

# 1. Description

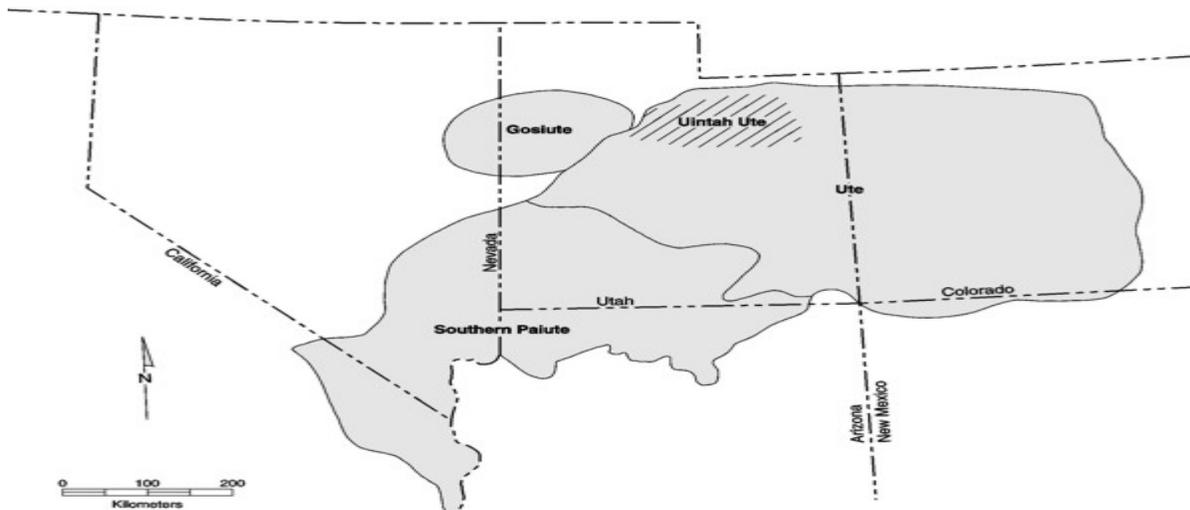
## 1.1 Name of society, language, and language family:

Ute-Southern Paiute / Uto-Aztecan, Northern Uto-Aztecan, Numic, Southern Branch (1).

## 1.2 ISO code (3 letter code from ethnologue.com):

ISO 639-3: ute.

## 1.3 Location (latitude/longitude):



(2, pg. 232-233).

Today Southern Paiute communities are located at Las Vegas, Pahrump, and Moapa, in Nevada; Cedar City, Kanosh, Koosharem, Shivwits, and Indian Peaks, in Utah; at Kaibab and Willow Springs, in Arizona; Death Valley and at the Chemehuevi Indian Reservation and on the Colorado River Indian Reservation in California. There are three Ute tribal reservations: Uintah-Ouray in northeastern Utah (Latitude: 40-24'47" N / Longitude: 110-44'48" W); Southern Ute in Colorado (Latitude: 37-06'30" N Longitude: 107-38'42" W); and Ute Mountain which primarily lies in Colorado, but extends to Utah and New Mexico (Latitude: 39-56'32" N / Longitude: 105-35'03" W) (3).

## 1.4 Brief history:

Ute – call themselves Nünt's or the people and had a hunting gathering economy; they wandered on foot, collecting plant foods and hunting game. Their struggle to survive took much of their energy and precluded extensive social development. All social behavior was defined or controlled by the family, often through older members. War and the bear dance were the only activities requiring the cooperation of a tribal unit larger than the family. After the Ute acquired the horse from Spanish immigrants, they were able to add greatly to their store of essentials. They became bison hunters and tipi dwellers. From approximately 1630 to 1700 they consolidated among several smaller bands into the Ute Confederation and were able to transform from primary family units to warlike bands. In 1868 the Ute signed a treaty with the U.S. government that ended with the Ute ceding the majority of their traditional holding and agreeing to move west of the continental divide; however, this treaty was soon broken when gold was found and a new treaty was negotiated in 1873 in which they ceded the rest of their territory and were resigned to reservation life were they slowly embraced agriculture to a small degree. (4, pg. 1-4)

