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Smith: *Ute Tales*

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contexts and contents, most would agree that this volume will be useful to all regional archaeologists. I would hope that all generations of archaeologists value the descriptive treatise as a foundation for interpretation. But it is not much more than that. We look forward to the following three more synthetic papers on the authors' views of process and change in the San Luis Rey "Complex." Many of us would like to benefit from the long-term knowledge acquired by the authors, and hope that this knowledge will not only be shared, but discussed within the framework of archaeology that has changed substantially and, for the most part, positively since the first shovel entered the ground at Tom-Kav in 1958. Our concept of hunter-gatherer mobility, settlement, and regional interaction has changed much, and the future papers on this time period, as well as this volume, will certainly be useful for years to come.

I think this book belongs on the shelves of all southern California archaeologists, not as an icon to be worshiped as gospel, but as a solid reference with excellent descriptive data on a multi-component site in northern San Diego County. I think the authors would agree.

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1989 Archaeological Investigations at CA-Ora-910A: A Late Prehistoric Hunting Field Camp in Southern Orange County, California. Report on file at Archaeological Information Center, University of California, Los Angeles.
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- Ute Tales*, Collected by Anne M. Smith, assisted by Alden Hayes, forward by Joseph Jorgensen. University of Utah Press, 1992, 175 pp., 20 photos, \$24.95 (cloth).
- Reviewed by:*
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- Ute Tales* publishes, most for the first time, 102 of the stories gathered by Anne M. (Cooke) Smith among the Northern Ute during 1936 and 1937 for her doctoral dissertation while a student at Yale (Cooke 1939). In a very useful forward, Joseph Jorgensen crafts an insightful context for Smith's work among the Ute of the Uinta Basin, including the influence of Smith's mentors at Yale (Sapir and Spier) and a brief, backward glance down the difficult road traveled by the Ute people prior to Smith's research. Jorgensen relates his personal relationship with Smith and modestly notes his role in bringing these tales to press. His discussion of the importance of Smith's work and characterizations of Ute lore are valuable tools for the reader.
- The body of the text presents 11 tales from the Uinta Ute, 27 from the Uncompahgre, and 64 from the White River people. The Uinta Ute were those who traditionally had lived in the Uinta Basin or along the Wasatch Front of central Utah while the Uncompahgre and White River people were displaced Colorado Utes from the Gunnison River/Uncompahgre River area east of Grand Junction and the Yampa River/White River country respectively. This geographical sorting of Ute lore reflects Smith's interest in analyzing variation in myths over the Great Basin.
- The tales are wonderfully diverse in topics and length. By far the majority of the stories take place in a mythical world inhabited by animals with very human tendencies and abilities, but where anything is possible (dogs can

hang their anuses outside the tent). Others are concerned with the behavior of mythical beings such as water babies and witches (Giants) and/or historical accounts of altercations with Ute enemies. The stories are full of the realities of Ute life and deal with fundamental human needs and experiences such as hunger, sex, defecation, and death in a direct, often stark, way. The animals are, like people, often occupied with the food quest, both hunting and gathering, and relationships with the opposite sex. The heroes of the stories are often unpredictable and contradictory. Coyote, for example, is depicted as a complex trickster whose powers include imposing earthly rules resulting in human suffering (bearing children in pain and having to endure cold winters) and making decisions about how humans should look (four fingers or five?), but whose ideas are not always followed and who can be tricked in turn. The point, as Jorgensen notes, is that no one is so smart that s/he can always avoid being tricked.

A number of the stories include explicit explanations of natural phenomena in the Ute world. These usually end with a final sentence containing the message: "That is why the bird has black around his neck" or "That is how Echo got in the cliffs." A particularly entertaining tale describes the origins of domesticated plants and animals with a Mexican and a rooster as protagonists, both of whom are obvious foreigners and allow the Ute to make the point that farming was introduced. Some stories are directed at misbehaving children, especially those about Giants whose specialty is kidnapping young members of the family. Others are simply entertainment and are often full of Ute humor which tends toward ribaldry.

