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American Indian Culture and Research Journal

Title

Opening Archaeology: Repatriation's Impact on Contemporary Research and Practice. Edited by Thomas Killion.

Permalink

<https://escholarship.org/uc/item/24h6c240>

Journal

American Indian Culture and Research Journal , 33(1)

ISSN

0161-6463

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Publication Date

2009

DOI

10.17953

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the instructor hold up a limb in the classroom to see how students initially identify the branch; asks that we have our students begin to see the world around them as their relations; and asks us to have our students take time to observe the earth and sky quietly. Although these are all innovative approaches into an academic subject, my fear would be that non-Native students would continue to view Native peoples through the lens provided by Hollywood and popular culture. A Native American Women's studies class should worry less about insulating non-Native students from the darker side of colonization and focus more on highlighting the struggles Native American women face today.

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Opening Archaeology: Repatriation's Impact on Contemporary Research and Practice. Edited by Thomas Killion. Santa Fe, NM: School for Advanced Research Press, 2008. 288 pages. \$29.95 paper.

In 2004 and 2005, the School for Advanced Research and the Society for Applied Anthropology brought together a small group of archaeological archaeologists to review and analyze the impact of repatriation on the theory, education, and practice of archaeology, anthropology, and museology since 1989. This volume presents some of their assessments and shows the benefits of collaboration between anthropologists and indigenous peoples.

During 1989 and 1990, Congress enacted two laws, the National Museum of the American Indian Act and the Native American Graves Protection and Repatriation Act (NAGPRA), which require museums and federally funded repositories with Native American human remains and cultural items to work with federally recognized Indian tribes and Native Alaskan and Hawaiian communities toward repatriation. Contributors to this volume represent the fields directly impacted by these laws and discuss the process and evolution of repatriation and their disciplines from personal experiences. *Opening Archaeology* informs the reader about the current thoughts within physical anthropology, archaeology, cultural resource management (CRM), anthropology, and museum studies. It is theoretical and practical in its review and serves as a wonderful exploration of repatriation and its effects. It moves beyond just a simple review of what's bad or good about the laws and focuses on the potential for the future.

The edited volume is broken into four sections: history, outlook on method and theory, experience and practice, and regional perspective. A unifying theme acknowledges the difficulties NAGPRA has brought, but at the same time it acknowledges the transformation that the authors feel will move their fields in a more ethical and knowledge-sharing direction meeting more of today's needs.

Kathleen Fine-Dare and David Hurst Thomas (chapters 2 and 3) each provide a history of events leading to repatriation in the United States from their unique perspectives and experiences. Kathleen states that her goal is

to “add the kinds of dimensions to the ever unfolding story that will help us anticipate future problems, understand current skepticism and criticism, and keep the process moving forward productively, even if many mistakes have to be admitted and addressed” (31). Neither provides a simple history of repatriation. Instead Fine-Dare charts the policies and events from colonization that are often overlooked outside of American Indian studies but that importantly reflect the cultural milieu that has led to current federal and state laws and policies, such as NAGPRA.

David Hurst Thomas focuses on the early interactions of anthropologists and Native communities. It is enlightening to read the stories of George Hunt’s contributions to Franz Boas’s work in British Columbia, William Jones (Sauk and Fox) as the first Native American awarded a PhD in anthropology, and Ella Deloria (Yankton Sioux), whose translations of Lakota, Nakota, and Dakota ethnographic texts and publications helped to preserve these languages. Those who saw “themselves as sole proprietors of and reigning authorities on the remote Indian past” have hid these early contributions to the field (70). To this day, some archaeologists view origin myths as absurd, just-so stories that do not contribute to understanding the pasts of Native Americans.

The rest of the book provides individual experiences and thoughts on how the anthropology and museum disciplines have been affected by repatriation. In chapter 4, Tamara Bray challenges the notion of objectivity and rationality in Western science demonstrating instead its expansion based on asymmetrical relations of power. She reminds the reader that anthropology, an often publicly funded endeavor, owes it to the different stakeholders to be relevant and meet contemporary needs and concerns. Therefore, she proposes that theoretical models be developed that integrate endogenous (local) with exogenous (imposed) knowledge systems about the past (88–89).

Larry Zimmerman and Dorothy Lippert (Choctaw), in chapters 5 and 8 respectively, see that through training, education, and the practice of “indigenous archaeology” collaboration between science and the epistemology of community members can help set research agendas and achieve a myriad of goals. “American anthropology with its origins in scientific colonialism, seems to have forgotten that it is about real people with real problems and real lives, not objects of intellectual curiosity” (104–5).

Joe Watkins (Choctaw) agrees with Zimmerman and Lippert’s assessments and sees that many researchers are still practicing “scientific colonialism,” a perception that information is a resource that can be taken and used regardless of how indigenous populations may feel (163). Repatriation has forced this viewpoint into harsh light and questioned control over the past: through ownership, identity, and interpretation. Both Zimmerman and Watkins find that CRM as an applied field following compliance laws and policies has had more time to develop collaborative techniques with indigenous communities, while academic anthropology is still lagging behind, although they do feel that there is still great hope for the future.

Ann Kakaliouras reviews how physical anthropology has responded since the passage of NAGPRA. In general, students and professionals have moved

away from conducting research in the United States. However she believes that many opportunities for disciplinary goals and research remain with the right approach. She points out that “loss of data is the goal in forensics, through the ‘repatriation’ of remains back to families and nations” (124). If physical anthropology curricula and training can be integrative of the historical and cultural aspects of “archaeological” human remains to their living relations, a transformation can take place in the field. Ongoing work needs to be done, from development projects to repatriation, and physical anthropologists should do it.

Many of the authors use case examples to show how the field of anthropology and museums have changed since the implementation of NAGPRA. Thomas Killion draws on his memories from working at the National Museum of Natural History (NMNH) of the Smithsonian Institution to explore how attitudes and practices shifted in the NMNH and now reflect the perspectives of larger museums. He sees the slow start as a matter of course, but believes that through time new relationships, research, and negotiations can become more fully established.

Stephan Loring, Keith Kintigh, and Darby Stapp contextualized their research within the regions and communities where they work. Stephan Loring, a researcher in the Artic Studies Program of the Smithsonian Institution, finds his work with the Innu to be somewhere between ethnography and archaeology as he relies on the linkages to land, language, subsistence, and resources to aid in the production of knowledge and interpretation of data (182). NAGPRA asks anthropologists to become more inclusive and it questions their assumptions, much in the same way. Keith Kintigh comes to similar conclusions working in the American Southwest. His particular focus is how repatriation has furthered an understanding of the past through migration studies and an examination of the complexities of cultural affiliation. He has found true collaboration to be enlightening and an important part of understanding the past.

Darby Stapp provides a lens for looking at how CRM has interacted with tribes during the decades and was transformed by NAGPRA through his work in Washington. Specifically, it has changed the focus and process of how information is generated and disseminated. He does not see the current set of policies as perfect, but believes that if we move beyond the idea of repatriation, much can be improved through policy making and cultural understanding.

Overall, the book offers hope for how anthropology can once again blossom by truly working collaboratively with indigenous communities. The authors show that decolonizing the practice and theoretical models of anthropology and museum studies offers a potential for expanding the understanding of nature, science, and social relations within new frameworks (90). This is a ready-made textbook for applied anthropology classes and one that fills a gap in understanding modern issues surrounding these fields.

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