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Review of *Bridging the Divide: Indigenous
Communities and Archaeology into the 21st Century*.
Edited by Caroline Phillips and Harry Allen.

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BOOK REVIEWS

Bridging the Divide: Indigenous Communities and Archaeology into the 21st Century. Edited by Caroline Phillips and Harry Allen. Walnut Creek, CA: Left Coast Press, 2010. 290 pp. Photographs, illustrations, maps, notes, reference lists, appendices, glossary, index. \$79.00 cloth.

An outgrowth of demands for ethical treatment and repatriation of their ancestral remains, Indigenous Archaeology (IA) reflects the desire of Indigenous peoples to have a say in how stories of their pasts get told. Too often, Indigenous people claim, archaeologists have discounted oral tradition in favor of scientifically derived histories, histories that may discount or contradict millennia-old beliefs. IA is different, done *for* them, sometimes *by* them, and usually in complete collaboration *with* them. Their questions are central to research agendas and interpretations. IA is controversial because some archaeologists see collaboration as infringement on academic freedom, as movement away from a hard-earned, explicitly scientific archaeology, and as essentializing Indigenous people. Nevertheless, IA has rapidly expanded internationally as part of an effort to decolonize archaeology. Many more Indigenous people have become trained as archaeologists, and those who practice IA have carefully pondered the many epistemological issues it raises.

This volume derives from the World Archaeological Congress's 2005 Inter-Congress on "The Uses and Abuses of Archaeology for Indigenous People" held in Aotearoa/New Zealand. The dozen chapters are wide ranging geographically and provide a solid overview of the status of Indigenous archaeology. In New Zealand, Australia, and North America, for example, Indigenous archaeology has seen nearly two decades of implementation, and scholars are discussing detailed epistemological issues. In most of South America, however, arguments are ongoing about whether it is even a reasonable approach. Most chapters are openly polemical, arguing in support of IA, emphasizing the ways it helps to expand our understanding of the past. The only challenge comes from George Nicholas's excellent chapter in which he argues for an end to IA. He worries that even though IA provides important insights, it is becoming marginalized when it should be seen as central to a discipline that has

experienced an increasing demand for collaboration with stakeholders.

Although none of the chapters in *Bridging the Divide* deal specifically with the Great Plains, some of the earliest IA began in the region during the late 1980s and served as exemplars for the nascent approach. Numerous Great Plains projects continue today due largely to the substantial number of Native Americans living on or near ancestral lands, so issues raised in this excellent volume have relevance for understanding both IA practice and interpretations of its results. **Larry J. Zimmerman**, *Department of Anthropology, Indiana University-Purdue University Indianapolis / Eiteljorg Museum*.