



DIVISION OF RESEARCH PROGRAMS

Narrative Section of a Successful Application

The attached document contains the grant narrative of a previously funded grant application, which conforms to a past set of grant guidelines. It is not intended to serve as a model, but to give you a sense of how a successful application may be crafted. Every successful application is different, and each applicant is urged to prepare a proposal that reflects its unique project and aspirations. Prospective applicants should consult the application guidelines for instructions. Applicants are also strongly encouraged to consult with the NEH Division of Research Programs staff well before a grant deadline.

Note: The attachment only contains the grant narrative, not the entire funded application. In addition, certain portions may have been redacted to protect the privacy interests of an individual and/or to protect confidential commercial and financial information and/or to protect copyrighted materials.

Project Title: The Upper Inlet Dena'ina Oral Narratives Collection

Institution: Native Village of Eklutna

Project Director: Aaron Leggett

Grant Program: Scholarly Editions and Translations Program

Attachment 2: Narrative: The Upper Inlet Dena'ina Oral Narratives Collection: Transcription,
Translation, Annotation, and Publication

Significance and impact

This three-year project will transcribe, translate into English, annotate, and publish the complete known corpus of audio recorded narratives of the Upper Inlet Dena'ina (Tanaina) (UID) of southcentral Alaska, primarily by the late Dena'ina elder Shem Pete (c. 1896–1989), a versatile and prolific storyteller (Kari and Fall 2016:1-5). Dena'ina, a member of the Dene (Athabaskan) language family, is a critically endangered language traditionally spoken in four dialects in the Cook Inlet basin, along portions of Iliamna Lake, around Lake Clark, and on the upper Stony River (Osgood 1937; Townsend 1981; Fall 1987; Jones, Fall, and Leggett 2013; Kari and Fall 2016:392-393; Kari et. al 2018) (Map 1). Contemporary UID communities include Eklutna, Knik, and Tyonek. Former villages include Alexander Creek, Susitna Station, *Dashq'e*, *Benteh*, and *Niteh*, among others. Only a very small portion of this collection of UID oral narratives has been published, leaving their extensive linguistic, ethnographic, and historical content inaccessible to scholars, language learners, and the general public, including the Dena'ina themselves.

Beginning in the late 18th century, the Dena'ina were among the first of Alaska's Native people, and the first Alaska Dene, to experience the effects of the expansion of Euro-American colonialism, including armed conflicts, epidemic disease, depletion of natural resources, missionization, and non-Native settlement. Nevertheless, the resilient Dena'ina vigorously maintained their distinctive way of life (Jones, Fall, and Leggett 2013:1-47). In 2020, about 62% of Alaska's population lived within *Dena'ina Elnena*, the Dena'ina homeland. However, until recently, there was virtually no public recognition or representation of Dena'ina culture, history, and continued presence in their traditional upper inlet territory, including in Anchorage, Alaska's largest city (Fall 2009; Langdon and Leggett 2009; Leggett 2013). Supported by anthropological and linguistic scholarship, including the publication of the two expanded second editions of the seminal ethnogeography *Shem Pete's Alaska* (Kari and Fall 2003, Kari and Fall 2016), and the persistent efforts of Dena'ina leaders and elders, this situation has slowly changed since the early 2000s. A key event was the naming of a new convention center as "The Dena'ina Civic and Convention Center" by the Anchorage Municipality in 2006. A continuing collaborative effort by Dena'ina tribes, the municipality, and the Alaska Division of Parks and Recreation has produced interpretive signs highlighting Dena'ina place names, history, and culture along the city's trails and in city and state parks. Of particular significance, in 2013, the Anchorage Museum organized and presented "*Dena'inaq' Huch'ulyshi: The Dena'ina Way of Living*," the first major exhibition of Dena'ina history and culture, and one of the first featuring any northern Dene people (Jones, Fall, and Leggett 2013). Over the last two decades, opportunities to study the Dena'ina language have increased. This invigorated interest in Dena'ina history and culture on the part of the Alaska public and scholars of linguistics, anthropology, and history, will be enhanced by making accessible additional information from the large, but mostly unpublished, collection of UID oral narratives.

Several collections of Dena'ina oral narratives have been published in the three other dialects. Examples include Kalifornsky (1991) for the Outer Inlet dialect; Johnson (2004) for the Iliamna dialect; and Balluta (2008) and Evanoff (2010) for the Inland dialect. These illustrate the scope of Dena'ina narratives across several genres (Tenenbaum 2013), including traditional stories called *sukdu* (also *tsukdu*) (often referred to as "parables" by Dena'ina), travel narratives, histories, ethnographic descriptions, and biographies. These collections demonstrate the value of Dena'ina oral traditions to linguistic, historical, and anthropological

scholarship. For example, Dena'ina writer Peter Kalifornsky's set of *sukdu* depict traditional Dena'ina world view, his histories describe cultural conflicts and change in Alaska's most populous region, and his rich Dena'ina texts are a treasure-trove for studies of Dene languages. His work was awarded the American Book Award by the Before Columbus Foundation. Another example is the catalog for the *Dena'inaq' Huch'ulyeshi* exhibition at the Anchorage Museum (Jones, Fall, and Leggett 2013), which won the Alaskana Award from the Alaska Library Association in 2014 for contributions to the history of Alaska.

