

DENA'INA EŁNENA

A CELEBRATION

Everything on earth has a spirit.

They call it "K'etniyi", means 'it's saying something' that's how we believed long ago. We believed that everything had a spirit and should be treated with respect. From a rock, water, mountains, animals everything. This is what's missing today.

-Nick Carlikoff, Sr.

DENA'INA EŁNENA A CELEBRATION EDITED BY KAREN E. EVANOFF

DENA'INA EŁNENA

A CELEBRATION



VOICES OF THE DENA'INA
EDITED BY KAREN E. EVANOFF

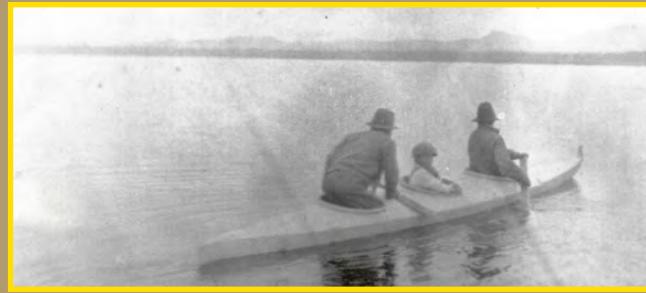
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animals everything. This is what's
missing today.

—Nick Carlkoff, Sr.



Everything on earth has a spirit.

D E D I C A T I O N



This book is dedicated to the elders who generously shared their knowledge and wisdom. Possibly, through their words, we can practice the values and remember the names as we travel the eñnen: the land.

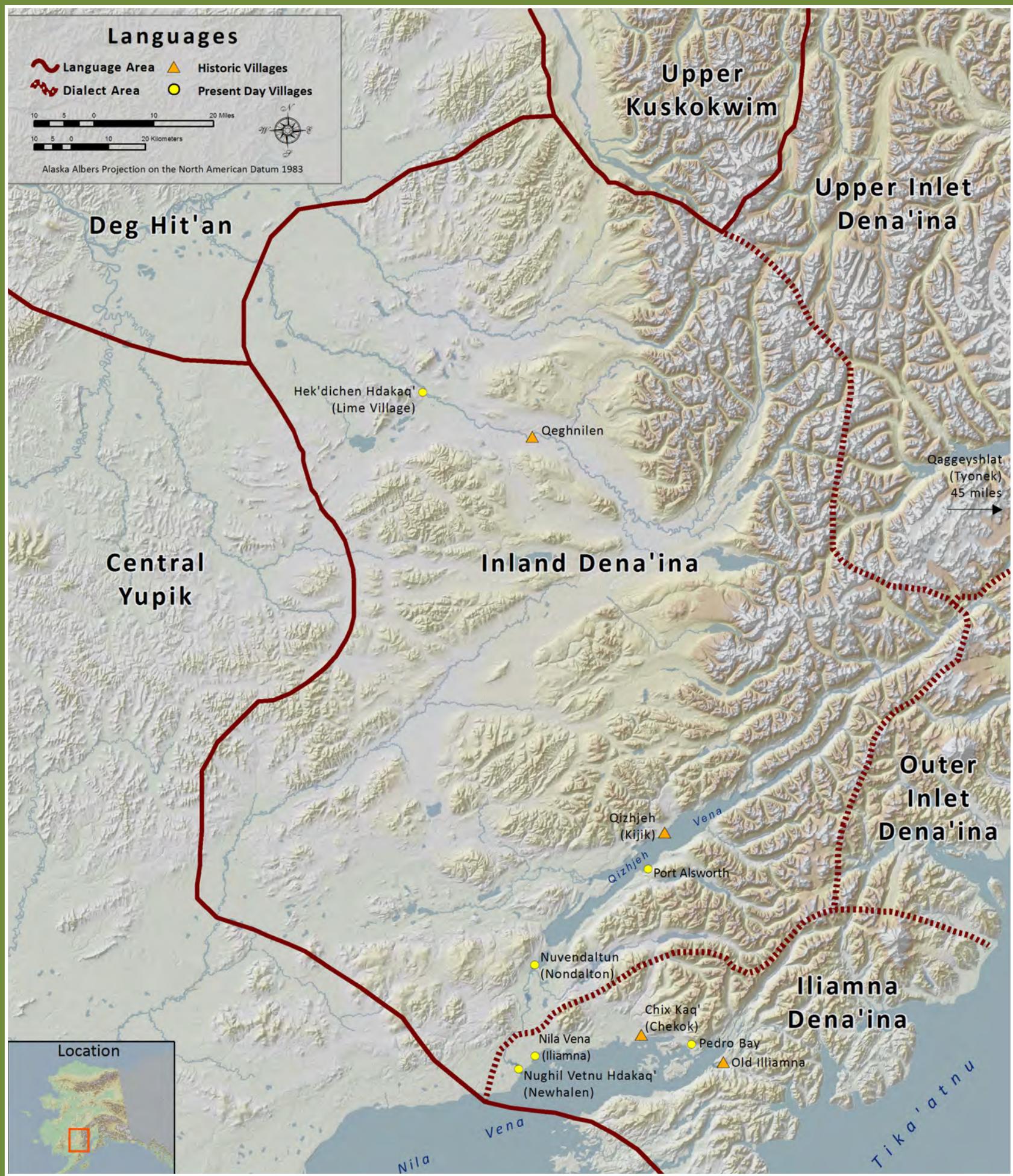
N A M E

Alexie, Emma
Alexie, Evan
Alexie, Nora
Balluta, Andrew
Balluta, Nicholi
Balluta, Olga
Bobby, Pete
Bobby, Vonga
Carltikoff, Nicholia
Delkettie, Okzenia
Evan, Antone
Evanoff, Gladys
Hedlund, Rose
Jacko, Gilly
Johnson, Walter
Koktelash, Pete
Koktelash, Ruth
Kolyaha, Zenia
Pete, Shem
Trefon, Sr., Alex
Trefon, Sr., Pete
Trefon, Gabriel
Wassillie, Albert

R E S I D E N C E

Lime Village
Nondalton
Lime Village
Nondalton and Newhalen
Nondalton
Nondalton
Lime Village
Lime Village
Nondalton
Nondalton
Chekok and Iliamna
Pedro Bay
Pedro Bay
Nondalton
Nondalton
Pedro Bay
Tyonek
Nondalton
Nondalton
Nondalton
Nondalton





THE DENA'INA SOUND SYSTEM AND ALPHABET

The Dena'ina alphabet can be displayed in a chart that indicates how and where in the mouth the sounds are produced. Many sounds, such as the glottalized consonants which are written with a following apostrophe, have no English equivalents.

The Dena'ina Sound System

Upper Inlet dialect

C O N S O N A N T S

Manner of Articulation	Place of Articulation							
	LABIAL	ALVEOLAR	LATERAL	ALVEO-PALATAL	PALATAL	FRONT VELAR	BACK VELAR	GLOTTAL
STOPS	b	d	dl	dz	(j)	g	gg	'
plain	-	t	tl	ts	(ch)	k	q	-
aspirated	-	t'	tl'	ts'	(ch')	k'	q'	-
glottalized	-	-	-	-	-	-	-	-
FRICATIVES								
voiced	-	-	l	z	(zh)	(y')	gh	-
voiceless	-	-	ɬ	s	(sh)	(x)	h	h^
nasals and glides	m	n	-	-	y	-	-	-

V O W E L S

Manner of Articulation	Place of Articulation							
	LABIAL	ALVEOLAR	LATERAL	ALVEO-PALATAL	PALATAL	FRONT VELAR	BACK VELAR	GLOTTAL
STOPS	i	a	u	-	-	-	-	-
Long	-	e	-	-	-	-	-	-
Short	-	-	-	-	-	-	-	-

As noted on the chart in parentheses, several sounds are found in the other Dena'ina dialects that are not distinct in the Upper Inlet dialect. These are: **dz** instead of the Upper Inlet **j**, **ch** versus **ts**, **ch'** versus **ts'**, and **s** versus **sh**. Upper Inlet speakers favor the palatal (**ch**, **j**) pronunciation. Upper Inlet also lacks the front velar fricatives, **y** and **x**. We have adopted the convention for the Dena'ina language of spelling words in Upper Inlet with the sounds that are found in the other dialects.



*Our land must be
treated with respect.*



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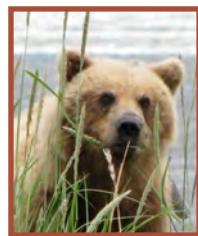


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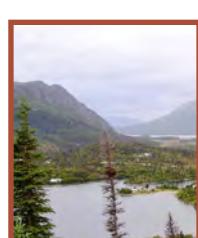
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INTRODUCTION



Dena'ina Elnena, A Celebration is a story of the Dena'ina people. It presents Dena'ina names that our ancestors placed across miles of the surrounding environment: names of mountains such as **Chin'an Dghil'u** ‘thanks mountain’ or **K'indiz'i** ‘one that stands apart’; waterways such as **Ch'alitnu** ‘flows out river’ or **Tuni Vetnu Tl'ughu** ‘rainbow trout stream’; the surrounding hills and other land forms such as **Nił'ashexk'it'i** ‘hills that come together’ or **Veq' nagh Ts'delts'ihi** ‘the one on which we sit watching.’ Many places are named for events that happened like **Veq Nuhuch'nashchigi** ‘on it we paint ourselves with ochre’ or **Chayi ch'k'edlesht** ‘where we cooked tea.’ These are a small sampling of place names presented in this book. Throughout this book, I have indicated Dena'ina place names with bold type. Dena'ina words that are not place names or proper nouns are italicized. Translations are enclosed in single quotation marks and direct quotes are indicated by double quotation marks. This book includes traditional stories (oral histories), maps with place names and descriptions, and lots of pictures—all important information that can teach us about our land and where we come from. It represents a four-year journey that has included participation from the local communities. After this exciting process, we are pleased to present this book from the voice of the Dena'ina people.

The book's content and arrangement were developed through the guidance and recommendations from a local steering committee consisting of members from six of the communities represented here. They are: Greg Anelon (Newhalen), Helen Dick (Lime Village), Donita Hensley (Tyonek), Lary Hill (Iliamna), Pauline Hobson (Nondalton) and Verna Kolyaha (Pedro Bay). All the people on the committee continue to live a traditional lifestyle, although not the same as our ancestors, but practicing the same traditions passed on through generations: hunting, fishing, camping, and sharing our food from the land. They all serve as role models and leaders for our communities. No better resource of people can provide direction on how their ancestors and elders' knowledge and wisdom should be presented. We held our first gathering in Nondalton in May 2008. Others were in attendance from the community, including elders. The gathering started off with a reading of a story by Frank Hill who, along with his brothers, had hiked the Telequana trail a few years earlier. His brother, Lary, was present and he added to the story. This story and connection to place easily inspired a dialogue of additional stories and favorite memories. Some were sad, some were happy, and some were humorous. There were stories about hunting and fishing, favorite places for camping and socializing with neighboring communities, and the spiritual fulfillment of place that is not always easy to put into words. Because of the shared relationships between the people and through shared experiences with the land, the conversations and connection were easily established. As a participant, this deepened my understanding of how land, story, and people are tied. Through this process the organization of this book was formed.

A key topic at this discussion was the importance of the seasons and how much our lives revolve around the seasons. The seasons represent a circular calendar for the Dena'ina people. Although the people of today don't live as intimately connected with the land as before, there is still the rhythm of life that reflects the rotation of seasons.

Thus, this book is not laid out chronologically but is presented based on the seasons. Traditional Dena'ina did not rely on the four-season calendar we are used to: they had multiple seasonal definitions for each part of a seasonal change. An illustration of the 'seasonal round' is given in chapter three, representing some of the seasonal activities and year round patterns for the Dena'ina people (Gaul 2007:87).

There are six chapters to this book, each with a short introduction. The introduction to chapter one is the most detailed and clarifies some of the deeper cultural meanings, planting the seeds of understanding for the following chapters. The separations between the chapters are invisible lines that only highlight themes for each chapter. The Dena'ina believe that all things are connected, our culture cannot be broken up into discrete topics. You will therefore find common threads in each chapter. There are over 1,400 documented place names located in western Cook Inlet from Tyonek to Kamishak Bay, Lake Clark and Iliamna, the upper Mulchatna and Hoholitna rivers, Stony River, and Swift River (See Dena'ina Tinituna - Trails Map, page 44-45). The maps in Chapter Four show many of the names but are not a complete representation of all the documented place names. The summary of place names revolves around the communities of: Lime Village, Port Alsworth, Nondalton, Iliamna, Newhalen, Pedro Bay, and Tyonek. In the database, majority of the place names are Dena'ina, but also include some Yupik and Russian place names. The focus has been on the Dena'ina names which we refer to in this book.

Dena'ina Ehnena, A Celebration is considered a work in progress. Although there was extensive work in comparing the place names in the database, the oral histories and translations, and place name locations on the maps, one may still find inconsistencies in the spellings. Lack of consistency can be common in Native place-name spellings and may account for some disagreement among the communities, local authorities, and scholars. Still, considerable progress has been made over the years. The database and mapped place names now contain a majority of this information, which can be easily added to, updated, and utilized. This book also invites those with additional information about place names and related stories to contribute. It is our hope that Dena'ina Ehnena, A Celebration will launch a series of books that revolve around a community's relationship to the immediate area.

The place names and oral histories presented in Dena'ina Ehnena, A Celebration are rooted in a perspective that has unfolded through the unique use of the Dena'ina language. The majority of the stories were recorded in the Dena'ina language and translated into English. Because of this translation, some of the meaning may not be truly accurate, or the English equivalent is not easily interpreted. Some of the narratives were very lengthy, while others varied in topic. Certain sections were used to fit with the seasonal topic. Careful consideration was made here so as not to lose the contextual meaning of the full narrative. There were minimal edits to the narratives, done only when wording was not clear. It was very important to keep the oral histories in their original versions as much as possible. The majority of the oral histories were from the communities of Nondalton and Lime Village. Some of the oral histories did not have a clear explanation of the cultural meaning and those that we were not able to follow-up on were not included. These oral histories are teachings from an oral tradition. Over a year ago at the Alaska Historical Society's annual conference Alaska Visionaries: Seekers, Leaders, and Dreamers, a well-known and respected elderly woman, Katie John from Mentasta, Alaska, gave a good example of the oral tradition: "We didn't have paper and pencil to write down everything that was told to us, we had to remember it. I remember long ago, at night, laying down in bed, going over and over in my mind the stories that were told to me, this was how I remembered and passed these stories on." Through oral tradition the history and names were passed on.

It was very important that the way this book was presented and written was understandable to the Dena'ina people. Being Dena'ina myself from the community of Nondalton, I thought about other books written about our

culture and what connected me to them. Were they easy to understand and could our young people learn from the material presented? I also thought about our ancestors: how would they like to see their words, stories, and language represented? What would be the best way for our elders today to find meaning in the words? And how can this information be relayed so that it is understood by the younger people? I read many narratives that had been recorded and transcribed. Nearly all those stories were connected to the environment. Through this link between people and place I began to see how very important and respected our land was to our ancestors and elders. They saw and treated everything on the land as special and important. They had a spiritual connection— from their heart, as Nick Carltikoff says, “from a rock, water, mountains, animals everything!” If we forget and don’t practice this, it seems life would become empty. Our land is always speaking to us. This was the message I read in every one of our ancestors’ stories. As you read these stories and their connections to place names, remember to hear the feeling. Remember k’etniyi – ‘we are saying something’ as you read the meaning in the place names, and you will be reminded to practice respect. Possibly this is how our ancestors would like their words to be honored: by practicing what we have learned. These words and places touch our hearts and fulfill our spirits. This is a celebration of place from the past, from the present, and how we live today. It is also meant as a guide for future generations, so they too will celebrate ełnena. And to the National Park Service staff and general audience: you are reading this book from your cultural background with its own meanings and interpretations. If you read this book from the perspective of the Dena’ina people, you may gain a different and deeper level of understanding. This book is not only an intersection of land and people, but cultures, too.

A word on terminology:

Dena’ina: The translation for Dena’ina is ‘the people.’ Dena’ina is one of eleven Athabascan groups in Alaska. The term also refers to the language which is subdivided into four dialects : inland Dena’ina, Iliamna Dena’ina, Outer Cook Inlet and Upper Cook Inlet Dena’ina. The place names represented in this book are concentrated in the areas surrounding the inland, Iliamna and Outer Cook Inlet Dena’ina. (See Language Map, page ii).

Oral History: Oral history is defined as gathering information as a way of preserving the past through interviews. The term is commonly used for all types of information gathered from an interview including traditional stories from a culture. This common term is used to identify interviews, the traditional stories and historical events presented here.

Oral histories and titles: It was not common for the Dena’ina to have titles for their stories. They would name a story in general, for example: the raven story or the creation story. For the purposes of this book titles have been included for each narrative.

Essay: These are narratives written by the author themselves. Majority of the essays are provided by the steering committee.

Note: Each chapter begins with a quote provided by the steering committee.

-Karen E. Evanoff



Our Dena'ina ancestors called this lake

Qizhjeh Vena

roughly translated as:

'a place where people gathered'.

People gathered to hunt, fish, camp, celebrate the resources offered by honor and respect to the land, animals and water.

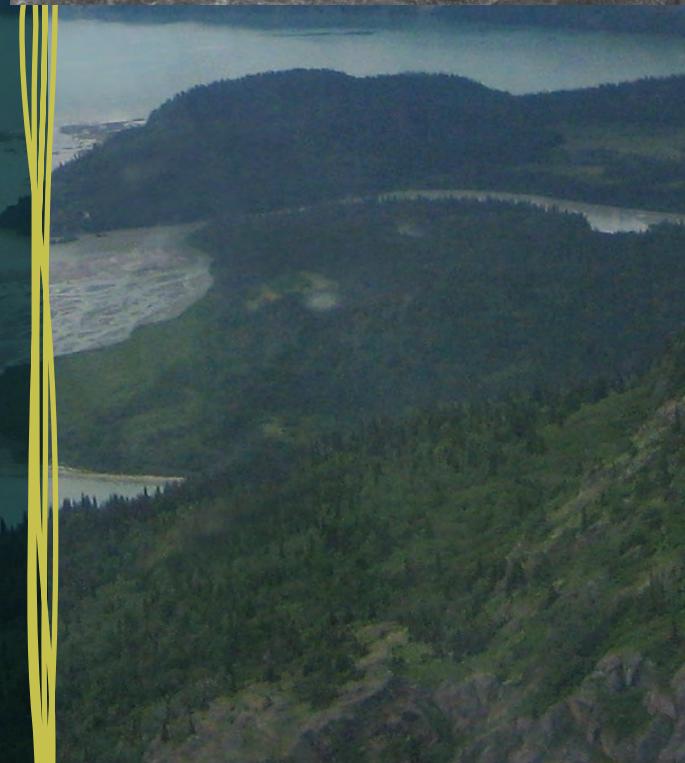
According to oral history the white men that first came to the area were lost and the Dena'ina people took them in and gave them tea, food and shared their knowledge about the resources, land and important trail routes.

One of these visitors was named John Clark. Eventually the name **Qizhjeh Vena** was changed, today the lake is known as Lake Clark.

The focus is to represent the meaning and importance of place names and the relationship of the Dena'ina people to the land.

Certain historical events may be important to mention, but this is not a history book of outsiders.

These places are the history of the Dena'ina people.



DENA'INA QUT'ANA AND THE EŁNENA: DENA'INA PEOPLE AND THE LAND



Part of cultural identity for the Dena'ina people is the relationship between the people and the land. The oral histories for Part One provide a brief overview of this relationship. Through their experiences and connections to various places, memories of events, values and important materials used, Nickolia, Olga and Okzenia recall how places were named. They emphasize the importance of meaning of place and passing on this knowledge to the younger generation.

Albert Wassillie's descriptive story, Dena'ina and Yup'ik Gather at **Yusdi Ghuyiq'**, paints a clear picture of what it meant for the people from Newhalen and Nondalton to camp and hunt together. This was a time for celebration by reconnecting with the land, gathering spring food, sharing resources, and socializing with neighbors. Today **Yusdi Ghuyiq'** is commonly called 'Indian Point.' Although the celebration is not what it used to be the Chulitna area continues to be a central place to the people of Nondalton for hunting, fishing, and camping.

Ch'iduchuq'a – 'Game Enters Mountain' told by Ruth Koktelash is a story of the relationship between the people and the animals and portrays the ancient beliefs of the Dena'ina people. According to Andrew Balluta: "There's a story about the mountain, like they would say a 'mountain people.' A real, real old story, when the animals were like human beings. Our people used to believe in that too."

Hutal Hnidenghi'y - 'Flat Rock that is Embedded' told by Gabriel Trefon and Antone Evan's **Nughilqutnu Nudgeitent** - 'At the Falls on Tazimna River' are versions of the same traditional story that define a different place. These two narratives share important medicinal beliefs: the spiritual connection and communication with the medicinal rock and natural environment and the belief that all things on earth have a spirit. Stories were also used as 'medicine'. These two stories are also an example of how stories may be told. According to the elders, people used to stay up late into the night telling stories, sometimes a version of a story changes, this also depends on who you heard the story from. A story that is written down does not make the story the 'correct' or 'only' version of a story. This is a reminder that our oral traditions were open-ended, creative and dynamic and always with an underlying message. We must keep an open mind when we read the traditional stories and remember that in the past they were passed on by word of mouth.



Alex Trefon, Sr. shares the importance of leadership and the traditional leadership values. Before tribal governments and second-class cities were formed in the communities, the people had their own leadership system based on traditional values. Some of these values include sharing, respect, communication, proper behavior and conduct, honesty, and hard work. Respect is the foundation for the Dena'ina culture. According to the elders, if you treat everything and everyone with respect, life will be easier and good things will come back to you. Traditionally, leadership included a chief and second chief.



In her essay "Values and Knowing the Land," Pauline Hobson introduces some of the ways of reading the weather and land, survival skills and values such as planning ahead and the importance of knowing these values. In "Dena'ina Language, Learning, Identity, and Place," Michelle Ravenmoon speaks of some of our challenges as Dena'ina people today and discusses language as the foundation of our identities, changes over time, examples of her work related to cultural documentation and learning the Dena'ina language.



How Places Were Named

By Nicholi Carltikoff, Sr., Olga Balluta, and Okzenia Delkettie

There were names for all the places they traveled through, after something that happened to someone, all kinds of names. They had their own special mark where they hunt and camp. They would mark that place with moss or mark trees with axe so they know where the trail is. They chop through the area to make the trail.

When they name places they didn't name it after people, maybe very few. Mostly the places are camping places, what they camp there for, fishing, birds, trapping, hunting. If a place was named after a person it would be like a nickname.

The place is named something special; you been there, it's named 'cause it have to be passed on and it's about something that was done there. And this was to be passed on to the younger generation. If you come there you know where you're at, like a marker.

Everywhere you go, it brings back memories of what happened there. It's like markers of all the places and what we did, you think about what happened there and who was there before. Going to these places it feels so good inside your heart, it makes you feel good. You think about all the good times and the things you did there. You remember certain things.

These names of places was passed on when we were growing up. By traveling to these places we learned the names. We traveled all over, way more places than they do now.

Long ago they traveled all over by foot; knowing the place names was important for travelers to tell each other. If there was no names you wouldn't know where you're at.

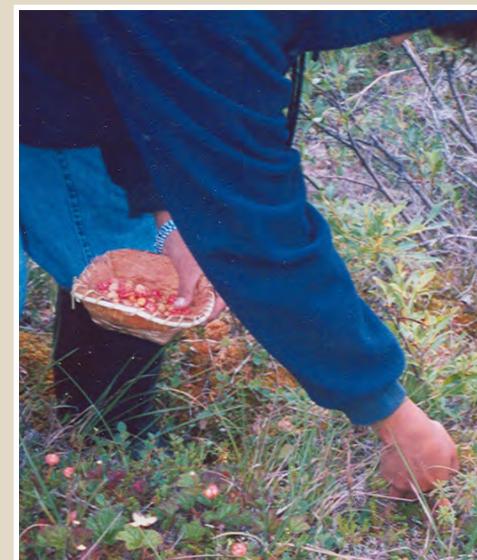
All the names is important even for the material you want; some of the places tell you where to go to get something. Like snowshoe material, or logs for building or rocks like Whet Stone Bay, they used those rocks for sharpening axe or knife.

There was respect for all the places; they took care of the land, the belief was that everything on earth is like a gift. If you hunt or fish, you never took more than you needed and you took care of that fish or meat properly: no wasting.

The names are very important. It's about our history and what we done. The younger people will be interested in that and they can learn.

Olga Balluta, Nicholi Carltikoff, Sr., Okzenia Delkettie
Interviewed by Karen Stickman Evanoff

October 2008
IACL File 310



Dena'ina and Yup'ik Gather at Yusdi Ghuyiq'

By Albert Wassillie

Every spring people would take off,
the whole village, nobody in the village
just like going down to Bristol Bay now.
They'd have camps of their own in different places.

All the people from here would go
from Chulitna Flat
all the way up to the head of the lake.
All the way up the river they had their camps.

And Newhalen people would go from their place
up to the head of the Chulitna, called **Koktuli**.
That's their place; they'd go, the whole bunch of them.
They'd meet down here at the mouth of the Chulitna.

You see, when the spring camp is over,
they'd make this crude boat
they call *niggiday*, this great big crude thing.
It was like a scow to them.
They'd load their belongings and their dogs and all.
Some guys would have
three or four canoes alongside of it.

So they'd all come down to that
Indian Point they call **Yusdi Ghuyiq'**
and they would start and camp there;
before June month they had to come down here
and put up fish, get ready to put up fish.

So they'd start making camp
all the way along that point.
And here comes the Newhalen people
come down the river
a whole bunch of crude boats.
They all come down
and start pitching camp

the Yupik people, the Dutnas and Dena'ina,
they'd meet there—they're all friendly.

They start giving each other tea
and whatever the Newhalen people fix their food,
how they dry it and you know,
how the Dena'ina dry their food.

These Yupik guys, they put up green stuff.
They make *nivagi* from it and they keep—from this *t'egh la'*
this long blade grass from the water.
Something like custard or pudding.
They do this down in Newhalen, [it's] sweet.

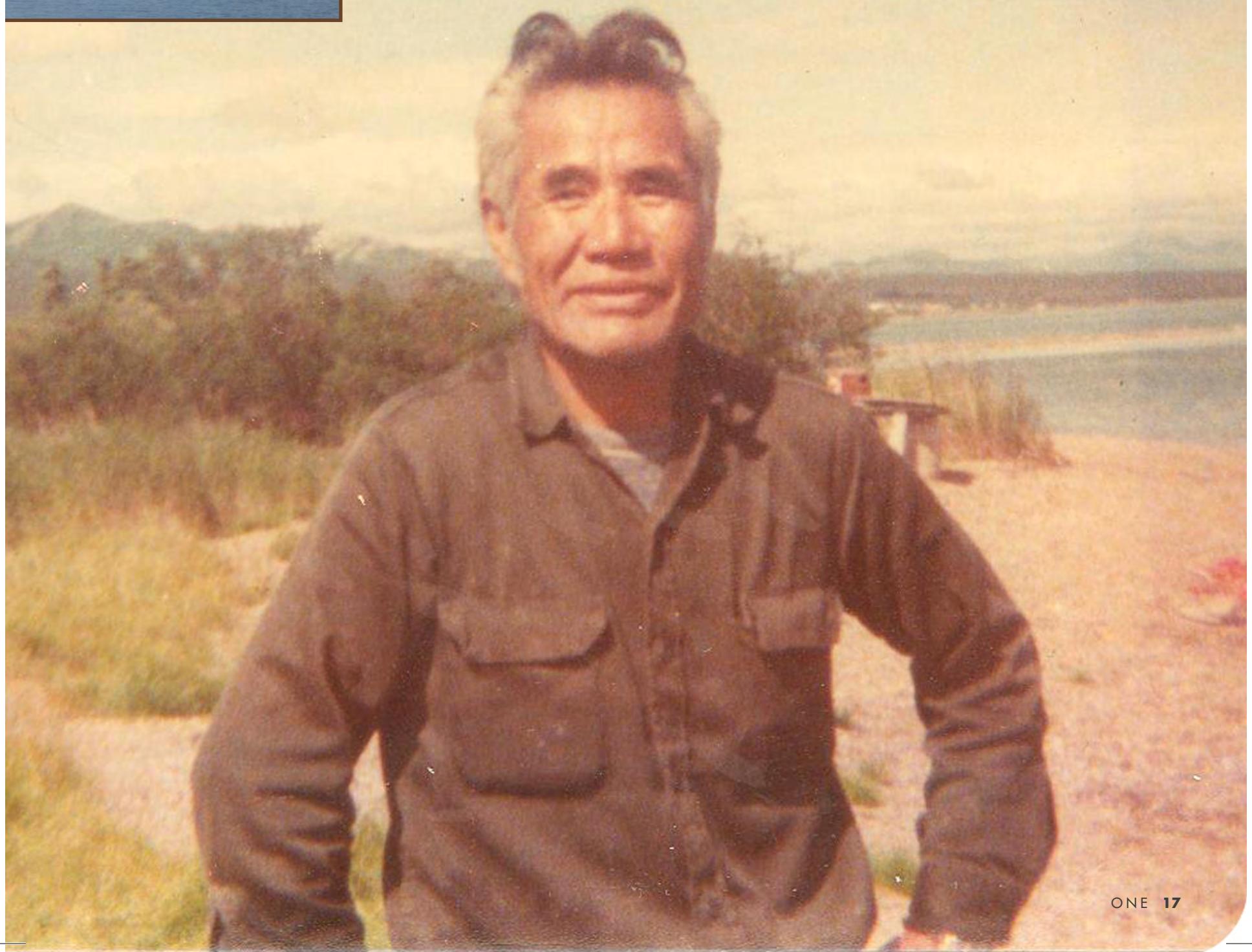
Then all along Chulitna River
there's beaches some places
and those places have lot of onions
and they pick a lot of those,
and they would cook meat and boil onions.
Everybody have ducks, beaver;
they'd dry the beaver a certain way.

They'd stay there and play games
with the Yupik—all kinds of games night times.
They used to have great times.
Ch'enlahi, that's their regular gambling game.

Albert Wassillie, 1985
Interviewed by Priscilla Kari
LACL 1023

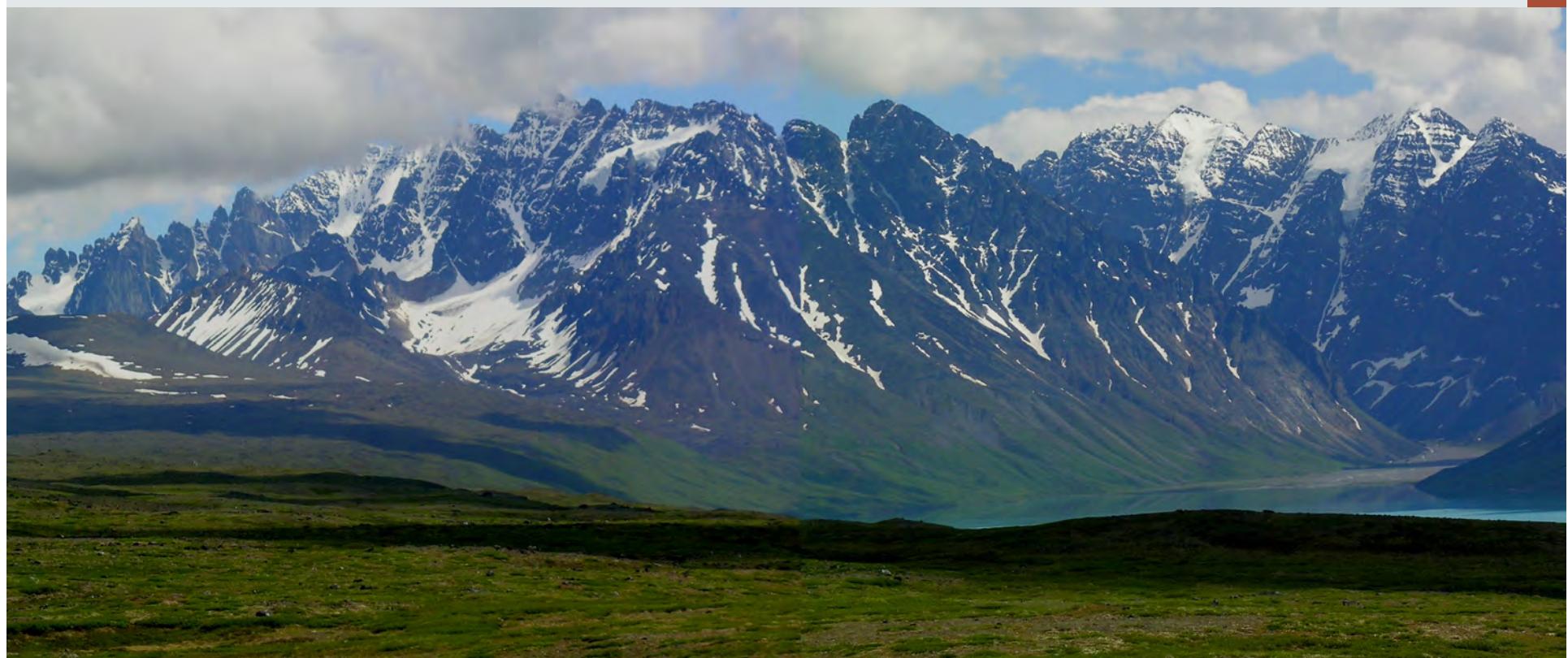
Yusdi Ghuyiq' 'end of the point'
Indian Point north end of Turner Bay
Koktuli Quqtuli 'many snags here' (Yupik)
river located on Lake Iliamna, below Newhalen village





Ch'iduchuq'a: Game Enters Mountain

By Ruth Koktelash with comments from Andrew Balluta

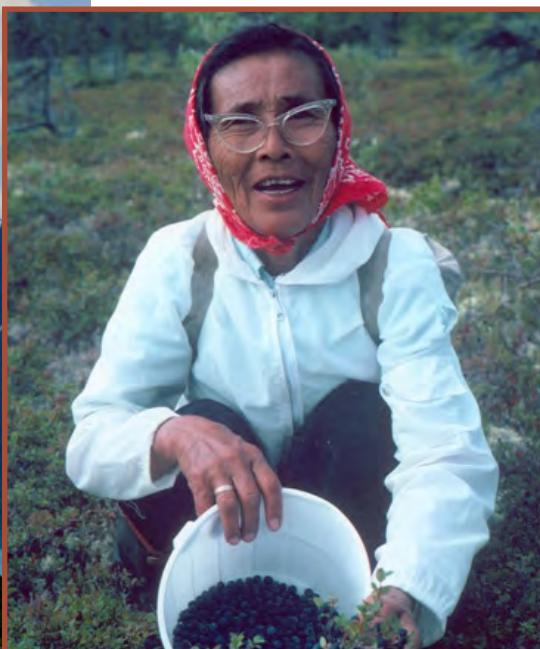


They walked all over,
but they didn't even see a ground squirrel.
So they told a medicine man
to see what's going on.
They told a medicine man to look.
When he looked he saw mountain people.
The mountain people
put all the fame on the mountain
called **Nduk'eyux Dghil'u.**

He took along *Q'ich'ida*.
Q'ich'ida went with him,
that's the rock rabbit.
They walked and walked
until they got to **Nduk'eyux Dghil'u**,
meaning 'go into mountain.'

There is no doorway of any kind, all rocks.
He took his cane and struck it on top
and then the door opened a little.
As soon as the door opened a little,
he put his cane in between the crack.

Q'ich'ida, rock rabbit,
went in first
and then he went in behind him.
Inside of the mountain,
there were all the animals on earth,
all walking around inside.
They were hungry.
Ch'iduchuq'a was singing and dancing.
They were excited,
and all they were looking at was *Ch'iduchuq'a*.



Nduk'eyux Dghil'u 'animal goes in mountain'

Telaquana Mountain.

Dzel Ken 'mountain base'

Alaska Range.

In his song,
he named each species of animal
and they all went out through the door.

While he was singing,
he named each species of animal,
and each species
was going out through the door.

And then the door started closing.
Ch'iduchuq'a went back out

and put his cane between the door.
While *Q'ich'ida* the rock rabbit—
the real name is pika—
while he was going out,
the door closed.

When the door closed,
it closed when the rock rabbit was halfway out,
so part of it went outside
and the other half went inside of the mountain.

The front part of him
fell in amongst the rocks.
Fell in all over amongst the rocks
in [**Dzel Ken**] Alaska Range.

All the animals were out
and eating above the timberline
in the mountain.

All the animals were eating and eating
and *Ch'iduchuq'a* went home.

If *Ch'iduchuq'a* hadn't done that,
there wouldn't be any animals,
if he hadn't let them out of the mountain.

That's why we've got wild game.
All the wild animals out in the country,
Ch'iduchuq'a had let out.

That's all.

Ruth Koktelash, 1981
Interview with Andrew Balluta and Linda Ellanna
Translated by Albert Wassillie
Comments to story by Andrew Balluta, 1985
LACL 2182/007.06-01



Hutat Hnidenghi'iy: Flat rock that is embedded

by Gabriel Trefon

[Nanuset] q'et'q'u qut'ana qeyghudighit'a'i sukdu q'u q'ent'a ha.

Before our times long ago they had stories that they would be able to use, so it seems.

Ha'it quhdhi hudulyi et qeyeghudighi'ta.

They used these [stories] as medicine.

Nghu Hutat Hnidenghi'iy.

There is 'flat rock that is embedded' [the sacred rock on the lower Newhalen River].

Nghu Hutat Hnidenghi'iy titl'en ha ha'it ghini yudeq gheli nitnatni'u.

There that 'flat rock that is embedded' in springtime it stands up really high.

Q'uyehdi venutnu'ididlix.

So then the current passes by it.

K'etnu ghu tayang' ghelishla hnidenghi'u.

It is embedded there just right in the middle of the [Newhalen] river.

Venutnu'ididlix ha ha'it q'uyehdi venutnuk'ididlih.

The current flows past it and then they [fish] swim around it.

Venutnuk'ididlih ha'it q'uyehdi,

They (fish) swim around it and then,

n'uyi ghini vayi'ux ha ha'it ghu

the sun shines against it and there

"Shnushutnu'u" nih.

"The sun passes all around me," it [the rock] says.

"The various flying things [birds] land on me and they just use me for recreation."

Dach' hdi qeyel dghini.

That's how they would say.



Shnutnu'iddilix q'u yedahdi tushdenghazhq'uch', dghinih."
"The current wraps around me and thus the water shapes
me," it [rock] said.

Tushdenghazhq'uch' q'uyehdi shdnunuk'iddilih."
"I have been shaped by the water and then they [fish]
swim past me."

Shnutnuk'idasdlagh."
"They [fish] repeatedly swim past me."

"Shch'enaqa sheghkuh niqatatu des."
"My children [as small rocks] roll ashore downstream
from me."

Nch'u shk'dghalget."
"I am inaccessible."

Shnushutnult'ul."
"The sun passes all around me."

Shnenqilt'a."
"They depend on me."

Chi'ul shk'tnit'an."
"They use me for playing."

Dach' qeyeldghinihi.
That is what they used to say.

Hudulyi tqeyghet'an nanuset q'u qet'q'u.
They had that as medicine long ago before our time.

Yi shughu quidi guhdi nak'uch' qenadelgheshna
Now here because the ones [white people] who talk
differently from us

ha naguna qit'ach'idunih hyitni ghudahdi,
want to know about our local people therefore,

quidi guhdi qughesh'ta nuqghelnek.

Galeq teh duqeytidulit.
They will put it in a book.

That's all.

Recorded by Clark Davis in Nondalton in 1961. TI1262. First transcribed by Jim Kari and translated by Andrew Balluta and Jim Kari on April 15, 1985. First published in Lake Clark Sociocultural Study: Phase I. 1986. Ellanna, Linda J. (Editor). National Park Service. Appendix 3, pp. A8-A11.



Nughilqutnu Nudgheitent: At the Falls on Tazimna River

By Antone Evan



Nughilqutnu gu nudghiten

At the falls here on **Nughilqutnu** [Tazimna River]

qeghkukh ghu qałnigi tayang' hnidlenghi'u.

on the downstream side is a rock standing in the middle.

Shanteh telvix ghu k'i nch'u vetsighudilvix.

In the summer when the water raises it, it does not
get covered.

Qeyegh nuqulnix.

They used to tell about it.

Q'ut'unteh huk'delzex ye qałnigi ghini vak'den'ux.

In the mornings as the sun comes up it shines on this rock.

*Vak'den'ux ch'u n'uyi ghini niqayde'ux ch'qu dut'ech'hdi
nuk'delzex.*

The sun shines on it and the sun passes all around it and
then it sets.

Vek'ni'un hnuyu n'uyi ghini veniqaydulzex q'ushla.

When the sun is shining it passes all the way around it
slowly.

Yada nunujehi nihdi t'anch'u veq' dunuk'enjeh.
All the flying things (birds) land on top of it.

"*Chi'ul shk'nit'an.*"
"They use me for playing."

"*Nch'u shk'dghalgett.*"
"I am inaccessible."

"*Shnenqilt'a.*"
"They depend on me."

"*Tushdenghazhq'uch'*"
"I have been shaped by the water."

"*Shnuk'dghasdlah.*"
"The fish swim around me."

"*Shch'enaqa sheghkuh niqatatunłdel.*"
"My children drift ashore downstream from me."

"*Dach'qeyłniyi Nughilqutnu yudut qatnigi tayanq' hnidenhi'u.*"
"That is what they say about that rock that is down in the
middle of Nughilqutnu."

Nanuset ts'itsatna qilan ha qudulyi qeytnighet'an.
Before us the old people used that as a medicine.

Veq' dyidehch hnilghuhanastun
It is flat on top.

*Veq' dyidehch' tach shla veqilanni ye ghini nilqeych'kitket ha
qudulyi hyighet'an.*
They used to take a little mud from on top of it and use it
as medicine.

*Nanuset qeyłniyi qatnigi Nughilqutnu qeyegh nuqulnix
nanuset qech' q'u.*
That is what they used to tell about that rock at
Nughilqutnu since way before our times.

Antone Evan, 1980
Translated by Andrew Balluta
ANLC 1364

Nughilqutnu 'falls of flows down on surface stream'
Tazimna River



Traditional Leadership

By Alex Trefon, Sr.

The people used to cooperate more before.
Like if I'm going to go for a day or two,
I'm going to tell the chief where I'm going
how long I'll be gone.

They don't do that nowadays.
They jump on the snowmachine,
take off over mountain and go someplace.

If they get lost
what they're going to do?
They wouldn't know where to go
[to look for them].

But not in the old days.
If they're going to go for a month,
they'd tell them how long they'll be,
where they'll be camping,
if they're taking their family along, or something like that.
Always tell people what they're going to do.

