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Engaged Archaeology in the Southwestern United States and Northwestern Mexico

Kelley A. Hays-Gilpin | Sarah A. Herr | Patrick D. Lyons

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Kelley A. Hays-Gilpin, Sarah A. Herr, and Patrick D. Lyons's book *Engaged Archaeology in the Southwestern United States and Northwestern Mexico* tackles the current trends in understanding the history of one of the most studied regions in the world. This book exemplifies the importance of exploring interdisciplinary approaches and including multiple perspectives in research. The edited volume covers a multitude of themes, including repatriation, community engagement, experimental archaeology, ethnology, and accountability. The authors write short, concise, and biographically rich chapters that any researcher will appreciate. In addition, the editors incorporate Indigenous and non-Indigenous voices that drive their point on inclusivity and accountability.

The book is divided into sections that discuss repatriation, archaeology and ethnography, and interdisciplinary approaches. Each section contributes ideas and examples of engaged archaeology, which the editors define as an "information-maximizing approach with the potential to offer rich, detailed reconstructions of past lives, events, and process" (p. 4). We see the term defined in the first chapter and are reminded that "true" anthropology research is a four-field approach, suggesting that archaeology can benefit from "going back to the origins of our discipline." Ultimately, the editors argue that engaged archaeology as an interdisciplinary approach integrates theory, method, data, and multiple perspectives, creating an insightful interpretation of history that can inform public policy and advance human rights (p. 5).

The section on repatriation is powerful. Each chapter gives insight into the challenges and realities of implementing the Native Ameri-

can Graves Protection and Repatriation Act (NAGPRA). T. J. Ferguson's chapter is a great synopsis of the laws that significantly affect archaeology today. Chapters 3 and 4 serve as great examples to illustrate Ferguson's point on repatriation. Pilles and colleagues, for example, give a detailed account of the necessary steps to successfully complete the repatriation process, specifically a step-by-step account of the collaborative effort to reburial tribal remains. The project was a collaboration between the Museum of Northern Arizona, the Hopi Tribe, the Zuni Tribe, and the Coconino National Forest. The authors provide insight into the difficult discussions had with collaborators, specifically on unassociated funerary objects and the difficulty of defining such objects. Fortunately, their solution to involve collaborators at every step of the process led to a mutual agreement on what constitutes unassociated funerary objects (p. 33). This discussion, in tandem with the reburial process, highlights the quintessential challenges in repatriation. Furthermore, Simon and colleagues discuss the challenges of working with the Chavez Pass Project legacy collection. With a methodology rooted in collaboration, Simon and colleagues gave the project's reassessment an approach that incorporated tribal insight. The project was successful in evaluating the collection, yielding much lower counts for human remains found at Chavez Pass. The level of accountability and respect portrayed by this project is an example of how archaeology can bring some relief to local tribes regarding the study of human remains. The collaborative aspect demonstrates a willingness to compromise in a way that promotes new scientific data while also confronting archaeology's past. The methods and discussion of cultural resources in this section will be relevant for a long time.

The next section explores old approaches that fit with new research problems. For example, John Ware revisits the direct historical approach to "broaden our perspective on pre-colonial kinship, religion, and political organization" (p. 159). He challenges the assumptions of historical disjunction by providing old and new examples of cultural persistence that acknowledge the significant cultural changes

through time. The unique methodology of promoting the direct historical approach as an analogous method to form and function, similar to evolutionary biology, argues for an ethnology that can open archaeologists to new research questions. However, the last three chapters of this section of the book, written by Kelley Hays-Gilpin, Lisa Young, Susan Sekaquaptewa, and Kerry Thompson, demonstrate how to expand on old methodologies while incorporating lived experience. Hays-Gilpin's work on Grand Canyon landscape embodies Hopi history, ancestors, and prosperity. The research transforms from an "engaged ethnology" to an "informed archaeology" that values Indigenous views as knowledge, rather than folklore (p. 227). The transformation leads to a better interpretive framework that incorporates Native lived experiences and becomes relevant to the people whose history we study. As Thompson suggests, "Finding the relevance of archaeology for Native Americans can be a challenge, and I think that finding relevance is often intertwined with understanding the modern realities of how Native American identities are constructed" (p. 251).

The last section gives two great examples of what engaged archaeology looks like at the international and interdisciplinary level. Emiliano Ricardo Melgar Tísoc demonstrates how an interdisciplinary approach provides multiple perspectives when applied to the same research question. The author's engagement with experimental archaeology incorporates technological and economic analysis on objects made from turquoise. These objects come from Mesoamerica, northern Mexico, and the southwestern United States. His research explores the various perspectives that need to be considered in order to accurately

explain the complexity in lapidary work and exchange systems happening in these regions.

Overall, there are several authors that stand out above the rest that highlight the archaeological future of the region, including Pilles, Spurr, and Kuwanwisiwma; Simon, Caseldine, Striker, Grivas, Grider-Potter, and North; Hays-Gilpin; Young and Sekaquaptewa; Thompson; and Melgar Tísoc. Each author embodies the spirit of engaged archaeology laid out by the editors, but more importantly, each of them explicitly expresses the cultural importance or real-world consequences in developing this approach. Each author, in their own way, acknowledges the difficulties Indigenous communities face with archaeologists and especially with government agencies. As Young and Sekaquaptewa put it, "Reflecting on the stories and values shared by source communities . . . archaeologists can create more engaging interpretations that emphasize the human experience. . . . These interpretations will, in turn, resonate with descendant communities, as well as the general public" (p. 248). Archaeology that engages with local communities and holds itself accountable promotes a bright future for more archaeological research. Exploring new and holistic methodologies will advance new possibilities for the discipline.

Danny Sosa Aguilar

California State University, San Bernardino

Correspondence

Danny Sosa Aguilar, California State University, San Bernardino.

Email: danny.sosaaguilar@csusb.edu