Southern Paiute – Archaeological investigations and linguistic evidence have shown that the Southern Paiute spread across the Great Basin into the northern portion of the Southwest some time shortly after A.D. 1000, replacing prehistoric Pueblo-like people who had earlier lived in the region. In extreme southern Nevada and southwestern Utah, ceramic remains of the S. Paiute were excavated in direct association with those of the Pueblo made around A.D. 1150. The Paiute pottery was brown or reddish brown, conical with pointed bottoms and decorated with fingernail incisions, which are easily distinguishable from the black on white Pueblo pottery. It is because of this direct association that it is believed that the S. Paiute learned to raise corn and certain other products from the Pueblo Indians, making it possible for them to initiate a semi sedentary living pattern. Primarily, the S. Paiute were hunters and gathers of wild plants, rabbits and mountain sheep for which they used long bow and nets. They were little disturbed by the Spanish and friction with the United States stayed minor until 1840's when the US annexed New Mexico and California and began encroaching upon them. Due to the termination policies of the 1950's little is

known about the culture of the Southern Paiute and it is believed that just over 1, 500 S. Paiute still remain making study even more difficult as many surviving member no longer have a connection with their traditional history (4, pg. 15-17).

### 1.5 Influence of missionaries/schools/governments/powerful neighbors:

### 1.6 Population size, mean village size, home range size, density:

In the 1930 census the Ute population totaled 1,980, 34 percent of which could not speak English, 47.3 of which were illiterate, 85.1 percent were full blooded. Males totaled 1,044; females 936 and those under 20 1,096 (7, pg. 22). Unfortunately, the Southern Paiute were terminated as a tribe in the 1950's as part of the United States termination and assimilation policy's for Native Americans, and thus an accurate population estimate is difficult; with many S. Paiute leaving the reservations and traveling to urban areas. The total 1980 Southern Paiute population is estimated at 1,750. The population in 1873, approximately thirty years after settlement by non-Indians, was estimated at 2,300 (5). The Utes have a tribal membership of 3,157 and over half of its membership lives on the Reservation (6).

Southern Paiute – Density was approximately one person to every 15.6 square miles, range size pre-contact is estimated to be around 9,450 square miles (13, pg. 32-34)

## 2. Economy

### 2.1 Main carbohydrate staple(s):

### 2.2 Main protein-lipid sources:

### 2.3 Weapons: Bow and arrow, blowguns?

Ute – bow & arrow, thrusting spear, war club (elk horn or plain stick) and shield made of some form of hide generally buffalo or elk (2, pg. 266-269).

Southern Paiute – bow & arrow and rocks thrown by hand (2, pg. 266-269).

### 2.4 Food storage:

Ute – Fish, game, nuts, seeds and berries were preserved by various methods of drying and/or smoking. Occasionally, pine nuts would be stored as green cones as they were secure enough to prevent rodents from getting into them and when they were ready to open these cones, they would put them in coals and secure the nuts when the cone opened. Bison, deer and elk meat was often cut into thin strips, placed briefly in boiling water then placed on racks to dry, small fires under the racks kept insects away, expedited the drying process and added flavor. Once dry the meat was mixed with grease or fats and placed in skin bags, called parfleche, for storage (16, pg. 30-31).

### 2.5 Sexual division of production:

### 2.6 Land tenure:

Both tribes - exclusive ownership of the soil itself was very rare; instead, ownership ordinarily involved only the particular resources which the group used. Exclusive occupancy of a territory, therefore, was to them not a question of whether a particular group was the sole inhabitants of the area and claimed the right to prohibit trespass but whether they claimed exclusive rights to certain resources, such as fishing sites, seed areas, trapping streams or hunting lands. (7, pg. 10) In general, they felt free to roam the territory of tribes in which they shared similar culture aspects and those who they were on friendly terms with. Moreover, as most territory had defined boundaries in as much that they were inhabited by certain tribes, territory inhabited by tribes with who they did not know or were unfriendly were generally avoided as a result of custom (13, pg. 102-105).

### 2.7 Ceramics:

Ute – The Utes made very little pottery and the remains that have been found in prehistoric sites were in the form of crude water cups and cooking utensils. It was made from a mixture of lime, clay, sand and manure ground into a powder, moistened and kneaded into a dough like substance, then rolled into a rope about one inch in diameter and several yards long and coiled into the intended shape. No decoration is believed to have been done to these objects (16, pg. 35).

Southern Paiute – S. Paiute pottery has been excavated in direct association with Pueblo pottery dating to approximately A.D. 1150 it is believed to have been brown or reddish brown, conical with pointed bottoms and decorated with fingernail incisions (4, pg. 16).

