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Review of *Grave Injustice: The American Indian
Repatriation Movement and NAGPRA* By Kathleen S.
Fine-Dare

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Grave Injustice: The American Indian Repatriation Movement and NAGPRA. By Kathleen S. Fine-Dare. Lincoln: University of Nebraska Press, 2002. xx + 250 pp. Table, photographs, appendix, bibliography, index. \$60.00 cloth, \$19.95 paper.

Fine-Dare tells the story of the American Indian movement to recover human remains and cultural objects taken from them by non-Indians for the purposes of study, display, and profit from the viewpoint of an anthropologist supportive of Indian issues who wants her profession used in a more positive way regarding Native peoples. To her, the Native American Graves Protection and Repatriation Act (NAGPRA) is a means for understanding broader historical currents involving the treatment of Indians, whether bad, good, or indifferent. She argues that relating this history is vital for fathoming the complexities of repatriation that began during the 1880s and continues to present times in both the United States and Canada. Fine-Dare also traces the development of federal and state laws related to Indian burial rights and repatriation. In discussing the impetuses behind non-Indian motives for the sacrilege, she examines the connection between the views of John Locke, Calvinists, Thomas Jefferson, Franz Boas, and others about the alleged superiority of Western society, along with their declarations proclaiming Native peoples' inferiority, and the rise of scientific enquiry and museums. Out of these intellectual processes grew a moral climate, supported by a power relationship and public sentiments, that sanctioned the practices of collecting, studying, and exhibiting Native remains and cultural items in museums through heinous means, including the decapitations of fallen warriors, grave looting, and theft.

The repatriation movement, then, sought to address these historical injustices while restoring through cultural and legal legislation the human rights that had been stripped from Indians and Native Hawaiians by colonization. She correctly assesses that the National Museum of the American Indian Act of 1989 and the Native American Graves Protection and Repatriation Act of 1990 have produced monumental changes in the ways in which museum curators, archaeologists, physical anthropologists, and others conduct themselves with Indians and Native Hawaiians. Additionally, these laws have enabled Native peoples to rebury many of their dead ancestors. She notes, in addition, that despite these laws Indian nations in some instances differ not only among themselves over issues of

cultural affiliation with certain sets of remains and DNA testing, but also with museums and members of the scientific community over the proper treatment of the dead. Moreover, she warns us that we must not be lulled into a false sense of justice in thinking that NAGPRA has leveled the playing field between Native peoples and the United States, but insists that a major flaw of NAGPRA, bolstered by the popular notion that Indians have become outlandishly rich through gaming, is the inadequate federal funding it receives.

This book will be a useful starting point for those who want to learn basic information, concepts, and facts about the controversies surrounding the repatriation movement. It provides a brief discussion of such events as Zuni attempts to recover some of their stolen war gods, the Hopi-Navajo political conflict over human remains classified as Anasazi, the Kennewick Man (Ancient One) dispute, the Jemez Pueblo and Pecos Pueblo repatriation, and Pawnee struggles with the Nebraska State Historical Society for the right to repatriate and rebury human remains ancestral to them. It fails, however, to cover the struggle of Indians to reclaim tens of thousands of ancestral remains classified as culturally unaffiliated and is largely silent about the work of grassroots repatriation activists following the enactment of NAGPRA as well as Native Hawaiian issues. Put another way, the repatriation and graves protection activities of important individuals such as Pemina Yellow Bird, Ronald Sammy Little Owl, Timothy Minz, Ho'oiipo Pa, Hui Malama I Na Kupuna O Hawai'i Nei, and others in the face of adversity goes undocumented. Perhaps this omission is not such a bad thing, because we need stories written by participatory Indians themselves devoid as much as possible of mainstream anthropological and historical thoughts, whether favorable or unfavorable to Indian concerns. **James Riding In**, *Department of Justice Studies, Arizona State University*.