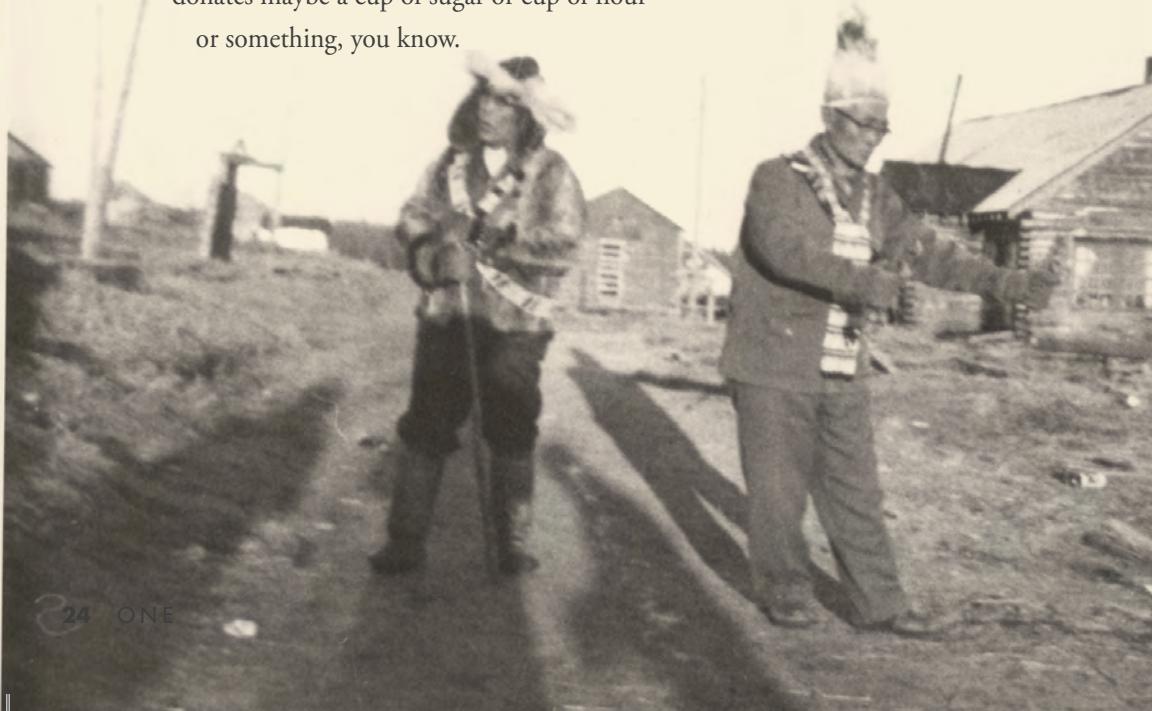
Somebody goes short of something,
the whole village, you know,
donates maybe a cup of sugar or cup of flour
or something, you know.

They didn't have no hardship.
If somebody run out of wood,
you know, the second chief, I mean the chief,
will tell the second chief,

"You go around the village and tell the people to haul
wood for that guy [who] got no wood."
They'll go out and haul wood for him.

So, you know, they cooperate much more.
And they listened to the chief.
Now if you were to tell somebody like that, though,
you got to give me some green [cash] first.

Alex Trefon, 1987
Interviewed by Andrew Balluta and Linda Ellanna
LACL 2182/007.08-01



Dena'ina Language Learning, Identity, and Place

By Michelle Ravenmoon

For thousands of years the Dena'ina Athabascan have called the area that is now identified as Lake Clark National Park and Preserve and Lake Clark their home. On these lands the Dena'ina have struggled and survived. Without knowing, I have come to this place, traditionally called **Tanilen Vetnu** (water flows river), where the town of Port Alsworth and the Lake Clark National Park and Preserve field headquarters sit, to discover myself. Being half Dena'ina, half white, and being raised in a predominantly Yup'ik village has given me a conglomeration of views. Over several years I have learned about my heritage in a much deeper sense through learning my Dena'ina language, working with elders on documenting place names, and through my work at Lake Clark National Park and Preserve.

I believe that the Dena'ina language encompasses the soul of my people. Describing how intertwined a language is to a people is difficult, especially since language encompasses the deeper meanings of our identity. I agree with Laguna Pueblo writer Paula Allen Gunn's description of the interrelation between language and identity:

The artistry of the tribes is married to the essence of language itself, for through language one can share one's singular being with that of the community and know within oneself the communal knowledge of the tribe.

(Gunn Allen, Paula:1992:55)

The process of learning my Native language has led me to a better understanding of myself and my



people. In the time that I have spent with my elders I have learned about the Dena'ina world, a whole different way of thinking that has tantalized me for my entire life. This Dena'ina way of thinking was always there inside of me, and it was something I could almost grasp, like a dream that I couldn't quite recall. It was planted by my Dena'ina mother, my grandparents, by my childhood playmates, and my relatives. I believe it is true for all Dena'ina; planted inside us is a communal knowledge and a connection to each other. The Dena'ina way of thinking is like music notes in the air: one cannot see it, a person must feel it, and a person must live it to understand it. My Dena'ina identity is the ghost I have been chasing. I believe many Dena'ina are in the same pursuit.

Through generations, through extreme change and hardships, we have become a people who are struggling to hold on to our cultural ways. Yet through these difficulties we still have our identity as Dena'ina people, and in an ever-changing world, we have to constantly define it. I believe our struggle with our identity has created confusion among our youth, among

the generation who were sent to boarding schools, and for our elders who were told they must not speak our Native language because it was evil. Some of the stories that elders have told me had us laughing so hard, and yet they were testimonies to the collision of the Dena'ina and Western cultures and the confusion that ensued.

Helen Dick from Lime Village told me a story about her grandparents and how puzzled they were when they were given foreign foods for the first time. They had a bag of flour that they had no idea what to do with. They took it out onto the tundra and threw handfuls into the air, amused with how much it looked like snow. I appreciate

this story in many ways. I can imagine the curiosity they must have felt and how much fun it must have been to be given new and strange things. I am amazed at the ability to adapt and make the most of the situation. The flour came in cloth calico bags and it didn't take long for our great grandparents to figure out what they could be used for. In their eyes, the flour was useless; in a story that Martha Trefon (originally from Nondalton) told me, her grandmother would dump out the flour and use the calico. She said the calico cloth was great for making undergarments and scarves. Although this story is meant to be humorous, in the end I learned that our identity





may not be something that can be put in a bottle and looked at on a shelf because this story shows that through experiences we add to it, we enhance it, we grow, and we don't give up our cultural ways.

I worked as an intern in Anchorage for Lake Clark National Park and Preserve in 2004. I pored over transcripts of recorded interviews and oral histories from the archives to assist in an ethnohistory project. These documents were all about places in the park, about my people and our culture. I was given the opportunity to travel to the Port Alsworth field headquarters on Lake Clark. The chief ranger was dropping off people at Kijik Lake and I was able to hop on the flight. Kijik Lake is known to my people as **K'q'uya Vena**, Red Salmon Lake. I was mesmerized when we landed; all of my life I had heard elders speak of the historic Kijik area where the people of Nondalton migrated from. This was where my ancestors had fished and had summer camps because of the late spawning of the sockeye salmon in this lake. In fact this was such a valued place, there were wars fought defending it. I stood looking at the tall mountains around me and the clear, deep water in front of me, and I felt the presence of my people. I felt the power of the place and I

knew I would never forget that day. On the flight back to Port Alsworth, I was told about a position that was open at Lake Clark National Park and Preserve. I knew I had to apply; I had to be near my ancestral lands because they were calling me home. Through the internship I read the transcripts of historic interviews and learned about places my people have protected and loved, and then I traveled to those places. This helped me make a connection I needed to make in order to learn who I truly am.

In the years that I have worked for the park, I have been able to spend time in many places sacred to my people and help document traditional place names. We have been blessed with the presence of elders and their willingness to teach about the Dena'ina heritage, our customs, and our ancestral lands: elders like Andrew Balluta, who have worked with us tirelessly. Andrew helped me document Dena'ina place names within the park area. For the Dena'ina, a place name reflects the relationship we have had with the land. Mapping in Dena'ina is best described as laying out lives on paper through their activities such as hunting, fishing, and traveling to where the land offers the most. Andrew would tell me a place name and ask me, "Do you know why it has that name?" Then he would lead into the story of how a place was named. I especially like the place name story about a bay across from Port Alsworth on Lake Clark called **Chaq'ah Tugget**. It was named when a Bristol Bay man was captured in an attack against the Kijik Dena'ina one summer long ago. The man was kept as a hostage of war and treated kindly by the Dena'ina. When the Dena'ina planned on sending him home, he refused to go, and the bay was named after him, **Chaq'ah Tugget**, 'He sits in the corner.'

I am grateful to be part of the team working with our elders to help document the untold history. As an employee of Lake Clark National Park and Preserve I am happy to be part of an organization that realizes the importance of recording the local and historical place names. In 2002 I started my language learning with the help of the Nondalton and Lime Village elders through the University of Alaska Fairbanks. At this time I knew a couple of Dena'ina words. My elders would tease me and say, "All you knew was chun," which literally means, I knew poop. In the beginning, I didn't realize that learning Dena'ina would bring me closer to my people and understanding my own identity. During my first week of learning, I heard a speech by an Athabascan elder

in Fairbanks. He said our Native language is the language that God gave us and it is in our DNA. We have a right to speak our own language, we have a right to pass it on; our language is ours and identifies who we really are. I was so inspired because it has always felt like I struggled with English and that something just wasn't quite right. What Dena'ina language I know makes me feel alive when I speak it. It feels like coming home and it gives me peace. Our language is much more than I can possibly write in a short narrative and certainly deeper than what meets the ear. In order to truly learn we must discover ourselves, learn from our elders, and live among our people.

Values and Knowing the Land

by Pauline Hobson



When the trees dress up for the winter.

If you see the trees in winter covered with snow,
after a snow storm and the snow stays on the trees
it means cold weather is coming.

You can use the water as a barometer in the winter.
If the water hole or creeks are full and overflowing
that means it is going to turn east wind,
and if the water drops it will turn cold.

It is very important to know the resources
and animals and how to use it for survival.
Can you start fire in any weather?
Nichił (birchbark) and *K'eluts'iya* (dry spruce limbs)
and lots of dry kindling or dry birch trees.

Can you kill an animal to survive?
There is fish everywhere in our country.
Ducks, beaver, porcupine, spruce hen, squirrel, moose, bear,
sheep, birds
like camp robber are some animals you can survive on.
Don't kill it unless you will eat it!
Porcupine is especially regarded,
as the "higher power"
gave it to you when you see it.

They are easy to kill on the ground,
just hit them on top of the head with a stick and it's dead.
Burn the fur off, gut it, and take it apart.
You can cook it in hot water.
It is possible to cook it over the fire too.
This animal is easy to kill; that's why you respect it.

Don't kill it for nothing.
It has spirit
and if you disrespect it
your luck will change.
If you need it to survive,
you will not see it, or it will get away.
The porcupine looks slow
but they can move pretty fast!

Plants: know the edible and nonedible plants for survival.
Respect the plants also,
especially the trees—
they have spirit too.
If you disrespect it,
it will change your luck in life.

If I get hurt what could I use to, say,
stop the bleeding fast? You can use pitch—



watery pitch—smear it on the cut and cover it,
the bleeding should stop!

You can also use the inner spruce bark, the white part.
Put it on the cut with the pitch
and the bleeding will stop
and it never usually leave a scar!

What can I use to build a shelter any season?
In the winter if you have no shelter,
find a timber or a large spruce tree
and put spruce boughs all around the tree,
on the inside for your bed also.

It is warm and dry.

When you are predicting the weather
always look to the west—
what does it look like to the west.

If it's clear and bright
that means cold weather north wind, or good
weather coming.

If it is cloudy and dark
it means east wind, bad weather coming.
When you are traveling
always look both ways,
what does it look like ahead of me,
what does it look like behind me,
so when I have to come back I know what to look for.
Be observant of the landmarks,
mountains, hills, trees, stumps, rock formations, etc.

In the winter
you can build a shelter in the snow;
make sure you dig down to the ground
and then put spruce boughs down to sleep on.

Put snow blocks around the hole you built.
The entryway could be blocked with snow boughs.
Very warm shelter.

If you are on the mountain,
be observant of the timbers, trees.
This is where I could build a shelter
if I get caught in the mountain.
If it's going to storm,
get off the mountain ASAP;
you can find a timber to build a shelter.

If you have a knife
you can make weapons
to kill something to survive.
A spear to catch fish,
a slingshot to kill a spruce hen,
make a trap to catch a squirrel, or fish, etc.

Dena'ina eshlan shida!

I am Dena'ina.
The biggest value of "Being Dena'ina"
is to plan ahead.
Life is a circle.
Yet tsah yach' nit'an daghiset
'The future is long, look ahead.'
Make a plan, have a plan.
In the spring plan and prepare for the summer.
When summer comes you will be ready.
In the summer plan and prepare for the winter.
When winter comes you are ready.
In winter plan and prepare for spring:
when spring comes you are ready.

Like your home,
you know every detail
and where everything is.

If you know your land,
country, its resources, plants and animals,
you will be content and relaxed.

You can survive in it.

If you don't know it,
you could be stumbling around in the dark,
you can panic and not survive.

If you "Are Dena'ina"
in Dena'ina country you can survive.

If you "Are Dena'ina" and know
"the Circle of Life"
you will survive
and know who you are.

Pauline Hobson
9/18/09
IACL File 310



For subsistence –
getting food from the land,
technology has changed,
but it's not the tools we use,
it's a way of life.

Our culture has all the tools
passed on from our ancestors:
we are meteorologists, diplomats,
artists, architects, linguists,
botanists, biologists, midwives, and
astronomers.

The essence of being native is
ingenuity and creativity.



TINITUN AND EGH VEGHUCH'DIŁT'AYI: TRAILS AND 'WE USE IT'

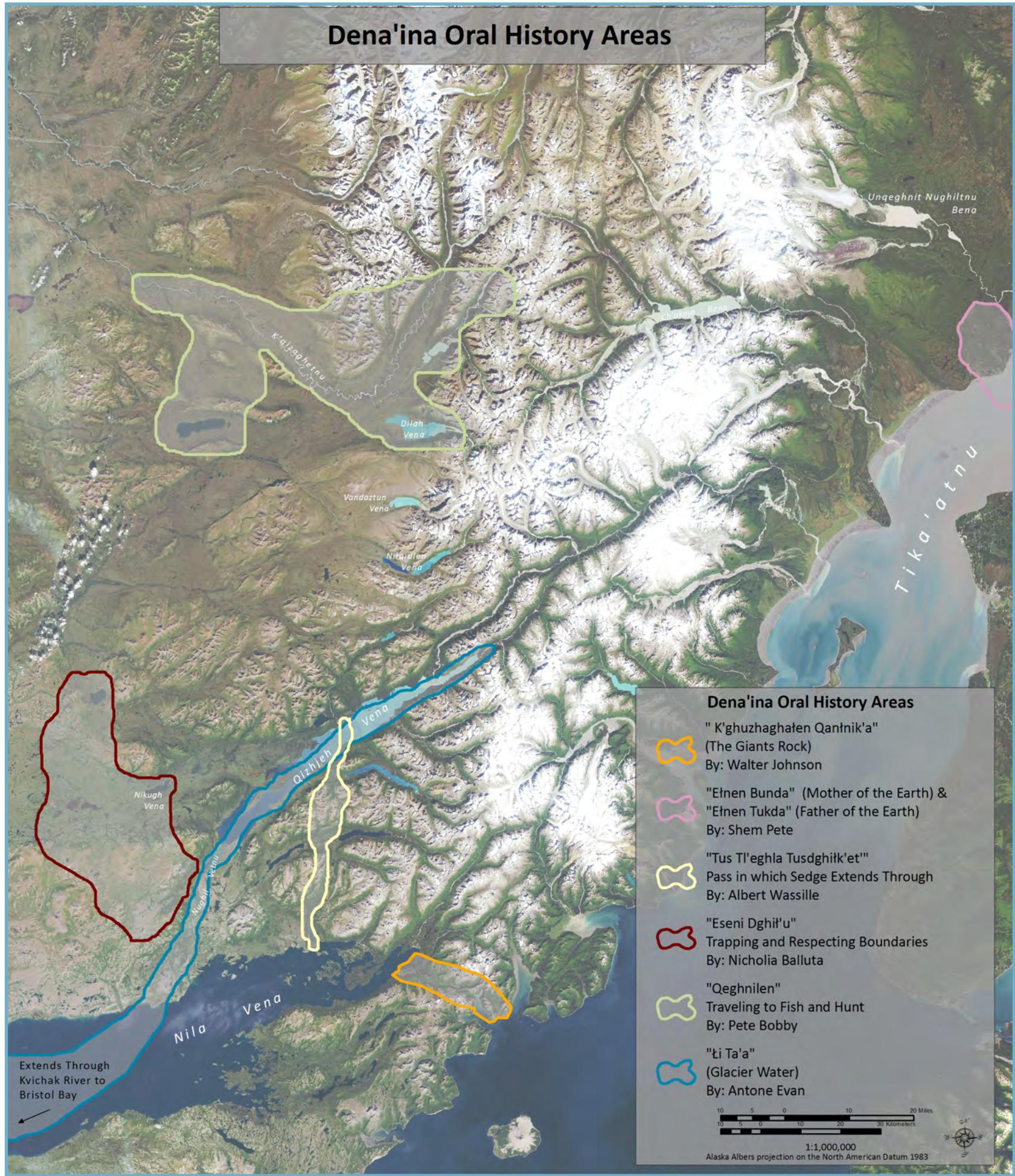


Tinitun ‘Trails’ and *Egh Veghuch'dilt'ayi* ‘We use it’, introduces you to the Dena’ina relationship with the environment through narratives revolving around trails and materials used. There is no Dena’ina word for “resource.” The term *Egh Veghuch'dilt'ayi* ‘We use it’ refers to materials or resources used from the land. The oral history map represents areas defined by six oral histories and gives a view of the regional cultural landscape. The oral histories define the areas through land use, travel routes and spiritual practice connected to place and boundaries. The areas represent an understanding among communities that acknowledged each others’ surrounding areas for hunting, trapping and fishing, and shared use of resources through verbal agreement.

In **K'uzhaghalaen Qałnik'a** ‘The Giant’s Rock,’ Walter Johnson speaks of a well-known rock that stood at the summit of Iliamna Portage. This rock was a place where an offering was provided. This story is a significant part of the spiritual beliefs of the Dena’ina people. Votive is a word commonly used to describe places such as the Giant’s Rock (votive rock, that an offering or prayer is given to). Nicholi Balluta’s narrative is an example of Dena’ina resource “management.” This system included proper use and sharing of the resources between communities.

The Dena’ina *Tinitun* map, reproduced from Linda Ellanna and Andrew Balluta’s *Nuvendaltin Quh'tana*, shows the network of trail routes used over generations. The trail routes are foot trails, dog sled routes and canoe routes for watershed areas. Also shown are the historic and present day villages. There are two essays provided in this chapter by Lary Hill and John Branson. Lary highlights the importance of hiking the Telequana trail, reconnecting with his Dena’ina roots and recalling the traditional stories and values. John tells about what he has learned from the Dena’ina people and early explorer written reports and his experience traveling on some of the trails.







Zi Ta'a: Glacier Water

By Antone Evan

Qizhjeh Vena Qizhjeh Vena veq'at'l'a ghini tustes ghu li yan nlan ha t'ent'a **Dzel Ken teh.**

Up at the head of Lake Clark, up in that valley, there are passes in the Alaska Range where there are glaciers.

Yi ghini idghalzex ch'u k'etnu gguya q'andazdlen ha t'ix li ta'a nlan ha.

When the glaciers start melting, all the water flows into the river.

Ghuh q'andazdlen ch'u Chuqutenghehtnu dakhadilax ha

And it flows down then it flows into 'by the cache trail river'

Yehdi ven edilax [Qizhjeh Vena Q'atl'a]

then it forms the lake (Little Lake Clark).

Li Ta'a ghini

that glacier water.

Yi edilax ch'uq'u Qizhjeh Vena ku'u edilax.

It forms 'people gathered lake' [Lake Clark]

Yi edilax ch'u Nundaltin Vena kiq'u edilax.

And then it forms 'extends across lake' [which is known as Six-mile Lake]

Nughil Vetnu t'ech' ku'u hkadilax.

And then downstream it flows also to 'current descends river' [Newhalen River]

Nila Vena ku'u edilax,

and then that forms 'islands lake' [Lake Iliamna]

Ch'u Nilan Vena Q'estsiq' nishdelax ha q'uyehdi nuti at nik'udelax

And then it flows down to 'islands outlet stream' [Kvichak River] and it goes out into the ocean.

Yi li ta'a ghin nuti gheli edilax.

That glacier water [from the head of Lake Clark] travels all the way into the salt water.

Li ta'a ghini minlni ghini qu'tana nughedel qich'a shughu nidelax da.

That glacial water travels farther than human beings, that water goes farther than people can travel.

Tsitsatna ghuna dach' qeyel dghinib.

This is what the ancestors used to say.

Antone Evan, 1980

Interview with Priscilla Russell

Transcribed by Albert Wassillie

ANLC 1390

Qizhjeh Vena: 'a place where people gathered'

Lake Clark

Dzel Ken: 'mountain base'

Alaska Range

Chuqutenghehtnu: 'cache by trail stream'

Chokotuk River

Qizhjeh Vena Q'atl'a: 'head of people gathered lake'

Little Lake Clark

Nundaltin Vena: 'lake that extends below'

Six-mile Lake

Nughil Vetnu: 'flows downstream'

Newhalen River

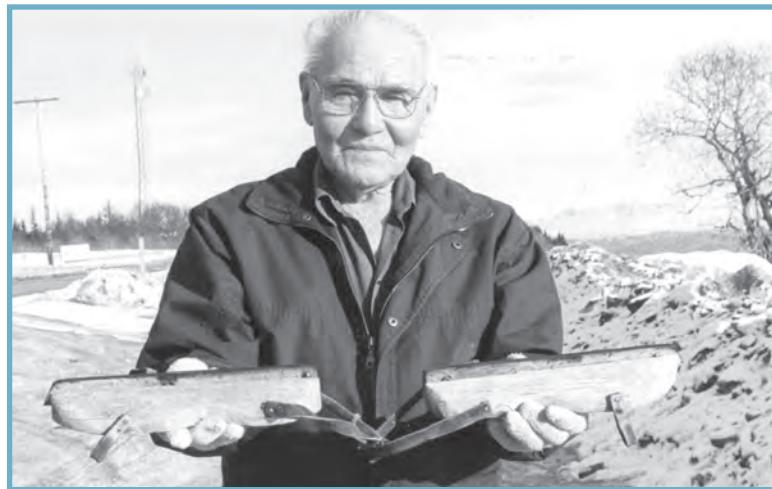
Ch'u Nila Vena: 'islands outlet stream'

Kvichak River



Kuzhaghaten Qatnik'a: The Giant's Rock

By Walter Johnson



Ch'ak'dalitnu hel qetnih ghu Iliamna Village qel dghinih.
'Things Coming Out' is what they call Iliamna Village.

*Qu'tana ghuna htsast'ah K'ghuzhaghałen yeh ghu tus
tuhniyu, vedaja uqu bnił'an.*

A person of ancient times, 'the one packing his nephew'
then through the pass there, looking for his younger sister.

Ves t'u yeh ch'u qałnigi cheh ggaydnaniłchet ch'u
Beneath the bank there he pushed up a big rock,
[he stood it up.]

*Tus Iliamna Bay ghu tus nuhdelggesht ch'u tinitun gheli sht'a
dghit'a ghini.*

In the portage there they go across to Iliamna Bay; it is
right on the trail.

Qałnigi ghini.
That rock [the rock was about 15 feet tall and about 10
feet by 12 feet at the base, vet'l'uh ghu]

Ch'u veq'idech' gheli sht'a zdlet' qałnigi ghini.
And right on top of it was a crack.

*Ch'u ye'uh hdu yada q'u kut' zdlu, dingi, svinitis, yada qevegh
qilan yet ghu qaqeyłdeł.*

And they used to put there whatever they had in their
pockets: coins, shells, whatever they had.

Ch'u gasht'ana ghuna tinitun qelchin, dghiliq' ghu.
And the white people were making a road there in the
mountains [in about 1935].

*K'ghuzhaghałen qałnigi ghini valatga qaqeyghałchet, ghu
veqighiłkugh ch'a vegh ggaydnaniłchet ghu*
At the Giant's Rock they pitched a large tent, there where
he had pushed it up.

Yethdi hghutnub, dayin egh ghetnub ghu
They worked there at a blacksmith shop.

*Yi valatga ghila. Ch'u tinitun ghu tinitun qelchin ghu
qałnigi ghini veggaydnaniłchedi ghini.*
A tent was there and as they were making the road there,
that rock that he has pushed up,

Qałnigi qeył dnektetl'i ghini ye yey hdi qunuqeydenghilu.
They blew it apart with dynamite.

Yel et tqiluq ch'u luqu veqisil.
They did that and nothing was left.

hdut'at gheli yeqech' qijuq ch'a 1935.
That happened a long time ago, in about 1935.

Q'et'na ghuna qeygh nuqulnishi K'ghuzhaghałen għun.
The old people used to tell about 'the one who packed his nephew.'

Veq' k'i qighila tus għu Iliamna Bay tus għu.
His tracks are there in the pass to Iliamna Bay.

Daghiset gheli deltel qeylni.
They say he stepped [his stride was] really far

Veq' għu ch'u nutih deltel qeyegħ nuqulnik għu
His tracks were [like] two steps, they would say about him.

Ve'eq' nutih deltel hq'u dagħiset qu'ana veq' deltel ch'a
His tracks were twice as far as a human's steps.

Ch'u ghuna qałnigi qałnigi qeył deħtiki et qiluq għu Carl Williams hdi
And when they dynamited that rock, that Carl Williams
[the freight hauler, who had a home in Iliamna Bay]

yeqech' qujuq nch'u qit'a idinil.
had not known that that was happening.

*Ch'u na'el dgħini a, "Yequech' qitul'il shdghini" da dghayi shi
qevel dgheshni t'*
And he told us, "If he would have said to me that this
would happen I would have told them to not do this."

Hghu nch'u k'i shek hdini.
"They did not inform me."

Ch'u shi k'i shihgħich'ut yeqech' tqijuq għu
"I am angry about what has happened."

*Uqu qut'ana għu yet hdaltsiħ għu naqayeh għu yeh tus
nuħdelgħi,*
All the people who stayed at our village, when they went
through the pass,

*ch'u yada q'u kut' qilan, izin svinit'sa, dingi, diq'ushi yada
qveġħi qilan yi ghini qiqeyl det.*
they would put into that crack whatever was in their
pockets, shells, coins, matches, whatever they had

Għu dnazdlet' għu quda shugħu.
into that crack in that way.

*K'ghuzhagħałen Qałnik'a ghini yeqech' qiluq għu luqu għeli
veq'ach'bħnanit tun.*
When that happened to the Giant's Rock, they all really
missed it.
That is why the Giant's Rock

Q'udi guħdi K'ghuzhagħałen Qałnik'a ghini veqisil.
And now there is nothing left of the Giant's Rock.

Walter Johnson 2004:49

Ch'ak'dalitnu: 'things come out again river'
Old Iliamna Village

K'ghuzhagħałen: 'the one packing his nephew'
'Giant Rock'

K'ghuzhagħałen Qałnik'a: 'giant's rock that is gone'
Iliamna Portage

Etnen Bunkda: Mother of the Earth and Etnen Tukda: Father of the Earth

By Shem Pete



A long time ago
they called Tyonek **Etlen Bunkda**
'Mother of the Earth'
because there are lots of things to eat all the time:
clams, fish, beluga, seal, grease, and oil [products that
women process].
But they call Usitna River
Etlen Tukda 'Father of the Earth'
because they always had lots of fur,
lots of caribou meat, dry meat, dry fish,
but not much oil [products that men obtain].

They used to get lots of grub at Tyonek.
They never used to go hungry
because there was lots of seals and belugas.
[In spring] everybody [in Tyonek]
begins making oil and grease.
They put up lots of grease for everybody [in the inland
villages].

They all come down to Tyonek to get oil and this grease.
They keep coming, keep coming getting oil.
They bring all kinds of fur blankets, parks squirrel,
whistler, lynx, marten....
And lots of caribou and black bear meat and beaver
meat so they could buy all this oil.

Those big beluga guts all full of oil.
The Tyonek people were rich
from oil and baba [dry fish] too....
They used to have regular road down to Tyonek...
for grease and seal meat, fish.
And this story is from long ago,
before the Russians or anybody came to this country....
It was way before my time.

By Shem Pete
(Kari and Fall 2003:49)



Tus Tl'eghla Tusdghilk'et: Pass in Which Sedge Extends Through

By Albert Wassillie



Tus Tl'eghla Tusdghilk'et' is pass over here.
 They used to go to—that's where they used to go to Iliamna Bay.
 The Kijik people used to use that pass
 as a trail
 and then there's this grass
 all the way through that pass—little, short grass.
 This wide-blade grass *tl'eghla*.
 That's a *k'echan* there.
 That's grasses; *tl'eghla* is wide blade.
 All the way through that pass.
 That's why they call it *tus tl'eghla tusdghilk'et*.
 So that name of it.
 They used to use that pass.

 Well, they start through that pass
 and come out Tazimina
 right at Upper Tazimina Outlet.
 There's two lakes there.
 Upper Tazimina Outlet.
 Across there they go through another pass to Iliamna.
 ... toward Chekok, I guess they come out.
 That Chekok [**Chix Kaq'**] is a real Indian name.

... **Lik'aha**.
 That's down here.
 There a little bluff there
 that's when it's high water,
 long time ago they used to have
 dogs running along the beach.

 When they're rowing.
 All the dogs run along the beach.
 And that little bluff there.
 Dogs go.
 There water, they can't go around it.
 Steep hill there so they start hollering.
 Thats why
 they call it **lik'aha Ht'udelghish**.
 They'll land
 and they'll walk them around the hill.

Albert Wassillie, 1985
 Interviewed by Priscilla Kari
 LACL 1025

Chix Kaq' 'ochre mouth'

Chekok village, mouth of Canyon Creek

Tus tl'eghla tusdghilk'et 'pass in which sedge extends through' pass on creek into Lake Clark, pass to Tazimina Lake

lik'aha Ht'udelghish 'dogs howl beneath it' bluff on the lake, five miles below Tanalian River



Eseni Dghit'u: Cottonwood Extends Respecting Trapping and Hunting Grounds

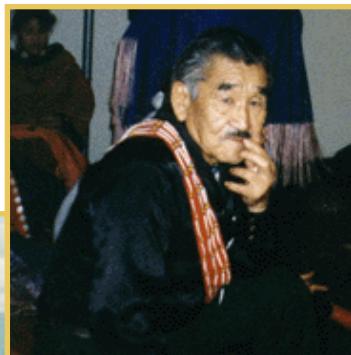
By Nicholia Balluta

All the trapping grounds
for Nondalton all around here,
up to Tazimina, here's Mulchatna;
I used to trap in there all the time.
That's my trapping ground.
But trapping ground go up Lake Clark,
all the way to Mulchatna and Telaquana.
They used to go to Long Lake;
they go far, this way
and to Nondalton again.

What they do,
like Newhalen,
they hardly go in anybody else's trap line;
they respect one another for that.

That's trapping and hunting.
Iliamna, hardly go down this way,
they respect the others.
Like over here,
that's Nondalton's trap line,
all the way from Mulchatna up to Telaquana.

Like here's *Dutna* Lake.
They go far as there, all the way Telaquana.
They went to Frying Pan Lake.
They camp, go on this side of Groundhog Mountain;
there's timber over here, hill and timber,
good camping ground, cottonwood area.
That place is called **Eseni Dghit'u**.



Eseni Dghit'u 'cottonwood extends'
cottonwood area below Groundhog Mountain





What Nondalton village would do,
like spring beaver hunting, muskrat hunting,
otter hunting,
Nondalton used to take Chulitna up to Long Lake,
and they used to,
Nondalton would, they have like Pedro Bay
come over and they give them ground,
far as here up to Nicovena, **Nikugh Vena**
that's far as they give them land to trap.
And they give Newhalen land
from here on up, and they trap.

That's the way they used to
respect one another.

Nondalton give so much land to trap.
Pedro Bay, and Old Iliamna.

They used to respect
one another's trapping ground,
they used to give it to them to trap in the spring.
But they used to make rules,
you go in somebody's,
say Old Iliamna's trapping ground,
you can go in there and get beaver,
and you know that's their area.

Yeah, that's our way...
that's our history
they used to tell stories.

Nicholia Balluta, 2005
Interview with Karen Stickman Evanoff, Ted Krieg, Terina Trefon
LACL File 310

Qeghnilen Area, Traveling to Fish and Hunt

By Pete Bobby



Yet **Qeghnilen** *hdults'ih ch'u yunit Dilah Vena ku'u hdults'ih.*
There they stayed at **Qeghnilen** and upstream at Telequana
Lake they also stayed.

Q'u ktuleh ghu idi'ela nishqedet.
Then when fish would run they would come downstream.

*Ch'u yi tiq'a qelqit ha yeh hdelets'ih ha q'uyehdi yun'e
nuhtedel ghu.*
And fish they ate and there they stayed and then they go
back upriver.

K'eldunteh hdi yeh iyeh qu'tana guna ki yeh qet nuhtededet.
Sometimes then these local people would go back there again.

tiq'a tlegh tiq'a tl'egh hdi yeh k'uqu qel'iht.
After salmon, after salmon they would go there for game.

*Yeh Dzel Ken ts'andazllen yeh Yududuhtnu nih
Dunk'elashtnu nihqet yeh shtun... Shtunqedit nudyi nih.*
There at the Alaska Range where the streams flow out
around Necons Creek or Kristin Creek they hunted sheep.

Tutnutl'ech'a veq'estsiq', yeh nihqela k'uqu qel'ihch'.
At Two Lakes outlet there they hunted for various game.

Q'uyehdi naqeli gheli t'qit'a idi'ela yeh gudih q'u nishqedet.
Then when fall time came then they came downriver
to here.

Telay uqu qel'ib, shagela nih.
They obtained broad whitefish and various fish.

Ye lib Vena qeylnihi gbin ki hva qayeh qighila.
There at 'whitefish lake' too there was a village for them.

Yi ki yik'i hya tit'l'en nutdeh ha t'qeyeghil'an.
There they spent the spring.

Q'et' q'u Nanututset yeh q'u qayeh qighila kishi.
Long ago before our times there was a village there it seems.

*Ch'u q'uyehdi yi kiq'u ghelyeh ghu hdelets'ih ch'u yeh q'u telay
uqu qel'ib ye ghini atq'u.*
And then also below there they stayed and they went for
those broad whitefish.

Pete Bobby, 1975
Interviewed by James Kari
ANLC 1380

Qeghnilen 'current flows through'
'Canyon sites' located on the
Stony River
Dilah Vena 'fish swim in lake'
Telequana Lake
Dzel Ken 'mountain base'
Alaska Range
lib Vena 'whitefish lake'
Whitefish Lake



On the Telaquana Trail

By Lary Hill

Several years ago, my brothers Frank and Pete and Pete's wife, B.J., and myself planned a hike on the Telaquana Trail. We had tried for years to get family members together to walk the trail, but everyone was always too busy. Finally, the four of us just decided to go and whoever could make it would meet us at Iliamna. We would then charter an airplane to take us either to Kijik or Turquoise Lake.

The four of us left Iliamna early in June on a float plane. We asked the pilot to fly over the trail as far as Turquoise Lake, so we could look at the ground conditions. The terrain looked pretty rugged, so we elected to go to Turquoise Lake. The pilot was instructed to return for us in five days.

We all felt that we were too old to walk back to Kijik, so we agreed to just hike around the area. We saw a huge brown bear at the outlet of the lake, and to avoid conflict, we parked our gear about a mile up the mountain on the east side of the lake. We set up camp in a good spot alongside a stream and cooked lunch.

We noticed signs of old campsites where we pitched our tents. The signs included stones placed in a large-diameter, rectangular circle and a foot-deep pit where we discovered fire-blackened stones under the moss. Here was evidence that our ancestors had camped in the very same spot many years ago. This was a good place to camp.



The remainder of the day was spent walking about and planning the remaining days. The following days, we walked the mountain trails, stopping about noon for tea and lunch. We finally located part of the Telaquana trail and followed it for about half a day toward Kijik. We found some artifacts: part of an old wood stove, fire pits, part of an old shoe, some empty .30.30 cartridges, a bone scraper made from caribou bone. We left everything where we found it, not wanting to disturb history too much.

On one hike, I found the head and full curl of a ram's horn. I carried them around for half a day, and ended up placing the skull and horns back where we found them. Strangely, I had a lot of falls and bruised my legs on rocks and trees and nearly fell off a two-hundred-foot cliff while I carried the sheep bones. I thought of the "old ways": maybe the mountain didn't want me to have the bones. After putting them back, I had no more trouble walking. My brothers remarked on how clumsy I had been.

The more we walked, the closer we seemed to be to our Dena'ina roots. We were recalling old stories and songs that we had heard when we were children. Each memory seemed to spark another and we stayed up late every evening, even though we were tired, recalling stories of our childhood and other stories our relatives had told us.

On the third day, John Branson, ranger and historian with the Lake Clark National Park, joined us. We walked across the river and on up into the hills until we came to the Votive Rock. We explored the area, ate lunch, and returned to camp. John stayed overnight with us, then

walked on down the trail where he would be picked up at another lake later that day.

We were tired of eating freeze-dried food, so using slingshots, we killed four ptarmigan. We cooked them up and they were very tasty. Using bits of the ptarmigan intestines for bait we fished for lake trout and grayling in the lake. I used a hand line and my brothers used collapsible rod and reels. We caught a few and carried them back for dinner.

The ever-changing weather in the mountains relented and on the fifth day, the airplane we had chartered landed on the lake below us. We had broken camp earlier in anticipation of the plane's arrival. We hiked down to the airplane, our packs and spirits considerably lighter than when we had first arrived.

We each came away with a renewed appreciation for the strength and knowledge it took for our ancestors to live in that rugged country. We had always been proud of our Dena'ina roots. It was enlightening in that we realized it was our Dena'ina roots that had helped us throughout our adult lives. We couldn't help but succeed.

Lary Hill, 2009
LACL File 310



Chikalushen Tustes: Chickalusion's Pass

By Albert Wassillie



Chikalushen Tustes

'Chickalusion (personal name) Pass'
Pass from Tlikakila River to Twin Lakes

They used to visit one another here and Tyonek.

Yeah, [they trade] seal and stuff.

There's a Tyonek people.

They still like this salt water like seal.

Lake—when I went over there for Sergi's funeral.

They gave us muktuk.

Fresh muktuk.

Boy that was good.

Pete Koktelash and Harry and I,

we were all over there.

Pete wouldn't eat it.

He wouldn't even try it—couldn't.

Boy, I like that, fresh too.

Yeah, [that was] white beluga.

... [they trade]

'cause they had seal in Iliamna

but wasn't good as salt water seal,

fresh water seal, too strong or something,

and they used to trade something like that

with the Tyonek because they used to come into...

I don't know.

There's one time story.

I guess there was caribou, caribou fat.

They gave some to this Tyonek guy and

it was too dry for him—caribou dry.

It wasn't like fat to him; too used to seal oil.

No, too dry [they wasn't used to caribou] (laughter).

And then another time,

the Tyonek people

came over to Nondalton

and they cooked that moose nose

with the hair and all.

They peeled that.

A lot of guys do that still.

And after they cook it, they peel it.

Some guys burn it.

Some guys don't like it burned.

So there was bunch of Tyonek people

came to Nondalton

and they cooked them moose nose

and the Tyonek people seen that cooked with the hair.

There's one guy came back from Tyonek.

And said, "Oh those Nondalton people.

No wonder, the hair kills them" (laughter).

Albert Wassillie, 1985

Interview with Priscilla Kari

LACL 1025

Tanilen Vetnu Tustes: Creeks flows into Water River Pass

By Andrew Balluta



Tanilen Vetnu Tustes 'creeks flows into water river pass'
Pass from Tazimina Lake to Tanalian Creek

They used to tell about what
I've heard from elder people
that a group of Kijik people
went over to Iliamna village
for some party
or Indian dance or whatever they went
back and forth for,
and on their way back in the winter time
or spring time,
they were going through this pass they called
Tanilen Vetnu Tustes—
that's a pass between Tazimina Lake
that runs into Lake Clark,
comes out at Tanalian River.
And in that pass,
they had an avalanche
and killed several people
of that party
and there were some survivors too,
according to the story.

This is the story that I know about this pass.

Andrew Balluta, 1975
Comments to Alec and Pete Trefon interview
ANLC 1402



Dena'ina Trails: A Personal View

By John Branson



I've been educated about Dena'ina trails by elders who passed away several years ago, people such as brothers Pete and Alex Trefon and Sophie Austin and her son Tony and her brother Macy Hobson, who all told me vignettes from Telaquana Trail. Other elders, who are still very much alive, such as Andrew Balluta, Harry Balluta, Mary Hobson, Butch Hobson, and George Alexie also shared their intimate knowledge of various trails with me.

My first association with Inland Dena'ina trails began in 1974 when I began living on Lake Clark at the mouth of **Nan Qelah** or Miller Creek, a twentieth-century trailhead of the Telaquana Trail. Over the succeeding thirty-five years I've become informed about that trail and several others, thanks in no small measure to the willingness of local Dena'ina elders to share their traditional knowledge and personal experiences with me. In addition, I subsequently had the pleasure of traveling on a number of trails, sometimes with Dena'ina people, in winter and summer, on foot, by canoe, and on snowshoes and skis.

I have also studied the historic literature of early travelers to the Bristol Bay region, men such as Korsakovskiy, Schanz, Wilfred Osgood, P. S. Smith, and Capps, and found their reports to be very informative. Lastly, the work of James Kari, James Fall, Cornelius Osgood, Linda Ellanna, Ronald Stanek, and Alice J. Lynch is essential to understanding Dena'ina trails and modes of travel.

A listing of Dena'ina trails that I have traveled and the informants who shared their traditional knowledge with me gives credit where credit is due and honors their contribution in the preservation of Inland Dena'ina history and culture within the wider context of American history.

Beginning on Cook Inlet, the sixteen-mile-long Iliamna Portage crosses the Aleutian Range and connects Cook Inlet with the Bristol Bay drainage. Pedro Bay elders Walter Johnson and the late Gus Jensen and Rose Hedlund shared their stories about the portage and its connection to Old Iliamna village. Historically, the Iliamna Portage was the



primary means of access to the Iliamna-Lake Clark country from the outside world.

In the days before aviation, nearly everyone and everything coming to Lake Clark came in from Iliamna via the six-mile-long Newhalen Portage. The portage began on the beach of Iliamna Lake at present-day Iliamna village and went north overland across swamp, tundra, and timber patches, avoiding the impassable rapids on the lower Newhalen River and emerging on the more tranquil middle Newhalen River. Once back on the river, boat traffic was possible upstream into Sixmile Lake and on to Lake Clark. The late Dena'ina elders Mike Delkittie and Katie Trefon Wilson and living elders Andrew Balluta and Walter Seversen shared their personal trail experiences with me, making the route so much more immediate and understandable.

The Chulitna Portage was a seventy-mile-long trail that followed the Chulitna River up stream to a divide that led into the Swan River, part of the Nushagak drainage. It was first documented in 1891 by Schanz, but much more thoroughly in 1902 by biologist Wilfred Osgood, who wrote that the portage had been much in use by Native people before the time of the Russians. The trail was used in both summer with skin boats and winter by dog teams. Chief Zachar Evanoff (1854-1935), Karen Evanoff's paternal great grandfather, guided both C. L. McKay in 1882 and Wilfred Osgood in 1902 on the portage and he was Osgood's primary informant about the trail. I have traveled on the Chulitna River with Nondalton elders Andrew Balluta, Butch Hobson, and George Alexie and have been impressed with their encyclopedic knowledge of every bend in the river and their frequent recall of events that occurred on a particular stretch of river. In addition, Andrew's late father, Anton Balluta, kept a daily journal in 1933 chronicling the hectic pace of spring trapping season on the Chulitna River by the people of Nondalton.