Published UID narratives, while limited in number, demonstrate a similar potential for the full collection to support scholarship in the humanities and public education. For example, Shem Pete's masterful biography of Diqelas Tukda, a Dena'ina *qeshqa* ("rich man" or chief) (Pete 1977) includes details about intertribal relations during the 19th century fur trade, how individuals obtained political and spiritual power (Fall 1987:48-49,58-59), and Dena'ina life in the 19th and early 20th centuries. His account of travel on the Yentna and Skwentna rivers in the early 20th century documents place names and other Dena'ina geographical knowledge, of particular importance in studies of ethnogeography and historical linguistics (e.g. Kari 1996). Shem Pete's version of the *sukdu* about Beł Dink'udlaghen (often referred to as the "Salmon Boy" in many northern Dena oral traditions) (Pete 2016) provides insights into Dena'ina world view and values. His unpublished accounts of conflicts between the Dena'ina and Russians have been tapped by scholars for details about early Alaska history (Boraas and Leggett 2013). Stories such as "The Hunting Dog" (Pete 1989) convey traditional knowledge and values, such as deep respect for other living things, that, in Shem and his son Billy Pete's view, might someday save people's lives. We should understand the meaning of their phrase "saving people's lives" both literally through teaching skills and traditional knowledge, and also in the sense of instilling confidence and pride in one's culture and heritage, as a foundation for personal identity and growth.

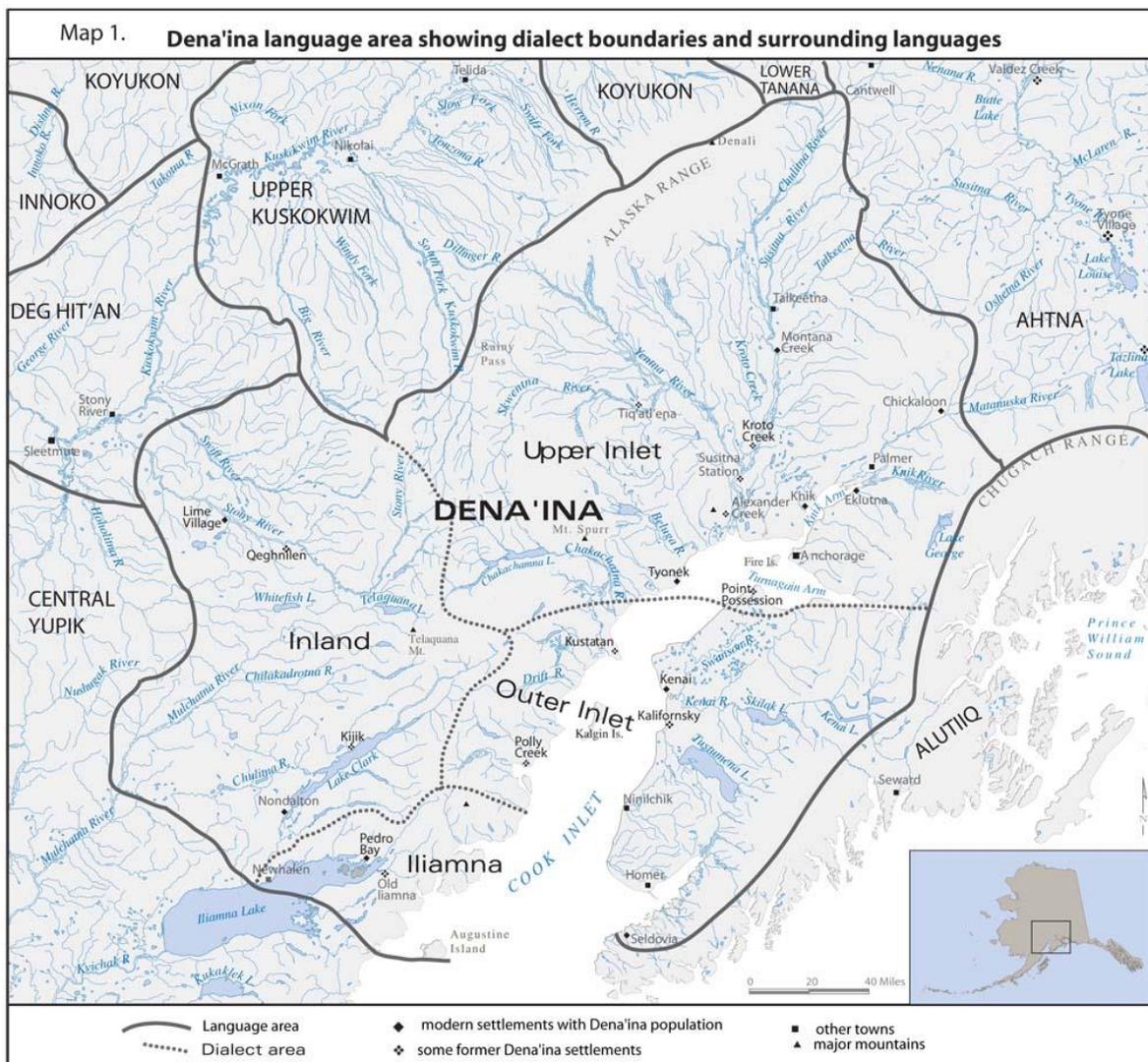
We should also note Shem Pete's often-stated intent for sharing his knowledge with others. As Fall recalled during the memorial potlatch held for Shem Pete in Tyonek in October 1989 (Kari and Fall 2016:4-5):

When Shem ended a story, when the tape recorder was off, he would say how important that story was; that people should know that story because some day they might hear that story and they might save their lives with that story. And so, this [memorial potlatch] isn't an end at all. This is just a renewal, an acknowledgment of Shem's generosity, because that concern that he had for all of us is going to continue as we learn from him through what he's left with us.

