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## A History of Quiet Leadership: SDSU Archaeology between 1915 and 1975

The excavation of the history of San Diego State University archaeology reveals a tradition of quiet leadership. This article embarks on a systematic examination of the history of SDSU archaeology between 1915 and 1975. It endeavors to place the inaugural departmental archaeologists in proper context by balancing external factors, like the growth of the university and substantive changes within the discipline, with the particular personalities of these seminal SDSU scholars of the material past.

First, since there would be no SDSU Anthropology Department and no archaeology without the university itself, it is helpful to consider the school's history. The university first opened its doors to students November 1, 1898, as a "normal" school. Normal schools were institutions that prepared students for teaching careers. After the mid-19th century, "American schools changed from being private and church-related to being tax-supported institutions" (Starr 1995:21). Public education was "emerging and becoming professionalized," so society responded by creating normal schools "to prepare newly professionalized teachers" (Starr 1995:9). These normal schools featured "tightly prescribed" curricula (Starr 1995:21). The four-year program of normal schools included two years of high-school courses followed by two years of college-level work in academic and vocational subjects, as well as in teaching and administrative methods (Starr 1995:21).

After 1906, the San Diego Normal School changed (Starr 1995:22). California began requiring applicants to have a high school diploma, which eliminated the pre-college-level portion of the normal school curriculum (Starr 1995:22). The result was that admission requirements at the San Diego Normal School were virtually the same as the requirements at the University of California (Starr 1995:22). These events marked “the first step in the evolutionary process leading the normal school to a four-year teachers college, then to a four-year liberal arts college, and ultimately to graduate instruction at the university level” (Starr 1995:22).

Edward L. Hardy was the first administrator to walk this road of change. Hardy was a progressive educator who believed that individuals were part of a larger social scheme and needed training in a broad range of fields (Starr 1995:33). This progressive approach to education resulted from the emergence of the social sciences at the end of the 19th century. Hardy believed that teachers needed to be broadly educated so that they could help prepare students for life (Starr 1995:33). This belief motivated Hardy to push for curriculum reform and for a four-year teacher training program (Starr 1995:34). Consequently, Hardy increased faculty, enhanced library collections, and changed the curriculum to include new social science courses, including anthropology (Starr 1995:35).

Under Hardy’s leadership the school’s first archaeologist joined the faculty. Edgar Lee Hewett came to San Diego from the Southwest to help plan and create exhibits for the 1915 Panama-California Exposition in Balboa Park. The exposition was like a world’s fair, signaling the importance of San Diego as a port-of-call relative to the

Panama Canal (Rogers 1988:3). The exposition occurred during the San Diego Normal School's 1915 summer session. Starr notes that,

The session was offered from July 5-August 13, 1915, and it was subsidized by the Carnegie Endowment for International Peace, the School of American Archaeology, and the Montessori Institute. Courses were oriented toward the hemisphere and included American archaeology, South American history, Spanish language and literature, modern history and literature, primitive arts, and educational methods (1995:43).

The 1915 summer school was considered "the most notable summer session of the normal school" (Starr 1995:43). Hewett was largely responsible for its success given his unique qualifications in archaeology.

Hewett's interest in archaeology began in boyhood. He grew up in the Midwest with an appreciation for the great outdoors, a love of adventure, and a penchant for learning (Hewett 1946:43). As a boy, he "would lie on the floor studying the Catherwood drawings of the Maya monuments in the volume of Stephens for hours" (Brand 1939:43). Hewett was considered a "heckuva baseball player," but his belief in education prompted him to pass on the opportunity to play professional sports (Hewett 1946:43). Instead, he attended the normal school in Greeley, Colorado (Hewett 1946:106). While there, he explored archaeological sites in Colorado, New Mexico, Utah, and Arizona (Brand 1939:43). Hewett became a teacher and taught history and literature at the college level (Brand 1939:14). He self-studied law and business, which helped him earn the position of the first president of the normal school in New Mexico (Hewett 1946:107).

While in New Mexico, Hewett was contacted by the Smithsonian Institute to "inspect, study, and report on prehistoric remains in the Southwest" (Brand 1939:43). Brand reported that,

From the first, Mr. Hewett was impressed with the urgent need for a proper safeguarding of prehistoric ruins in the Southwest and elsewhere. The interest and concern of the federal authorities were aroused, and, in the spring of 1903, Congressman J.F. Lacy, chairman of the house committee on public lands, came out from Washington and spent two weeks in the saddle, with Mr. Hewett as his guide (Brand 1939:19).