The Telaquana Trail crosses the headwaters of three major drainages in southwestern Alaska, the Kvichak, the

Nushagak, and the Kuskokwim rivers, and provides an unmarked wilderness route through forest and across tundra, along the foothill lakes on the western flank of Lake Clark National Park and Preserve. The trail can be hiked in one or two days for very fit hikers with ten-pound packs or four or five days for backpackers with forty-pound packs. The brothers Pete and Alex Trefon, and Sophie Austin and Agnes Cusma, told me several personal anecdotes from their childhood and youth of life and travel on the trail with their parents and families.

Andrew Balluta shared his knowledge of the Kijik Lake trail from his family home at **Chag' ahtuggett**, on the north shore of Lake Clark, four miles through the forest to the west end of salmon-rich Kijik Lake. George Alexie pointed out to me that the Kijik trail cuts across a much longer trail that runs along the entire length of the north shore of Lake Clark.

The winter sheep hunting trail at the head of lower Twin Lakes near **Ts'izdlen** (Emerson Creek) was documented in conversations Richard Proenneke had with Nondalton elder, Steve Hobson, Sr. (1908-1983) in 1973. The trail was used by Dena'ina hunters to access Dall's sheep on their lower winter range. Proenneke wrote about learning of the trail from Hobson and later going out on the short two-mile-long trail, following the axe-blazed trail through the woods, and finding a campsite at trail's end, right where Hobson told him it would be.

These then are some of the Dena'ina trails I am familiar with. Some of them are on state land, some are on Native village land, and some are within Lake Clark National Park and Preserve. They each have their attractions, and where development has touched them the trails have been diminished. My favorites are the Telaquana Trail, the Newhalen Portage, and the Chulitna Portage.

John B. Branson
August 31, 2009



Material Places on Stony River

By Pete Bobby

Rocks just like red beads, little creek there, that's **Tsatnasdeli** (bluff on lower Stony River). That's how they call them. Some place on the mountain, another one again with shiny rocks, you make them nice and shiny. In here too, just like glass. That's *sdigel qalnigi* (mica). They make a ring and put it around here. That's all they use it for. They make some kind of belt. That's all they use it for. Up the river maybe at **Yududuhtnu**, some place, that's where it is found. That **Cha Tl'ech'** is a mountain that is a black rock.

Nutuzhah chixa, [ochre paint from creek at **Qeghnilen**]; Black paint is *dasht'ech'i chix*. Maybe gotten at **Tash Dhgil'u** '? mountain' and **Yududuhtnu Dghil'u**. Really they get it from **Chixtnu**.

The blue paint is from a different place over at **K'enuyi Dghil'u**. There is blue paint.

At **Nizdlu Dghil'u** by the lake there is coal. It extends across to the lake. **Qantan'inghazdlen** is the creek where coal is found.

At Mishka's house you can see *qenghish qalnigi* [pumice, literally 'foam rock'].

Tuchila, for sharpening tools, they make a grindstone. They make a box and put water in it. They keep it wet all the time and turn it around. They make it sharp. That's *tuchila*. They make it themselves. However big they want it they make it. They mix it with sand so it will grind a little bit. Not too big, just nice, small one [sand]. If it's too big, it's just like somebody scratch it. Next they stir it good. That box, they make a hole and right across they make a handle. He holds it straight. Rocks that big, he make them round. He mix it with the rock he dry up. He make a hole right there in the middle, when it's dry it is hard. Then he



puts wood and he put a box on it. And he turn it around. That's a grindstone.

On Dena'ina Cement

He smashes that sand over again and he makes it nice and smashes it. He strains it pretty good with clay (?). Then he dry them up. He makes that hole in the middle how big he want it. He let them dry there just like rocks. Just like cement, same way.

Pete Bobby, 1981
Interview with Priscilla Kari
ANLC 1384

Tsatnasdeli 'rock that is red'

Bluff on the north bank of Stony River

Yududuhtnu 'downstream stay creek'
creek 'Necons' on north

Nutuzhah 'snow water forks down'
creek into Ch'eq'tnu from west

Chixtnu 'ochre creek'

Tash Dhgil'u '? Mountain'
mountain west of lower of Kristin Creek

Yududuhtnu Dghil'u 'downstream stay creek mountain'
mountain at head of Yududuhtnu

K'enuyi Dghil'u 'sign mountain'
Qantan'inghazdlen 'where springs come out'
springs place on North Lime Lake

Cha Tl'ech' 'black rock'
Mountain on the Stony River
Nizdlu Dghil'u 'islands are there mountain'
Lime Hill north of river

Huten Vena Tustes: The Trail to Paint

By Albert Wassillie

Now **Chix Nigh**. [Ochre Island].

That's paint.

Where they used to get paint.

Some place around here.

There's some place

they used to get paint up there.

I don't know what spot it is.

Somewhere around that river.

And they used to
paint their snowshoes.

There's one down there

at Nondalton

over by Camel Mountain.

[PK: Which mountain in Nondalton?]

Suy Dnashdlaji.

[PK: You can't find that paint that many places can you?]

No.

Here and somewhere

in Telaquana and Lime Village.

They used to use that red paint—

paint the snowshoes

with it all the time.

Used to have a can

or something for it.

They use it

just like water paint

with water but it doesn't rub off.

[PK: How about grease? Do they need to put grease

with it?]

No.

It's like powder

but it's like, you know, colored?

Paint—water paint.

[PK: And when you did it, do you find it in a rock or on
the ground?]

On the ground;

in the hillside

inside the ground.

I mean in between the rocks.

[PK: Do you have to dig in to get it?]

Yes.

[PK: But you can see it on the surface.]

Yes.

[PK: Is it usually where there is water running or not?]

No.

This paint

is near Otter Lake, **Huten Vena**.

There's a lake big river,

way up underneath the hill—mountain.

Quite a ways up.

Call it Otter Lake

and that's where they call

Huten Vena.

It's steep hill there.

You go up.

There's a pass this way.

They go to Ingersol Lake

and all through the Twins Lakes,

all the way.

A lot of sheep in there too,

all the way.

They go to Twin Lake

and all them lakes.

Just a short way.

That's where they say

Huten tustes pass.





From Otter Lake

they go up
and then they go through that
Tus—pass.

Now from there

they pass all this place
like **Hutulen Ka'a**.

Where water flows up big.
Some kind of creek where is always high water.

Hutulen Ka'a.

Hutulen Shla.

Little Creek.

There's big

Hutulen Ka'a creek
that means big
and then there's little one there

Hutulen Shla.

Same thing like Nondalton there.

Upper Creek is

Ch'dghitali ka'a creek
down below
Ch'dghitalishla, Little Creek.

Albert Wassillie, 1985
Interviewed by Priscilla Kari (PK)
IACL 1025

Chix Nigh 'ochre island'

on Tlikakila River near Otter Lake

Suy Dnashdlaji 'burned rocks'

Volcano mountain, west of Nondalton

Huten Vena 'trail ascends lake'

Otter Lake

Huten (vena) tustes 'trail ascends lake pass'

Pass to Lachbuna Lake

Hutulen Ka'a (vena) 'big where water flows up'

Portage Lake

Hutulen Shla 'little where water flows up'

lake above Otter Lake and smaller lake

Ch'dghitali ka'a 'big wide one'

Ch'dghitalishla 'little wide place stream'

creek one mile south of Nondalton

Traditional Backpacks

By Antone Evan

Shanteh nuhalquldeł ha'id ghu.

During the summer they backpacked in the country.

*Q'udi gu q'udi gu nuhatch'ułdeł hk'uch' id tl'ił et
tuhhathniłdatl'.*

They'd backpack differently from how we backpack today.

Lghal ha hał duten hał duten ela.

They used to bundle the pack with a pack board [with rope].

Yi qeyel k'ughati ghini hał duten qeyel dghinihi.

They used to have a stick across their chest called a pack stick.

Hał duten ghini nitk'uch' qeydghighuk.

They used to make the pack boards different ways.

N'ushna hał dutena ghini dendałdit.

For men, they made the pack stick real narrow.

Kish'a ench'u dittał ha qeydghighuk.

They made them not too wide.

Deghk'isna hał dutena ghinhdi dendałtal dach' qeyghighuk.

For women, the pack board or stick, they used to make wider.

*Veq'ulugh ghuhdi hał duten ghinhdi nidnast'un ha
t'qeyghil'ik, deghk'isna hał dutena ghini.*

The women's pack board they used to make kind of fancy with designs carved along the edges and the end of it.

Tuhghidel tuhtedeł ha'it ghu hałquldeł hq'u t'an ha'it ghu.

When they used to up above, starting somewhere, like packing somewhere.

Vava vava ghin k'i dezdlu ha k'eyes k'eyes yizdlu ha.

The dry fish they have in a special sack, a skin.

*Yi shughu duneyes qeyel dghinihi vava hyizdluyi,
This one they used to call 'food bag,' they called them keeping the dry fish inside it,*

duneyes qeyel dghinih.

they used to call 'food bag.'

Antone Evan, 1981

Interview with Priscilla Russell

Transcribed by Albert Wassillie

ANLC 1390





When the Dena'ina teach, they follow the seasons.
Place names may differ from season to season;
organize the book in this way.
The Dena'ina calendar is in a circle and teachings
go according to the circle of life
everything is connected.

This calendar is cyclical and emphasizes the
importance of the seasons.



ZITL'EN TEH AND SHAN TEH: SPRING TIME AND SUMMER TIME



The way of life for the Dena'ina people revolved around the seasons. The seasonal changes guided movement – when to hunt, fish, gather plants, where to camp and travel and how to respect the natural world through prayer, offerings and proper behavior. The seasons taught the Dena'ina people how to live, survive and sustain the environment. An important value is preparation and planning for each season:

The future is long, look ahead. Make a plan, have a plan. In the spring plan
and prepare for the summer, when summer comes you will be ready.
In the summer plan and prepare for the winter. When winter comes you are ready.
Winter, plan and prepare for the spring, spring comes you are ready.

– Pauline Hobson

The following narratives describe spring and summer hunting, fishing and gathering of foods. The narrative by Emma Alexie provides a good introduction to the seasonal round, *qa ts' ey'uh dals'iyi* ‘living upon the outdoors.’ Beginning in the spring and summer time the women prepared for the fish to come by cleaning the area: “pluck the grass” and “they made it really nice.” The fish camps were kept very clean. Spruce boughs were placed in the smokehouse to prepare for hanging the fish. People lived on both sides of the river at **Qeghnilen**. Emma is referring to being on one side of the river for fishing; home was on the other side. A dip net is commonly used in this area for getting the fish. Fish were “packs” or also called “bundles” of forty fish. There was enough food so the “situation was really good.” They would then “dance together again.” The bundles were packed on the dogs to prepare to go to the mountains for ground squirrel in the fall. Then when winter comes, there is not much food “we were so hungry.” Winter was spent in a *qenq'a'*—‘beaver house’ or underground house—made of earth and bark. March is hawk month, or bald eagle month; then they would go places again. They went bear hunting; they would gather together to share the food. Summer is here again “and you clean the area.” This narrative along with several others included in this chapter represents the circular life way, the Dena'ina calendar.

Several narratives tell of travel, hunting and fishing. Pete Bobby describes various place name locations and descriptions along the Stony River. Shem Pete – Beluga hunting near Chuitna River; Gilly Jacko – fishing at White Fish Lake; and Albert Wassillie – hunting and tracking bears. Nick Alexie describes how to make a moose skin boat – a common method of travel through the waters during the summer season.

As explained in chapter one the Dena'ina traditional beliefs were the foundation for how people related to each other, the animals and the natural environment. Ruth Koktelash describes the traditional methods of preserving salmon by use of an underground cache. She describes a belief from 'long, long time ago', when the people would look to the sky for a cloud, this is where the hole would be dug for the fish – 'Well that's the Dena'ina'. Zenia Kolyaha describes an offering as a sign of respect. The short story provided by Emma Alexie describes the rock before fishing, according to Jim Kari, who recorded this story, Emma mentions a "pet rock" that was maintained by older women at Qeghnilen that was brought out a couple of times a year and decorated with ochre and pointed in different directions to assist with harvest activities, representing the relationship between the Dena'ina people and the natural world. Rose Hedlund tells a story about how the bidarki was made and the relationship between the people and the animals, "the spruce hen people ladies" and the "ptarmigan women."

The use of resources is told in the final narratives. Andrew Balluta describes how whetstones were used. Vonga Bobby and Alex Trefon, Sr. tell about the *K'ing'ena* – dentalia shells. According to the elders, long ago, these shells were collected from the lakes in the area. The *k'ing'ena* was viewed as having great value and was highly respected. The shells, are referred to by the Dena'ina as "bugs" because the shells had bugs in them. The "bugs" were taken from the water only when it was needed for ceremonial purposes, for beads on clothing, like preparing for a memorial potlatch. This decorated clothing would often be given to the chief. They were not as commonly used to decorate clothing as quills were. The decorated clothing was also carefully stored, not to be "laid around anywhere." Children were not allowed to touch this clothing. These traditional beliefs were strictly followed. When the dentalia shells were taken from the water something was left in return. According to oral history the dentalia shells were found in fresh water lakes in the Lake Clark and Stony River area.

An essay is provided by Donita Hensley that describes the potlatch preparation and relationships between communities; highlighting the clan and social organization, and details and values in preparation for a potlatch.





Life with the Seasons

By Emma Alexie

EARLY SUMMER AT QEHNILEN

Ugha, nt'i yunit ts'dults'ih q'edyeh q'u dnayi di, chida'ina el.
Well, we stayed upriver, a long while ago, we did, with the old women.

Chida'ina chida'ina el el iy ts'dults'ih.
We stayed with the old women, the old women.

Q'uyedhi qehatch'...qehatqeldeł.
Then they used to pack.

Ghunahdi niggiday at, viqidin at kequdeł.
They would walk up in skin boats and kayaks.

Dnayih ghunahdi tineq nayi ki eyi at ts'dalts'i.
We would sit inside [the boats], and they [were] on the land.

Nututda'ina gunahdi ketnahdul'ut.
Our fathers transported us upstream [poling a boat].

Eyi ch'edeł, N deghk'isna ndant'ana ghuna ey'u nuničħ'el'utħu.
We would go, the women, those who were there, we bring them back and forth.

Dah yinch'en nuhehdel'ux.
They bring them across.

Yinch'en għu nuhehdel'uxch' għu yehdi tineq ku'u ey għu hdi keqedet.
They brought them across the way; those ones were walking upstream on the shore there.

Nay Ch'ayna gguya ina nih na denlchek'na yeh k'i nch'u heħdel'uk.

Our little children, the small ones they did not take them there.

*Ey'u q'uyehdi ey għu u **Tanik'edi** Għet qu niqahēħdel'ux.*
Out there 'by the fish fence,' [location at **QEHNILEN**] here they transported them.

Q'uyehdi yuneq tuhqlax. Ch'u yehdi shan ch'edeh.
Then they bring things up above and we spent the summer.

Q'uyehdi chida chida gun.
Then the old lady here, the old lady

na'el chida ghun k'echan nihdi hunyenech hq'u hunyenech.
Ch'u k'echan qi'lih.
this old lady would pluck grass with us; she would pluck it and they gathered grass.

deqighishin gheli nuqel'ix.
They made it really nice.

Chaqenq'a għu k'i el ninudelax ha.
For the smokehouse she would place spruce boughs.

Iy k'elduna k'i iy chida'ina ki chaqenq'a yuyeh hq'u ninu leħdelyax.
Some of them, the old women, they slept there inside the smokehouse.

Eyeh hq'u shan qedeh.
There they spent the summer.



ODS
FULLY



Iy ghu chaqenq'a qiu ghu quhdii iy guhdi idazq'en, nenli.

There in the smokehouse here a fire is burning. The steam bath [fire].

Yehdi iy gu qu qiyt'idek nenli ghin.

They go inside there into the steam bath there.

Yeh qu nenli t'qe'anch' ch'u yeh hqu nenli t'qe'ih.

There they take steam baths and they take steam baths.

Ha quyehdi.

And then.

Quyehdi tach'ni'l'iy nibdi.

Then dip nets and so forth,

Quyehdi chada'ina guna I don't know what he did.

then the old men, local people, I don't know what they [men] are doing.

Quyehdi iyu ghini nuqeyl'ix.

Then they would fix these.

K'qahuch'a cheh, gu k'qahuch'a dnaz'un, gu ku'u.

A large tree root, a tree root structure is there, another here.

Qa'nigi hdi qeyl qadent'det jit gheli nuqeydnulati.

They put rocks on them, ones that they could barely move.

Quyehdi qeyel qaqeydeldet.

They put those on it [the tree roots]

Quyehdi k'enilagh qeynizen idi'el n'ech' qu yinch'en ghu ki the same, iy ki ezech' t'qet'an.

Then when they expected the fish, across the way they did this the same way.

THE FISH RUN

Iy yi tanik'edi ghini deyideh qe yi qu qeyiqu hyiten ch'u

That dipnet they would hold it up above for it [the fish] and

Quyehdi kehza'ghax denk'I hał, ch'qilu hałek, k'eldunna gheli
then they started to harvest fish, four packs [of dry fish],
some of the people, just some of the people

Tsilghetna yea ts'il ghetna halqeyl qeyl qelchixidi el qu hva hna fish qisen hat'qet'ix.

Twenty, yeah twenty packs they make with that when the fish are gone for them.

Nch'u hva danak'esdlegħ,

And then they did not take any more for themselves.

Quyehdi yinch'en it nagħuna ki'ezech', iy ki' hdalts'i għu

Then across the way, those of us there they stayed the same way.

Iy għu k'I iy għu quyehdi iy għu neħyilgħa ch'u neħyilgħa ch'u
And there they would bundle them and bundle them [dry fish] and

Eħnen dehi tiqeyel delha lqeyteldet eyi ki'qu

they would put the packs into an underground cache, and they did that too.

Yehdi nihha l-yehdi qaqeyldet

There, there they put the packs in there.

Quyehdi giga nihdi like it giga nihdi k'sigha qeytunel ch'u yin eyi qiqeyldet

And then berries and salmon head grease they would pour that on [the berries] and put that in [the cache].

Quyehdi qeydakaq' għu nilanahdu chi'l ch'u

Then they would cover them [ground caches] with lids and

Quyehdi ch'et'l' nihdi elā qeyel qeyl tqel'ix ch'u

then they would fix them with brush and



Eyi ghu k'qisen ha q'et'ix q'uyehdi qeych'anatdeł ch'u
it would look like nothing is there. Then they leave the place and

Q'uyehdi tuhtudilı niłtu nt'i
then they would go upland well...

Q'uyehdi yinch'en it naguna,
So then across there our local people

Tsa k'qelqit guhch'en hch'en hgħuk'qelket
they first eat on this side, then they feed them.
[HD comment: grandma was on north side, Emma on south side.]

Iy ghinhidi k'tsigha, k'tsi nihdi tunuqyelyax ch'u yi ghini dudlik at k'i nch'u
That one, fish head grease and heads and so forth they put in water and into that, not a real [modern] kettle

k'eluch'ey at qeyelach.
but into a bark kettle, they would boil that.

Q'uyehdi ndatleghqennił ch'u ye ghinhdi iy k'I du għu ghelch'ehi għu qisen
Then they pour in the oil and that one too, birch bark baskets are absent [are abundant?], lots of baskets.

Għelch'ehi at daqeynił, daqeyniłch', daqyneñel.
They pour that into birch bark baskets; they pour it in and pour it in.

Q'uyehdi, yehdi k'I q'uyehdi nt'I k'qelqit.
And then there, then they would eat.

K'tsi nihdi elaqit ch'u q'uyehdi qveł yagheli gheli qelax k'i qvelet yagheli nt'i.
They ate the fish heads and so forth, and the situation was really good with them, that was good with them.

Q'uyedhi nunuqetdeł idi el guhch'en ku'u iy gu hdalts'ina guna
And then they would go back across and on this side, the ones staying here,

q'uyehdi nitħch' chiqelggishch' kiq'u
then they would dance together again.

Nitħch' chiqelggishch', chiqelggishch' hva nulgħet
They would dance together, and they danced until it got dark on them.

Chiqelggish hnuyu deqaqelyax kishi yehq'u
When they were dancing, then they would go to bed there.

GOING UPLAND, SPENDING WINTER

Q'u yetdahdi nt'i q'ut'unteħ ch'aqedeh idie'lqu "Nen lu k'ilghal, lk'a għala"
And then they would get up in the morning and "You bundle up things, the dog packs."

K'elduna ch'qilu qa tħik'a qa
Some people had five dogs.

K'eldunahdi tuq'i
Some had three.

K'elduna hdi nutiha l'ika qa.
Some people had two dogs.

Vava vava nihdi qał yinqeylach'
They put dry fish inside the packs.

Q'uyehdi tuhtedet
Then they went upland.

Q'u eyehdi yehniħħdelax ch'u q'ut'un the idie'l huqedet q'uiyehdi qunsha
And then there spend several nights and in the mornings they would climb up there for ground squirrel.



Qunsha kiq'u iqu qel'an yeh.
They hunted ground squirrel there.

Nt'i yada qulqat.
It is what they ate.

Yehdi nqilqat ch'u q'uyehdi dinugheltani tdi dinuqeylax ch'
There they eat and then put dried ground squirrels into stomach bags.

Q'u ezhi htelax idi'il q'uyehdi ch'anaqedełch' ch'q'u
Then as it started to get cold then they came back from there and

Niggiday ki'u aqedet ch'u q'uyehdi Tinch' għilkaq nihqela
they get into the skin boat again and then to Can Creek mouth around there.

Yeh nihqela ninułekhdelyaxt ch'u
There they would camp again and

Yeh q'u nt'i k'qat' iqu qel'an yeh
there then they would hunt for food there.

Nt'I htsast'a k'I ch' dighichin gheli shi, qech' ch'dighichin shida
Well long ago we were really hungry, we were so hungry.

K'qisen, iy'uh nugħeļ eshi nihdi eħla k'qisen
There was nothing; the game in places was nonexistent.

Only ggagga yegħedishla nini that's all, ch'ulqet'I yehdi yehdi nqilqat.
Only brown bear or black bear or porcupine, that is all that we ate there, there they ate.

Nivagi nihdi
And the ice cream mix.

Nt'I hva ezhi t'qelazch' ch'u iy għu Sheħtnu għu yeh kaynaqedeł ch'u
Well as it got cold and there to 'sidestream' site [three to four miles down from Canyon], they would walk back up there and

Iy ki' qenqa' gheli ki' nch'u yunuqaqighalchin lach, nk'eluch'ey qenqa'
but not a real house, they made houses under the ground ['beaver house'], an earth and bark house.



Gu k'eluch'ey ghini nichil ghini el
With this spruce bark and this birch bark.

Yehdi ndunuqedet ch'u ghu yehdi hey nuqetdeh
They would enter that and there they spent the winter,
hey nuqetdeh iy ghu hey nuqetdeh.
they spent the winter, there they spent the winter.

Iy'u nuhtezet hnuyu March Q'uluq'eya N'u Q'uluq'eya n'u
When the seasons changes, March is hawk month, hawk
month

ndati ka'a n'u.
or bald eagle month

q'uyehdi tihdelggesh ch'u iy kiq'u htedet ndaha nib
then they would go out and they would go places again.

Chu nibdi iqu qel'an yeh
They would hunt for beaver and so forth.

Yada nigdi nt'I ggagga nibdi yeghedishla nibdi nibdi
qeydalts'iyi kishi qeyiqu nughedet
Whatever, brown bear, black bear; they might go for
denning bears.

Nt'i chikehdelt'ixi kishi ch'u nitnuqededeł
Then when they would kill something they might gather
together.

SUMMER COMES AGAIN

Spring htl'en gheli hva qetax iy yeh yu hodelts'ih hnuyu
When it got real spring for them they would stay there for it.

Q'uyehdi quktuleh qeynizih idi el
Then where they thought the fish would run up and

June month, June month idieł ch'anaqedet
in June month, in June month they would come back
out again.

Ch'u 'Nen clean t'qil'an.
And 'you clean the area.'

Iy ghuhdi nen k'chan dinech ha
You pluck the grass there.

Iy ghuhdi chik'a nibdi nuhalqeydulał nuhalqeldeł, chik'a
nibdi
Then they pack various woods; they pack them, the wood.

Nt'i qeytsah hnuyu ktulehi tsah hnuyu t'huqel'an
So then in advance, in advance of the running fish they
would get ready.

Chik'a nibdi ey'hu hdi nt'I qvegh hdghaniteyi
Getting wood out there was really hard work for them.

Nt'i ey'u hva keleb hnuyu hvegh hdakeleb hnuyu liq'a ka'a
kelduna hvegh daleh.
And when out there they swim in [to dipnet] for them, for
some of the king salmon would swim in it.

Eya chin liq'a ka'a li'qa yinch'enitna
So the ones on the other side,

liq'a ka'a daghilagh' qetni, ch'u nt'I qeveł yagheli gheli
A king salmon swam in it, they saw and they were very
excited.

Ye ghu kiq'u yinch'en idna ghuna iy ghu ku'u iy tiq'a ka'a hvegh daleh.

So there the ones on the other side, also would have a king salmon swim in to them.

Eyk'i Shel ahdelyax shel ahdelyax "tiq'a ka'a nagh daghilagh eta."

So they holler back and forth, "A king salmon swam in to us."

Iy ghu hdi nk'qilqat, kishi qeydedlish kishi I don't know.

Then they would eat, and they might cook it [while saving it], I don't know.

Qeydedlishi lau, q'u yet dahdi

They might cook it there then.

Ni'i Hvinughu keleb ghuuhdi

They were happy as the fish run.

Ex Deghk'isna nayi gu yitunutiqelyaxna guna

We women would get clear water

iyi k'i keluch'eya yashik

in a bark box

q'in nqeyne'ulch'

and they would chew roe and

qyetsaseq' nił qeytne'ul q'in ghini el qeyhab

they smeared the seams [of the box] with the chewed roe [to make it waterproof].

Q'in ghini qeyne'ul ch'u qeynejah ch'u nch'u k'i vegh tu'ilik

They chew that roe and they smear it and it does not leak [the bark box].

Nutiba ch'vala gini dach' shla t'ent'a

Maybe they fixed two spruce tree barks like this.

Ex Gudeh q'in el tqeyi'l'ik, gu kuq'u'y'u

They fixed with roe, and again

ex ema nihdi el t'ishi tunutiqelyax

and the water and so forth they put water within it.

Ni'i hyak'tut'usi nuqeylaxi nih

So that is how they fix up the one for them to cut [fish] in.

Dach' hdi t'qu't'an

That is what they did.

Tanik'edi fishing dock

Fish site at Qeghnilen.

By Emma Alexie, 1994

Interview with Jim Kari

ANLC 3727 (1)

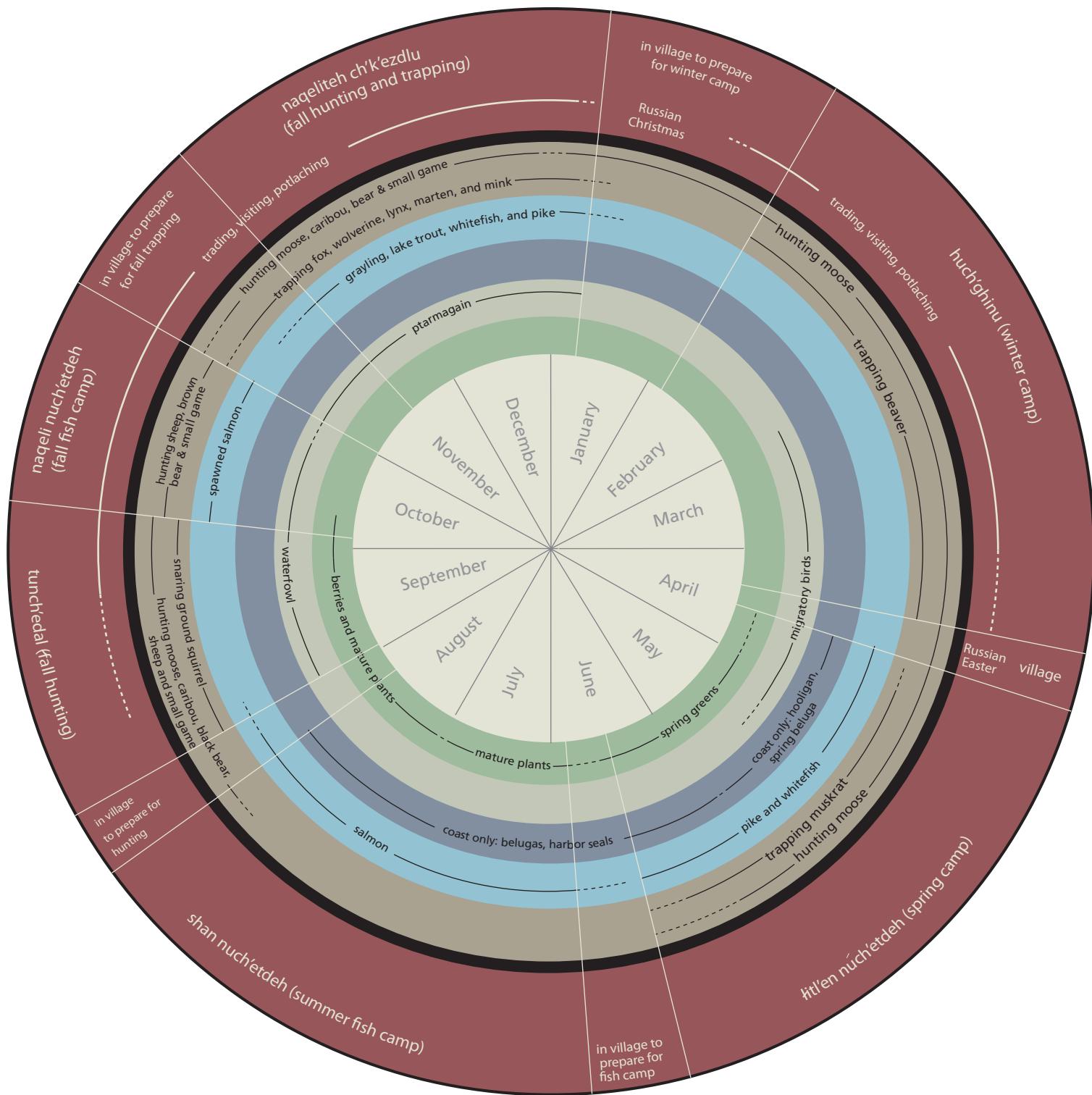
Tinch' ghilkäq 'high water mouth'

mouth of Can Creek

Shehtnu 'side stream'

Springway Creek

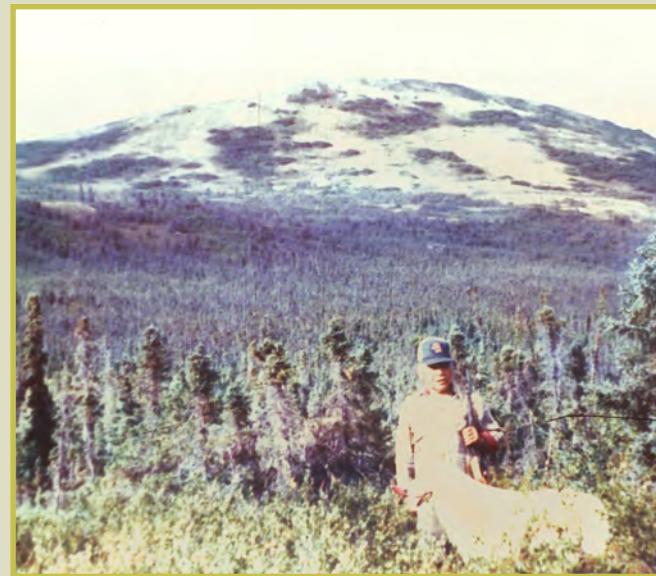




This illustration highlights some the seasonal activities of the Dena'ina people, during roughly the last 125 years. Subsistence patterns vary from region to region – especially between interior areas and coastal ones – and from year to year. The wheel was compiled from a number of sources including Ellanna and Balluta 1992; Kari and Fall 2003 an Stanek et al. 2007. See especially Ellanna and Balluta for resources and season-specific rounds. This is reproduced from Nanuset ch'u Q'udi Gu – Before Our Time and Now (Gaul 2007:87).

Summer Boat Travel on the Upper Stony River

By Pete Bobby



Qeqbnilen huch'ghaznik ch'u ye nitch'danilu ch'
We went by boat up to 'current flows through a place' and
we camped (several nights) there and

yun'e hdi ts'ats'ghaznik, Qeqbnilen Denyiq' q'ach'ghaninik ha'.
we started on upstream until we reached 'current flows
through a place-canyon'

Nutsatnatggets' huch'ghaznik ha' Unqeqbnich'en
Nutsatnatggets' kiq'u iy kiq'u q'ach'ghaninik.
We came up to 'twisted rocks extend across' and then we
also reached 'upstream-twisted rocks extend across

Yeqtnu Denyiq' qeghch'ghaninik.
We went through 'cormorant stream-canyon'

Veq' Hnitsadenghi'uyi qeqhnich'en yeh huch' eydighelq'ux.
There upstream of 'on it a rock is embedded' we used to
build a fire for ourselves.

Tinch'ghil Kaq' ch'ach'ghaninik qech' ighet Dilah Vena
Vetnu ku'u hq'a'i hq'a'i ch'ghighinik.
We would leave by boat from 'mouth of water-?-?' [Can
Creek] and would again stop short of 'stream of fish run
into-lake' [Telaquana River].

*Yeh ku'u tukch'nidatl' ch'u Yududuhntu huch'ezdatl' ey kiq'u
ch'dighelts'its'.*
We went around there also and we came up to
'downstream staying-stream' and we also used to stay there.

*Ye qeqhnich'en (yudut) Yududuhtnu qeqhnich'en ye kiq'u
qayeh qiz'un.*
And on the upstream side of 'downstream staying-stream'
there is another village.

Ye ghu Tutnutl'ech'a Qestsiq' ku'u hq'a'i ch'ghidatl'.
There we came just short of 'black water outlet stream.'

Hdakaq' hugh hdi denyiq' qilan.

Near the mouth of that stream there is a canyon.

Yeh hqugh hdi nich'nidatl'.

We would stop there next.

(*Yudut*) *yunit kiq'u Tl'egh Quq' qeghkuh*

Vich'an dagbedlen qeghkuh shla hqugh nich'nidatl' ha'.

Upstream next we would stop downstream of 'sedge grass meadow' or a little downstream of 'streams flow out from inside.'

Yeh qugh hdi niłch'danilu ha' niłnuch'tghastnik.

We would camp [several nights] and we would meet together [in boats].

*Yeh ku'u Yududuhtnu qeghnich'en Ni Gguya hdi
huch'eydighelq'ux*

There also on the upstream side of 'downstream-staying stream' we would build a fire at 'small island.'

*Ch'u quyehdi ighet ghu Vals'atnaq' qech'en ghu ighet
nda'ich' ts'a qighesits?*

And then in the other directions on the Mulchatna River side, what should I name first?

*Shebt'lunu yehh qeghkuh hqegh nich'ghaninik yeh qugh hdi
nuch'ighastnik.*

There we stopped downstream of 'rear sidestream' and from there we started back.

*Ch'u natutda'ina qayeh qighili Yududuhtnu iy k'i ts'iq'u
qayahdu'an hdi.*

And our fathers had villages at 'downstream-staying stream' and these [signs] also still are visible.

*Tash Dgbil'u qeył dghinih yi vetl'ughu hdi Hudastggat yi
yi qeghkuh shla hdi*

Where they call 'tash mountain' at its headwaters 'steps chipped upward' is a little on the downstream side.

*Ts'atsaditnu Hdakaq' unqeghnich'en Unqeghkuh
Nutsatnatggets' yehdi ch'adanilen.*

The 'mouth of from rock stream' is on the upstream side of 'downstream twisted rocks extend across,' there it flows on out.

*Yi qeghkuh denyiq' Denyi Ghilen qeghnich'en shla yehdi
Ts'ixtsatnu.*

Downstream of there is a canyon, 'current lows in canyon' a little on the upstream side of 'mosquito rock -?- stream' [Underhill Creek].





Iy gu Dilah Vena yi kiq'u q'et' qayeh qighila.
And here at 'fish run in-lake' [Telaquana Lake] there was another old village.

Qeghnich'en dghili ghenich'en hdi Ch'quclch'ishtnu qet' hdghinib.
Upstream on upstream side of mountain there is where they call 'young willows stream.'

Yehdi hey qayeh qighil'u.
There they had a winter village.

Iy gu Tutnutl'ech'a Q'estsiq' Veq'at'l'a yehdi nudyi uqu qu'l'ib.
And here at the headwaters of 'black water outlet stream' there they would hunt for sheep.

tiq'a nihdi hey tiq'a nihdi iqu qel'ihch', nudyi nihdi.
And they would get sockeye salmon etc. and silver salmon etc. as well as sheep.

T'ananch'u t'k'qeł'ichch'.
They could get everything [every kind of game].

Ye q'estsiq' hdi hkah didel ch'u Dilah Vena tus tighitun eyehdi tus nuqededet.
There they would ascend the outlet stream of 'fish run in-lake' [Telaquana River].
where there is a pass [Telaquana Pass], and there they went through the pass.

That's all I guess, take a rest.

Recorded in Lime Village on 8/24/94 by James Kari
transcribed and translated Jim Kari,
with Paula Bobby in June 1998
and with Helen Dick in February 2005

Qeghnilen 'current flows through'
Canyon sites

Qeghnilen Deniq' 'current flows through canyon'
overall canyon at Qeghnilen

Nutsatnatggets' 'twisted rocks extend across'
Rock Creek

Unqeghnich'en Nutsatnatggets'
'upstream side water twisted through rocks'
upper rapids above Rock Creek

Yeqtnu Deniq' 'cormorant creek canyon'
canyon on Stony River near Yeqtnu and site

Veq' Hnitsadenghi'uyi 'rock that is embedded upon it'
rock and site in river 1/4 mile below Dintaltnu

Tinch'ghil Kaq' 'high water mouth'
mouth of Can Creek

Denyi Ghilen 'canyon stream flows into canyon'
Canyon on Mulchatna River

Yududuhtnu 'downstream mountain'
series of hills between Little Mulchatna River and Snipe Lake

Tutnutl'ech'a Qestsinq' 'black water outlet'
Necons River

Tl'egh Quq' 'sedge flat'
site on upper Stony River

Vich'andagchedlen 'flows out from inside'
creek from canyon on west above Tl'egh Quq', Tired Pup Creek

Ni Gguya 'little island'
island above Yududuhtnu

Valts'atnaq' '? river'
Mulchatna River

Hudastggat '(steps) chipped out'
pass at upper Tunkelashtru Creek to Yududuhtnu

Ts'atsaditnu Hdakaq' 'mouth of from rock stream'

Shehtl'unu 'rear side stream'
creek into Telaquana River from south

Tash Dghil'u '? mountain'
mountain west of lower of Kristin Creek

Ts'ixtsatnu 'mosquito rock stream'
Little Under Hill Creek

Dilah Vena 'fish swim in lake'
Telaquana Lake

Ch'quclch'ishtnu 'willow sprout creek'
Old village site and creek into Telaquana Lake from south

Tutnutl'ech'a Q'estsiq' Veq'at'l'a 'black water outlet stream'
Necons River

Tusnuk'elyasht: Iliamna Portage

by Zenia Kolyaha



Lit'lenteh shtukda nuti k'uqu ghel'iħ.
In spring my father would hunt in Cook Inlet.

Qutsagħil'i, ggagga, tiq'adi uqu ghel'iħ.
He would hunt for seals, bears, or clams.

Tus Nuch'k'elyasht tunughelgħesh nuti qeħ.
He went through Iliamna Portage to Cook Inlet.

Keldun teh ts'elq'i n'uyi hqugh yeh dub, ch'ulqadi uqu.
Sometimes he would stay one month there gathering food.

Tsilt'an gasħt'ana Ed McKimmet Iliamna Bay q'atla eżdunen.
One white man, Ed McKimmet, used to live at the head of
Iliamna Bay.

Guni vegħ qighila.
He had horses.

*Yinhdi shtukda k'isni, tiq'adi vach ghazha, qutsaghili yada
nihdi tusnuyllyik.*
He would portage back my father's meat, clams, seagull
eggs, seals, and whatever.

Tinitun yan qighila.
There was just a trail.

Tsil luq'u yeh vel luuħiċċi' nidal.
We all went there together with him [to the inlet].

Tusnuch'udet tsayan cheh dnaz'uni għe ch'nidal.
When we went through the pass, we came to a big cliff.

Shtukda, Jilughun gudih et idilġguk, naħ dghini.
My father told us, 'Jilughun had passed by here.'

Tsayan ghini vegħuk'nela', naħ dghini.
'Give some things to that cliff,' he told us.

Yegħuda yeh vegħuch'k'nilu, svinit, dingi, yada nagħi k'qghila.
That was why he left something there: shells, money,
whatever we had.

Q'udi Heyi Niċħ-diluyi Sukdu'a: This Year's Collected Stories
Tyonek and Iliamna Lake, 1980:24

Tus Nuch'k'elyasht 'pass where we carry things back'
Iliamna Portage to Cook Inlet

Quyushi Uqu Ch'elani: Beluga Hunting

By Shem Pete

Nacheyakda'ina quyushi uhu qul'ih.
Our grandfathers used to hunt beluga.

Ch'ubetnu Tubughnenq' *qech' tabagh quyushi qughidił.*
Beluga come near the beach between Chuitt River and Old Tyonek.

Ch'bala beggats'a dnaghelt'ayisht'a qunuhggats'hghighi'uk ch'q'u beggats'a ghini badahdalqeyh t'qeyeghil'ik.
They used to dig out a spruce tree with a big root structure and they hewed the root structure [into a perch].

Tsenqeydghilltuk' ch'u belutuna ghinhdi luq'u qeyech'anqeyedghigits.
They carried it down to the water and they tore out all the inner bark from it.

Qeyedelt'ich' ch'q'u yethdi heyetnelggush.
They peeled it and then they dried it.

Lduntutset gheli hdi yusa gheli nintutset sht'a quhqelash ch'u hq'aqeydeyet.
At low tide when the tide had gone really far out, they would dig a hole and put it in.

Ch'bala lu hniqueyduyet hq'aqeydeket.
They stuck the top end of the spruce in a hole and they stood it up.

Dnigi deyes k'qałen ghini tuq'i nilanh qeyetl'ił ch'q'u jahtl'in eł naltlah t'qeyel'ish.

They braided three strips of moose skin and smeared it with pitch.

Ch'q'u ch'bala lu ghu hniqueyedghitseyi ghu tl'il ghini yutggesht'a benyestkeyh ghu t'qeyeghil'ik.

They tied ropes up the spruce that was standing there.

Ch'u tl'il ghini dnaghelt'ayisht'a bech'annayk'et'h t'qeyeghil'ik.
They had many ropes extending out in different directions.

Ch'quiluna k'uych'ena hyigitih ts'ikq'i tl'il.
Five or six people held one rope.

Yethdi ggaqeydeket gihu tl'il ghini luq'u hyitih ch'u qeyenenish ch'u ggaqeydeket.
Then they stood it up when they pulled on all the ropes they held on to it.

Ch'q'u tl'il ghini luq'u hyitih.
They held on to those ropes.

Ch'q'u yethdi ts'i'un hnidi'ush hnuq'u tl'il ghini benutu hnitsanalsadi yi'enhyeyish tl'il ghiñ.
And then as it was sticking straight up they tied the ropes to stakes.