In addition to scholarly research and public education, access to the full set of upper inlet texts in book and digital formats will support ongoing Dena'ina language and cultural revitalization efforts. These efforts include interpretive signage throughout the upper inlet region, and the production of Dena'ina language materials by the Alaska Native Language Center, the Anchorage Museum, and the Kenaitze Indian Tribe.

In 2012, the Alaska Legislature established the Alaska Native Language Preservation and Advisory Council (ANLPAC) to support programs for the preservation, restoration, and revitalization of Alaska Native languages (Alaska Statute 44.33.52). In 2014, the Alaska Legislature adopted the Official Languages Act (AS 44.12.310), establishing 20 Alaska Native languages, including Dena'ina, along with English, as the state's official languages. In a report to the legislature, the Council noted that with steep declines in the number of speakers, "it is imperative that greater efforts be made now to strengthen the work by Alaska Natives at revitalizing all our languages," and noting that "each Alaska Native language is a treasure beyond value, holding cultural knowledge of a unique people, a unique history, and a unique way of viewing the world" (ANLPAC 2021:2). The Council recommends promotion of Alaska Native language programs for children and adults. This project will respond directly to this recommendation by producing annotated texts that can be incorporated into curricula for language and cultural revitalization.

The potential for UID narratives to inform and shape the presentation and interpretation of Alaska’s history was on display during events commemorating the centennial celebration of Anchorage in 2015. As noted above, acknowledgement of the Dena’ina’s active presence in their upper inlet homeland only began to emerge within the last 15 to 20 years with the publication of books such as *Shem Pete’s Alaska* and production of a highly successful museum exhibition. For example, the introductory chapter of a history of Anchorage told through the stories of 15 of its residents (Wohlforth 2014) is “Shem Pete: A Place Called *Dgheyay Kaq*” and begins the story of Anchorage through Shem Pete’s eyes, largely based on his oral history presented in *Shem Pete’s Alaska*. The summary volume based on the symposium commemorating Anchorage’s centennial begins with two essays about Alaska Native and Dena’ina occupation of upper Cook Inlet (Barnett and Hartman 2018). These volumes represent a positive step in addressing the question of “Who tells Alaska’s story?” (Fall 2009, Langdon and Leggett 2009). Our understanding of Alaska’s history, and the experience of all of Alaska’s Native peoples, will be further enhanced as the remaining historical and biographical narratives in the UID collection, documenting their centuries-long interactions with agents of economic and cultural change, become available for interpretation within the context of ethnohistorical scholarship (e.g. Kari 1986, Cruikshank 1991).



Base map by Barbara Brundy of Lake Clark National Park and Preserve; map text by James Kari.

Additionally, the publication of carefully translated and annotated UID traditional stories will support cultural revitalization efforts as well as introduce Native and non-Native Alaskans to alternative ways of understanding and experiencing the world (Fall 2000, Boraas 2013, Tenenbaum 2013). These stories incorporate a world view, a set of principles about how the world and its inhabitants operate, and what the place of humans is within that world. They include guidance and instruction, often through examples (both positive and negative, both explicit and implicit) about how people should treat each other and other sentient beings. Below, in the section on “Methods and Execution” and in the samples in Attachment 6, we address how we propose to present the narratives to highlight this cultural content.

In short, this project will fill a major gap in the documentation of Alaska’s Native languages, ethnography, and history, especially from an Alaska Native perspective. We are, in fact, recovering key portions of Alaska’s history that are in danger of being lost. The results will attract a wide audience of linguists, anthropologists, folklorists, ethnohistorians, Dena’ina and other Alaska Natives, and members of the general public who are interested in Alaska and Native American languages, history, and culture. In addition, the project will fulfill today’s scholars’ obligation to Shem Pete and other Dena’ina elders to assist in sharing their wisdom and knowledge with future generations of all Alaskans and, indeed, all Americans who value and respect cultural diversity and an inclusive understanding of our history.

Collaborators

Aaron Leggett will serve as project director. He is a member of the Eklutna Dena’ina Tribe and currently serves as president of the village council. Leggett began research on Dena’ina history and culture while an undergraduate at the University of Alaska. In 2003, he was hired as an assistant historian for Cook Inlet Region Inc. (CIRI), his regional native corporation, with a focus on the Alaska Native history of Anchorage and the surrounding area. In 2007, he was hired by the Anchorage Museum at Rasmuson Center, the largest in Alaska, as a co-curator of the first exhibition of Dena’ina history and culture: *Dena’inaq’ Huch’ulyeshi: The Dena’ina Way of Living*. He is now the Senior Curator, Alaska History and Indigenous Culture, at the Anchorage Museum. Through his work with CIRI and especially as a curator for the Anchorage Museum, Leggett has become one of the foremost experts on documentary sources on Dena’ina history and culture as well as world-wide museum collections of Dena’ina material culture. Since 2004, Leggett has also been involved in Dena’ina language classes and Dena’ina Language Institutes during which oral narratives have been part of the curriculum. As project director, Leggett will commit 25% of his time to the project. He will be involved in all aspects of the project with special focus on the identification of documentary sources for annotation and contextualization of the historical, biographical, and traditional narratives.

