together.   'Slaves

hlaq'a qghiłdatl'   ch'u   huqadi k'qelchin.
they gave them.   and   supplies they prepared.

"Ndahdu ghudeh   quht'ana usdet   quht'ana
"Wherever   people   without people

qulhsht'a   yeh tehnash,"   hqetni.   Ch'u'
are nonexistent,   there you go,"   he told   And
                                       them.

yeh htaznu. Ndahduh   htaznu   k'usht'a qit'ah'
there they went. Wherever they went they didn't

qidinil.   Ki   hbeqenga   nuqisdlan.
know.   More   their news came again.

Idildi   nuqentasdyun.   Ch'u   łuq'u
Then   they increased in And   all
           population.
huch'uhqenelt'e   ch'u   gini   eya   k'u
were unclean   and   those filth too

k'usht'a qiynisen,   quht'ana   qghilach'.
they don't think of people   thus they were.

Qbe'izhi   hdghilach'   ch'aduch' shuq'u,
Their name   it was   whatever it might be,

k'ghulughtna q'u   qdghineh.   Batnaq'u
half people   they used to say. Whoever

97 112

'yitghu   lik'aggwa   qbegguya yizdlan
then   puppy   their child   came

tik'teh q'u   ghidu   ch'u   ts'ilt'an
woods   it stayed · and   one man

qayeh   qil'unen   qatsinitsey.   'Nlik'a
village   he had   he had a dream.   "Your dog

htulah   qughesht'a   itighiten.
it will become well ·   you'll take care of it.

Beghuk'nilkit da   begh niqitighildel
You feed him   when ·   by him you'll put (food)

ch'u   k'tulqat   ch'u   nuchik'tul'ish.
and   he'll eat   and   he'll kill game for you. ·

Dehtulden.   Nagh chighil'ikda · yadi bel yagheliyi
de'll learn,   When he kills for us   whatever he likes

yiq'   detudul.   Qughesht'a   bequydetghilal
on it ·   he'll sit.   Well   you'll butcher it
                                                        for him √

ch'u   beghuyitighilkel.   Yithdi   nuchjyghil'igi
and · you'll feed it.   Then   · · he kills game for you

ghini.   Qudetghilash   ch'u
that one.   You'll butcher them and

quht'ana   ghutghilket."   Dach' lu
people   you'll give it to.   Thus they say

qatsinitsey·   Ch'u   ki   q'ut'en   idildi,
he dreamed   And   another morning ·   then

bedukaq' / ·   lik'a   eztan.   Yet'uh   qilchin
his doorway   dog   was lying.   A place   he made

98
113

ch'u   qughesht'a yighiten.   K'uhu qel'ih
and   well   he kept him.   They went hunting

ch'u   buchik'il'ish   ch'u   ch'aduch'.
and   it killed for him   and   whatever

qatsihitsey   yaqech'q'u   t'eyeghil'an,
he dreamt   thus   he treated it.

Ghil'ih   qayeh   qil'unen   begh   niyu.
Different   village   he had   he went to him.

"Nenki   ch'aduch' nel qegh z'un,"   yelni.
"You too   how   with you is it,"   he said.

"Gin   shlik'a   yi shughu   shishch'
"This   my dog   that is it   l   me

shel'ani,"   yelni.
take care of," he said.

"Yi shik'u   shegh ziltan,"   yelni.
"It me too   loan to me,"   he said.

Yech' yegh izchit.   "Tik'u ch'tudel   ch'u
He didn't want to part "We'll go out into the and
with it.   woods
ch'aduch' t'tut'il   dentghil'il,"   yelni.
whatever he does   you'll watch,"   he said.

Yel tik'u   niyu   ch'u   hbu   chik'eyeghil'ik.
With to woods he went and   for them it killed for.
it
Udi   bel yagheliyi   yeq'   dezdu.
Himself   what it likes   on it   it sits.

Yighini   yel yegh niyu   ch'u   quqeyedghilu.
That one   with it he comes to it and   they butchered it.

Yegh	niyniłdatl'		ch'u	ki k'eldini
By him	he laid it down		and	"more others

ghini	nayna	niłtu,"	yełni.	Bida
those	us	for,"	he said.	His friend

ghun	kiq'u	begh	nuyiju.	"Nlik'a	ghin
that	again	he went back to him.	"Your dog	that

shegh	ziłtan,"	yełni.
loan him to me,"	he said.

"Ch'aduch'	nel	q'angheltak	yagech
"However	with you	we took it around	thus

t'ghił'anda,"	yełni.	"Qilch'	begh tghilghułigu,"
you do,"	he said.	"Wrong	do not do to him,

yedghini.	Ch'u	buchik'iyghił'ik	ch'u
he told him.	And	he killed for him	and

yegh	niyu	ildi	undat	yagheliyi,
he went to him	then	last	good one,

unhq'u bugh	ltani yeq'	dezdu.	Ch'u
very edge	it lay on on	it sat.	And

yiztel.	"Lik'ahakda dughu."	Chik'del'ishi
he kicked it.	"Lousy dogs those."	He killed for himself

ch'u	yighin	quydghilu	ch'u	gudaltin'il
and	those	he butchered	and	blood with

yenan	yenetleq'.	Ch'u	ki	unhq'ubugh
its face	he slapped.	And	another very edge

ltani	heyi	dalchini	yeghini	yel
lying	yearling		that one	with him

100

yegh   niyu,   ch'u   yuquydg'ilu.
came to him,   and   he butchered it for him.

