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Tales From the Dena: Indian Stones from the Tanana, Koyukuk, and Yukon Rivers. Edited by Frederica de Laguna.

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the Yaquis embraced aspects of Spanish culture while the Hopis and Seris attempted to isolate themselves from further contact.

In her clear and non-polemic style, Nancy J. Parezo details the relatively well-known histories of the Navajo and Hopi. Parezo's chapter on the Hopi contains much helpful information on their late nineteenth and twentieth century history. The author chronicles the Hopi's experience with government boarding schools, the Indian Reorganization Act, through their disputes with the Navajo over reservation lands. Her chapter on the Navajo provides an overview of Navajo history and culture while a "sidebar" section shows how "Navajo weaving has stimulated contact, knowledge, and understanding between the Dine and other American Indians, Mexicans, and Anglo Americans." (p. 20) Though she may have included information from Richard White's *Roots of Dependency* on the causes of erosion within the Navajo Reservation in her discussion of the stock reduction policy during the Great Depression, Parezo does well to show how sheep reduction plans effected gender relations among the Navajo. Government agents did not understand that Navajo property was held by women and refused to give them permits for stock raising—an action which disenfranchised many women, created conflicts within families, and confused inheritance. In keeping with the book's central theme of Indian cultural persistence, a final section on "World War II and Beyond" demonstrates how the Navajo have survived to the present.

Paths of Life is an engaging survey of the ethnohistory of the greater Southwest. It will provide scholars an introduction to the groups covered while providing the greater public a highly accessible synthesis of works in anthropology and history on the Indians of Arizona and Northern Mexico. Through this collection, readers will discover how and why Indian peoples of the Southwest remain "enduring peoples."

Mark E. Miller
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Tales From the Dena: Indian Stories from the Tanana, Koyukuk, and Yukon Rivers. Edited by Frederica de Laguna. Seattle: University of Washington Press, 1995. 352 pages, 73 illustrations, 2 maps. \$29.95 cloth.

In 1935, like the cheechaco (an Alaskan Athabaskan Indian term for greenhorn or newcomer to tundra life), in the many-faceted Dena Traveler tales, Frederica de Laguna traveled down river in an open skiff toward her life's work. The Athabaskan Dena people she met in the wild country along the 350 miles of river between and four settlements between the city of Fairbanks and Native village of Nualto shared much from their store of knowledge with her and taught her many things. These intermountain people of the Lower Tanana and Koyukuk peoples whom she visited form two of the ten linguistic groups that constitute Alaska's Athabaskan Indian population.

De Laguna compiled this book at the end of her career as a noted archeologist. Not intended so much for scholars, a hope burns in her that ordinary people will read it and enjoy the rich and varied Dena tales with their children and grandchildren. One caution would be wise here. When preparing Native stories to read or tell to children, I have found it necessary to edit out some of the more violent or graphically sexual sections. Alternatively, for young children it may be wisest to choose primarily the comical tales and animal stories.

Despite its less formal tone, folklorists will find this book and the collection of tales in it an invaluable resource. This occurs in part because the translations reflect as nearly as possible each narrator's own words. De Laguna's adherence to the original textual content could aid non-Athabaskan speakers in analyzing the tales for phrase pattern, recurring theme, and any number of other stylistic features and artifices that the Dena commonly use in their storytelling.

A professional anthropologist to the core, de Laguna artfully sets the stage for the forty-one Dena tales by offering a short, sixty-four page summary of ethnographic details about the Koyukon and Tanana world. A century of contact brought much culture change to the Dena people before de Laguna's visit. Much to her credit, her ethnography reflects those changes as unpretentiously as possible. She has edited out most of the professional jargon and translated it into something meaningful to everyman. When she speaks of chiefs and leaders, she omits confusing terms such as sibs, moieties and phratries, for instance.

Covering material culture, lifeways, and the spirit world so briefly must have been a true challenge. By simple juxtaposition of antiquity against Dena ways in more modern times, de Laguna managed the task masterfully, especially for the needs of her

intended general audience. Because she recorded the ethnographic material herself, her summary refreshingly minimizes the quantity of annoying and distracting footnotes.

In presenting the tales, which she and Norman Reynolds recorded on that trip sixty years ago, de Laguna has grouped them according to the five settlements to which they belong. This might give readers and researchers an opportunity to enjoy and ponder the similarities and nuances of difference among village renditions of the six tales of *The Traveler Cycle* or the many Raven myths. For example, in every village's version, the Traveler always builds a canoe (pp. 96-97;122; 155;188-190; 237; 272) to speed him along on his journey, and even more important, perhaps to prove the onset of his manhood. In some tales he meets a friendly Giant (pp. 135-141; 227-228; 272) but in other tales, the Giant acts like the troll in the "Three Billy Goats Gruff" and tries to harm him (pp. 103 Otter Girl has the qualities of a giant; 132-132; 156-158 Brown Bear acts like a giant; 239). Usually the traveler finds a wife, and often loses her (pp. 97; 155-156; 190-193; 237; 271-272). Sometimes, however, he has two wives whom he leaves at home or loses.

