

Smithsonian Institution, National Museum of Natural History
 Repatriation Office Case Report Summaries
 Alaska Region
 Revised 2020

Alaska	Alutiiq, Koniag, Yu'pik	1991	<p>LARSEN BAY, KODIAK ISLAND</p> <p>In September 1991, the NMNH repatriated the human remains of approximately 1000 individuals from the Uyak (KOD-145) archaeological site to the Alaska Native village of Larsen Bay, and 144 funerary objects were repatriated in January 1992. The museum had received a request to repatriate these remains and artifacts in 1987, and a series of communications between the village and the Smithsonian resulted in the decision to repatriate the remains as culturally affiliated with the present day people of Larsen Bay.</p> <p>The burials had been excavated by a Smithsonian curator, Ales Hrdlicka, during a series of excavations in the 1930s, and dated from around 1000 B.C. to post-contact times. No report is available, but information on the site and the repatriation may be found in the following book: <i>Reckoning With the Dead: the Larsen Bay Repatriation and the Smithsonian Institution</i>. Edited by Tamara L. Bray and Thomas W. Killion. Published in 1994 by the Smithsonian Institution Press, Washington, D.C.</p>
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Alaska	Inupiat, Yu'pik, NANA Regional Corporation	1994	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND ASSOCIATED FUNERARY OBJECTS FROM NORTHEAST NORTON SOUND, BERING STRAITS NATIVE CORPORATION, ALASKA IN THE NATIONAL MUSEUM OF NATURAL HISTORY</p> <p>This report provides a partial inventory and assessment of the cultural affiliation of the human remains and funerary objects in the National Museum of Natural History (NMNH) from within the territorial boundaries of the Bering Strait Native Corporation. This is the first of a series of reports and pertains specifically to remains from locations in the northeast corner of Norton Sound. Documentation of the remains was undertaken in June 1994 in response to a request in 1993 from Mr. Matt Ganley, Staff Archaeologist, Bering Straits Native Corporation, for the return of any culturally affiliated remains from the geographical region of this corporation. In August 1994 Ms. Vera Metcalf, Repatriation Coordinator, Bering Straits Foundation, took over repatriation responsibilities for the Corporation. The Bering Straits Foundation secured resolutions from village corporations and traditional tribal councils in the regional corporation authorizing the Foundation to act on their behalf in repatriation matters. This first report addresses the concerns of the Golovin, White Mountain, Elim, and Koyuk Village Corporations and traditional tribal councils. This report is the first part of the response of the Repatriation Office to the repatriation claim put forward by Mr. Matt Ganley on behalf of interested Native communities within the geographical region of the Bering Straits Native Corporation. Other reports in response to this repatriation claim currently in preparation encompass remains and materials from St. Lawrence Island and from the western Seward Peninsula.</p> <p>Remains of a minimum of 167 individuals, represented by 157 catalog numbers, in the Physical Anthropology division of the NMNH were identified as having come from northeast Norton Sound. In addition, a total of 182 catalog entries were identified as funerary objects in the Archaeology Division of the NMNH were identified as coming from the same cemeteries. The contexts from which these remains and objects were removed, available information about associated settlements suggests that all the remains date to post-European contact populations. A consideration of the history of the region indicates that cultural affiliation exists between the skeletal populations and the requestors. It was, therefore, recommended that these human remains and associated funerary objects be offered for repatriation to the appropriate communities.</p> <p>A total number of 120 sets of remains, represented by 110 catalog numbers, come from cemeteries associated with communities on</p>
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		<p>the southern tip of the Rocky Point Peninsula which forms the western margins of Golovnin Bay. The tip of this peninsula is known as Rocky Point. In addition, a total of 111 archaeological catalog entries were identified as funerary objects from this cemetery. These remains and objects were offered jointly to the Native communities of White Mountain and Golovin. Both of these communities claim descendent status from settlements at Rocky Point and jointly submitted a claim for the return of these remains. Also offered to White Mountain and Golovin were three sets of remains from unspecified locations on the Rocky Point Peninsula. There were no funerary objects identified from these unidentified locations.</p> <p>A single set of remains from White Mountain on the Fish River was offered to the Native community of White Mountain for repatriation.</p> <p>Seven individuals, represented by seven catalog numbers, and one associated funerary object were identified as coming from the site of Chingikchuak. The settlement was located on the Rocky Point Peninsula, across Golovnin Bay from Golovin. These remains and the single object were, therefore, offered to the Native community of Golovin for repatriation. In addition, all of the remains and objects from Golovnin Peninsula, forming the eastern arm of Golovnin Bay, were offered to the Native community of Golovin for repatriation. These consist of two sets of remains and one funerary object from Golovin (formerly known as Cheenik), and eight sets of remains, represented by eight catalog numbers, and five funerary objects from Atnuq.</p> <p>A total of 12 sets of human remains, represented by 12 catalog numbers, and 23 catalog entries identified as funerary objects were removed from a settlement on the coast of Norton Sound east of Golovnin Bay. The exact location of this site, whether on Moses Point or at the mouth of the Kwik River, could not be determined. This portion of the coastline is affiliated with the Native community of Elim; the remains were, accordingly, offered to Elim for repatriation. Elim designated the Native community of Koyuk as their representative in repatriation matters.</p> <p>A total of 14 sets of remains and 41 funerary objects were removed from a cemetery associated with a settlement on the Koyuk River. This area is affiliated with the Native community of Koyuk; the remains were offered to Koyuk for repatriation.</p> <p>Repatriation Update The remains and funerary objects from Northeast Norton Sound were deaccessioned for repatriation on July 21, 1997.</p>
