

5.5
1977:9-10; 1983a;
1984:85-86; 1990:36-40

UNHSHCHEYAKDA SUKT'A

¹Unhshcheyakda be'izhi hdghelach' Qadanalchen. Gin unhshcheyakda sukt'a, ch'u ch'aduch' hghuda ki k'usht'a qetitl' qilal.

²Yus qayeh q'anqeydul'uk ghu, taqiynin'un ch'u Naq'eltanich' talghel ch'u duhdeldih bek'eshchegiq'. Naqan'ijut qyaqeydin'uni be'izhi Kalifornsky.

³Ch'u gu naqan'ijut ghu Fort Ross, California qech', betukda ghun duyeq ghela ch'u bequsil. "Yin tl'egh duyeq enlan," qyełni.

⁴Hq'u "Qil," ni.

⁵"K'usht'a duyeq eztghelal da, nach'anildush," qyełni. Ch'u beł ch'indaqna ighedneq ch'u Unhghenesditnu niqayehqit'un. Be'izhiq' qak'hdin'un Kalifornsky Qayeh.

⁶Yet hch'a'iyusht quht'ana hdgheni: "Bech' ch'elyuyi bełenh tgheh'uh, hq'u Naq'eltani qilan bech' tulyułi, yi unhtsah ełnen quq' luq'u," hdgheni lu.

⁷Ch'u Yaghanenq' gu ki duyeq qigheste, ch'u ki qetitl' qusil. Ch'u Unhghenesditnu sergu nihqini'un ch'u Qezdaghnen k'u sergu nihqini'un.

MY GREAT-GREAT-GRANDFATHER'S STORY

¹My great-great-grandfather's name was *Qadanalchen*, 'Acts Quickly' [literally 'bounces up and out']. This is my great-great-grandfather's story, and the reason why there came to be no more potlatches.

²When they took him Outside [to Fort Ross, California, a Russian colonial post], they baptized him and he began to believe in God and to learn to write. When he returned, they gave him the name Kalifornsky.

³And when he returned here from Fort Ross, California, his father, who had been chief, had just died. "You next, be chief in his place," they said to him.

⁴But he said, "No."

⁵"If you won't be chief, leave the tribe," they told him. So he took his relatives and founded a village at "Last Creek Down" [*Unhghenesditnu*] which they called Kalifornsky village, from his name.

⁶When he was leaving, he told the people: "Keep on respecting the old beliefs, but there is God to be believed in; that is first of all things on earth," he told them.

⁷And here on the Kenai Peninsula there was no longer a chief, and there were no more potlatches. And at Kalifornsky village they built a church, and also at Kustatan they built a church.

Unshcheyakda Sukt' a

8 Yet lu dghuni qghelah lu, ch'u shcheyakda gun k'ghudgheni lu: "Hugh ch'qeshdrik' da q'udi shqtustle. Shnula dghefkegh da, q'udi shqtustle. Shchutl'a dghefkegh da, q'udi shqtustle." Dach' qya nuqulnish en'ushna.

9 Shcheyakda yin k'u Nikanalguk be'ulten nihtl'eghq'u qbequsil 1926. Yethl'egh Unhghenesditnu dnaqusil. Qech'il'eq'na Kahtnuh hdaqilchet.

10 Q'udi k'uych'en'i tsiq'a yeh qelu. Hq'ech' qenink'danshel.

8At that time, there were disputes over territory, and they say that great-great-grandfather of mine gave the people some advice: "If I were careless, I wouldn't be here now. If I were one to worry so I couldn't sleep, I wouldn't be here now. If my stomach were big [i.e. greedy], I wouldn't be here now." That is what the old people told about him.

9My grandfather, Alex Kalifornsky, and his partner Nickanorga, too, died one after the other in 1926. After that there was no one at Kalifornsky village. The survivors moved to Kenai.

10Recently, I found the graves there at Kalifornsky village. I set crosses over them.¹

1. In 1916 the U.S. Coast and Geodetic Survey established the map name of Kalifornsky as "Kalifonsky." For years, members of the Kalifornsky family had the pronunciation and the spelling of their surname altered to conform with this map name. In 1981, the Alaska State Board of Geographic Names changed the spelling of "Kalifonsky" to "Kalifornsky." A year or so later the road signs on Kalifornsky Beach Road were also changed. See Kari 1983.

5.6
new 1991

QADANALCHEN K'ELIK'A

Ki q'u ke sha nuntalghatl'.

Qint'a hk'u, q'ildu ki.

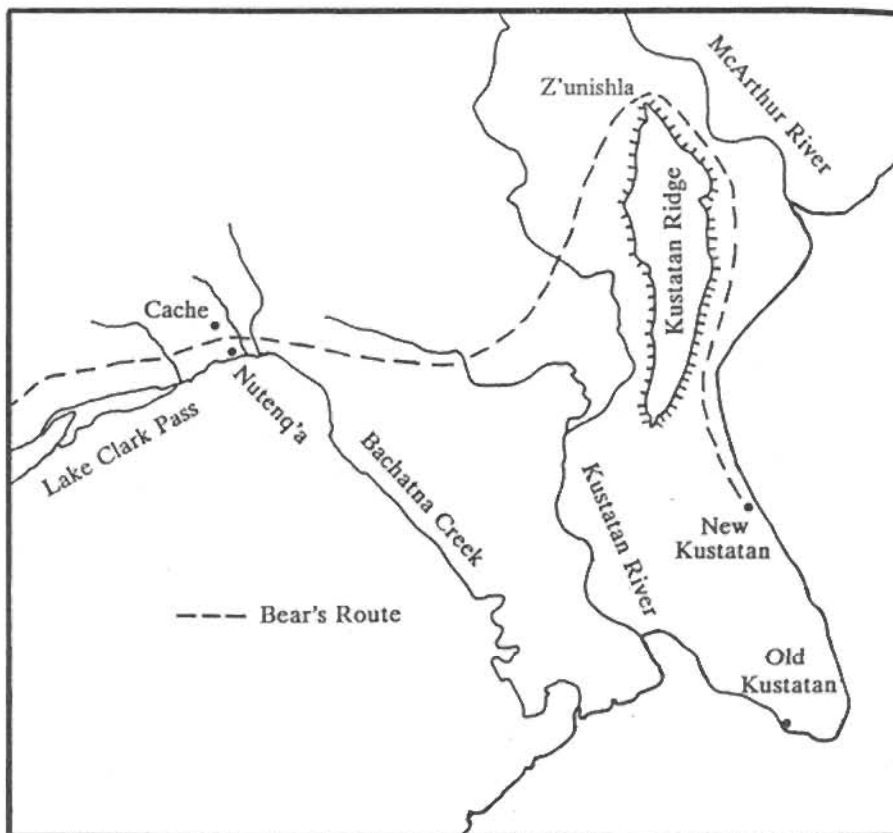
Shesh t'qelani.

