



Smithsonian
Institution

**ANNUAL REPORT OF THE REPATRIATION
ACTIVITIES OF THE SMITHSONIAN INSTITUTION**

2013

ANNUAL REPORT 2013

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I. REPATRIATION AND THE SMITHSONIAN: AN OVERVIEW

The Smithsonian Institution has a long and successful history of the respectful return of Native human remains and cultural objects. In fact, even prior to the passage of the federal repatriation legislation, the Smithsonian engaged in such returns, including the voluntary return of numerous human remains in the early 1980s and the well-publicized return in 1987 of certain cultural objects affiliated with the Pueblo of Zuni.

In 1989, Congress enacted the National Museum of the American Indian Act (NMAIA). This law established the National Museum of the American Indian (NMAI) as part of the Smithsonian Institution and authorized the transfer of the collections from Museum of the American Indian-Heye Foundation in New York City to the Smithsonian. The NMAIA is also the first piece of federal legislation addressing the repatriation of Native American human remains and funerary objects. The NMAIA required the Smithsonian to return, upon request, Native American human remains and funerary objects to culturally affiliated Federally-recognized Indian tribes. The NMAIA was amended in 1996, following the passage of the Native American Graves Protection and Repatriation Act (NAGPRA), to include the return of certain Native American cultural objects, including sacred objects and objects of cultural patrimony. To assist the museums in the repatriation process, both the NMAI and National Museum of Natural History (NMNH) have repatriation policies and procedures.

The Smithsonian has repatriated or made available for repatriation the human remains of more than 6,000 individuals, 225,000 funerary objects, and 1,100 sacred objects and/or objects of cultural patrimony. These totals far exceed any other museum complex in the United States with Native American collections. The Smithsonian is committed to the repatriation process and consults with Native Americans throughout the nation. This annual report to Congress will be sent to the Senate Committee on Indian Affairs, the House Subcommittee on Indian Affairs, Congressional Regents, the Government Accountability Office, and will be posted on the repatriation websites for the NMNH and NMAI.

II. REPATRIATION ACTIVITIES: YEAR-AT-A-GLANCE

a. Repatriations (human remains and funerary objects available for repatriation or that have been repatriated)

	NMNH		NMAI	
	CY 2013 ¹	OVERALL	CY 2013	OVERALL
Human Remains²				
Number of Individuals	19	5,847	46	547
Catalog Numbers	18	5,307	14	256
Funerary Objects³				
Number	2,379	197,967	257	29,632
Catalog Numbers	129	3,043	26	1,003

¹ CY 2013 lists the number of human remains and objects made available for repatriation during the calendar year. Overall lists the total number of human remains and objects made available for repatriation, including CY 2013.

² “Human Remains” means the physical remains of a human body of a person of Native American ancestry. The term does not include remains or portions of remains that may reasonably be determined to have been freely given or naturally shed by the individual from whose body they were obtained. The “Number of Individuals” refers to the “minimum number of individuals” or MNI; a concept commonly used in anthropology to represent the fewest possible number of human remains in a skeletal assemblage. The “Number of Individuals” calculation should not be misconstrued as representative of an entire skeletal assemblage for each MNI. “Catalog Numbers” refers to the quantity of museum numbers assigned to the human remains or objects.

³ “Funerary object” means an “object that, as part of a death rite or ceremony of a culture, is intentionally placed with individual human remains either at the time of burial or later.” NMAIA, 20 U.S.C. §80q-14 (4).

b. Repatriations (sacred objects and objects of cultural patrimony)

	NMNH		NMAI	
	CY 2013	OVERALL	CY 2013	OVERALL
Objects of Cultural Patrimony⁴				
Number	0	50	0	19
Catalog Numbers	0	12	0	9
Sacred Objects⁵				
Number	1	3	0	822
Catalog Numbers	1	3	0	740
Objects of Cultural Patrimony/Sacred Objects⁶				
Number	0	2	2	298
Catalog Numbers	0	2	2	236
Other Items⁷				
Number	0	26	0	31
Catalog Numbers	0	21	0	26

⁴ “Objects of cultural patrimony” mean items “having ongoing historical, traditional, or cultural importance central to the Native American group [Indian tribe or Native Hawaiian organization] or culture itself, rather than property owned by an individual.” NAGPRA, 25 U.S.C. §3001 (2) (3) (D).

