

The Editor continues to receive correspondence in regard to the necessity of establishing some system for the collection of oral histories of archaeologists who are central to the origins and development of archaeology. The Editor is keenly aware of the urgency to organize such a system so that practitioner recollections and assessments of the development of archaeology can be recorded before they are lost forever. The Editor solicits correspondence from all who have concrete suggestions as to the content of such an effort to organize an oral history collection program. The Editor also solicits correspondence from all who would suggest that an oral history session should be conducted with a specific archaeologist (please provide name, address, and short description of the person's importance to archaeological practice).

Please send correspondence to the Editor at the BHA's editorial office noted above.

Douglas R. Givens, Editor  
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## II. Discourse on the History of Archaeology

### With Cressman at Catlow Cave, 1935 and 1937: A Personal Note

by

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I transferred from Reed College to the University of Oregon in 1934 because of a growing interest in man's distant past. That interest had been awakened in a civics class in Washington Highschool (Portland) when I confronted a skeletal portrait of Neanderthal Man accompanied by a brief sketch of his cave life and association with cave bears. At Reed College I took a reading course in religious origins from the famous anthropologist, Alexander Goldenweiser; but a commitment to man's distant past and to anthropology as a discipline had to wait until a romantic attachment for the origins and history of the ancient Egyptians had run its course.

In Eugene [Oregon] I was fortunate to obtain room-lodging for \$10.00 a month and a stipend of \$30.00 furnished through the National Recovery Act. I owed this economic security to Dr. [Luther] Cressman, who selected me as his classroom assistant. I succeeded Howard Stafford, who, I believe, was the first to hold the position. Those were the days when one lunched on nickel hamburgers washed down with a ten cent milkshake.

In 1934, Dr. Cressman had just succeeded in establishing anthropology as a discipline separate from sociology. He still was smarting from collegial questioning that sounded like, "Just what is anthropology anyway?" He also entered the list against legislators who intended to prevent Caucasoid Oregonians from marrying Negroes, Asiatics, and North American Indians. Beyond that Oregon voters had provoked a power struggle between the university at Eugene and the agricultural college at Corvallis by combing them administratively, selecting the head from the Corvallis campus, and projecting an educational division of labor which pitted a humanistic university against a scientific agricultural college.

Dr. Cressman relied heavily on visual images in his teaching of physical anthropology, and I ran an epidiascope; a kind of magic lantern which projected pictures from books or sketches. An evolutionary and comparative physical anthropology was central to instruction of majors in the field, and Cressman used Hooton's *Up From the Ape* as his text. Hooton spiced his text with some clever rhyming, which today would be considered racial doggerel. His most fetching piece lampooned the "steatopygous" bushmen.

The evolutionary approach followed by Cressman united both human biology and culture. Knowledge of the human skeleton was an integral to passage of the course as the appearance of evolutionary types and culture sequences. We