Shi k'u ki.

QADANALCHEN'S SONG¹

Another dark night has come over me.
We may never be able to return home.
But do your best in life.
That is what I do.

1. Peter Kalifornsky's great-great-grandfather, *Qadanalchen*, composed this song while he was at *Fort Ross, California* sometime between 1811 and 1821. It is said that he was not sure he would ever get back to Cook Inlet, and to ease his loneliness he would sing this song. As he sang, he would take from a small bag a bit of soil he had brought from his home village, and he would rub the soil on the soles of his feet. This was a customary Dena'ina practice to ease the pain of homesickness.



Map of the Kustatan area. See story 5.20 "The Kustatan Bear."

INTRODUCTION TO THE KUSTATAN BEAR

by James Kari

The Dena'ina name for Kustatan (locally pronounced "Kuskatan") is *Qezdaghnen* 'point land.' Kustatan was an important navigational point for the Dena'ina. It is quite likely that the Kenai Peninsula Dena'ina first crossed Cook Inlet going from Kustatan to East Foreland (Kari 1988). The Dena'ina village at Kustatan was abandoned in the 1930s.

The events of the Kustatan Bear Story have been carefully passed on to today's older generation. There is documentary confirmation from the manuscript journal of the priest John Bortnovsky that these events took place in the winter of 1895-1896:

June 22....four bidarkas (one for each passenger: for me, my interpreter, my songleader and the former pupil of the Sitka school, John Soloviev, appointed by me to the position of a songleader and teacher at the Susitna village), forming our mosquito fleet, are being loaded on the beach. At 6 p.m. we pulled off with the deafening noise of shooting from both sides of the bay (customary salute at the meeting or parting of a visiting missionary). We rowed speedily and at 11 p.m. arrived at Kusitan village....

Kusitan is a very small settlement, with only three houses, yet in these three chimneyless huts are crowded 54 souls of Kenai Indians (30 male and 24 female). We did not find anybody in the village this time, as all the inhabitants have moved to their summer place where they store a winter supply of fish. What to do? We sent one of the bidarkas to the summer place with news of our arrival and broke into one house to spend the night.

Qezdaghnen Ggagga

23, Sunday. The noon tide brought with it all the people of Kusitan from their summer place. My company greeted them with shooting; they replied with a thrice stronger salute. The chief of Kusitan was the first to step on the beach. Three times he kissed the Kenai chief (whom I took with me for a rower and guide). The Kusitan chief, Peter Chikilushin [Chickalusion], is a tall, stately man; he evidently is well esteemed by his people....

From 1 to 3 p.m. I spent with the local chiefs. Sincerely and open-heartedly they talked with me about various things, including even some of their very significant dreams.... Among other things, they told me how a bear broke into one of their houses in winter, how frightened they were and how they finally succeeded in killing him with a bullet dipped in holy water and marked with a cross. Before the visit to the village, the same bear killed two Indian hunters in the forest. It is amazing, but true. Such a thing happens only once in their lives, stated the Indians, and they explained it as God's punishment for their sins...." (Townsend, 1974)



Peter Kalifornsky's maternal uncles, Theodore and Simeon Chickalusion, his father, Nikolai "Nick" Kalifornsky, and George Oskolkoff near Kenai between 1906 and 1914. Photo courtesy of Mary Nissen.

The first part of the story was initially told and recorded by Maxim Chickalusion Sr. of Tyonek in February of 1981. Maxim is the son of Theodore Chickalusion, one of the Dena'ina who killed the bear. Theodore Chickalusion was Peter Kalifornsky's maternal uncle and the chief of the Dena'ina on the west side of the Inlet in the 1910s and 1920s. Peter lived with him at his Polly Creek camp between 1917 and 1923 (see story 0.1). Theodore's father was Peter Chickalusion, the chief of Kustatan at the time of this incident.

The Dena'ina version of the story was written by Peter Kalifornsky after he read Maxim's English version. The late Peter Constantine of Tyonek, who was born at Kustatan, examined both versions of the story and added several personal names of characters in the story. Alice Taff, formerly of the Kenai Borough School District, edited the stories and drew the maps and illustrations. That story was published in 1982 in an edition of one hundred copies. For this book, Peter Kalifornsky has made some revisions to the 1982 version, omitting references to personal names and kin relationships.

The second part of the story, 5.20, was written by Peter Kalifornsky in 1991, in the final stages of completing this book. He describes further incidents that took place between Dena'ina from Kustatan, Kalifornsky, and Lake Clark over approximately thirty years. These events are considered by the Dena'ina to be a medicine war or shamanistic revenge in the aftermath of the events of 1895-96. Some events and tragedies of the 1918-1919 influenza epidemic were attributed to this shamanistic warfare. The death of Theodore Chickalusion, in about 1926, is seen in sacrificial terms as the concluding event in this sequence of incidents.

5.20
revised MC and PK 1982;
additions in 1991

QEZDAGHNEN GGAGGA

¹Elđuquzeł shi szah qayeh qghela Qezdaghnen. Ch'u ki ghel'eh dun'ech' hghaztunt. Hqighezhich' Qezdaghnen q'udi qayeh, Tl'egh Diłchikt. Tinalt'ana yet dul'ts'i Qezdaghnen. K'uhu qul'an suk qech' ndahduh k'u Tuk'ezitnu hqugh. Yun'eh Nadudiltnu, yeh yun'eh luq'u dghili teh.

