

A total of 493 artifacts were examined. Objects included: 193 projectile points of 8 types, scrapers, drills, knives, metates, pestles, and hammerstones, a total of 286 stone artifacts; 21 bone objects; 3 olive shell beads, 28 objects of wood including arrow foreshafts and shafts, a fire drill, and an awl; 143 objects of plant fiber, including basketry and mat fragments and cordage; 3 clay objects, and 9 miscellaneous objects including buckskin and sinew, 2 seed beads, and 2 quartz crystals.

There was a large amount of mammal bone. Identified fragments include coyote, bobcat, ground squirrel, gopher, wood rat, rabbit, deer, mountain sheep, and domestic cattle. Domestic cattle is represented by one tooth found in the upper 6 inches of the shelter. Vegetal remains identified include oak, manzanita, Sierra juniper, camas, lily, dogwood, buckeye, horsetail, round tule, and pine resin.

The authors conclude that the shelter was used occasionally by hunting parties or wandering families. The artifacts are similar in type to those of the surrounding ethnographic groups of the late prehistoric and early historic periods. The shelter may have been in use for 100 or more years. A trait list comparison shows that of 39 traits, 32 were shared with the Achomawi, 31 with the Modoc, 27 with the Atsugewi, 25 with Eastern Shasta, 21 with Western Shasta, and 19 with the Wintu. The basketry of the shelter showed specific correspondences with the Achomawi and Modoc. This suggests that the shelter may have been used by hunting parties from the east or northeast, or that the inhabitants were Eastern Shasta strongly influenced by their neighbors across the mountains.

The plates show the shelter and a plan of the shelter, projectile point types, basketry and matting, objects of wood, and examples of cordage.

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Nomlaki Ethnography. Walter Goldschmidt. UCPAAE 42 (No. 4): 303-443, University of California Press, Berkeley and Los Angeles, 1951. Pp. viii + 140, 3 text figs., 1 map. \$1.50.

For archaeologists the notable feature of this thorough and undoubtedly excellent report on the Central Wintun is the concise summary of pertinent archaeology, in the nearby Patwin territory, with several comments on traits which can be traced into ethnology, thus relating the prehistoric material to living people. "There is considerable conformity between the ethnological data on the Nomlaki and the culture pattern of the Late period described by the archaeologists . . . no startling disconformities . . . it may be assumed that a local development (possibly stimulated from the outside) took place during the centuries preceding the first white contact, gradually forming into the culture known from ethnographic accounts. Another aspect of the archaeological record is highly suggestive of the kind of historical changes that occurred. Certain traits in the Late phase are associated with the wealth complex among the Nomlaki: . . . the wealth complex was associated with the secret society and the pattern of occupational specializing. This wealth complex was an institutional development that has every appearance of having been superimposed upon an earlier and simpler pattern of familistic-village organization . . . into the area from the south, . . . where the secret society was more highly developed. Furthermore, the analysis of the Nomlaki secret society made in chapter ii shows it to be a part of the Kuksu system. The archaeological data and the ethnological evidence from the Nomlaki support the historical reconstruction made by Kroeber (1923) . . . the Kuksu system was relatively late" (pp. 304-5). A paragraph on the evidence of skeletal material follows, and then one reconstructing rapidly, in essential outline, the prehistory of California.

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National Park Service
Santa Fe, New Mexico

Nomlaki Ethnography

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