⁵ “Sacred objects” mean items that are “specific ceremonial objects which are needed by traditional Native American religious leaders for the practice of traditional Native American religions by their present-day adherents.” NAGPRA, 25 U.S.C. §3001 (2) (3) (C).

⁶ “Objects of Cultural Patrimony/Sacred Objects” refer to claims for the repatriation of cultural items that meet the definition of both an object of cultural patrimony and a sacred object.

⁷ “Other Items” refer to circumstances in which the cultural item offered for repatriation does not meet the definition of an object available for repatriation under the NMAIA or the policies of the NMNH and the NMAI. Since the NMAIA was not intended to limit the authority of the Smithsonian to conduct repatriations of certain items from its collections, the category of “Other Items” was developed to track and monitor museum collections offered for return for which no other repatriation category is available or appropriate.

c. CY 13 Consultation and Repatriation Visits

	NMNH	NMAI	Joint NMNH-NMAI ⁸
Consultation and Repatriation Visits			
Number of Representatives	140	15	2
Number of Tribes	39	4	1
Number of Smithsonian-sponsored Tribal Visits⁹			
Number of Representatives	9	2	2
Number of Tribes	6	1	1

d. Repatriation Reports and Claim Processing

	NMNH		NMAI	
	CY 2013	OVERALL	CY 2013	OVERALL
Claims				
Claims In Queue	2	2	18	18
Repatriation Reports in Process	8	8	11	11
Completed Repatriation Reports	4	114	5	90

⁸ Counted also under each museum.

⁹ The Smithsonian does, in certain circumstances, fund the travel of tribal representatives to visit the Smithsonian as part of the repatriation process. These sponsored visits are counted in the above consultation and repatriation visit totals.

III. OVERSIGHT OF REPATRIATION ACTIVITIES

Native American Repatriation Review Committee

The Native American Repatriation Review Committee met in Washington, DC, on April 25-26, 2013, and November 4-5, 2013, to monitor the progress of repatriation at the NMNH. The committee is composed of individuals nominated by tribes, tribal organizations, and scientific and museum organizations. The members in 2013 were Jane Buikstra, Professor, Arizona State University; Walter Lara, Sr., Yurok Tribe; Bonnie Newsom (Vice-Chair), Penobscot Indian Nation; Ian Thompson, Historic Preservation Department, Choctaw Nation of Oklahoma; Timothy K. Perttula, Archeological & Environmental Consultants; Shelby Tisdale, Vice President of Curatorial and Exhibitions, Autry National Center of the American West; and Gordon Yellowman, Sr. (Chair), Cheyenne and Arapaho Tribes.



Native American Repatriation Review Committee members (left to right): Walter Lara, Sr. (Yurok Tribe), Ian Thompson (Choctaw Nation), Jane Buikstra (Arizona State University), Bonnie Newsom (Penobscot Indian Nation), Shelby Tisdale (Autry National Center of the American West), and Gordon Yellowman, Sr. (Cheyenne and Arapaho Tribes). Timothy K. Perttula (Archeological & Environmental Consultants) not shown.

National Museum of the American Indian Board of Trustees

The National Museum of the American Indian Board of Trustees meets three times a year to discuss museum business, including NMAI repatriation matters brought forth through the repatriation committee of the board. As necessary, the repatriation committee of the board meets outside the full board meetings to complete committee work. In 2013, these members were Committee Chairperson Brenda Toineeta Pipestem (Eastern Band of Cherokee), Lawyer; Philip Deloria (Standing Rock Sioux), Professor, University of Michigan; Catherine Fowler, Professor of Anthropology Emerita, University of Nevada, Reno Foundation; Jose Zarate (Quechua), Coordinator, Indigenous Communities and Latin America and Caribbean Development Program, Primates World Relief and Development Fund; Margaret P. Brown (Yup'ik), Director of Alaska Communications Systems and President and CEO of Cook Inlet Region, Inc. (retired); and Brenda Child (Ojibwa), Professor of American Studies, University of Minnesota.