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Alaska	Chugach, Eyak, Yu'pik, Alutiiq, Chugach Regional Corporation	1994	<p>INVENTORY AND DOCUMENTATION OF SKELETAL REMAINS FROM THE PRINCE WILLIAM SOUND IN THE PHYSICAL ANTHROPOLOGY COLLECTIONS OF THE DEPARTMENT OF ANTHROPOLOGY, NMNH</p> <p>This report evaluated skeletal remains from the Prince William Sound (PWS), Alaska in the physical anthropology collections of the National Museum of Natural History (NMNH), Smithsonian Institution for repatriation under the National Museum of the American Indian Act (Public Law 101-185). It provided a summary of documentation for human remains which unverified NMNH records indicated as originating in the Prince William Sound region of Alaska. These records included unverified cultural affiliations of "Indian," "Eskimo" and, "Chugach" for the remains from this region. This document served as the basis for a reevaluation of those records and a determination of the origin and cultural affiliation of the remains in accordance with the law. The remains were grouped into categories reflecting the quality of evidence available for their identification and recommendations were made for the disposition of those remains believed to be culturally affiliated with the contemporary Native inhabitants of the Sound.</p> <p>The Prince William Sound skeletal assessment was initiated in response to a request for the return of Chugach human remains and funerary objects by the Chugach Alaska Native Corporation in 1989. Through an agreement with Mr. John Johnson, Cultural Resource Manager for the Chugach Alaska Corporation, final disposition of Chugach funerary and sacred objects held by the NMNH was postponed until the return of the skeletal remains had been completed. Skeletal remains and artifacts were removed from the Sound and brought to the Smithsonian Institution beginning with the activities of the Alaska Commercial Corporation in the 1870's. Various individuals donated skeletal remains from the Prince William Sound during the late 19th and early 20th centuries and collecting activities culminated in the late 1930's with the work of Ales Hrdlicka and an associate from Cordova in the eastern portion of the Sound. Provenience information for all of the remains at the NMNH was uniformly poor and in most cases the records stated only that the remains originated in Prince William Sound.</p> <p>A complete review of records associated with the remains and a thorough physical examination of them revealed that they fell into one of three categories of cultural affiliation:</p> <p>1) "Probable Pacific Eskimo and/or southeast Alaska Athabaskan"- This group represented the lowest level of specificity and contained remains that lacked any precise locational information</p>
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		<p>on which to base an assessment of cultural affiliation. In two cases a small amount of circumstantial evidence was marshalled to make a tentative judgement.</p> <p>2) "Possibly Chugach (or Eyak), probably Pacific Eskimo and/or southeast Alaska Athabaskan"--This group was the largest and contained seven sets of remains (SI #'s 225038, 225039, 225040, 332020, 339756, 339757, [all Chugach] and, 379354 [Eyak]). This category contained remains for which there is a least one additional datum (either mortuary-related, locational, or physical anthropological evidence) suggesting that the remains could be grouped with the historic Chugach (or Eyak) residents of the Sound.</p> <p>3) "Probable Chugach (or Eyak)"--This group contained four sets of remains (SI #'s 262170, 262170a, 262171 [Chugach] and, 363604 [Eyak]). This category represented those remains for which relatively good locational and contextual evidence existed testifying to the origins and cultural affiliation of the skeletal remains in question.</p> <p>Documentation by the Repatriation Office suggested that the remains from all three of these groups (13 recorded, two of which are missing for a total of 11 sets) be offered to the Chugach Alaska Corporation and its constituent Chugach or Eyak Village Corporation members for repatriation. The probability was high that all of the remains were those of the most numerous, widespread and permanent long-term residents of the Sound (Chugach and Eyak). In addition, it was clear that the observed or suspected burial practices related to these remains correspond well with long-term patterns for the Prince William Sound and were thus arguably related to its long-term residents. The physical anthropological data in no way contradicted a Chugach or Eyak affiliation for the remains. Finally, all of the evidence examined suggested a late prehistoric or historic date for the burials during which time a Chugach ethnic presence in the Prince William Sound was already long established. The two Eyak attributions were warranted on the basis of locational and contextual evidence similar to those for the Chugach outlined above.</p> <p>Repatriation Update The Chugach Alaska Corporation represents both Chugach and Eyak residents of the Prince William Sound today and as such represented the most appropriate authority to which to offer Chugach and Eyak ancestral remains for return under PL 101-185.</p>
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Alaska	Nome Eskimo Community	1995	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS FROM THE NOME REGION OF ALASKA IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>Documentation of remains and funerary objects from the Nome region was initiated in response to an official request from Mr. Andrew C. Miller, Jr., President of the Nome Eskimo Community, for the identification and return of any human remains and funerary objects from indigenous settlements associated with the Nome Eskimo Community. An estimated 22 individuals represented by 20 catalog numbers and two associated and five unassociated funerary objects represented by three catalog numbers have been identified as coming from the Nome region.</p> <p>The evidence indicates that the remains and funerary objects date to the nineteenth or early twentieth century. The human remains of three individuals and one commingled skeletal element were acquired through surface collections made by Aleš Hrdlička of the U.S. National Museum (later NMNH) in 1926 at two unnamed historic sites on Cape Nome approximately 17 miles east of present-day Nome, Alaska. The human remains of 19 individuals and three commingled skeletal elements were collected by Henry B. Collins of the U.S. National Museum in 1928 at a historic burial site on Sledge Island approximately 25 miles off the coast of Nome. Collins also recovered seven funerary objects from burials there: two are associated funerary objects and five are unassociated funerary objects. Sledge Island and the villages of the Cape Nome district were depopulated after the 1918 influenza epidemic and the remaining survivors settled in the town of Nome.</p> <p>Evidence supports the cultural affiliation of these remains and funerary objects to the Nome Eskimo Community. These are: the historical record of local Inupiaq settlement, land use, and epidemics in the Cape Nome and Sledge Island region; the proximity of the burial sites to documented Inupiaq villages; and the taphonomic characteristics of the remains themselves. Taken together, these factors indicate a preponderance of evidence in support of this conclusion. Therefore, it is recommended that the remains of these 22 Native Alaskan individuals in 20 catalog numbers and seven funerary objects in three catalog numbers be made available for repatriation to the Nome Eskimo Community.</p> <p>Repatriation Update The human remains and funerary objects were repatriated to the Nome Eskimo Community in July of 2011.</p>