Hewett was instrumental in the passage of the American Antiquities Act of 1906. He, along with other archaeologists, drafted the provisions of the legislation. Through the act's passage, Hewett managed to unite competing interests within the Archaeological Institute of America (AIA) and the American Anthropological Association (Zimmerman 2003:19). After his experience with legislation and preservation, Hewett decided to make archaeology his career and went to Europe for a doctorate (Brand 1939:19). Upon his return, he was appointed director of American research under the AIA. His primary objective was to develop archaeology as a "truly national science" (Brand 1939:20). Hewett helped establish the School for American Archaeology in New Mexico (Brand 1939:20). He also aided in the creation of the Mesa Verde National Park and the Chaco and Bandelier national monuments (Brand 1939:46). In addition, Hewett determined the "conservation trend...and museum policies of the federal and state governments" (Brand 1939:46).

By the time he arrived in San Diego, Hewett was considered the "unofficial dean of American archaeology" (Brand 1939:24). The Smithsonian Institute appointed Hewett director of educational exhibits for the upcoming exposition (Rogers 1988:3). Hewett "held that anthropology and education were inseparable" (Hewett 1946:122). He worked with famous anthropologists at the time, including Drs. Aleš Hrdlička, William H. Holmes, and John P. Harrington, to create the educational exhibits. Rogers explains that Hewett's vision was "to develop exhibits illustrating aspects of each of the main

branches of anthropological science: physical anthropology, ethnography, and archaeology” (Rogers 1988: 3).

As a member of the School of American Archaeology, Hewett was appointed designer of the exposition’s central exhibit, “The Story of Man Through the Ages” (Museum of Man 2004). He led expeditions to the Southwest to collect prehistoric pottery and to Guatemala to gather information about Mayan monuments (Museum of Man 2004). Hrdlička also led expeditions, including one to Peru which resulted in a famous collection of trephined skulls still housed at the San Diego Museum of Man. Hewett and Hrdlička worked “to collect specimens for the most comprehensive physical anthropology exhibit ever assembled” (Museum of Man 2004). The exhibits impressed many visitors and helped make the exposition a great success. Upon the exposition’s conclusion, the exhibits were retained through the establishment of the San Diego Museum Association, and Hewett was named the first director of the new San Diego Museum of Science (Museum of Man 2004).

It is interesting to note how the creation and manifestation of the exposition paralleled what was occurring in the discipline of archaeology. Up to the time of the exposition, American archaeology was in the midst of its Classificatory-Descriptive Period (Willey 1974:42). The focus was on the description and classification of archaeological materials, especially architecture and monuments (Willey 1974:42). Hewett even included Mayan temple replicas in the exposition. Archaeologists of the time worked to make archaeology a systematic science, yet they were not entirely successful (Willey 1974:42). The period lacked chronological perspective and related methods; however, archaeologists conducted typological, classificatory, and geographical

distribution studies which helped lay the groundwork for most of the 20th century (Willey 1974:42). Most archaeological work during the early part of the 1900s was sponsored by the U.S. government, by universities, by museums, and by scientific societies (Willey 1974:42). As the U.S. expanded westward, the discovery and description of antiquities increased (Willey 1974:42). There was avid interest in early man, and American archaeologists sought to find early remains on the American side of the Atlantic Ocean (Willey 1974:42). Willey noted that, "Archaeology began being taught in universities, and the alliance between archaeology and general anthropology began academically and in the field" (Willey 1974:42).

This archaeology-anthropology alliance was evident at San Diego State. By 1921, Hardy had succeeded in converting the normal school to a four-year teacher's college (Starr 1995:47). Hewett was appointed the first professor of anthropology at the new "San Diego State Teachers College." He taught four courses: General Anthropology 1A: Origin and Antiquity of Man; General Anthropology 1B: Origin and Development of Civilization; 103: Outlines of Culture Growth; and 104: Culture History of the Southwest (Course Bulletin 1923-1924:39). With Southwest archaeology expanding, Hewett remained active there, particularly in New Mexico. He split time between his work in New Mexico and his role at the San Diego museum and the teachers college. Hewett taught at San Diego State from 1922 until 1929 as the sole professor of anthropology. He then resigned from San Diego State and from the San Diego museum. Before returning to New Mexico, however, he went to Los Angeles and established the anthropology program at the University of Southern California (Brand 1939:47).

