

Nora MARKS DAUENHAUER & Richard DAUENHAUER (eds.),
Haa Tuwunaagu Yis, for Healing our Spirit, Tlingit Oratory
(Seattle, University of Washington Press, 1990, xxxv + 569 p.,
ISBN 0-295-96849-4)

Wendy Wickwire

Volume 15, numéro 1, 1993

URI : <https://id.erudit.org/iderudit/1082561ar>

DOI : <https://doi.org/10.7202/1082561ar>

[Aller au sommaire du numéro](#)

Éditeur(s)

Association Canadienne d'Ethnologie et de Folklore

ISSN

1481-5974 (imprimé)

1708-0401 (numérique)

[Découvrir la revue](#)

Citer ce compte rendu

Wickwire, W. (1993). Compte rendu de [Nora MARKS DAUENHAUER & Richard DAUENHAUER (eds.), *Haa Tuwunaagu Yis, for Healing our Spirit, Tlingit Oratory* (Seattle, University of Washington Press, 1990, xxxv + 569 p., ISBN 0-295-96849-4)]. *Ethnologies*, 15(1), 177–178. <https://doi.org/10.7202/1082561ar>

modern kachina dolls, and will be of less interest to those who wish to learn about the cultural context of this art form.

Sarah CARTER
University of Calgary
Calgary, Alberta

Nora MARKS DAUENHAUER & Richard DAUENHAUER (eds.),
Haa Tuwunaagu Yis, for Healing our Spirit, Tlingit Oratory
(Seattle, University of Washington Press, 1990, xxxv + 569
p., ISBN 0-295-96849-4).

Scholars of First Nations literature will welcome a new volume of Tlingit oratory edited by Nora Marks Dauenhauer and Richard Dauenhauer. Entitled *Haa Tuwunaagu Yis, for Healing Our Spirit, Tlingit Oratory*, the work is the second in a series featuring the “classics of Tlingit Oral Literature”. As the first-ever publication of Tlingit oratory recorded in performance, as well as the first collection edited by a Tlingit scholar, *Haa Tuwunaagu Yis* is unique. The editors bring a special combination of skills and interests to this work. Norah Dauenhauer is not only Tlingit herself, but she is also a poet and an anthropologist. Richard Dauenhauer is a former poet laureate of Alaska and a scholar of comparative literature.

The book is divided into three sections. The first, the Dauenhauers’ “Introduction”, provides an extensive social/historical context to the speeches. This is followed by a presentation of the speeches in the Tlingit language with facing English translations. The final section features editors’ comments on the speeches, a glossary containing every word used in the speeches, and individual biographical sketches of each orator. Because of the inclusion of such a broad range of contextual material, readers of all backgrounds and interests will find something of value in this volume.

The editors’ “Notes” are an especially important part of the volume. For example, each line of each speech is numbered so that by flipping to the corresponding number in the Notes, one can obtain additional information pertaining to the speech. Take, for instance, the “Notes to the Welcome Speech by Jennie Thlunaut” (p. 346-354). By consulting the endnotes, one learns that the speech was delivered to Thlunaut’s apprentice weavers on February 26, 1985. Knowing this, the speech’s opening comments are given fuller meaning:

I would like/to tell you something./my sisters./I am happy./yes./as I am coming close/to my final hour/.../this weaving I was blessed with./I don't want to keep it to myself./I want someone else to learn (p. 197).

We also learn in the Notes that the session was videotaped and that an edited version, entitled "In Memory of Jennie Thlunaut", is available through Nora Dauenhauer. Dauenhauer describes some of the contextual information related to the speeches. Jennie delivered this speech seated on the couch in the living room of Raven House, sitting next to Nora Dauenhauer, who was acting as interpreter. The speech is characterized by a very slow, and sometimes weak delivery — even feeble and fragmented in places (p. 347). The Dauenhauers also include comments on their editorial decision-making: "We have taken some syntactic liberties in English translation in an effort to make some of Jennie's implied connections more explicit. Where significant, these places are indicated in the notes" (p. 347).

Haa Tuwunaagu Yis, For Healing Our Spirit is a wonderful work of love and dedication produced from within the Tlingit community. One can only hope that the Dauenhauers continue with their long-range goal "To collect and transcribe classics of Tlingit oral literature and make them more accessible to students of Tlingit language and culture" (p. 444).

Wendy WICKWIRE
University of British Columbia
Vancouver, British Columbia

David VINCENT, *Literacy and Popular Culture: England 1750-1914* (Cambridge, Cambridge University Press, 1989, Cambridge Studies in Oral and Literate Culture 19, xii+362 p., bibliography, index, ISBN 0-521-33466-7).

The interrelationship between print and oral cultures, embracing as it does the two most influential strands of tradition prior to the twentieth century, constitutes a prominent theme within folkloristics. David Vincent's recent study of the impact of literacy on working class culture in nineteenth century England offers a number of valuable contributions to this field of interest, though the work is not without its problems. Its primary objective is to evaluate critically the actual functions of the written word in day to day life. As Vincent states in his introduction, where the abilities of reading and writing are concerned "What