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Alaska	Alutiiq, Athapaskan, Dena'ina, Koniag Regional Corporation	1995	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND ASSOCIATED FUNERARY OBJECTS FROM THE COOK INLET REGION INCORPORATED, ALASKA, IN THE NATIONAL MUSEUM OF NATURAL HISTORY</p> <p>This report provides an inventory and assessment of the human remains and associated funerary objects in the National Museum of Natural History (NMNH) potentially affiliated with the peoples of the Cook Inlet Region, Incorporated.</p> <p>Preliminary documentation of the remains and possible associated funerary objects in the Cook Inlet region was initiated in 1987, prior to the passage of the pertinent legislation, in response to informational requests from Ms. Lydia L. Hays, Executive Director of the CIRI Foundation, on behalf of Cook Inlet Region, Incorporated (CIRI). The Repatriation Office began case research in response to a formal repatriation request by Chief Paul Theodore on behalf of the Knik Tribal Council in January 1993. Chief Theodore's request addressed the specific area of interest to the Knik Tribal Council, and it was determined that the NMNH has no human remains from the Knik area. Research into the CIRI and Knik requests found that the only human remains from within the Cook Inlet region are from sites near the communities of Ninilchik and Seldovia. The Repatriation Office contacted representatives of these communities to inform them of the preliminary results. The Repatriation Office received a request for repatriation from the Ninilchik Traditional Council in December 1994, and opened a separate case in response.</p> <p>A total of two sets of remains from the Cook Inlet Region were considered in this report. These remains were initially identified by place of origin. The remains reported here were collected for the Smithsonian Institution in 1895 and 1934 by museum personnel. The records of these individuals are in Smithsonian Institution archival collections and provide detailed evidence on the circumstances under which the remains were collected. It is important to note that the ongoing documentation of the entire NMNH collection may identify other remains which have not been included in this report. The incomplete nature of the museum records, errors in the data, and the possibility that some remains are misidentified in the current records all contribute to the possibility that other human remains from the Cook Inlet region are in the collection.</p> <p>Based on the available archival and geographic information, both sets of remains under review were determined to be affiliated with communities in the Cook Inlet region. Accordingly, the final report was sent to the various potentially affected Alaska Native communities in the Cook Inlet Region and the Chugach Alaska</p>
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Alaska	Inupiat, Arctic Slope Regional Corporation, Native Village of Point Hope	1995	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND ASSOCIATED FUNERARY OBJECTS FROM POINT HOPE, ARCTIC SLOPE NATIVE CORPORATION, IN THE NATIONAL MUSEUM OF NATURAL HISTORY</p> <p>This report provides an inventory and assessment of cultural affiliation of the human remains in the National Museum of Natural History (NMNH) associated with prehistoric and historic occupations at Point Hope, Alaska.</p> <p>Documentation of the remains from this region was initiated in January 1995 in response to a claim from Ms. Jana Harcharek, Liaison Officer, Inupiat History, Language and Culture Division, North Slope Borough Planning Department (NSBPD). She requested the return of any culturally affiliated remains from the Arctic Slope of Alaska. Repatriation Office archival research for this claim identified human remains and associated funerary objects from Point Barrow, Wainwright, Anaktuvuk Pass, and Point Hope in the NMNH. In November 1995 the Native Community of Point Hope elected to represent themselves in repatriation matters with the RO, NMNH. All further consultations were conducted directly with the Point Hope community, although the NSBPD was included in these communications.</p> <p>Human remains contained in 298 catalog numbers, representing a minimum of 354 individuals in the Physical Anthropology Division, 26 funerary objects in the Ethnology Division, and 20 funerary objects in the Archaeology Division of the NMNH were identified as having come from Point Hope. A consideration of the cultural history of the region indicates that cultural affiliation exists between the skeletal populations and the contemporary community of Point Hope. It was, therefore, recommended that these human remains and funerary objects be offered for repatriation.</p> <p>This report is the fourth part of the response to this claim and identifies remains and objects from sites near Point Hope. The other completed reports pertain to remains and funerary objects</p>

			<p>from Wainwright, Anaktuvuk Pass, and 19th century cemeteries at Barrow. Each of these are compiled as separate reports and are sent to traditional tribal councils and village corporations of the respective communities. Repatriation reports are also available, upon request, from the Repatriation Office. All sections of the response to the repatriation claim are sent to the Inupiat History, Language and Culture Division, North Slope Borough Planning Department.</p> <p>Repatriation Update The culturally affiliated remains from Point Hope were repatriated to representatives of the Native Village of Point Hope on August 26, 1996.</p>