Yach'en elugh yin k'a qenhyuyish hyitih ch'qu yina kiq'u ts'i'an għunen qeyuyish.

They held on to the ropes on the other side and one man tied them to stakes.

Dach' għunen kiq'u qeyuyish quqħest'a qilket hnuq'u yethdi yina kiq' u qenhyi lkis.

Thus he tied them to stakes very well and it was firm when they tied it over and over.

Yuyqul k'atnili qeynuktu dghilchik.

They made a ladder for the spearing tree.

Q'uyethdi bantadusht hnuq'u yuyqul deduhna ghuna nik'uħdel'ush.

When the tide came in, they took out [in a canoe] the ones who would sit in the spearing tree.

Qeqeqadghilgħesh ch'u yuyqul ghini qeyalġġesh beggats'a badahdal qeyi ghini.

They climbed up the spearing tree and got into the hewed-out roots of the spruce tree.

Tiqesi għin luq'u qeyedu qeyede l-dekk tħoqxi k'ghenidi ghini k'elisees bedingħilin t'l'il benal-tinh lu.

They passed the spears up to them, which had bladder drags tied on to them with braided sinew ropes.

Qutsaghili k'edeyes bigħejet l'I k'egħenidi t'għid lu.

It was said that drag was an inflated seal skin.

Bedingħilin t'l'ila yagħelish tħa quhnagħihs egh i'qeyl isħish.

The braided rope was nicely coiled.

Tsełgħetna ch'qilu beq'edi bett-neshi lu bet l'ila k'għila lu.

The rope was said to be twenty-five fathoms.

Niċċiha qiegħi nintudushi dghu quyshi liq'a t'l'uyeh ch'adel.

At half-tide, the beluga come after the salmon.

Quyushi qeje' idelqay lu.

It was said that they speared the beluga.

K'ghenidi tuħiġi dekk hċċab esyilchesħ.

They threw the drag in the water and pulled it.



Hnuq'u ki dahdi qughena qudet yiki q'u k'a qeydelqay.
Whenever one swam up by them they speared another time.

Yegech' ghu t'qet'ih ch'u dahdik'a aqeydelqay.
They did that and they would spear it many times.

*Yungget dghu baydalgi at hdalts'ina dendałteyna qyushi ghin
qeyel k'uhnedet.*
Up there on shore strong men who sat in bidarkas went
out together in their boats after the beluga.

*Kiq'u qyeedelqay yikiq'u hk'uhnedet yethdi quyushi ghini
qeyetl'uyeh neqash.*
They speared the beluga too, as they caught up with it in
the chase.

Ch'u k'ghenidi ghini hyilket yethdi hch'abesqubekchesh.
And the drag, they grabbed it, and it pulled them behind it.

Tahyełneh gheli.
They really tired it out.

*Niłghenaq'u qunudleh qadelchet k'eldunahdi tl'il hyitih
qeyenenish.*
Now and then it swam back up and surfaced and some of
them would hold on to the rope and pull on it.

Tahyełneh ch'q'u q'aditin el nuhyiggat ch'u qubelaq'aydelyesh.
They tried it out and they stabbed it with the spear and
they caught it.

Qeyats'ena qeyk'eneggesh.
They strung a rope through its jaw.

Daha tabagh hech' daghilggech' besqeytelish.
They started to drag it to whatever beach is close by.

Niqahyiłtash.
They brought it above the tide line.

Niłunihyilash.
They butchered it.

Nughelkidi hyighush.
They cut the blubber into blocks.

Yethdi baydalgi q'eduhyilash yethdi nuhqitdel'ush.
Then they loaded it onto bidarkas and transported it
back.

Qayeht'ana niłtethyel'ih.
They divided it among the villagers.

*Paul Chuitt betukda, Bidyaka'a qeyetnihen, quyushi
chich'ełishi qeshqa ghila.*
They said that Paul Chuitt's father, Bidyaka'a, was the one
who was the chief of the beluga killing.

Yen undaden yuyqul beq'e dghiduhen ghila.
He was the last one who sat on a beluga spearing tree.

Kari and Fall 2003:78-79

Ch'ubetnu Tubughnenq' Chuitt River



Lih Vena: Whitefish Lake

By Gilly Jacko



Some certain creeks
like White Fish Lake [**Lih Vena**].
My grandpa owned the place and nobody come around.
But if anybody ask him
for permission [to use the place].
In spring time like this,
they used to move in there
and there's a creek like that.
They put the fence across,
fence right across together, they put it like that
and there's a big pin right here—
a little wide stick in the bottom,
then they got a door.
And that place there,
there's so many whitefish,
them big whitefish got a big hump about that big.
You can get about five to six thousand fish.
Oh, maybe from here to there [referring to area], you know.
There was this little stick,
the fish go over it at night time.
So they had little fence there,
so there was this height under there.

The fish all goes in there
and fill everything and start jumping.
They put this door back in and there's two racks over it.
They tie it up and block 'em.
They put that over it and block it.
Just like to keep it all in there.
Then take a scoop,
another big fence in the beach,
then scoop them out.
They get so much,
take some out and keep some in there.
You can get oh, four, five, six thousand of them
big, fat fish.
Yeah, they smoke and dry 'em; they're really good fish,
Whitefish Lake.
Lot of 'em used to be.

Gilly Jacko, 1973
Interviewed by Joan Townsend
IACL File 310

Bear Signs and Tracking Bears in the Springtime

By Albert Wassillie

At this place,
they found this bear tree
near that lakes on that mountainside,
that they call **K'denez**
so that lake became **K'denez Vena**.
The point there **K'denez T'uh Taz'iy**.
K'denez Dghil'u, that's **k'denez** mountain.
All that from that one tree that they found there.
That name quite a few places from that.

[PK: So there really is one tree that you call a bear tree?] Well, you can find any other places too but this here. See that names for that —the lake—? right down to the— Just because there is a bear tree there. [they named it that] [PK: So how do you identify a bear tree—by the scratch marks?] Yeah. You can find bear hair and stuff on it and you can see it all rubbed. I've seen a lot of those.

And the bear trails.
You could see where the bear springtime come out.
They find the pitchiest tree
and they rub that old hair off with the pitch.
They rubbed themselves on the tree.
You can see it in the bear trail there.
Bear hair all over the place.

When they're going to hibernate.
If it snowed
and going back to his den [the bear],
why, you know, he'll make all kinds of tracks all over
round his den.



And sometimes he walk backwards to his den.
So they see his track, you know,
they wouldn't know which way to follow it.
He's smart.

Tracking bears in the spring time.
When they first come out of the den
they're still fat,
so they're hunted when they first come out of the den.
There's also a bear story in the fall time
laying for bear.

Albert Wassillie, 1985
Interview with Priscilla Kari (PK)
IACL 1025

K'denez Vena 'bear tree lake'
little lake north of north Pickerel Lake
K'denez T'uh Taz'iy 'ridge that extends beneath bear tree'
K'denez Dghil'u 'bear tree mountain'
mountain east of north Pickerel Lake

The Story of the Bidarki

By Rose Hedlund



This is just a story.

I don't know if it's really true.

A man made a—he sat and was eating a bird—

I think it was a ptarmigan or spruce hen.

And he looked at it.

"Why can't a person built something like that?"

And he ate another bird and compared them.

So he made the frame, I guess.

And this is what the story goes.

So now he had the hides—

whatever the skins were needed.

He laid them on this what-cha-call-it to look what it look like—

fine, it was going to look this way.

But he told himself,

"Who am I going to get to sew it?"

So I guess he said, the story goes,

the spruce hen people ladies come and sew it.

So he heard a flutter of wings

and a bunch of women talking out there.

It was a long time.

That evening sometime,

he heard a flutter of wings again.

He heard a flutter of wings

not too long after they'd been there.

So he went out.

"Oh what a horrible—"

They had sewed it on to the frame,

but what a horrible stitches.

It was his stitches.

It was horribly made.

Well, he said,

"I don't know."

"I'll try the ptarmigan women."

So he went back in the next day

and he called upon them again

and heard this gentle wings—

he heard women whispering out there

and they whispered all day and they were out there all day.

And evening come.

He could hear them whispering disappear.

And he went out there and the most beautiful sewing.

They had framed this

and sewed this all on, and finished it.

This is the story of the bidarki.

Rose Hedlund, 1985

Interview with Priscilla Kari

LACL File 310



Underground Fish Cache

By Ruth and Pete Koktelash

The fish cache underground is made this way.
They dig way down underground
and then they line it
and then put that fireweed leaves in.
That's what makes it taste better flavor.
They take the birch bark
and put it down on the bottom
real tight next to the ground
and then they have fish eggs ready on the drying rack.
They test the fish eggs
and if they are still soft in the middle,
they take the fish eggs from the rack
and take it to the fish pit,
and they gum the seams of the bark
that were attached by wooden pegs.
They seal all the seams
so no water will get through.
There is no hole left
after they seal it with the fish egg gum.
And then they paint
the whole bottom and sides
with the fish egg gum.
They paint the bottom real good
before they start putting fish in there.

When they start putting fish in there,
there's someone with brush
swatting flies away
so that flies don't get into the fish pit.
They keep doing that,
doing that until the hole is filled up.
When they fill it up,
they don't cover it right away;
when they cover the hole,
they cover it real thoroughly,
not the way we did it down there [referring to the production of the video].

They do it different
so that no kind of blow fly can crawl into it.

And then the next day
they reopen it and recheck it,
and the fish is settled.
It settles.
And then put more fish in there too.
And then they put a big, heavy,
flat rock on top of the fish
and then they put the cover on; they seal it.
You know that birch bark,
it gets curled up on the outside?
They curl it in to the inside [referring to the bark]
and sew it together with tree roots [spruce tree roots].
Before they seal the top,
they put that white moss on top.
Oh, first they put
fireweed leaves on top
and then the white moss.

And then they put the white moss
on top real thick
and then they bury it
and before they bury it,
they look up in the sky for the clouds.
If there's a cloud in the sky over the hole,
that's when they bury the place.
When they see that cloud
and bury the fish, they say,
"right under this cloud is where we bury the fish so we
won't lose that place."

That was long, long time ago they used to do that.
Not these days.

Then they watch that cloud

and then they bury the pit real good
so that nothing can ever find it.
While they are still working on it yet
and fixing it up real good,
the cloud would be blown away already.

Well that's the Dena'ina.

They never give it a thought,
why the cloud had blown away.
Instead they just should have put a stake there.

...They didn't do that because there was starvation.
They use that as we use salt fish nowdays.
And then in the winter time they eat it.
Women splitting fish
save all the eggs
without the rest of the entrails and the liver.
Just straight eggs.
Then they put the fish eggs
in containers
and also save all the fish heads
and then they put the fish eggs in the fish pit
and then they put the fish heads
on top of the fish eggs.
And then on top of that
they put more fish eggs on top of the heads.
They keep doing that
until they fill up the hole.
I've seen that myself.

Boy, the eyes turn red
and the head is still firm yet.
It looks like the day
when they bury it when they dig it out.
They don't take anything from the head
when they bury it.

Now, like Agnes [Cusma],
you and your relations

would come and visit me.
And then I'd tell someone
to dig up the fish pit and they'd dig it out for me.
And then they'd take some out
and also the main part of the salmon [referring to taking
out some fish heads and regular fish out of the pit].
And then they'd get some smoked salmon,
real flat cut salmon.
And then I'd prepare all that fish
and ask you to have tea with me
[discussing inviting members of the opposite clan to
be invited to have tea with her—that's why she is using
Andrew Balluta and Agnes Cusma as examples, because they
are both nunzhi, the clan of her husband, Pete Koktelash,
and opposite clan].

And then you would have a feast.

Ruth and Pete Koktelash, 1986
Interview with Andrew Balluta, Linda Ellanna, and
George Sherrod
LACL 2182/007.06-01



Chida Degguya "The Old Lady's Child"

By Emma Alexie



*Q'uyehdi chida gun tsendiyu ha degguya, qatnigi vegguya
ghinihdi.*

Then grandma went to shore to her child, the rock her
child, that one.

Q'uyehdi nuyidenchex tsa nuyettih n'e nułchet.

Then she repainted it; first she washes it upstream.

Nan dendarlgeyi eł yi k'ideq'ashch' hdi

She rubbed it over with white moss and then

nuyidenchax gu.

she repainted [with ochre] here.

Yenaq'a shla nihqela.

Its little eye sockets and everything.

Q'uyehdi ey ghu hdi neshech' hdi niqaydulghel.

Then she turned it in off direction [toward mountains].

Tanik'edi ech' niqaydulghil.

She turns it toward the dipnet place.

Q'uyehdi ey ghu yehdi fish iqu qel'an.

Then they would go for fish there.

Emma Alexie, 1994

Interview with Jim Kari

ANLC 3727(2)

Hunqet'unhtnu: He Takes His Time Creek



By Rose Hedlund

That's **Tahvił Vaq'a.**

Chix kaq'. [Chekok]

Yeah, the white people call it Canyon Creek.

[PK: That's the gasht'ana [white people] name for Canyon Creek. The real Chekok. Now is there a Dena'ina name for Chekok Creek on the map?]

That's the same as—that's probably **Demqquq** [Yupik name].

That comes off the same line.

No, that's **Hunqet'unhtnu**,

all the way up to **K'elesh Vena.**

[PK: Oh. This is the one "he takes his time creek . . ."

How do they call that "he takes his time creek." Did you ever hear any story?]

Yes.

Many years ago,

Chekok Village
used to go potlucking.

They would go down

to Newhalen for a potluck.

It was early fall.

You know,

how they used to pull sleds.

Some had dogs—all the—

most old women and kids
were left home
and one man
that was always pokey slow.

And they all went out on that ice—

Hunqet'unhtnu ice

and I don't know why
they never tested it.

And fall ice wasn't strong enough

to hold them all
and they went down.

He was the only man left.

...because he couldn't keep up
with them.

He was slow.

He was fixing his sled
on the beach . . .
or way back on the trail
where he could see
the rest of them
go down
and drown.

And that's what they call

Hunqet'unhtnu.

[PK: ...and that's what they call "Chekok Creek" on
the map.]

Yes, 'Take His Time Creek.'

Rose Hedlund, 1985
Interview with Priscilla Kari (PK)
IACL File 310



Tahvił Vaq'a 'place to set net'

Goose Bay area

Chix kaq' 'ochre mouth'

Chekok village, mouth of Canyon Creek

Demqquq (Yupik name, translation unknown)

Hunqet'unhtnu 'he takes his time creek'

Chekok Creek

K'elesh Vena 'cooking something lake'

Chekok Lake

Kuhda'i Yes Vanq'ashli: Moose Skin Boat

By Nick Alexie



K'uhda'i shtuntgheshyu k'uhda'i yes vanq'ashli tghelchili iqu.
I'll go and hunt moose for moose skin to build a skin boat.

Tsa tsa q'anch'tdułqun
Then we sew it

K'uhda'i chik'tdghelt'ix ha
I'll kill some moose

Q'uyehdi veq' duch'eyetu'el vanq'ashli ghini.
The next day we'll cover it, that skin boat.

veghustgheltał ch'u vetsen ghinhdi nutghelghet.
and I'll skin them and I'll sled back the meat.

Q'uyehdi vach'kitghighuquł.
Then we'll sew it to the frame.

Tałqunda hdi veyes kiq'u nutghelghet.
The next day I'll sled back the skins.

Q'uyehdi nen shi eluhch'itghutnex
then you and I will go on a boat trip.

Q'uyehdi veyes ghini veyes ghini huch'tuzeh
And then we'll scrape the skins

Nick Alexie, 1975
Interview with Jim Kari
ANLC 1380

ch'u q'uyehdi vanq'ashli ghini vach'kitighuquł.
and we'll make a frame for that skin boat.



Potlatches and Relationships between Communities

By Donita L. Hensley

The Northern Dene' Peoples have occupied thousands of miles of land in central Alaska, northwestern Canada, and the rest of the United States for more than 40,000 years, according to Dene' oral traditions. The Dene' spoke a language and preserved a unique culture found nowhere else in the world. Their steadfast, flexible, intelligent natures allowed them to continue to preserve a unique northern environment for their children, who continue today to respect all of the plants, animals, and peoples found in their traditional homelands.

Before the arrival of the Russians, Europeans, and later the Americans, my ancestors lived, hunted, trapped, fished, traded, and carried on their traditions as they camped and traveled throughout Alaska. The Dene' were members of large local bands who were related by matrilineal descent. Communities were organized based on clan relationships, and use of the land and its resources was also dictated by clan ownership. Elders and traditional tribal chiefs provided leadership for our semimobile communities.¹

When I asked my eighty-four-year-old maternal great-uncle Maxim Chickalusion, Sr., what he remembers about the first potlatch he ever attended, he said, "There were 1,500 Dena'ina there by the Susitna River. There were so many people that they had to cook a whole moose for each meal. It lasted about five days or six days. The men and children hunted and fished every day. The women made bread and rice all day long." When I asked him why it was such a big potlatch he said, "Three chiefs died. Everyone came to pay their respects. That's the last big potlatch I remember."

The social organization of our Dena'ina culture is well structured and linear. In effect, it allowed for our people

to recognize where they choose marriage partners and who their close family is. In essence there were two moieties within the Dena'ina culture, the Raven and Eagle. Within these moieties there were a variety of clans. By identifying one's clan, one can identify close family ties. This was important when speaking to a group, deciding where to hunt and fish, and who to marry. Today a Dena'ina could enter any Dene' village and be asked, "What clan are you?" When answered, this question would begin a dialogue of how you are related to various families in the village.

Potlatches were given for various reasons. It was a special social event where gift giving, singing and dancing, trading, and storytelling took place. A little potlatch could be given to celebrate a young man's first kill, the birth of a baby, a wedding ceremony, or to determine social or political matters. Little potlatches usually involved one village and could last one or two days. A big potlatch was normally presented and prepared to honor a person who has passed away or for repayment of a past potlatch.

When a clan had sufficient supplies to host a potlatch, i.e., food, trading supplies, and gifts, they informed the chief and gave him the purpose, location, and date of the potlatch. In turn the chief, along with the clan members, would gather the rest of the people in the village together and discuss the details. The clan leaders would ask who will donate to the potlatch. All who donated knew that whatever they donated they would get back double their donation in return. When all details were completed and agreed upon, the village chief would send out messengers to all other Dena'ina villages to inform them of the potlatch. The messengers were young men who were proficient runners. The fastest runners were sent to the farthest villages and

¹ Peter, Donita L. Dene' Knowledge and Prophecy: Spiritual Awakening, p. ii, 2006.

they needed to know how to navigate to those villages. They followed commonly used trails and crossed rivers and lakes in boats or by bridges.

Our ancestors say that because the Dena'ina traveled so extensively, they knew what was happening in every part of the world. My great Aunt Nellie Chickalusion said, "In those days it was nothing for a village to pack up and arrive in another village fifty miles away by the next day." Upon their return messengers usually told family members of recent global events, i.e., volcanic eruptions, earthquakes, snowstorms, etc. They also relayed family messages between villages.

The day before the potlatch, the hosting village would gather to make sure that regalia was completed and gifts and trade items were identified. The dance, gaming, and storytelling areas were cleared of debris. Singing and dancing was the highlight of the potlatch. In preparation

for this, new songs were created in recognition of the event. Rattles, face masks, dance outfits, and drums were gathered.

Our most traditional Dena'ina drum was the log drum. The elders said, "The main singers went out in the woods and chose a fallen tree that was about the right size and length and brought it back to create a drum." When I asked how they knew which log to choose they said, "They look for the one that speaks to them." When the Russian and Europeans brought sawmills to our Dena'ina land, our people began using "plank drums." Today we see more Dena'ina people use the elk-hide tambourine drum, which we adopted from our Dene' relatives in the Lower Forty-eight and Canada.

On the day of the potlatch the excitement was evident. Food would be cooking, steam baths were started, outside fires were prepared, and people began gathering. Aunt Nellie said, "Imagine if you were away from your sister for a year. Think of how excited you would be to see her





again. That's how the people felt when they gathered for a potlatch."

My Aunt Nellie said that "since people traveled from different villages by foot, boat, and dog teams, they always arrived at different times or on different days." As a result, a potlatch would officially begin when the last of the guests arrived. While they waited, people visited with each other, told stories, traded, played games, sang songs, and danced. They were treated to food, water, tea, and steam baths. The host clan helped them set up shelters.

My Aunt Nellie said that "In those days our people traveled around pretty fast. If a potlatch was called in Eklutna, it would take the Tebughna people from Tyonek one day to get there. It would take one day for the Kenaitze to travel to Eklutna. If a potlatch were called in Nondalton, Newhalen, or Lime Village, it would take Tebughna people two days to travel there. If a potlatch

were called in Illiamna or Pedro Bay it would take three days for the Tebughna to travel there," and so forth. When all of the guests arrived, the host clan leader was advised and he or she stood before the crowd and declared, "Duyeq dghili k'eli dgheli." (The chief sang a mountain song). This signified that the celebration was about to begin and that everyone was to be of good cheer. He would continue by saying a prayer for the people and explain why the potlatch was being held. He would identify specific speakers, singers, dancers, storytellers, and recognize village leaders, elders, healers, spiritual leaders, and the clan matriarchs. He reminded the guests that when they ate meals the elders were to be fed first, the children were to be looked after by everyone, the land was to be left as if they were never there when the potlatch was finished, and everyone was to have a good time and leave with good memories.

During the rest of the potlatch prayers and speeches were given in the mornings. During the afternoon hours singing, dancing, storytelling, and games were played. The children played games that showed their strength and agility and hunting and fishing skills. Adults played the hand games and other games to trade their furs and hunting and fishing implements. If a person needed a wound tended to, they were brought to the healers in attendance. If they needed spiritual counsel, they spoke to spiritual advisors. If a person needed to be reprimanded, they were sent to their clan leader for discipline.

My Aunt Nellie explained to me that "long ago the women traded their clothing items by forming a circle and displaying their items. When a woman saw something she wanted to trade for, she walked over to the woman and traded with her." She said that this was where the idea of the "cloth ceremony came from." She said that "after the Europeans brought cloth to our area, we began substituting cloth for furs and hides because all of the women liked the cloth and began making clothing out of cloth instead of hides and furs." She said that

"long ago we didn't have cameras or audio equipment so when people traded cloth they kept a piece of it to remember from which they got the cloth. This is where our "cloth ceremony" came from, which we still practice today.

Children were well taken care of and therefore happy. When someone got hungry they ate, when they were tired they slept, when they wanted to bathe they took a steam bath. There were no watches and calendars during those times. Days were described by how many times a person slept. For instance one day is one sleep. Rather than gauging months, the Dena'ina referred to the time of year it was. To track how old a person was they referred to their string calendar. These string calendars were pieces of sinew tied to a person's waist. For each knot in the string, the person had lived one sleep (day). When the end of a string was reached another string was tied to the person and the first string was placed in a box. Elders say that a person always knows how old they are by how many knots they have in their string. Before a child was able to do this for himself, his mother or father tied a knot for him each day they woke up. The elders also say that a person could tell their life story by looking at their string calendar. They can identify different pieces of fur, feathers, and cloth they place in their string calendar.

At the conclusion of the potlatch, the drums were burned as the final step. Much well-wishing took place during this time. People made plans to visit each other at various times and places. Hugs were exchanged and silent tears shed. Our people didn't say goodbye. They always said, "See you later." When they meet, elders often use the expression, "Nchugh tse gu?" which in English is translated into "You are still breathing?" This is similar to the Maori greeting ki ora, which means "breath of life."

When our elders speak of potlatches of long ago, they describe a well-planned community where much love, joy, and happiness took place. Children, elders and the disabled were well cared for and everyone knew what was expected of them. There seemed not to be a place or a time where our people could not say, "Naqeltani na eł esdu" (Creator is here with us).



Q'ut: Whetstones

By Andrew Balluta

Q'uł denlahi qilan

There is rock material

Qizbjeh Vena at nak'uch' nidani'u ghu q'uł denlahi qilant.
at Kijik Lake across from us; there is a bay where there is
whetstone rock material.

Ye q'uł teqel'iḥ

There they gathered whetstones

Yehdi qeył qeył k'elu qelchixi q'uł.

and then there with that they sharpened things.

Ts'il ye ghini ts'il niqeytnelaxi ghu.

In one place, they gather them there.

da'a qet'egh nik'ghelchet ch'yan.

They replace them there. [With something in their possession, which is a sign of good luck.]

Hyełket ha t'qil'iḥ.

They get them there.

Yet ndaha k'ilayi

Wherever they are

qałnigi ghuhdilt'ayi nih htulat.

there will be rocks that they can use variously.

Yi k'i t'anč'u qeytl'egh nik'ghelchet ch'yan.

They always replace these with something.

Qeyłket ha t'qeyghil'iḥ.

They take them in that way.

QUARRY AT TWIN LAKES

Niłqidlen Vena at hdi yi k'i qałnigi qilan yehdi

At 'current joins lake' [Twin Lakes] there are rocks there

ts'ilten nultu qeyghudghilt'ah ha ha tets' tets' k'a lu.

they use these for arrows and for spears as points.

Nu ghuda qeyghudghilt'ah.

That is what they used these for.

Yeh yehdi qałnigi qilan ha.

There there are rocks.

Ha yiki' ht'legh nik'eldekt ch'hyan heyghilket.

They always replace these when they take it.

Da'a ndaha qu'tana niłnughedelna nih

Those who travel back and forth there

yeh k'i nch'u hyilkel ha nch'u t'ehyil'il yi k'i.

they would not take anything or gather anything.

[without having something in exchange to replace it]

Andrew Balluta, 2004

Interview with Jim Kari

ANLC 4313

Qizbjeh Vena 'a place where people gathered'

Lake Clark

Niłqidlen Vena 'current joins lake'

Twin Lakes

Kinq'ena: Dentalia Bug Shells

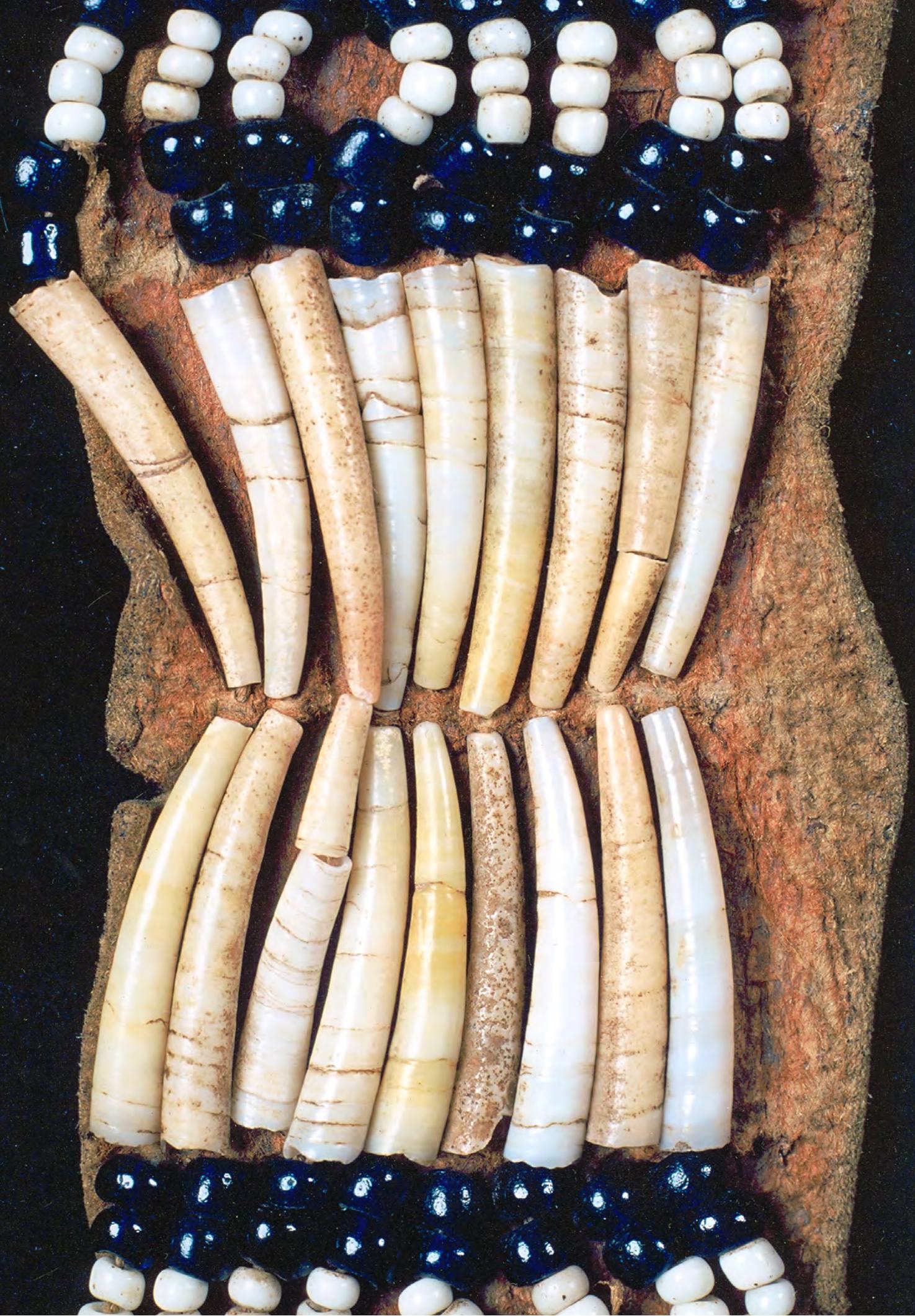
By Alex Trefon, Sr.

They say they get that *kinq'ena*—
it's a worm—
they get it in some lake.
I don't know what lake or what country.
They take a piece of meat
and tie a string on it
and throw it in the lake
and let it set in there until the bugs get on it
and take it up and cook it
and make the *k'inq'ena*.

[PK: So the Dena'ina made their own right in their country. They didn't have to go other places.]
No—they didn't go anyplace.
Now they have imitations—looks like.
No—the shells,
kinq'ena,
are bug shells.

Alex Trefon, Sr., 1985
Interview with Priscilla Kari
LACL 1034(1)





Kinq'ena Qayeh: Dentalia's Home

By Vonga Bobby

Long ago,
they used to go way up the river with us
and then come back down in a skin boat
which is called *niggiday*.

In the Stony River
they call **Yeq Tsana**, that's a rock
in the middle of the river, behind that,
there is a rock in the middle of the Stony River
they call **Yeq Tsana**
and behind that rock
there is a white rock and a black rock.

They call that **K'inq'ena Qaeħ**,
means 'dentalia's home,'
or 'dentalia's village.'

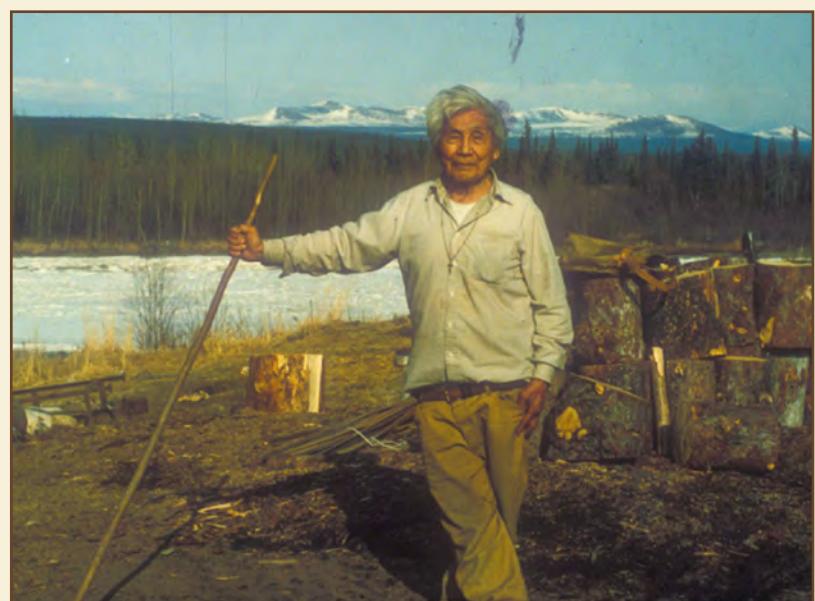
There is what they call *tsaken*,
like a rock form.
That's the way it looks,
like it's figured.
The white rock
and the black rock are mixed.
You can only gather those rocks.
They used to make things out of those rocks,
but they cannot get it in the summer time
because you can't get to it;
only in the winter time.

They used to gather some rocks there
in the winter time
long before our time.

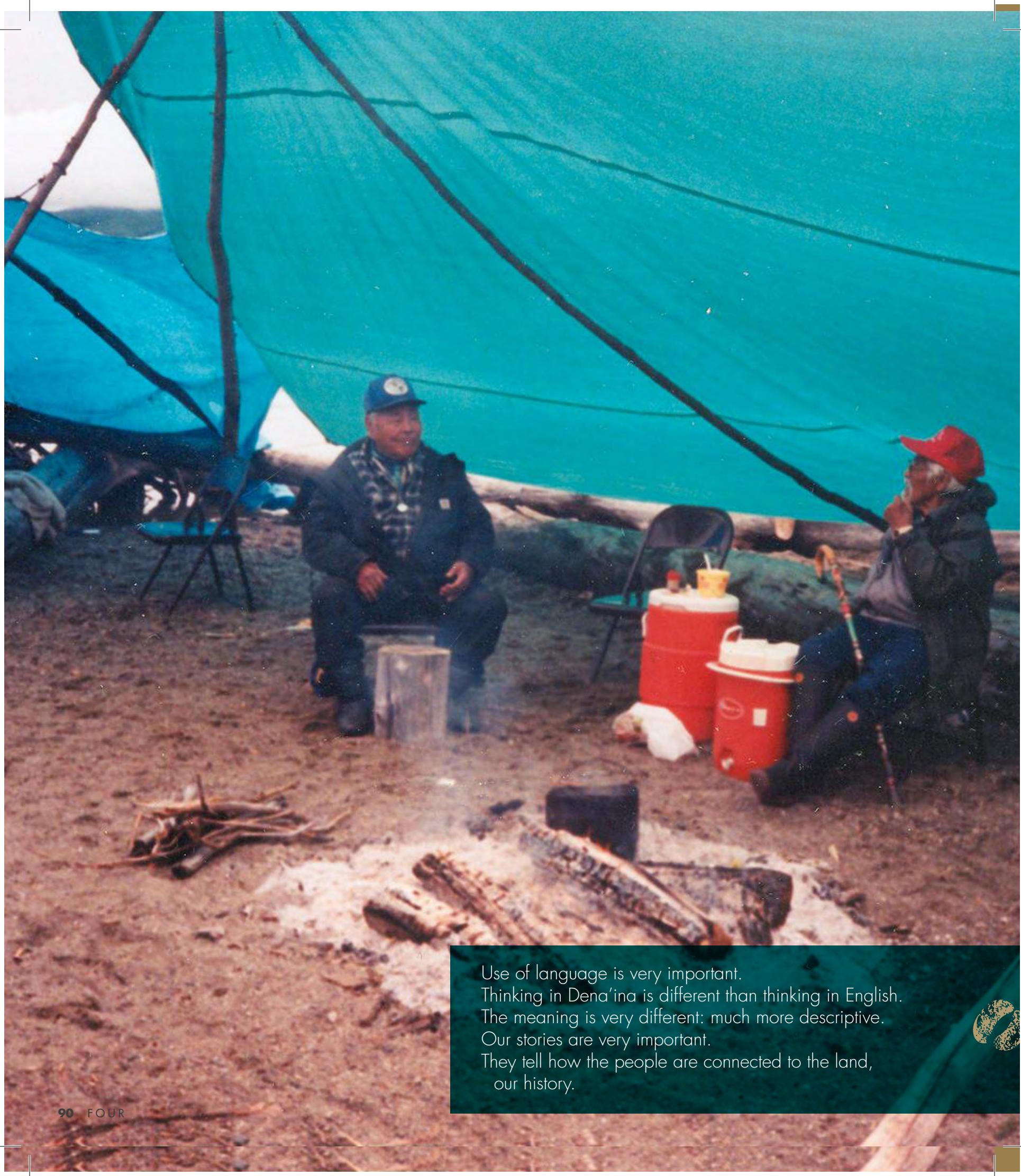
That's when we weren't even around.
Now, I haven't been up there
in a long time.
People go up there,
but I haven't gone up there.
That's where they used to get rocks from
for scraping hides,
making axe,
and making arrowheads.

I haven't been up there in a long, long time.

Vonga Bobby, 1981
Interview with Priscilla Kari
Translated by Andrew Balluta
ANLC 1383



Yeq Tsana 'cormorant cliff'
bluff at mouth of Yeqnū
K'inq'ena Qaeħ 'dentalia village'
rock near K'enuyi Vena



Use of language is very important.
Thinking in Dena'ina is different than thinking in English.
The meaning is very different: much more descriptive.
Our stories are very important.
They tell how the people are connected to the land,
our history.

F O U R

EŁNEN GALEGGA: OUR LAND ON PAPER



“Now that my story is told and written down, it will be remembered.”

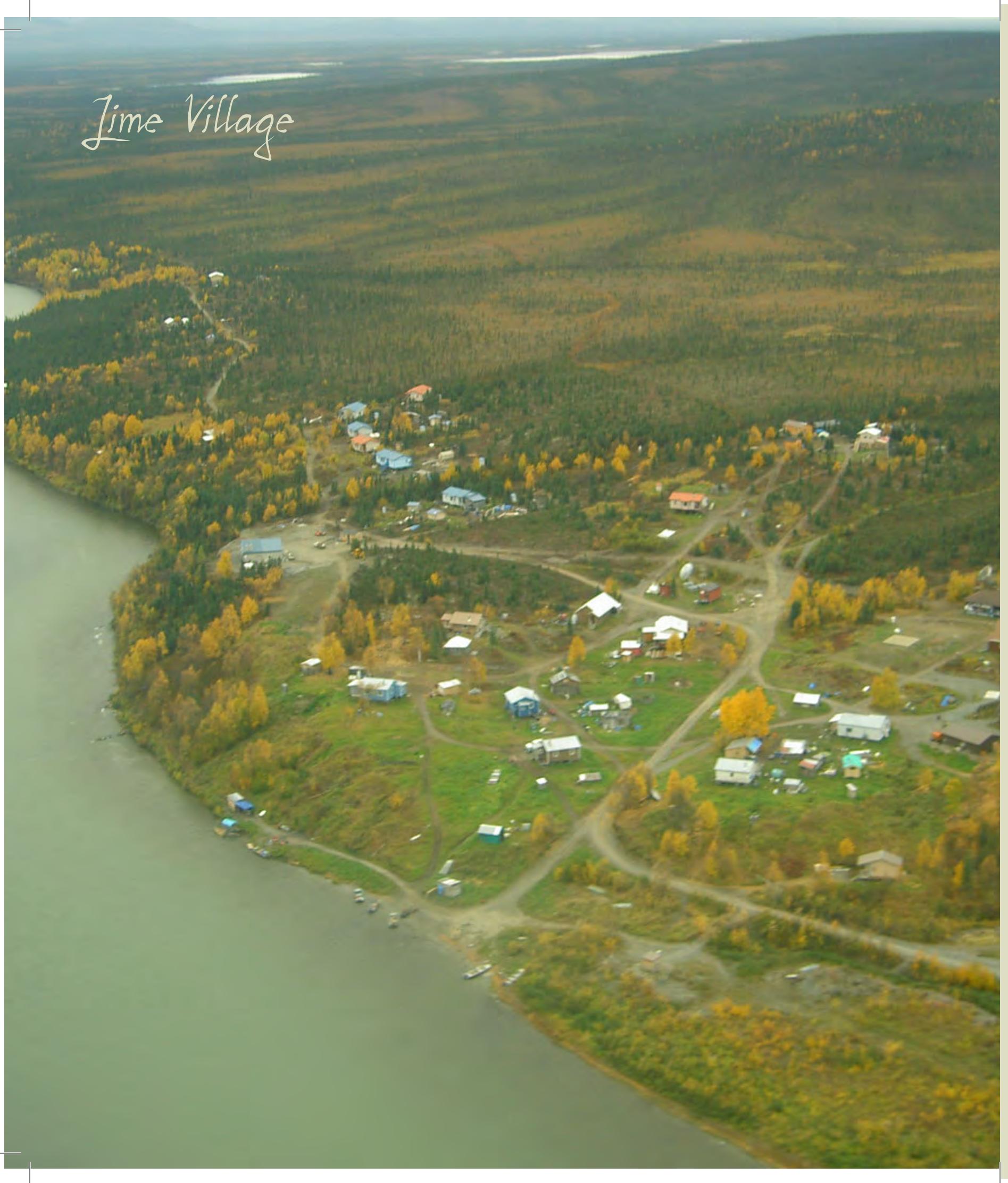
This was stated by Gabriel Trefon and summarizes the importance of the documented place names in this chapter. Included are eleven maps representing areas surrounding six communities and significant use areas referred to in many of the oral histories. These maps do not include all 1400 place names. Included with each map are the keys listing the Dena’ina place name, English translation and place name description. Provided at the end of this chapter is a summary written by Angie Southwould which describes the technical details for the annotated maps. The collection of place names comes from many years of work. Linguist, James Kari has been involved and led much of the work over the years. His essay summarizes additional books that document Dena’ina place names; research methods, place name descriptions and linguistic features. Several tables are also provided that list: patterns of Dena’ina place names; structural patterns in Dena’ina place names and a summary of content from a geographic narrative by Pete Bobby.

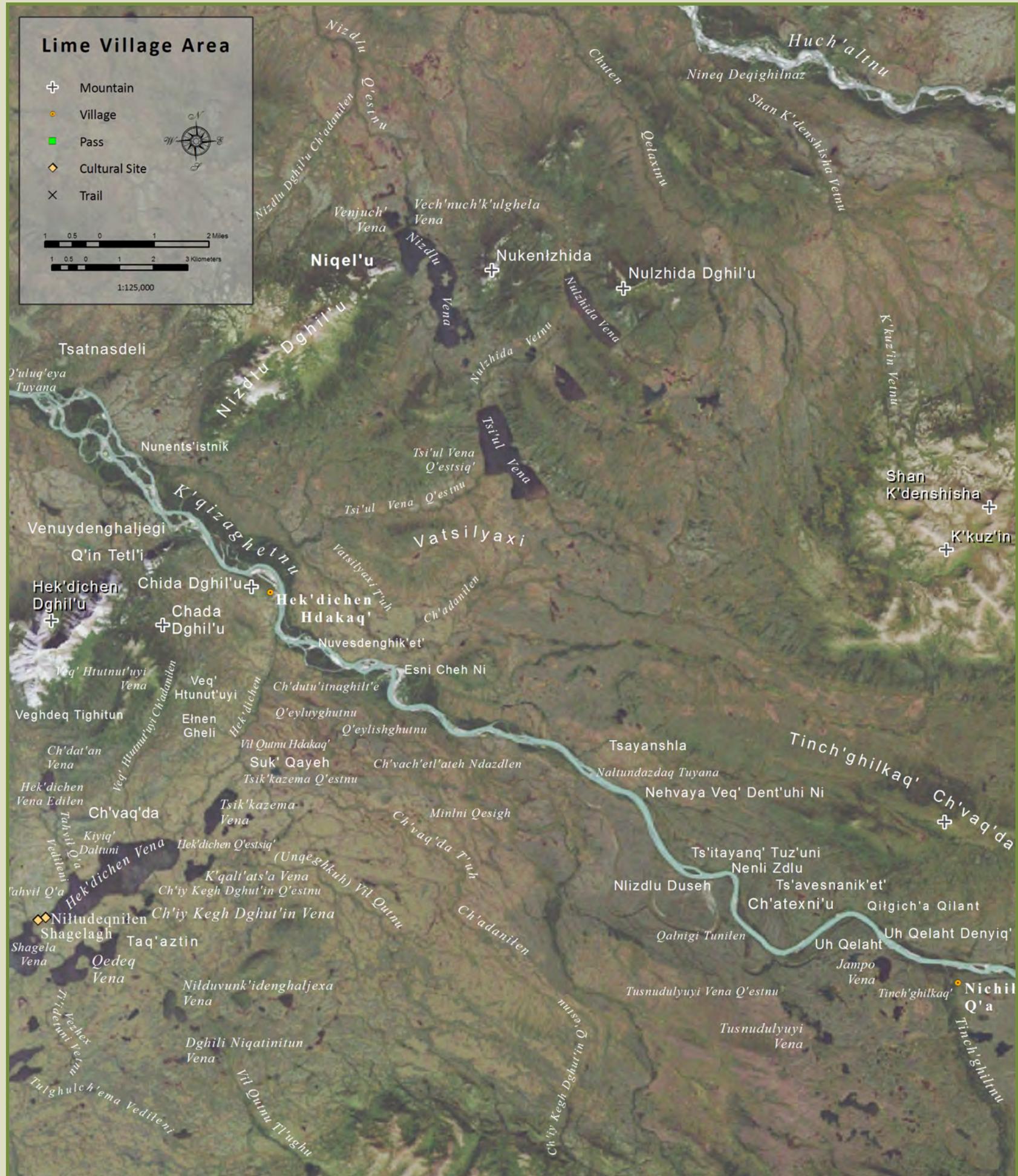


Our stories speak truth
and is reflected in the lands.