In 1972, Dr. James Kari joined the faculty of the Alaska Native Language Center (ANLC) at the University of Alaska Fairbanks. He began a systematic research program for the Alaska Dene languages, with a special focus on Dena’ina and Ahtna (although he has worked with all Alaska Dene languages). Kari worked with most of the remaining UID dialect speakers, most notably Shem Pete, the acknowledged senior expert, who had traveled by foot and by boat over about 13,800 square miles of upper inlet Dena’ina territory. As part of this research, Kari recorded place names, other vocabulary, and dozens of oral narratives. Kari’s “language work” (Kari 2005) has been the foundation for his publications on a range of topics, including (but not limited to) lexicography (e.g. Kari 2018, Kari 2021), narrative (e.g. Kari 1980, Kari and Tuttle 2018), ethnogeography (e.g. Kari 2010, Kari and Fall 2016), and prehistory (e.g. Kari 1988). He has compiled and edited numerous collections of Alaska Dene oral narratives (e.g. Kari 1980, Johnson 2004, Balluta 2008, Kari 2010, Kari and Tuttle 2018). Kari retired from the ANLC in 1997 but has continued an active linguistic research program up to the present. He recently completed Version 2.9 of the *Dena’ina Root/Morpheme Dene Dictionary* (Kari 2021). In summary, as the foremost scholar presently working with Alaska Dene languages, Kari brings decades of unparalleled experience in the documentation, transcription,

translation, and analysis of Dena'ina and related languages. Through a subcontract with the Native Village of Eklutna, Kari will devote 25% of his time to this project. Kari will be primarily responsible for transcriptions and translations of the narratives but will also contribute to introducing and annotating the texts.

In 1978, Dr. James Fall, then a graduate student in anthropology at the University of Wisconsin-Madison, began research on UID history and culture, working primarily with Shem Pete and his son Billy Pete (1920-1995) and also with Katherine Nicolie (1914-1990) and several elders then living in Tyonek (Fall 1987). He recorded dozens of Dena'ina narratives and collaborated with Dena'ina language experts to translate and annotate these oral traditions, and apply their content in descriptions and analysis of Dena'ina culture and history (e.g. Fall 1987, Kari and Fall 2016, Fall 2018). From 1981–2020, he was a program manager and research director for the Division of Subsistence of the Alaska Department of Fish and Game, researching traditional and contemporary subsistence hunting and fishing in Alaska Native communities. During 1987–1990, through a grant from the Alaska Humanities Forum, Fall worked with Shem and Billy Pete and Katherine Nicolie to prepare translations and annotations of most of the UID audio collection that he and Kari had compiled (Fall 1990) and, with Kari, prepared transcriptions of the Dena'ina texts for a small subset of the collection, a few of which were published (Pete 1989, Fall 2000). Fall has incorporated published and unpublished UID texts into courses at the University of Alaska Anchorage (e.g. “Dena'ina Heritage and Representation in Anchorage”) and for adult continuing education programs (e.g. the “Opportunities for Lifelong Education” program [OLE!] in Anchorage). He has assisted the Municipality of Anchorage and the Alaska Division of Parks and Recreation in designing interpretive signs featuring UID culture and history, and was co-curator of a major exhibition on Dena'ina history and culture at the Anchorage Museum (Jones, Fall, and Leggett 2013). Through a contract with the Native Village of Eklutna, Fall will commit 25% of his time to the project. His primary responsibilities will involve annotation of the narratives by preparing introductions and endnotes based on his fieldnotes and documentary sources, but he will also assist with translations and proofreading of the texts.

The Kenaitze Indian Tribe (KIT), through its Education Committee and its recently established Dena'ina Language Institute, will be a partner in the project through a subcontract. The KIT will assign staff to upload selected audio and text files on a digital platform, and maintain this content, to support language learning and cultural revitalization. They will also assist with final editing and proofreading prior to publication.

History of the project and productivity

As noted above, Kari began research on the Dena'ina language in 1972, and this work has continued to the present, most recently in collaboration with the KIT. Fall has been involved in documentation and publication of Dena'ina history and culture since 1978. Audio recording of Dena'ina narratives, as well as place names and songs, has been central to Kari's and Fall's research (Kari and Fall 2016). Leggett began formal research on Dena'ina culture and history in 2002 and continues to do so in his current position as a senior curator at the Anchorage Museum.

In the mid-1980s, Kari and Fall collaborated in the production of the first edition of *Shem Pete's Alaska* (Kari and Fall 1987), an ethnogeography of the upper Cook Inlet area. They prepared a much expanded second edition in 2003 (Kari and Fall 2003) and a revised second edition in 2016 (Kari and Fall 2016). Through the annotation of approximately one thousand Upper Inlet Dena'ina and Ahtna place names, plus travel narratives, historical accounts, and traditional stories (*sukdu*), the book presents the geographical and environmental knowledge of the UID, as well as information about subsistence activities, technology, and over 200 years of history. A reviewer of the second edition described it as “a remarkable and singular piece of work, a blueprint for anyone trying to organize and present alternative geographies” (Lopez 2004:74).

However, despite the breadth and depth of coverage, the book just scratched the surface in presenting only a small, but representative, sample of UID oral narratives.

