

become remains, skeletons, skulls, osteological data, or resources. These are the terms of another cultural world; a perspective that is foreign to many Indians and to their world view.

In closing, it may be useful to suggest why this issue has surfaced now; an issue, that many archaeologist assert is "one of the most important issues facing archaeologists in the United States." First, I think that the growing Indian militancy in the 1960's and 1970's released much of the seething resentment Indians felt for American society and it was the academic anthropologist and archaeologist that they could attack with impunity. It was the *American Indian Movement* (AIM) that spearheaded this resistance to "cultural genocide" and also pushed that first Iowa incident and forced the state to return the bones of the woman for reburial. With that incident another Indian group *American Indians Against Desecration* was formed as an adjunct to the *International Indian Treaty Council* and began to call for the repatriation of bones and grave artifacts. Two other groups the *National Congress of American Indians* and the *Native American Rights Fund* also became active in the movement and were able to focus political and media attention on the issue. The whole movement has now spread international and various indigenous groups are beginning to demand the return of their ancestral bones and artifacts from museum around the world. Native Americans are now beginning to look into European museum holdings of these items with the intention of seeking their return.

Second, the international focus on human rights has alerted the general public to the realization that perhaps the Indians are right. Told to consider how they would feel if their parents or grandparents were placed in museums, the public has sided with Indians on this issue.

Third, the general public is tired of what they perceive as the abuses of science; a science that makes them feel confused and impotent and no longer in control of their destinies. They have become more critical of science as their lives are complicated by computers, cars, and appliances that do not function. Jaded and distrustful of the claims of science, the public has inclined toward an anti-science and perhaps anti-intellectual position.

Fourth, both politicians and conservative religious groups (creationist) have joined the Indians on this issue as a means to attack various enemies. Western politicians especially see in this issue an easy way to attack the eastern establishments and intellectuals, grab attention and pass laws that cost no money. Religious groups also see the issue as one that can be used to attack intellectuals, universities, science (the evolutionary establishment) and eastern institutions.

Fifth, and last, pending legislation in Congress to create an American Indian Museum on the mall in Washington provides a natural vehicle for highlighting the issue and will compel institutions receiving federal funds to return bones that can be identified by family or tribe. This legislation will enable Indians to pursue legal claims that previous court decisions would not allow.

The bone repatriation issue has disrupted the old relationship between anthropo-