IV. HIGHLIGHTED REPATRIATION ACTIVITIES

NMAI and NMNH have engaged in a variety of repatriation-related activities during the past year. The listing below provides a representative sampling of some of this past year's activities and programs:

Tribal Consultation Database

On May 8, 2013, Kira Beam (intern turned contractor) presented the results of the Geographic Information System (GIS) database project at the NMAI. Kira created maps of tribally-defined areas and combined them with maps of current reservation boundaries, treaty lands, and published information on tribal territories. The short-term goal of the project is to provide a database that NMAI Repatriation staff can query to determine the appropriate tribes to contact for collections from a particular location or area. The long-term goal of the project is to provide a web-based map that can be queried for similar information by individuals, museums, and agencies outside the NMAI.

Repatriation to the Northwestern Band of Shoshone Indians

In January 2013, the skeletal remains of two individuals at the NMNH were repatriated to the Northwestern Band of Shoshone Indians. Both individuals were victims of the Bear River massacre, which took place near the Bear River in Cache Valley, Idaho, on January 29, 1863, when the U.S. Army 3rd Cavalry under the command of Colonel Patrick Connor attacked a Shoshone village. The massacre of over two hundred men, women, and children, was one of the largest in U.S. history. The partial skeletal remains of two individuals were removed from the massacre site at an unknown time by a U.S. Army Surgeon and sent to the Army Medical

Museum in 1868, and later transferred to the U.S. National Museum, now the NMNH, in 1898 and 1904.

US Mission to the United Nations Panel Event

The NMAI Repatriation Department, in collaboration with the Repatriation Program of Australia, Chickasaw Nation, and the Association of American Indian Affairs, presented a side-event panel session entitled “Indigenous International Repatriation: Returning Ancestral Remains Home.” This event took place on May 23, 2013, and was hosted by the U.S. Mission to the United Nations during the United Nations Permanent Forum on Indigenous Issues.

Chickasaw Nation Repatriation

The human remains of one individual and over 1,600 funerary objects from near Tupelo, Mississippi, were repatriated to the Chickasaw Nation on August 28, 2013, by the NMNH. The Chickasaw received the remains and objects at the Chickasaw Preserve, land maintained by the Chickasaw Nation, on behalf of the Archaeological Conservancy, near Tupelo, Mississippi. This land was the site of the eighteenth century Chickasaw village Tchichatala. The Chickasaw were recorded as occupying the area around Tupelo as far back as the mid-sixteenth century, but were removed from Mississippi in 1837 and the tribe is currently headquartered in Oklahoma. The individual whose remains were repatriated may have been related to the community that occupied the site of the Chickasaw Preserve, although existing records cannot determine this with certainty.

NMAI History Intern Project

Interns Theresa Polk and Hannah Wellman continued a previous intern research project on the history of the NMAI Repatriation Committee of the Board of Trustees since the museum’s inception. Additionally, Theresa created an archival finding aid for repatriation files and Hannah researched background information for the international unknown human remains at NMAI. Emily Sprouse was on detail from the Department of Homeland Security. Her project included researching the pre-history of NMAI, including congressional hearings, legislation and Board of Trustee development discussions that helped shape the NMAI Repatriation Department.

Repatriation to the San Carlos Apache Tribe

In January 2013, the NMNH repatriated to the San Carlos Apache Tribe of the San Carlos Reservation, Arizona, the human remains of one individual from the April 30, 1871, massacre of Arivaipa Apache at Camp Grant, Arizona, and the human remains of one individual from near Camp Grant, Arizona. The remains were collected by two U.S. Army Surgeons and sent to the Army Medical Museum in 1872, and later transferred to the U.S. National Museum, now the NMNH, in 1898 and 1904.

NMAI Human Remains and Unassociated Funerary Objects Intern Projects

Amanda Kramp, graduate student from California State University-Chico, majoring in Anthropology/Museum Studies, worked on two primary projects during her internship. Her work included checking registration problems for any human remains that might be misidentified as animal bone, alongside Dr. David Hunt, NMNH Physical Anthropologist. She also evaluated human hair from the Southwest to ensure it is identified correctly. Brittani Orona, graduate student at California State University, Sacramento majoring in Public History, conducted background research for the Stockbridge-Munsee claim for unassociated funerary objects from Pennsylvania.

