

## ADÁN EDUARDO TREGANZA, 1916–1968

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ADÁN EDUARDO TREGANZA was born on December 27, 1916, in Salt Lake City, Utah, to Alberto Owen Treganza and Antoinette (Kaufman) Treganza. The senior Treganza was a licensed architect, an able artist, and a well-known amateur ornithologist. Because of his father's example and encouragement, young Treganza developed a profound interest in natural history, eventually became an expert outdoorsman, and learned draftsmanship and the art of rendering subjects accurately in pen-and-ink, pencil, and water colors; consequently, in later years he was to illustrate his own scientific publications. A number of his colleagues are proud owners of handsome landscapes, done in various media, presented to them in token of friendship by the artist, who was as generous in this regard as in other ways.

While still a boy, Treganza's family removed from Utah to Florida, and again later to Lemon Grove, near San Diego, in southern California. Residing thus near the international line, the family made many trips of exploration into the rugged peninsula of Baja California, Mexico, where Adán extended his interests from natural history to archaeology and ethnology of the original inhabitants, a pursuit which came to dominate his life and career. His last field trip, shortly before his untimely death, was to Baja California.

Subsequent to education in public schools, Adán entered San Diego State College, initially to major in geology; later, in 1937, he transferred as a sophomore in anthropology to the University of California at Berkeley where I, as a freshman, first met him.

In those years there were few anthropology students at Berkeley; as a consequence, we all got to know one another rather well, and the same was true of our professors, Gifford, Kroeber, Lowie, McCown, and Olson, from whom we took almost every course offered. There was no formal instruction in archaeology, so that one had to learn by doing; but despite difficulties and shortage of funds—those were still depression times—some excellent work was done, and reputations were established. Treganza decided to concentrate on the region which he knew best, and he carried out periodic field investigations from 1937 to 1942 in southern and Baja Califor-

nia, the latter area being the subject of his first published article. In 1940 he received his Bachelor of Arts degree in anthropology, and in the following year he became Preparator in the Museum of Anthropology, an ancient pile of red brick seemingly held together by creeping ivy, where he labored in company with three real characters: the elderly Llewellyn Loud, who willed his own skeleton to the Museum; a cherubic bouncy little man nicknamed "Cotton" Warburton; and the venerable Papago Indian, Juan Dolores who, it seemed to me, actually resided in the Museum, and perhaps he did.

Adán was a graduate student briefly in 1940 and regularly from 1945 to 1950, in which year he received the doctorate of philosophy from the University. Prior to taking his examinations, Treganza's field work had attracted the attention of an outstanding Berkeley physiologist, Professor Sherburne F. Cook, who suggested that they work together. As Adán was quite ready to try anything new, the pair collaborated on quantitative investigations of mound mass of a number of California Indian sites (19 being reported on in one paper), which involved comparative physical and chemical analyses of the midden as related to the probable material culture. These sites were rather widely separated geographically and as to age, in order to obtain a reasonable sampling for purposes of comparison.

Treganza was exceptionally busy during these years: in 1949 he taught summer session at the University of New Mexico, and the same in the following year at the University of Washington; both experiences involved field excavations as well as formal lectures. During these activities he was at the same time on the faculty of San Francisco State College, a graduate student at Berkeley, had published 11 articles, and was writing his doctoral dissertation, "The Topanga Culture and Southern California Prehistory." This contribution was the result of his archaeological excavations at the Tank site in Topanga Canyon, near Santa Monica.

Between 1945 and 1947, Treganza served as teaching assistant in anthropology; while the pay was then low by present standards, the prestige attached to such a position was considered to be high, and the rank frequently led to other employment, often concurrent. Thus, in 1947



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Adán was appointed as instructor in geology and geography at San Francisco State College, then located near the United States Mint off Upper Market Street but transferred in 1953 to a new campus at Lake Merced. At the urging of Dr. Walter Hacker, internationally known geographer and Treganza's immediate superior, Adán introduced the first courses in anthropology at the College.