Alaska	Inupiat, Arctic Slope Regional Corporation	1995	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND ASSOCIATED FUNERARY OBJECTS FROM WAINWRIGHT, ALASKA, IN THE NATIONAL MUSEUM OF NATURAL HISTORY</p> <p>This report provides an inventory and assessment of cultural affiliation of the human remains in the National Museum of Natural History (NMNH) from within the geographical boundaries of the Arctic Slope Regional Corporation. This report is the first of four reports prepared in response to a claim filed by the North Slope Borough. This report pertains to remains from the Wainwright region of the Arctic Slope Regional Corporation.</p> <p>Documentation of the remains from this region was initiated in June 1994 in response to a claim from Ms. Jana Harcharek, Liaison Officer, Inupiat History, Language and Culture Commission, North Slope Borough Planning Department, for the return of any culturally affiliated remains from Arctic Slope Regional Corporation. This claim included all human remains and associated funerary objects from Point Barrow, Wainwright, Anaktuvuk Pass, and Point Hope.</p> <p>Remains of four individuals in the Physical Anthropology division of the NMNH were identified as having come from the Wainwright region. Two sets of remains and associated funerary objects are from the site of Nunagiak, dating to the 6-11th centuries AD. One set of remains is from the historic village of Ataniq, and one undated set remains was removed from the margin of the Utukok River.</p> <p>A consideration of the cultural history of the region indicates that cultural affiliation exists between the remains from Ataniq, the remains from the Utukok River, and the present inhabitants of</p>

			<p>Wainwright. It was, therefore, recommended that these remains be offered for repatriation.</p> <p>Affiliation for the Nunagiak remains is more difficult to assess. This consists of the remains of two individuals and associated funerary objects represented by approximately 30 catalogue numbers. It was recommended that the Repatriation Office consult with the people in Wainwright, through the Liaison Officer in the Inupiat History, Language, and Culture Commission of the North Slope Borough, concerning their feelings about the uncertain degree of affiliation with the remains from this site, and their wishes for disposition of the remains.</p>
Alaska	Inupiat, Arctic Slope Regional Corporation, Ukpeagvik Inupiat Corporation, Native Village of Barrow	1996	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND ASSOCIATED FUNERARY OBJECTS FROM THE POST-CONTACT PERIOD IN BARROW, ALASKA</p> <p>This report provides a partial inventory and assessment of cultural affiliation of the human remains and funerary objects in the National Museum of Natural History (NMNH) dating to the last several centuries from the Point Barrow region. Remains of a minimum of 125 individuals, represented by 100 catalogue numbers were identified as having come from historic cemeteries near Barrow dating to the 18-20th centuries. A total of 90 sets of remains, represented by 65 catkeys, come from the cemetery of Nixeruk, and are associated with the community of Nuwuk. Nuwuk is located northeast of Barrow along the Arctic Ocean. A total of 33 sets of remains, represented by an equal number of catkeys, come from the cemetery associated with the community of Barrow, formerly known as Utkiavik. An additional two sets of remains in the NMNH were found in the remains of a house dated to post-1750 in Utkiavik. This report pertains only to those 18-20th century remains which have been thoroughly examined by the Repatriation Office Osteology Laboratory.</p> <p>Documentation of these remains from this region was initiated in June 1994 in response to a claim from Ms. Jana Harcharek, Liaison Officer, Inupiat History, Language and Culture Commission, North Slope Borough Planning Department, for the return of any culturally affiliated remains from Arctic Slope Regional Corporation. This claim, submitted in August 1993, specified the return of any culturally affiliated remains from the geographical region of the Arctic Slope Native Corporation. Examination of</p>

		<p>relevant documentation indicates that the NMNH maintains collections of human remains and objects from the Native communities of Barrow, Wainwright, Anaktuvuk Pass, and Point Hope.</p> <p>This report contains information pertinent to the disposition of remains and objects dating to the post-European contact period in the vicinity of the Native community of Barrow. Reports on remains and objects from Anaktuvuk Pass and Wainwright are completed and have been sent to the relevant communities. Reports on the remains from Point Hope and the prehistoric remains from Barrow are forthcoming.</p> <p>A consideration of the recent cultural history of the region indicates that cultural affiliation exists between the 18-20th century populations and the requestors. It was, therefore, recommended that these human remains and associated funerary objects be offered for repatriation. One individual, P0365890, may have come from Point Hope. It was recommended that the community of Point Hope be notified, and both communities be consulted before repatriation of this individual, as the specific affiliation of this individual is not specified by available documentation.</p> <p>This report is the third part of the response to the claim put forward by Ms. Harcharek on behalf of the Native communities within the territory of the Arctic Slope Regional Corporation. It is sent to the Native Village of Barrow, the Ukpeagvik Inupiat Corporation, the North Slope Borough Planning Department, the Arctic Slope Native Association, and the Barrow Mayor's office. The Native Community of Point Hope, Tigara Corporation, and the Point Hope Mayor's office was also notified. Additional copies are available, upon request, from the Repatriation Office, NMNH.</p> <p>An addendum to this report revised the number of individuals eligible for repatriation, a total of 102 catalog numbers containing 127 individuals are identified as human remains affiliated to the Native Village of Barrow and these human remains and funerary objects have been offered for repatriation to the Native Village of Barrow.</p> <p>Repatriation Update The culturally affiliated human remains and funerary objects were repatriated jointly to the Native Village of Barrow and the Ukpeagvik Iñupiat Corporation on September 7, 2005.</p>
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Alaska	Inupiat, Yu'pik, NANA Regional Corporation	1996	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS FROM THE GEOGRAPHICAL TERRITORY OF THE NANA REGIONAL CORPORATION, ALASKA IN THE NATIONAL MUSEUM OF NATURAL HISTORY</p> <p>This report provides an inventory and assessment of cultural affiliation of the human remains in the National Museum of Natural History (NMNH) from within the geographical boundaries of the NANA Regional Corporation in northwest Alaska. Documentation of the remains from this region was initiated in January 1996 in response to a claim from Ms. Rachel Craig for the return of any culturally affiliated remains from the geographical area of the NANA Corporation.</p> <p>Remains of four individuals represented by four catalogue numbers in the Physical Anthropology Division of the NMNH were identified as having come from the area. Two sets of remains are from the historic site of Kikiktavig, which underlies the present community of Kotzebue. A third set of remains was taken from the present community of Kobuk. The fourth set of remains was removed from the mouth of the Kugruk River, near the present-day community of Deering. On the basis of the degree of preservation and, in the case of the former three sets of remains, contextual information, all remains are thought to date to the last several hundred years. There were no funerary objects associated with these remains in the collections.