To illustrate this point, Table 1 reports a preliminary assessment of the status of transcription, translation, and publication of UID oral narratives and other recordings. Of 113 narratives, only 13 (12%) have been published, but often in limited editions long out of print. Very few of these published texts have been annotated and contextualized (but see “Beł Dink’udlaghen: The One Who Swam Back Inside with the Salmon” in Kari and Fall 2016:184-190; and “*Sq’ula Tsudu*: The Hoary Marmot Story” in Fall 2000). About two-thirds of the remainder (69) have near-final or preliminary translations available. Extracts for publications (e.g. Kari and Fall 2016) have been made for some of the remaining 35 narratives, but most await systematic review. Almost all lack annotation.

In 1987, Fall received a grant from the Alaska Humanities Forum (AHF), entitled “Upper Inlet Dena’ina Oral Traditions.” Working with Billy Pete, Shem Pete, and Katherine Nicolie, the project’s goal was to translate and annotate narratives from the existing collection of audio recordings. In total, preliminary translations of 57 narratives were prepared, plus extensive commentaries on these stories. Fall and Billy Pete also prepared Dena’ina transcriptions of two narratives, which were reviewed and revised by Kari. Kari also prepared eight additional transcriptions, some in collaboration with Billy Pete. Also, Fall recorded five new narratives by Shem Pete, including, for the first time, portions of the important Yubugh Tayqan culture hero cycle. Most Dene of Alaska and the Yukon Territory tell versions of this set of stories (e.g. Atlla 1990, Demit and Joe 2010, McClellan 1975:66), which describe the formation of rules that govern the relationship between humans and non-humans. Precise translation and annotation of the Yubugh Tayqan stories will provide key insights into traditional Dena’ina world view (cf. Thompson 1990).

The final report for the AHF project (Fall 1990) includes translations and annotations of six narratives, two with Dena’ina transcriptions, as well as an introductory essay. Subsequently, while preparing the second edition of Shem Pete’s *Alaska*, Kari worked with Shem Pete’s nephew Sava Stephan (1920–2013) on transcriptions of several additional narratives. This work provides a strong foundation for finalizing the transcriptions, translations, and annotations in this proposed project.

In 2003 the KIT hosted the first Dena’ina Festival, attended by over 100 people, followed by a Dena’ina language course. In subsequent years, the Dena’ina Language Institute supported language learning by linking fluent speakers with learners. Language learning was also featured at culture camps. Through efforts centered at the ANLC, a Dena’ina language website, Dena’ina Qenaga, was developed. The site facilitates access to narratives and other recordings to aid language learning, drawing from the Dena’ina Audio Collection that Kari organized in 2004 (Gaul 2007:140-145).

Building upon these earlier initiatives, the goal of the KIT’s (Outer Inlet Dena’ina dialect) current multiyear Dena’ina Language and Culture Revitalization Project is to promote learning the language by making accessible transcriptions and translations of stories and other narratives. The project has supported Kari’s transcription and translation of texts in the outer inlet and inland dialects, as well as work on the Dena’ina Root/Morpheme Dene Dictionary (Kari 2021). Although focused on the outer and inland dialects, this project has provided opportunities for Kari to advance the status of upper inlet recordings as well. This has included preparation of transcriptions of several upper inlet texts, review of the digital archive of recordings, and organizing the audio files into distinct segments for each narrative with time codes. This work will be complete when this proposed project begins and will greatly facilitate focus on readying the annotated texts for publication. In October 2021, the KIT reestablished the Dena’ina Language Institute ([Dena’ina Language Institute – Kenaitze Indian Tribe](#)) which, among other things, is establishing a virtual library website and the Dena’ina Language Archive.

Table 1. Status of Upper Inlet Dena'ina Oral Narratives and Other Recordings

Category	Total segments ¹	Narratives ²	Of all narratives:				
			Published: Dena'ina and English	Published English translation only	Near-final transcription and translation	Preliminary transcription or translation only	Not fully transcribed or translated ³
Sukdu - traditional	67	67	6	0	2	36	23
History	31	22	2	0	0	19	1
Travel and Places	19	4	1	0	0	0	3
Ethnography	10	7	2	0	1	4	0
Biography	22	13	2	3	0	7	1
Totals	149	113	13	3	3	66	28

¹ "Segments" counts all recordings currently listed in the Upper Inlet Dena'ina tape inventory maintained by Kari and Fall, including narratives and discussions.

² "Narratives" includes extended narrations of a story, accounts of travel, or ethnographic descriptions, and counts multiple versions of a story by the same narrator.

³ In some cases, portions of these narratives may have been translated for inclusion in Shem Pete's Alaska (Kari and Fall 2016).

Methods and execution

All UID audio files (WAV files) are available through the Alaska Native Language Archive of the University of Alaska Fairbanks ([Home | Alaska Native Language Archive | Alaska Native Language Archive \(uaf.edu\)](#)). As noted above, through the KIT's language revitalization project, Kari, with assistance from Fall, is completing an inventory of the UID digital files. This includes developing a functional naming system and organizing all the narratives into separate digital segments with time codes. This work will be completed before this proposed project begins and will be the basis for prioritizing the narratives and assigning them for transcription, translation, and annotation.