Lime Village





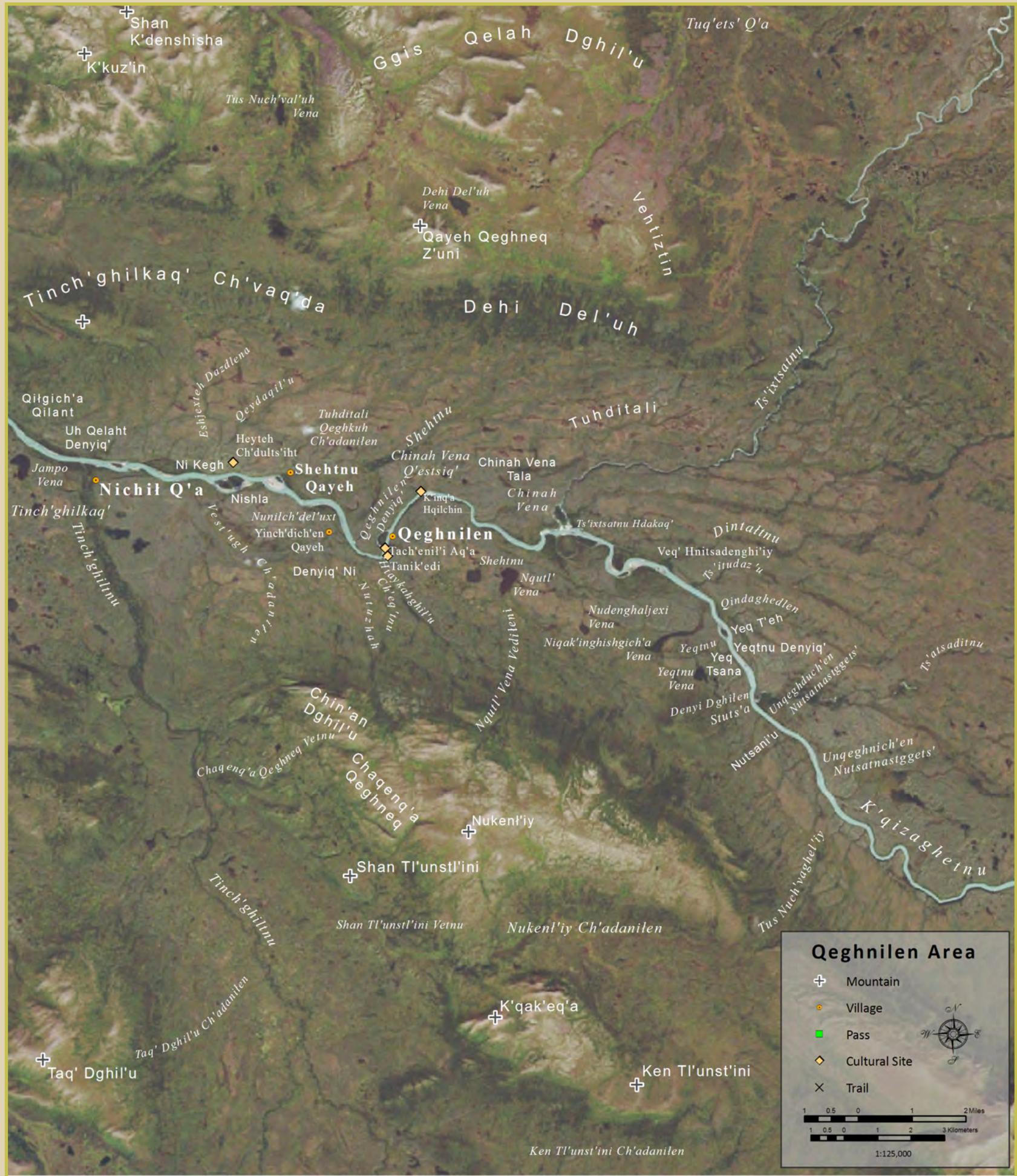
Dena'ina Place Name	English Translation	Place Description
(Unqeghkuh) Vił Qutnu	"(downstream) caribou snare creek"	stream into Hungry Creek east of Trout Lake
Chada Dghil'u	"grandfather mountain"	Chada Hill
Ch'atexni'u	"hill extends out"	flat north of rapids on Stony River west of Can Creek
Ch'dat'an Vena	"grayling lake"	lake northwest of Trout Lake
Ch'dutu'itnaghilt'e	"argumentative water"	rapids on Stony River one mile southeast Lime Village
Chida Dghil'u	"grandmother mountain"	Chida Hill
Ch'iy Kegh Dghut'in Q'estnu	"big canoe bark outlet"	outlet of small lake southeast of Trout Lake
Ch'iy Kegh Dghut'in Vena	"big canoe bark lake"	small lake southeast of Trout Lake
Chuten Qelaxtnu	"trail cache is kept stream"	stream into Swift River north of Lime Lakes
Ch'vach'etl'ateh Ndazdlen	"springs that flow through black spruce"	stream into Stony River from the south
Ch'vaq'da	"spruce hill"	hill north of Trout Lake
Ch'vaq'da T'uh Ch'adaniłen	"it flows from beneath the hill"	stream northeast of lake northeast of Trout Lake
Dghili Niqatinitun Vena	"trail goes around mountain lake"	lake southeast of Trout Lake
Ełnen Gheli	"real land"	hill northeast of Trout Lake
Esni Cheh Ni	"big cottonwood island"	island on Stony River three miles southeast of Lime Village
Hek'dichen	"abundance"	Hungry Creek
Hek'dichen Dghil'u	"abundance mountain"	mountain west of Trout Lake
Hek'dichen Hdakaq'	"abundance mouth"	Lime Village
Hek'dichen Q'estsiq'	"abundance outlet"	outlet of Trout Lake
Hek'dichen Vena	"abundance lake"	Trout Lake
Hek'dichen Vena Ediłen	"flows into abundance lake"	outlet stream of lake northwest of Trout Lake
Ht'inighilen	"current flows beneath"	

Dena'ina Place Name	English Translation	Place Description
Jampo Vena	"? lake"	lake south of Stony River and west of Can Creek
Kiyiq' Dałtuni	"one on the point"	small lake on point north of Trout Lake
K'kuz'in	"heart"	mountain west of Tough Mountain
K'kuz'in Vetnu	"heart stream"	stream to Swift River from mountain west of Tough Mountain
K'qalt'ats'a Vena	"water lily lake"	lake east of Trout Lake
Minłni Qesigh	"water disappears"	stream from Side Mountain into Stony River
Nałtundazdaq Tuyana	"objects fall in the water straight stretch"	straight stretch on Stony River
Nehvaya Veq' Dent'uhı Ni	"island that extends with rabbits"	island on Stony River southeast of Lime Village
Nenli Zdlu	"steambaths are there, little steambath"	rocks on Stony River southeast of Lime Village and northwest of Can Creek
Nił'aqit'u	"ones that stick up together"	hill north of Stony River and west of Lime Hills
Nił'aqit'u Ch'adaniłen	"ones that join together"	stream from hill into Stony River
Niłduvunk'idenghaljexa Vena	"lips that are joined together lake"	lake east of Kutokbuna Lake
Niltudeqniłen	"currents join"	camp site and portage at isthmus between Kutokbuna Lake and Trout Lake
Nineq Deqighiłnaz	"long slough"	Mack Brown Slough
Niqel'u	"ridge extends to place"	Knob Hill
Nizdlu Dghil'u	"islands are there mountain"	Lime Hills
Nizdlu Dghil'u Ch'adaniłen	"flows from there are islands mountain"	stream from Lime Hills
Nizdlu Q'estnu	"there are islands outlet stream"	outlet of North Lime Lake
Nizdlu Vena	"islands are there lake"	North Lime Lake
Nlizdlu Duseh	"steambaths are there point"	bend on Stony River northwest of Can Creek
Nukentzhida	"flat slides down"	mountain east of North Lime Lake
Nulzhida Dghil'u	"sliding down mountain"	Trunk Mountain

Dena'ina Place Name	English Translation	Place Description
Nulzhida Vena	"sliding down lake"	East Lime Lake
Nulzhida Vetnu	"sliding down creek"	outlet of East Lime Lake
Nunents'istnik	"we hold land again"	site at mouth of South Lime Lake outlet into Stony River
Nuvesdenghik'et'	"bank that hangs down"	bank of Stony River at Nora's fish camp
Qałnigi Tuniłen	"current flows through rocks"	rapids on Stony River west of Can Creek
Qantanghazdlen	"where springs come out"	springs on North Lime Lake
Qedeq Vena	"upper lake"	lake east of Kutokbuna Lake and south of Trout Lake
Q'eylishghutnu	"willow creek"	stream into Stony River from the south
Q'eyluyghutnu	"willow creek"	Allen Dick Creek
Qiłgich'a Qilant	"where wild celery exists"	site on Stony River west of Can Creek
Q'in Tetl'i	"exploded fish egg"	round rock south of Stony River and northwest of Lime Village
Shagela Vena	"trout lake"	Kutokbuna Lake
Shagelagh	"by the trout"	camp site on isthmus between Trout Lake and Kutokbuna Lake
Shan K'denshisha	"summer song bird sounds"	Tough Mountain
Shan K'denshisha Vetnu	"summer song bird sounds stream"	stream to Swift River from Tough Mountain
Suk' Qayeh	"old village"	site on east bank of Hungry Creek
Tahvił Q'a	"net hole"	bay on northwest shore of Trout Lake
Tahvił Q'a Vediłeni	"it flows into net hole"	stream into Trout Lake
Taq'aztin	"timbered"	area south of Trout Lake and east of Kutokbuna Lake
Tinch'ghilkaq'	"high water mouth"	mouth of Can Creek
Tinch'ghilkaq' Ch'vaq'da	"high water mouth hill"	Bump Mountain
Tinch'ghiltu	"high water creek"	Can Creek

Dena'ina Place Name	English Translation	Place Description
Tsatnasdeli	"rock that is red"	bluff on north side of Stony River
Ts'avesnanik'et'	"riverbank that extends off"	ridge on north side of Stony River northwest of Can Creek
Tsayanshla	"little cliff"	bank on north side of Stony River southeast of Lime Village
Tsik'kazema Q'estnu	"parasite on waterlily outlet stream"	outlet of lake northeast of Trout Lake
Tsik'kazema Vena	"parasite on waterlily lake"	lake northeast of Trout Lake
Ts'itayang' Tuz'uni	"one that stands in midstream"	Gusty's Island
Tsi'ul Vena	"pillow lake"	South Lime Lake
Tsi'ul Vena Q'estnu	"pillow lake outlet stream"	outlet stream of South Lime Lake
Tsi'ul Vena Q'estsiq'	"pillow lake outlet"	outlet of South Lime Lake
Tulghulch'ema Vediteni	"one that flows into water ? chubby"	stream into south side of Horseshoe Lake
Tusnudulyuyi Vena	"things are carried across portage lake"	Salmon Berry Lakes
Tusnudulyuyi Vena Q'estnu	"things are carried across portage lake outlet stream"	outlet of Salmon Berry Lakes
Uh Qelaht	"where fern root exists"	wide flat on south bank of Stony River northwest of Can Creek
Uh Qelaht Deniyiq'	"where fern root exists canyon"	canyon at wide flat on south bank of Stony River northwest of Can Creek
Vatsilyaxi	"the one that is dreamt of"	Brushy Hill
Vatsilyaxi T'uh Ch'adaniłen	"one that flows beneath the one that is dreamt of"	stream north of Stony River at Brushy Hill
Vech'nuch'k'ulgheła Vena	"we club something (fish) in it lake"	eastern lake north of North Lime Lake
Venjuch' Vena	"? lake ridge lake"	western lake north of North Lime Lake
Venuydenghaljegi	"one that is stuck on to it"	hill north of round rock on southwest side of Stony River
Veq' Htunut'uyi	"one that extends out on it"	ridge east of Hungry Creek
Veq' Htunut'uyi Ch'adaniłen	"it flows from the one that extends out on it"	first stream on north shore of Trout Lake
Veq' Htunut'uyi Vena	"lake of the one that extends out on it"	small lake on trail from Lime Village

Dena'ina Place Name	English Translation	Place Description
Vetnulghelitnu	"its creek has dropped creek"	stream into Stony River from Cairn Mountain
Vezhex Ti'ide tuni Vetnu	"stream of the one that is by the side of the trail"	stream into lake east of Kutokbuna Lake from the southeast
Vił Qutnu Hdakaq'	"caribou snare mouth"	mouth of stream into Hungry Creek from the east
Vił Qutnu Tl'ughu	"caribou snare creek headwaters"	upper section of Caribou Snare Creek

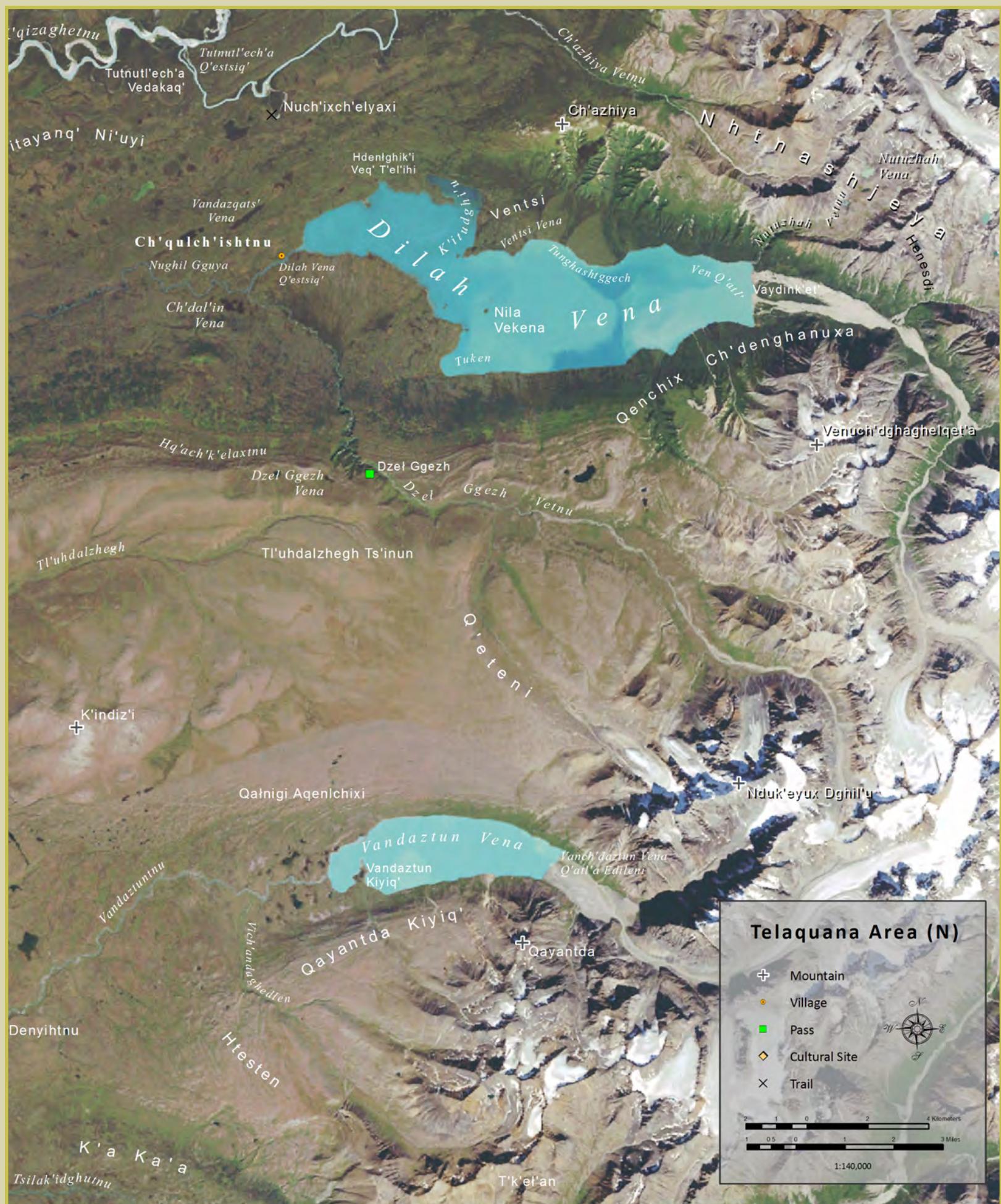


Dena'ina Place Name	English Translation	Place Description
Chaqenq'a Qeghneq	"upland from the smokehouse"	ridge west of Owens Mountain
Chaqenq'a Qeghneq Vetnu	"upland from the smokehouse stream"	stream into Can Creek from ridge west of Owens Mountain
Ch'eq'tnu	"willow cambium creek"	stream into Stony River north of Owens Mountain
Chinah Vena	"sickness lake"	small lake two miles northeast of Qeghnilen
Chinah Vena Q'estsiq'	"sickness lake outlet"	outlet stream of small lake two miles northeast of Qeghnilen
Chinah Vena Tala	"sickness lake flat"	flat at small lake two miles northeast of Qeghnilen
Chin'an Dghil'u	"thanks mountain"	hill northwest of Owens Mountain and east of Can Creek
Dehi Del'uh	"a rack is kept"	hill northeast of Center Mountain
Dehi Del'uh Vena	"a rack is kept lake"	lake northeast of Center Mountain
Denyi Dghiłen	"flows through canyon"	upper end of Cormorant Canyon
Denyiq' Ni	"canyon island"	island on Stony River just above Qeghnilen
Dintałnu	"wide creek"	Underhill Creek
Eshjexteh Dazdlena	"one that flows among rolling rills"	stream north of Stony River
Ggis Qelah Dghil'u	"celery exists mountain"	hill south of north fork of Swift River
Heyteh Ch'dults'iht	"where we stayed in the winter"	camp site on north bank of Stony River east of Can Creek
Htaykahghil'u	"water extends into a bay"	small canyon south of Stony River at Qeghnilen
Ht'inighilen	"current flows beneath"	
Jampo Vena	"? lake"	lake south of Stony River and west of Can Creek
Ken Tl'unst'ini	"one that extends at the rear of the flat"	Tela Mountain
Ken Tl'unst'ini Ch'adaniłen	"one that flows from the one that extends at the rear of the flat"	stream into Can Creek from Tela Mountain
K'inq'a Hqilchin	"where fish hole is made"	fishing area at rock near Summit Creek
K'kuz'in	"heart"	mountain west of Tough Mountain

Dena'ina Place Name	English Translation	Place Description
K'qak'eq'a	"foot tracks"	Lakes Mountain
Ni Kegh	"big island"	island on Stony River with two creeks on the north side
Niqak'inghishgich'a Vena	"twisted around lake"	Hidden River Lake
Nishla	"little island"	island on Stony River east of Can Creek
Nqutl' Vena	"salmonberry lake"	lake two miles east of Qeghnilen
Nqutl' Vena Vediłeni	"flows into salmonberry lake"	stream into eastern lake south of mouth of Little Underhill Creek
Nudenghaljexi Vena	"series of hills lake"	lake west of Hidden River Lake
Nukent'iay	"flat extends across (ridge)"	Owens Mountain
Nukent'iay Ch'adaniłen	"flows out from flat extends across"	stream into Can Creek from the north
Nuniłch'del'uxt	"we transport each other across"	Pete Bobby's fish camp on Stony River
Nutsani'u	"rock extends across"	bedrock at upper rapids on Stony River
Nutuzhah	"snow water forks down"	stream south of Stony River
Qayeh Qeghneq Z'uni	"one that is upland from the village"	Center Mountain
Qeghnilen	"current flows through (canyon)"	Qeghnilen
Qeghnilen Denyiq'	"current flows through canyon"	canyon at Qeghnilen
Qeydaqit'u	stream into Stony River from the north	
Qindaghedlen	"it flows on a mountain ridge"	stream into Stony River between Underhill Creek and Rock Creek
Shan K'denshisha	"summer song bird sounds"	Tough Mountain
Shan Tl'unstl'ini	"one that is tied in the summer"	mountain east of middle Can Creek
Shan Tl'unstl'ini Vetnu	"one that is tied in the summer"	stream into Can Creek from mountain east of middle Can Creek
Shehtnu	"side stream"	stream into Stony River from the south at Qeghnilen
Shehtnu	"side stream"	stream into Stony River from the north

Dena'ina Place Name	English Translation	Place Description
Shehtnu Qayeh	"side stream mouth, side stream village"	abandoned village at creek into Stony River from the north
Stuts'a	"revolving"	eddy on Stony River west of Can Creek
Tach'enit'i Aq'a	"dip net hole"	fishing area at Qeghnilen
Tanik'edi	"fishing dock"	fishing area at Qeghnilen
Taq' Dghil'u	"timbered lowlands mountain"	Hook Mountain
Taq' Dghil'u Ch'adaniłen	"flows from timbered lowlands mountain"	stream into Can Creek from mountain west of upper Can Creek
Tinch'ghilkaq'	"high water mouth"	mouth of Can Creek
Tinch'ghilkaq' Ch'vaq'da	"high water mouth hill"	Bump Mountain
Tinch'ghiltu	"high water creek"	Can Creek
Ts'atsaditnu	"out from cliff creek"	Rock Creek
Ts'itudaz'u	"straight water extends"	straight stretch on Stony River
Ts'ixtsatnu	"mosquito rock stream"	Little Underhill Creek
Ts'ixtsatnu Hdakaq'	"mosquito rock stream mouth"	mouth of Little Underhill Creek
Tuhditali	"wide area (timber) extends"	hill north of Stony River and Pete Bobby's camp
Tuhditali Qeghkuh Ch'adaniłen	"stream down stream of timber extends"	stream that runs behind Pete Bobby's camp
Tuq'ets' Q'a	"spring water hole"	stream near Anchor Mountain
Tus Nuch'vaghel'iy	"spruce extend through pass"	stream into Stony River south of Rock Creek
Tus Nuch'val'uh Vena	"spruce tree extend across portage lake"	lake between Center Mountain and Tough Mountain
Uh Qelaht	"where fern root exists"	wide flat on south bank of Stony River northwest of Can Creek
Uh Qelaht Denyiq'	"where fern root exists canyon"	canyon at wide flat on south bank of Stony River northwest of Can Creek
Unqeghdach'en Nutsatnastggets'	"downstream side water twisted through rocks"	lower rapids on Stony River south of Rock Creek
Unqeghnich'en Nutsatnastggets'	"upstream side water twisted through rocks"	upper rapids on Stony River south of Rock Creek

Dena'ina Place Name	English Translation	Place Description
Vałts'atnaq'ech'en	"the ? river side"	area near Mulchatna River
Vehtitztin	"one with a trail"	ridge near Center Mountain west of Little Underhill Creek
Veq' Hnitsadenghi'iyy	"rock that is embedded upon it"	rock and site on Stony River one quarter mile northwest of Underhill Creek
Vest'ugh Ch'adaniłen	"flows out below bank"	stream into Stony River from the south east of Can Creek
Yeq T'eh	"cormorant nest"	large rock on Stony River (no longer exists)
Yeq Tsana	"cormorant cliff"	bluff on Stony River south of Hidden River Lake
Yeqtnu	"cormorant creek"	stream from lake east of Hidden River Lake into Stony River
Yeqtnu Denyiq'	"cormorant creek canyon"	canyon on Stony River north of mouth of Rock Creek
Yeqtnu Vena	"cormorant creek lake"	lake southeast of Hidden River Lake
Yinch'dich'en Qayeh	"across side village"	abandoned village on south bank of Stony River





Dena'ina Place Name	English Translation	Place Description
Ch'ak'dałtnu Tl'ughu	"game walks out stream headwaters"	head of Kijik River
Ch'atahghalkit	"washed out"	stream into Lower Twin Lake from the south
Ch'azhiya	"?"	mountain north of Telaquana Lake
Ch'azhiya Vetnu	"from ? stream"	stream into Necons River
Ch'dał'in Vena	"we keep object"	lake on Telaquana River west of mouth of Trail Creek
Chikalushen Tustes Ch'adaniłen	"flows from Chikalusion pass"	stream into head of Upper Twin Lake
Chix Nigh	"ochre island"	island on Tlikakila River east of Otter Lake
Ch'kentałqeyitnu	"someone throws spear stream"	stream into Lake Clark from the south northeast of Currant Creek
Ch'qučh'ishtnu	"willow sprout creek"	Old Village
Chuqtenghehtnu Hdakaq'	"cache by trail stream stream mouth"	mouth of Chokotonk River
Ch'va Dnił'u	"spruce timber extends"	timber area between Snipe Lake and Twin Lakes
Denyihtnu	"canyon stream flows into canyon"	canyon on Mulchatna River
Dghili Qeghkuht	"next place downstream of mountain"	trail north of Lake Clark near Portage Creek
Dilah Vena	"fish swim in lake"	Telaquana Lake
Dilah Vena Q'estsiq'	"fish swim in lake outlet"	outlet of Telaquana Lake
Duguli Gguyatnu	"little axe creek"	Hatchet Creek
Dzeł Ggezh	"mountain gap"	pass on main trail to Mulchatna River
Dzeł Ggezh Vena	"mountain gap lake"	pond at pass on main trail to Mulchatna River
Dzeł Ggezh Vetnu	"stream into trail creek"	stream into Trail Creek
Hdenłghik'i Veq' T'eł'ihi	"one that onions are gathered on"	point on Telaquana Lake northeast of Telaquana Lake outlet
Henesdi	"farthest out"	first ridge northeast of Telaquana Lake
Hkayinust'in	"one that goes into a bay"	mountain at inlet to Little Lake Clark

Dena'ina Place Name	English Translation	Place Description
Hkayinust'in Vena	"one that goes into bay lake"	small lake north of mountain at inlet to Little Lake Clark
Hninughet'iy	"one that is embedded again"	hill northwest of Lachbuna Lake
Hq'ach'k'elaxtnu	"we put things in cavity creek"	stream into Summit Creek along trail
Htesten	"they have trail starting or pass trail"	ridge southwest of Turquoise Lake
Hugiłnigen Qayeh	"one whose hand comes up village"	mountain on west side of Portage Creek
Hugiłnigen Qayeh Vetnu	"hand comes up village"	stream into Kijik River
Huten	"ascending trail"	valley with Portage Lake and Otter Lake
Huten	"ascending trail"	pass north of College Creek on Telaquana Trail
Huten Vena	"trail ascends lake"	Otter Lake
Huten Vena Tustes	"trail ascends lake pass"	pass to Lachbuna Lake
Hutulen Ka'a Vena	"big where water flows up lake"	Portage Lake
Hutulen Ka'a Vetnu	"big where water flows up stream"	stream into Tlikakila River above Otter Lake
Hutulen Shla	"little where water flows up"	lake and small lake above Otter Lake
K'a Ka'a	"big inner area"	valley north of Chilikadrotna River
K'dalghek'tnu	"scraping noise (of antlers) stream"	stream south of Snipe Lake
K'enagha Qełahi	"eye (lookout) exists"	mountain south of Twin Lakes
K'enagha Qełahi Vetnu	"lookout exists stream"	stream at mountain south of Twin Lakes
K'ilghech'	"gap"	valley south of College Creek and southeast of Little Mulchatna River
K'ilghech'tnu	"gap creek"	College Creek
K'indiz'i	"one that stands apart"	Trail Mountain
K'itudghi'u	"water extends in"	bay on north shore of Telaquana Lake
K'kiyiq' Hnighi'iy	"point that is embedded"	mountain east of Snipe Lake

Dena'ina Place Name	English Translation	Place Description
L'aļi Vena	"deadfall collapses lake"	Lachbuna Lake
Łiq'a Qilanhtnu	"stream where salmon are"	Tlikakila River
Łiq'a Qilanhtnu Hdakaq'	"mouth of stream where salmon are"	mouth of Tlikakila River
Nan Qelah Tustes	"where there is moss pass"	Telaquana-Kijik Trail
Nan Qelah Vetnu	"moss is there stream"	Miller Creek
Nduk'eyux Dghil'u	"animal goes in mountain"	Telaquana Mountain
Nhtnashjeya	"layered hills"	hills north of Telaquana Lake at the east end
Nila Vekena	"islands' flat"	island in Telaquana Lake
Niłghasden	"streams flow together"	mouth of Necons River at Stony River
Niłqidlen Vena	"lakes that flow into one another"	Twin Lakes
Niłqidlen Vena Q'atl'	"head of lakes that flow into one another"	head of Twin Lakes
Niłqidlen Vena Q'atl' Ediēn	"one that flows into head of lakes that flow into one another"	stream into Twin Lakes
Niłqidlen Vena Q'estsiq'	"lakes that flow into one another outlet"	outlet of Twin Lakes
Niłqidlen Vena Vegh Niltudeq Niłen	"isthmus of lakes that flow into one another"	isthmus on Twin Lakes
Nuch'ixch'elyaxi	"we take canoes again"	portage to Lake Clark south of Necons River
Nuch'vestain	"spruce timber extends"	hills northeast of Snipe Lake and west of Twin Lakes
Nuch'vestintnu	"spruce timber extends"	stream at hills northeast of Snipe Lake
Nudyi Qelahitnu	"where there are sheep stream"	stream into Little Lake Clark from the south
Nudyi Qelaht	"where there are sheep stream"	mountain and stream into Tlikakila River from the north
Nudyi Tl'ughu	"sheep headwaters"	upper north fork of stream into head of Twin Lakes
Nughil Gguya	"little falls"	falls on Telaquana River one mile below Telaquana Lake
Nusdatl'na Dghil'u	"ghosts mountain"	Lach Mountain

Dena'ina Place Name	English Translation	Place Description
Nusdatl'na Qayeh	"ghosts village"	Portage Creek
Nusdatl'na Qayeh Tustes	"ghosts village pass"	Ingersoll Pass
Nutuzhah Vena	"water forks down lake"	lake on stream with waterfall near Telaquana Lake
Nutuzhah Vetnu	"water forks down stream"	lake on stream with waterfall near Telaquana Lake
Qałnigi Aqenlchixi	"structure built against rock"	rock at base of mountain northwest of Turquoise Lake
Qayantda	"dear clear area"	mountain between Turquoise Lake and Twin Lakes
Qayantda Kiyiq'	"point of dear clear area"	ridge southwest of Turquoise Lake near trail
Qenchix Ch'denghanuxa	"someone's nose touches a place"	hill on southeast shore of Telaquana Lake
Q'eteni	"one with a trail on it"	ridge at northwest base of Telaquana Mountain
Qiniha	"the one in rear, the one in upstream area"	hill in valley south of College Creek
Qizhjeh Vena Q'atl'a	"head of people gathered lake"	Little Lake Clark
Satał'iy	"one that is leaning"	mountain north of Twin Lakes
Tayang' Ch'antnalyiy	"ridge that extends out in the middle"	long ridge between Tlikakila River and Chokotonk River
Tits'nadzeni	"one that is steep to the water"	mountain southwest of Portage Creek
Tits'nadzeni Yitudghi'u	"one that is steep to the water bay"	bay on Lake Clark west of mouth of Portage Creek
T'k'et'an	"mineral lick"	salt lick on stream north of Twin Lakes
Tl'uhdalzhegh Ts'inun	"straight across forked headwaters"	Summit Creek Gap
Tsayeh Ka'a	"big cave"	mountain west of Little Lake Clark
Tsayeh Ka'ahtnu	"big cave creek"	Sheep Canyon
Tsayeh Ka'atnu Tayang' Ch'antnalyiy	"extends from the center of big cave creek"	mountain west of Little Lake Clark
Ts'ezdlen	"flows down slope"	stream into Upper Twin Lake from the north
Ts'itayang' Ni'uyi	"one standing in middle"	ridge between Stony River and Telaquana River south of Stony Mountain

Dena'ina Place Name	English Translation	Place Description
Tuken	"water flat"	bay on south shore of Telaquana Lake
Tunghashtggech	"bluffs go into water"	bay on north shore of Telaquana Lake
Tutnutl'ech'a Q'estsiq'	"black water outlet"	outlet of Necons River
Tutnutl'ech'a Vedakaq'	"black water mouth"	site at mouth of Necons River
Tuvughna Ten	"Tyonek people's trail"	trail north of Kijik River
Tuvughna Tentnu	"Tyonek people's trail stream"	SOB Creek
Unqeghnit Niłqidlen Vena	"upper lakes that flow together"	Upper Twin Lakes
Vanch'daztun Vena Q'atl'a Edileni	"the one that flows into the head of hair lake"	stream into head of Turquoise Lake
Vandazqats' Vena	"someone tipped over (in canoe) lake"	lake northwest of outlet of Telaquana River
Vandatzun Kiyiq'	"caribou hair point"	spit on southwest side of Turquoise Lake
Vandatzun Vena	"hair lake"	Turquoise Lake
Vandaztunnu	"caribou hair stream"	outlet of Turquoise Lake
Vaydink'et'	"strip extends to it"	beach near head of Telaquana Lake
Vegh Qeyan Nił'u	"by it bare place extends"	slope west of Twin Lakes
Veghdeq Dghilenka'a	"big one that flows above it"	stream off east side of Kijik Mountain
Veghdeq Dghilenshla	"little one that flows above it"	stream from west side of mountain west of Portage Creek
Veghdeq Idaltin	"pond is above it"	Miller's Lake
Veghdeq Idaltin Q'estsiq'	"body of water above it outlet"	outlet of Miller's Lake
Veghdeq Idaltin Q'estsiq'	"pond is above it"	outlet of Miller's Lake
Ven Q'atl'	"lake head"	head of Telaquana Lake
Ventsi	"his head"	hill on point on north side of Telaquana Lake
Ventsi Vena	"his head lake"	small lake on point on north side of Telaquana Lake

Dena'ina Place Name	English Translation	Place Description
Venuch'dghaghelqet'a	"one that has slid down it"	mountain east of head of Telaquana Lake
Veq' Ninuk'etggexi	"on it it becomes white"	valley north of Miller Creek
Veq' Nuk'dghaghelqet'i	"something slides up on it"	mountain north of Kijik River
Vich'andaghedlen	"flows out from inside"	stream between Turquoise Lake and Twin Lakes
Yudun Dghil'u	"downstream mountain"	hills between Little Mulchatna River and Snipe Lake
Yudun Dghil'u Vetnu	"downstream mountain stream"	stream into Lachbuna Lake from the north

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Dena'ina Place Name	English Translation	Place Description
"Nikhkak" (Unknown)	"?"	east of Kijik
Ch'ak'dałtnu	"animals walk out stream"	Kijik River
Ch'ak'dałtnu Hdakaq'	"game walks out stream headwaters mouth"	mouth of Kijik River
Chaq'ah Tugget	"one is kept in the corner"	Sophie Austins camp and bay on Lake Clark south of Kijik Lake
Ch'dghitali Ka'a	"big wide one"	stream on north shore of Kijik Lake
Ch'kendałk'et'	"swamp extends to lake"	marsh on Lake Clark south of Kijik Mountain
Ch'kentałqeyi	"someone throws spear mountain"	mountain north of Currant Creek
Daggugga	"bear/seal"	Takoka Creek
Dghiłdiden Qayeh	"narrow one's village"	site on northeast shore of Kijik Lake
Dghilishla	"little mountain"	Kijik Mountain
Duneyes Dghil'u	"skin bag mountain"	mountain east of Kontrashibuna Lake
Duneyestnu	"skin bag stream"	stream from mountain into Kontrashibuna Lake
Hnitsanghi'iy	"rock that is embedded"	Priest Rock
Hnitsanghi'iy Ch'adaniłen	"one that flows from the one that is embedded"	stream from Kijik Mountain into Lake Clark
Kazhnatnu	"lynx stream"	Kasna Creek
Ken Quq' Tazdlenitnu	"stream that flows on the flats"	stream from Kijik Mountain north of Priest Rock Creek
K'eq'uya Vena Tustes	"pass to sockeye lake"	trail to Kijik Lake
K'q'uya Q'atl'a	"head of red salmon lake"	head of Kijik Lake
K'q'uya Vena	"red salmon lake"	Kijik Lake
K'unust'in T'uuh K'emeq'	"pond beneath the one that stands apart"	pond south of Kijik Mountain
Łik'a Viqach'ghighani	"one we pack dogs up"	west side of Copper Mountain
Nan Qelah	"where there is moss"	camp site on Lake Clark at mouth of Miller Creek

Dena'ina Place Name	English Translation	Place Description
Nanchixdghanux	"our nose touches it"	mountain with a stream north of Kijik Lake
Niñhałgheldełi	"ones packing together"	Camel Back Hills
Niñhałgheldełii Vena	"ones packing together lake"	small lakes east of Tommy Island on east side of Lake Clark
Nit'eha	"flying"	mountain north of Kijik Lake
Nit'eha Ch'en Ch'adaniłen	"one that flows from Nit'eha"	stream into head of Kijik Lake
Nuch'tnashtnunhtnu	"we overdrank stream"	Currant Creek
Nuch'tnashtnunhtnu Hdakaq'	"we overdrank stream mouth"	mouth of Currant Creek
Nudghiłen	"waterfall"	Tanalian Falls
Nuk'dani'utnu	"log bridge extends across creek"	stream into Lake Clark south of Currant Creek
Port Alsworth (English)		Port Alsworth
Qenłghishi Vena	"boiling lake"	Kontrashibuna Lake
Qil'ihtnu	"evil stream"	stream from Kijik River into Lake Clark north of Kijik
Qil'ihtnu Tl'ughu	"evil stream headwaters"	sites north of Kijik near Kijik River
Qizhjeh Vena	"place people gather lake"	Lake Clark
Q'uł Qelaht	"where there are whetstones"	bay on Lake Clark south of Currant Creek
Satał'iy	"one that is leaning"	mountain north of Upper Tazimina Lake
Suxni Kiyiq'	"sand island point"	point and site on Lake Clark south of Kijik River
Tanilen Tustes	"flows into water pass"	pass at head of Little Tanalian River
Tanilen Vetnu	"flows into water stream"	Lower Tanalian River
Tanilen Vetnu Gguya	"little flows into water stream"	lower Tanalian River and creek into Tanalian River from the south
Tanilen Vetnu Tustes	"creeks flows into water river pass"	pass from Tazimina Lake to Tanalian River
Taq' Nunst'in	"one that extends across the valley"	Tanalian Mountain

Dena'ina Place Name	English Translation	Place Description
Tanq' Nunst'in T'uh Yitudghi'u	"bay beneath one that extends across the valley"	Hardenburg Bay
Tayanq'ditnu	"middle stream"	middle stream into head of Kijik Lake
Taz'in Vena Q'atl'a Hdileni	"flows into head of fishtrap lake"	stream into Upper Tazimina Lake
Taz'in Vena Vegh Nititudeq Niñen	"by isthmus of fishtrap lakes"	Tazimina River between Upper Tazimina Lake and Lower Tazimina Lake
Ts'ananiłghazitnu	"spawned out fish come out stream"	Tommy Creek
Ts'ananiłghazitnu Hni'a	"spawned out fish come out stream's island"	Tommy Island
Tsayeh	"cave"	northeast point on Lake Clark northwest of Tommy Island
Tsayeh Kiyiq'	"cave point"	southeast point on Lake Clark northwest of Tommy Island
Tuk'eleh	"fish school up to spawn"	southernmost creek of Kijik River delta
Unqeghnich'en Taz'in Vena	"upstream side fishtrap lake"	Upper Tazimina Lake
Vahniquduni	"one with a hole on it"	hunt camp on Kijik Mountain
Vahunqishdghuch'i	"one with holes on it"	mountain southeast of Port Alsworth and west of Takoka Creek
Vashla Yetnughizhelitnu	"stream in which Vashla went hollering"	stream into Lake Clark south of Tanalian River
Vaydink'et'	"strip extends to it"	east shore of Kijik Lake
Venen K'el'in	"hill that has dens"	hill southwest of Kijik Lake
Venen K'el'in Hdakaq'	"mouth of hill that has dens"	mouth of stream into Lake Clark at Dice Bay
Venen K'el'in Q'estsiq'	"hill that has dens outlet"	stream into Lake Clark at Dice Bay
Venen K'el'in Vena	"hill that has dens lake"	lake south of hill southwest of Kijik Lake
Ventunhnintyin	"grown together (mixed vegetation)"	point on Lake Clark north of Chulitna Bay
Vighuzdlen	"flows along it"	outlet of Kijik Lake

