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Cross-Cultural Collaboration: Native Peoples and Archaeology in the Northeastern United States. Edited by Jordan E. Kerber. Lincoln: University of Nebraska Press, 2006. 384 pages. $59.95 cloth; $24.95 paper

Transformation. This is the word that kept running through my mind as I read *Cross-Cultural Collaboration,* a book that details the fundamental transformations of individuals, personal and professional relationships, and ultimately archaeology as a material and intellectual pursuit.

If the push for these transformations was the Native American Graves Protection and Repatriation Act (NAGPRA) of 1990, then the pull was the 1992 amendments to the National Historic Preservation Act. These laws obligated archaeologists to work with Native communities—often for the first time—and thus collaboration as we think about it today in archaeology, was largely born from legally compelled consultation. The volume's editor defines *consultation* as the process of seeking advice or information, while *collaboration* means working together (xxvii). However, several of the contributors observe that *collaboration* is an imperfect term, especially for Native partners, because of the word's double-edged connotations: not only working together for a common objective but also working traitorously with the enemy (62, 146).

A kind of sequel to the seminal volume *Native Americans and Archaeologists: Stepping Stones to Common Ground* (1997), this edited book examines the current relationship between archaeologists and Native Americans in the northeastern United States. This geopolitical region is as fascinating as it is complex, particularly because many Native communities there are recognized neither by the federal government nor by state governments. The book consists of twenty chapters (plus a lucid introduction and an eloquent foreword) that are divided into three major parts and written by thirty-three authors who occupy an array of professional and academic positions. Of the authors, nine are Native American. Although subtle, it seemed to me that most of the chapters written by archaeologists were positive, a shared sense that the field is making progress, and that a balance between competing interests is being met. In contrast, many of the Native authors seem discontent with the state of affairs, a feeling that the discipline is not where it needs to be. If the archaeological contributors show how far the discipline has come since 1990, the Native contributors make plain how far the discipline has yet to go.

Part One, "Collaboration and Regulatory Compliance: Burials and Repatriation," consists of eight chapters. Many of these chapters discuss the struggle to create state burial laws that give equal protection to marked and unmarked burials and the struggle to ensure that landowners and government agencies comply with the letter and spirit of the law. All of these chapters address how politics and power pervade conflicts concerning repatriation and reburial. The political economy of repatriation is laid bare in these essays, which repeatedly address the colossal spiritual and pecuniary burdens placed upon Native communities for development projects that they do not want and will not benefit from. As Ramona L. Peters, the repatriation coordinator for the Wampanoag Confederation, opines, "There are times when we are asked to make the choice of another golf course or a housing development on a site

that is now private property but was once tribal land. This is not consultation; this is extortion" (46). Many Native communities without federal or state recognition simply do not have the resources to consult, even if on the odd chance they are asked to do so. The authors in this section emphasize that opening and maintaining lines of communication is not easy; the case studies show the need for a "working through" period in which trust and proper protocols can be established. This period is often followed by more positive interactions. Still, although common ground is regularly found, it is ground that can easily be torn asunder by quakes of difference and dissension.

Part Two, "Collaboration and Regulatory Compliance: Sites and Places," consists of six chapters. This section brings to the fore the need to establish relations of trust and respect between individuals and institutions. The example of the Green Mountain National Forest is especially instructive. Created in 1932, it took park administrators more than half a century to open lines of communication with local Abenaki peoples. Seemingly, much has been done in the last twenty years, as indicated by the creative dialogue exchange between this chapter's coauthors. Their collaboration shows how "diverse cultures can collide without clashing" (163). But major hurdles remain: a lack of administrative continuity, differing knowledge claims, a dearth of money, dissimilar approaches to land management, the legal status of the Missisquoi Abenaki, and the restrictions of National Environmental Policy Act (NEPA) regulations. The story presented by Herbster and Cherau about cultural resource management (CRM) archaeology on Martha's Vineyard illustrates the need for "mutual education" for both tribal members and archaeologists. In another chapter, two archaeologists are asked if they had ever attended the local powwow. They had not—but soon went and also experienced a sweat lodge first-hand, which radically changed how they interpret (more richly and probably more accurately) the archaeological record. I couldn't help but wonder if the two archaeologists invited their Native friends to attend an archaeological conference.

Part Three, "Voluntary Collaboration: Research and Education," consists of six chapters. In the context of the book, I found the phrase "voluntary collaboration" to be odd because it would seem to imply that there is alternatively "compulsory collaboration," which in essence is consultation. These terms are further complicated in the first chapter in which there is a discussion about repatriation under NAGPRA, which is involuntary as a federal mandate. Nonetheless an interesting and important section, it shows yet further that consultation underpins and perhaps ultimately promotes voluntary collaboration. The authors of this section share with the reader multiple outstanding projects including an annual archaeology workshop for Oneida teenagers, an experimental communal farm (with archaeology and history components) amidst a tense political standoff, the Mashantucket Pequot's nearly unmatched commitment to archaeology through active research and museum programs, a field school on Martha's Vineyard, a field school in a complex international setting, and an exemplary place-name project that involves a local Native historian, an ethnohistorian, and an archaeologist. All of these projects fit what Jack Rossen aptly calls a "new vision" for

archaeology (255): "that archaeologists understand the historical, political, and community contexts of their research. With these contexts in mind, each archaeologist must strive towards a discipline that is a positive force for Native people, instead of the negative and destructive force it has so often been."

This is a great book. Every chapter adds a layer of nuance to understanding the ongoing transformation of archaeology. Every author has something meaningful to contribute to the debate about what archaeology has been and what it could be. It is as if these authors have been storing up their thoughts, arguments, and experiences over the decades only to have them explode onto the pages of this powerful volume. All of the authors emphasize that collaboration is not easy, that at every juncture there is the equal possibility of cooperation or conflict. They uniformly write that there is no one basic formula for collaboration, although there are some basic principles: share power, ensure good communication, and foster mutual respect (xxx). These can be achieved not through rules and regulations but by cultivating the virtues of goodwill, listening, and honesty. It is a habitual enactment of these virtues that lead to fruitful collaboration. "In the final analysis," as Sanger, Pawling, and Soctomah simply yet persuasively conclude, "a synergy develops from mutual trust and respect" (327).

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Elsie's Business. By Frances Washburn. Lincoln: University of Nebraska Press, 2006. 212 pages. $17.95 paper.

Elsie's Business by Frances Washburn is a fast-paced mystery of a young Indian woman, Elsie Roberts, who lives a troubled, isolated life burdened with hardship and tragedy. The defining moment of Elsie's life occurs when she is beaten, raped, and left to die on the side of the road in Mobridge, North Dakota just outside Standing Rock Reservation. Elsie miraculously survives this brutality, but that is just the beginning of the miseries plotted in Washburn's engrossing tale of Elsie's survival. *Elsie's Business* captivates the reader with a plot of unexpected, sometimes macabre, developments and complications. In thirty engaging chapters, Elsie Roberts proves to be a resolute, tough, resourceful woman who surprises, stuns, and even horrifies the reader from time to time. A first novel for Frances Washburn, *Elsie's Business* holds the reader's interest from its beginning to the final page.

Washburn knows traditional storytelling and combines the oral tradition with the literary to reveal the intricacies of Elsie's story. The author employs a framework tale—a story within a story—in which a stranger comes to Jackson, North Dakota, seeking information about Elsie Roberts who died a year earlier. The narrator has learned that stories take on a life of their own in the American Indian community, and the only way to know the full story is to consult the elders. The unnamed narrator seeks the truth about Elsie by consulting the elder Oscar DuCharme "who can tell you all the stories" (1).