Two stories, one entitled "True Story" and another "The Captured Boy," are from the White River Ute and were published previously with some minor differences in *Ethnography of*

the Northern Ute (Smith 1974). The first is a particularly graphic narrative about a young girl and her mother whose family is killed and who then are kidnapped by the Arapahoe. Both eventually escape. "The Captured Boy" tells a similar story of how a Ute youth is kidnapped by the Comanche but eventually triumphs over his captives. Interestingly, it is the boy's bilingualism that enables him to trick his captors in a number of ways. These and several other White River Ute stories are evidence of the southern and eastern Ute participation in the Plains warfare pattern.

The flexibility of the Ute story-telling tradition is exemplified in the integration of historic/Euroamerican characters, events, and ideology. For example, the "History of the Utes" includes a reference to Christ, a "burning bush," and a somewhat Biblical explanation of the origins of different Indian languages.

This book adds to Anne M. (Cooke) Smith's important legacy of Great Basin ethnographic study. Her *Ethnography of the Northern Ute* is, of course, a cornerstone of Ute ethnography, and *Ute Tales* complements and expands on that work. In fact, to obtain Smith's views and comments on the oral traditions of the Ute it is necessary to turn either to the Mythology chapter in *Ethnography of the Northern Ute* or to her much less accessible doctoral thesis as none of Smith's writing is included in this book, a fact that disappointed me somewhat. Nonetheless, it is gratifying to see more of Smith's work accessible, especially material pertinent to one of her primary interests, Great Basin ideology.

The University of Utah Press has packaged *Ute Tales* in an attractive dust jacket (despite a typo on the back) and a very readable format. I recommend this text to anyone who wants a greater understanding of the Ute people and their world and an appreciation of the vitality of the Ute oral tradition.

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An Archaeologist's Guide to Chert and Flint: Archaeological Research Tools 7. Barbara E. Luedtke, Institute of Archaeology, University of California, Los Angeles, 1992, 172 pages, 2 appendices, bibliography, glossary, index, \$18.75 (paper).

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The author observes the importance of chert artifacts to prehistoric archaeology: stone tools were used for at least two and half million years; during that time, chert was the single most important raw material. Because of its durability, it often is the only survivor informing of human behavior and technology. Archaeologists know that chert varies in color, durability, and workability, yet relatively little is known about the causes of variability, and there are few objective criteria for describing it. Luedtke's goals are to systematically describe and synthesize what is known about the physical properties of chert, state what is not known, identify lines of future research, and, in so doing, create a basic reference useful to archaeologists.

Chapter 1 introduces the book and lays out its organization. Luedtke wisely chooses to emphasize the breadth of the topic, eschewing

mathematical formulae and technical jargon from nonarchaeological disciplines. Those who need the math, chemistry, crystallography, etc., can consult the bibliography. As for terminology, the author is concerned with creating a consistent vocabulary for archaeological lithic studies, one which we are well advised to embrace and build on. The rest of the book is organized around the various properties of chert. Chert is defined in Chapter 2; its genesis is discussed in Chapter 3; chapters 4, 5, and 6 describe, respectively, its chemical, visual, and mechanical properties. Chapter 7 is devoted to physical changes caused by weathering and thermal alteration. Chapter 8 is a summary, and identifies important areas for additional research. Appendix A outlines the procedures for source analysis, and suggests how to build a chert data base. Appendix B contains the descriptions and chemical characteristics of the chert sources used in examples throughout the book.

The equal emphasis of flint and chert in the title is somewhat misleading. The reader discovers at the beginning of Chapter 2 that, following American geological usage, flint is subsumed under the term "chert," referring to "all sedimentary rocks composed primarily of microcrystalline quartz, including flint, chalcedony, agate, jasper, hornstone, novaculite and several varieties of semiprecious gems" (p. 5). Nevertheless, European colleagues will be gratified to see that flint receives its share of attention.

Chert is discussed as a rock type, emphasizing its composition as a silica (silicon dioxide) mineral. Its structure is elucidated by taking the reader on a sub-microscopic tour of a chert nodule, pausing to examine the landscape at increasing magnifications (powers of 10) until we confront the silicon atom. At 10,000 x, the individual quartz grains are visible, packed tightly together into a mass of interlocking polygonal grains with common faces.

Different forms of silica (gel, opal-A, opal-CT, chalcedony, micro- and macrocrystal-