We will work with 113 UID recordings (segments) (Table 2 and Table 3). The total length is 23 hours, with segments ranging from about 3 minutes to 40 minutes. The narratives fall into two broad categories. There are 100 recordings of narratives that have not been published (Table 2). They represent 86 unique stories, with 14 recordings being second or third versions of a story by the same narrator. Of the 86 stories, 65 have preliminary translations and 35 have preliminary transcriptions (some have both). There are an additional two translations and two transcriptions of duplicated stories. At the start of the project, we will use the inventory prepared during the KIT project to prioritize work on this set of 100 recordings.

The project will also address the 13 published UID narratives (Table 3). This is necessary for several reasons. Transcriptions and translations, especially those from the 1970s through the 1990s, will benefit from review with updated transcription software (Inqscribe) and expanded Dena'ina dictionaries. Also, as shown in Table 3, most of these published narratives lack annotations or even complete introductions. All, and especially key texts such as *Diqelas Tukda* (Pete 1977) and *The Susitna Story* (Pete 1975), will benefit from advances in scholarship about Dena'ina ethnography and Cook Inlet history. These will be among the first recordings reviewed for the project. We anticipate less time will be required to update and annotate these recordings compared with those for which less transcription and translation has been accomplished.

As shown in Table 1, there are approximately an additional 36 recordings in the UID audio collection that are not "narratives" in the sense of named stories. These are primarily recorded discussions about places,

people, and some ethnographic topics. There are also numerous recordings of songs (not included in the count). We do not intend to transcribe, translate, or annotate these recordings for this project, but they could be the focus of future research.

Inqscribe, a transcription software, will be used to prepare transcriptions and translations (Kari 2019). This software enables adding time codes in a file so that the transcriber can return to segments that require more work or prepare sections for targeted proofreading. Kari will be the lead for all transcribing, but he will delegate segments to one or two project assistants with transcription experience through the KIT project. They will also assist with proofreading the transcriptions. Transcriptions will use the practical Dena'ina orthography first developed by the ANLC (Kari 2013:xxiii-xxix) and will be guided by the Dena'ina Topical Dictionary (Kari 2013) and the Dena'ina Root/Morpheme Dictionary (Kari 2021).

Challenges to transcription and translation include Shem Pete's rapid delivery style and occasional use of arcane language. Fortunately, as noted, preliminary translations by Billy Pete, and in some cases also by Sava Stephan, exist for most of Shem Pete's narratives, serving to guide for Kari's transcription and revised translations. Consultation with remaining Dena'ina speakers, especially Helen Dick of Lime Village, will occur to resolve uncertainties in the oral text and review alternatives for translation. In addition to one or two project assistants, Leggett and Fall will help with proofreading transcriptions and translations.

Annotations, presented primarily in introductions and endnotes, will contextualize each narrative, including biographical information about the narrator, the circumstances under which the story was recorded, and its place within the larger corpus of Dena'ina, Dene, and Alaska Native oral literature. Although there was a generally agreed upon standard version to Dena'ina *sukdu* (Fall 2000:37), in fact the stories also reflect the interests and experiences of the narrators, as well as the audience (cf. McClellan 1970). Annotations will also include commentary from the narrators and the Dena'ina translators. Where necessary we will add short insertions in brackets within the English text to clarify the narrative for readers.

Our methods conform to the best practices recommended by the Association for Documentary Editing (Kline and Perdue 2008) and the Modern Language Association Committee on Scholarly Editions (Modern Language Association 2011). In all cases, we base transcriptions and translations on digital, unedited copies of the original audio recordings, almost of which were made by Kari or Fall. As illustrated in the samples (Attachment 6), and in recent published narratives (e.g. Fall 2000, Pete 2016), we employ consistent conventions for indicating emendations, added or deleted sections, alternative translations, and clarifying remarks. Introductions to each text, drawing largely from Fall and Kari's fieldnotes or workshop records, document the contexts in which the recordings were made. Fall and Leggett will also consult ethnographic and historical documents to add essential contextual background for readers (Roemer 1983). This content will appear in the introductions or as endnotes. Commentary from Dena'ina translators will also appear as endnotes. Using this presentation format will enable readers to read translations that conform closely to the original oral narratives, and to consult the commentary for context if they so choose.

Attachment 6 includes three samples of UID narratives that will be part of the project. Of course, the "original materials" being addressed in the project are audio recordings. To provide, as required, a sample of "original materials to be edited or translated," we include as Sample A "*K'embek Sukdu: The Goshawk Story.*" The sample presents the original translation of Shem Pete's Dena'ina narrative by Billy Pete, and Kari's initial transcription based on his listening to the recording and using Billy's translation as a guide. This sample lacks any context or annotation. In this project, we will review similar preliminary transcriptions and translations for the 37 narratives at this stage, and revise accordingly, before moving on to add introductions and commentary. There are 63 narratives that are at an even earlier stage, lacking a transcription, a translation, or both.

Table 2. Number of Unpublished Upper Inlet Dena'ina Narrative Recordings for Transcription, Translation, and Annotation

Genre	Total narratives ¹	Number with preliminary translations	Number with preliminary transcriptions	Unique stories	Number with preliminary translations	Number with preliminary transcriptions
Sukdu - traditional History	61	38	26	50	37	24
History	20	12	8	18	11	8
Travel and Places	3	3	0	3	3	0
Ethnography	5	5	0	5	5	0
Biography	11	9	3	10	9	3
Total	100	67	37	86	65	35

¹ Does not include narratives that have been published in Dena'ina and English; see Table 3. Includes four recordings of a second version of a published story: Ch'anqet', Beluga Hunting, Salmon Boy, and Moon Story.