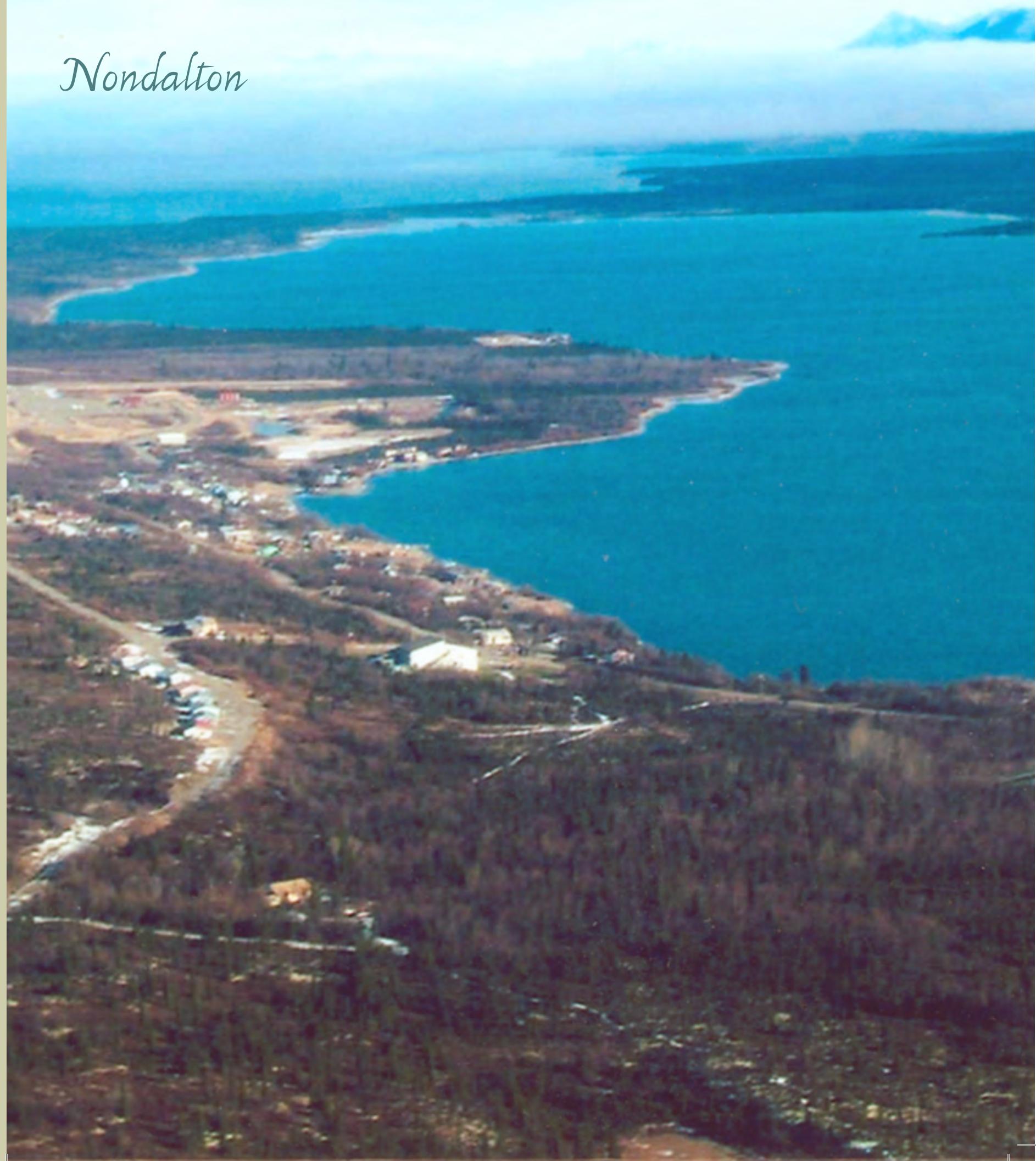


Dena'ina Place Name	English Translation	Place Description
Ch'alikel'u	"it extends from flows out"	peninsula from Keyes Point to Cape Shishkin
Ch'alikel'u N'ech' Nini'u	"one that extends downstream from Ch'alikel'u"	Cape Shishkin
Ch'alikel'u T'ech' Nini'u	"one that extends downstream from one that extends from flows out"	Keyes Point
Ch'alikel'u Yitughit'u	"Ch'alikel'u bay"	Portage Bay
Ch'alitnu	"flows out river"	Chulitna River
Ch'alitnu Hdakaq'	"mouth of flows out river"	mouth of Chulitna River and Chulitna Bay
Ch'alitnu Hdakaq' Hkayitadghi'u	"mouth of flows out river bay"	Turner Bay
Chayi Ch'dedlesht Kiyiq'	"point where we boil tea"	Chai Point
Chun Tałen	"murky current"	south fork of Chulitna Delta
Dujeni Vadelghishi	"loon is hollering in it"	largest of three lakes south of Chulitna River
Ges T'el'iht	"hooking place"	fishing area in Chulitna Bay near Chul Hill
Ges T'el'iht Hni'a	"hooking place"	island in Chulitna Bay near Chul Hill
Hesgi Cheq'a Qeltl'in	"firedrill stick is tied"	mountain at head of stream into Chulitna Bay west of Kijik Lake
Hughelget'i Ka'a	"big bald one"	point on Lake Clark at southwest end of Portage Bay across from Keyes Point
Hughelget'i Ka'a Hkayitadghi'u	"big bald one bay"	Snowshoe Bay
Hukughi Tenitnu	"creek which big trail goes up"	stream into head of Kijik Lake
Hulehga Tahviłq'a	"whitefish net hole"	slough on north fork of Chulitna Delta
Husuyghiqan Hni'a	"sand bar island"	Flat Island
K'chanlentnu	"flows through grass creek"	Lynx Creek
K'ijeghi Tsayeh	"owl cliff"	Owl Bluff
K'qula Qelchixitnu	"creek made like a trough of cottonwood"	second stream into Chulitna River from the north
Łik'a Veq' Ighitsa'i	"that one on which a dog barked"	island on Chulitna River west of Chulitna Delta

Dena'ina Place Name	English Translation	Place Description
Łik'aha Ht'udelghish	"dogs howl beneath it"	bluff on Lake Clark five miles below Tanalian River
Nach'ghighun	"someone made a person"	mountain at head of stream into Koksetna River from the east
Nach'ghighuntnu	"stream where someone made us"	stream into Koksetna River from the east
Nghetggeshi	"one that is crawling"	Bay Mountain
Nit'ashexk'it'i	"hills that come together"	two hills near swamp north of Chulitna Delta
Nit'eha Ch'en Ch'adaniłen	"one that flows from Nit'eha"	stream into head of Kijik Lake
Nudalchini Qiniq' Dałtini	"pond that is behind those that are built across"	lake south of Chulitna Bay on west side of Cape Shishkin
Nundalchini	"those that are built across"	two small islands in Lake Clark northeast of Chi Point
Qałnigi Tunilentnu	"flows among rocks creek"	stream into Chulitna Bay
Qank'dnazk'et'i	"one that hangs over a place"	mountain west of second creek into Chulitna River
Qinghuch'unah	"ridge of difficulty"	mountain at the head of stream into Chulitna Bay
Qinghuch'unahtnu	"ridge of difficulty stream"	stream from mountain north of Chulitna Bay
Q'nuqlchin Hqilchin	"built like a roof"	Chul Hill
Tanivan Qilan	"where it drowned"	beach on Lake Clark in Portage Bay across from tip of Keyes Point
Tanivan Vetnu	"he drowned creek"	stream into Lake Clark south of Portage Bay
Tava Vena	"swan lake"	northwest lake at Chulitna Delta
Tayang' Tava Vena	"middle swan lake"	western lake at Chulitna Delta
Tayang'ditnu	"middle river"	middle fork of Chulitna Delta
Tl'egh Quq'	"sedge surface"	Chulitna Delta
Tus Tl'egħla Tusdghiłk'et'	"pass in which sedge extends through"	pass on stream from Lake Clark to Tazimina Lake
Tus Tl'egħla Tusdghiłk'et' Vetnu	"pass in which sedge extends through stream"	stream into Lake Clark north of Chi Point
Vanq'ashli Tusnuch'eldeł	"where we portage with canoes"	portage on upper Chulitna Delta

Dena'ina Place Name	English Translation	Place Description
Vashla Yetnughizhelitnu	"stream in which Vashla went hollering"	stream into Lake Clark south of Tanalian River
Ve'eła Daghildeggi	"high beaver dam"	beaver dam near two hills above Lynx Creek
Venen K'el'in	"hill that has dens"	hill southwest of Kijik Lake
Venen K'el'in Hdakaq'	"mouth of hill that has dens"	mouth of stream into Lake Clark at Dice Bay
Venen K'el'in Q'estsiq'	"hill that has dens outlet"	stream into Lake Clark at Dice Bay
Venen K'el'in Vena	"hill that has dens lake"	lake south of hill southwest of Kijik Lake
Ventunhnintyin	"grown together (mixed vegetation)"	point on Lake Clark north of Chulitna Bay
Veq' Nagh Ts'delts'ihi	"the one on which we sit watching"	hill on south shore of Chulitna Delta
Yusdi Ghuyiq'	"end of the point"	Indian Point

Nondalton





Dena'ina Place Name	English Translation	Place Description
Chayi Ch'dedlesht Kiyiq'	"point where we boil tea"	Chai Point
Ch'dat'an T'e'l'iht	"where grayling are gathered"	site on south side of South Pickerel Lake
Ch'dat'antnu	"grayling stream"	stream into Sixmile Lake northeast of Tazimina River
Ch'dghitali Ka'a Vetnu	"big wide place stream"	stream from Hoknede Mountain north of Nondalton
Ch'dghitalishla	"little wide place stream"	stream one mile south of Nondalton
Ch'duqitnaghitt'e	"difficult place"	Horseshoe Bend in Newhalen River
Ch'qi'un	"we found a place"	landing place on Newhalen River
Ch'qi'un Vena	"we found a place lake"	Alexcy Lake
Ch'qi'untnu	"we found a place stream"	outlet of Alexcy Lake
Deghk'isna Dghil'u	"women's mountain"	mountain northwest of Nondalton
Eseni Qi'l'u	"where cottonwood extends"	spring northeast of Nondalton
Ghelguts'i Vena	"pike lake"	lake east of lake in Newhalen River
Hch'atani'u	"place that extends out"	bay north of Fish Village on Newhalen River into Sixmile Lake
Hggezh	"gap"	pass to Lower Tazimina Lake
Hggezh Vena	"gap lake"	lake in pass to Lower Tazimina Lake
K'denez Dghil'u	"bear tree mountain"	lake east of North Pickerel Lake
K'denez Gguya	"little bear tree"	Pick Mountain
K'denez T'uh Taz'iy	"ridge that extends beneath bear tree"	point on southwest shore of Iliamna Lake
K'denez T'uh Yitudghi'u	"bay below bear tree"	bay near point on southwest shore of Iliamna Lake
K'denez Vena	"bear tree lake"	small lake north of North Pickerel Lake
K'elesh Dghil'u Yich'adaniłen	"one that flows out from cooking something mountain"	stream into Tazimina River from mountain west of Chekok Lake
Kis Vena	"? lake"	lake south of Tazimina River near Alexcy Lake

Dena'ina Place Name	English Translation	Place Description
Nengget Qighiñaz	"long slough in river"	section of Tazimina River
Nengget Qighiñaz Ts'daz'iy	"one that extends to long stretch in stream"	lake north of Tazimina River and south of Pickerel Lakes
Niłdink'et'a	"joined together"	outlet of Lake Clark
Niłdink'et'a Ch'ih Ch'anit'iy	"one that extends obscuring Niłdink'et'a"	stream into Sixmile Lake north of Nondalton
Niłdink'et'a Vena	"joined together lake"	ponds at outlet of Lake Clark
Niqanch'qentdełt	"where we go ashore"	Landing
Nli Z'untnu	"steambath is there stream"	Steambath Creek
Nughilqutnu	"flows down on surface stream"	Tazimina River
Nughilqutnu Nudghiłen	"falls of flows down on surface stream"	falls on Tazimina River
Nundaltin Q'et' Qayeh	"lakes extend across old village"	Old Nondalton
Nundaltin Vena	"lake that extends below"	Sixmile Lake
Nundaltinshla	"little lake that extends across"	lake in Newhalen River west of Alexcy Lake
Nunulyaļi Dina	"timber that is growing"	spruce grove northwest of Nondalton
Nusuydastggey	"sand that is white"	beach on Lake Clark southwest of Keyes Point
Nusuydastggey Ch'adaniłen	"flows from sand that is white"	Hammer Cache Creek
Nutsatnatggets'	"rock (reef) twists across"	Petroff Rapids
Nuvendaltun	"lake extends below"	Nondalton
Q'aghdeq Vata'esluh Vena	"middle washes up from bottom lake"	Middle Pickerel Lake
Qak'ditl'ix Vetnu	"snares are set against place stream"	first stream on south shore of Lake Clark
Qeghduch'en Eseni Qił'u	"downstream of where cottonwood extends"	spring northeast of Nondalton
Q'estsiq'	"lake outlet"	outlet of Sixmile Lake
Skihdulchin	"shelter built under a tree"	timberline camp site on stream from Hoknede Mountain to Lake Clark

Dena'ina Place Name	English Translation	Place Description
Skihdulchintnu	"shelter built under a tree"	stream from Hoknede Mountain into Lake Clark
Suy Dnashdlaji	"burned rocks"	Volcano Mountain
Taq' Nust'in (Dghil'u)	"extends in lowlands (mountain)"	mountain west of Newhalen River
Ts'atanaltsegh	"yellow water comes out"	stream into Newhalen River from the west south of Fish Village
Tuni T'el'iht	"where we get rainbow trout"	east fork of lower Tazimina River
Ułcha Dghil'u	"Aleut mountain"	Roadhouse Mountain
Unhnidi	"furthest one upstream"	Hoknede Mountain
Unqeghnich'en Vata'esluh Vena	"upstream washes up from bottom lake"	North Pickerel Lake
Vanutsits'k'ułdeļi	"the one we swim in"	small lake southeast of Fish Village
Vashda Qeļah	"coal is gathered"	beach on west shore of Lake Clark near Hoknede Mountain
Vata'esluh Vena	"objects wash up from bottom lake"	South Pickerel Lake
Vata'esluh Vena Q'estsiq'	"washes up from bottom outlet"	outlet of South Pickerel Lake
Yeq Qałniga	"cormorant rock, big rock that is in the water"	rock on east side of lake on Newhalen River
Zackar Dina	"Zackar's timber place"	spruce grove north of Nondalton



Dena'ina Place Name	English Translation	Place Description
Dghiliq' Vena	"on the mountain lake"	lake east of Upper Talarik Creek
Dutna Vetnu Delts'ihi	"creek where Yup'ik stay"	stream south of Nikabuna Lakes
Eseni Dghit'u	"cottonwood extends"	trapping area south of Groundhog Mountain
Eseni Dghit'u Hdakaq'	"mouth of stream"	mouth of Upper Talarik Creek
Nghuyi Jech'a Q'elchini	"one made like a bear kidney"	hill north of Rock Creek at Groundhog Creek
Nikugh Dghil'u	"big island mountain"	Cliff Mountain
Nikugh Vena	"large island lake"	Nikabuna Lakes
Nli Z'untnu Vena	"steambath is there lake"	Steambath Creek Lakes
Qałnigi Vetnu Den'uhı	"rocks its stream are there"	Rock Creek
Qinghuyi Hq'atighitun	"end ridge valley trail descends"	trail crossing Chilitna River south of Long Lake
Qinghuyi Q'aghdeq	"between end ridge"	valley north of Long Lake
Qinghuyi Q'estsiq'	"end ridge outlet"	outlet of Long Lake
Qinghuyi Vena	"end ridge lake"	Long Lake
Qiyhi Dghili'u Vich'andaniłen	"current that flows from groundhog mountain"	Rock Creek
Qiyhi Qelahi	"marmots are gathered"	Groundhog Mountain
Qiyhi Qelahi Enghasdlen	"flows at marmot are gathered"	Groundhog Creek
Tuni Vetnu Tl'ughu	"rainbow trout stream"	head of Upper Talarik Creek
Unqeghdut Nikugh Vena	"big island lake"	Lower Nikabuna Lake
Unqeghnit Nikugh Vena	"upstream big island lake"	Upper Nikabuna Lake
Vahunk'ulgeli	"something rotten (fish) came up in it"	westernmost lake of Nikabuna Lakes
Vak'ent'esi Vena	"frying pan lake"	Frying Pan Lake
Vak'ent'esi Vena Q'estsiq'	"outlet of the lake"	outlet of Frying Pan Lake

Dena'ina Place Name	English Translation	Place Description
Veq' Dnagh K'dghasdiy	"one on which we sit watching"	mountain between Nikabuna Lakes
Vił Qutnu	"snare creek"	stream west of Long Lake
Vinłni Dnaghishini Vetnu	"creek with good water"	Clear Creek

Newhalen and Iliamna





Dena'ina Place Name	English Translation	Place Description
Ch'qi'un	"we found a place"	landing place on Newhalen River
Ch'qi'un Vena	"we found a place lake"	Alexcy Lake
Ch'qi'untnu	"we found a place stream"	outlet of Alexcy Lake
Deniyit Dazdlen	"flows in canyon"	The Gorge on Newhalen River
Duntsih	"toward the water"	Iliamna Lake lowlands near Petrof Falls
Ggis Nuqelahitnu	"celery is there stream"	Bear Creek
Ggis Nuqelahitnu Gguya	"little celery is there stream"	stream near Newhalen River one mile south of Bear Creek
Hulehga Tahviłq'a	"whitefish net place"	Whistlewing Bay
Hutał Hnidenghi'iyy	"bedrock that is embedded"	medicine rock in Newhalen River east of Pike Lake
K'elesh Dghil'u Yich'adaniłen	"one that flows out from cooking something mountain"	stream into Tazimina River from mountain west of Chekok Lake
K'emeq' Ka'a	"big spawning pond"	Eagle Bay
K'emeq' Ka'a Hni'a	"big spawning pond point"	Eagle Bay Island
Kis Vena	"? lake"	lake south of Tazimina River near Alexcy Lake
Meq Tlaghelik	"?"	westernmost stream into Northeast Bay on Iliamna Lake
Nila Vena	"islands lake"	Iliamna
Nila Vena Qech' Tustighitun	"portage trail to islands lake"	Sixmile Portage
Niqanch'qentdełt	"where we go ashore"	Landing
Nughil Hdakaq'	"flows down river mouth"	mouth of Newhalen River
Nughil Vetnu	"flows down stream"	Newhalen River
Nughil Vetnu Hdakaq'	"current flows down stream mouth"	Newhalen
Nughil Vetnu Nudghiłen	"falls of current flows down river"	site above lower rapids on Newhalen River
Nutsatnatggets'	"rock (reef) twists across"	Petroff Rapids

Dena'ina Place Name	English Translation	Place Description
Qegħniġen	"current flows through"	site below lower bend in Newhalen River
Taq' Nust'in (Dghil'u)	"extends in lowlands (mountain)"	mountain west of Newhalen River
Tus Quyuk	"pass he goes up"	portage from east of Seversons to Newhalen River
Ułcha Dghil'u	"Aleut mountain"	Roadhouse Mountain
Ułcha Tudeł Vena	"Aleuts go up lake"	Schoolhouse Lake

Pedro Bay







Dena'ina Place Name	English Translation	Place Description
Ch'anatl'ini	"partition"	Jack Durant's Point, Durants Cove
Ch'anatl'initnu	"partition creek"	stream at Jack Durant's Point
Chayi Ch'k'edlesht	"where we cook tea"	camp site on north shore of Lonesome Bay east of Dumbbell Lake
Chix Kaq'	"ochre mouth"	Chekok
Chix Kaq' Hni'a	"ochre mouth island"	Hat Island
Chix Kaq' Kiyiq'	"ochre mouth"	point on Iliamna Lake one mile south of Chekok
Chix Kaq' Qech' Qeghqidun	"chute toward ochre mouth"	Baidargi Chutes
Chix Vena	"ochre lake"	Meadow Lake
Chixtnu	"ochre creek"	Canyon Creek
Chu Tudilent	"where beaver fell in water"	Sand Point
Chu Tudilnentnu	"where beaver fell in water creek"	stream at Sand Point
Ch'vala Nlin	"spruce is there, spruce island"	Flat Island
Dihak'ghileha	"fish swim upward, climbing"	Tommy Mountain
Dihak'ghilehitnu	"fish swim upward stream"	stream into Iliamna Lake north of Tommy Mountain
Gasht'ana Qech' Eghqidun	"chute towards white man"	chute along northeast side of Porcupine Island northwest of Big Chutes
Hdakaq' Qech' Qeghqidun	"chute towards river mouth"	Little Chutes
Hduvunu	"lips, our lips"	Pedro Mountain
Hduvunu Hkaytaghi'u	"lips bay"	Pedro
Hduvunu Vena	"lips lake"	lake south of Pedro Mountain
Hkayitagh'i'u	"the bay"	bay at mouth of Iliamna River into Pile Bay
Hnighejuzhi	Seal Island	
Htiditun	"trail comes out"	Ephem's Squirrel Village Camp

Dena'ina Place Name	English Translation	Place Description
Hulehga Tahviłq'a	"whitefish net place"	Whistlewing Bay
Hunqet'un Kaq'	"he takes his time mouth"	mouth of Chekok River
Hunqet'un Kiyiq'	"he takes his time point"	Chekok Point
Hunqet'unhnu	"he takes his time creek"	Chekok Creek
Iliamna Vetnu	"things come out again river"	Iliamna River
K'emeq' Ka'a	"big spawning pond"	Eagle Bay
K'emeq' Ka'a Hni'a	"big spawning pond point"	Eagle Bay Island
K'emeq' Ka'a Kiyiq'	"big spawning pond point"	Eagle Bay Point
K'emeq' Ka'aahntu	"big spawning pond creek"	stream west of Eagle Bay Creek
K'emeq'di	"spawning pond"	pond on south side of Iliamna River near the mouth
K'ezaq'	"mouth"	bay formerly at mouth of Tommy Creek
K'qineyaht	"where they pick berries"	Pile Hill
K'qusheya Qilant	"where there are groundhog"	Lonesome Bay Mountain
Łiq'a T'el'iht	"where fish are gathered, where salmon are gathered"	Little Fish Village
Łiq'a T'el'ihtnu	"fish are there creek, fish are gathered creek"	Tommy Creek
Ni Ka'a	"big island"	Porcupine Island
Nilan Q'atl'a	"islands upper end"	general area of Iliamna Lake
Niłkintl'udalyuyi Q'estsiq'	"ends joined together outlet"	Russian Creek and outlet of Dumbbell Lake
Niłkintl'udalyuyi Vena	"ends joined together lakes"	Dumbbell Lake
Nuch'ak'dalitnu Hdakaq'	"things come out again river mouth"	mouth of Iliamna River
Nuggagheluqch' Qeghqidun	"chute toward N (personal name)"	chute between Flat Island and Porcupine Island
Nusdatl'na Tsana	"ghosts' cliff"	island in Pile Bay east of Porcupine Island

Dena'ina Place Name	English Translation	Place Description
Nusdatl'na Tsana Qeghqidun	"ghosts' cliff chute"	chute between small islands southeast of Porcupine Island
Qak'denghilch'ish	"dry area extends to place"	ridge above Squirrel Point
Qanintin	"ridge against a place"	ridge north of Lonesome Bay
Qanintin Vena	"ridge extends to place lake"	lake at head of Lonesome Bay
Qanintin Vetnu	"ridge against a place stream"	stream into upper Lonesome Bay
Qeghkuh Qeghqidun	"downstream chute"	chute along northeast side of Porcupine Island southeast of Big Chutes
Qeghkuht	"downriver place"	south side of Iliamna River one half mile from the mouth
Q'uł Dghil'u	"whetstone mountain"	mountain north of Meadow Lake
Qunsha Qeneh	"ground squirrel camp"	camp site on mountain north of Lonesome Bay west of Pile River
Qunsha Qeneh Vetnu	"ground squirrel camp creek"	stream from mountain north of Lonesome Bay
Qunsha T'el'iht	"where squirrels are gathered"	Squirrel Point
Qunsha T'el'iht Hni'a	"where squirrels are gathered island"	islands in Iliamna Lake near Squirrel Point
Qunsha T'el'ihtnu	"where squirrels are gathered stream"	stream at Squirrel Point
Qutitzun	"trail goes up"	mountain south of Old Iliamna
Qutitzun Vetnu	"trail goes up creek"	stream into Iliamna River from the south
Shana Qutdeh	"where they used to spend the summer"	fish camp at mouth of Iliamna River
Tahviłq'a	"net hole"	Goose Bay
Tak'ich'atnu	"mink creek"	stream into northeast end of Knutson Bay near Chekok
Tayanq'dishla	"the one in the middle"	lake in island at Big Chutes
Tayanq'dishla	"the one in the middle"	lake north of Pedro Mountain
Titl'unu	"rear shore"	north shore of Iliamna Lake near Stonehouse Lake
Tsał Dghil'u	"stone axe mountain"	mountain south of mouth of Iliamna River

Dena'ina Place Name	English Translation	Place Description
Tsayeh Qilan	"the one with a cave"	Triangle Island
Tsayehtnu	"cave river, cliff river"	Pile River
Tsayehtnu Hdakaq' Hkaytaghi'u	"cave river mouth bay"	Pile Bay
Tuhyan Ghit'iy	"clear area extends"	point on Iliamna Lake at northeast end of Knutson Bay
Tunasq'a Kiyiq'	"water cools off point"	point on Iliamna Lake east of Squirrel Point
Ulcha Dghilitnu	"Alutiiq mountain stream"	stream from Roadhouse Mountain into Chekok Bay
Ulcha Dghilitnu Hdakaq'	"Alutiiq mountain stream mouth"	Chekok Bay
Vahsuŷz'i	"sand extends into it"	hill near lagoon west of mouth of Tommy Creek
Vahsuŷz'i Q'estsiq'	"sand extends into it outlet"	outlet of lagoon west of mouth of Tommy Creek
Vahsuŷz'i Vena	"sand extends into it lake"	lagoon west of mouth of Tommy Creek
Venshla Vugh	"little lake shore"	lake in mountains northeast of Meadow Lake and Silver Creek
Venshla Vugh Q'estsiq'	"little lake shore outlet"	outlet stream of lake in mountains northeast of Meadow Lake and Silver
Venuzdlani	"the one current flows around"	point on Iliamna Lake west of Pedro Mountain at tip of the peninsula
Venuzdlani Vena	"the one current flows around lake"	lake west of Pedro Mountain at tip of the peninsula
Veq' Nuhuch'nashchigi	"on it we paint ourselves with ochre"	hill north of Devils Lake
Veq' Nuhuch'nashchigi Vena	"on it we paint ourselves with ochre lake"	Devils Lake
Vighutitzin	"trail extends along it"	Lonesome Point Peninsula
Vighutitzin Deq'atl'a	"trail extends along it bay"	Lonesome Bay
Vighutitzin Kiyiq'	"trail extends along it point"	Lonesome Point
Vighutitzin Q'atl'a	"trail extends along it head"	Lonesome Bay Village
Vighutitzin Vena	"trail extends along it lake"	lake on upper end of Lonesome Point peninsula
Vighutitzinch' Qeghqidun	"chute toward the one along the trail"	Big Chutes

Dena'ina Place Name	English Translation	Place Description
Yutsi Qilan	"by the water mountain, it is by the water"	Knutson Mountain
Yutsi Qilant	"place that is by the water"	Knutson Bay
Yutsi Qilantnu	"it is by the water creek"	Knutson Creek



Dena'ina Place Name	English Translation	Place Description
Ch'anatl'ini	"partition"	Jack Durant's Point, Durants Cove
Ch'anatl'initnu	"partition creek"	stream at Jack Durant's Point
Ch'ank'elyash Vena	"things are carried out lake"	Lower Summit Lake
Ch'ank'elyashtnu	"things are carried out river"	Chinkelyes Creek
Ch'ank'elyashtnu Tustes	"things are carried out river pass"	pass at Chinkelyes Creek along Iliamna Portage
Chayi Ch'k'edlesht	"where we cook tea"	camp site on north shore of Lonesome Bay east of Dumbbell Lake
Chix Vena	"ochre lake"	Meadow Lake
Ch'q'ayna Qudghijaq'	"something, lots of game, climbed up the mountain, children ran up"	mountain southeast of Old Iliamna
Chu Vena	"beaver lake"	Zip Lake
Chu Vena Q'estsiq'	"beaver lake outlet"	outlet of Zip Lake
Dalch'etl'i	"the one making crackling noise (of fire)"	two small lakes north of Iliamna River at Chinkelyes Creek
Dzeł Ggezh	"mountain gap"	pass through Chigmit Mountains on Iniskin Bay portage
Esdghuk'a T'el'iht	"where cockles are gathered"	small bay on Iliamna Bay near Diamond Point
Ghelguts'i Vena	"pike lake"	Pike Lake
Gulul Vena	"Gulul (personal name) lake"	Long Lake
Hał Q'a	"pack place"	trail head on Iliamna Bay
Hkayitaghı'u	"bay"	Cottonwood Bay
Hkayitaghı'u	"the bay"	bay at mouth of Iliamna River into Pile Bay
Ht'inighilen Vetnu	"current flows beneath stream"	right fork of upper Iliamna River
Huntnach'ulyu	"we pulled us up"	hill on Pile River northeast of Long Lake
Huntnach'ulyutnu	"we pulled us up creek"	Bear Creek
Iliamna Vetnu	"things come out again river"	Iliamna River

Dena'ina Place Name	English Translation	Place Description
Jaghedlen	"where current divides"	forks on Iliamna River ten miles from Old Iliamna
Jegh Vena	"ear lake"	lake east of Pike Lake and north of Iliamna River and Old Iliamna
Jugheluq Vetnu	"Jugheluq's (personal name) stream"	stream east of mouth of Pile River
K'emeq'di	"spawning pond"	pond on south side of Iliamna River near the mouth
K'ghuzhaghałen Qanłnik'a	"rock of one carrying the nephew"	Giant Rock
K'qineyäht	"where they pick berries"	Pile Hill
K'qusheya Qilant	"where there are groundhog"	Lonesome Bay Mountain
Łach Nelttutl'	"soil breaks off"	bank across Iliamna River from Old Iliamna
Łiq'a T'el'ihtnu	"fish are gathered river, salmon are gathered stream"	stream into Iliamna River from the south near Old Iliamna
Nik'unadghezhi	"rough one that goes out"	mountain peak north of Diamond Point
Nik'unadghezhi Kiyiq'	"rough one that goes out point"	Diamond Point
Nila Vena Hkaytaghi'u	"islands lake bay, Iliamna shore"	Iliamna Bay
Nilan Q'at'l'a	"islands upper end"	general area of Iliamna Lake
Niłkintl'udalyuyi Q'estsiq'	"ends joined together outlet"	Russian Creek and outlet of Dumbbell Lake
Niłkintl'udalyuyi Vena	"ends joined together lakes"	Dumbbell Lake
Nuch'ak'dalitnu	"things come out again river"	Old Iliamna Village
Nuch'ak'dalitnu Hdakaq'	"things come out again river mouth"	mouth of Iliamna River
Nuch'ak'dalitnu Tl'ughu	"game comes out again headwaters"	head of Iliamna River
Nudghiłen Vetnu	"waterfall stream"	upper left fork of Iliamna River
Nuhuk'denghilyasht	"where things are carried to the top"	mountain northwest of AC Point
Nuquk'denghilyashtnu	"where things are carried to the top"	stream west of mountain northwest of AC Point
Nusdatl'na Tsana Qeqhqidun	"ghosts' cliff chute"	chute between small islands southeast of Porcupine Island

Dena'ina Place Name	English Translation	Place Description
Old Iliamna (English)		Old Iliamna
Qahetldildef Tustes	"where sleds are driven down pass"	pass at Iniskin Bay portage
Qahetldildelt	"where sleds are driven down"	Williams Creek
Qanintin	"ridge against a place"	ridge north of Lonesome Bay
Qanintin Vena	"ridge extends to place lake"	lake at head of Lonesome Bay
Qanintin Vetnu	"ridge against a place stream"	stream into upper Lonesome Bay
Q'anlcha Nut'	"fox's fish meat"	AC Point
Qaqelchixt	"built against place"	Arc Mountain
Qaqelchixtnu	"built against place stream"	stream off mountain northwest of South Head into Cottonwood Bay
Qeghkuht	"downriver place"	south side of Iliamna River one half mile from the mouth
Q'esnudat'iy	"the one that's lying along side"	lake east of Long Lake
Q'uł Dghil'u	"whetstone mountain"	mountain north of Meadow Lake
Qułuk'uq'a	"? hunting blind"	hill southeast of Long Lake
Qułuk'uq'a Gguya	"small ? hunting blind"	hill southwest of Long Lake
Qunsha Qeneh	"ground squirrel camp"	camp site on mountain north of Lonesome Bay west of Pile River
Qunsha Qeneh Vetnu	"ground squirrel camp creek"	stream from mountain north of Lonesome Bay
Qutitzun	"trail goes up"	mountain south of Old Iliamna
Qutitzun Vetnu	"trail goes up creek"	stream into Iliamna River from the south
Shana Qutdeh	"where they used to spend the summer"	fish camp at mouth of Iliamna River
Tayang'dishla	"the one in the middle"	lake in island at Big Chutes
Tsał Dghil'u	"stone axe mountain"	mountain south of mouth of Iliamna River
Tsayehtnu	"cave river, cliff river"	Pile River

Dena'ina Place Name	English Translation	Place Description
Tsayehtnu Hdakaq'	"cave river mouth"	Pile Bay Village
Ts'ilguk Dghil'u	"something slides down mountain"	mountain northwest of Old Iliamna
Ts'ilguk Vena	"something slides straight lake"	lake on mountain west of Iliamna River and north of Chinkelyes Creek
Tuch'enghiyet	"we chased them into water"	mountain and camp on Iliamna River west of forks
Tunaghelggey	"white water"	stream into Chinkelyes River
Tunaghelggey Dghil'u	"white water mountain"	Hawk's Back Mountain
Tunaghelggey Vena	"white water lake"	lake on stream into Chinkelyes Creek
Tuneł'u Vena	"water flows lake"	lake on shore of Pile Bay
Tus Nuch'k'elyasht	"pass where we carry things back"	Iliamna Portage
Ułcha Tsayeh	"Alutiiq cave"	bay and beach at North Head on Iliamna Bay
Ułcha Tsayeh Hni'a	"Alutiiq cave islands"	two islands on Iliamna Bay south of North Head
Unqeghnit Ch'ank'elyash Vena	"upstream things are carried out lake"	Upper Summit Lake
Vałiggena Tustes	pass from Meadow Lake to Cottonwood Bay	
Vanilnagh	"hooked in it"	fishing area on Iliamna River north of bridge
Vanilnagh Dghil'u	"hooked in it mountain"	mountain west of fishing spot on Iliamna River and east of Pile Bay Village
Venkda	"poor lake"	small lake south of bridge on Iliamna River
Venshla Vugh	"little lake shore"	lake in mountains northeast of Meadow Lake and Silver Creek
Venshla Vugh Q'estsiq'	"little lake shore outlet"	outlet stream of lake in mountains northeast of Meadow Lake and Silver
Veq' Nuhuch'nashchigi	"on it we paint ourselves with ochre"	hill north of Devils Lake
Veq' Nuhuch'nashchigi Vena	"on it we paint ourselves with ochre lake"	Devils Lake
Vetudit'i	"the water comes up to it"	mountain north of North Head
Vetudit'i Vetnu	"water comes up to it stream"	stream into Iliamna Bay from mountain north of North Head

Dena'ina Place Name	English Translation	Place Description
Vighuk'di'ushi	"object that is carried along it"	mountain in Chigmit Mountains
Vighuk'di'ushitnu	"object that is carried along it stream"	stream near Dutton
Vighutitzin	"trail extends along it"	Lonesome Point Peninsula
Vighutitzin Deq'atl'a	"trail extends along it bay"	Lonesome Bay
Vighutitzin Kiyiq'	"trail extends along it point"	Lonesome Point
Vighutitzin Q'atl'a	"trail extends along it head"	Lonesome Bay Village
Vighutitzin Vena	"trail extends along it lake"	lake on upper end of Lonesome Point peninsula
Viqak'ghijaq'itnu	"the one something (game) ran up stream"	Williams Creek
Yaha Nlin	"Yaha ? is there"	White Gull Island

Tyonek Area





Dena'ina Place Name	English Translation	Place Description
Badi Dulyasht	"where umiaks are brought up"	Granite Point
Bashda Q'atl'u	"coal bay"	Beshta Bay
Batl'eghdink'et'	"sedge extends against it"	North Foreland
Batuk'elehtnu	"fish run into it stream"	Stedatna Creek
Batuk'iylaghgi	"the one in which fish swim into the water"	Viapan Lake
Batutnalyuy Bena	"killed in the water lake"	Kaldachabuna Lake
Ch'eleh Kaq'	"mouth of spawning"	abandoned village at mouth of Old Tyonek Creek
Ch'elehtnu	"spawning stream"	Old Tyonek Creek
Chikdashla Bena	"little grandmother lake"	small lake southwest of Tyonek cemetery
Chikdashla Betnu	"little grandmother creek"	stream between Indian Creek and Bunka Lake
Ch'u'itnu	Chuitna River	
Ch'u'itnu Bena	"Ch'u'itnu lake"	Chuitbuna Lake
Ch'u'itnu Hdakaq'	? river mouth"	mouth of Chuitna River, Ladd
Chuqan Baydli Bena	"lake in which there are beaver lodges"	Third Lake
Dghelikda Nutentnu	"no good mountain trail creek"	Chuit Creek
K'chanli	"grass is there"	hill north of Old Tyonek
K'chanli Bena	"grass is there lake"	lake north of Old Tyonek
K'enq'a Bena	"fishing hole lake"	Congahbuna Lake
K'enq'a Betnu	"fishing hole creek"	Peter's Creek
K'etnu Ka'a	"big creek"	stream south of Maxim Chickalusion's fish camp
K'qalt'ats'a Bena	"water lily lake"	lake north of Granite Point
K'qalt'ats'a Betnu	"water lily creek"	outlet stream of lake north of Granite Point

Dena'ina Place Name	English Translation	Place Description
K'ta'atnu	"soup creek"	first small stream into Nikolai Creek from the north
Nelnikda	"dilapidated steambath"	hill near lake southeast of Congahbuna Lake and west of Old Tyonek Creek
Nelnikda Ey'unt	"where there is a dilapidated steambath"	small lake north of Granite Point
Nelnitnu	"steambath creek"	seasonal stream west of Granite Point and east of Nikolai River
Nuntnalyiy	"object that extends across"	Bald Hills
Nuntnalyiytnu	"objects that extend across stream"	stream from Bald Hills into Nikolai Creek
Qaggeyshla Bena	"little place between the toes lake"	First Lake
Qaggeyshlat	"little place between the toes"	Tyonek
Qaggeyshlat Betnu	"little place between the toes creek"	Indian Creek
Qałnigi Dnilent	"where current flows to the rocks"	beach on Cook Inlet south of Tyonek
Q'atl'uhghulqet' Betnu	"overturned trees creek"	outlet stream into Old Tyonek Creek
Qitlaq'at	"muddy place"	beach on Cook Inlet north of Granite Point
Qitlaq'i Bena	"muddy place lake"	lake near the shore of Cook Inlet north of Granite Point
Qitlaq'i Besa	"muddy place bank"	hill on beach north of Granite Point
Qitnaghildeq Betnu	"where it is high stream"	small stream at Simeon Chickalusion's fish camp
Qitnaghildeqt	"where it is high"	Simeon Chickalusion's Fish Camp
Qunduk'elyasht	"where things are brought up"	fish camp at beach on Cook Inlet west of Granite Point
Sdidahtnu	"calves become cramped river"	Nikolai Creek
Sdidahtnu Kaq'	"calves become cramped mouth"	mouth of Nikolai Creek
Tank'its'a	"fish dock ridge"	ridge north of Old Tyonek
T'ghes Ka'a Hnidaghi'ut	"where a big cottonwood is standing"	abandoned village on beach south of Tobona
Ts'ahlatnu	"? steam"	stream into Cook Inlet north of mouth of Nikolai Creek

Dena'ina Place Name	English Translation	Place Description
Tsaqent'u	"beneath burning rock"	coal vein in Beshta Bay
Ts'atuk'enaltset Bena	"water rushes out fast lake"	lake east of Old Tyonek Creek
Tubughnенq'	"beach land"	Old Tyonek
Tugh'i Betnu	"sandbar stream"	Lone Creek
Tugh'i Kena	"sandbar flat"	flat between Chuitna River and Lone Creek
Tuk'eleh Bena	"spawning lake"	Second Lake
Tuk'eleh Bena	"spawning lake"	Tukallah Lake



Dena'ina Geography: An Introduction

By James Kari

The Dena'ina language area is shaped in a westward-leaning horseshoe that encompasses the southern section of the Alaska Range and Cook Inlet basin. The language area is about 41,000 square miles (about the size of the state of Ohio). The geography of the Dena'ina language area is a subject of endless fascination both to Dena'ina people and to residents and visitors to Cook Inlet basin. The variety of geologic, biogeographic, and climatic regions within the Dena'ina language area is spectacular. The diverse vocabulary in the Dena'ina Topical Dictionary (Kari 2007) for fishes, birds, months, ethnonyms, and band names serves as a richly textured portrait of distinct regional and local dialects and many special ecological niches.

This book is an annotated geography for all or part of three dialect areas: the Tyonek area, West Cook Inlet, Iliamna, Nondalton, and Lime Village. The first publication on Dena'ina geography and place names was Dena'ina Ehnena (Kari and Kari 1982). That book is long out of print, but it is still a useful introduction to Dena'ina environments and place names. At that time there were about 1400 recorded Dena'ina place names.

With the publication of this atlas, most of the documented Dena'ina place names are in these three publications:

1. This book contains all the recorded Dena'ina for the Inland, Iliamna, and West Cook Inlet area, a total of 1,226 names. For the Tyonek area, 125 names are repeated from chapter one of Shem Pete's Alaska (Kari and Fall 2003).
2. Chapter six of Peter Kalifornsky's 1991 book has a list of just over 250 Dena'ina place names on the Kenai Peninsula. With continued consolidation of some data by Alan Boraas and some added names from Fred Mammalof at this time there are 284 Dena'ina names on record for the Kenai Peninsula.
3. One convenient source for the most prominent Dena'ina place names is chapter ten of the Dena'ina Topical Dictionary (Kari 2007).

Thus, at this time there are over 2,400 recorded Dena'ina place names (2,436 but with some duplication). For the entire Dena'ina language area the coverage on place names varies from partial to very detailed and comprehensive. The Dena'ina place names coverage for the Inland and Iliamna dialects is good. In fact, this is the most detailed and well-mapped place names corpus for Dena'ina and one of the best in Alaska. Especially important have been the long-term contributions of several experts: Pete Bobby, Andrew Balluta, Walter Johnson, and Pete Trefon. For some areas such as the Kenai Peninsula and West Cook Inlet, we have mainly the more well-known features: major streams, village sites, and landforms. For the large Upper Cook Inlet dialect area there is really good coverage for the lower Susitna River and fair to basic coverage as one moves toward the uplands.

The complexity of Native language place names research tends to be underestimated. Systematic ethnogeographic research involves a combination of linguistic, ethnographic, philological, and historical methods, as well as a mapping component. There can be numerous sources of place names data for one region, with inconsistent spellings and locations. A place

names list from one expert speaker can vary in authoritativeness as he moves from an area he knows intimately to one that he knows from hearsay. The most fundamental axiom in place names research is that all the names and locations for the language area must be consolidated. Unless this has been done, the accuracy of the place names data can be compromised. (See Kari and Fall 2003:41-44 for more discussion of methods.)

Dena'ina geography, especially when we review the most comprehensive name networks, has some truly remarkable features. Dena'ina and Athabascan geographic names are shared knowledge. This is a memorized, verbally transmitted geographic system that is congruent across language and dialect boundaries. We can marvel at the strict purity, orderliness, symmetry, functionality, and memorizability of the geography. This system is elegantly simple and flexible and has facilitated Athabascan travel and land use since antiquity. Dena'ina and Athabascan place names serve as signs. Most of the place names describe the natural environment or are a mix of cultural activities and metaphors. Various features of the system facilitate memorization and efficient foot travel. The large majority of the Dena'ina place names are informative and have straightforward meanings. Well over 90% of the Dena'ina place names can be translated and analyzed and can be assigned to dictionary entries under a specific root or morpheme. In Dena'ina, almost all of the names that are opaque and unanalyzable still conform to regular patterns of meaning, structure, and distribution. There are very few non-Athabascan elements in the large body of place names other than a few loan-word place names. This degree of purity is typical of Athabascan languages and is a dramatic demonstration of a robust territorial ethos.

Table 1 presents a selection of names that are not easy to figure out; these fall into a couple of groups.