</p> <p>A consideration of the recent cultural history of the region indicate that cultural affiliation exists between the 18-20th century skeletal populations and the requestors. It is, therefore, recommended that these human remains be offered for repatriation. The Native Village of Kotzebue and the Kikiktagruk Inupiat Corporation were notified concerning the two sets of remains from present-day Kotzebue. These remains were deaccessioned for repatriation on June 28, 1996 to the NANA Regional Corporation and the Northwest Arctic Borough. The Native Village of Kobuk was notified concerning the single set of remains from this settlement and the remains were deaccessioned for repatriation on June 28, 1996 to the NANA Regional Corporation and the Northwest Arctic Borough. Deering is the nearest extant Native community to the mouth of the Kugruk River; thus, the Native Village of Deering was notified of the existence of remains from this locality. These remains were deaccessioned for repatriation on June 28, 1996 to the NANA Regional Corporation and the Northwest Arctic Borough. There are no village corporations for Kobuk or Deering.</p>
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Alaska	Yu'pik, Calista Regional Corporation, Native Village of Mekoryuk	1996	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND ASSOCIATED FUNERARY OBJECTS FROM NUNIVAK ISLAND, ALASKA</p> <p>This report provides an inventory and assessment of cultural affiliation of the human remains and funerary objects in the National Museum of Natural History (NMNH) from Nunivak Island, Alaska. Separate reports covering the archaeological and ethnographic collections will be forthcoming; these reports will serve as points of departure for consideration of other categories of repatriatable items in the NMNH. Documentation of the remains and funerary objects from Nunivak Island was initiated in the spring of 1994, in response to a letter from Mr. Solomon Williams, President of the Native Village of Mekoryuk. At that time Mr. Williams indicated the intent of the Nunivak Islanders to request repatriation of human remains and funerary objects.</p> <p>The human skeletal remains of at least 191 individuals from Nunivak Island are in the Physical Anthropology collection of the NMNH, represented by 168 catalog numbers. Twelve catalog numbers in the Archaeology collection were identified as funerary objects. In the Ethnology collection 249 catalog numbers were identified as funerary objects, most of which were associated with the human remains now in the NMNH. It has not, however, been possible to determine exactly which artifacts were found with particular skeletons. Finally, eleven uncatalogued items were identified as funerary objects. There are a total of 272 catalog numbers for funerary objects, representing approximately 550 artifacts.</p> <p>A consideration of the history of Nunivak Island, Alaska, and the</p>

			<p>archaeological evidence and physical evidence showed that the collections in the NMNH were of a recent age and were culturally affiliated with the Alaska Native residents of the village of Mekoryuk. The Repatriation Office recommended that these human remains and the associated and unassociated funerary objects be offered for repatriation to the community of Mekoryuk, Alaska.</p> <p>Repatriation Update The remains were deaccessioned for repatriation on September 20, 1996. At the request of the Native Village of Mekoryuk, the funerary objects are being curated at NMNH.</p>
Alaska	Yu'pik, Bering Straits Regional Corporation	1996	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS ON ST. LAWRENCE ISLAND, BERING STRAITS, ALASKA IN THE NATIONAL MUSEUM OF NATURAL HISTORY</p> <p>This report provides an inventory and records-based assessment of the cultural affiliation of human remains in the National Museum of Natural History (NMNH) from sites on St. Lawrence Island (SLI), Bering Straits, Alaska. This inventory was undertaken in response to a general request from the Bering Straits Foundation submitted in 1993 by Mr. Matt Ganley, Staff Archaeologist, Bering Straits Native Corporation, for the return of culturally affiliated remains from any communities affiliated with the Corporation such as those on St. Lawrence Island. In August 1994 Ms. Vera Metcalf, Repatriation Coordinator, Bering Straits Foundation, took over repatriation responsibilities for the Corporation. Additionally, independent claims from the IRA Council presidents at Gambell and Savoonga were received by NMNH in February of 1997. The St. Lawrence Island report is one of a series of separate reports responding to individual requests from communities or groups of communities within the Bering Straits Corporation. This report addresses the returns of skeletal remains requested by the villages of Gambell and Savoonga only.</p> <p>This report documents the 766 catalogued sets of human remains found in the NMNH Master Catalog Database from St. Lawrence Island. These catalog numbers represent a minimum of 810 individuals. During the repatriation inventory, 743 catalogued sets of human remains were located in the physical anthropology collections of the Department of Anthropology, NMNH. The missing human remains could not be located in the Museum. Any human remains from St. Lawrence Island which may be found in the future will be repatriated to the appropriate community. The human remains come from settlements in four general localities: Gambell, Kukulek (also Kukulik), Kiyalighaq (also Kialegak), and Pujuk Island. Gambell and Kukulek are on the north side of the</p>

			<p>island, Kiyalighaq and Cape Kiyalighaq are located on Southeast Cape; Punut Island lies offshore Apavawook Cape, across a narrow channel. Dates of the settlements associated with the burial suggest that the majority of these remains date to post-European contact during the 18th and 19th centuries. A small number of remains are identified with the earliest occupation of the island, ca. A.D. 100.</p> <p>The recent history of St. Lawrence Island indicates that survivors from earlier communities all over the island congregated at Gambell, and later at Savoonga, following the great famine of 1879. These numbers were subsequently augmented by migration to St. Lawrence of Siberian Yu'pik families from mainland communities on the Chukotka peninsula. Siberian Yu'pik communities are socially, culturally, and linguistically closely affiliated with communities on St. Lawrence Island. Both of the communities making the repatriation claims (Village of Gambell and Village of Savoonga, SLI) are composed of descendants of inhabitants of Siberian Yu'pik communities on the Island and on the Siberian mainland. A review of the history of the region and available site records indicated that cultural affiliation exists between the skeletal remains from St. Lawrence Island at the NMNH and the present-day Native communities on the Island requesting repatriation. It was, therefore, recommended that these remains be offered for repatriation jointly to the two communities of Gambell and Savoonga.</p> <p>Repatriation Update The remains were deaccessioned for repatriation May 15, 1997.</p>