XRF workshop

On September 9, 2013, staff from NMAI Repatriation Department, Jackie Swift and Lauren Sieg, and staff from the NMNH Repatriation Office, Bill Billeck, Stephen Damm, Chris Dudar, Eric Hollinger, Lars Krutak, Dorothy Lippert, and Melissa Powell, attended an NMNH-sponsored workshop on the non-destructive X-ray fluorescence (XRF) examination of objects and how to apply this technique to assess for the presence of pesticides. Both NMAI and NMNH have XRF protocols for examining cultural objects for pesticides before they are repatriated.

V. CONSULTATION AND COLLABORATION: THE NATIONAL MUSEUM OF NATURAL HISTORY

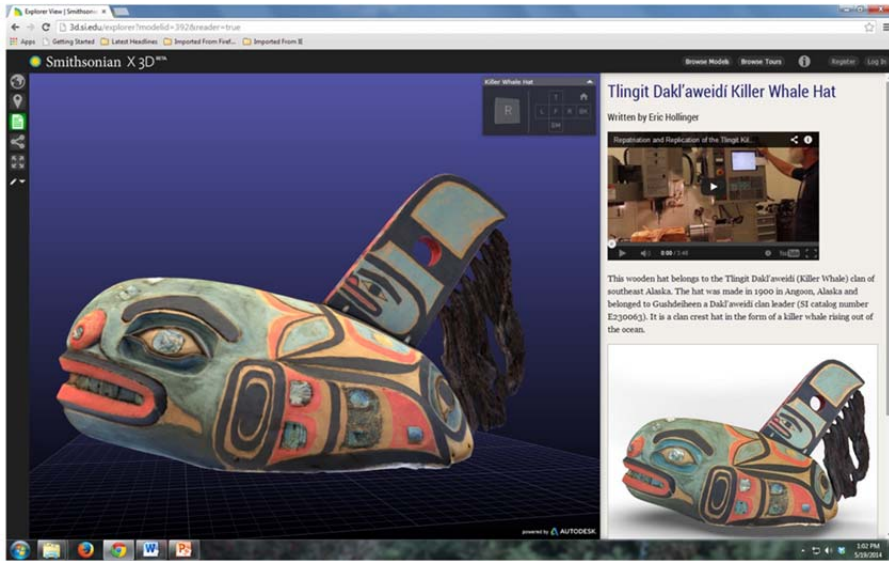
Smithsonian 3D Scanning of a Repatriated Tlingit Clan Hat and Exhibit of the Replica

A replica of a repatriated Tlingit Killer Whale hat produced from a 3D laser scan has taken on a significant education role at the NMNH. The original hat was made in 1900 in Angoon, Alaska, and belonged to *Gushdeiheen*, a Tlingit *Dakl'aweidí* clan leader, and was returned to the clan by the NMNH in 2005. The clan authorized the Repatriation Office to work with the Office of Exhibits Central to make a replica of the hat based on a 3D digital scan of the original. The replica is now displayed in the museum's new education center, called *Q?rius*, to tell the story of the repatriation and the importance of clan objects to the Tlingit. *Dakl'aweidí* clan leader Edwell John, Jr. and the Tlingit *Dakhká Khwáan* Dancers came to the museum in November 2013 prior to the opening of *Q?rius*, and danced with the repatriated Killer Whale hat and the replica at the museum to honor the exhibit. The replica and original clan hat were also danced at the museum and at Inaugural Powwows in Washington, D.C. by the Tlingit *Yaaw Tei Yi* Dance group in January 2013.