After Hewett left San Diego, Lyman Bryson took his place at the teacher's college and at the museum. A former student of Hewett, Bryson greatly admired him. He wrote this about Hewett:

But few American anthropologists have made contributions to the theory of practice of the education by which our own society is maintained. Professor Hewett's pioneer work in this field is not the least element in his significance as a leader in the development of American thought (Brand 1939:107).

During the 1929-1930 school year, Bryson taught just one course: "Anthropology 50: Man's Evolutionary History" (Course Bulletin 1929-1930:32).

By this time American archaeology had moved into its Classificatory-Historical Period, Phase I (Willey 1974:88). This period was concerned with chronology as "stratigraphic excavation was the primary method" for establishing data chronology, although seriation and stratigraphic studies were also used (Willey 1974:88). Before this, artifact classification had been descriptive; in this phase classifications were used to plot culture forms in time and space (Willey 1974:88). The purpose of archaeology at this time was "culture-historical syntheses of New World regions and areas" (Willey 1974:88). The old relationship between archaeology and ethnology led "to the use of ethnographic analogies in interpretations of use and functions in prehistoric cultures" (Willey 1974:88). The culture area concepts of ethnologists fostered interest in relationships between culture and the natural environment, which provided a base for later cultural-ecological study (Willey 1974:88). Field methods and excavation also improved, including more careful recovery of materials and features (Willey 1974:88).

While archaeology was yet to surface at San Diego State, anthropology continued during the 1930-31 academic year with "Man's Evolutionary History" again offered by

Bryson. This time, however, he offered the course with the assistance of another student of Hewett's: Spencer Rogers. Rogers had witnessed Hewett's work before he ever entered his classroom. As a 10-year-old boy, Rogers viewed the trephined skulls from Peru featured at the exposition. Rose Tyson, a former student of Rogers and the current curator of physical anthropology at the San Diego Museum of Man, said that he was so inspired by the skulls at the exposition that he decided then to become an anthropologist (personal communication, March 2005). Rogers attended San Diego State Teachers College, gained his Masters degree from Claremont Graduate School, and earned his Ph.D. from the University of Southern California. Rogers then returned to San Diego State as instructor of anthropology when Bryson left.

In 1932, archaeology was offered for the first time at San Diego State when Rogers taught "Anthropology 51A-51B: American Indian Archaeology" (Course Bulletin 1932-33:51). The course focused on the ancient life of the American Indian in the Southwest. It reviewed theories about the origins and early migrations of the American Indians and the evidence of pre-Columbian civilization in America. The class also studied the practices of living people to explain archaeological findings. Coursework included original document research of anthropological records of the San Diego Museum of Anthropology (Course Bulletin 1932-1933:51). There is no apparent evidence that Rogers organized field-school activity at this time, but there is reference to San Diego State students working with local archaeologist Malcolm Rogers (no relation to Spencer Rogers) (Hanna 1982:222).

Throughout the 1930s, Rogers taught "Man's Evolutionary History," "The American Indian," "Primitive Cultures," "Primitive Religions Culture," "Culture

History,” and “Social Anthropology” (Course Bulletins 1932-1939). During this time, the school itself witnessed significant change. For example, Hardy retired and became director at the San Diego Museum of Science. The school moved from a location on Park Boulevard to its current spot on Montezuma Mesa (Starr 1995:69). Under Walter Hepner, the president who succeeded Hardy, the school’s name changed from “San Diego State Teachers College” to “San Diego State College” (Starr 1995:91). It became “more of a liberal arts college and less focused on teacher training” (Starr 1995:100).