Table 3. List of Published Upper Inlet Dena'ina Narratives¹

Title	Publication	Notes on Annotation
<i>Susitnu Htsukdu'a</i> : The Susitna Story	Pete 1975	None; a shorter version in English with a short introduction was published in Shalkop 1980:196-197
Diqelas Tukda: The Story of a Dena'ina Chief	Pete 1977	None
<i>Nda t Tsukdu</i> : Crane Story	Nicolie 1976	None
<i>Gheldzay Tsukdu</i> : Moon Story	Nicolie 1976	None
The Hunting Dog: A Dena'ina Tale of Subsistence Values	Pete 1989	Introduction and some commentary in footnotes
<i>Quyushi Uqu Ch'e'ani</i> : Beluga Hunting	Kari and Fall 2016: 78-79	An essay with ethnographic and historical background accompanied the published text
<i>Shq'u ta Tsukdu</i> : The Whistler (Hoary Marmot) Story	Fall 2000	Introduction and extensive commentary in footnotes
The Nulchina Clan Origin Story of the Upper Inlet Dena'ina	Jones, Fall, and Leggett 2013:99-101	Introduction and discussion; told primarily in English
1919 Trip from Susitna Station to the Johnson Creek area and Hewitt lake	Kari and Fall 2016:164-170	Introduction; some interlinear notes
Bef Dink'udlaghen: The One Who Swam Back Inside with the Salmon	Kari and Fall 2016:184-190	Introduction with background and context; footnotes with comments from the narrator and translators.
<i>Dach' Idlughet Hyighiyih</i> : How Eklutna Got Its Name	Kari and Fall 2016:326-327	Short introduction and limited commentary in footnotes
<i>Nutu t'iy ch'u Tutl'uh</i> : Fire Island and Turnagain Arm	Kari and Fall 2016:348	Short introduction
Ch'anqet' and the Mountain People	Kari and Fall 2016:240-253	Introduction; limited footnotes

¹ The list only includes fully transcribed and translated narratives.

Sample B, “*K’eq’a Tsukdu: The Pika Story*” by Katherine Nicolie is an example of how we envision presenting the narratives in a publication, with the understanding, as noted above, that narratives in this advanced stage as well as all 13 published narratives (Table 3) will be reviewed, revised accordingly, and annotations added or expanded as part of the final set of published texts. The presentation of this *dghelay’a sukdu*, or “mountain story” begins with an introduction that includes the context within which the story was recorded, the narrator’s account of how she learned the story and what it meant to her (including the cultural values she and her siblings learned), and wider ethnographic information from other northern Dene oral traditions. This is followed by a short biography of the narrator. In the publication for this project, narrator biographies may all be included in an introductory section to the volume itself. Introductory material also includes the history of the transcription and translation, story length, and ANLC recording number. The Dena’ina transcription and English translation are presented as lines in parallel columns, numbered to facilitate comparisons. Clarifying language appears in brackets in the English translation. Endnotes include commentary by the narrator and the translator, mostly derived from Fall’s fieldnotes. Fall has used this text, as well as the next sample, at Dena’ina Language Institutes and in university and adult education courses.

Sample C, “*Nelchish Tsukdu: The Wolverine Story*” by Shem Pete, is a second example of a story in near-final form. Again, the introduction includes context about the story, as well as the song embedded in the story. In this case, there is commentary from two other Dena’ina elders that Fall obtained when he shared the recording with them. Endnotes provide comments and some alternative translation language.

Several published UID narratives also provide examples of the annotation and contextualization of the stories that we will prepare in this project. Shem Pete’s “*Shq’ula Tsukdu: The Hoary Marmot Story*” (Fall 2000) was prepared for publication as part of a project funded by the AHF (see above). For the publication, Fall wrote a short essay that discusses the context during which the story was recorded, as well as Dena’ina story telling conventions. When translating this story, Billy Pete, with Shem Pete’s concurrence, insisted that an episode that Shem had not included, be added “to make the story complete.” Billy provided the insertion in English, which added detail about the violation of cultural norms that one of the trapping partners in the story had committed. This was not inconsistent with Dena’ina story-telling conventions. Shem Pete himself on multiple occasions recalled an episode of a story after he had finished the narration. He would instruct us to turn the tape recorder back on so he could add the missing section, and for us to “splice” it into the story when it was translated and published. We will follow this practice for recordings in this project, with all such insertions carefully marked and explained.

Another example of our methods for presenting annotated UID narratives is Shem Pete’s “*Bel Dink’udlaghen: The One Who Swam Back Inside with the Salmon*” (Pete 2016). Several Alaska Native groups tell versions of this story (e.g. Kari and Tuttle 2018:1-6). It is complex, and central to an understanding of how traditional Dene people view their relationship with salmon and other beings upon which their survival depends. The published version includes an introduction with ethnographic background and extensive commentary by the narrator and translators (Billy Pete and Sava Stephan).

A small number of the oral narratives (approximately five) were told in English (in most cases, there is also a Dena’ina version). All of these will be transcribed and annotated, and presented along with the corresponding Dena’ina texts and translations. Accomplishing this task will require relatively little time.