Eventually enough such courses came to be offered within the Geography Department that Professor Hacker recommended the establishment of a separate Department of Anthropology with Treganza as its new head; this was done about 1948-49, and Dr. Clarence E. Smith, also from Berkeley, was later added to the staff.

More than many graduate students, Treganza had already achieved a great deal in archaeology, as reflected by his publications; but as head of a new department of anthropology at San Francisco State College, he gradually increased the tempo of his activities which by 1953 were firmly related to three major categories: expansion of the department, lectures

and conferences on anthropology in communities throughout California in order to stimulate public interest and support, and a deep involvement in salvage archaeology so as to preserve as much as possible of the prehistory and early history of California. During his 20-year chairmanship, the departmental faculty expanded to 12 full-time instructors and 4 additional anthropologists, either part-time or in other departments and schools of the College.

Adán also established the Museum of Anthropology and its Archaeological Survey, and his efforts to disseminate anthropological knowledge and goals to the public were successful in a number of ways. Field crews had fewer problems with local farmers and ranchers who began to understand what the archaeologists were trying to do, and, increasingly, amateur prehistorians began to organize into local archaeological societies. Treganza not only made himself available to these groups for guidance and as a consultant, but he maintained a policy of including such persons on regular field crews, when operating in their locality, so that they might acquire proper training instead of remaining irresponsible pot-hunters. To be sure, others had used such tactics before, and things did not always work out to Treganza's satisfaction, but nonetheless he converted many.

For a number of years now, public school teachers in California have been required to devote some instructional time in the fourth grade to a consideration of California Indians. As San Francisco State College had a large School of Education, Treganza saw an opportunity there for disseminating anthropology in a more accurate and serious way in primary schools, and he also thought that the subject could be introduced to secondary schools. Accordingly, certain anthropology courses specifically designed for education majors, but not lacking in quality or rigor of performance, were introduced by Adán with the cooperation and participation of the School of Education, and over the years these have proved to be quite successful. While the program was being developed, Adán gave well-received lectures on the role of anthropology in education before such bodies as the Stanislaus County Board of School Supervisors and secondary school teachers' associations in other San Joaquin Valley communities. He continued these endeavors for a number of years; one of the most recent of these was the delivery of 25 weekly lectures, through a National

Science Foundation grant, on anthropology in education for secondary school teachers, at the Dominican College of San Rafael in Marin County.

It is now a California State requirement that education students must have, in addition to their pedagogic courses, an academic major, and one of these, for both primary and secondary teaching credential candidates, is now anthropology.

Another development over the years was the institution of the Master of Arts degree in anthropology at San Francisco State College, which may be taken in connection with the Junior College credential for those who aspire to teach that subject in the many two-year community colleges in California.

While these innovations certainly did not come about solely because of Treganza's efforts, nor is such implied, at the same time his influence and persuasion were very strong factors in the implementation of these. Although himself an archaeologist, he argued insistently and emphatically with whomever would listen, student or peer, that he who limited himself to archaeology and courses in this subject was but an ignoramus, and that a good archaeologist should also be a capable general anthropologist; such sentiments, of course, reflected his Berkeley training.

While Treganza was an outstanding educator, having received as early as 1954 a Ford Foundation grant for research in the teaching of anthropology, he is best known to his peers for his very solid work in clarifying prehistoric cultural relationships in California, beginning with southern California desert cultures, the Topanga culture, the Farmington complex of the Sierra Nevada foothills, the Shasta complex of the northern Sacramento Valley, and his invaluable contributions to the understanding of California history and prehistory through salvage archaeology.

