

PIONEERS

*This is the second installment of **Pioneers**, a section of the Journal of California and Great Basin Anthropology devoted to personal reflections by students and colleagues on major figures in the study of the indigenous cultures of the region. These are not obituaries or memorials, but candid recollections that convey insight into the personalities of the pioneers, as well as the cultural context of anthropology during their lives. If you have suggestions for a pioneer, and names and contact information for those who may wish to prepare a recollection, please contact the editor.*

MEMORIES OF ISABEL T. KELLY (1906–1982) AND JULIAN H. STEWARD (1902–1972)

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In this issue, we step back far enough in time to outstrip living memory, but do so to symbolize a period when Great Basin anthropology took the form that would make the region internationally known for both ethnographic richness and for theoretical contributions to ethnology. The works of Isabel T. Kelly and Julian H. Steward are known to all who work in the region, and here we remember them as examples of an earlier time in Great Basin anthropology. We have the good fortune to have contributions by two scholars with deep insights into Kelly and Steward gained from personal connections, from reading their correspondence, from interviews, and from intimacy with their scholarly works. Catherine S. Fowler has explored elements of Kelly's biography before (Fowler 2012; Fowler and Van Kemper 2008), and is perhaps the scholar most familiar with Kelly's original works, since she is in the final stages of publishing Kelly's Southern Paiute ethnographic notes for the Las Vegas area (Fowler and Garey-Sage 2016). Virginia Kerns has written two outstanding books that show different views of Steward, based on his notes, interviews with those who knew him, and the perspectives of the indigenous people he interviewed (Kerns 2003, 2010).

Like many who work in the region, my own encounters with Kelly and Steward were transformational. Reading Kelly's Southern Paiute ethnography in 1979 for

perhaps the fifth time, I found something new with each read. For instance, passages such as "Metate, mano.... When possible obtained from prehistoric site," or "The mano invariably was picked up at an archaeological site" (Kelly 1964:152), were so archaeologically prescient that the research problem became self-evident—if reuse is an inexorable process in which grinding stones are moved to later sites, thus biasing the sample from earlier times, are there then statistically significant differences in the frequency of grinding stones between Late Prehistoric and earlier archaeological sites in the Great Basin? My consequent study ended up as an article in a 1983 issue of this journal.

Steward's monograph (with the title many of us abbreviated to "*Basin-Plateau*," or "the 1938 BAE volume") became a fixture on the seat of every vehicle I wore out in the deserts of the American West. Steward's descriptive work was a font for models for a science that lives by the test of analogies, and for a profession where younger students are challenged to control the literature about living hunters and gatherers, not just the technical analyses of material culture. Steward and Kelly were and are my heroes.

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ISABEL T. KELLY: PIONEER GREAT BASIN ETHNOGRAPHER

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Isabel Truesdell Kelly (1906–1982) was an indefatigable field worker, often in rigorous situations that would challenge even the most seasoned outdoors person with all of the modern gear of today. She worked in the western United States, many rugged areas of Mexico, and also in Central and South America, as well as Pakistan. Archaeology was her "first love," although she did major ethnographic studies and made many contributions to applied anthropology. Theory was not her strong interest, but deep description was, in whatever she was pursuing. Her employment career was outside of academe, owing in part to the period in which she took her graduate training (late 1920s-early 1930s), as well as