In the final section of the book, de Laguna devotes 48 pages to commentary about the tales. She covers the differences between the Dena concept of history and myth and explains for readers how the Native classification of the tales excludes history (pp. 288-291). She also discusses the animal characters (pp. 292-298). The Dena incorporated most of the major animals of the sea, sky, and land into their tales. However, their folklore also recognized the more minuscule life forms such as the gnat and the mouse.

De Laguna's discussion of the Raven Cycle (pp. 323-326) makes comparisons between and poses some questions for further research into similarities among Raven myths in other cultures, such as the Raven tales of the Alaskan Eskimo, the Northwest Coast Indian cultures, and of the Siberian Native cultures including the Koryak and the Chukchee). However, her speculations fall short of comparing specific human tales from Native American cultures farther away. The similarity between the Dena tale "She Chases a Butterfly into the Sky" (pp. 142-146) and a plains Indian story entitled "Star Boy" is striking. In both versions the sky grandmother allows the wandering girl's return to earth. Both girls make a hole in the sky after being expressly forbidden to do so. Once each sees her earthbound family through the hole, she cries so miserably that she must be allowed to return to them.

One difference between the tales involves the plains Indian girl digging up a certain taboo root with her digging stick, while the Alaskan girl simply moves a taboo rock to reveal her former home. Another difference occurs in the Alaskan girl coming back to her grown baby brother, while the plains Indian princess bears a child of her own.

Certain motifs and themes such as traveling are important de Laguna points out, and magical journeys assume special meaning. Magical objects attract non-Native readers for their unique brand of inventiveness and their special relationship to Dena life. Caribou skin pants that impart wrestling strength to their wearer, and a direction finding cane (something like a water witching stick) that helps wronged individuals locate home and their tormentors are two examples. Also, the potent wish, which Anglo readers may relate to the ever-filled porridge pot in western folk tales, gives a shaman or a mythic animal such as Raven transporting thought powers that would make Star Trek crews envious.

Cleverly enough, de Laguna, or her book's publishers, engaged the services of noted Alaskan artist Dale DeArmond for the seventy-one eye-catching illustrations. These black and white woodcut prints starkly and intricately animate the text for readers, whether they are professional or armchair enthusiasts of Native American oral literature. Her artistic renderings of Native Alaskan tales often starkly portray the violence in some tales "The Man Who Went Through Everything on a Canoe" (p. 123). Yet she can use the same techniques and graphic style to convey the playfulness or glee of healed animals "'Crow Recovers the Arm of Marten Girl" (p. 166).

De Laguna's book with DeArmond's illustrations does for Tanana and Koyukon lore what Tenenbaum's book (1984 University of Alaska Fairbanks Alaska Native Language Center) did for Tanaina Athabaskan traditional stories. That book held 25 tales, grouped according to traditional animal stories, Raven stories, mountain stories mostly about mythic humans, and war stories from antiquity. Dale DeArmond's dozen imaginative color illustrations also livened and extended the Tanaina texts, which Tenenbaum presented in poetic verse, rendered in both English and Dena'ina translations. Other useful resources for similar comparisons include three works edited by James Kari and published by University of Alaska Fairbanks Alaska Native Language Center: *Susitnu Htsukdu'a* (1975), *Athabaskan Stories from Anvik* (from texts collected by the Reverend John W. Chapman, 1981),

and *Shem Pete's Alaska: The Territory of the Upper Cook Inlet Dena'ina* (1987).

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The First American Frontier: Transition to Capitalism in Southern Appalachia, 1700-1860. By Wilma A. Dunaway. Chapel Hill, NC: University of North Carolina Press, 1996. 448 + xvii pages, maps, tables, diagrams, index. \$49.95 cloth; \$21.95 paper.

The First American Frontier makes important contributions to studies of Indian - White relations, Appalachian studies, world-systems analysis, studies of frontiers, and United States history. Her thesis is that Southern Appalachia—parts of Maryland, Virginia, North and South Carolina, Georgia, Alabama, Tennessee, Kentucky, and all of West Virginia—was not an isolated, subsistence, precapitalist enclave. Rather, its connections to the world-system underdeveloped the region. She bases her argument on extensive sampling of county statistics, diaries, travelers' accounts, and other primary data.

The book is organized in ten chapters. The first and the last emphasize theoretical issues. The intervening eight chapters present the data and use it to rethink theoretical issues. The book opens with a summary of the extant images of Appalachia, including the strawman of the "happy yeoman" and "barter merchants" and "fierce egalitarianism" (pp.3-4). Dunaway argues that these are mistaken images derived from overly narrow local histories. She argues that this can be remedied by embedding local histories in their larger contexts, a task to which a world-systems perspective is eminently well suited.

Her summary of the world-systems perspective is straightforward. The pursuit of profits draws capitalists to search constantly for new markets, new, cheaper, sources of raw material, and new, cheaper sources of labor. These pursuits, in turn, drive capitalist expansion and the incorporation of new areas along ever changing frontiers. Dunaway locates Appalachian history within world-system accounts of Anglo-French-Spanish rivalry for control of the New World. She notes how the three powers attempted to exercise dominance through preemptive colonization, and how all competed for alliances with Native groups, especially Cherokees, to use against the others, and how their territories served as