Some of his archaeological achievements relating to history may be mentioned briefly: the Olema Lime Kilns, Fort Ross, Mission San Francisco de Solano (Sonoma), and his research into the 16th-century landing on the north coast by Sir Francis Drake. While a number of reports on salvage archaeology in California have been published, much of Treganza's writings still remain in manuscript form. As most of his investigations were carried out in connection with the University of California Archae-

ological Survey, the California State Division of Beaches and Parks, and the National Park Service, and only recently through the Archaeological Survey of the San Francisco State College Museum of Anthropology, several dozen of his manuscripts are rather widely dispersed. Some are on file with the Departments of Anthropology at the University of California (Berkeley) and San Francisco State College, and some are in the archives of the National Park Service, Western Division (San Francisco), the State Division of Beaches and Parks (Sacramento), and the Smithsonian Institution-River Basin Survey (Lincoln, Nebraska).

The majority of the manuscripts variously describe archaeological surveys and excavations, including such places as Mt. McKinley National Park in Alaska and English Camp on San Juan Island, State of Washington. Most, however, relate to California; the following are but a few locations: Lassen Volcanic National Park, the Vallejo Adobe (Petaluma) and the William B. Ide Adobe (Red Bluff), both being State Historical Monuments; Point Reyes National Seashore, Bolinas Bay, Angel Island in San Francisco Bay, and a number of areas destined to be inundated because of dams under construction or projected, for example, Coyote Valley, San Luis, Warm Springs, Kellogg and Knights Valley.

Not all of Treganza's manuscripts and publications pertain to archaeological excavations or surveys, as he was also interested in ethnology; in fact, one of his earliest publications describes a Pomo Indian dance. For the National Park Service and the Sierra Club he wrote papers on such subjects as "Native Americans as an Aspect of Conservation" and "The Archaeological and Ethnological Resources of Northwestern California," while another unpublished article describes an early messianic movement in Sonora, Mexico; two papers were addressed to the questions of stimulus diffusion and cultural survival, and ecology and culture change in the Great Basin. Always intrigued by the basic processes of technology, Adán prevailed upon a talented friend, Mr. Leonard L. Valdívía, who made superb artifacts of ground and pressure-flaked lithic material which were hardly distinguishable from archaeological specimens, to undergo a time and motion analysis of his techniques; these were also photographed. A publication resulted from this controlled study, and it provided Treganza with some thoughts (un-



published manuscript) on flake and core industries.

Through the years Treganza lectured on California Indians and archaeology at an increasing number of institutions of higher learning such as the University of Santa Clara, College of Marin, and other junior colleges, and he presented courses for the Armed Forces at the Presidio of San Francisco and Hamilton Air Force Base. He was an archaeological consultant for the Army Corps of Engineers, the National Park Service, the California State Division of Beaches and Parks, the American Historical Society, and a planning consultant for the recently constructed Oakland City Public Museum. In 1960 he gave a field course in archaeological methods at Agrigento, Sicily, in collaboration with the Italian Government. Adán presented a well-received program on volcanoes and man for the San Francisco educational television station, and he read papers on historical archaeology before the Smithsonian Institution and at the first meeting of the Society for Historical Archaeology at Williamsburg, Virginia. Treganza was in demand as a talented speaker before the numerous California county historical societies, and he always obliged even though during the last few years he was in declining health, owing to several cardiac episodes. He contributed introductions or prefaces to several books on California Indians authored by others and was most generous of his time and advice to colleagues and, especially, to students, a number of whom have gone on to become professional anthropologists of considerable ability and promise.

Adán was a member of the Society of Sigma Xi, a Current Anthropology Associate, a member of the Society for American Archaeology, the American Anthropological Association, the Southwestern Anthropological Association, and the Kroeber Anthropological Society.

Adán Treganza died in Berkeley, California, on September 19, 1968, of a coronary and had been characteristically active to the very end. An Anglican Requiem Mass was offered on September 24 at St. Francis Episcopal Church in San Francisco and was attended by family, colleagues, students, and friends to whom he was known as "Don" or "Trig." The Museum which he founded is now called the Adán E. Treganza Museum of Anthropology and Archaeology, and a College Memorial Fund has been established in his name. He is survived by his widow, Mrs. Marion Virginia Treganza; his son, Mr.

Marco Treganza; and four sisters, all residents of California.

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