"Lik'ahakda ki '   gin   dach' t'ent'ay
"Bum dogs,   again   this   thus   it is

shughu   qyelqidi'i,"   yelni.   Yighin
          that which they he said.   That one
          eat,"

yulqet'   ch'u   quht'ana   ghun   hdi   lik'a
he ate   and   a person   that   dog

ghu   chiydalyuggi   ghin   yilghal   ch'u
that   what he killed   that   he bundled   and
        for himself

qaghalchitni   qenudetnesh.   "Qashinilchit,"
try to get up   he could not.   "Help me up,"
with pack

yelni.   Yegh   ni'il'ets   ch'u   beka
he said. He came to him   and   its tail

yelaq'aghiyel.   Yiztel.   "Nkalt'akda hdi
it gave to him.   He kicked him. "Your lousy tail

shlaq'a ghinyel,"   yelni.   Qaghalchitni
you gave to me,"   he said.   Trying to get up

qenudednish.   "Ndi,   qashinilchit,
he fails.   "Well,   help me up,

ndeshni,"   yelni.   Yit   yegh   niniyu
I tell you,"   he said.   There   he went to him

ch'u   bekalt'a   yelaq'a ghiyel. Yeka
and   its tail   it gave him.   Its tail

ighetneq.   Yethdi   qa'ilchet.   Lik'a
he took.   Then   he got up.   Dog

ghin   bech'ayil'ets   ch'u   yech' naqandalghał
that   it went away   and   it turned back to him

ch'u   qughesht'a nuynul'an.   Yithdi   badin
and .   well   it looked at   Then   whoever
                        him again.

betukda   iytulałen   ghenu'iju.   Bedukaq'
its master   would be   he went to him. His door

ch'ak'dnintun.   Yegh   ht'itsaghiyel.
was open.   He put his head in to him.

Gudałtin'ił   benan   ghenalggen.
Blood   with his face. was dry.

Ch'aduch'q'u   t'eydetunił?   Łik'a   ghin
What   can he say?   Dog   that,

benan   yes huq'nuk'eghnulkit   ch'u   łik'a
his face skin he pulled back up   and.   dog

ghin   t'eni,   "łik'a   dughu
that   it said, "Dog (spirit) as

k'tghiltlutda,"   beydghini
you will swallow"   .   it told him

"ch'u   ki   quht'anach'   hdanutghelcheł
"and   again to people   I'll return

ch'u   ada shqidituni.   Badin   k'elqat   ch'u
and   they'll care for me. Who   eats   and

shghunk'tulkeł   shish ghuda
feeds me   me   on account of

bekenu ch'duqidnitułt'agh,"   beydghini łu.
his   will have trouble,"   he told him.
offspring

Benan yes hdanu k'iqhnalchet ch'u
Face skin he covered it again and

nich'qugh quht'ana yich' bideghi'u
half person breath it had.

yighuda yich'anqhejuni
Due to that he exorcised himself.

yus tiq'an tudulnéh qalnigika dnaz'uni.
Out flats low tide big rock was.

Yi bel yinqudzet. Nutughedul ch'u
That he disappeared into. The tide came in and

q'antutasdun'il yus qech' yitsa.
high tide then in front of there it barked.

Ndaduh q'antu'iduh idildi tik'teh
Wherever it was high tide then in the woods

yahqech' lik'aggwa yitsa yighin
thus puppy barks That

qaduqyedenish ch'u qyuqu teyish
they would hear it and they went after it

gun hbel shtunendnelnish. Hbeqhuynisdi
when they got disoriented. Their minds,

shtudelnish. Dach' lu t'qut'an
went blank. Thus they it happened
say

eh'u qayeh ghu qghiluna lik'a
and village that those people's dog

chiydalyuggi yi nuqidghan ch'u
that killed for that they packed it back and
himself

103
118

yi qulqet'.   Ch'u   yiha hdi   t'qijuqch'
that they ate.   And   they and   it happened

huch'unqenelt'e   k'usht'a k'ghiliyiq'u
they were filthy.   Due to nothing

qbiqechet   ch'u   nił dghuni qegh detghelggesh.
they got mad   and   they fought with one another.

Egeduch'   t'nił qel'an   ch'u   yaqech' ghu
Hurt   they inflicted on   and   thus
    one another.
t'qet'an   ch'u   hbaq'a nihdalnen,
it happened   and.   they died off.

DOG STORY

This is the story of how, long ago, the dog first came to
the fire people (humans). There was a village, they say. A
man there had a wife. He came back there and saw a dog in heat.
The dogs were stuck together. "Yes, if my wife has been sleeping
with a man, this is what I'll do," he said. And he crossed his
legs. He watched, and uncrossed his legs. The dogs came
unstuck.

At that time that man knew his wife had been sleeping with
another man. "In the morning I'll go hunting," he said.
And when it was still dark, he got dressed and he went out.
He hid, and that wife of his went out and went into another
man's house. He sneaked over there. They went to bed. The
husband went back in his house, lay down, and crossed his legs.
For three days he lay with his legs crossed. The chief came
to him there and told him, "Beware! They are about to die.
You ought to let them go--it's not humane to kill them. Sick-
ness will come upon us. If you will let them go, we will
drive them naked into the woods," he said.