By the 1940s, “State was established in its new location and had evolved into a broadly based liberal arts college” (Starr 1995:104). Archaeology shifted, too. It moved into Phase II of its Classificatory-Historical Period. The major concerns of this period were context and function (Willey 1974:131). Archaeology took a back seat to ethnology and social anthropology during this era (Willey 1974:131). Willey notes that, “Thoughts of such inferiority led to a critical re-examination of the aims and procedures of archaeology and the instigation of new trends later in the period” (Willey 1974:131). Three contextual-functional approaches resulted: 1) Artifacts were considered to be material relics of social and cultural behavior; 2) Settlement patterns became important regarding understanding socio-economic adaptations and socio-political organization; and 3) Relationships between culture and the natural environment became important (Willey 1974:131). Archaeology also began borrowing scientific aids from other disciplines to develop methodologies in searching for context and function (Willey 1974:131). While chronology was still important, attention shifted to correcting and refining sequences (Willey 1974:131). Willey states that, “Historical constructs such as ‘horizons’ and ‘traditions’ were widely used and concerned with occurrences of style and

technical features in space and time and in the establishment of diffusional or genetic connections between such forms” (Willey 1974:131).

World War II cast its shadow on San Diego State during the 1940s. Decreases in the enrollment of students and faculty resulted (Starr 1995:109). Curriculum changes occurred as liberal arts were de-emphasized and science and technology courses were favored (Starr 1995:112). After the war, however, the GI Bill helped repopulate the school. The faculty was rebuilt, and doctorates were required for tenured positions (Starr 1995:125). The faculty became more involved with research as postwar funds became available (Starr 1995:125). Related disciplines were divided into divisions (Starr 1995:125). Anthropology, for example, fell under the rubric of the Social Sciences Division (Course Bulletin 1946-1947:96). Rogers carried the teaching load during this time, offering new classes such as “Primitive Myths and Rituals,” “Ethnology & Race Psychology,” “Indian Cultures of the Southwest,” and “World Ethnology” (Course Bulletins 1942-1949).

In 1947, San Diego State archaeology resurfaced when Rogers offered “Anthropology 3: Survey of Archaeology.” This course reviewed the history of modern archaeology and discussed its methods. It also covered the development of archaeological techniques in reconstructing ancient cultures of the Mediterranean world. Further, it reviewed the problems of archaeology in the Near East, the Orient, and the Americas. It also covered the principles and basic techniques used in the excavation of sites and in the reporting of findings (Course Bulletin 1947-48:112).

By the 1950s, San Diego State expanded in numbers, services, and curricula (Starr 1995:91). Malcolm Love, who leant his name to Love Library, became president.

He led the school through tremendous growth, improved the faculty, moved the institution closer to university status, increased campus space, and expanded the curriculum (Starr 1995:131). Consequently, faculty was required to have research credentials, and faculty involvement in research increased (Starr 1995:125).

Rogers' research included "the first archaeological field school at San Diego State College" (Noah 1987:1). The 1950 San Clemente excavation "contributed to the body of literature pertaining to the archaeology of California's southernmost island" (Noah 1987:1). With the authorization and support of the United States Navy, Rogers and 12 students "reconnoitered several areas generally within the northern one-half of the 21-mile-long island. During a period of only 10 days, a total of 14 archaeological sites were subjected to data recovery" (Noah 1987:3). Noah described the methods and "systematic fashion" of Rogers' fieldwork during this later phase of the Classificatory-Historical Period in American archaeology, stating:

Fieldwork included conducting surface collections and subsurface investigations, the latter consisting most often of excavating a narrow trench across the presumed midden boundaries of a site, expanding outward from the trench with larger excavation units in areas of greatest artifact density. Recovery methods and results were recorded in field notebooks. In addition to this site-specific data recovery, a number of isolated artifacts were selectively collected from various locations on the island.

An in-field laboratory was set up to catalog the artifacts during the field work. . . . At the close of the field season all recovered materials were boxed and sent to the mainland via barge. Upon arrival at San Diego State College, Dr. Rogers wrote a summary report, one student prepared locational maps for field survey data, and one student compiled a photographic album documenting the field program. All artifactual and documentary materials were placed in storage in what had been designed as a janitor's closet at the north end of the Social Sciences Building.

That the collection was immediately curated rather than undergoing a thorough analysis following the fieldwork is explained by two facts. First, the Sociology-Anthropology Department at San Diego State College, which had only that year authorized its first archaeological

field school, was completely lacking in laboratory facilities as well as funding for laboratory supplies. Second, it appears that a major portion of the nascent anthropology student population may not have returned to school in the fall owing to the outbreak of the Korean War only ten days before the beginning of the field school (Noah 1987:3-5).