²Nutihna niłch'indaqna qghela. K'uhu qul'an Qezdaghnen yun'eh Qizhjuh Sustenh. Yeh k'uhu qul'an. Tsayan yihdulgezh yeh Qizhjuhch'. Niya nlani qilu k'kidza ch'u qadi. Qadi qighetneq ch'u k'k'idza k'u ch'u nuqeytalyu ndahduh qbet'uh qech' (Nutenq'a).

³Yet q'u Qizhejuh ht'ana'ina niya qyil'ani ghe nuqidatl'. Ch'u hdnil'an il' qbeqat'a ch'u qbek'kidza bequl. Hbeq' ghu htudeł hdentul'il badna htulał, yun'eh nuhtasdatl' Qizhjuh qech' qbeqayeh qech'.

⁴Yet qghelat el'ekna qghela yina qghelah. Ts'elt'an be'u il' kish't'a qul'ek. Qizhjuh ht'ana qyuhqiluq kish't'a hqulani ghu qbegh k'eydnast'ina ghuna. Ndaqhugh shuq'u. El'ekna ghuna ggagga deyes hdanqeghdalchet nutihtna. Tihdalgezh ch'u q'anqudeł. Yethdi sus tsayan qich'ahnidatl' ggagga qilanh ch'u Qezdaghnen ht'ana ghe hnidatl' k'uhu l'ana.

⁵Unhtsah ggagga ghen k'engha gheniyu. Ggagga ghen yin tsa qil ghenchet ch'u q'u helch' htazdlan nu'ułgheł. Ghu hdalts'i qech' deltetl'i qaduhdghenik. K'engha k'usht'a nu'ijul hdalts'it. K'kela ghun nutujul yitni hq'u bengha k'usht'a hdalts'it nu'ijul. Yet q'ut'en

THE KUSTATAN BEAR

¹A long time before my time there was a village at Old Kustatan, and there was a newer village on the north of the Kustatan Peninsula at *Tl' egh Ditchik* ['yellow sedge'] called the New Village of Kustatan, or New Kustatan. Quite a few people lived at Kustatan. They were trapping all over that country, all the way down to Tuxedni Bay, and up into McArthur River, and all over in the mountains.

²There were two brothers from Old Kustatan. They were trapping in Lake Clark Pass, and they went into the canyon up toward Lake Clark. They found a cache with some food and furs in it. They stole some of the food and furs and carried it back to where they had their camp at *Nutenq'a* [on upper Bachatna Creek].

³In the meantime some people from the village of *Qizhjuh* came back to this cache and found their food and furs were gone. Instead of following the tracks to see who it was that stole their goods, they went back up Lake Clark Pass to their village.

⁴In those days there used to be shamans. One man and his wife were big shamans [powerful shamans]. The *Qizhjuh* people paid them to track down the ones who stole the food and furs from their cache.

⁵The two shamans wrapped bear skins around themselves. They went out and walked. They came out of Lake Clark Pass transformed into a bear and came upon the two brothers from Old Kustatan who were trapping. First the bear came upon the oldest brother, and, late in the evening, it killed him. From the camp they

Qezdaghnen Ggagga

ghu quyeghelqun ch'u qetni ch'ehdentul'it yadi it k'dghehtetl',
ch'aduhu k'usht'a nu'ijul. Bengha uhu tazü. K'usht'a eldudilnil.

6K'engha be'u k'u qbeł ch'u begguya kił ggwa. K'unlda
yink'u nilch'indaqna it. (Q'udi k'isen begħ qeshnashen yin ezdlan
Nikanalguk yet htl'egħ hdi yeh Yaghanen.) K'engha be'u hdi
bechutl'a qghela yedghu yet h'elnesh yin kił k'u shish shqilant.
Niyunik'ezet ch'aduhu k'usht'a nuqideł. K'ehtulqat gahtghazet deq
k'dalnen. Q'ushu qanhtasdatl'.

7Dachq'u' ti'il'ets ch'u ush qaghdildatl'. Tazu ndahduh yitni.
Qut'ana ghun ggagga quydghegits' yetq'u nutashju hdalts'ih
ch'anik'en ch'u qichi qighetneq, hetl at hghełdatl'.

8Yet qech' ch'u qayeh qech' denk'i tsi shu qilan nch'eyut.
Ch'anik'en ch'da ya'ighalchet hetl at. Hetl anesh Nayesh K'etnu
ggugh. Hetl yaghinesh ch'anik'en yadi luq'u. Yeh hqugh niniyu.
K'isht'a taghutneq. Skihnulchint qilchin ch'u nuy diłq'un Tgheshuñi
shnuhnutuhni.

9Nayesh K'etnu ts'idnun talgguk degguya gheghal suk
Qezdaghnen qayeh qech'. Ndahdi qenq'a qizdlu, tahbił t'qeliht qilan
q'udi. Yet niyu beł dnayi qenq'a duniyu. Ch'ak'dninłqet ch'u tazel
"Shnunehtuhni." Qilch' qyeq'aynidulnen.

10Q'u ki kił talgguk ush en'at ebeq' hghu. Yuh bekegh
qizdlan. Q'udi kiłqa yet hnijaq' qichi qyeghetneq Qezdaghnen
qayeh nuhqilu. Beq' htazet ghu dnundniltey htunashch'. Ch'at qijuq
nuqulnek. "Ggagga ghen shqen ch'u shgha gheniyu ch'u
qunhdazgits' ghu." Quht'ana qayeh htazhjaq' qel nuhqulnekni.

11Ggagga ghen, k'isen beq' k'usht'a tiyul, ses qakenuh

heard the shooting. The younger brother waited for his older brother to come back to camp, but he did not return. In the morning, as soon as it was daylight, he said he was going to see what his brother was shooting at and find out why he didn't come back. He went after his brother. He wasn't gone very long.

⁶The oldest brother's wife and baby son were with them. She was pregnant. (The woman I am talking about came to be Mrs. Nickanorga later on on the Kenai side.) The old mother was with the brothers too. The wife wondered how come the brothers did not come back, it was almost meal time, around noon. They should be real close by.