So he let them free and thus, with no clothes, they
sent them away through the village. They became badly sick.
That woman took an angelica leaf and put it on as clothing.
The man put on a wild celery leaf. As they went by the last
house, and walked by its door, the poor people who lived
there took pity on them and gave them all their belongings--
some dog skins. They covered themselves with those. Then
they went into the woods. There they became dogs, and their
babies were puppies.

Men would hunt there. The dogs would bark, and they
killed game for the people. They didn't realize they had
turned into dogs. Then they looked at themselves and noticed
that their skins resembled those of dogs, that they had become
dogs. Wolves came to them and the dogs killed them and ate
their meat. They were half human, and for that reason they
turned back to people.

Two villages of people with two chiefs were reincarnated
from them; they became people again. But they were stupid
and dirty, and there was nothing more for them to do. And
the chiefs had a talk, and they married them together. They
gave them slaves and prepared supplies for them. "Wherever
there is a place with no people, you go there," the chief
told them. And there they went. They didn't know where they
were going. And more news came of them. Then they increased
in population. All of them were unclean and didn't care about
filth--that's the kind of people they were. Their name was
"The Half People," they used to say.

Whenever they had a child, it became a puppy and stayed
in the woods. One man in a village had a dream. "It will
become your dog, and you will take care of it well. When
you feed him, put food down and he'll eat, and he'll kill
game for you. He'll learn. When he kills for you, he'll
sit on whatever he likes. Butcher it well for him and feed
it to him. When he kills game for you, butcher them and
give it to the people." Thus, they say, he dreamed. And
the next morning a dog was lying in his doorway. He made a
place for it and kept it well. They went hunting and it killed

for him, and he treated it just as he had dreamt.

A man from a different village came to him. "How is it with you?" he asked the dog master.

"This dog of mine here takes good care of me," he said.

"Lend it to me too," he said. The man didn't want to part with it.

"We'll go out into the woods, and you watch whatever he does," he said. He went to the woods with it and it killed for them. It sat on the part it liked. The man came up to it with the other man, and they butchered it. He laid down the piece of meat by the dog, and said, "The rest is for us." His friend went back to him again. "Lend that dog of yours to me," he said.

"Do just as we did when we took it out," he told him. "Do not do wrong to him." And the dog killed for him, and went to the edge where the last animal, a good one, was, and sat on it. And the man kicked it.

"Those lousy dogs." He killed for himself and butchered the kill, and slapped the dog's face with blood. And at the edge a yearling was lying, and that one he butchered for the dog. "This is what lousy dogs eat," he said. The dog ate, and the man bundled up the one the dog had killed for himself, but he could not get up with his heavy pack. "Help me up," he said. The dog came to him and gave him its tail. He kicked him. "You gave me your lousy tail," he told him. He tried to get up again. "Well, help me up, I tell you," he said. The dog went back to him and gave him its tail. He took its tail. Then he got up. The dog went away, turned its back on him, and looked back at him. Then it went back to its master. His door was open. The dog put his head in. His face was covered with dried blood. What could he say?

The dog pulled back its face skin and then it said,

"You will swallow a dog spirit, and I'll return to my people, and they'll care for me. The man who eats that, his off-spring will have trouble on account of the way he fed me."

He pulled down his face skin again, and because it had had a half-person's breath, he exorcised himself. There was a big rock out on the tide flats. At low tide he disappeared into it. Then whenever it was high tide, the rock would bark. And whenever it was high tide, a puppy would bark in the woods. When people heard it and went after it, they would get disoriented. Their minds went blank. That's what happened at the village where the people took what the dog had killed for itself and packed it back. And they became filthy. Due to nothing they got mad, and they fought with one another. They wounded one another, and thus they died off.

PART III.

BAHDACH'TNELNESHI CH'U K'ELIX'A

PRAYERS AND SONGS

THE LORD'S PRAYER

NAQ'ELTANICH' BAHDACH'NELNESHI
To God   that we pray

Natukda   yuyanq'   t'nt'a.   N'izhi
Our father   in heaven..   is.   Your name

beggesh qul.   Ghu nt'uh ki   t'qughelch'elt
impurity none.   There your place more   brightness place

k'ghulugh   usdet   tsadi.   Ch'a t'htunil ninzen
end   without   let it be.   What will   you want
                              happen

yaqech'   t'htunil   yuyanq'   ch'u   elnenquq'
thus   it will   in heaven   and   on earth
           happen

k'u.   Gin   jan   ch'dalkidi   nach'anilchit.
too.   This   day's   provisions   give to us.

Qilch' na'engi'a   nak'uch'   inlkit.
Bad   our sins   from us   take.

Qilch' nagheteldelna   qduk'idli qebech'etnih.
Bad   those who wrong us   forgive   we say to them.

Qilch'   na'ach'elchedigu.   Qil'i k'uch'   na'inten.
Bad   do not lead us.   Evil   away from   keep us.

Nt'uh il ghu   t'qughelch'elt   ch'u
Your place with   it of brightness   and

t'qidetghiltiy   ch'u   nch   htudech'el
you will have strength and   from you   there will be light.

suk ghu qtulahqech'.
old   it becomes until [until the end of time].