Table 1. Examples of Dena'ina place names that are difficult to analyze		
PLACE NAME TYPE	DENA'INA EXAMPLE	COMMENT
unrecognized or no recorded Dena'ina place name	"Klu-an-aw-sekl"	at Miller Creek, only in Gorman 1902
transliterated names (speculative)	[Nahq'ahshla Bena] little lookout lake	Nagishlamina River (on USGS maps)
opaque names (part or all of name uncertain, stem does not match others, not meaningful to speakers)	Sts'a, hill on Tundra Lake Ch'u'itnu, Chuitna River Jampo Vena, lake west of Can Creek mouth	'hill' 'river' 'lake'
partially analyzable, with -?-?	Tsilak'idghutnu, Chilikadrotna River	'tongue' ? 'stream' dghu- uncertain
folk etymology (suggested translation by speakers, with "...")	Vashi Dghil'u, mountain north of Hook Creek	Pete Bobby: "one mountain but long"
ambiguous or polysemous	Qizhjeh, Kijik	often translated 'as people gathered' or possibly 'he punched a place'
ellipsis in names (truncated, meanings inferred)	Huch'altnu, Swift River Tank'its'a' ridge north of Tyonek Creek	-l- < len 'flow', 'flows up out river' <tanik'edi 'fish dock' + yits'a 'ridge'

The names can indicate a myriad of details about access or resources. The largest portion of Dena'ina names (about 75%) are for natural history such as hydrology, landforms and rocks, and various biota (vegetation, fauna). See Kari and Fall 2003:40 for a detailed analysis of the Upper Cook Inlet Dena'ina names. A smaller portion of the names (about 15%) are for human activities (subsistence places, material culture, and human-built structures, trails, or events). Also references to weather phenomena (ice, low water, wind) are fairly uncommon. There are only a few names with Yup'ik Eskimo loan words. Very rare are obviously post-contact names (i.e., after the 1880s). It is also noteworthy that mythic associations in Dena'ina names are fairly rare. There are a few personal names in the Dena'ina place names, but these do not seem to be commemorative and honorific. In this book, with two or three exceptions, sacred or commemorative activities are not overtly flagged in Dena'ina place names. It is clear that avoidance behavior and aversion toward self-aggrandizement or cultural grandiosity has affected the content of the Dena'ina place names.

Table 2 gives examples of place name content. Group A presents some of the more common patterns. Meanings can range from being simple, and concrete; to being highly precise with specific descriptive detail; to being metaphoric and poetic. Group B presents some of the less common patterns.

Table 2. Some patterns of Dena'ina place name content

A. Common		
Natural History	Kazhnatnu 'lynx creek'	Kasna Creek
	Chatnasht'ech'i 'rock that is black'	mountain north of Halfway Mountain
	Nutsatnatggets' 'rock (reef) twists across'	Petroff Rapids on Newhalen River
	Ng'huysi Jech'a Q'elchini 'one made like a bear kidney'	hill off Rock Creek
	Ch'aldi Vingha 'the older brother of the one (girl) that is being kept sitting out there'	ridge south of Swift River
Activities	Taz'in Vena 'fishtrap lake'	Tazimna Lake
	Hq'ach'k'elaxtnu 'we put things in cavity creek'	creek into Summit Creek
	Tubughnen Nuch'utdali 'let's go back to Tyonek'	creek into Noauktla Slough from north
	Naq'ezhch'en 'on our side'	Chenik Mountain (an overt boundary marker)
Incidents	Qil'ihtnu 'bad, evil stream'	stream near Kijik (named for event when stream was formed or broke through)
	Lik'a Veq' Ighitsa'i 'that one on which a dog barked'	island in Chulitna River
B. Uncommon		
Borrowed place names from other languages	Ggamukshah '?	McNeil Cove, Kamishak site
	Daggugga 'bear, seal' in Yup'ik	Takoka Creek
Religious/ Ritualistic/ Commemorative	Veq' Ch'u'legi 'upon it we make medicine'	Big Mountain
Mythic (rare)	Nduk'eyux Dghil'u 'game enters mountain'	Telaquana Mountain
Weather events or patterns	Vank'dinch'ey Vena 'wind blows against it lake'	lake southwest of Tundra Lake
Personal names	Jugheluq Vetnu 'Jugheluq's stream' Dghildiden Qayeh 'narrow one's village'	creek east of mouth of Pile River site on northeast shore of Kijik Lake
Historic names (post-contact)	Gash't'ana Qech' Qeqhqdun 'chute toward white people'	canoe trail toward Pedro Bay mentions Pedro Bay as white community

In Table 3 we summarize the regular structural patterns that occur in Dena'ina place names. These show how the geographic names provide an informative classification of the landscape. The regular terms that form binomial and trinomial place names are called toponymic generic terms.

Table 3. Structural Patterns in Dena'ina Place Names

- hyphen is for possessed form of noun

GLOSS	STEM OR AFFIX	EXAMPLE, 'TRANSLATION,' LOCATION
A. Common verb suffixes or enclitics in place names, VERB+ENC		
'in, at area'	-h	Duntsih 'toward the water': Iliamna Lake lowlands
'at, where, specific place'	-t	Chayi Ch'k'edlesht 'where we cook tea': camp on north shore of Lonesome Bay
'by, at, near'	-gh, ghe, ghet	Chuq'eyaghet 'at the birch': creek north of Polly Creek
relative suffix, 'that which is VERB'	-i	K'idazq'eni 'one burning inside': Mt. Spurr
'verb phrase'(and no suffix)	VERB+Ø	Qeghnilen 'current flows through': Canyon village on Stony River
B. Common areal nouns or postpositions in place names, NOUN + PP		
'in a region, over an area'	-teh	Venteh 'among the lakes': lake country west of Iliamna Lake
'below, beneath'	-t'uh	Suy Dnashdlaji T'uh 'beneath cooked sands': hot spring on north bank of Swift River
'on, at a place'	-q ' , -q'et	Dghiliq' Vena 'on the mountain lake': lake southwest of Nondalton
'on a flat surface'	-quq '	Tl'egh Quq' 'sedge surface': Chulitna River delta
'hole, cavity, place'	q'a	Tl'il Q'a 'snare place': mountain south of Hoholitna River
'along the distance of'	-ghuy	Qinghuyi Vena 'along the ridge lake': Long Lake
C.1. Common geographic nouns: Water features		
stream (primary)	-tnu	Ch'alitnu 'current flows out river': Chulitna River
stream (as noun)	k'etnu	K'etnu Tuvughni 'the one on the stream shore': hill on Mulchatna River
stream (secondary)	tñaq'	Tałchatnaq 'muskrat stream': Hook Creek
stream mouth, confluence	-kaq ' , hdakaq '	K'qizaghetnu Hdakaq 'distant river mouth': mouth of Stony River, Stony River village
headwaters of stream	-tl'u, -tl'ughu	Huch'altnu Tl'ughu 'flows up and out headwaters': upper Swift River
lake	ven, -vena	Qizhjeh Vena 'people gathered lake': Lake Clark
head of lake	q'atl ' , -q'atl'a (I), -q'atl'u (UO)	K'q'uya Q'atl'a 'head of red salmon lake': head of Kijik Lake
enclosed lake, pond	dałtuni	Ch'vaq'da Dałtuni 'pond at spruce hill': lake at Caribou Snare Creek





deep bay on lake	hkayitaghí'u	Vighutitzin Hkayitaghí'u 'trail along it bay': Lonesome Bay
glacier, glacier in place names	hi, -hi'a	Liq'a Qilanhtnu li'a 'salmon exist river glacier': Lake Clark Pass Glacier glacier named from a stream or lake place name
stream from hillside	ch'adaniłen (I) ch'adinłeni (UO)	Nił'aqit'u Ch'adaniłen 'one that flows from ones that join': creek into Stony River
stream into head of lake	dinłent, dinłeni (OU)	Tanłtun Dinłent 'Where It Flows into Enclosed Object [bag] Is Set in Water': creek into north end of Red Shirt Lake
lake outlet, lake outlet stream	q'estsiq '	Lih Vena Q'estsiq 'whitefish lake outlet': Whitefish Lake outlet site
lake outlet stream	q'estnu	Nizdlu Q'estnu 'there are islands outlet stream': outlet of North Lime Lake
straight stream plain or channel	tuyan, -tuyana	Q'uluq'eya Tuyana 'hawk straight stretch': straight stretch on Stony River
slough on stream	nineq, nengget (I)	Nineq Deqighiñaz 'long slough': slough on south side of Swift River

C.2. Common geographic nouns: Land features

land, area	-nen	Tubughnen 'beach land': Tyonek area
mountain	dghili, -dghil'u (I) dghili,-dghil'u (O) dghelay, -dghelaya' (U) dzel, -dzela (archaic)	Dghili Ka'a 'big mountain': Mt. McKinley Qak'ditl'ix Dghil'u 'something is tied against it mountain': mountain at head of Swift River Lihen Dzela 'whitefish mountain': mountain at Whitefish Lake
hill (many hill and mountain names are without a generic)	VERB+i tesh, -tesha' (U) ch'vaq'da (I)	Suy Dnashdlaji 'cooked sand': mountain north of Swift River Tanłtun Tesha 'Hill of Enclosed Object [bag] is Set in Water': ridge on west shore of Red Shirt Lake Tinch'ghilkaq' Ch'vaq'da 'high water mouth hill': hill near Can Creek
separate hill or mountain	z'unı (OI) ey'unt (U)	Unqeghnich'en Z'unı 'one that is farthest upstream': mountain south of Upper Tazimina Lake
ridge, esker (most ridge names are without generic)	VERB+i ses, -yits'a (OU) (not in I)	Q'eteni 'one with trail on it': ridge on Telaquana Trail Ses Ka'a 'big ridge': ridge north of Cisca Lake
plain, clearing, flat	ken, -kena '	Ken Ka'a 'big flat': flat north of lower Chilchitna River
point, peninsula, tip of, point of	kiyiq ', ki qezdagħ (O) qeydagħ (U)	Tsayeh Kiyiq' 'cave point': point on Lake Clark Qeqdagħnen 'point land': Kustatan Ridge and site
riverbank, stream terrace	ves, -vesa	Ves Q'el 'white bank': bank on south side of Stony River
island	ni, -ni'a, hni'a	Ni Ka'a 'big island': Porcupine Island Chix Kaq' Hni'a 'ochre mouth island': Hat Island
shoal, low island	dash	Ven Dash Vena 'shoal lake lake': Tundra Lake

gorge, canyon	denyi, denyiq ‘	Yeqtnu Denyiq’ ‘cormorant creek canyon’: canyon on upper Stony River
entire stream drainage	yun’e	Vałts’atnaq’ Yun’e , Mulchatna River drainage
C.3. Common geographic noun roots: Man-made or man-utilized features		
village	qayeh	Nusdatl’na Qayeh ‘ghosts’ village’: Portage Creek
trail	-ten (n.) tinitun (n., vb.)	Huten ‘ascending trail’: valley at Otter Lake Dghili Niqatinitun Vena ‘trail goes around mountain lake’: lake east of Tulghulch’ema
chute, passageway (or “tunnel”) for boats	qeghqidun (Iliamna only)	Vighutiztinch’ Qeghqidun ‘tunnel goes through toward the one along the trail’: Big Chutes north of Porcupine Island
pass, portage	tustes, tus (IU) sustes, sus (O)	Dilah Vena Tustes ‘fish run in lake pass’: Telaquana Pass

There is a noticeable Athabascan generative geography capacity. For example, many names occur in clusters that facilitate memorization. A specific stream name often occurs with a set of generic names, as in this group based on **Chixtnu**, Canyon Creek.

1. **Chixtnu**, Canyon Creek, ‘ochre stream’
2. **Chix Kaq’**, Chekok village, mouth of Canyon Creek, ‘ochre mouth’
3. **Chix Kaq’ Kiyiq** ‘, point at Chekok village, ‘ochre mouth point’
4. **Chix Kaq’ Hni’a**, Hat Island, ‘ochre mouth island’
5. **Chixtnu Denyiq** ‘, upper Canyon Creek, ‘ochre stream canyon’

See also the map: Ch’alidi and her Relatives in Chapter Five, a charming set of names off the Stony River based upon a hill called **Ch’aldi**, a metaphoric description of a girl in puberty seclusion.

There are cases of interesting repetition in names. For example, there are two nearby streams called **Vił Qutnu**, ‘caribou snare creek,’ one north of Sparrevohn Mountain and one north of Cairn Mountain. In this case the duplication underscores a connected trail system that circumnavigates the two mountains and drainages.

Various Dena’ina place names provide some insights into prehistory, although the conclusions often are rather speculative. For example, as suggested in Kari and Kari (1982:96) and in Kari and Fall (2003:56), could the name for the Tyonek area, **Tubughnenq** ‘beach land,’ reflect the fact that this was the first beach land on the inlet the Dena’ina held? Some names appear to mark boundaries or former boundaries. For example, the name for the stream at Kalifornsky village, **Unhghenesditnu** ‘farthest stream ahead,’ could imply that this stream was a territorial boundary at one time. On Iliamna Lake and Kamishak Bay two names at the south edge of the Dena’ina name network are overt boundary markers: Big Hill (on Kamishak Bay) **Naq’ezhch’en** ‘on our side’, and Big Mountain (on Iliamna Lake) **Veq’ Ch’ul’egi** ‘the one on which we make medicine.’

A few places reflect ancient altercations and possible accession of territories. One of these is the mysterious Roadhouse Mountain, **Ulcha Dghil'u**, 'Aleut Mountain,' referring to a people called Ulchena, which some Dena'ina associate with the Alutiiq of Kodiak but may have been an early non-Eskimo population that went extinct. **Ulcha Dghil'u** is said by the Dena'ina to be a very dangerous place where many people have disappeared. Another place, a cliff in Iniskin Bay called Ulcha Tsayeh, 'Alutiiq Cliff,' is known as a war site.

A few place names for the Inland Dena'ina are especially evocative. These include **Dzel Ken**, the Southern Alaska Range; **Htsaynenq'**, the Stony River-Mulchatna River piedmont area; and **K'qizaghetnu**, the name for the Stony River. These names and areas are emblematic of Dena'ina cultural history. In the very dramatic Dena'ina mourning song recorded in 1954 by John Coray, the very first Dena'ina audio recording, these and other place names are called out by the lead singer, Wassillie Trefon. The chorus substitutes the words called out by the lead singer in the next verse (Coray 2007:55-60).

A very interesting and rare glimpse into a profound cosmographic and religious association with a specific feature was recorded by Chief Gabriel Trefon in 1961. Gabriel spoke and sang this song as told by a rock on the lower Newhalen River. This has been translated and commented upon by Andrew Balluta (2008:38-45). Andrew was instructed as to how locate the rock. There seems to have been some confidentiality about this song and rock, and very few Nondalton people of Andrew's generation were told about this by Gabriel. Thanks to Gabriel and Andrew we can appreciate the significance of this important but rather ordinary-looking rock.

In Dena'ina (and in other Athabascan languages) place names are only one of a large battery of linguistic markers for space and orientation. Other linguistic features include riverine directionals, postpositions for space and direction, and various verbal prefixes and suffixes that mark directions and areas. We can see the orchestration of geographic names with the many spatial and orientation features of these languages in what we call "elite travel narratives." In the best, most detailed travel narratives, we can see how speakers actually use the names and other linguistic features to navigate the landscape.

One recording I made with Pete Bobby in August of 1994 is a fine example of an elite travel narrative. We were sitting in a boat at Lime Village, having just returned from a remarkable trip to the upper Stony River with Pete, his daughter Helen, and her husband Allen Dick. This 24-minute narrative is in five segments. Table 4 is a summary of this recording with the topics and numbers of place names mentioned in what is a classic Dena'ina language narrative. This is what it means to know the country!

Table 4. Summary of contents of Aug. 1994 geographic narrative by Pete Bobby

SEG.	MIN.	TOPIC	PLACES MENTIONED
1	5	summer boat travel on Stony River	28 (3 said twice)
2	10	trails, hunting to Swift River	55 (7 said twice, 1 said thrice)
3	2	spring fishing	6 (1 said twice)
4	2	clothing	none
5	5	various places	12 (2 said twice)



Behind the Scenes: Lake Clark Native Place Names Database and Maps

By Angie Southwould, GISP

The screenshot shows a Windows application window titled "National Park Service Lake Clark National Park & Preserve: Dena'ina Place Names". The title bar also includes "NATIONAL PARK SERVICE LAKE CLARK NATIONAL PARK & PRESERVE" and "Dena'ina Place Names". The main interface has tabs for "PLACE NAMES", "SOURCES", "PERSONS", and "REPORTS", with "PLACE NAMES" selected. A sub-menu "Current View" shows "Place Name Details". The left pane displays a table of place names with columns: #, Language, Place Name, and (1970 Records). The table lists 15 entries, such as "005219 Dena'ina Nila Vena 1012" and "007096 Dena'ina Nila Vena 8731". The right pane is a detailed view for the selected entry "005219". It contains fields for Place Name #, Unit, Place Type, Language, Place Name, Meaning, Description, Comments, Publication Description, Section #, and GIS Link & ID. The "Place Name" field is highlighted. The "Meaning" field contains "islands lake". The "Description" field contains "Ilamna Lake". The "Publication Description" field contains "Ilamna Lake [EnglishAlt]". The "Section #" field contains "4 Kari #". The "GIS Link & ID" field contains "Place Names.LACLink 1012". At the bottom of the application window, there are buttons for "INSERT PLACE", "DELETE PLACE", "JUMP TO PLACE", and "ADVANCED QUERY". A search bar with the placeholder "nila vena" and a "GIS" button are also present.

IMPORTANCE

The Lake Clark Native Place Names project catalogs and graphically represents over 1,400 Native language place names (toponyms) for the region in and around Lake Clark National Park and Preserve. The database application and geospatial data layer were designed to standardize the data entry of place-name information, formalize data storage methods, and provide a mechanism for disseminating data in both a textual and spatial format. This project facilitates the systematic collection of place-name data and locations and consolidates that information in a consistent format to establish a reference product and educational tool for use by the National Park Service as well as the Native communities from which this information originally came. Maps, generated from the tabular and spatial data, can reflect patterns of settlement and exploration and help enhance the understanding of a place's relationship to its physical surroundings. The Lake Clark Native Place Names database is flexible and extendable and has applicability for Native languages across Alaska and the rest of North America.

TECHNICAL DETAILS

The database application and geospatial data layer are two critical components of this project. The user interface and underlying database structure were developed in Microsoft Access. Relational databases are more sophisticated than file-based data storage systems, such as spreadsheets. They provide better data integrity by imposing rules to validate data and by eliminating the need for duplicate data entry. This ensures better consistency and accuracy among the data. The user interface built for this database conceals its underlying complexity. As a result, the user is presented with easily understood data entry and query windows. When creating a new place name, the user is required to enter several fields: Native language place name, Native language and dialect (if applicable), literal translation, description of the place location relative to other landmarks, and type of place (e.g., camp, land feature, subsistence area, village, water feature). A place name will not be saved in the database without the toponym and this supporting information. Because a single place may have multiple names or a Native language name with variant spellings, the database provides the ability to link place names together and designate them as alternate names for the same place. The database application also contains a search tool so the user is able to describe and find desired data. Users build queries by entering criteria, or like values, for one or more fields related to a place name. The query results display all place names that meet the given criteria.

The spatial data, used to produce maps, are stored in an ESRI Geodatabase as a point feature class. Point geometries have no length or area but are used to pinpoint toponyms to geographical locations. Each unique place may be associated with more than one place name but is represented by a single point within this dataset. The placement of points was based on printed source maps and verbal guidance provided by Dr. James Kari. They were digitized using USGS digital raster graphics (DRG) as a base map. These are raster images of scanned USGS topological maps at 1:63,360 scale. Points were created consistently for place names of a particular type. Points representing rivers were digitized at the mouth of the river. Points representing mountains were digitized at the peak of the mountain. Where a toponym was equivalent to a feature name from the USGS Geographical Names Information System (GNIS), the point was digitized coincident with the USGS designated latitude and longitude. A synchronization script populates attributes of the spatial layer from the database to eliminate manual data entry. Because each point can symbolize more than one toponym, this script summarizes the information into a primary place name with alternate place names in addition to transferring other pertinent fields. To enhance the visualization of the spatial data, annotation was created for the primary place name at each digitized location. Annotation labels physical features on satellite imagery to provide a true color, bird's eye view of the region's topographical landscape.

The database, geospatial data layer, and annotation provide everything needed to create final products for this project. Expandability and reusability of all these data are the primary benefits of developing a relational database management system (RDBMS) and geographic information system (GIS) to manage the Native place name data. These technologies are significant in broadening the use and extending the shelf life of this project's deliverables. The data is dynamic and may be added to or improved at any time. Having access to the raw data in these formats allows current and future users of these systems to produce updated reference documentation and cartographic products or develop new products that address a specific question or management need.

ROLE OF TECHNICAL LEAD

As the technical lead for the Lake Clark Native Place Names project, it has been my responsibility to progress this project through the application development lifecycle. The initial planning phase is essential to the success of software development and through interviews with project stakeholders and potential end users I was able to understand the purpose of the project as well as gather specific requirements for cataloging Native language place names. From this needs analysis came the software design I used to implement the functionality of the database application. While implementation and deployment of the application are the major milestones that generally conclude a software development project, my participation continued as I worked to ensure the accuracy and reliability of the data being collected in the database and geospatial data layer.

My appreciation for ethnography and linguistics greatly increased as I assumed responsibility for data management and worked closely with cultural resource specialists to evaluate and approve the quality of that data. The task of QA/QC (quality assurance/quality control) requires an utmost attention to detail and resulted in the most time consuming phase of this project. Our initial pass through the data was to authenticate the spelling of each toponym entered in the database. Although the database captures place names of several languages, the focus for initial population was Dena'ina place names. Between the special characters of the written Dena'ina language and the similar alternate spellings of many place names, this task was complicated and required extensive consultation with Dr. James Kari and language experts from the Dena'ina community. Once we eliminated misspelled and duplicate place names and linked together place names with acceptable alternate spellings, we examined the supporting information of each toponym,



such as literal translation and location description, for correctness. Our next challenge came during the review of the spatial locations. The tabular and spatial data were recorded by different members of the project team and this led to intensive reconciliation between the two datasets to make certain they were synchronized. Simultaneously, we verified the spatial accuracy and precision of each data point in the spatial data layer by comparing the digitized location against the base map, printed source maps, and toponym location description from the database. As with the non-spatial data, we relied on Dena'ina language authorities to help resolve the mistakes and inconsistencies.

During my immersion in these QA/QC tasks, I proudly began to recognize elements of the Dena'ina language. While I have extensive experience with database design, programming, and GIS, I previously had little exposure to toponymy and the Dena'ina language. As my familiarity with the language increased, so did my ability to identify potential errors within the datasets. Even this limited amount of new knowledge improved my efficiency and allowed me to work more independently without constant consultation with the cultural resource specialists.

With the accepted and current datasets at our disposal, we are now able to fully recognize the value of all the time and effort that has been dedicated to this multi-year project. The advantage of using our selected technologies and completing the application development lifecycle without compromise is that we can readily provide place name information and create custom products to meet specific needs. We worked with my GIS teammate, Stacy Deming, to develop the cartographic products found in this publication. Because of the quantity and density of place names, we felt annotation development was important to best present the data on printed maps. Once the annotation was created and map specifications were defined, Stacy was able to promptly assemble the overview and index maps using the data generated by the Lake Clark Native Place Names project. Unlike a graphic, which is static in nature, these digital maps dynamically reflect the information cataloged in our database and spatial data layers. As this data improves or expands to include more data from other Native communities in the Lake Clark area, the map files automatically reveal those changes. These digital maps are not a snapshot in time, but a current representation that evolves with the changing data.

There is potential for many more dynamic products to come out of this project. Our rich collection documents the knowledge of many contributors and catalogs Dena'ina language information that may not exist elsewhere in such an accessible and robust format. My hope is that the datasets continue to grow and that we are able to serve this information back to the Dena'ina, their neighbors and educational communities through tools that will help enhance the understanding of the Native people's history and the areas in southwest Alaska where their traditions have flourished.





Place is important in life and death;
they would make a mourning song for funerals
that listed all the places the deceased person went during life.
This is the way to get the hurt off.



F I V E

NAQELI TEH AND HEY TEH: FALL TIME AND WINTER TIME



Naqeli Teh ‘Falltime’ narratives describe the animals that were hunted, various methods of hunting and preservation. Nora Alexie’s narrative describes the women’s role when hunting sheep. Traditionally women did not go hunting sheep with the men, this was a very strict rule. If they went hunting with the men, they stayed on the beach and waited. This was so no bad luck was brought to the hunt. Fall time was also a time for squirrel hunting. After fish was put up for the winter people would travel to the mountains to snare squirrels. Often it was the women who set snares for the squirrels, camping in the mountains, they dried the meat and used the fur to sew parkas or other winter clothing. The narratives for winter time revolve around the materials used for building, such as sleds and the old time winter houses called Nichil or qenq’aa. James Kari had learned from Pete Bobby about a cluster of place names that represents the traditional practices of the Dena’ina: Ch’aldi and her Relatives. A summary of definitions and a map is provided. In her essay, Preparation and Traveling, Helen Dick describes the changes in the younger people today and how they travel, she shares her concerns and the skills she has learned from her grandparents to prepare for travel.



Shtuka Shtunghiyuk: My Father Used To Hunt

By Zenia Kolyaha

Naqeliteh ggaggaihu shtunghiyuk heytehniltu niyulkidi.
In fall my father used to hunt brown bear to put up for winter.

*Tl'aq'teh k'iljay yaghelisht'achu'l nitch'ey dghu yun'e
Ch'akdalitnu tak'etsex tgenesh.*
At night when the moon was out nicely, and a chinook wind blew, he would row up the Iliamna River.

Ggagga chidetix.
He would kill a brown bear.

K'tsen ghini, k'dilkidi ghini heytehniltu niyelash.
He would put up meat and fat for winter.

K'evi ghini vighedyetl' ch'u nghalggenda k'dilkidi ghini yinuyelash.
That stomach was inflated and dried and he filled it with the grease.

Heytehniltu niyelket.
He put that up for winter.

Ginihdi tliq'a el ch'elget nudelvay, dunultani.
This fat, we would eat with dry fall salmon (gutted and ungutted).

Q'udi Heyi Nitck'diluyi Sukdu'a: This Year's Collected Stories
Tyonek and Iliamna Lake, 1980:2



Ch'ak'dalitnu 'things come out again river' Old Iliamna village and Iliamna River







Caribou Fences at Qayantda

By Antone Evan

*Nanuṣet yi vejex ghini nanuṣet K'qizaghetnu Htl'ughu
Qayantda qeyl dginih iyeq' vejex egh dek'enghiluh.*

Long ago, before our time, they used to set snares for caribou on this mountain at the head of Stony River, which is called **Qayantda**.

*Nunutseq'i tl'il ghini nasdes ha, nasdes quggil qeynghighux
vejex nultu.*

They used to have rope of strips of braided rawhide, and they made a snares out of it for caribou.

Yi Qayantda ghini qeyjench' ch'etl' ghin hnindaz'u ha.

Over this ridge, **Qayantda**, they made a brush fence all the way across.

Ghu daghilnaz ch'qu qeyjen qeynyelch' ch'etl' ghini.

It was long and [they] set that brush over it.

*Veghenqisdun ha t'qeyel'ix ch'u iy ghu veghenqisdun ghu
yeh duqeynghilak.*

They used to leave openings so many feet apart, and in the openings they set their snares.

*Dnaghelt'ayi qeyghilak tu vejex iqech' dach' k'iqu ghel'ih
quggil eta.*

They used to catch a lot of caribou. That's another way they used to hunt, with the snares.

Antone Evan, 1980

Interview with Priscilla Russell

Translated by Andrew Balluta and Jim Kari

ANLC 1390

Qayantda 'dear clear area'
mountain between Twin Lakes and Turquoise Lake



Sheep Hunting and Traveling to Nondalton

By Nora Alexie

Tałchatnaq' ey ghuh niłch' sheł niłhdanilu.

At Hook Creek they camped there with me.

Ey ghu sheł ch'anaqitdatl' ch'u K'qizaghetnu yeqeč' q'u

Nundalton nuch'tasdatl'.

There they came back out with me and we started there to
Nondalton.

Sheł nuhtasdatl' iy kiq'u ndaha nih sheł niłhdanilu.

They went with me and again they camped somewhere
with me.

Yeqeč' q'uyehdi **Nundalton** sheł hnidayatl' ey nił niłch'danilu
qevel niłch'danilu.

Then they went with me to Nondalton and we spent some
nights with them.

Iy q'ut'un idi'ela yunit yeh ku'u sheł htazdatl' ven yeh.

The next morning they started off with me upstream, to
a lake.

Q'uyehdi ey'u yunit yeh sheł htghaznik ha

Then they went with me in a boat out and upstream and

nudyi uqu ku'u ida ghun yeh na'el nudyi uqu shtuniyu.

for sheep there too; a friend went with us for sheep there.

Q'uyehdi nudyi ch'ghi'an ey ch' ts'tazyu.

Then we saw a sheep, and we went toward it.

"Nghiłani lay veł k'dełtetl' da," shełni.

"Don't look when he shoots it," he tells me.

Q'uyehdi nayehdi vargas egh ts'ezdu Elina el.

Then we sat in the boat with Elina [Ruth].

Q'uyehdi ida gun yech' ts'tazyu ch'u eyeh yeł k'dełtel'.

So when they fired we went to him and he shot it
[the sheep].

Nghiłani lay sheł qetni q'u shihdi nch'u qit'ashqi' idine q'u
ye ghini,

"Don't look at it," they had said to me, but they did not
know about me then,

ey k'dełtetl'i ghini ngheł'an.

that as he had shot it, I had been looking at it.

Yi ghu q'uhdi qit'asqidaznit ngheł'an.

Then they found out about me that I had looked at it.

Ni'i da'a kadałtin yan nlanch' q'u veł shtuqinize.

It was all bloody and it had gotten spoiled.

Nora Alexie, 2005
Interview with Priscilla Russell
Translated by Helen Dick
ANLC 3724



Tałchatnaq' 'muskrat creek'

Hook Creek, "Muskrat Creek"

Nundalton 'lake extends below'

Nondalton, Sixmile Lake

Hunting Sheep and Traveling Between the Swift River and the Stony River

By Alexie Evan

Huch'altnu,

At Swift River,

qegnnehch'en ya'i shughu Dazdlit Dazdlu qel qetnih qetnana.
the mountain on upstream side is what they call 'beds
are there.'

*Yt qeqhtsit k'etnu ku'u qilan eyehdi ndha'ichi shughu qizhix
Ts'ixtsatnu.*

There is a river below it, how is the name? Yah, that's
Ts'ixtsatnu [Little Underhill Creek].

Ts'ixtsatnu yehdi.

There is 'mosquito rock creek'

yght gu qeghk'uch'en qeghdehch'en guhdi dghili qilan yehdi.
there on other side and the upper side here there are only
mountains.

Huch'altnu Dzel Ken yiduqun yehdi.

At Swift River a deep canyon goes into the Alaska Range.

Iyehdi natutda'ina ghilana yehdi shtunqedal k'uql'an.

There our fathers used to hunt; they used to hunt sheep.

Sheep uqu nudyi uqu nuqudet hqut'an.

They would go for sheep there.

Yehdi lotsa nudyi t'qut'an.

There are lots of sheep.

Ey ghu qech' ghu ch'eih dghili nen yeha ts'ix yat n tuvugh qech'a.
We used to see sheep there on the mountainside right from
the beach.

Ch'eih ha shggatXX hyan.

We would see them all the time.

Yet Swift River hyach'en Ts'ixtsatnu, Qindagbedlen.

On the Swift River on the other side of 'mosquito rock
river' is 'flows from ridge.'

Ts'ixtsa nehch'en Qindaghelden.

Upland of Ts'ixtsatnu is 'it flows from ridge.'

Eyi hyach'en ch'adenilen dach' Nudyi yehtnu qel dghinib.

Beyond that the stream flowing out, they call 'sheep
there river.'

Hyach'en ch'adani'en Ts'atsiditnu qech' dghinib.

On the other side of that is 'from rock creek,' they call [it].

*Q'u yeh hyach'en k'I yach' qilan yeh hyach'en ch'adani'en
Dintaltnu qeyl dghinib.*

Then on the other side of that, the one flowing out they call
'wide inside stream.'

Alexie Evan, 1981
Interview with Priscilla Russell
ANLC 1302

Huch'altnu Swift River

Dazdlit Dazdlu 'beds are in position'
mountain south of Swift River

Ts'ixtsatnu 'mosquito rock stream'
Little Underhill Creek

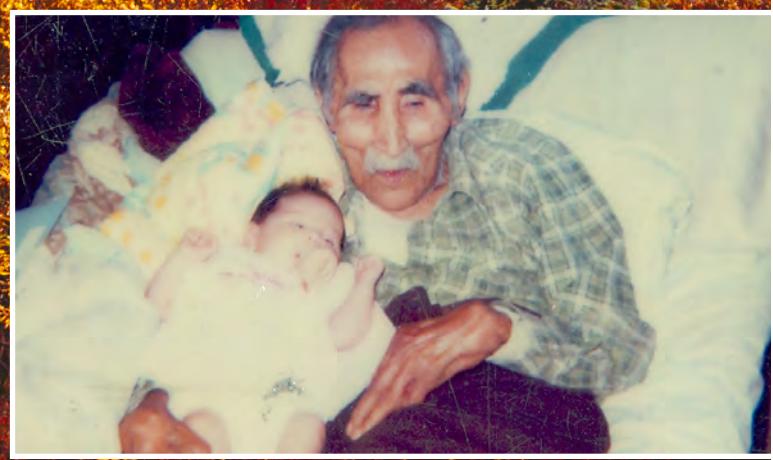
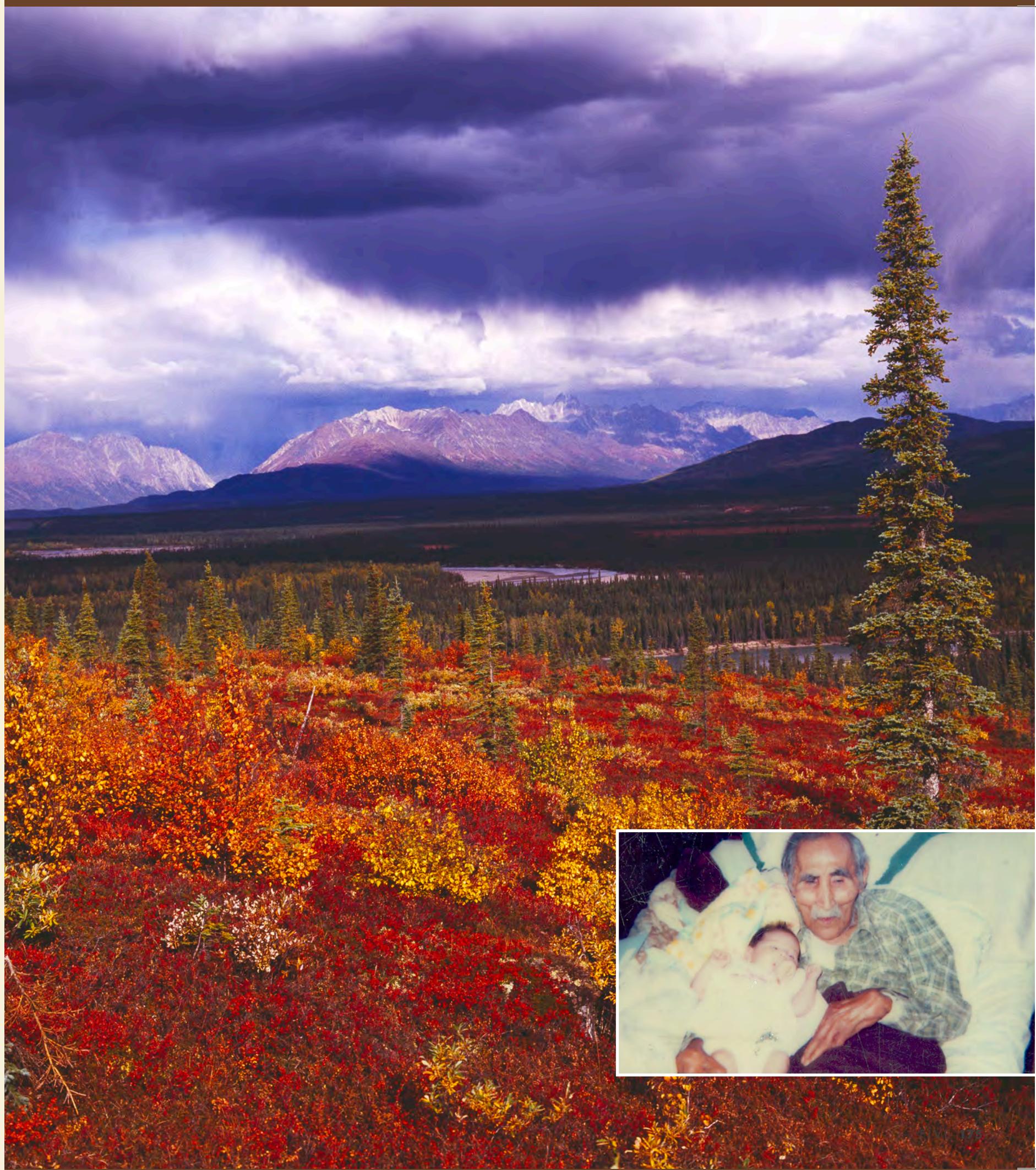
Dzel Ken 'mountain base'
Alaska Range

Qindagbedlen 'it flows on a mountain ridge'
creek above Underhill, below Rock Creek

Nudyi Yehtnu 'sheep there creek'
creek into Little Underhill Creek

Ts'atsiditnu 'out from cliff creek'
Rock Creek

Dintaltnu 'wide creek'
Underhill Creek



Ts'ananiłghazitnu: Fall Fish

By Albert Wassillie

And **Ts'ananiłghazitnu**,
that's up here,
on this side of that camel back [mountain] back here.

Little creek there. **Ts'ananiłghazitnu**,
that means old fish.
Spawned out salmon.
The way the fish get really old.

They go there.
That's what it means, **Ts'ananiłghazitnu**.

The name is what they've seen.
What kind of fish they have seen.

Not only for subsistence use.
Seen that kind of a fish there.
That's only the kind of fish that school up
that would be an old fish, **Ts'ananiłghazitnu**.

That's what they name it [the place].

Albert Wassillie, 1985
Interview with Priscilla Kari
LACL 1025

Ts'ananiłghazitnu 'spawned out fish come out stream'
Tommy Creek





How to Snare a Ground Squirrel

By Ruth Koktelash



When they'd come to
squirrel hole or den,
they'd take their cane and
make a hole on from the top down
through the hole,
and put the snare down in through there.
And then they'd put a pole across.
And then you'd take a stick that you break,
and put the snare,
a regular, that loop, inside.
Then we'd take the snare
and tie it on to it.

That's the way we caught ground squirrels;
that's the snare we used to use.
Sometimes we'd use a spring pole
and you can see it for a long ways
when it's sprung up.
Then we'd know that it is killed.
That's the way we used to snare ground squirrel.

Ruth Koktelash, 1981
Interview with Priscilla Kari
Translation by Andrew Balluta
ANLC 1337

Snaring Qunsha on the Mountain

by Mary Hobson



We trap squirrels.

We make lots of snares,

we use eagle feathers, wings from all kinds,
from ducks too.

We made lots of snares.

I know how to make it too,
snares with a stick on there,
that's all I used in the mountain,
little snares.

[You have the bird wing and cut it and make it round?]
Um-hum, with sinew too.

My mom had lots of snares,
she made lots too.

We put [the snare] above the squirrel hole

and that qunsha [squirrel] come out

and get in there and it kill it. [You used to get lots?]

Lots, whole side of the mountain,
we set snares.

After the season [fishing season]

we got up there
and set the snares.

Right now we go up the mountain [September month].

I make a parka out of it,
those little skins, gloves, hat,
that squirrel is pretty. [you get ready for winter eh?]
Um-humm, all the winter stuff,
we make.

Mary Hobson, 2007
Interview with Karen Stickman Evanoff



Hunting Black Bears with At [deadfall or fallen tree]

By Pete Bobby

They dig a hole
and then put fish in there,
and they put a stick across there and make a trip.
So that when he goes in there,
that stick trips and falls in.
This, I guess, is al, a deadfall or a trap for black bear,
wolverine, fox, marten,
all sorts of small animals.
Whatever small animal comes by,
when they step on that stick,
why it trips them,
it falls in.

They dig a hole
and put some frozen meat in there.
Where there's a hole
is where they put the frozen meat in.

Tutnutl'ech'a Q'estsiq',
that's what they call Merrill Pass.
And there is Telaquana Pass also.
Chickalusion Pass is at the head of Twin Lakes
and towards Lake Clark Pass.
There's only one head of [Twin] lake.
There is a pass there, one pass, towards the salt water
and another pass towards Mulchatna.

Pete Bobby, 1981
Interview with Priscilla Kari
Translated by Andrew Balluta
ANLC 1382

Tutnutl'ech'a Q'estsiq' 'black water outlet'
Necons River





Building a Sled

By Antone Evan

Htsast'a hetl qeyghighuni q'udi gu hetl hetl hk'uuch' chik'a hetl qeył dghinib.

They used to build sleighs long ago. Now there is a different sled they used to call wood sled.

Nitq'a nitq'a nalyuyi nitq'a q'u nalyuyi hetl, chik'a hetl qeył dghinib.

It's sort of a double-ender; it's bent on both ends. They call it 'wood sled.'

Yus'e tl'itl vadnatk'et'h'a' chik'a veq'ezhch'en ghu chik'a veydalt'in.

They used to have a rope tied on one end of it, and a pole that was tied alongside of the sled [which is now called a 'gee pole.']}

Hyiqiten ha qeytsadił'uh ha nubetlqeyghulket tqeyghił'an.

They used to hang on to that, and pull it with a pole in front, and they used it to pull the sled.

Htsast'a k'i qevlik'aqa qeył kisht'a nch'u dnilt'al.

Long ago there were not many dogs.

K'etsahdi tu gheli yan nubetlqułdeł ha qut'an.

Out in front they'd pull it around by their own power, [by their neck].

Yeghuda shughu hetl ghin k'i nitq'a nalyuh ha tqeyghił'ik.

That's why they used double-ender sleighs, bent on each end.

Veq'atl'ah ghu vehetl yena ghini ggek ggek hetl yena dilan ha tqeyghił'ik.

For the runners and the 'sled spine' they used to use a hard wood, [that came out of spruce,] which they call ggek; [that's sort of hard stuff that grows on the spruce.]

Eyehdi nuhyułghel et ghu ggek dghilqet' ha t'ghit'ah.

When pulling it that part of the wood is hard and it slides easier.

Gu guzdi guzdi nihdi qevqighisen q'et' ghu.

They didn't have these various nails.

Chik'a ghini qeyenildes ch'qu chik'a gguya hdghushix.

They used to drill a hole in the wood and carve a wooden peg [made out of birch; now called dowels].

Q'eytsayi yi shughu guzdi dehyighel'ani htsast'a.

Birch was used for nails long ago.

Antone Evan, 1981

Interview with Priscilla Russell

Translated by Andrew Balluta and Jim Kari

ANLC 1390

Nichit: Birchbark House

By Vonga Bobby

It seems that very long ago, there used to be a village there,
at Htsit.

I was digging with a shovel.