While written history provides a straightforward account of the San Clemente excavations, various oral histories offer added insight and intrigue. Ronald May, a former student of Rogers, explained that the Navy actually contacted Rogers to conduct forensic investigations of a suspected murder site on the island (e-mail interview, March 2005). While Rogers collected numerous artifacts, including marine shell, mortars, and faunal remains, May reported that Rogers' focus was on the skeletal remains discovered (e-mail interview, March 2005). May explained that Rogers was a skeletal specialist who held pre-eminent status with the County Coroner, the Museum of Man, and as full professor at San Diego State (e-mail interview, March 2005).

Rogers was the heart of San Diego State anthropology from 1931 until 1971.

According to May,

Rogers was an old school anthropologist. He always wore three-piece suits with his Phi Beta Kappa key hanging off a gold chain on his vest. Rogers arrived at 8 am promptly and lectured without notes. His encyclopedic mind enabled him to address any form of question and he could quote passages and authors at will. Rogers stood at attention at the head of the class and delivered his lectures. He often underscored his lessons with anecdotes. He seemed to know all the great anthropologists of his time and shared stories of meeting with them at conferences or field trips. He wandered down the tables and engaged students in discussion of the reading material, skeletal specimens, and trained students how to observe as anthropologists. Rogers combined lectures and hands-on training. Final exams in upper division physical courses included 2000 bones, fragments, animal bones, and coroner specimens laid out on tables. Students had to identify human and animal bones, side the bones, and note evidence of trauma. Hand bones were in a leather cup, and students were timed in pouring them out, assembling them, and identifying them (e-mail interview, March 2005).

Primarily a physical anthropologist, Rogers' focused on his research and publication. He provided the first definitive analysis of the 6,000-year-old La Jolla Indian Culture (Williams 2000:B-7). His work provided significant insight into La Jolla stature, head form, and facial features (Williams 2000:B-7). According to May, Rogers' work with La Jolla skeletons remains unchallenged (e-mail interview, March 2005).

While the San Clemente excavations raised Rogers' interest in archaeology, he did not make archaeology a permanent part of the San Diego State anthropology curriculum until nearly a decade later (May, e-mail interview, March 2005). Besides digging at San Clemente in 1950, Rogers inherited the directorship of the San Diego Museum of Man, as did his predecessors Hewett, Bryson, and Hardy. Rogers held several positions at the museum over the years, and he often presented lectures to the public (San Diego Museum Bulletin for Members 1938). For example, in his role as scientific director, Rogers wrote articles on the collection of Peruvian trephined skulls he had seen as a child. In fact, Rogers' expertise on the human skeleton made him a valuable consultant to local authorities (Williams 2000:B-7). Former student Charlotte McGowan said that Rogers was *the* anthropologist in San Diego (personal communication, April 2005). May said that Rogers handled forensic investigations for the Coroner's Office at old crime scenes (personal communication, March 2005). Former student Therese Muranaka said that the department was the "work horse of the city" (e-mail interview, March 2005).

Rogers also surveyed anthropology conferences for potential colleagues. During one such conference in the 1950s, Rogers met a young U.S. Border Patrol Agent with an

M.A. in anthropology who was working on a Ph.D. from the University of Arizona. According to Saylor, a curatorial volunteer who worked with Rogers at the San Diego Museum of Man, the young man told a joke that Rogers never forgot, and Rogers ultimately added him to the anthropology department at San Diego State College (personal communication, March 2005). That new addition to San Diego State was archaeologist Paul Ezell.

By all accounts, Ezell was cantankerous and did not get along well with others. He was, however, a sound archaeologist, and according to Muranaka “strong on archaeological field techniques” (personal communication, March 2005). When he first arrived at San Diego State in 1956, Ezell continued his involvement in Arizona archaeology (Gross 1993:207), much like his Southwestern predecessor Hewett. Ezell conducted weekend surveys with San Diego State students in the early 1960s, but spent time during his early years establishing the Cultural Anthropology Lab (Gross 1993:207). Gross details that this lab was “a curatorial facility for the ethnographic and archaeological collections of the department, as well as the location for the SDSU site files” (1993:207-08).