⁷So she put on snowshoes and went to where she thought they would be. She found the men torn up by a bear. She went back to camp, took the baby and that old lady, and put them in a sled.

⁸From their camp at *Nutenq'a* it took about four hours to reach Old Kustatan Village. She put the baby in blankets in the sled and pulled that sled all the way to near the mouth of Kustatan River. She pulled that sled with the baby and everything. She came that far. She was pretty exhausted. She built a brush camp and a fire for the old lady. And she went on for help.

⁹She started running with her baby across the Kustatan River to Old Kustatan Village. When she arrived at her relatives' house, she opened the door and called for help. They knew something was wrong.

¹⁰The young boys ran on snowshoes, following her tracks. She had passed out in the house. The boys ran to the brush camp, found the old lady, and brought her back to Old Kustatan Village. By the time she came to, the young woman was strong enough to talk. She told the story. She said, "A bear came to my husband and my brother-in-law and tore them up out there." The people ran to the village of New Kustatan and told them what had happened. They told the powerful chief of that area and his two brothers about the bear.

¹¹The bear did not follow the woman's tracks, but headed

dun'ech' tazu ch'u hk'uch' talghel ch'u Nadudiltnuh tazu. Yunit Nadudiltnu yach'en k'etnu yet qughuhnaz'u ses ggwa, Ez'unishla. Ggagga ghen yenaqadal'ets yuduch'.

¹²Qeshqa yeh k'uhu ghel'an Nadudiltnuh gheyul ses ggwa kiyiq' qech'. Ggagga ghen yeghe'an tuqyan bech' quyuyul. Ggagga k'uch' talgguk. K'usht'a k'u yet k'dit'et. Tl'egh Di'chikt nusheldatuk'.

¹³Qeshqa be'u ch'u k'isna ghuna tenq' tuk'hnazlu. T'qut'ihch' ten qyegh lqel Tikahtnu tughdnel'tish dghu. K'isna ghuna lghendida uhuqel'an yetghu. Tazel ch'u qaduqeydazhnesh. K'isna tl'uduq' qunqeshjaq'.

¹⁴Yadi k'u ni'tu ghu huqiytal'un ch'qyan. Chaqenq'a dnuhqiluq ninya dutuldu'i k'u. Ggagga ghen qayeh gu tuyul qyitni qilch' qyeh'aynidulnen ghuda. Ggagga ghen betl'uyeh yiniyu qayeh qech'.

¹⁵Q'udi kitqa chik'a qetsal. Ch'u ki chik'a tsents'ditula' qeynizen. K'isen tl'uduq' qunulgguk. Ts'elt'an kit ggwa begh ilgguk ch'u q'aqenekdinchet. Q'ench' nutalgguk chik'a tsal'nach' ch'u ggagga guduq' gheyul tsenuhtashjaq' qayeh qech'. Ggagga ghen qyeghe'an ch'u shtukda yet k'det'et' qenen quzu dghu. Tik'u hudalt'eq' yeh quht'ana ghu qech' ch'u ts'elt'an ghun ggagga ghen qyeghe'an gheyul ch'u hbel' k'uqidzet yethdi dan'i tuh qiqghejaq'. Ggagga ghen k'usht'a qi'il duyeh ghu ch'u ggagga ghen hjengheltlet ch'u qel'idiltlet. Benqilyuq shtuntuldu' ch'u qayeh nutulggesh.

¹⁶Qeshqa AC gambani ghudnuh. Guduq' luq'u AC gambani qghela ch'u shtukada lahgagh qghe'an Tl'egh Di'chik hghu k'ghelak. Izin ch'u badrun tinult'a. Izin ch'u badrun ighetneq chaqenq'a ht'ighel'ets. Yet qenq'a qeyesh k'isen ghedu tuq'ina ch'anikna il. Shtukda qenq'a qughusht'a t'ehqiluq ggagga ghen k'usht'a ch'ak' nitushchelch'.

north through the lowlands and then cut off and went up toward McArthur River. Up by McArthur River there's a little point of a ridge [*Z'unishla*]. The bear went around it toward the south.

12It happened that the Kustatan chief was trapping in the McArthur River area and was walking toward that very ridge. He saw the bear in a clearing coming up toward him. He started running from the bear. He didn't shoot it. He ran all the way back to New Kustatan.

13The chief's wife and some of the village women were fishing on the ice. They used to cut a hole in the ice when the Inlet froze, and fish for tomcod. He hollered, and they heard him. The women ran up the hill to the village.

14Those people were prepared for things that might happen. They had fixed a smokehouse so it was animal-proof. They were expecting that bear to come to the village because they knew something was wrong with it. The bear came after the chief all the way into the village.

15The younger boys were chopping wood to bring down to the village. As the woman ran up the hill from the beach, one of the boys ran to the chief's wife and found out what was happening. He ran to the people cutting wood and told them the bear was coming, so they ran back down toward the village. They saw the bear, and the chief started shooting it when it came up on top of the hill. The bear ran up in the woods toward where the people were and one of the men saw the bear coming and got excited and jumped underneath a windfall. The bear didn't see him under there and jumped right over him and ran past him. The man had a chance to get away and ran to the village.

16The chief operated the Alaska Commercial Company store at New Kustatan. He sold many things, including guns and ammunition. The chief took some guns and cartridges from the store and went with some men into his animal-proof smokehouse. A woman with three children lived next to his smokehouse. The chief's smokehouse was well fixed so a bear couldn't break in.

17Unhtsah tl'aq' qyel'' k'detletl' ggagga ghen tl'aq'i daghesediq'. Ggagga ghen hneltih qenq'a ht'ighelduni. Izin ghen yuh ghu luq'u qaqininlu ggagga ghen tl'uyuh k'usht'a dinuk'ehneslak hniitu.

18Ki qut'en itqun tik'uldush nuhtelch'ex. Helech' itqun yeh hch'anujish. Ki qenq'a ht'inughelduhi t'ih ch'u kiq'u qyel' k'detiit.

