

Dora Noyes DeSautel *ta? kicaptik^{wł}*. Edited by ANTHONY MATTINA and MADELINE DESAUTEL, with a biographical note by ADRIAN HOLM. University of Montana Occasional Papers in Linguistics 15. Missoula: University of Montana, 2002. Pp. xii + 178, with accompanying audio compact disc. \$20.00 (paper).

Reviewed by Ivy Doak, *University of North Texas*

With the publication of Dora Noyes DeSautel's narratives, Anthony Mattina and Madeline DeSautel have opened a door to understanding and appreciation of an art form few have experienced. This collection of Colville-Okanagan myths and legends, or *cəpcaptik^{wł}*, includes the audio recordings of the stories on compact disc. It is, to my knowledge, the first audio publication of Colville-Okanagan stories, and as such provides scholars and laymen the opportunity to become uniquely familiar with an ancient traditional lore of native America. The volume also includes detailed linguistic analysis of the stories, a benefit to researchers interested in the morphology, syntax, and discourse structure of the language.

Madeline DeSautel is a native speaker of Colville-Okanagan, and Mattina is a linguist who has worked with the Colville-Okanagan most of his professional career. The editors share responsibility for the translations; Mattina provides the linguistic analysis.

The book begins with a table of contents, preface, and biographical note. Part 1 is an introduction to the narratives with sections that describe in detail the Colville-Okanagan people and the recording and editing of the texts. Free translations of each of eight stories are presented here, along with grammatical notes and a list of references. Part 2 includes introductory notes and a list of abbreviations and symbols, which are followed by the interlinearized texts and a glossary. The compact disc is encased in plastic inside the back cover.

The preface and biographical note indicate the importance of the work to the lives of the Colville-Okanagan people. The preface is an untranslated letter signed by Colleen F. Cawsten, who is not otherwise identified. The aid of the *Colville-Okanagan Dictionary* (Mattina 1987), allows a rough interpretation of the preface as an enthusiastic letter to

the friends and relatives of the writer, thanking them for the opportunity to participate in this monumental work by being invited to write the preface. Cawsten acknowledges the efforts of *matlán* (Madeline DeSautel) and *s'amtíca?* (apparently Anthony Mattina) in producing the volume, and expresses her gratitude to those who work to keep the language and culture alive.

In the biographical note, Adrian Holm describes her grandmother's life as it was related to her over the years. Dora DeSautel, who is referred to as "Dora" throughout the book, attended a boarding school until the age of fifteen, then returned to the reservation and the town Inchelium, where she spent the rest of her life.

Dora told these eight stories during the summers of 1970, 1971, and 1974: "Skunk and Fisher" relates the consequences of Skunk's attempt to take Fisher's wives as his own; "Coyote, Bear and Kingfisher" is a "bungling host" story showing Coyote's lack of success in feeding his guests; "Frog and Crane" tells of the pretty women offering themselves as wife to Crane, who instead chooses the ugly Frog; in "Coyote, Muskrat and Bear," Muskrat avenges the deaths of his half brothers and kills Grizzly's daughter; "Coyote Juggles His Eyes" tells of Coyote's adventures after he is blinded by Raven; "Chipmunk and Grandma Rabbit" explains Meadowlark's markings and the origin of owls while telling the tale of Rabbit rescuing Chipmunk from a giant; "Two Girls and Their Uncle" begins with two disobedient sisters being abandoned by their uncle, continues with their unusual impregnation, and concludes with the adventures of Loon, the son of the elder girl; the last story, "Mosquito," relates the adventures of a young Mosquito who warns his brothers of danger, but is ignored.

The translations are presented in an easy style. Each translation is preceded by a synopsis and followed by a note on comparable versions and on motifs. Numbers in parentheses are included in the free translations to allow cross-reference to the interlinearized texts in part 2. Footnotes are used to clarify lines that make reference to Okanagan common knowledge: Mattina explains that, to Dora, he "must have been entirely inconspicuous" (p. 4), since very little cultural explanation is provided in her storytelling. This is a regular feature of stories told to audiences familiar with a particular folklore; no doubt it is also a reflection of Mattina's skill as a field researcher.

Part 1 closes with a collection of grammatical notes. Mattina classifies Colville-Okanagan's four sets of person markers by the phonological form of the first-person marker in each set, thereby avoiding potentially confusing labels. Several favorite topics in Salishan studies are touched upon, such as the identification of word classes, the status of arguments as either pronominal or nominal, and the possibility of pronominal heads. Mattina also provides a thorough inventory of Colville-Okanagan constructions that employ the various person markers.

Part 2 opens with a description of the conventions used in the interlinearized texts, and a listing of abbreviations and symbols. The stories follow. Numbered lines of text are phonetic transcriptions of syntactic units from the narrative. Corresponding to each numbered transcription are three additional lines, which provide morpheme identification, stem and morpheme glosses, and a free translation. The glossary lists all stems and inflectional affixes found in the texts, along with reference to the first occurrence of each form in the stories where it occurs.

The recordings that accompany the text are excellent, especially considering that they were made in the 1970s on the kind of portable recording equipment that was available at that time. The editors note that the recording of the first story in the book is of a lesser quality, and so is included as the last track on the disc. However, the quality of that recording improves after the first few lines.

The presentation of the texts, on paper and on the disc, is simple and clear, an advantage in the rendering of folklore in a language with complex morphology and unfamiliar syntax. A minor difficulty with the layout of the interlinearized texts occurs

where the lines of text wrap: it is easy to mistakenly jump to the next numbered line rather than to the continuation of the story on the fifth line of text. There are a few typographical errors in the book, but none interferes with the content of the work.

What I would wish to see with this volume is a more detailed glossary, one that includes full derivational analysis of the forms found in these texts or, like the glossary to Mattina (1985), includes derivational morphology. Better yet would be a revision of Mattina (1987) to include the enormous amount of data introduced in this volume. The unique data in these stories include new morphemes, such as *+mísaʔt* in the word *knaqsmísaʔt* 'alone' ("Skunk and Fisher," line 27), new analyses, such as *qáʔlqʷsísłptn* 'fire rod' ("Coyote, Muskrat, and Bear," line 66; cf. *kalkʷsísłptn* 'fire poker' [Mattina 1987:42]), and possible dialectal variants, such as *ʔaʔsúʔt* 'loon' (cf. *ʔaʔsúʔt* [Mattina 1987:289]).

The editors' advice given on page 5 is to read the free translations more than once to get a feel for the stories. My recommendation is to listen: reading along and hearing the expression in the storyteller's voice—the pauses, the intonation, the laughter—brings Dora's legends to life.

References

Mattina, Anthony

- 1985 The Golden Woman: The Colville Narrative of Peter J. Seymour. Tuscon: University of Arizona Press.
- 1987 Colville-Okanagan Dictionary. University of Montana Occasional Papers in Linguistics 5. Missoula: Department of Anthropology, University of Montana.