NOTE: This is the first translation of the Lord's Prayer
into Dena'ina. There seem to have been no attempts by
the Russians to transcribe religious songs or prayers
into Dena'ina

TROPARION
Orthodox Prayer

Nch' qeghz'un Naq'elɫani
To you includes   God

Nch' qeghz'un t'qidaghinltiy
To you includes your strength

Nch' qeghz'un k'ghulughqech'
To you includes   until end of time

Nat'iyninzin
You think of us

Natukda nat'iyninzin
Our father you think of us

Nch'. hdach'ilchet Natukda
To you we give ourselves, our father

Nach'qaniɫchet Natukda
To us' give   our father

Natukda   hdak'tniɫnish.
Our father bless

HdaɛnatniɫniSh.
Bless us.

110

HQETITL' K'ELIK'A CH'TUNIK'NASDZEDEN
Potlatch   Song,   of a Lonely Man

Ndahduh kishu na'eł qunuhdedzet?
Where   else   might we be scattered out to?
Uhi yuhi.

Endi'ina yá nał ch'indaqna?
Where are ,   our relatives?
Uhi yuhi.

Endi'ina ya ida'ina
Where are,   the friends

Daggeyi'ił shu nagh qinqtudeł?
with cheer   might, would come to us?
Uhi yuhi.

Endi'ina ya bach'a'ina ya
Where are our sweethearts

Ada'ił shu nagh qinqtudeł?
With kindness might they would come to us
Uhi yuhi.

Nał ch'indaqna ya nagh qinqudatl' nagh qinqudatl'
Our relatives   to us have come back, to us have come
Uhi yuhi.   back.

Ida'ina ya daggeyi'ił ki
Our friends cheer   with again
        nagh qinqudatl' nagh qinqudatl'.
        to us have come back, to us have come back.
Uhi yuhi.
Bach'a'ina ya ada'ił ki
Sweethearts kindness with again
        nagh qinqudatl' nagh qinqudatl'.
        to us have come back, to us have come back.
Uhi yuhi.

The Potlatch Song of a Lonely Man –

Where are we all scattered to, as wind blows
            dust away?
Uhi yuhi.
Where are our relatives?
Uhi yuhi.
Where are our friends who will come to us
            with good cheer?
Uhi yuhi.
Where are our sweethearts who will come to
            us with kindness?
Uhi yuhi.

Our relatives have come back, have come back.
Uhi yuhi.
Our friends, with good cheer, have come back,
            have come back.
Uhi yuhi.
Our sweethearts, with kindness, have come back,
            have come back.
Uhi yuhi.

This song came to Peter Kalifornsky in a dream
in 1972. He sang this at the ceremony trans-
ferring land to the Kenai Natives Association
in April of 1974.

PART IV.

DENA'INA QENAGA DAZDLUCH

Dena'ina Language Patterns

K'

k't'a	feather
k'enut'	fish meat
k'ezet'	liver
k'inlnesh	push it
k'eltem	it's thundering
k'emam'a	breast
k'enulal	he's carrying round objects
k'kidza	down feathers
k'tnulal	he's carrying rocks
k'deltleq'	he's making slapping noise
k'izhak'i	knife
k'ezahden	leader
k'elch'ezhi	maggots
k'delchezhi	fish gut with stringy end
k'jech'a	kidney
k'un	food
k'iljesh	you dance
k'eljesh	he's dancing
k'el'ech'	he sneezes
k'eghuni	war
k'duk'ich'exa	diaphragm
k'eghech	boat ribs
k'den'a	baby seal

H. SOUND

uh	fern root
teh	among
ggih	worm
ggeh	rabbit
k'eh	quill
nzhah	snow
jah	pitch
q'ut'enteh	in the morning
shanteh	in the summer
k'q'eh	fat
dghilikenh	foothills
k't'uh	a place
k'q'ach'ah	armpit
dnikuh	it's expensive
ni'ilyuh	it increases
duhdeldih	he is learning
shtl'eh	my waist
dilchih	you are screaming
dilchih	you scold him
dich'eh	he opens his mouth
yeh	there
qeyeghudelt'ah	they use it
quleh	fish swim up

CALLING

un bedetgheshnił	I'll call him to come
un bedeshni	I'm calling him to come
un bedgheshni	I called him to come
un shdetunił	he'll call me to come
un shełni	he's calling me to come
un shdghini	he called me to come
un qbedetgheshnił	I'll call them to come
un qbedeshni	I'm calling them to come
un qbedghéshni	I called them to come
un hdetunił	he'll call them to come
un qełni	he's calling them to come
un hdghini	he called them to come
un qbech'detunił	we'll call them to come
un qbech'etni	we're calling them to come
un qbech'dgh ini	we called them to come
un nahdetunił	they'll call us to come
un naqetni	they're calling us to come
un nahdghini	they called us to come
un niłhdetutnił	they'll call one another to come
un niłqetni	they're calling one another to come
un niłhdutni	they called one another to come

