Davey did not mind being involved in archaeological controversy. She saw microlamination and rock varnish analysis as geological opportunities to push the envelope of science. She was a supporter of earlier than Clovis and believed that the Calico site was associated with Lake Manix—making it 15,000 to 20,000 years old. When she heard professionals suggesting that the site might represent an American Middle Paleolithic-era site, over 100,000 years old, her response, with a big grin, echoed that of François Bordes: "That is a definite maybe, maybe."

Davey would have enjoyed the Paleoamerican Odyssey Conference held in Santa Fe, New Mexico in 2013. It seemed as though everyone who was doing significant work in the peopling of the Americas and examining pre-Clovis sites was there, and was presenting significant research. Davey would have indeed approved of the conference, and would definitely have commented on paper after paper. A surprising note though is that of the 31 published papers (Graf et al. 2013), none referenced her work. That would have disappointed her. I am sure she would not have wanted to have thought that she was forgotten.

NOTE

[1]Although Blackburn is erroneously cited as the editor of the volume in most sources, the book was actually edited and assembled by Clark W. Brott and the staff of the Great Basin Foundation, who should properly receive full credit and recognition (Thomas Blackburn, personal communication 2017).

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LUNCH WITH DAVEY, THE ORIGINAL FEMINIST ARCHAEOLOGIST

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I had lunch in Ridgecrest with Davey, as Emma Lou Davis insisted on being called, on her birthday. We went to the local K-Mart lunch counter, her favorite restaurant, in celebration. Many younger readers may only know lunch counters from movies about the civil rights movement, but they were common at stores even outside of the deep south, including in California. The K-Mart versions were known for their daily 'Blue-Plate Special.' On that particular day, this was Salisbury steak with mashed potatoes and brown gravy. Davey and I both ordered it, and it was as bad as it sounds.

I never knew why K-Mart called their daily specials 'Blue Plates.' The plates certainly weren't blue. But what came out of Davey's mouth shortly after we ordered very definitely was. Forgetting that K-Mart didn't serve alcohol, she cussed out the waitress because she couldn't get a beer. Then she cussed out the DMV because they had recently made her take a driving test to renew her license, which she had failed. And then she cussed out her (unnamed) lover, who that year had given her syphilis. This was in 1980. It was her seventy-fifth birthday, and we were there to talk about early sites in the China Lake Basin.

If Davey was predictable, she was predictable in the sense that she always did the unexpected. Sometimes her unpredictability was outrageous, amusing, and unforgettable, like her K-Mart birthday lunch. "The only way to treat convention is to be calmly outrageous," as she prefaced her autobiography. But sometimes her unpredictability had a deeper, if not profound significance. This was especially true with respect to her research, where in a number of ways she made visionary contributions to California archaeology. One of these, widely overlooked, was feminist archaeology. She practiced an archaeology that did not simply highlight the place of women during Paleoindian times (the "add women and stir" approach), when the rest of the profession characterized that period entirely in terms of big-game (i.e., male) hunting—though, in the 1970s, even this was a radical break from mainstream thought. It instead was an archaeology developed from and fully reflecting a woman's perspective (Hays-Gilpin and Whitley 1998:349). More than an archaeology of women's roles in the past, it was the past reconstructed on the basis of a woman's values, sensibilities, and intuitions. And this was entirely new, different, and unexpected.

As Davey wrote in the preface to her 1978 monograph, *The Ancient Californians: Rancholabrean Hunters of the Mojave Lakes Country*:

> This is a very female book. Hopefully, it contributes a different voice, different attitudes and values from male traditions of archaeological writing in which, somehow, the actors become lost in the gimmicks and stage props. The carefulness is the same. There may be more devotion to detail (women have always been good at remembering where things should be

> put on shelves!). But the focus has been on the people, their diversity, their energy and inventiveness.… This is not a book about full-time Elephant Hunters (a male myth, not substantiated by our information). It is about the people of the marsh… [Davis 1978b:xiii].

In an ideal world, Davey's monograph would have had an immediate theoretical impact. But archaeology wasn't quite ready for feminist research in 1978. Archaeological gender studies really only emerged a half-decade later, starting with the publication of Meg Conkey and Janet Spector's widely-read 1984 article, "Archaeology and the Study of Gender." Even then, archaeology wasn't prepared for a true woman's perspective on the research agenda—an approach that only gained acceptance with Spector's 1993 monograph, *What This Awl Means: Feminist Archaeology at a Wahpeton Dakota Village*. But Spector was at least aware of Davey's work (it is cited in the 1984 Conkey and Spector article), and Davey's intellectual influence, if not being the inspiration for Spector's monograph, seems likely.

Davey's feminist archaeology was then self-invented, or perhaps better, self-inspired. It failed to have the theoretical impact that it warranted partly because of the simple fact that it was too far ahead of the intellectual curve. But it also failed to have an impact in part because it presented no hard theoretical or methodological pose. Instead of intellectual antecedents in the sense of building on earlier work, or programmatic statements about how research should be conducted, its origins lay in Davey's life experiences, lifestyle, and personal philosophy. She likely thought her "female" approach ("feminist" and "gender" didn't appear in her writings) *sui generis*—unique to her—and she had no real agenda about promoting it beyond her own studies. She was right on the point of origins, but wrong about its implications for future archaeological research, as the subsequent development of feminist archaeology has shown.

The conclusion about origins becomes clear through a reading of her unpublished autobiography (a copy of which Russ Kaldenberg, its official keeper, has kindly shared with me). Finished in 1984, she entitled it *The Angry Shaman*. It narrates perhaps the most adventurous life that I have ever encountered. Among other incidents, she lived in Moscow and helped build its subway during Stalin's Great Purge, subsequently traveling overland to and living in Peking during the Second Sino-Japanese War, which included the Rape of Nanking. Despite the fact that she was born in 1905, when women's roles were highly constrained by convention if not law, she lived her life fully on her own terms, unaffected by social norms or societal expectations. Davey was a feminist a half-century before the term was coined (or, at least, she was one of the "first-wave feminists," as they were subsequently labeled). Poignantly, some of her feminist motivations may have stemmed from an unhappy childhood and an abusive father. As she states in her autobiography, "I can remember a time when I had no resentment of men" (which, as she makes clear, was only when she was very young). Though men played a large role in her life, as her autobiography illustrates, they were side-shows to the main themes, all of which were grounded in her own fierce independence.

Davey was a uniquely interesting and inspirational person; small in stature, but always larger than life. Her archaeological work, conducted in her 60s and 70s, was groundbreaking, even if not as widely acclaimed as perhaps it should be. But it was just a small component of a wild, richly textured, and adventurous life. That her autobiography has not been (and never will be) published is unfortunate, but in light of the events at our K-Mart birthday lunch, entirely predictable. It is far too blue to be printed.

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