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Reviews

The Golden Woman: The Colville Narrative of Peter J. Seymour. Edited by Anthony Mattina. Translated by Anthony Mattina and Madeline deSautel. Tucson: University of Arizona Press, 1985. 357 pp. \$16.95 Cloth.

What happens to your work when your interests change, or better when it changes your interests by taking on a life of its own? What happens when you realize, after the fact, that something may have a value other than that which you have been accustomed to giving it? Peter Seymour was a man who enjoyed telling Anthony Mattina stories more than he did supplying him with elicited grammatical paradigms. So Mattina, whom one senses developed a good friendship with Seymour, recorded a substantial amount of narrative from him. One tale, "The Golden Woman," was recorded over three, non-consecutive nights on six and one-half 45-minute tapes in 1968. Mattina admits on the first page of the book that he was "uninterested in any but the grammatical facts of the narrative," and that by the time he became interested in the literary and performative dimensions of Colville narrative, Peter Seymour had died.

In publishing Peter Seymour's "The Golden Woman," Anthony Mattina has done folklorists, linguists and the Colville people a great service. If the book has a particular weakness, it is that Mattina cannot decide whether to focus upon the tale as linguist or a folklorist, and he does not allow himself (or has not been allowed) the space to do both with equal attention.

"The Golden Woman" is a European tale—Mattina identifies the tale as Aarne-Thompson Type 531—adopted to a Colville milieu. The story is a narrative round in which the narrator, during the course of narration, shifts point of view and repeats a portion of the story that has come before. "The Golden Woman"

focuses on the adventure of four brothers, three older and a fourth, much younger. The older three set out on an adventure but soon find themselves threatened by a female man-eater, "the Golden Woman." The youngest, initially left behind, is finally allowed to set out to join his brothers and is aided by a horse with magical powers, including flight. The horse informs him of his brothers' danger and guides the boy to their rescue. The boy and his brothers make their way to another kingdom, where the older brothers twice attempt to kill their younger brother by placing him in harm's way, tipping the king to the youngest's role in their adventure and to the existence of the Golden Woman. The king sends the boy out on a quest to retrieve the woman and her golden birds. The Golden Woman agrees to marry the king after the birds tell their story (the embedded narrative "round"), but when they finish she in fact dissuades the king and marries the youth. All then return home and are warmly received. Mattina's motific analysis of the tale is thorough and reveals the inventiveness of Seymour. Part of that inventiveness is spent on accommodating the tale to the Colville cultural milieu: the world is divided into Colvilles and whites, kings live in houses and smoke cigars, and every male wears chaps and rides horses; even if one horse flies.

In the Boasian tradition of good field linguists, Mattina offers a transcription of the Colville text, a morphemic translation and a free translation. The last was supplied by Seymour's cousin, Madeline DeSautel, over two periods up to six years after the recording. According to Mattina, "Madeline's translations were loose—certainly not morpheme by morpheme, and not even word for word. She translated Colville into the English she normally spoke, and I wrote it the way she spoke" (9). Mattina also supplies a thirty-three page very readable "continuous translation" of the entire narrative. Though it appears at first glance to be a slightly modified redaction of the free translation, at several points it elaborates a good deal, apparently taking its cue from but supplying information not provided in the Colville narrative or the morphemic or free translation. The amount of additional material is considerable and more importantly unattributed, so that anyone reading the more inviting "continuous translation" would assume that this is an accurate reflection of Seymour's performance. All of this raises the question of how this text derives its present form. Mattina conspicuously avoids represent-

ing his text in the manner of Hymes or Tedlock, though he is conscious of both models, yet he does not tell us why he shuns them. More importantly, he does not tell us why he elects the form he finally does choose.

This disregard of the tale's form is all the more striking because of the attention paid to its style. Mattina consciously chose to represent the tale in Red English, a variety of non-standard English common among reservation populations, and feels some compulsion to justify his decision in the face of critics who assume that Red English will reinforce prejudices of readers ill-disposed to Indians:

My choice of Red English as the language of translation has its real justification not in the first polemic argument I made (don't judge people by how you think they should talk), nor in the second (translate formal texts only into formal language), but in the slowly emerging tradition of artistic (hence respectable and appropriate) published Red English. (10)

He then illustrates the nature of Red English and its appropriation by contemporary Indian writers like Leslie Silko, and he could have added Peter Blue Cloud, Diane Burns, etc. His remarks on the utility and efficacy of Red English as a vehicle of aesthetic performance are commonsensical and convincing and very much the best and most original part of his commentary.

But his commentary, though never unsound, is in fact altogether too slim. Mattina's interlinear transcription, morphemic and free translations occupy 225 of the book's 357 pages. Bulked by the immensity of this interlinear text, the additional continuous translation, and a glossary, Mattina is left a spare thirty-one pages in which to comment on Seymour, on Colville narrative genres, on thematic and stylistic aspects of the text, and on Red English. Only the last is adequately treated. At several points, such as his discussion of genres (14-15, 64) or his too-brief analysis of parallelism as a rhetorical structure (59), he seems on the verge of making global inferences about Colville narrative aesthetics but pulls back at the brink of commitment. Because Mattina is in a better position than anyone to make some useful statements of this kind, their absence is even more keenly felt.

The strength of this book remains Seymour's remarkable tale, the pleasures of which Mattina's interlinear presentation

scrupulously respects and his commentary illuminates. It is that wonderful story wonderfully told which will bring you back to the book again and again.

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Scholars and the Indian Experience: Critical Reviews of Recent Writing in the Social Sciences. Edited by William R. Swagerty. Bloomington, Indiana: Indiana University Press for the D'Arcy McNickle Center for the History of the American Indian, 1984. 268 pp. \$22.50 Cloth. \$9.95 Paper.

William R. Swagerty's volume is the thirtieth in the series of bibliographies on Native American history published in the Newberry's bibliographical series. In it the editor has embraced with one sweeping gesture both the spirit of the entire series as well as up-to-date essays by experts in their fields. At one and the same time he has captured both the strengths and weaknesses inherent in all bibliographies, whether single subject or series. All bibliographers know much, but we would like for them to tell us more. Despite this minor qualification, the volume is a welcome one, especially for those teaching Native American studies in the hinterlands, far from seats of knowledge like the Newberry Library.

In the first essay, which treats prehistory, Dean R. Snow takes as a point of departure his own 1978 publication on the same subject. Snow attempts in the present short essay to address the materials which have been published in the five years between 1978 and 1984. In Snow's work the non-specialist will appreciate the distinctions drawn between archaeology and prehistory. Fortunately too, the author repeated the practice of his earlier work by evaluating introductory texts, for as he tactfully puts it: "I am advising people with developing interests in North American prehistory, not professional archaeologists or advanced students of archaeology" (1).

After Snow's treatment of prehistory follows a discussion by Henry Dobyns of Native American population studies and their ramifications for other investigations. Dobyns ably surveys works dealing with the related areas of population estimating, food