Alaska	Central Council of the Tlingit and Haida Indian Tribes and the Hoonah Indian Association	1998	<p>NON-SKELETAL HUMAN REMAINS REQUESTED BY THE FAMILY OF MR. JIM KEKI (SWANSON HARBOR JIM), HOONAH, ALASKA IN THE NMNH</p> <p>This report summarizes the documentation pertaining to the partial remains of Mr. Jim Keki in the National Museum of Natural History (NMNH). Mr. Keki died in the U.S. Government Hospital in Juneau, Alaska on January 4, 1928. The remains were located through a review of the Anthropology Department's collection of non-skeletal human remains. Upon learning that the remains were present in the museum's collections, the family of Mr. Keki requested repatriation.</p> <p>Archival information confirmed that these remains were that of Mr. Jim Keki. The Repatriation Office recommended that the remains be released to the descendants of Mr. Keki. These remains were deaccessioned for repatriation on April 12, 1999.</p>

Alaska	Athapaskan, Yu'pik, Bering Straits Regional Corporation	1998	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS FROM CAPE DENBIGH, BERING STRAITS NATIVE CORPORATION, ALASKA IN THE NATIONAL MUSEUM OF NATURAL HISTORY</p> <p>This report provides a partial inventory and assessment of the cultural affiliation of the human remains and funerary objects in the National Museum of Natural History from Native communities associated with the Bering Strait Native Corporation. This is the third of a series of reports and pertains specifically to remains from the geographical region of Cape Denbigh, Alaska in eastern Norton Sound. Mr. Simon Bekoalok, Jr., President of the Shaktoolik IRA Council, made a repatriation claim for return of remains from the region of Shaktoolik on November 15, 1997. Remains of a minimum of 11 individuals, represented by 10 catalog numbers were identified as having come from this area. No funerary objects from the burials were identified.</p> <p>The human remains in the NMNH Department of Anthropology claimed by Shaktoolik were found on the southwestern shore of Cape Denbigh, in eastern Norton Sound. They are most likely to be recent in origin. One set of remains was covered by a relatively intact walrus hide. Nukleet, which is located on the southeastern side of the cape, was the closest settlement to the burials on Cape Denbigh. Investigation of Nukleet suggests that the community was largely abandoned after about 1700, as no objects of Euromerican origin were found in the excavations. Late 18th and early 19th century Euromericans, however, record that the southern cape was inhabited during this time period.</p> <p>Linguistic history and ethno-historic accounts indicate that during the time of occupation Nukleet was a Yupik community. Eastern Norton Sound, however, saw significant seasonal and permanent migration of Inupiat speakers, who were middlemen in trade between Yupik and Siberian groups. Inupiat speakers moved into the region from the west and the north in the 1800s.</p> <p>The remains documented here, although thought to be relatively recent, cannot be specifically dated, and may have come from either Yupik or Inupiat communities. Shaktoolik, the nearest extant Native community to Cape Denbigh, is composed of people with both Yupik and Inupiat ancestry and therefore, the recommendation of the Repatriation Office was that the human remains in the NMNH found on Cape Denbigh be offered for return to the Native community of Shaktoolik.</p> <p>Repatriation Update These remains were deaccessioned and repatriated to the Native Village of Shaktoolik, Alaska on May 12, 1999.</p>
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Alaska	Chugach, Alutiiq, Chugach Regional Corporation	1999	<p>ASSESSMENT OF REQUEST FOR THE REPATRIATION OF SEVEN WOODEN MASKS FROM PRINCE WILLIAM SOUND BY THE CHUGACH ALASKA CORPORATION</p> <p>This report is an evaluation of seven wooden masks from the Prince William Sound region of Alaska in the collections of the Department of Anthropology at the National Museum of Natural History (NMNH) to determine if they are eligible for repatriation under the National Museum of the American Indian Act (P.L. 101-185). The report provides an analysis of all documentation of the items in NMNH records, in conjunction with additional archival and published sources that might provide further information relevant to the assessment of their cultural affiliation and status as funerary objects under the law. The masks are not associated with human remains in the possession of the NMNH, and consequently they are evaluated as 'unassociated funerary objects' as defined in the repatriation law. The assessment was initiated after a request was received from Chugach Alaska Corporation (CAC) in 1997 for "funerary and sacred masks" in the collection that were first identified during preparation of the inventory of human remains from the Chugach region in 1993. Through an agreement with Mr. John Johnson, Cultural Resources Manager and a member of the Board of Directors for CAC, final disposition of the masks was postponed until after the return of human remains was carried out. Consultations about the masks took place with Mr. Johnson in early 1998, after which he submitted information in support of the request. The masks are here evaluated as funerary objects; their assessment as sacred objects is postponed pending further consultations.</p> <p>The seven masks were purchased by a trader of the Alaska Commercial Company (ACC) stationed at Nuchek in Prince William Sound in 1875 and sent to the NMNH in 1876. A mummy (Archaeology Cat. No. 020270) was acquired at the same time and sent with the masks to the NMNH, but the mummy is no longer in the collection and no record exists of its disposition. The masks and the mummy were documented in two articles published by W.H. Dall several years after their receipt at the museum, and although provenience information was unavailable he concluded that the masks were funerary. The masks were received at NMNH with no information identifying the specific site or the context from which they were acquired. The location suggested by Mr. John Johnson (Palutat Cave) is possible, but uncertain given the available information. The assessment completed by the Repatriation Office does not establish the specific location of the site from which the masks were acquired. However, the records suggest the masks were more likely than not associated with the mummy, since the items were originally purchased together and</p>
