scale, there is the Viking Ship Museum of Oslo exhibiting the archaeological discoveries, in the middle is the Viking Ship Museum in Roskilde with both the archaeological finds and the replicas or reconstructions of ships and at the other end are centres with more or less freely imagined and recreated ships. Among the various styles of exhibitions, there was the controversial 'Meet the Vikings' (2018–2021) at the National Museum in Copenhagen, where present-day photographs of people dressed as Vikings presented a mix of fact and fiction and the exhibit attracted a huge audience.

An anthology in a prestigious and rather expensive Routledge series is intended for academic readers and libraries. The editors and most of the authors seem to be critical observers and analysts, a few are also engaged in activities, as organisers or lecturers. Thus, there is an underlying tension between critical heritage on one side, and on the other side those who actually also participate by organising, lecturing or re-enacting. One must choose the ACHD, Authorised Critical Heritage Discourse, or the side of the re-enactment and re-imagination, or maybe keep a position in the middle. Usually, critical studies pay great attention to the voices and viewpoints of the non-academic side of heritage, but in this case all the editors and authors have a PhD. Here, I join Williams in his comments when he calls for an approach to Viking Research that does not ignore or condemn but sees the benefits of collaboration.

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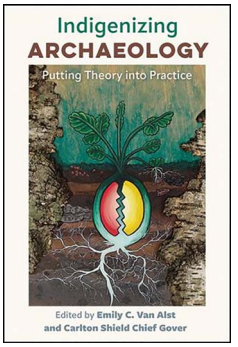
Emily C. Van Alst & Carlton Shield Chief Gover (ed.). 2024. *Indigenizing archaeology: putting theory into practice*. Gainesville: University Press of Florida; 978-0-8130-6986-9 hardback $90 ebook OpenAccess https://ufdc.ufl.edu/AA00092058/00001/pdf



The social sciences have come under increased scrutiny by many Indigenous scholars and practitioners who question the western-dominated way of 'knowing' associated with a positivist view of reality. Although this portrayal of western thinking and academia is certainly more nuanced, there is a need to find out more about the workings of the world from different perspectives. It is fair to say that the closely related discipline of anthropology still carries the legacy of what has been described as an antiquated colonial past leaving little room for Indigenous voices and experiences. Interpreting archaeology through the lenses of Indigenous communities is a relatively new endeavour, reflecting the under-representation of

Indigenous archaeologists in both academia and cultural resource management. *Indigenizing Archaeology* looks into Indigenous knowledge and practice through the understanding of Native American and Canadian First Nations archaeologists.

The book features work by early career researchers, whose contributions stem from their master's thesis or doctoral work. Their training in archaeological method and theory is put to the test when interacting with custodians of tribal knowledge. However, this does not necessarily result in the rejection of non-Indigenous approaches or the need to exclude non-Native archaeologists. Thus, Indigenous archaeology is defined is a "theory with an activist approach" (p.xx). Despite these acknowledgements, some readers might be perturbed by the editors' statement that "archaeology has been used as a tool of settler colonialism to *actively destroy* [emphasis added] the cultural heritage of Indigenous people" (p.xxi), which is a sweeping argument that essentially discredits all previous attempts at understanding the Indigenous archaeological past.

Eleven chapters divided into three themes—'Reconstructing archives of knowledge', 'Reclaiming cultural heritage' and 'Retelling Indigenous stories'—reflect on case studies where some of the contributors display deep emotions as they connect with their tribal roots and offer a unique glimpse into the interpretation or reinterpretation of the past. This connection or sense of place with which Indigenous archaeologists investigate aspects of tribal culture avoids the pitfalls of lumping all Indigenous knowledge together, demonstrating that different groups have devised their own ways of doing archaeology based on their cultural practices.

In the first theme, contributors highlight colonial institutions such as museums, archives and libraries that have kept and controlled various Indigenous cultural expressions. Zoë Eddy argues that museums can be both venues of trauma and healing for Native people. Margaret Spivey-Faulkner demonstrates that by Indigenising the classification process, a better understanding of Indigenous language and culture can be achieved. Lydia Curliss reminds archivists and librarians of the need to engage more actively with Indigenous archaeologists by centring Indigenous voices.

The second theme examines community-based practices and relationship building to better preserve cultural heritage. Patrick Cruz emphasises the crucial role of archaeologists in dealing with multiple stakeholders to improve working relationships with local communities. Nicholas Laluk calls for incorporating Indigenous ontologies. Other contributors stress the need for collaboration rather than just consultation with communities at all stages of the research process.

The third theme explores the importance of weaving together Indigenous stories with western archaeological and anthropological methods. Examples include centring Indigenous voices to interpret cultural landscapes. Emily Van Alst's study of rock art opens the window to Indigenous knowledge, not simply the expression of 'art' in the western sense. The more technically minded reader will find Carlton Shield Chief Gover's study of Pawnee and Arikara oral traditions appealing as he connects these traditions with multivariate statistical analyses of radiocarbon dates to provide a more holistic interpretation of ethnogenesis and population dynamics.

The book should appeal to both Indigenous and non-Indigenous archaeologists and cultural heritage practitioners globally.

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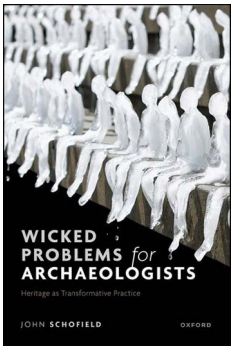
John Schofield. 2024. *Wicked problems for archaeologists: heritage as transformative practice*. Oxford: Oxford University Press; 978-0-19-284488-0 hardback £30.



John Schofield's new book *Wicked problems for archaeologists: heritage as transformative practice* was prompted by Oxford professor Shadreck Chirikure's intriguing question: "Why is it that archaeology—a discipline that deals with human experience over the long term—is failing to achieve its potential in tackling global challenges?" (p.259). Schofield's discussion and answer to this question reflects a view that is rather innovative, and it constitutes a watershed for archaeology and cultural heritage.

Over the years, there have been quite a few book-length accounts of archaeology's aims in society and how to achieve them, but Schofield takes the lead now. He boldly offers a new mission and direction for the discipline of archaeology and the heritage sector with which it is closely associated. The take on archaeology advocated by Schofield—whose battle cry is "Archaeologists assemble!" (p.298)—is not Marxist but it nevertheless is critical, in the sense that the discipline is meant to address some of the world's most wicked problems such as climate change, environmental pollution, health and wellbeing, social justice and conflict. The author advocates that archaeologists and heritage practitioners can help make the world a fairer, safer and healthier place for everybody (p.299).

Wicked problems are complex and possibly irresolvable. They evade clear definitions and measurable goals, and they involve many actors. Decisive for why Schofield adapted this concept to archaeology was that, for wicked problems, "it is a matter of creativity to devise potential solutions" (p.19). So he asked himself: why should we not be more creative and try to employ archaeology as well to find potential solutions? Schofield argues, quoting Hannah Fluck (2022), that archaeologists have "superpowers" that allow them to address such wicked problems. They include time travel and storytelling about long-term change—for example, about climatic and environmental change in the past and how people adapted to it. Archaeologists also have the superpower to appeal to many types of audiences including local communities and journalists. In summary, as Schofield puts it, "archaeologists have the superpower, the ability to help unfuck things" (p.41)!