2.8 Specified (prescribed or proscribed) sharing patterns:

2.9 Food taboos:

Both tribes – fathers first kill after child birth taboo for both him and wife to eat. Boys first big game kill taboo for him to eat, but in most instances not his mother or father. Scavenger eggs and big game hearts taboo. Game fetus taboo for women to eat until after menopause (2, pg. 245).

2.10 Canoes/watercraft?

### **3. Anthropometry**

3.1 Mean adult height (m and f):

3.2 Mean adult weight (m and f):

### **4. Life History, mating, marriage**

4.1 Age at menarche (f):

4.2 Age at first birth (m and f):

4.3 Completed family size (m and f):

4.4 Inter-birth-interval (f):

4.5 Age first marriage (m and f):

Ute – Females were considered ready for marriage after their first menses. Males were considered ready to marry when they could provide meat, often paralleled with their first big game kill (16, pg. 62-63).

4.6 Proportion of marriages ending in divorce:

4.7 Percent marriages polygynous, percent males married polygynously:

Polygyny was permitted in both tribes, however, it was uncommon and usually only practiced by the wealthy. It was also common for the man to marry both mother and daughter if their previous husband and father was deceased. In addition, in most instances the wives lived in the same dwellings as the man (2, pg. 96).

4.8 Bride purchase (price), bride service, dowry?:

No common bride price exists in either the Ute or Southern Paiute although there are limited occurrences in certain Ute villages but was by no means a common practice (2, pg. 296).

4.9 Inheritance patterns:

Ute - Inheritance patterns were poorly developed, for most personal material goods were burned at the death of the individual. Rights to eagle aeries, springs, and garden plots were passed down to surviving family members (14).

Southern Paiute – In aboriginal times, land was available for use to all Southern Paiutes. Resource ownership was limited to claims by families. Springs, tanks, and potholes were also considered to be private property, so permission to camp at them was needed. Plant resource areas often passed through female relatives and spring sites through males, but rules were not strict (15).

4.10 Parent-offspring interactions and conflict:

Ute - Children were desirable and much attention was paid to the pregnant mother, birth, and to child rearing. Often young children were tended by older siblings and by grandparents. Children were spoiled and indulged in a permissive environment, were ridicule was the primary means of discipline (14).

Southern Paiute - Grandparents took a major role in child rearing, given that parents might be absent from camp during much of the day engaged in subsistence chores. Children were considered responsible from an early age (about six years), and sanctions after that time might come from any member of the group through gossip or ridicule. Parents today take a much more active role in child rearing, but in households with grandparents, they often serve the traditional role in child rearing (15).

4.11 Homosexual activities, social attitudes towards homosexuals:

4.12 Pattern of exogamy (endogamy):

Ute - Band exogamy was generally preferred (14).

Southern Paiute – As there was an absence of a solid sociopolitical structure S. Paiutes often did not see themselves as constituting a formal band and therefore there was looseness with regards to marriage. There was no formal rule against marrying inside or outside of the village. There was constant inter marrying of “bands” within close proximity to each other, however, as the S. Paiute were foot mobile there was seldom occurrences of marrying into other tribes such as the Ute or Shoshoni or more distant sects of S. Paiute (13, pg. 156-158).

4.13 What is the belief of the role of males in conception; is paternity partible? Are these “other fathers” recognized?

4.14 What is the belief of the mother’s role in procreation exactly? (e.g., “receptacle in which fetus grows”)

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?

4.16 Occurrence of sexual coercion, rape

4.17 Preferential category for spouse (e.g., cross cousin)

4.18 Do females enjoy sexual freedoms?

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

4.20 If mother dies, whose raises children?

Both tribes - if the mother dies, generally the father’s sister raises the child; if both parents die the most convenient relative raises the child (2, pg. 308).

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females

4.22 Evidence for couvades

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)

4.24 Kin avoidance and respect?

Both tribes - does not appear to be any form of avoidance, instead respect was required in mother-in-law / son-in-law relationships, father-in-law / daughter-in-law relationships, father-in-law / son-in-law relationships. Obscenity was avoided between brother and sister and between father-in-law / daughter-in-law relationships (2, pg. 297-298).

4.24 Joking relationships?

If of the same sex, cousins had a joking relationship in both tribes and in various local clans, both Ute and S. Paiute, brother-in-laws had a joking relationship if other was of the same sex (2, pg. 298).