I was putting in posts for smokehouse,
about that deep.

I found some charcoal down there,
and I found some birch bark down there too, underground.

I saw a lot of that there.

It was down about this deep, I guess about four or five feet
deep.

There were fish scales down there.

They showed up pretty good;
they looked just like fresh ones.

But if you touch it, they're just like mud.

The same with that birch bark,

I'd touch that birch bark
and it'd just turn to mud.

It looked like nothing was wrong with it,
but it's just like mud in there.

But it seems like there was an old village there, long ago.
But nobody know about this,

I must have dug down about five or six feet deep there.
But no one knows about this,
even my grandfather, eh, didn't know about this.

They used to stay there in the wintertime;
they had a nichil there.
It looks like there was a big winter house there, nichil.

They make it about four logs high,
two poles up in the middle,

and then put some little trees in there,
up above their two ridge poles.
Up above on the ground, they put birch.

It's a little like an Eskimo house,
but it's a little different.
They put grass up on top.
Each family has a room in there.
In the middle there's a big fireplace;
they had no stove at that time.

Over here, they had like a steambath, a good-sized steambath.

Some of those guys sleep in there
and put rocks in there at night,
and they stay there at night, some of them.

But the married guys are inside in the main house with the
rooms,

and they have little windows,
and they can see out a little bit.

The windows were made out of black bear intestines.
They stretch it out and sew it together as large as they want it.
That's a window, a little bit like plastic.
They didn't know plastic, of course.

Vonga Bobby, 1981
Interview with Priscilla Russell
ANLC 1384

Htsit 'lowland place'
Tishimna Lake site, "Whitefish"



Kean qilchint: Built as a Beaver Lodge

By Pete Koktelash



Not very long ago
their father [Pete Bobby's father] lived there.

Above that Tin River, they call it Tin River, **Tinch'ghilk'aq'**.
Above that place they had old people used to be living.

A mile and a half I guess.
They call the houses there qenq'a our language.
Qenq'a. House. House like this place.
Qenq'a. You know our language.

Well these guys old time
they gotta house just like a beaver house.
They make house all right, them old timers,
but they put log house, they put mud, dirt in there
just like a beaver house.

Old people.

I did never see 'em but my dad and some old people
tell me.
I never see that house; they never use no stove.
They gotta make a big hole in the middle that place [points
overhead]
then they build a fire in it,
just like a camp fire down below.
And the people stay around in there inside.

Pete Koktelash, 1987
Interview with Matt O'Leary and Fred Harden
ANLC 4408

Tinch'ghilk'aq' 'high water mouth'
mouth of Can Creek

Building the Qenq'a - House

By Pete Trefon

They probably didn't have too much above ground.

Well, for the warmth, too, you know,
that saves some fuel.

They say, they told me [the fireplace]
it was right in the middle of the main building....
I don't know how far this goes around, you know.
But if a fellow could find the middle and dug down
there would be coals or something way down there.

Ah, well

we call them qenq'a gguya.

Qenq'a gguya [small fire cavity]. It's a small house.

Qenq'a cheh. *Cheh* is big.

Qenq'a cheh ['big fire cavity']. Big house.

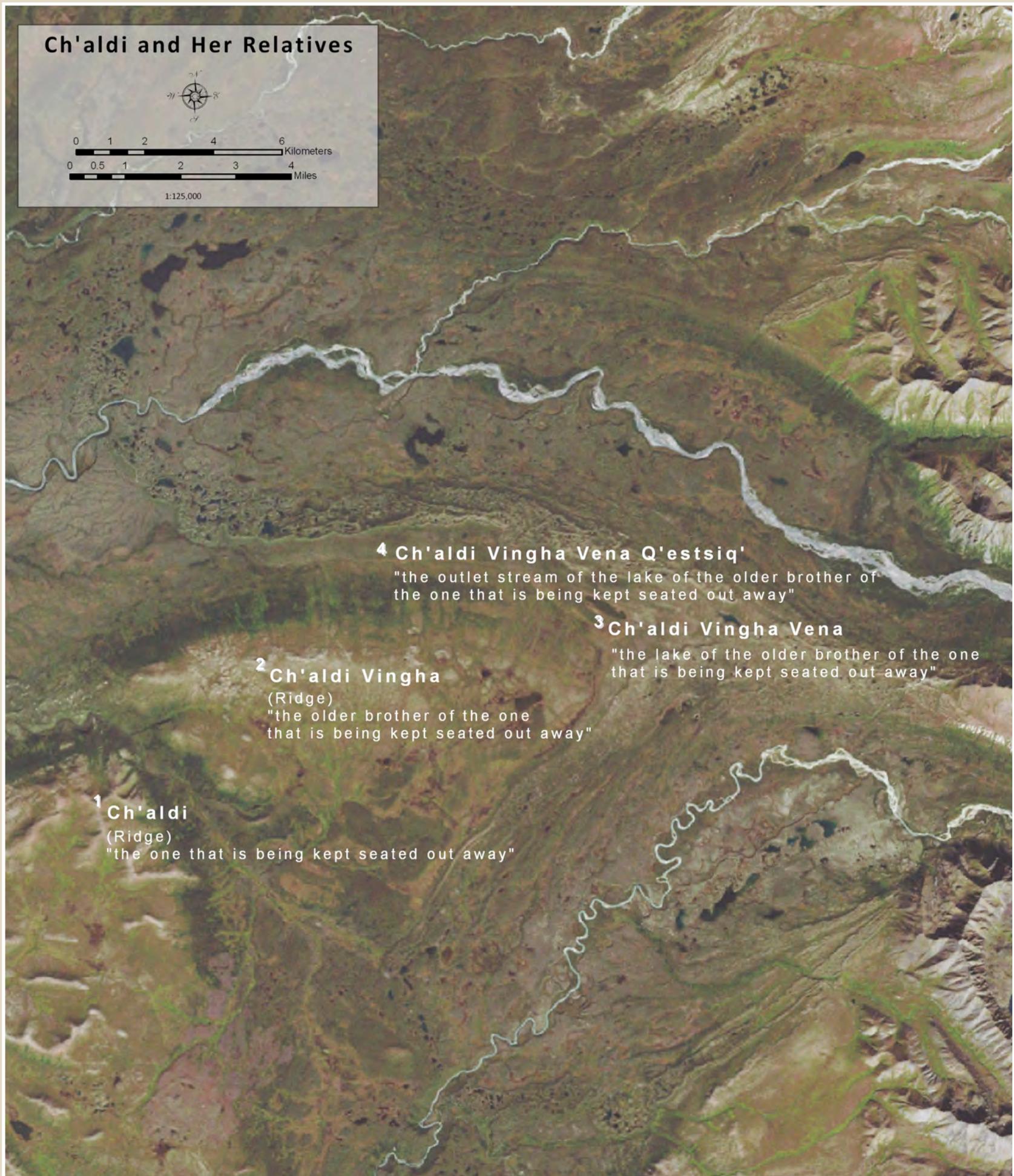
Qenq'a gguya is small house.

Nli is steam bath.

Pete Trefon, 1980

Interview with A. J. Lynch
ANLC 1322





Ch'aldi and Her Relatives

To Pete Bobby with thanks for these words. James Kari, June 2008



Ch'aldi Vingha Vena Q'estsiq'

stream from lake

'the outlet stream of the lake of the older brother of the one that is being kept seated out away'

Ch'aldi Vingha Vena

lake

'the lake of the older brother of the one that is being kept seated out away'

Ch'aldi Vingha

ridge

'the older brother of the one that is being kept seated out away'

Ch'aldi

ridge

'the one that is being kept seated out away'

Cluster of four Dena'ina place names 15 miles northwest of Lime Village, off Swift River. A ridge is named **Ch'aldi** on the metaphor of a girl in puberty sequestration. The smaller ridge to the northeast is Ch'aldi's older brother. The small lake and its outlet stream have rule-generated names.

Etymology of **Ch'aldi**:

zdu s-neuter	s/he is sitting
yidu caus.	he is keeping her seated
ch'ayidu s-neuter	he is keeping her seated out away
ch'aldū	passive she is being kept seated out away
ch'aldi	nominal the one that is being kept seated out away



Preparation and Traveling During Winter

By Helen Dick

When Chida and Chuda trained me,
they told me to prepare for anything that might happen,
wind picking up, shell ice breaking, any kind of bad
weather or accident.

We traveled with a sewing kit to fix torn clothing.
That same kit always had three or four dry salmon eggs;
if we had stayed out too long and ran out of food we
could eat this.

We always had an axe, a pot for tea, crackers, and dry fish.
We never left the village without snowshoes.
We always had matches and fire starter.

We knew how small we were and how huge our country is.

We know that no trip goes as planned.
We never knew where
or when we might catch the moose or caribou.
We didn't know if we would go home happy or hungry.
We didn't know how deep the snow might be in the
mountain pass,
or how bad the ice might be on a creek.

We did know how weather can change.

Sometimes the trees would be covered with ice.
The only way to make a fire
was to split small dead spruce with the axe and
make shavings out of the inside, which is dry.
We knew how to keep a fire going all night under a big tree,
under the stars in the middle of winter.

We know how to hide from the chilling rain in the fall time
when the leaves and temperature began to go down.

We knew those things, but we were careful,
mindful and humbled by the awareness of our tiny
footprint in the land.

Our ears were open.
Our eyes were open.
Our heads were always up,
looking for both the usual and unusual.

I think of the young people now.
During winter, I watch young people driving snowmachines.
They leave the house wearing tennis shoes and a light jacket,
with no gloves.

They hide behind the windshield as they speed down the
village roads
and then off into the trail.

They seem to think the engine will always scream and growl,
the track will always turn, the electric hand warmers will
always glow.

When I traveled with Chida and Chada, we planned,
but we were ready for Chulyin's [raven's] tricks.

We know,
from stories told as we sat by the fire,
how to handle most emergencies,
yet we were ready for new twists.

We were hopeful yet careful and watchful.

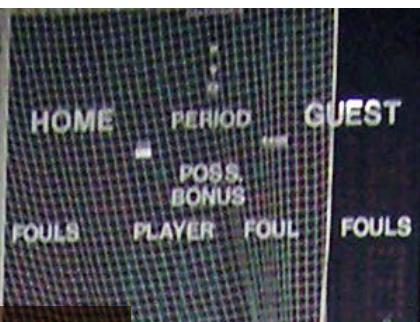
Helen Dick
Lime Village
LACL File 310



This knowledge should be conveyed to the younger people,
to make them proud of who they are.

The book is not only about academics;
there is a wide audience to consider.

These places are a celebration of how we live,
how our ancestors lived;
that's what the places mean to us.



EŁNEN SUKDU QECH' NIŁEGH NUCH'HTULNEK: STORIES FROM THE LAND WE CAN TELL ONE ANOTHER



The final chapter is a short summary that details changes from the “old days.” Vonga Bobby tells how it was in the ‘old days’ and ‘only on occasion we see white people.’ Pete Koktelash speaks of the ‘old days’ in the Qeghnilen area. Albert Wassillie describes changes when the first outboard motor came to the Nondalton area. And changes with the first moose and caribou coming ‘into the country’ is described by Alex Trefon. Greg Anelon’s essay highlights the importance of camps, methods of travel and how the traditional campsites are still used today. Frank Hill tells of his experience hiking the Telequana Trail; in chapter two his brother Lary Hill also shared an essay about this hike. The late Frank Hill has also been an inspirational role model for the Dena’ina people and throughout the Bristol Bay Region and the rest of Alaska. He worked as Superintendent for the Lake and Peninsula School District for many years. He also saw the importance of incorporating Native knowledge into the school curriculum and spent a number of years working to make these changes. This book ends with a dedication to his words, which again, is an inspiration to all of us.

The final two maps: The Dena’ina oral histories and the Lake Clark National Park boundary is an example of two systems that define different ways of knowing, of caring for our resources and of sustaining our natural environment.



Only On Occasion Did We See White People

By Vonga Bobby

K'eldunteh gheli yan hdi gasht'an ch'eih.
Only on occasion did we see white people.

K'uuhda'i ghin k'i qeveku hch'a'itjax ghu
If a moose would run off away from them

Ey gudih nacheyatda'ina na'e qizdlan.
And here our grandparents were with us.

qeytl'uyeh sheldultex hq'y qeytl'isheldelektex.
they would chase after it and they would catch up to it.

Q'uyethdi ey idi'i hdi svinitz ku'u na'e qizdlan.
Then, so bullets came to us.

Qeytl'isheldelektexi el ghu gudihq'u shla idi' elq'udi isax.
They catch up with it and it stands a little ways there.

Izin kiq'u qizdlan.
Guns also happened.

Q'udihdi yiłdex.
Then they shot it with arrow.

Izin izin dach'idghini.
We got to know about guns.

Vonga Bobby, 1975
Interview with Jim Kari
Transcribed by Andrew Balluta
ANLC 3694

*Q'u ey gu shla gguya q'u t'izekugh shihqugh hdi t'ezelkugh
el ha.*

Then I was just little, I was just about so big.

Izin gheli kiq'u qizdlan q'uyehdi.
Then real guns occurred.

...Daghiset nuqudeł tqedyuq
...They would have to walk a long way

yada nihdi ts'ilten nihdi nch'u qeyghudilt'e.
whenever they used bows and so forth.

But shtutda, shtutda nutihna guna ezhge hghila
But my father and the two of them were tough people;

dggulhghiddeñ.
they knew how to run.





Qeqhnilen and Changes from the Old Days

By Pete Koktelash



I [was] born that place old village here,
Qeqhnilen, ...

Too hard in old days you know.
Not very much stuff you know,
groceries, like a store.
Not very much store too up there,
used to be long time ago.

So lotta guys in the village...
all from the old village here.
But hard to get grub, groceries, everything.
You know they lived on animals
that's all used to be long time ago.

You see, they gotta go get shells
for hunting to kill animals with,
they go way down to Sleetmute,
little store there.
They get some stuff, down below there's
some [?], [?], Bethel....

Some guys it was too hard for them,
why they moved down here.
It's easy down here you know [referring to moving from
Stony River area to Nondalton].

So I gotta make it up,
I gotta see it up there,
for my brother and sister-in-law
[had to travel up for visit to Lime Village].

I gotta see them you know.
I'll go up this summer sometime
to see them.

Pete Koktelash, 1987
Interviewed by Matt O'Leary & Fred Harden
ANLC 4408 (2)

Qeqhnilen 'current flows through (canyon)'
"Canyon" sites on the Stony River"



Camps, Traveling, and Changes

By Greg Anelon

As a young person I heard of all the camping of the people and how they enjoyed it and looked forward towards camping. The elders talk about their camps, but as I grew up I understood that their camps were necessary for their survival rather than recreational. Most times it was with several families camping together and at times it was most of the villages.

Our people were nomadic and would travel from area to area in search of food and would camp where the availability of wood was in close proximity and near water. It became more relevant when I was assisting my father fight for his Native allotment and he started talking about how they traveled from one area to another in search of food. They used dog teams and boats for traveling and everything must fit in the sled and in the boat. For example, an eight-by-ten-foot tent was used for shelter from the elements and when asked why, my dad responded, "Because it fit in the sled and was easy to carry and one person can put it up."

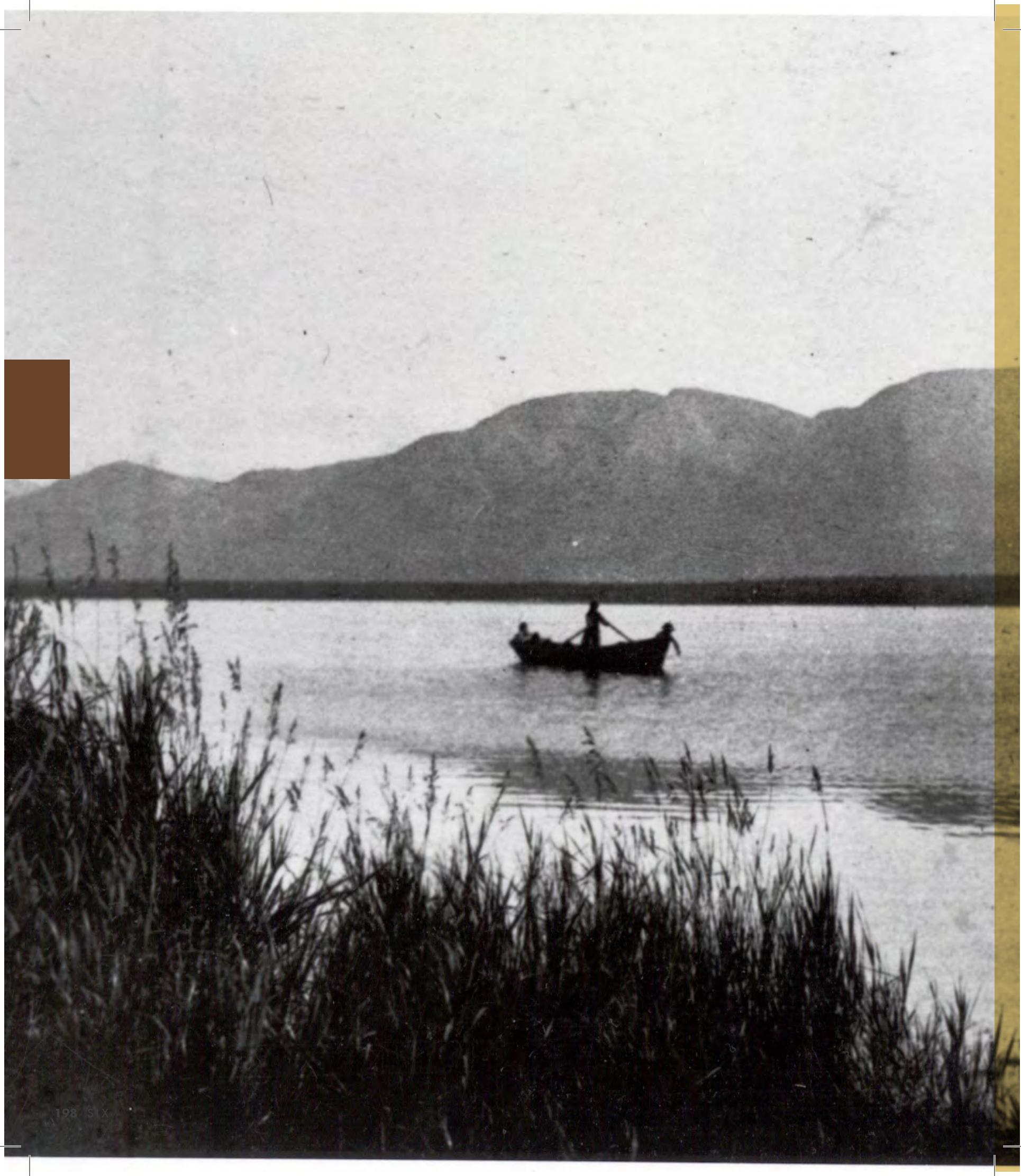
Our people learned the migration of the animals and they would set up camp near the animals or fish migration routes. Salmon was an important supplement to their survival so they had summer camps to put up fish for the coming winter for themselves and their dogs. Bear hunting happened in the fall and in the spring each year, but they would have different areas for each season. Fall would be near the salmon streams, and in the spring they would camp in the mountains and wait for the bears near their den. During the spring camp they would also have people camping near the mouth of the river where they would drift down after their spring hunt. The people would travel by dog team to the mountains and then drift down river using the skins of the animals they caught and willow put together and made into round rafts. People would be awaiting them at the mouth of the river, but while waiting the people would catch fish.

I remember as a young child waiting for the people who went hunting in the spring in the mountains, and we waited for them at the mouth of Chulitna River. Indian Point was peppered with eight-by-ten white canvas tents and it was one of my most memorable moments of my youth. Indian Point was selected because it was at the mouth of Chulitna River and it was where the migrating birds would land and its abundance of fish.

In the winter, the people would have camps near the moose and caribou and where they can trap animals. Most of the winter camps were done by the men while the women stayed in the village with the children.

Camping was important to the people for their survival so that they can be close to the animals. The traditional campsites are still used today as we hunt and travel these areas.





The First Boat Motor in Nondalton

By Albert Wassillie

Yeah, no regulations.
[referring to Fish and Game regulations]

Then we stayed there
for I don't know
how many seasons.

Then we moved to Horseshoe Bend
[Ts'atanaltsegh, a creek below Fish Village].
We stayed there
three summers.
Then we moved up here.

That's the day we moved,
when we was down
that last Fish Village. [just above landing]
There were no motors [outboards].
We have to row up the river
and we used to go to church
up the old village [Old Nondalton].

Oh, farther down river,
it's just above the landing,
it's uh, exactly five, six, about five miles
down river [Newhalen River], straight line.

Yeah.
Use to go to church, row.
Now we got motor,
we don't do that.
Uh, we stayed down here;
everybody's at one place,
and everybody [means nobody] had a motor.

The first motor—I don't know what year,
but, uh, the first motor—
Agnes [Cusma] got the first motor, I think.
[first motor may have belonged to Agnes' father,
Gabriel Trefon].

Two, two, two and a half horse.

And, uh, I remember when he
[Gabriel Trefon] use to have fish wheels,
way down too,
at Horseshoe Bend.

He got his little two and a half horse,
when he come to the lake [Sixmile, Nundalton Vena],
everybody rowing,
you know, going to church.
He'd tell them to throw their line and a bunch of boats [one
up to be towed].

Go to church,
towing everybody
with his little two and a half horse [motor].

Albert Wassillie, 1986
Interviewed by Linda Ellanna and Andrew Balluta
IACL 2182/007.09-01

Ts'atanaltsegh 'yellow water comes out'
Creek below Fish Village from west



Moose and Caribou Coming to the Area

By Alex Trefon



Beaver and muskrat [on the Chulitna River].
Before the moose and caribou came in this country,
we used to go in the Middle Fork country
for moose and caribou.

I must have been only eight years old
[when the moose first came].
So that would be what year? 1920?

I think I was seven or eight years old
before I ever heard of moose being killed around here.
But there were caribou at the time I was a kid,
there were caribou, sheep, brown bear, black bear,
but moose didn't come into this country.
That's up in Mulchatna country. [it was later in Nondalton]

When they found the tracks, they followed it and got it.
I guess they must have [heard of moose before].
I guess they had moose in Canada,
that's where moose come from.

We didn't have no moose or caribou in this country.
We had sheep and bear.
That's all they had.

Well the moose population didn't increase [in Nondalton],

oh, must be the thirties.
The same with caribou.
We used to go back in Mulchatna country to get caribou.
No caribou around here at all.

Back in Chulitna ,too,
there were no caribou.
Yeah. That was before I got married
that was in the late twenties.

I think they increased quite a bit in the interior.
That's what I think.
In '63 I was up north working
and in one herd of caribou
there was fifty thousand caribou.
And the caribou they got didn't even taste like meat;
was so skinny because so many caribou.

[This was at] Kiana on the Kobuk [River].
I think that's a reason a lot of caribou moved down
[south]west.
We never had caribou and moose
south of the [Alaska] Range before.

Alex Trefon, Sr., 1985
Interview with Priscilla Russell
LACL 1034(2)

The Hills on the Telaquana Trail

By Frank Hill



There are many aspects of cultural knowledge that form the basis for Alaska Native peoples' ability to thrive in their respective environments; among these are the traditional trails.

Throughout Alaska there are trails that have been used by Native people for generations. These overland trails were often the most efficient and safe route for people to travel. They provided routes to hunting and fishing grounds, seasonal camps, for trading between Native groups or, with the arrival of Europeans, to trade with them.

One of the prominent trails in Dena'ina Athabascan country in southwest Alaska is the Telaquana Trail. It is a fifty-mile route through the mountains and river valleys between the old village on Telaquana Lake and the Dena'ina village of old Kijik on Lake Clark. This trail has been used by the Dena'ina for hundreds of years.

Growing up, my Dena'ina grandmother, Mary Ann Trefon, lived with our family periodically in Iliamna and spoke of walking the Telaquana Trail. She, with others, would travel from the community on Telaquana Lake to Kijik to trade furs for staple goods like flour, sugar, tea, and tobacco. Entire families, or groups of families, traveled together.

In the summer, they would walk the Telaquana Trail, carrying their supplies on backpacks. Dogs also wore backpacks in summer and in winter were used with sleds and harnesses. The Lake Clark area Dena'ina were aptly called the "Walking Dena'inas" due to their ability to cover long distances on foot. It has been said that my grandmother's husband, Trefon Balluta, would walk the entire length of the fifty-mile trail in one day!

In June 2003, I spent nine days with my brothers Pete and Lary Hill and Pete's wife BJ, hiking and camping along the Telaquana Trail. In contrast to our Dena'ina ancestors' simple and practical traveling and camping gear, we looked like we had supplies and equipment enough for a year-long safari! Unlike our huge backpacks, our ancestors traveled light, thereby allowing them to carry more supplies home. Their shelters were constructed where they camped overnight and their trail food was probably dried salmon and moose meat. A day's walking along the trail ended in places with natural shelters, fresh water, and a supply of firewood. As they walked, Dena'inas would collect grass, twigs, birch bark, and dry pieces of wood. When they arrived at their day's end camp, they would already have dry fire-starting materials.

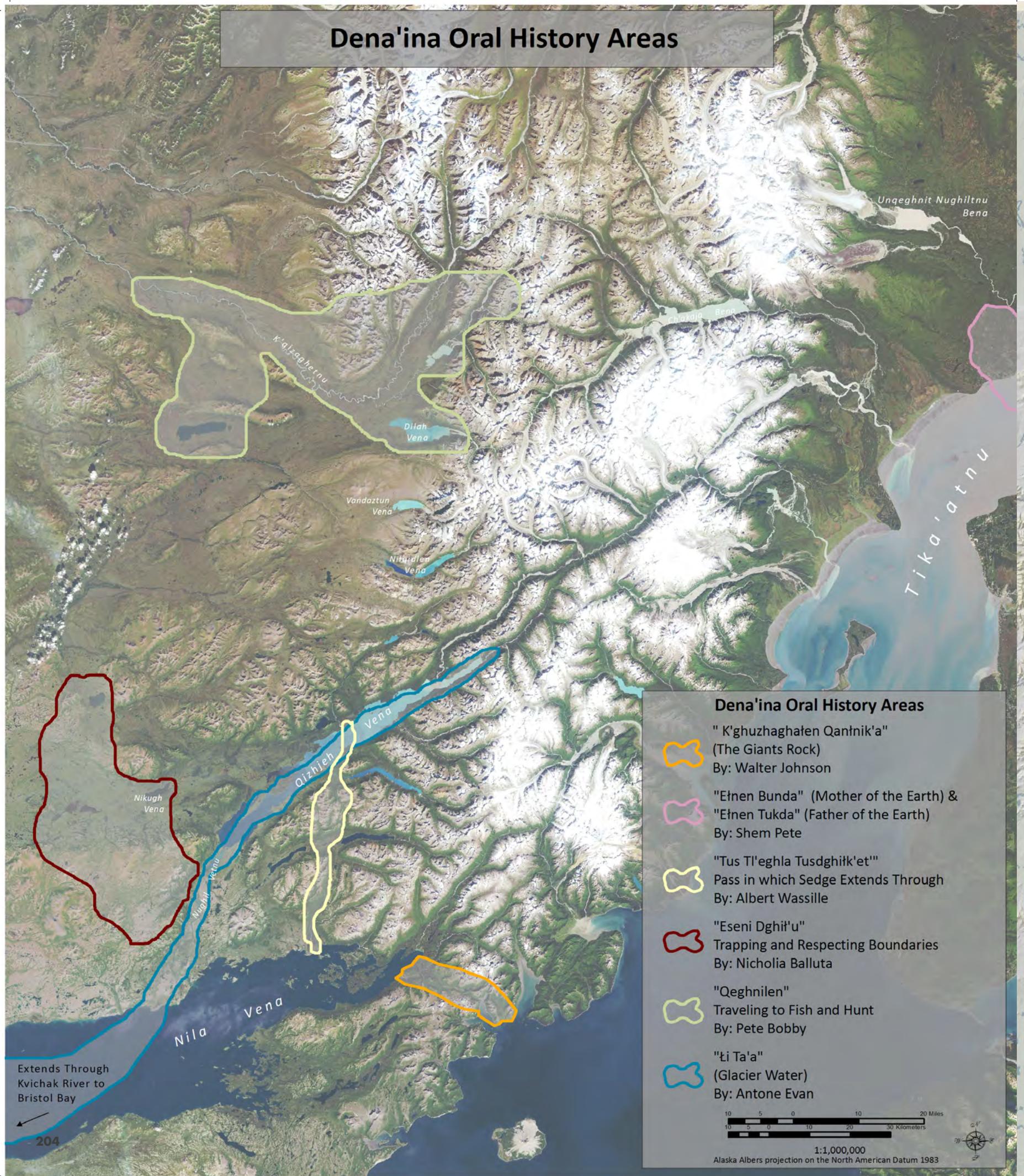
As we walked along the trail, we imagined our ancestors walking along with us; we were seeing the same sights, hearing the same birds and animals, and feeling the same sun and breeze on our faces. We stopped in natural resting places to make tea and have mid-day snacks. In some locations we used the same fire pits originally made by our ancestors. We found remnants of things that fell off packs or broke along the way: a piece of non-native wood, a spent 30.30 cartridge, a piece of a broken cast iron-stove (imagine how that was carried or hauled!).

The Iditarod, Chilkoot, Nabesna, and Telaquana are trails familiar to some of us in Alaska. Look at a detailed map of Alaska and note the dotted lines. Likely they are trails used first by the Native peoples of the area. They traverse lands from Brevig Mission to Shishmaref, Akiak to Russian Mission, Livengood to Ft. Hamlin, Discoverer Bay to Kazakof Bay on Afognak, the Duncan Canal Portage, and Atqasak to Barrow. In many cases, these trails later became routes for European explorers, miners, railroads, and highways. These represent only a few of hundreds of trails in traditional Native history. All have stories, and many have songs that may still be in use today. In Howard Luke's book *My Own Trail*, which is about his life in and around Fairbanks and the Chena River area, there is a detailed map showing all of the places in his ancestral area that are important to him. Each place has a story and is significant.

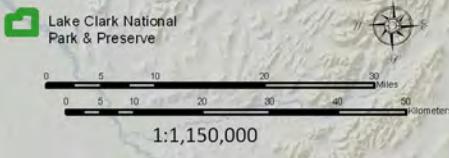
In sharing this story, it is our hope that it will encourage others to visit with elders about important trails in their cultural area and hear stories or events associated with those trails. Perhaps you will travel on some of those trails as your ancestors did. Doing so will enrich your lives, honor those who established and used those significant trails, and, in the process, reconnect you to your ancestral lands and lifeways.

The last traditional chief of Batzunletas in the Ahtna Region, "Iizin Ta" or Charley Sanford (1876-1945) said: "After I die, burn all my material wealth; the only thing of true value to pass to future generations is a trail, a song and a story."

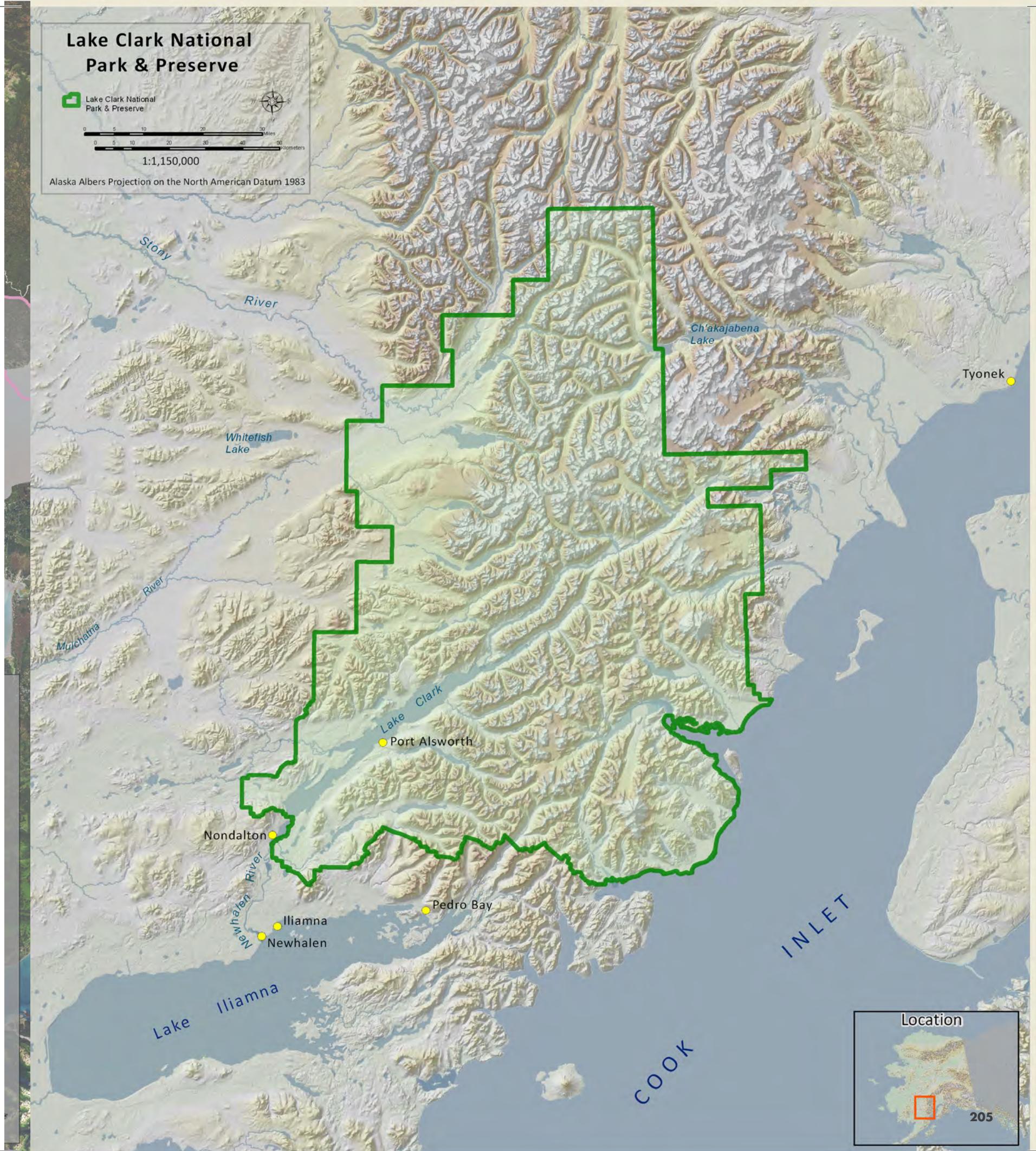
Dena'ina Oral History Areas



Lake Clark National Park & Preserve



Alaska Albers Projection on the North American Datum 1983





They used to tell us how to take care of the animals,
bones and stuff like that.
Even the trees, we didn't knock down trees for nothing,
if we did we limbed it right to the end
and pile the boughs, not scatter it all over the woods.
This is so it's not wasted.
Anything that's alive,
we see leaves growing, same with trees,
anything alive need to be treated with respect.
A tree is like a person,
when it gets old it falls down, bends over,
just like a person, when they get old,
then they're gone.
That's why you got to treat the things that are growing
with respect.

—Agnes Cusma

*Anything alive need to
be treated with respect.*



ACKNOWLEDGMENTS



This is a continuation of previous Dena'ina place name work completed over the years. Recognition goes to Dr. James Kari for his many years of work documenting place names and oral histories. At his urging in 1999 to further develop and organize the place names and oral histories into a central place, the National Park Service began work with Kari to inventory and organize the large body of recorded Dena'ina oral histories and to continue transcribing and translating existing recordings as well as acquiring additional interviews. This project was supported by Dena'ina elders, who expressed interest because critical sources of information diminish yearly as knowledgeable people pass on. Funding was provided by Lake Clark National Park and Preserve and the National Park Service Cultural Resources Preservation fund. The process included review and typing of numerous draft narratives and compiling transcriptions into a database and filing system. Follow-up interviews were completed. The main focus of this project was the place names. All names were reviewed for spelling and translation accuracy and proper mapped location. The majority of this information was reviewed by Dena'ina elder Andrew Balluta with Dr. Kari. The place names and descriptions were incorporated into a Microsoft Access database and GIS maps described by Angie Southwould in chapter four.

The completion of this project and book would not have been possible without an extraordinary team of key people. This team includes Dena'ina elder Andrew Balluta, who worked as liaison and interpreter for much of the material presented in this book. Dr. James Kari collected and translated many of the place names and stories. They spent many hours together verifying place name spellings and locations and reviewing oral history narratives. Angie Southwould, National Park Service Alaska Region GIS Database Management Specialist designed the GIS database in collaboration with Dr. Kari, Dr. Karen Gaul and our Alaska Department of Fish and Game Subsistence Division partners Dr. James Fall and Davin Holen. Angie continued to refine the database with me when I became Lake Clark National Park's Cultural Anthropologist in 2007. She revised the database according to our needs and trained our team on database entry and the GIS mapping process. There is extra work she also did, too much to mention, but her patience,



insight, technical skills, and willingness to take new ideas and create extra maps were a significant contribution. Stacy Deming, also with the Alaska Region GIS team, provided the final maps for this project and welcomed my limited technical knowledge with patience and flexibility. Nicole Ferreira provided annotations to the final maps for this book. Jessica Hay worked with us for much of this project. Her patience, hard work, and open-mindedness to different perspectives and ways of doing anthropology are gifts that will serve her as she continues to work in this field.

Development of the place names GIS database began in 2005, under the direction of Dr. Karen Gaul, Lake Clark's former Cultural Anthropologist: thank you for the time and vision you put in before your leave. To our Alaska Department of Fish and Game collaborators Dr. James Fall, who oversaw parts of this project with Dr. Gaul, and Davin Holen, who worked on the original development and progress of this project with interns Jessica Hay and Cecelia Yazzi: thank you for your insight, research, and documentation. With heartfelt chin'an—thank you and gratitude—for all your hard work and dedication to this project.

This book would not have developed as it has without the unconditional belief and support of my vision and ability to do this work of Lake Clark's Chief of Cultural Resources, Jeanne Schaaf. Superintendent Joel Hard continues to provide invaluable support and encourages local participation and an open, diverse perspective in all of the Park's programs. Many other people contributed to this book, whether it was listening to my vision and perspective, reviewing a part of the book, or giving support in some way: Holly Cusack-McVeigh and Alice Hisamoto, true friends and colleagues; Rachel Mason, Katie Ringsmuth, John Branson, Katie Myers, Bill Schneider, Michelle Ravenmoon, Melvin Trefon, Nick Carltikoff, Sr., Jennifer McCarty, Laura McIndoe, and Priscilla Russell, who spent time locating and mailing pictures. Chin'an to you all for your time, support, and valuable input.

The steering committee believed in, and supported this work by providing recommendations and their own written essays, which are part of this book – chin'an for taking the time to contribute to this process. And last but not least, to my dear mother Gladys Evanoff, for always being there to answer a place name question or clarify the meaning of a story. If I didn't pronounce the name correctly, she would laugh, but we would try to figure it out together. Her traditional knowledge and insight was a blessing as I finalized this document.

Note: Davin Holen, completed a stand alone report entitled: Qizhjeh Vena: The Place Where People Gathered. This report is available upon request at the Lake Clark National Park and Preserve, Anchorage office.

PHOTOGRAPH CAPTIONS AND CREDITS

Majority of the photographs are taken in recent years and have been provided by various sources, including residents of the Lake Clark area. Historical photographs have been dated if the date is known. The number preceding each caption is the page on which the photograph can be found.

Animal print in snow (background front and back cover). *Photograph by Dick Preoneke.*

Fall time in the Bonanza Hills (front cover, insert). *Photograph by Michelle Ravenmoon.*

Old Iliamna Fish village, 1898 (back cover, insert), *NPS Collection, H-978.*

Wild ferns and grass growing around spruce tree (inside cover background). *Photograph by Karen Evanoff;* Chulyin – raven (insert, left). *Photograph by Dick Preoneke.*

- i. Dena'ina hunters on Iliamna Lake in bidarki, 1921. *NPS Collection, H-212.*
- iv. Sun setting on the Newhalen river, below Nondalton fish camp (background). *Photograph by Danielle Stickman;* Wild flowers (insert). *Photograph by Katie Myers.*
- v. Stowing gear in cache at Miller Creek on Lake Clark, 1921. *NPS Collection, H-866*; Pete Bobby and Pete Koktelash at Kijik culture camp, June 1998. *Photograph by Karen Evanoff.* Tommy Allowan, Herman Standifer, Theodore Standifer, Theodore “Chad” Chickalusion and Mixim chickalusion, Sr. at fish camp in 1957 harvesting a beluga whale. Pauline Allowan Collection.
- vi. Brown bear. *Photograph by Page Spencer;* Community of Pedro Bay. *Photograph by Katie Myers.*
- vii. Mary Hobson holding squirrel snare. *Photograph by Karen Evanoff.*
- viii. Pete Koktelash. *Photography by Karen Evanoff.*
- ix. Autumn storm breaking over the Stony River and peaks of the Alaska Range. *Photograph by Fred Hirschmann, LC-337.*
- x. Background: Tracks in sand. *Photograph by Page Spencer.*

CHAPTER ONE

12. Aerial view of **Qizjeh Vena** - Lake Clark, flying through Lake Clark pass (background). *Photograph by Karen Evanoff;* Left to right: Wassillie Anelon, Andrew Balluta and Fred Vreeland at the trail head of the Newhalen Portage, August 8, 1921 (insert, above). *NPS Collection, H-849;* Pete ‘Fedja’ Delkittie and Evon Koktelash, 1921, packing for McNab-Vreeland at the Newhalen Portage, Iliamna (insert, below). *NPS Collection, H-217.*
13. Helen Dick teaching how to make birch bark baskets. *Photograph by Michelle Ravenmoon.*
15. Picking salmon berries in birch bark basket. *Photograph by Karen Evanoff.*
17. Albert Wassillie of Nondalton. *Courtesy of Martha Trefon;* Mouth of Chulitna River, Indian Point on the right (insert). *Photograph by Karen Evanoff.*
18. Telequana Mountain and Turquoise Lake. *Photograph by S.L. Ferreira.*
19. Ruth Koktelash picking blue berries. Circa 1975. *Courtesy of Florence Hick and Doris Hagedorn.*
21. Sacred rock near Iliamna, located by Andrew Balluta, 2007 (left). *Photograph by Craig Coray;* Gabriel and Katherine Trefon at their home in Nondalton in the early 1950s. *NPS Collection, H-1641.*
22. Antone Evan in Tyonek during a Potlatch. *Courtesy of Antone Evan’s grandchildren:* Kurt Jensen, Ernie Jensen, Tanya Evan, Anthony Evan, Denali Rice and Lee Ann Rice.
24. Gabriel Trefon on right, Humushka Zackar on left circa 1960 at a potlatch ceremony. Hamushka is wearing a caribou skin jacket, two dentalia bandoliers, and a hood with a circular feather headdress and is holding a staff. Gabriel has a different style headdress and dentalia necklace (background). *NPS Collection, H-988;* Alec Trefon of Nondalton (insert). *Courtesy of Caroline Finney.*

25. Dena'ina language instructors: Andrew Balluta, Gladys Evanoff, Helen Dick, Mary Delkettie and Pete Bobby. *Courtesy of Michelle Ravenmoon.*
26. Rapids and rainbow above Tanalian Falls on the Tanalian River. *Photograph by Fred Hirschmann*, LC 1314b.
27. Helen Dick and others making birch bark baskets. *Courtesy of Michelle Ravenmoon.*
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