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		<p>they are consistently mentioned together in subsequent accession and catalog records. Furthermore, the ACC supported and even encouraged the collection of mummies from caves, as occurred in the Aleutian region, and an ACC agent was known to have removed a mummy from Palutat Cave (the locality claimed by Mr. Johnson) within three years of this acquisition.</p> <p>Consideration of additional archeological and ethnographic information about the burial practices of the Chugach Eskimo, and of their neighbors in Cook Inlet, Kodiak Island and the Aleutian Islands, and observations of the appearance and condition of the masks themselves, indicate that these masks had been stored in caves and were probably placed in association with burials, as is claimed by the CAC. There are ethnographic reports about masks placed on the faces of the dead found in caves in Prince William Sound, and there are additional reports by a German collector for masks found associated with cave burials in 1883 (shortly after these masks were collected). The suggestion that the use of funerary masks among the Chugach is part of a burial complex that survived from an earlier prehistoric culture (Palugvik) that is closely related to the Kachemak tradition of Cook Inlet and Kodiak Island, first put forward by Birket-Smith in 1953, is consistent with the results of subsequent archeological investigations.</p> <p>Based on the general provenience of the requested masks which were acquired from Nuchek in the Prince William Sound region, and the fact that the neighboring Athapaskan, Eyak and Tlingit peoples did not place masks in caves, it was found that these masks are culturally-affiliated with the Chugach Eskimo. In the absence of specific provenience information for the masks, the preponderance of the available evidence indicates that the masks were, more likely than not, unassociated funerary objects. The Repatriation Office recommended that the seven masks be offered to the Chugach Alaska Corporation and the Chugach region village corporations and governments for repatriation.</p> <p>Repatriation Update: These masks were deaccessioned for repatriation on November 18, 1999.</p>
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Alaska	Inupiat, Yu'pik, Bering Straits Regional Corporation	1999	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS FROM UNALAKLEET, BERING STRAITS NATIVE CORPORATION, ALASKA IN THE NATIONAL MUSEUM OF NATURAL HISTORY</p> <p>This report provides a partial inventory and assessment of the cultural affiliation of the human remains and funerary objects in the National Museum of Natural History (NMNH) from within the territorial boundaries of Native communities associated with the Bering Strait Native Corporation. This report pertains specifically to remains from the geographical region of Unalakleet, Alaska, in eastern Norton Sound.</p> <p>Mr. Weaver Ivanoff, General Manager for the Native Community of Unalakleet, put forward a repatriation claim for return of remains from the region of Unalakleet on March 2, 1999. Remains of a minimum of 54 individuals, represented by 40 catalog numbers, in the Physical Anthropology division of the NMNH were identified as having come from this area. The remains were collected on two separate occasions in 1931, by James Ford and Moreau Chambers, and by Otto Geist.</p> <p>A total of 52 associated funerary objects from Unalakleet, represented by 29 catalog numbers, were identified in the Archaeology Collection. Accession records for the objects clearly link them to the human remains, but it is not possible to associate particular objects with specific burials. The objects were removed by Chambers and Ford at the same time that the remains were removed. Several of the objects were of non-local origin, and date the remains to the 19th century A.D.</p> <p>The human remains and objects in the NMNH Department of Anthropology collections were removed from areas adjacent to the mouth of the Unalakleet River. The majority of the remains were removed from a clearly demarcated cemetery located to the north of the present community. One was found in a midden context, and one may have been an isolated burial away from the cemetery. On the basis of manufacturing dates of associated non-native objects, it is suggested that most of the remains date to the 19th-20th century. One set of remains, from the midden, is not dated.</p> <p>Unalakleet, situated at the western terminus of the shortest trail between Norton Sound and the Yukon River, has been continuously occupied since the early 19th century. Its advantageous location suggests that it had been inhabited even earlier, as long as trading between Siberia, western Alaska, and the Yukon basin has been established. At least three community sites have been identified, one dated to the early 19th century,</p>
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		<p>one dated to the late 19th and 20th century, and one undated site to the north of the two previously mentioned. In 1838, after a smallpox epidemic, the 13 survivors moved the community from the south side of the river to the north, nearer to the Russian-American trading post. The community has been continuously occupied since that time by Yup'ik Unaaliq speakers, Inupiat Malamiut speakers, and Inupiat Qawiaraq speakers. Occasionally, the community has also absorbed Athabascan speakers.</p> <p>The multi-cultural composition of Unalakleet, which has been noted since the 1830s, does not allow for association of the remains and objects from Unalakleet in the NMNH with a particular cultural group. It is, however, possible to associate these remains with the community of Unalakleet, as they date to a time after the establishment and continual occupation of the community. It was, therefore, the recommendation of the Repatriation Office that the human remains and objects in the NMNH from the vicinity of Unalakleet be offered for return to the Native community.</p> <p>Repatriation Update The human remains and funerary objects were deaccessioned for repatriation on March 16, 2000 and were returned to the Native Village of Unalakleet later that same year.</p>