Workplan

As noted above, the project will build upon accomplishments of the KIT’s Dena’ina Language Revitalization project, which is supporting review and organization of the UID audio files. In the first month of the project, Leggett, Kari, and Fall will prioritize the narratives, and assignments will be made regarding where to focus staff time to move each narrative through stages of transcription, translation, proofing, and

annotation. Work on texts that are of high audio quality or already have good preliminary transcriptions can be assigned to assistants. However, Kari will be the lead for transcriptions throughout the project; he will also revise as needed existing translations and prepare translations for narratives lacking them. We anticipate that, on average, approximately 12.9 hours of staff time will be needed for transcription and translation, but this will vary widely based on the status of transcriptions and complexity of the narratives.

Efforts in years one and two will focus on transcription, translation, and annotation of the UID narratives. The initial emphasis will be on those narratives with preliminary transcriptions and translations so that annotating and formatting these texts can proceed while transcription continues of other texts. We will organize the work so that narratives from each genre become available over the course of the project. Because draft transcriptions and translations exist for many of the narratives, Fall and Leggett will begin work on some narratives within the first six months of the project, but this effort will expand as transcription and translation of more narratives is completed. We anticipate that, on average, 20 hours of staff time per narrative will be needed for thorough annotations, including historical and cultural context, to take full advantage of recent advances in scholarship concerning Dena'ina history and culture. An additional 12.9 hours on average will be needed per narrative for proofreading the draft-final texts.

Kari will also prepare portions of the introductions to selected texts as well as endnotes that comment on features of interest to linguists and other Dene language specialists. Fall and Leggett will review all translations for clarity. They will take the lead in preparing introductions to each narrative and endnotes that incorporate commentary by Dena'ina tradition bearers and that clarify cultural and historical contexts.

As transcriptions, translations, and annotations become available for each narrative, the KIT will upload audio and text files for a select number to the KIT digital archive in support of language learning and cultural revitalization. The KIT will host this digital archive platform through the Dena'ina Language Institute's virtual library website and maintain that as part of the Dena'ina Language Library. In addition, the Dena'ina Language Institute's staff will help with final editing and proofreading prior to publication.

Within the first three months of the project, we will conduct an informational workshop to introduce and discuss the goals of the project. To facilitate participation and reduce costs, this, and future project workshops, will be held virtually, likely through Microsoft Teams or Zoom. We will invite representatives of the eight Dena'ina tribes (Eklutna, Knik, Tyonek, Kenaitze, Salamatof, Pedro Bay, Nondalton, and Lime Village), as well as staff of other organizations that are involved in Dena'ina language and cultural revitalization (for example, the Tebughna Foundation) The primary goal of this initial workshop will be to promote awareness of the project and discuss the potential applications of its products in support of language and cultural revitalization and broader educational and outreach programs. We will hold similar workshops in years two and three to review progress and further discuss potential applications. The organization and goals of the workshops are consistent with the ethical principles and research guidelines adopted by the Alaska Federation of Natives (AFN 2013) and the National Science Foundation (NSF 2012) which, among other things, emphasize informing Alaska Native communities of research that may affect their communities and culture, provide opportunities for input and comment, and discuss potential benefits of the research. Also consistent with these guidelines, we will seek comments from Dena'ina tribes and organizations on the draft final written report. Individuals who provide written reviews will receive a stipend for this input. Final editorial decisions will be the responsibility of the three principal collaborators (Leggett, Kari, and Fall). Additionally, we will likely present an overview of the final publication as a poster presentation at the annual meeting of the Alaska Anthropological Association (as per NEH guidelines, no funds are requested for attendance at this meeting).

In year three, the principal investigators will focus on preparation of a publication of UID narratives. This will include subcontracting for book design and, most likely, one or more illustrators. We anticipate that the book will be distributed through the (b)(4).

Final products and dissemination

Final products will include a book and addition of selected UID narratives to an accessible digital archive. The digital archive will include audio files, transcriptions, translations, and annotations of a subset of the narratives, with the goal to enhance accessibility for scholars, language learners, and the public. The digital archive will be maintained by the KIT's Dena'ina Language Institute through its virtual library website and the Dena'ina Language Archive.

The book will include transcriptions, translations, and annotations of all 113 UID oral narratives, as well as a general introduction and additional essays that contextualize the project. Texts will be organized by genre: traditional stories (*sukdu*), historical narratives, biographies, ethnographic accounts, and travel narratives.

We propose for presentation to print the narratives in a manner similar to that used by Kari and Tuttle (2018) in their anthology of Ahtna narratives, consistent with formatting procedures recommended by Mishler and Frank (2019). The Dena'ina transcription and the English translation are printed as lines rather than paragraphs. Among other things, this format better depicts the texts as verbal art, and facilitates comparison of the Dena'ina text with the English translation. The Dena'ina text and the English translation are printed as parallel columns on the same page. Notes are marked within the English text and appear as endnotes at the end of each narrative.

If transcription and translation of the texts proceeds more quickly than anticipated, we will consider presenting a subset of the texts using a format that is a variation of that used in Johnson (2004) and Balluta (2008). Each segment of the oral narrative, generally corresponding to a sentence or clause, is printed with three lines, with two on the left page and one on the facing right page. Time codes are added. Transcription of the Dena'ina and a gloss of that segment underneath in English appear on the left. A translation in standard English, with lines corresponding to the Dena'ina, appears on the right. This formatting will facilitate language learning and linguistic analysis, as well as provide an accessible version for those primarily interested in the content of the stories. Texts selected for this treatment will be those that are particularly useful for language learning.