Ezell’s first major archaeological projects at San Diego State were the excavations at the C.W. Harris site in 1960 and in 1964 (Gross 1993:207). Gross reported that,

In the spring and summer of 1964 Ezell’s crew at the Harris site excavated trenches and units at 2 of the major loci of the site [Carrico, et al. 1991:3.7]. This work resulted in a large collection, and data on large features in the upper levels of the site that appear to be associated with the Milling Archaic of La Jolla occupation of the site (Gross 1993:207).

In hopes of ascertaining the site stratigraphy and maximizing artifact recovery, Ezell and his crew dug trenches perpendicular to the river terrace (Site Analysis Report 2000:47). Artifact categories of the Harris site included debitage, ground stone, human remains, percussion, biface, bone, shell, minerals, pottery, and scrapers (Bignell 2000:3).

In 1965, San Diego State archaeology broke new ground. They became involved in a salvage project. In anticipation of the widening of Interstate 5, Caltrans contacted the California Parks and Recreation, which in turn contracted a new San Diego State professor named Dewey Buck to head the archaeology project. According to former student and instructor, Chris White, Buck led students on an excavation near San Onofre Creek, which occurred “under miserable conditions,” (telephone interview, April 2005). Students camped for two months on-site at Camp Pendleton amidst Vietnam War training exercises. White said that marines would routinely sneak up on students, who would find themselves staring down the barrel of a gun. Despite these unnerving experiences, Buck’s excavations yielded ceramics, beads, and abalone pendants (Chris White, telephone interview, April 2005).

That same year excavations at the San Diego Presidio began in conjunction with San Diego State and the San Diego Historical Society. Since Ezell was away on sabbatical that year, Professor Donald Brockington broke ground on the Presidio project. Ezell assumed directorship of the excavations, which were run as year-round field classes, when he returned in 1966. These excavations centered on the chapel and other nearby structures (Gross 1993:208). The project, which lasted through 1976, had a far-reaching impact on San Diego. Gross noted that,

One aspect of the site that has had a great effect on the conduct of archaeology in the San Diego area is that the Presidio had some clear

stratigraphy associated with the construction and occupation of the fort, its deterioration and ruin, post-abandonment dumping, and its ultimate burial by workers bringing in imported fill to cover the site in preparation for park construction. This was a site with ample examples of the workings of the law of superposition and was a site where metric stratigraphy and the careful excavation in arbitrary levels worked (1993:208).

In 1970, Ezell expanded archaeological field class offerings to include concurrent classes at the Presidio and at the Bancroft Ranch House (Gross 1993:208). Students learned about prehistoric materials at the Bancroft Ranch site (Gross 1993:208), which had been a Kumeyaay village. Gross reported that,

With two field classes going, students were expected to do their introductory class at one of the sites and to do their advanced class at the other, to broaden their experience base. The students in the advanced class served as supervisors for the beginning students, so they gained experience in running field crews. Each site also had a student foreman, providing students the opportunity to exercise greater judgment and responsibility (1993:208).

The Bancroft Ranch work yielded material remains including associated funerary objects, burned shell beads, post holes, animal bones, bone fragments, and human remains, which were later repatriated (Bancroft Ranch Collection and Site Background:2).

Ezell believed that public education and participation were important to San Diego State's archaeology program. As a result, he required students to guide tours through excavations to reinforce what they were learning (Gross 1993:208). Ezell also established cooperative programs with local community colleges, including the archaeology program at Southwestern College led by former Ezell student, Charlotte McGowan (personal communication, April 2005). Through the Presidio excavations, Ezell created the first public archaeology program at San Diego State (Gross 1993:209).

San Diego State archaeology remained active in 1971 when "Ezell contracted with Caltrans to conduct data recovery excavations at Buckman Springs and Cottonwood

Creek, two prehistoric sites that would be impacted by the expansion of Interstate 8” (Gross 1993:208). Ezell let graduate students direct field work at these excavations, while he continued the regular summer programs at the Presidio and at Bancroft Ranch (Gross 1993:209). Students excavated more than 200 units at Buckman Springs (Gamble 2005:7.1). The site’s features consisted of bedrock mortars, rock walks, and stone structures. Unearthed artifacts included projectile points, ground stones, ceramics, pipes, beads, and bone (Gamble 2005:7.1). The Cottonwood Creek site yielded two hearths and a midden containing sherds, flakes, a fish effigy, projectile points, and a shell pendant (Gamble 2005:6.1). Large amounts of burned bone and olivella shell bead were also found. The second hearth contained many artifacts, including tourmaline, quartz, crystal, a small core, pottery, and pinion nut (Gamble 2005:6.1). Excavation methods at Cottonwood Creek included 51 test units measuring 1 x 2 meters, with unit depths between 40 and 300 cm. Nine trenches were excavated with a mechanical backhoe “to ascertain stratigraphic relationships” (Gamble 2005:6.2).

