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Fields and Toms: *The Hover Collection of Karuk Baskets*

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North forks of Cottonwood Creek. While the more northerly forks continue to flow even in drought years, the South Fork usually is dry in the late summer and fall. The seasonality of the water supply in the Tehama Lake locality, in turn, conditions numbers and types of biota present there. In light of Holocene climatic changes throughout California, it is interesting that the archaeological manifestations in the vicinity of the South Fork reflect diminishing human activity during the last 300 to 500 years of prehistory, while strong continuity is evinced in the northern project area. Future subsurface studies have the potential to shed considerable light on this issue.

Indian sites in the Tehama Lake locality include middens, lithic scatters, and a large number of isolated finds consisting predominantly of unifacial cores found on ridge tops and high terraces. These same site types appear in generally greater numbers in the Dutch Gulch locality, with the addition of cemeteries and quarry sites. The distribution of unifacial cores suggests the casual procurement / assaying of low-grade, locally available materials.

In all, Johnson and Theodoratus' two Cottonwood reports succeed in providing a comprehensive inventory of the project's cultural resources, as well as a thorough overview of the cultural history of the project areas. While their survey data could only begin to address the issue of population replacements, a truly substantive contribution was made to the investigation of the ethnographic Wintu-Nomlaki boundary. These research domains, as well as others including paleoenvironmental change, mortuary patterns, Chinese lifeways, and lithic procurement strategies provide an excellent context in which to judge the research significance of the documented cultural resources. As a result of these investigations, NRHP site and district nominations were recommended in both study areas, with examples of every site type included.

## REFERENCES

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*The Hover Collection of Karuk Baskets*. Virginia M. Fields, text; James D. Toms, photographs. Clarke Memorial Museum, 240 E Street, Eureka, California 95501, 1985. \$21.00 (paper).

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At the same time that so many valuable, documented collections of American Indian basketry are being split among children, separated from their documentation, and/or sold to dealers, *The Hover Collection of Karuk Basketry* tells the success story of a small collection of baskets which seems to have led a charmed existence.

Begun in the mid-nineteenth century by Emma Pearch, a Karuk basketweaver who married an immigrant Englishman, the collection was joined in the beginning of this century by the collection of Robert and Julia Starritt. The combined treasures became the responsibility of Lee Hover at the death of his mother, Elsie, in 1972. To their credit, Mr. and Mrs. Hover decided the collection would be most appreciated in the county in which it

originated. The Hovers investigated the facilities of the Clarke Museum in Eureka, California. Finding the Museum to be “a Class A building (i.e., non-combustible) [with] a fine security system” (p. 31), Hover offered the collection at a reduced price in order that it might remain in Humboldt County.

This publication, the first by the Clarke Museum, includes a fine introduction to Karuk ethnography and history, a clear and accurate description of the preparation of basketry materials and the techniques the Karuk weavers used, and a history of the

collection itself. A chapter on the basketweavers whose work is identified in the collection is also included – a distinct rarity in an art form whose artists were ignored by even the most diligent of collectors. Finally, the entire collection of 205 pieces – including some nonwoven pieces of ceremonial attire, and some tools and weapons – is shown in small, clear photographs.

The book is well designed and attractive. The photographs, both historical and contemporary, are well chosen and beautifully reproduced. I highly recommend this book.