19Nutih bel' k'dilani tl'aq' yeh tazü ch'u ch'ak'dnichel' k'isen qenq'a ghu. Yulq'a sdina ch'aydinlu ch'hnihtazu yulq'a. Q'u qa'iltash hq'u. Estdul t'uh ts'eht'an ch'anik'en ntaldaq. Yuhqech' qank'dnelqet'. Tihtejah hq'u ch'anik'en hnughelnik esdul t'uh. Ht'inughelgguk ch'u ggagga ghen q'u nich'qugh hnihniyu yulq'a. Ch'anik'en ghun yighedneq ch'u chanqenq'ah talgguk. Chaqenq'a du'ilgguk ch'u hnuk'dnalt'eh. niñnuhk' gheghel. Yethdi neli t'ighel'ets. Ghedu neli t'uh tl'aq'iq'. Ggagga ghen janq'u qenq'a qunhdnela.

20Ghu qyel' k'dghehtetl' nutasju qeshqa qenq'ah. Ggagga ghen tl'aq'iq' qyel' k'dghehtetl'. Q'ut'en itqun tik'u nu'il'ets.

21Shtukda ch'u bekela iñ k'isen chaqenq'ah htazdatl'. Hdelghesh hdnul'ani qech'ex lagu. Neli t'uh qech' dni. Ch'ak'hdninñqet' ch'u ch'anikna itenh qugheyu. Hey qilan ezhi duych'q'u k'usht'a qbel' tidetil. Qyighetneq ch'u qenq'a dunhqilyu yet niqiniñdatl'.

22Helech' qizlan ch'u ggagga ghen tsennudiju. Tlaq'iq' qyel' k'detletl' q'ut'en qech'. Qaduk'hdenesh niñk'uch' hdelghetl' ghu k'isen chaqenq'a qech'.

23Qeshqa ch'u bekela iñ serguh htazdatl'. Sergu duhnidatl' ch'u niñtut'elyuyi ch'u gras ch'u badrun qighetneq. Badrun ghen qyenindnazq'ay. Badrun ghen ladan iñ qyinudniñq'un. Tuq'i badrun

17The first night they shot at that bear all night long. The bear would try to get into the house, but they had guns ready all over the house so they could shoot at the bear from anywhere without reloading.

18The next morning the bear went toward the woods to rest. In the evening it came back again. And again it tried to get into the house and they kept shooting at it.

19On the second night it went over and broke into the woman's house next to the smokehouse. The bear broke down the logs covering the window and started to come through the window. She was ready for bed and one of the kids was sleeping under the table. The door closed from the inside. They were running out when she remembered the boy sleeping under the table. She ran back in and the bear was already halfway through the window. She grabbed the child and, with her other children, ran into her attached smokehouse. She slammed the door and locked it. A third room, a sweathouse, was attached to her smokehouse and she took the children in there and stayed all night. Meanwhile, the bear was wrecking her house.

20Eventually the bear went back to the chief's smokehouse, and the chief and the men began shooting at it again. They shot at that bear all night long. In the morning the bear again went back into the woods.

21In the morning the chief and his younger brother went to the woman's house. They hollered to see if anyone was alive. She answered from the sweathouse. They opened the door and she ran out holding the kids. It was wintertime and cold and it was a miracle they didn't freeze to death. They brought them to a house and took care of them.

22Evening came and the bear came back. Again they shot at it *all night until morning. They heard it making all kinds of racket in the woman's smokehouse.*

23[To rid themselves of the bear,] the chief at New Kustatan and his brother went to the church. They went into the church and took the Bible and a cross and some rifle shells. They burned incense

tanitulyaġ beggesh qul'i miġni iġ. Niġtut'elyuyi ch'u gras qighetneq ch'u qenq'a ggagga ghu ezdut htazdatl'. Qenq'a hnaqahdazdatl' gras ch'u niġtut'elyuyi iġ. Qenq'a hq' duhdalgezh yet ghu hnihqidun dasgedi hnih'elteġt. Hnihqnil'an ggagga ghen qyeghe'an. Beggesh qul'i miġni iġ tanat'uni badrun qyeġ daġtetl' ggagga ghen.

24Ggagga ghen chijuq qun ilnitl'. Hdukaq' qech' tich'ghulkitni qyenudednesh. Hnugh htazdatl' neli hq' qunhdenghelu. Ggagga yethdi tiqeyghalkit. Chich'eġyuy k'usht'a qyedesne, q'u elugh chich'eġnagh qyitni. Ggagga ghen quqyedtgħelu lachq'u niġtu, qyegħusġtan, betsen tik'u qyenil'datl'. Dehq'a hqiġchin betsen bedeyes ġuq'u duqyizlu. Yethdi tsennuhdidatl' ch'u "Q'udihdi ggagga ghen chich'eġyuy," qyeġni. Niġtut'elyuyi ch'u gras serguh ninihniġdatl. Yethdi ts'eġt'an tazu qayeh qech' ch'u qeġ nuhqulnek ggagga chilyuq.

25Qeshqa qubach'a ghela yin ghun ghel'ek. Qighetneq yuneq tunqyeltan Tl'egħ Diġchikh. Ch'el'egich' henugh tazu ch'u daz'i hnaqaz'uyi ghe'an qenq'a qegħ'uh ghu ggagga ht'uh ghu chiqeġyuyt. Nutihna denġtseq'na yiq' ghe'an k'isen ch'u kiġ. K'kets' ghu inqulkegh. Tich'dulggashni hnuhdednesh daz'i ghen ghuda. "Ggagga nch'ik'a ghudeġ'a," qeġni. Dnuninlu da ch'u bighenyetl' da cellophane uġkes t'etish. Yi nutihna ighetneq ch'u yiyeh qgħeġdatl' uġkes. Nutihna ggwa qilan, ggagga ghu yidulġt'ina.

