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Cressman: *A Golden Journey: Memoirs of an Archaeologist*

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The summary's greatest contribution is made in discussing the question of ethnic affinities and ethnic boundaries (pp. 70-73). Here the question is asked, but not answered: how can one distinguish archaeologically between Shasta and Karuk?¹ Or is it that the May site is a mixed village that may or may not have been influenced by one or the other of these tribes? The models presented by Chartkoff depicting a possible frontier or border situation are excellent, if too briefly dealt with. Both the extant tribes, Karuk and Shasta, claim this area as part of their traditional territory.

Questions of ethnic boundary identification are as interesting today as they were in 1972. Testing a site with probable mixed cultural elements does not seem logical for answering boundary questions. We must also ask how four 5 x 5-ft. test pits in one village site of "several dozen acres" relate to questions of ethnicity. Would it not be better to test a series of sites within known Karuk and Shasta territory and then use these data to compare with those found within a "boundary village"?

NOTE

1. In the late 1970s, the Karuk Tribe of California was granted federal recognition. At that time it officially changed the spelling of the tribe's name from Karok, as it is spelled throughout the May site report, to Karuk.

REFERENCE

Chartkoff, Joseph L., and Kerry K. Chartkoff
1975 Late Period Settlement of the Middle
Klamath River of Northwest California.
American Antiquity 40:172-179.



A Golden Journey: Memoirs of an Archaeologist. Luther S. Cressman. Salt Lake City: University of Utah Press, 1988, xviii + 506 pp., 44 plates, 1 figure, notes, index, \$35.00 (cloth).

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Luther Sheeleigh Cressman divided his life into four periods to describe his "Golden Journey." These form four of the five chapters of his autobiography, and explain how he developed into one of the foremost archaeologists in western North America. His story is rich in detail, often colored with poetry and snippets of letters from friends and eminent scholars. He uses remembered conversations in his long reminiscence, and offers not only his opinions on many topics, but the process of formation of those opinions. He is forthright and candid throughout.

Cressman weaves an intricate tapestry with the threads of his life, using the fabric to examine and explain the growth of his intellect and philosophy. Born in 1897, and raised in rural Pennsylvania, he incorporated curiosity and a love of the land with the ideals of intellectual freedom and moral integrity. He studied Classics at Pennsylvania State College, became an Army artillery officer during World War I, and studied concurrently at the General Theological Seminary and Columbia University in New York. He was ordained an Episcopalian priest, and earned a Master's degree in 1923. His Ph.D. in sociology from Columbia was won in 1926. This fundamental dichotomy between spiritual and secular life was not resolved until after his *Wandeljahre* through Europe in 1925-26, while his young wife Margaret Mead was in Samoa. This period of angst was punctuated by his divorce from Mead, and his growing friendship with a young Englishwoman.

Margaret Mead divorced Cressman in 1927, to marry Reo Fortune. The descriptions of his life with "the young Margaret" are quite personal and sympathetic. He gracefully tells his side of their story, and it differs substantially from that outlined in Mead's *Blackberry Winter* (1972).

Cressman crossed his spiritual Rubicon in 1928, when he resigned from the priesthood, devoted himself to teaching, and, most importantly, married his English friend, Dorothy Cecilia Loch. She moved to the United States, and together they began a new life at the Washington State Normal School in Ellensburg, Washington. They moved to Eugene in 1929, when Cressman became a sociology professor at the University of Oregon. The birth that year of their daughter Gem fulfilled their relationship with each other, and with the secular profession Cressman had chosen in his long and painful search. A series of fateful events finished the process, as Cressman, tentatively at first, began to conduct archaeological research in the northern Great Basin.

He was devoted to interdisciplinary approaches to archaeology, and from the start involved geologists and other specialists in his quest to understand the land and early inhabitants of Oregon. His training in the humanities, along with his curiosity and observational skills, led him to develop several long-term research questions regarding prehistoric peoples in Oregon. He turned these questions into research projects that were sometimes difficult to carry out in the heart of the Depression. Their successful completion, however, led to national and international fame for this "non-PhD archaeologist."

The 1930s were years of increasing educational and political turmoil in Oregon. Cressman sidestepped or defused most potentially damaging situations, eventually turning

political events in his favor. The University established the Museum of Anthropology (later renamed the Museum of Natural History), at his request in 1935, and then in the same year, created the Department of Anthropology. Cressman was appointed museum director, and became the chairman and only member of the department. He continued his "early man" research in the northern Great Basin.

As the early 1940s brought World War II, Homer Barnett joined Cressman in the department and helped him create the first professional anthropological program in Oregon. The postwar years saw tremendous social change and rapid growth in the demand for university education. Cressman remained chairman of the expanding Department of Anthropology until his retirement in 1963, and his vision provided the basis for modern undergraduate and graduate studies at the University of Oregon.

Luther Cressman was instrumental to the growth of anthropology in the western United States. His story, like all good autobiographies, is as much self exploration as it is public explanation. *A Golden Journey* is not perfect; it is tedious reading in spots, and I found myself thinking it should have been more heavily edited. At the end, however, I could think of nothing I would leave out. It is all of a piece; a life, a love, full of humanity. I recommend it.

REFERENCE

- Mead, Margaret
1972 *Blackberry Winter: My Earlier Years*.
New York: Morrow.