116 131

HEAR

qahditnesh	there is a noise (footstep)
qahdeshnesh	I hear it
qahdanshnesh	I heard (footstep)
qandanshnesh	I heard you
qaduqdeshnesh	I'm listening to you guys
qadundeshnesh	I'm listening to you
qadushdinesh	you listen to me
qaduk'dinesh	you listen
qadarinesh	I made noise
qashdghinnik	you heard me
qahddhiinik	I was making footstep noise
qashdinesh	you hear me
qadundetgheshnesh	I will listen to you
qadundeshnesh	I'm listening to you
qadundgheshnik	I was listening to you
qahhditunesh	they'll hear noise
qahhdenesh	they hear noise
qahhdghinik	they heard noise
qaduqhdetunesh	they will listen
qaduqhdenesh	they are listening
qaduqhdghinik	they were listening
qadushhdetunesh	they will listen to me
qadushhdenesh	they're listening to me
qadushhdghinik	they listen to me
qaduhhdetunesh	they'll listen to them
qaduhhdenesh	they listen to them
qaduhhdghinik	they were listening to them
qadunithdetutnesh	they listen to one another
qadunithdetnesh	they are listening to one another
qadunithdutnik	they listened to one another

117 132

WORK

henugh tgheshuł   I'll go to work
henugh tanshu   I'm starting to work
henú t'gheł'an   I've been working

henugh tuyuł   he'll go to work
henugh tazu   he went to work
henu t'ghił'an   he was working

henugh htudeł   they'll go to work
henugh htazdatl'   they went to work
henu t'hghił'an   they were working

ghetgheshtnu   I'll work
gheshtnu   I'm working
ghgheshtnu   I worked

ghetutnu   he'll work
ghetnu   he's working
ghutnu   he worked

qghetutnu   they'll work
qghetnu   they're working
qghutnu   they worked

118

WORK FOR YOU, ME, ANOTHER

shu ghetghitnu   you will work for me
shu ghetnu   you work for me
shu henu t'enl'an   do work for me
shu ghghintnu   you worked for me

nu henu ghetgheshul   I'll go to work for you
nu ghetgheshtnu   I'll work for you
nu gheshtnu   I'm working for you
nu ghgheshtnu   I worked for you

nu qeghtutnu   they'll work for you
nu qghetnu   they're working for you
nu henu t'qel'an   they're working for you
nu qutnu   they worked for you

shu qeghtutnu   they'll work for me
shu henu t'qel'an   they are working for me
shu henu t'ghel'an   they've been working for me
shu qghutnu   they worked for me

nilbu qghetutnu   they'll work for one another
nilbu qghetnu   they're working for one another
nilbu qghutnu   they worked for one another

shu ghetutnu   he's going to work for me
shu ghetnu   he's working for me
shu ghutnu   he worked for me

bu ghtgheshtnu   I'll work for him
bu gheshtnu   I'm working for him
bu ghgheshtnu   I worked for him

119

DUMP AND POUR

bayintghelcheh
I'll dump it (berries, potatoes. or any pellet-like object) in the box, in the pot

bayinghelchuq'
I dumped it in

baynelchuh
I'm dumping it in

bayintghilcheh
you'll dump it in

baynilchuh
you dump it in

bayinghinlchuq'
you dumped it in

bayintgheltl'el
I'll pour it (liquid) in

bayingheltl'it'
I poured it in

bayneltl'it
you pour it in

bayinghinltl'it'
you poured it in

baydetgheshchel
I'll put it (axe) in the container

baydgheshchit
I put it in

baydichit
you put it in

baydghinchit
you put it in

badayghitaghelkel
I'll take it (meat or fish) out of it

badayghanlkit
I took it out of it

badayghitighilkel
you'll take it out of it

badayghinlkit
you took it out of it

POUR INTO

baytgheltl'el — I'll pour it (liquid) in
baygheltl'it' — I poured it in
baytghiltl'el — you'll pour it in
bayghinltl'it' — you poured it in

baytgheshnel — I'll dip it into another contai
ner
bayeshnil — I'm dipping it into   "   "
baygheshnel — I dipped it into   "   "
baytghinel — you'll dip it into   "   "
bayinil — you're dipping it into"   "
bayghinnel — you dipped it into . ."   "

baytghelq'un — I'll pour it into another
container slowly
bayghelq'un — I poured it . ...

baytghilq'un — you'll pour it into another
container slowly
bayghinlq'un — you poured it . . . .

PACKING

k'tghelghal	I'll make a pack, I'll bundle it
k'zelghal	I made a pack
k'ghelghal	I had a pack on my back
k'neshghan	I came with a pack, I packed it in
nihałditigheshchel	I'll sit down with a pack
nihałnesh'ush	I'm getting down with a pack
nihałdanshchit	I sat down with a pack
hał nidanshchit	I put the pack down
k'tghilghal	you'll make a pack
k'zilghal	you made a pack
k'ghinlghal	you had a pack on your back
k'ninghan	you came with a pack
nihałditighichel	you'll sit down with a pack
nihałni'ush	you're getting down with a pack, stoop with your pack!
nihałdinchit	you sat down with a pack
hał nidinchit	you put the pack down
nidinchit	put it down!