26Qezdagħnen el'egen ni, "ġik'a shu eġchi," ni. Qayeh ht'ana ġik'a ht'ana ġik'a ggwa qgħegħun chik'a ch'u ggagga deyes ggwa iġ. qeshqa ch'u bekela ġuq'u ghu tuq'i janiq' k'ehdghetl' ggagga iġ k'usht'a hqiġnil hq'u dehq'a nuhtasdatl' ggagga deyes quġkitni q'u kisht'a hqiġnit ch'a tl'egħnu q'u nunqesdatl' qenq'a ghu qech'. Yeh hqugh hqulni. Ggagga deyes ggwa ghen qighetneq.

and cut holes in the shells and put holy smoke into the shells. They sprinkled three shells with holy water. They took the Bible and the cross and went to the building where the bear was. They went around the building with the cross and the Bible. Then they climbed on the roof where the smokehole was. They looked down and saw the bear. They shot the bear with the shells that had been baptized with holy water.

24As soon as the bear was dead it swelled up, and they couldn't get it through the doorway. They went to work and tore the roof off the sweathouse. They took the bear out that way. They didn't want to say they had killed it; they weren't sure they had killed it yet. To be sure, they butchered the bear, skinned it, and put the meat in the woods. They built a rack to put up the meat and skin, and then they decided they had killed the bear. They took the Bible and cross back to the church, and one of them went to the village and told them the bear was dead.

25The Kustatan chief had an aunt who was a shaman. They went for her and brought her to New Kustatan. She started doing shaman work and she could see a ring of fire around the house where they killed the bear. She saw two little people inside the house, a woman and a man. They were only as big as a finger. They couldn't get out because of the flame. She told them to make a bear intestine bag. If you clean it and blow it up, it looks like a clear bag. She took those two and put them into the intestine bag. They were two little people, the people that were in the bear.

26Then the Kustatan shaman said, "Make me a dog." The villagers carved little dogs of wood and added pieces of the bear's skin. The chief and his brothers were not afraid of the bear for the three days they were shooting at it, but when they went back to the rack to get bear skin for the effigies, they were so scared that they walked backward all the way back to the house. That's how scared they were. But they got little pieces of bear skin for the dog effigies.

27Yethdi ni, "Enzhah," ni. Enzhah dunqilyu. Ch'u ki ts'ełqi dabak t'una. Ginhdi nutihna beł t'tulnił ch'u dunqbetul'uł. Yighen luq'u yighetneq ch'u desyedghełdatl' nutihna, lik'a ggwa enzhah, ch'u dabak, luq'u desyedghełdatl'. Qbeqayeh nuhtał'u. Daz'ich' qizteł ch'u elnen ghetalnu, daghelteyi yi k'enyi teya ił nuhtał'u.

28Yet nutihna qut'ana qbeqayeh nuhtasdatl', ch'u ki el'egen yet qayeh ghedu Qezdaghnen qech' gheyuł quhu hdnul'ani. Qezdaghnen el'egen yeghe'an be'el'ega ił ben teh bech' yuyuł hdinłtunh. Nich'qugh qadik'et'. Beqayeh nuyntazet beteya ił.

29Litl'en beq'e ch'et'niyi tazhjaq' lik'aha ghu. Luq'u niya ch'u qadi suk'dultuk'. Qizhjih ht'ana el'egna qidełqet ki ch'aduch' q'u. "Qbeghusteh'an, nalik'aha shina'i." Ginhdi lik'aha ggwa ghedghuni yi. Luq'u qadi suk'hdultuk'. Qut'ana qyulqadi k'qul. Ggagga deyes ghen qyighetneq ch'u desyedghełdatl'. Enzhah miłni. K'ighdalnen qun qayeeh luq'u chiqut'ik'.

30Qezdaghnen el'egen Qizhjih qech' ch'uynighelt'e lik'aha ghen luq'u suk'dultush k'undet qbeł nihdulniłni. Beteya k'usht'a itda ch'u gras ch'u niłtut'elyuyi ggagga ghen shu nutih qayeh Qezdaghnen haq'a nihdituł shu.

31Yet htl'eghdi 1918 shu chik'enaq detazet ch'u Qezdaghnen ht'ana nich'qugh daq'u qezlan. Tl'egh Diłchikt qech' luq'u dnaqusil qun sez'a gras yighedneq ch'u niłtut'elyuyi ghen. Ghen gras ch'u niłtutelyuyi naserk'u ezlu gin jan Tubughnenq'.

27Then the Kustatan shaman said to bring her snow. They brought in snow. And she asked for one more thing, a leaf of tobacco. All this was to cure those two little people and send them home. She took all of the objects, the two little people, the little dogs, the snow, and the tobacco, and put them into the fire. She chased them back to their village at *Qizhjuh*. She kicked toward the fire and made an earthquake, a powerful magic to send them back home.

28At the time the two people were sent back to their village, there was another shaman at *Qizhjuh* village. He was going toward Kustatan to look for them. The Kustatan shaman saw him with her magic power coming toward her through a lake in the pass. He was sticking out halfway. She chased him back to his village with her power.

29In the spring the wolves came to the *Qizhjuh* village like dogs. They ate all the food in the caches. The *Qizhjuh* people asked the shamans what could be done. "Leave them alone, they are our dogs," said the shamans. These were those little carved dogs. They cleaned up all the food, and the people had nothing to eat. The Kustatan people took the bear skins and threw them in the fire, along with snow for water. When the snow melted, the people of the village of *Qizhjuh* died off.

30The Kustatan shaman had put a curse on the *Qizhjuh* people so those dogs would eat everything and starve them. If it wasn't for her power and the cross and the Bible, that bear might have destroyed both of the Kustatan villages.

31Later on, around 1918, there was an influenza epidemic and most of the Kustatan people died. After the people had died, the chief took the cross and Bible from the church at Kustatan to Tyonek. They are still in the Tyonek church today.

QEZDAGHNEN GGAGGA BEGHUN

¹Gin Qezdaghnen ggagga sukdu beghun. Tuq'ina niłch'indaqna, k'usht'a qil'esh hq'u luq'u yaghalich' qyan t'ehqyeł'an. Dach' k'ech' qulyu.¹ Ggagga el'ekna bedalts'iyi ggagga ghen ki chiqyilyuq hq'u el'ekna ghuna hdi dach'qu qbetiya hq'ayi t'ejuq. Guduh el'egna, hqeghenak ch'u nuhhtał'u yadi chik'enaq ił. Ch'u yeh el'ekna ch'u guduh el'ekna ił niłqinasdnik dghuni ił tut hluzhun heyi shu.