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations

4.26 Incest avoidance rules:

Was considered taboo and strictly forbidden in both tribes (2, pg. 296).

4.27 Is there a formal marriage ceremony?

There is no marriage ceremony recorded in S. Paiute history, and only informal ceremony in Ute history were pre-martial intercourse often constitutes marriage (14 & 15).

4.28 In what way(s) does one get a name, change their name, and obtain another name?

Both tribes – Name is given by parents after weaning or after child walks, named for characteristic of child, natural object, animal, and/or plant. Name could be changes as a result of sickness, or a result of new dead. Often had several nicknames, bestowed by friends usually from result of some action (2, pg. 307-308).

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?

Marriages tended not to be arranged (with the exception of some limited Ute villages) however, parents approval was needed before marriage in both Ute and S. Paiute society (2, pg. 296).

4.31 Evidence for conflict of interest over who marries who:

## **Warfare/homicide**

4.14 Percent adult (male) deaths due to warfare:

4.15 Outgroup vs ingroup cause of violent death:

4.16 Reported causes of in-group and out-group killing:

4.17 Number, diversity and relationship with neighboring societies (external relations):

4.18 Cannibalism?

Limited occurrences in both tribes of eating flesh of scalp and cutting out the heart (of enemies) and eating pieces to acquire power (2, pg. 302).

## **5. Socio-Political organization and interaction**

5.1 Mean local residential (village) group size:

5.2 Mobility pattern: (seasonality):

5.3 Political system: (chiefs, clans etc, wealth or status classes):

Both tribes – did not have a very powerful political system with clear cut leaders. They tended to be very individualistic except for the rare occasion of a group activity, such as the bear dance or for war parties, for which there were special leaders who held power during these activities but had no permanent position in a political sense. The only known exception was in the instance that an area provided enough food stuffs to allow numerous families to live semi-permanently in the same village. During these occasions there was a village chief that was respected but still only had limited authority, he made suggestions on moving camp, food allocation and various other things, but had no power to enforce his suggestions, and therefore, he would in modern times be seen more as an advisor (7, pg. 5-7).

5.4 Post marital residence:

Matrilocal in both tribes (2, pg. 96).

5.5 Territoriality? (defined boundaries, active defense):

Ute – there is no evidence that any kind of aboriginal social group claimed or defended resources against trespass or exploitation. Ute clearly permitted local groups access to all resources of the areas in which they lived. They also are believed to have permitted the Shoshoni to enter and exploit their land, while they felt free to hunt in Shoshoni territory. The wars of the Ute with the Shoshoni, Arapaho and other tribes were probably caused not so much by competition for resources as by a pattern which set great value upon winning war honors (7, pg. 10-11).

Southern Paiute – were geographically rather than politically oriented, and if the various bands were essentially the same basic culture, as has been argued, then evidence suggests that external boundaries or frontiers existed. The territory within these boundaries while not completely occupied at all times by S. Paiute was nevertheless considered by S. Paiute and other tribes as S. Paiute territory, all utilized for hunting and gathering at various times during each year (12, pg. 104).

5.6 Social interaction divisions? (age and sex):

5.7 Special friendships/joking relationships:

If of the same sex, cousins had a joking relationship in both tribes and in various local clans, both Ute and S. Paiute, brother-in-laws had a joking relationship if other was of the same sex (2, pg. 298).

5.8 Village and house organization:

Both tribes – no special arrangement of village or dwelling (2, pg. 259).

5.9 Specialized village structures (mens' houses):

5.10 Sleep in hammocks or on ground or elsewhere?

Ute- there are two known housing structures employed by the Utes, brush shelters, and tipis (occurs after domestication of the horse). The brush shelters were conical or dome shaped constructed over a framework of three or four poles joined in the center. Doorways usually faced east, so that people could greet the rising sun. The outer surface was covered with juniper bark and or brush and grass with interweaved bands of willows to hold the outer surface in place. Tipis were generally several poles joined together at the top by sinew and wrapped in some form of animal hide. In both structures a fire was often built in the center where people sleep on brush and hide mats, with their feet towards the fire (11, pg. 95-96).

Southern Paiute – were not known to use tipi as the environment did not support the animals needed to cover the outside framework, instead they employed an almost identical brush shelter to those that the Ute used. Moreover their sleeping habits were very much the same with a fire place in the center, and sleeping on some form of brush or animal hide mats (2, pg. 257).