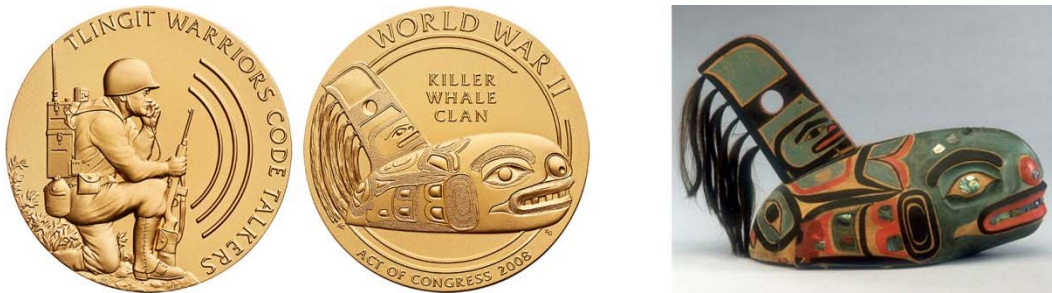
Left: NMNH Director Kirk Johnson and *Dakl'aweidí* clan leader Edwell John, Jr. at the *Q?rius* education center with the original Killer Whale hat.
Right: Replica of the Killer Whale hat on display in *Q?rius*.

The scan of the original Killer Whale hat is also featured in the online Smithsonian 3D Charter collection (<http://3d.si.edu/>). The website features a 3D image of the hat, explanation of the importance of the hat to the Tlingit, and information about how the replica was produced from the digital record in close collaboration with the clan.



Smithsonian 3D Charter Collection website featuring a digital image of the original Killer Whale hat.

A Congressional Gold Medal, issued in 2013 to honor the Tlingit code-talkers who served during World War II, features on one side an image of a Killer Whale hat. Mark Jacobs, Jr., the clan leader who received the repatriated hat in 2005, was one of five Tlingit code talkers in World War II.



Congressional Gold Medal honoring Tlingit World War II code talkers featuring an image of Killer Whale hat and the original Killer Whale hat.

VI. CONSULTATION AND COLLABORATION: NATIONAL MUSEUM OF AMERICAN INDIAN

Human Remains from Southwestern United States: Grand Gulch, Utah

On Tuesday, August 20, 2013, the repatriation staff transported a total of ten human remains and seven associated funerary objects to a reburial site near Grand Gulch, Utah, for re-internment. The human remains and funerary objects were affiliated with the Hopi and Zuni tribes. At the multi-tribal May 2012 consultation, the tribes indicated their preference for the remains to be reburied as close as possible to their original location, and the Bureau of Land Management (BLM) office in Monticello offered to allow reburial on BLM land near Grand Gulch. The Pueblo of Acoma offered to assist with the reburial. Following the May consultation, the NMAI held an on-site consultation in August 2012, at which time the reburial site was chosen, the reburial was scheduled for August 2013, and the Pueblo of Zuni and the Pueblo of Acoma were chosen to serve as the leads. Due to cultural obligations, the representative from Zuni was unable to attend. Mr. Ernie Vallo, Sr., Councilman, and Mr. Wilbert Howeya, from the Pueblo of Acoma, NM, were present to lead the reburial (the Hopi and Zuni tribal signatures were obtained prior to the reburial).



Grand Gulch, Utah, Repatriation Participants. Front row kneeling or sitting, left to right: Laurie Webster, Marcia Simonis, Brigit Ambler, Rachel Buckman, Anne Hicken, Jan Bernstein, Marietta Eaton, Sheila Goff, Lauren Sieg, Laura Lantz, and James Peterson. Back row standing, left to right: Laird Naylor, Don Simonis, Jonathan Till, Megan Krietsch, Terry Snowball, Paul Stavast, Wilbert Howeya, Charmaine Thompson, Ernest Vallo, Sr., Jackie Swift, Don Hoffheins, Lance Porter, and Walter Birkenheier.

The reburial at Grand Gulch involved more than 60 individuals and funerary objects from the Bureau of Land Management, History Colorado, the Edge of Cedars State Park Museum, Brigham Young University, Colorado College, and NMAI. Mr. Wilbert Howeya conducted a traditional ceremony, aiding those ancestors back on their journey and ceremonially cleansing everyone involved in the reburial. This was the first reburial that occurred within the Monticello district, and both the BLM and Pueblos expressed hope that the reburial would provide an opportunity to establish closer ties.

VII. ADDITIONAL INFORMATION

For additional information on the repatriation activities of the Smithsonian Institution, please contact the individuals and websites listed below.

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Repatriation Web Sites:

NMNH Repatriation webpage: <http://anthropology.si.edu/repatriation/>

NMAI Repatriation webpage: <http://nmai.si.edu/explore/collections/repatriation/>