FLIRTING

huk'iynilzen	he's flirting
huk'iynelzen	I'm flirting
huk'qiynilzen	they are flirting
huk'qiyntulzen	they will be flirting
shkuynizen	he anticipates
shkuynesen	I anticipate
shkuqeyntuzen	they will anticipate
shkuqeynizen	they anticipate
beyach'en	on the other side of it
hdek'idelni	he's headstrong
heynital'u	he's unreasonable
heynitanl'u	I'm unreasonable
k'ighnazk'et	he's frowning
hq'duk'el'eht	the place goes in debt
nił ghunihdelnesh	he evens it up
nał hduk'el'eh	we get in debt
qbeł duk'el'eh	they get in debt
shełq' duk'el'eh	I get in debt
shełq' dek'ezdlu	I'm in debt

123

PART V.

KAHTNUHT'ANA EŁNENA H'IZHI

The Kenai People's Place Names

KENAI PENINSULA
PLACE NAMES

Compiled by Peter Kalifornsky and Jim Kari, with
help from Peter Constantine and the writings of the
late Alex Wilson.

1.	Vaghenen	Kenai Peninsula
	good/land	
2.	Ulchena ·Hch'aqedelt	Portage
	Aleuts where they came from	
3.	Tutl'uh	Turnagain Arm, Hope
	back water	
4.	Tutsahtnu	Chickaloon River
	water-canyon river	
5.	Baqay Ch'ehtnu	Pincer Creek
	birch bark canoe creek	
6.	Qach'eyni'ut	flat by Bedlam Creek
	windy point	
7.	Qach'eytnu	Bedlam Creek
	windy creek	
8.	Qach'eytnu Bena	Bedlam Creek Lake
	windy creek lake	
9.	Sqit	creek from Dipper Lake
10.	Quch'k'eshtisht	steep bank 1 mi. E. of
	we carry (canoe) up	Pt. Possession
11.	Ch'aghelnikt	Pt. Possession village
	protected on one side	
12.	Tuzqunt	Pt. Possession
	still water place	
13.	Hnik'daghi'ut	Moose Point
	it sticks up	

*About 1,000 Dena'ina place names have been recorded to date.
This is a complete list of Kenai Peninsula place names.

14. Quqeghnik'teleht   Seven Egg Creek
     spawn up through place

15. Htsatni'unt   Otter Creek
     rock-is-there place

16. Tuk'elehtnu   Swanson River
     fish run in water creek

17. Tuk'eleh Bena   Stormy Lake
     fish spawn in water lake

18. Tuq' Bena   Akula Lake
     mudflats. lake

19. Lik'aqa yits'a   ridge on south side of.
     dogs   ridge   Swanson River

20. Qudenghinut'i   hill near Shadura Lake
     stands above

21. Susten Bena   Hungry Lake
     portage lake.

22. Qeshqa Bena   small lake N of Rainbow
     rich man lake   Lake

23. Shagela Bena   lake on N side of Swanson
     trout lake   River N of Rainbow Lake

24. Nubendaltun   flat on Swanson River E
     lakes extend   of Quill Lake

25. Sus Q'anch'edelt   fork, upper Swanson River
     pass we go about place

26. Sus Qenghilk'et   flat above fork in Swanson
     pass extends through River

27. Ht'uch' Daltuni   Owl Lake
     hidden it lies

28. K'jech'a Daltuni   Camper's Lake
     kidney   it lies

29. Ggalggadzaq' Dalchini   Swanson Lake
     fish heart   made like

30.	Niłq'atighitun Bena trails meet lake	Pepper Lake
31.	Gidaraq' Dalchini guitar made like	small lake NE of Pepper Lake
32.	Benkda no-goo' lake	King Lake
33.	Tiduqiits'ett abandoned place	old village between Swanson River and Bishop Lake
34.	Dghezhaleht where sticklebacks run	Bishop Creek
35.	Dghezha Bena stickleback lake	Daniels Lake
36.	Qalnigi Dazdlut rocks are there place	Boulder Point
37.	Nik'ilent place where tide runs	East Foreland
38.	Nundazk'et'a lines extend down	first gulch S of East Foreland
39.	Qeghnen next land	Nikiski No. 1
40.	Tuqyankdat cleared place	site of oil refinery, Munfor homestead
41.	Chixteh among ochre	beach at the Japanese dock
42.	Labachish clay ochre	on beach 1/2 mi. N of Fedosia Sacaloff's
43.	Ken Dech'etl't flat scrub timber place	old village at Salamatof Creek
44.	Ken Dech'etl' Bena scrub-timber-flat lake	Salamatof Lake
45.	Chix Qilant ochre is place	on beach 1/2 mi N of Rocky Point

46. Qandazdlent
    springs flow out   beach just N of Rocky Point

47. Tsatni'unt
    rock is there place   Rocky Point

48. Kenka'a
    big flat   big flat E of Wildwood

49. Shqit
             } flat by Fort Kenai at Redoubt Terrace

50. Kahtnu
    river-mouth-river   Kenai River, Kenai

51. Qughuzdlent
    flows around it place   bar in mouth of Kenai River

52. Shk'ituk't
    we slid down place   old Kenai Village at Dobbinsbeck Cannery site

53. Niggwaght
    little island place   brushy island formerly on S side of Kenai River opposite Shk'ituk't

54. Dghezhaq'a
    stickleback hole   on N side of Kenai River just above Shk'ituk't

55. Qunch'enasht
    where we came back up to   S side of Kenai River where pipeline crosses (Jimmy Mamaloff's fish camp at VIP Estates)