Ezell stayed abreast of developments in American archaeology. For example, in the late 1960s and early 1970s, he tried to expose students to the rapidly developing “New Archaeology” (Gross 1993:210). This “Explanatory Period” of archaeology grew from young archaeologists trained by both social anthropologists and by archaeologists with the main concern of “elucidation of cultural process” (Willey 1974:178). The approaches of New Archaeology included an evolutionary view point, general systems theory, and logico-deductive reasoning (Willey 1974:178). While Ezell acknowledged the benefits of this “New Archaeology,” he openly wondered what was so new about it (Gross 1993:210).

By 1972, California agencies had begun requiring archaeology on private and public projects (Gross 1993:209). Ezell prepared to meet this demand in archaeology with the help of advanced students and through the establishment of explicit procedures for contracting archaeological services through the San Diego State Foundation (Gross 1993:209). He involved students and other professionals in discussions which led to rules regarding minimum qualifications for individuals who conducted archaeological surveys (Gross 1993:209). Ezell researched services and costs and developed a viable set of charges and pay so that students could be compensated fairly (Gross 1993:209). Ezell's objective in developing this nascent Cultural Resource Management (CRM) program was "to help students understand the laws and practices associated with the developing field of CRM" (Gross 1993:209).

Ezell felt that archaeology had a large role in society (Gross 1993:210). In addition to establishing the public archaeology program, the community-minded Ezell wrote articles for an educational journal suggesting that archaeology could lend focus to at-risk children (Gross 1993:209). He also helped amateur archaeologists form the San Diego Archaeological Society (Gross 1993:209). McGowan said that he often traveled to Mexico, visiting remote villages, to work with Indians (personal communication, April 2005). Over the years, Ezell taught excavation courses, introductory classes in physical and cultural anthropology, and more advanced courses in analysis methods, California Indians, and Southwestern Prehistory (Gross 1993:210). He retired from San Diego State in 1975.

While Ezell and Rogers greatly contributed to the tradition of archaeology at San Diego State from 1931 to 1975, the anthropology department and the university rapidly

evolved before their eyes in the 1960s and 1970s. Increased research and restructuring moved San Diego State closer to university status, which was finally attained in 1972 (Starr 1995:187). One result of the restructuring was that anthropology split from sociology and formed its own department in 1964 (Love 1964:1). Rogers was named department chair in recognition of the many years he had served the department and the discipline (Love 1964:1). The faculty rapidly increased with qualified professors. Graduate enrollments also increased at the time, and the anthropology department issued its first M.A. degree in 1969 (Philip Greenfeld, personal communication, March 2005).

Rogers spent much time building the department in the 1960s, recruiting people “he thought would round out student education” (Ron May, e-mail interview, March 2005). Consequently, by the 1970s, the faculty included notable professors in all four fields of anthropology, including socioculturalists Arthur Anderson, Victor Goldkind, Henry Lewis, Charles Mann, Ronald Provencher, Wade Pendleton, Dick Jones, Vivian Rohrl, Dan Whitney, Edward Henry, Larry Watson, and others. The new physical anthropologists were Mary Jane Moore, Lois Lippold, and Al Sonek. Linguistic anthropologists included Philip Greenfeld and Ronald Himes. The other new anthropological archaeologists were Richard and Mary Elizabeth Shutler, Donald Brockington, Dewey Buck, Larry Leach, Barbara Voorhies, Brad Bartell, and Joseph Ball. With all the new additions in the department, Rogers and Ezell had become relegated to the past.

However, the heritage of Rogers, Ezell, and Hewett was not forgotten. McGowan, for example, summed up her undergraduate and graduate experiences with Rogers and Ezell this way: “The seriousness and intensity with which they loved what

they were doing made it all the more exciting” (personal communication, April 2005).

The dedication of these pioneering archaeologists established a local tradition that was sound in method and in theory, dedicated to research and teaching, and attentive to the needs and interests of the surrounding community.

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