5.11 Social organization, clans, moieties, lineages, etc:

5.12 Trade:

5.13 Indications of social hierarchies?

## **6. Ritual/Ceremony/Religion (RCR)**

6 Time allocation to RCR:

6.1 Specialization (shamans and medicine):

Ute - the principal religious practitioner was the shaman, who held power through tutelaries to cure illness. Native doctors could be either men or women. They cured the patient through a self-induced trance, during which their powers revealed the cause of the illness (ghost or object intrusion, soul loss) and the prognosis for a cure (9).

Southern Paiute – Considerable specialization in shamanism, besides the Datura (general practitioner) six kinds of specialists were used: rattlesnake, spider, rock, arrow, weather and lost objects doctor. As with the Utes these doctors cured their patients or arrived upon their wisdom from self-induced trances, however, with the Southern Paiute these powers were derived from their specialty (i.e. spider, rock, so on so forth) (10, pg. 156).

6.2 Stimulants:

6.3 Passage rituals (birth, death, puberty, seasonal):

Ute - Death was a time of community and individual loss and was formally observed by abstentions from certain behaviors and by acts such as hair cutting. Mourning lasted up to a year. Care was taken to ensure that the ghost of the deceased did not return, although it was generally held that the soul lingered near the body for several days. All souls went to an afterlife similar to this world. Burial and funeral customs included burning the house wherein death occurred and the destruction of most personal property, which sometimes included horses, dogs, and slaves. Bodies were washed, dressed, and wrapped and buried, extended, in a rock-covered grave in the mountains (9). When females had their first menses they were taken to brush hut where they were kept for ten days and advised by her mother and grandmother on proper behavior, she was kept busy with vigorous work to insure she would be industrious, told to drink lots of hot water, avoid salt and meat, after the ten days she was bathed placed in new clothes and then considered ready for marriage (16, pg. 62).

Southern Paiute - The principal ceremony was the Mourning Ceremony. The ceremony is held today as a funeral, although in former times it might occur later than the time of a person's actual death. It involves the singing of standardized song cycles. People volunteered property to be burned as a show of grief. Today, the immediate possessions of the deceased are commonly offered. A second or Annual Mourning Ceremony might be held as an anniversary. Sometimes families with relatives deceased within the past year hold one jointly. Apart from funeral observances, celebrations were held in the spring to renew the earth or in the fall when pine nuts were harvested. The spring ceremony usually involved the Bear Dance, learned from the Ute. Pine nut harvest was an occasion for the Circle Dance, but also for offering prayers of thanksgiving for a good year (8).

6.4 Other rituals:

Two ceremonies have dominated Ute social and religious life: the Bear Dance and the Sun Dance. The former is indigenous to the Ute and aboriginally was held in the spring to coincide with the emergence of the bear from hibernation. The dancing, which was mostly done by couples, propitiated bears to increase hunting and sexual prowess. The Sun Dance was borrowed from the Plains tribes between 1880 and 1890. This ceremony was held in July, and the dancing lasted for four days and nights. The emphasis of the Sun Dance was on individual or community esteem and welfare. Participants often hoped for a vision or cures for the sick. Both ceremonies continue to be held by the Ute (9).

6.5 Myths (Creation):

## 6.6 Cultural material (art, music, games):

Ute – Games: During the day when not hunting or gathering men, women and children enjoyed playing games but never together. These included 16 stick and 4 stick dice, archery contests, arrow tossing, ring spearing, juggling, cat's cradle, rock throwing called "Quoits", circle of willow (similar to Frisbee), foot racing, wrestling and other games of skill. Music: Religion, song, and dance are inseparable in Ute life. Dances were held for both social and religious purposes with a variety of musical instruments being used: Water Drums (stretched buckskin over pottery bowl), one-hole whistles, six-hole wooden flute (often used when courting female), rattles (gourds, hoofs and antlers) (16, pg. 84-98).

Southern Paiute - Aesthetic expression focused on song, recitatives, and folk tales. Songs often came in dreams, although they could be given to friends and relatives, and some were widely known. The Chemehuevi had cycles of songs, reminiscent of those of the Mohave that often established hunt territories. Others had texted songs involving animals or natural imagery, and most were highly poetic. Recitatives occurred in the context of myths and tales, where animal actors took speaking or singing parts using stylized voices. Good narrators, most often men, might solicit help from the audience in giving these performances. Tales, sometimes told in long sequences on winter evenings, involved the adventures of animal actors in a time before people (8). Games: ring spearing, juggling, foot races, wrestling, hide and seek. Musical instruments: whistling with lips, 4-hole flute, and single headed drum (2, pg. 283-294).

