

WHAT DOES
INDIGENOUS
REPATRIATION
SOUND LIKE?

AN EXAMPLE
FROM THE

**HOPI CULTURAL
PRESERVATION OFFICE**

Dr. Hannah McElgunn, Queen's University.

In 1990, the Native American Graves Protection and Repatriation Act (NAGPRA) established a process by which federally-recognized Tribes in the United States could reclaim materials, ancestors, and belongings held in museums and other repositories. Despite concerns from museum and preservation specialists that NAGPRA would sever relationships, Indigenous communities and museums have in fact become ever more entangled through the repatriation process. These actors that are drawn together, however, often have competing understandings of knowledge and property. This presentation considers how understandings of these concepts – as well as notions of belonging and relationality – are reconfigured through repatriation encounters. In particular, I pay attention to how a Hopi cultural advisory board talks about reclamation. I ask: What does repatriation sound like and what can we learn about repatriation by listening to how it is voiced?

THURSDAY DECEMBER 1ST 2:30-4:00PM

UC3110 CONRON HALL

HOSTED BY THE DEPARTMENT OF ANTHROPOLOGY WITH KIND SUPPORT
FROM THE SOCIAL SCIENCE STUDENT DONATION FUND