²Gu duh el'egna, ggagga ghu chiłyuggen ghun ch'el'egi qyech' aniłchet ch'u ch'aqini'un. El'ekna ch'aduch' dghuni ghulughch' hq'aynik'detulnił qyini. Ch'u yadi chik'eneq hdetaset. Huch' yighedneq beldina el'ekna ił. Quht'ana ch'eh.

³Qizhjuh el'ekna guduh el'egen dnigi yiqyeghełtan. Ch'u Unghenesditnu en'ushench' qyetał'u. Yin en'ushen qayeh qegh'uh qeba uhu nugheyuł hq'u tsiq'a qeghneq beł eytallet'. Ush qaghdulyu ch'u dnigi ghen be'uya ił qadintutl' ch'u belik'a qwa beł nuyuyuli

1. This term means 'they had beliefs, convictions.' Cf. the title of story 1.1.

THE OTHER HALF OF THE KUSTATAN BEAR STORY

¹This is the other part of the Kustatan Bear Story. There were three brothers; they were not shamans, but their spiritual convictions were strong. Because of their strong beliefs, this was what had happened. They had killed the bear in which the two *Qizhjuh* shamans had been residing, and that weakened the shamans' powers. Then the shamans from Cook Inlet [literally 'from this side'] talked and sent the two shamans [who had been in the bear] along with the sickness [back to the other side] on the Cook Inlet people. And those shamans [from the Lake Clark area] and these shamans [from Cook Inlet] battled each other for perhaps thirty years.

²These shamans [from Cook Inlet] sent their shaman power into the one who killed the Kustatan bear and he became like a shaman. They hoped they would figure out some way to end the shaman war. And various sicknesses broke out. Some of the shamans took the sicknesses into themselves. [They did this] to save the people.

³The shamans from *Qizhjuh* caused the spirit of a Cook Inlet shaman to invade a moose to do evil. And that moose was sent after an old man [the chief] of Kalifornsky village. That old man was out hunting rabbits upland from the cemetery and the moose charged him. The old man was wearing snowshoes, and the moose chased him and stepped on his snowshoes, and he fell over. And the little dog he had with him jumped up and bit the moose by the bell [on its

ghen dnigi duł q'u ghen yaghedghach. Dnigi ghen lik'a ił ghu nugheltleł qun en'ushen shtuhudalt'eq'. Yet htl'egh hditildush qun dnigi ghen beł ch'ayeltlet.

4Ndahqugh nihdalnen en'ushen beyilteneñ yełni, "Q'ut'en da dnigi bech' tgheshuł," yełni. Q'ut'en idqun huqalyu ch'u serguh tazı hıadnulnik. Duk'idudqen ch'u tuq'i badrun gras yeq' duzlu ch'u tayninlu ch'u dnigi ghen yuhu tazı.

5Qegh'uh ghu luq'u yuhu nuqulyał ił, yeh tinneztun ghu. Yeh hnił'an hq'u k'usht'a yiłtal. Yeh ch'ahdintunt gheyuł tsiq'a yesh qun, yeh heghneq eztani yegh niyu. En'ushen yet yeghe'an qun, qa'ilnik. K'usht'a t'ist'eyi badrun yeł dałtetl' ch'u dnigi ghen hudalchesh. Yithdi tanat'uni yeł dałtetl' ch'u yach' qidulnen. Qalchet hq'u yach' qinudelnish.

6Yet q'u qayeh kiłqa yet hñijaq' ch'u bengh'e ił k'dałtetl'. Qalchet hq'u K'usht'a k'u beyiłket. Yet hdi en'ushen tanat'uni badrun ił. Yeq'es ił k'dałtetl'. Kiłqa bengh'e qyech'aniñ'ay ch'u niqyenenchet. Yetk'u janq'u nuk'nelash yet hdi en'ushen. Tuq'i beł k'nilani tanat'uni badrun dnigi engh'e ił dałtetl'.

7Bengh'e ghes ghen biynuchıq. Kiłqa dnigi ghen begguna beqat'na qyech'aq'esh ch'u nihyeldeł. Begudałtin'a qul ch'u yet k'u janq'u ghenıh. ōuq'u quqyedghelu. Ht'iqyeghelu tsiq'a qeghneq. Yethdi el'egen ghun, "Shengh'e egedu," ni. Ch'u qa'ilghel ch'u bich'ak'dalnen.

8Ch'u ki ndahqugh nihdalnen. Dnigi ghu chııyuggen Unghenesditnu beqenq'a t'qidghełkegh. Dazliq' k'usht'a qa'ıltal.

neck]. While the moose was trying to fight the little dog off, the old man escaped. From then on, every time the old man tried to go out that same moose would pursue him.

4After some time, the old man told his partner, "I'm going out to get that moose in the morning." He got up in the morning and went to church and prayed. He prayed and placed three bullets on the cross. He sprinkled holy water on the three cartridges [i.e. he baptized them] and he went out after the moose.

5He went all over back behind the village where there were trails. He looked all over, but he could not find that moose. Then, as he was going near the gulch getting close to the cemetery, he came upon the moose lying down. When the chief saw the moose lying there, it got up. He took a cartridge that wasn't baptized and shot the moose from a short distance away, but the moose just shook himself. Then he shot it again, this time with a baptized cartridge, and the moose went down. It would get up and fall and try to get up again.

6Then the young men from the village ran there and shot the moose in the head. Their bullets did not faze it and the moose got up. So the old man shot it with the second baptized bullet. He shot it in the neck. The young men cut off its head and set it down. It was still blinking its eyes at that old man. Finally, he shot it with the third baptized bullet and killed it.

7It was just like mush inside the head. And the men went to work and they sliced off the front and back quarters and lay them separate from the body. The men butchered that moose and then they buried it in the ground just behind the cemetery. Then the Cook Inlet shaman [whose spirit the Lake Clark shaman had caused to invade the moose] said, "My head aches." And he fell down and died.

8And more time went by. The one who had killed that moose had a big house at Kalifornsky village. The man didn't sleep in the

Eĭneq' qa'ultak. Dghelt'eshi belik'a qghela dgheĭkeghi. Eĭneq' q'u baqayultak.