## 6.7 Sex differences in RCR:

## 6.8 Missionary effect:

## 6.9 RCR revival:

## 6.10 Death and afterlife beliefs:

In Ute culture death was a time of community and individual loss and was formally observed by abstentions from certain behaviors and by acts such as hair cutting. Mourning lasted up to a year. Care was taken to ensure that the ghost of the deceased did not return, although it was generally held that the soul lingered near the body for several days. All souls went to an afterlife similar to this world. Burial and funeral customs included burning the house wherein death occurred and the destruction of most personal property, which sometimes included horses, dogs, and slaves. Bodies were washed, dressed, and wrapped and buried, extended, in a rock-covered grave in the mountains (9).

In Southern Paiute culture, little is known about concepts of the afterlife, other than that ghosts and souls can remain in the vicinity and occasionally cause harm to the living. Some people feel that spirits of the deceased go underground to a world where everything is reversed. Others think that the abode of the dead is in the sky. Proper prayers to the spirit of the deceased were and are considered necessary to protect the living, especially children (8).

## 6.11 Taboo of naming dead people?

Neither tribe is known to have named the dead, however it was considered taboo to speak the dead's name in the presence of the dead's kinsmen and in some limited subgroups it was taboo to ever speak their name again (2, pg. 314).

## 6.12 Is there teknonymy?

NO (2, pg. 308).

## 6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)

Ute - Religion was not formalized, but was nonetheless important and pervaded daily Ute life. An integral element of Ute metaphysics was the concept of power obtained from knowledge received through dreams, visions, or from mythical beings. Religion was expressed at the level of the individual rather than through group activity (9).

Southern Paiute - people believe that supernatural power resides in all living things and in many nonanimate objects found in nature as well as in the sun, moon, stars, wind, and so on (8).

# 7. Adornment

## 7.1 Body paint:

Both Ute and S. Paiute applied paint to skin, face and hair greased with some mixture of fat, water, and/or cactus sap, used both for rouge appearance and for protection against sun; applied every morning and/or after a bad dream. Black was used around the eyes to prevent snow blindness (2, pg. 277-278).

## 7.2 Piercings:

Both Ute and S. Paiute men and women had their ear lobe bored at least once with many Ute men having several. Generally done as a child or adolescent and decorated them with some form of wooden sticks or skin loops (2, pg. 276).

### 7.3 Haircut:

Ute – Men wore their hair past shoulders, with a part in the middle and braided over each shoulder and wrapped in animal fur (usually otter or beaver). Women wore their hair past their shoulders, with a part in the middle, letting their hair hang loose (2, pg. 278).

Southern Paiute – Men wore their hair past their shoulders, with a part in the middle and bobbed at that back of the neck, similar to the Navajo style. Women wore their hair past their shoulders, with a part in the middle, letting their hair hang loose (2, pg. 278).

### 7.4 Scarification:

Ute – practice tattooing at all ages done with cactus needles using wood charcoal and red paint. Found on face, arms, hands, legs and body, also practiced nose shaping at birth and stretching limbs at birth for tallness (2, pg. 276).

Southern Paiute – did not practice tattooing until recent times, however practiced nose, and head shaping at birth as well as limb stretching at birth for tallness (2, pg. 276).

### 7.5 Adornment (beads, feathers, lip plates, etc.):

Both tribes wore necklaces made out of turquoise, animal claws and animal teeth (bear, beaver, wildcats, eagle, elk and deer). Both also wore belts made out of buckskin decorate with braided string, juniper feather and porcupine quills (after contact with Europeans beading was the most common adornment) (2, pg. 277).

### 7.6 Ceremonial/Ritual adornment:

### 7.7 Sex differences in adornment:

### 7.8 Missionary effect:

### 7.9 Cultural revival in adornment:

## 8. Kinship systems

### 8.1 Sibling classification system:

### 8.2 Sororate, levirate:

Sororate and Levirate was a common practice and was expected in both Ute and S. Paiute society, however, in certain Ute villages Sororate could be avoided by making payment that could range from several buckskins to all of the man's buckskins (2, pg. 296).

### 8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

## 9. Other interesting cultural features (list them):

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