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*The Ute of Utah Lake*. Joel Janetski. University of Utah *Anthropological Papers* No. 116, 1991, 81 pp., 18 figs., \$20.00 (paper).

Reviewed by:

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This modest study undertakes to develop an ecologically oriented ethnography of early-contact Ute groups in the vicinity of Utah Lake, central Utah. It places primary importance upon the use of water resources, particularly fish. The work is based on published sources. It is, in part, an expansion of an earlier sketch of Ute ethnography, by Donald G. Callaway, Joel C. Janetski, and Omer C. Stewart, in the *Handbook of North American Indians* (Vol. 11). In general, the work is a critique (esp. pp. 11-16), of Julian Steward's uniform formulation of human ecology and adaptation in the Great Basin.

Joel Janetski should be congratulated on a thoughtful, well-organized, and well-written

ethnography, useful not only to anthropologists but also to Ute and lay people. At the same time, the limits of the work need to be emphasized. There is no treatment of kinship, a cultural dimension of crucial importance for all Numic peoples. The author should have used, as a basic guide, Fred Eggan's "Shoshone Kinship Structures and Their Significance for Anthropological Theory" (1980). At the same time, the discussion of religious phenomena (pp. 52-58), while concise, is meritorious.

Beyond this monograph, much research is needed on a number of basic issues. I would like to discuss four.

1. To this day, the Spanish reports on Great Basin peoples have been used very inadequately. Twitchell (1914) summarized literally hundreds of seventeenth and eighteenth century reports on the Ute, Comanche, and other Southwestern peoples. The full originals have yet to be used, to my knowledge. And the probability of major holdings in Mexico City and Madrid is very high. The need for such research is great.

2. Natural and cultural areas coincide only in part. The Great Basin as shown by Janetski (his Fig. 1) does not correspond closely to Numic territory. In fact, human subsistence strategies are strongly oriented toward the exploitation of complementary resources—desert and upland, upland and plains, etc. In the nineteenth century

Provo (on Utah Lake) was the great annual gathering place for all the Ute bands of the valleys for two hundred miles, east and south, on account of the wonderful supply of fish, moving up the stream from the lake to their spawning grounds every spring.

. . . their bands had been accustomed to meet at Provo, and have a great good time, horse racing, trading, gambling and eating fish, for several weeks each year [Gottfredson 1919:20].

That such extensive travels and interactions were to be found in pre-horse days is suggested, not only by general Numic patterns of mobile network formation, but by archaeological evi-

dence as well. On the Colorado River at Moab, some 200 miles southeast of Utah Lake, Alice Hunt found both Shoshonean and Hopi artifacts of the late prehistoric period. This was in an area of previous Fremont culture occupation (Hunt 1953:16-18). Localized adaptation models may thus be untrustworthy in this area.

3. The assumption that the Escalante Expedition found essentially pre-contact conditions in the late eighteenth century is improbable. Ute-Spanish interactions associated with horse use, warfare, trading, and slaving began on a substantial scale early in the seventeenth century, and were greatly accelerated by the great Pueblo Revolt of 1680. In the late eighteenth and early nineteenth century, Ute, Southern Paiute, Shoshone, and Comanche shared an important loan vocabulary reflecting widespread trade with European cultures (Shimkin 1980). Clearly, very extensive networks were in being then, which consequently differentiated the horse-owning dominant groups from the exploited, often enslaved, pedestrian peoples. The long-range military expeditions of the Ute chief Walkera in the 1850s were terminated only by Mormon settlement (see Bailey 1954). These complexities must be kept in mind in reconstructive ethnographies.

4. It has been disappointing to note in this study no evidence of recent ethnographic field work. Very likely, there are still informants with significant information about Utah Lake on the Uintah Reservation. They can illuminate much. I discovered this with Judith Vander's work on the *naraya*, or Ghost Dance cult on the Wind River Reservation, a cult that we thought had disappeared before World War II.

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*The Forgotten Tribes: Oral Tales of the Teninos and Adjacent Mid-Columbia Indian Nations.* Donald M. Hines, 1991, 143 pp., 23 illustrations, \$10.95 (paper).

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Donald M. Hines is a folklorist who has "read widely in the oral literature of Indians of the Pacific Northwest." His present work, *The Forgotten Tribes*, is one in a series exploiting the McWhorter collection for previously unpublished narratives. Subtitled "Oral Tales of the Tenino and Adjacent Mid-Columbia River Indian Nations," Hines endeavors to place the narrator in his aboriginal cultural setting through a generous borrowing from anthropology, combined with on-site visits and descriptions. The narratives were told to longtime friend and defender of Indian rights Mr. L. V. McWhorter, who died in 1944. His museum-quality ethnographic collection was placed at then Washington