9Ki tl'aq' ĭldi ĭik'a ghen deqnetlet. Dazdli t'uh hniĭ'an ch'u ghu hdneĭdghen. En'ushen qa'ilchet hq'u k'usht'a hniĭ'il. Yethdi ggagga gguna k'a qudulnigi yeghe'an dazli t'uhch' ch'u buhu yedetelchet. ĭik'a ghen yeĭ dghunigh teltlet.

10Tikenq'atl'u esdul daĭtun. Yadi sergu hyagh'a yeq' deqizlu ch'u yeĭ qak'ighanĭnik. Yetq'u miĭni beggesh qul'i ĭyeĭ ch'u ggagga gguna ghen yeq'eytaĭl'it'. Ch'u ggagga gguna ghen dazdli t'uhch' dnujuq. Ch'u k'eĭ qitalnik. Duk'idudqen ch'u qayeh ĭuq'u tanuhnin'un. Yet ht'eghdki chighenaq hq'u yaghali ezlan.

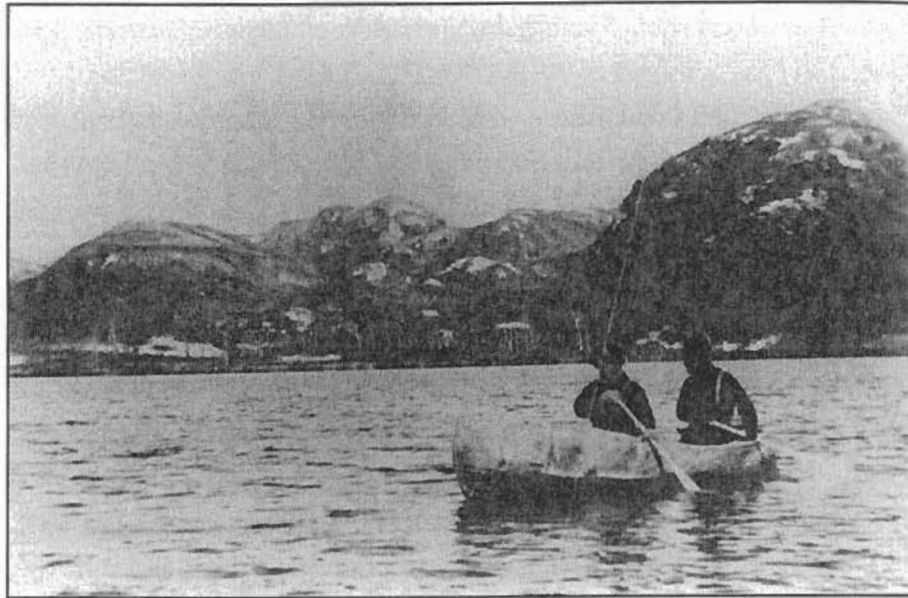
11Qezdaghnen ch'el'egi qyech' aniĭcheden. Yadi el'egna dghuni ĭĭ ghen ĭuq'u huch' yighedneq. Be'u badin gudah el'egna ĭĭ ĭuq'u ch'u qanchi k'eha ghen, beq'e ch'etniyi zala yedghenchet. Ch'u yadi ĭĭ dghuni t'el'an. Yus des eydghelĭdatl'. Qil'i ghen tl'eghnu t'nuyiluq. Yeh qayeh ndahduh qayeh beq'e ch'etniyi du'ildeĭ. Qaduhdinish yetq'u qbaqghezet ch'u qbech'ak'delnish. Ch'u yeh qayeh ht'ana ĭuq'u qbeq'ahdulnen ch'u gudah el'ekna k'u ĭuq'u qbeq'ahdulnen. Qil'i ghen huch' yighedneq. Quht'ana ch'eh nik'dalnench'.

bed. He slept on the floor. At this time he had a big black dog. The dog would lie by his feet.

9One night the dog got up and started growling, looking at the bed. And then the chief got up, but he did not see anything. Then he saw a great big bear paw coming out from under the bed trying to reach over to get him. The big dog got between the chief and the bear paw.

10The chief had a little table in the corner. He always kept it covered [with a clean cloth where he kept his icons, a Bible, prayer books, and holy water]. He grabbed some of these and the holy water and sprinkled that holy water on the bear paw. And that great big paw just disappeared back underneath the bed. Then the chief read from his prayer books and prayed and then sprinkled holy water all over the house. Somewhat later he got sick, but he got well again.

11The chief from Kustatan with shaman powers continued the battle. Whatever [sickness] the shamans warred with, he took upon himself. His wife and the other Cook Inlet shaman also took the sickness into themselves. He took some porcupine quills and turned them into wolf effigies and he made war with them [by reversing the power of the *Qizhjah* shamans]. He put the wolf effigies into the fire. And this caused death to turn back toward the other side. Then, whenever wolves howled, they would take sick and die. And those other shamans all died off and the Kustatan chief and those shamans from Cook Inlet all died off too. They inflicted the evil upon themselves in order to save people.



Gindi ch'a'ilyuyi shtukda [Nick] yus dazdu.
Here is the picture of my father Nick sitting in front.

Ch'u sez'a Simeon Chickalusion yunit.
And my uncle Simeon Chickalusion in the back.

Lgheji n'at hdalts'i Dusdu Bena n'at' shu.
They are sitting in a skin boat possibly on Kasilof Lake [Tustumena Lake].

Nuji ch'u lt'eshi uhu chel'ani htaznu.
Sheep and black bear hunting for they're going.

Yadi hey shuq'u.
What year I don't know.

Chapter 6

Kahtnuht'ana Ełmena H'izhi

Place Names of the Kenai People's Country

Like virtually all speakers of Northern Athabaskan languages, Peter Kalifornsky has a keen interest in the inherited place names for the country that he knows. Grouped here are stories about specific places and their names, and stories about travel, including a detailed tour in his language of the Upper Swanson River area where he used to trap (6.10). The section concludes with James Kari's most recent compilation of the Dena'ina-origin place names on the Kenai Peninsula (6.11).