56. Esniggwat
    aspen place   island to SE of new Kenai River bridge

57. K'chan Hdilant
    grass is place   clearing on N side of Kenai River 1 mi above new bridge

58. K'elkizt
    fabric-like object lies there place   on Kenai River at Northwestern Canneries

59. Quk'eldelt
    things are brought up   "Portage" just below Beaver Creek where boats were portaged

60.	Hkayitnu tail creek	Beaver Creek
61.	Hkabena tail lake	Beaver Lake
62.	Tuz'i extends above water	ridge along E side of Beaver Creek
63.	Yeq Qałnik'at cormorant's rock place	Eagle Rock
64.	Nintudusht tide extends there	Big Eddy
65.	Bentunk'elyasht portage place	Big Eddy
66.	Hq'nudasdlent water swirls back	Big Eddy
67.	Ch'k'eldełt where we descend carrying things	just above Big Eddy
68.	Shlakaq' little mouth	mouth of Slikok Creek
69.	Shlatnu little creek	Slikok Creek
70.	Shlaka Yits'a little mouth ridge	ridge along Slikok Creek
71.	Ch'ahtnalggent comes out dry	gulch above Slikok Creek on N side of river
72.	Ts'eldatnu trickles down creek	Soldotna Creek, Soldotna
73.	Qetsibena head lake	lake at head of Soldotna Creek
74.	Seska'a big ridge	ridge near Cisca Lake
75.	Seska'a Bena big ridge lake	Cisca Lake

129

76.	Nunk'dalya Bena portage repeatedly lake	Woodpecker Lake
77.	Tsaniben rock island lake	Gargara Lake
78.	Duydiłk'et'i hanging up	flat N of Cisca Lake
79.	Hq'ak'asq'at''	valley between Seska'a and Moose River
80.	Ts'ats'dulqet't where we tipped over	Dawson Flagpole, rock in Kenai River 2-3 mi. N of Soldotna Creek
81.	Litilent glacial water flows	Customhouse, on Kenai River S of Longmare Lake
82.	Ts'ilatnu forearm river	Funny River
83.	Shanghhay (personal name of a Dena'ina who died in the 1920's)	hill, N of Funny River mouth
84.	Nilunkaq' islands mouth	mouth of Moose River
85.	Niluntnu islands river	Moose River
86.	Qezdegh Nudaghiset point long way around	big bend in Kenai River N of Moose River
87.	Q'es Dudilent neck it flows into place	old village at mouth of Killey Creek and outlet of Skilak Lake, Stepanka's
88.	Tak'elzheht hook through ice place	just above Stepanka's
89.	Ch'anilent flows out from place	Olson Creek
90.	Unqeghdu Ch'anilent upper it flows out from	creek up Upper Olson Lake

91. Q'es Dudilent Bena   Skilak Lake
    neck it flows into place lake

92. Batinitint   trail on N side of
    trail goes by   Skilak Lake

93. Batinitin Bena   Bottenintnin Lake
    trail goes by it lake

94. Bendilent   upper end of Skilak Lake,
    flows into lake place, Doroshin Bay

95. Sqilantnu   Upper Kenai River be-
    ridge place river   tween Kenai Lake and
                            Skilak Lake

96. Chunuk'tnu   Russian River

97. Chunuk' Bena   Russian Lakes

98. Tasdlihtnu   Cooper Creek
    swift creek

99. Tasdlih Bena   Cooper Lake
    swift lake

100. Sqilant   old location at outlet
     ridge place (?)   of Kenai Lake

101. Sqilan Bena   Kenai Lake
     ridge place lake

(Note that the name "Skilak Lake" was taken from the
original name for Kenai Lake.)

102. Tuslitnu   Quartz Creek or Canyon
     pass flows through   Creek

103. Tsaniltunh   pass to Seward
     extends through cliffs

104. Tl'ubugh   Seward
     back shore

105. Tl'egh Dinlket   flat along Cannery Road,
     sedge rubbed soft   S side of Kenai River

106. Ch'anilnat   old fish camp on bluff
     camp out place   at start of Cannery Road

131

107.	Ch'ahdiniltunt out of-enclosed area	gulch about 1 mi S of Cannery Road

107. Ch'ahdiniltunt
out of-enclosed area

gulch about 1 mi S of
Cannery Road

108. Htnadlent
steep place

point near Justus Place
on Kalifornsky Road

109. Ts'igcgat
blueberry place

next creek S of Htnadlent

110. Tsenhdiq'unt
where it burned
downward

creek and bluff at
Shadura's

111. Naye'sh K'etnu
next to us creek

creek 1/2 mi N of Kali-
fornsky Village

112. Unhghenesditnu
farthest over creek

Kalifornsky Village and
creek

(Note that the local name "Kalifonsky Beach" is a
mispronounced version of Kalifornsky.)

