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Colson: *Autobiographies of Three Pomo Women*

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Professor Robert Heizer. He felt that it should be made available to a wider audience and saw to this during his capacity as Director of the Archaeological Research Facility. The format of *Autobiographies* has been unchanged since its preparation in 1945.

The three women, born within a few years of each other, 1874-1882, spoke different dialects. Colson points out that "Lengthy personal accounts from women are all too few and it is rare indeed to find accounts from women who are of the same culture and of approximately the same age." I am of the impression that with a few notable exceptions this is still true.

The life histories are made more meaningful by (1) a description of Pomo life as it existed before and after major disruption in 1850; (2) bibliographies on the Pomos and on autobiographies of Native Californians; and (3) analysis of the data. The monograph concludes with a summary on which I cannot improve: "Pomo life . . . emerges as a simple one . . . dominated by uniform themes . . . offering few alternatives . . . [which] could still produce three women of widely differing personality types. Though they live through similar events, they are quite capable of reacting to them in a different fashion and interpreting them in different ways."



Piñon Ecotone Settlements of the Upper Reese River Valley, Central Nevada. David Hurst Thomas and Robert L. Bettinger. *Anthropological Papers of the American Museum of Natural History* Vol. 53, No. 3. 1976.

Reviewed by DON D. FOWLER
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This volume is a further contribution of the Reese River Ecological Project, begun by Thomas and his associates in 1968. The Reese River, an affluent of the Humboldt River,

flows south-to-north through central Nevada. The southern end of the valley, the area studied, is relatively well-watered and has a vertical succession of ecozones from valley floor to uplands typical of the Great Basin. The basic question addressed in the volume is, "how are [archaeological] sites located with respect to distinctive landforms and crucial resources," specifically winter village locales? The authors developed a polythetic predictive model based on seven variables relating to topography, ecology, and water resources. Prior to field work, 74 potential site locales meeting the predictive criteria were plotted for a 12-mile strip in the valley. Subsequently, an intensive field survey was made of the predicted locales and surrounding areas. Sixty-five sites were recorded. Sites were found at predicted locales in over 95% of the cases, validating the polythetic criteria for location. In short, nearly all sites were found to be in the low foothills, on a ridge or saddle, on relatively flat ground, within the piñon-juniper ecotone, and near, but not too close to, a water supply. Some 450 "time-sensitive artifacts," i.e., projectile points, were collected. These were analyzed by the application of an objective typological key, using specific angles, ratios, and indices as criteria for sorting. Pinto, Elko, Humboldt, Eastgate/Rose Spring, Cottonwood, and Desert Side-notched types are identified, with a total indicated time span of ca. 5000 years. Detailed data on, and illustrations of, the points are presented.

Two recorded sites are discussed in detail. The Mateo's Ridge site had an historic cabin and surface scatter of historic artifacts, as well as a scatter of prehistoric lithic material over a 250x450-m. area. The site was gridded into 10-m.² units and selected units were systematically collected, yielding some 50,000 items, principally debitage. Artifact distributions are displayed on computer-generated topographic contour analog maps which serve nicely to identify activity areas not otherwise apparent. At the Flat Iron Ridge site an historic Sho-

shoni shallow circular house floor was excavated. The excavation data are neatly organized and activity areas within the house are suggested. The approach developed by Thomas and his associates is a highly useful one for delineating cultural-ecological relationships through time. It has been applied successfully by Bettinger (1976, 1977) in Owens Valley, California. The present volume is rich in data and innovative methodologies, forming a highly useful contribution to Great Basin archaeology.

REFERENCES

Bettinger, R.L.

1976 The Development of Pinyon Exploitation in Central Eastern California. *The Journal of California Anthropology* 3 (1):81-95.

1977 Aboriginal Human Ecology in Owens Valley: Prehistoric Change in the Great Basin. *American Antiquity* 42:3-17.



With Nature's Children: Emma B. Freeman [1880-1928]—Camera and Brush. Peter E. Palmquist. Interface California Corp., Eureka, 1976. 134 pp., illustrated profusely, with catalogue. \$9.95. (Paper).

Reviewed by ALBERT B. ELSASSER
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This attractive volume should have a double interest for anthropologists. First of all, it is a penetrating biography with heavy sociological overtones concerning a hitherto little known pioneer in what has turned out to be the so-called feminist movement. Emma Freeman was an individualist rather than a conscious bellwether in this cause—her achievement was her success in invading a virtually male profession, photography, in a place which must have represented the very epitome of rugged "masculinism" in California 60 years ago: Eureka, the heart of the logging industry.

Secondly, the bulk of the many pictures in the book comprise a splendid array of portraits of Yurok and Hupa Indians of the time.

Palmquist, who will be remembered for his study of the photographs of A.W. Ericson (*Fine California Views*), has this time dealt with the career and works of a photographic artist who probably devoted more time and effort to portraying Indians of Northwestern California than anyone else before or since, except Ericson or perhaps C. Hart Merriam. Merriam's photographs tended to be dry and documentary, however, while Freeman's portraits were generally meant to be art productions. Her work is comparable to that of E.S. Curtis in some ways, although her chief goal appears to have been the recording of the physical beauty of members of the Yurok and Hupa tribes, whether hybrid or "full-blooded." To that end she often did not blush at employing props or even inaccurate details of dress, such as Navaho blankets draped on local Indians. Some of the portraits also are marred by near-ludicrous romantic poses.

Besides a portfolio of about fifteen pictures, there is a "catalogue" of small portrait reproductions at the end of which includes at least twelve named persons, among them Robert Spott, one of A.L. Kroeber's notable Yurok informants. Unfortunately, many other excellent Native portraits were of unidentified persons, apparently dressed in authentic traditional costumes. All of these pictures constitute a handsome portrait record of peoples at a time of social transition.

In one of the two summary appendices referring to the two interlocking themes of the book (women's work in rural Humboldt County and "Nature's children"), Palmquist comments on the White brotherhood called the "Improved Order of Redmen" which at one time had more than 700 members in Eureka. He writes, in conclusion: "The Indian civilization had been suppressed. When it resurfaced as a mystique, it had become a hash of misunderstood and misapplied symbols. Yet, it