113. Tsalt'eshi
chopped black

ridge paralleling Kali-
Beach Road to E

114. Qalnigi Keght
rock   big place

small point between
Kalifornsky Village and
mouth of Kasilof River

115. Tuqeyan Qil'ut
clearing extends

flat at mouth of Kasilof
River on N side

116. Ggasilahtnu
(origin unknown, perhaps mixed Sugpiaq-
Dena'ina name)

Kasilof River

117. Nintudusht
tide extends to place

Coffee Point, 1 mi up
Kasilof River

118. Nusdatl'na Hnitighiltunt
ghosts trail descends
to place

On Kasilof River near
Sterling Hwy bridge

119. K'isna Ch'adelt
girls came out from place

Moosehead Rapids

120. Dusdubena
long peninsula lake

Tustumena Lake

121.	Nanchish	western shore of Tustu-
	our nose	mena Lake
122.	Shanteh Tuk'eleht	Shantatalik Creek
	summer where fish run place	
123.	Tanhda Bena	Trail Lake
	deep lake	
124.	Yusdika'a	Caribou Island on Tustu-
	big point	mena Lake
125.	Ch'it'eh	isthmus on Caribou
	point passage?	Island
126.	Chuq'eyatnu	Bear Creek
	birch creek	
127.	Esnitnu	Moose Creek
	cottonwood creek	
128.	Litsaltnu	Indian Creek
	glacier box creek	
129.	Tuq'atl'u	Devils Bay, upper end of
	head of lake	Tustumena Lake
130.	Nik'unalgguk Dghil'a	2823' mountain S of
	(personal name of	Indian Creek)
	Fred Nickanorga's	
	father, from 'comes	
	around point')	
131.	Dnashdechigi	mountain, 4062', N side
	yellow one	of Tustumena Glacier
132.	Outsinulqet'i	mountain, S side of
	bald-headed one	Tustumena Glacier
133.	Tl'egh Hdilant	S side of Kasilof River
	sedge is place	at mouth
134.	K'echan Dalkizt\	old village site on
	grass lies place	Cape Kasilof
135.	Qughuhnaz'ut	Cape Kasilof, Humpie's
	extends out there	Point

136. Tsatnazdlut   Sister Rocks
     rocks are there place

137. Qalnigi Dnazdlut   Clam Gulch
     rocks are there

138. Tsadghilent   Falls Creek
     rock flows over

139. Tutsataz'ut   Corea Creek
     rocks extends from water

140. Nihnalchint, Nihqilchinc   Ninilchik
     lodge is built place

141. Hkiyiq'   Ninilchik Point
     point

142. Tuhtalent   Cape Starikoff
     current flows past

143. K'kaq'   Anchor Point
     mouth, opening

144. Chakaq'   Chakok River

145. Ch'ehniggech'   Bluff Point
     cut off short

146. Tuggeght   flat in area of town
     at the water   of Homer

147. Uzintuh   Homer Spit
     remains of extension

148. Tikakaq'   Kachemak Bay
     ocean mouth

149. Sus Qilant   Cottonwood Creek
     pass place

150. Tuts'inlegh K'etnu   Bear Cove
     spawn in shallow place river

151. Ggaggashla Wena   Mallard Bay
     bird lake

152.	Tsayehq'at hole below cliff	China Poot Bay
153.	Qatl'ʉhghalyi soles of feet waving	Sixty-foot Rock
154.	Ishá Oayeh (personal name) village	Elder Passage village, Anisim Point
155.	Nika'a big island	Yukon Island
156.	Uhutudli driftwood on it	Hesketh Island
157.	Naqashuqilin sun goes around it	Herring Island
158.	Tleghenduda Wena Tomcod Lake	Little Tutka Bay
159.	Tut! ká'a big enclosure	Tutka Bay
160.	K'tsits'ena skull	Kasitsna Bay
161.	K'naqizdli	island 1-1/2 mi. above mouth of Tutka Bay
162.	Ch'wala Nił'ut spruce sticks up	Barbara Point
163.	Anqidahtnu (mixed Sugpiaq-Dena'ina name)	Seldovia
164.	Ts'eslahtnu	Seldovia River, old Seldovia village
165.	Qʼuskaq' quiver mouth	Port Graham
166.	Tika'a big water	Pacific Ocean

135

152.	Tsayehq'at hole below cliff	China Poot Bay
153.	Qatl'uhghalyi soles of feet waving	Sixty-foot Rock
154.	Isha Qayeh (personal name) village	Elder Passage village, Anisim Point
155.	Nika'a big island	Yukon Island
156.	Uhutudli driftwood on it	Hesketh Island
157.	Naqashuqilin, sun goes around it	Herring Island
158.	Tleghenduda Wena Tomcod Lake	Little Tutka Bay
159.	Tut' ka'a big enclosure	Tutka Bay
160.	K'tsits'ena skull	Kasitsna Bay
161.	K'naqizdli	island 1-1/2 mi. above mouth of Tutka Bay
162.	Ch'wala Nil'ut spruce sticks up	Barbara Point
163.	Angidahtnu (mixed Sugpiaq-Dena'ina name)	Seldovia
164.	Ts'eslahtnu	Seldovia River, old Seldovia Village
165.	Q'uskaq' quiver mouth	Port Graham
166.	Tika'a big water	Pacific Ocean

136

Some Placenames from Western Cook Inlet

1. Tubughnen
   beach land   Tyonek

2. Qezdeghnen
   point land   Kustatan

3. Qelghin   Kalgin Island
   (possibly refers to seals gathering)

4. Talin Ch'iltant   Polly Creek
   whale where we found

5. Bentuggezh K'nulgheli   Mt. Redoubt
   gap on top cut

6. Ch'naqal'in   Mt. Iliamna
   stands above surroundings

7. Chunula   Augustine Island

137

152