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Alaska	Kauweramiu, Sinramiut, Bering Straits Regional Corporation	2002	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS FROM KAUWERAK, AKAVINGAYAK AND PORT CLARENCE, ALASKA IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>This report provides an inventory and assessment of the cultural affiliation of the human remains and funerary objects in the National Museum of Natural History (NMNH) from within the territorial boundaries of Native communities associated with the Bering Straits Native Corporation, Alaska. This report pertains specifically to remains from three locations in the Seward Peninsula: the village of Kauwerak, the site of Akavingayak, and the Port Clarence area, Alaska.</p> <p>The repatriation request was submitted by Mr. Matt Ganley, Staff Archaeologist, Bering Straits Foundation, and specified the return of any culturally affiliated remains from the geographical region of this corporation. In August 1994, Ms. Vera Metcalf, Repatriation Coordinator, Bering Straits Foundation, assumed repatriation responsibilities for the Corporation. The Bering Straits Foundation secured resolutions from village corporations and traditional tribal councils in the regional corporation authorizing the Foundation to act on their behalf in repatriation matters.</p> <p>This report documents the remains of an estimated 62 individuals represented by 60 catalog numbers in the collection of the NMNH. Of these, an estimated 27 individuals in 27 catalog numbers are from Kauwerak, an estimated 26 individuals in 26 catalog numbers are from Akavingayak, and an estimated nine individuals in seven catalog numbers are from Port Clarence.</p> <p>All skeletal remains from Kauwerak and Akavingayak, and eight individuals from Port Clarence were collected by Henry Collins in 1929. Thirteen funerary objects were collected by Collins and were associated with nine burials from Kauwerak and two burials from Akavingayak. In addition, Collins collected 25 other objects that he identified as having been included with burials.</p> <p>Tarleton H. Bean collected the remains of a single individual from Port Clarence. It is presumed that this occurred during Bean's 1880 trip to Alaska. No funerary objects have been identified for this individual. This set of remains was included in a transfer of material from the United States National Museum (USNM), the former name of the NMNH, to the Army Medical Museum (AMM). The remains were received by the AMM on July 7, 1886. They were transferred back to the USNM and accessioned on May 7, 1898.</p> <p>The remains covered in this report are believed to date to the</p>
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		<p>19th or early 20th century. The 18th and 19th century records for this area indicate that the Kauweramiut controlled access to a large portion of the interior of the Seward Peninsula. This area centered around the Imuruk Basin and their main village of Kauwerak, close to the present site of Mary's Igloo. For various reasons, including the collapse of the caribou herding industry, epidemics and the failure of mines, many Kauweramiut moved to Teller and Nome in the early part of the 20th century. The Sinramiut territory concentrated around Grantley Harbor and Port Clarence. Their main village, Singaq, was located directly across Grantley Harbor from the modern location of the Native Village of Teller. The site of Akavingayak is located in Sinramiut territory, south of Teller. Akavingayak was also abandoned and the Sinramiut moved to Teller and Brevig Mission.</p> <p>Although other cultural groups have inhabited the Seward Peninsula, during the time period that the individuals in the collection of NMNH were buried, the Kauweramiut were culturally affiliated with the site of Kauwerak. Similarly, the Sinramiut were culturally affiliated with the site of Akavingayak and the general Port Clarence area during the probable time of burial of the remains.</p> <p>Despite shifts in population and social structure, continuity exists between the early 19th century societies and present-day inhabitants of Native villages in the region. A relationship of shared group identity can reasonably be traced between these remains and the Kauweramiut and Sinramiut peoples. The Kauweramiut peoples are represented by the present-day Native Village of Teller and the Native Village of Mary's Igloo. The Sinramiut people are represented by the present-day Native Village of Teller and the Native Village of Brevig Mission. It was, therefore, recommended that the remains from the site of Kauwerak be offered jointly to the Native Village of Teller and the Native Village of Mary's Igloo. It was recommended that the remains from Akavingayak be offered jointly to the Native Village of Teller and the Native Village of Brevig Mission. It was recommended that the remains from Port Clarence be offered jointly to the Native Village of Teller and the Native Village of Brevig Mission. The Bering Straits Foundation were notified of these recommendations. The communities received the report in 2002, but repatriation has not yet occurred.</p>
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Alaska	Malemiut, Inupiat, Yu'pik, Unalit, Bering Straits Regional Corporation	2004	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS FROM ST. MICHAEL ISLAND, ALASKA IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>This report provides an inventory and assessment of the cultural affiliation of the human remains and funerary objects in the collections of the National Museum of Natural History (NMNH) from within the territorial boundaries of Native communities associated with the Bering Straits Native Corporation, Alaska. This report pertains specifically to remains taken from locations on St. Michael Island, Alaska. The repatriation request was submitted by Matt Ganley, Staff Archaeologist, Bering Straits Foundation wrote to the NMNH in 1993 and expressed an interest in the repatriation of any culturally affiliated remains from the geographical region of this corporation. In August 1994, Ms. Vera Metcalf, Repatriation Coordinator, Bering Straits Foundation, assumed repatriation responsibilities for the Corporation. The Bering Straits Foundation secured resolutions from village corporations and traditional tribal councils in the regional corporation authorizing the Foundation to act on their behalf in repatriation matters. On April 9, 1999, Mr. Pius Washington wrote to the NMNH on behalf of the Native Village of St. Michael. He requested the return of human remains and their associated funerary objects.</p> <p>This report documents the remains of an estimated 14 individuals represented by 15 catalog numbers in the collection of the NMNH. The accession information indicates that all of these individuals were originally buried at different locations on St. Michael Island.</p> <p>In 1881, E. W. Nelson collected the remains of six individuals that became part of accessions 10802 and 33553. The cranium that Nelson collected, assigned SI catalog number P228285, cannot be located in the collections at this time. The cranium of the individual assigned SI catalog number P242812 cannot be located in the collections at this time, although the mandible is present at the museum. In 1899, W.H. Osgood sent the remains of a single individual that became part of accession 50290. In 1907, C. W. Gilmore sent the remains of four individuals that constitute accession number 48191. In 1877, L. M. Turner collected the remains of two individuals that were included in accession 33553. He is also listed as the collector of the remains of two individuals included in accession 42109. The remains considered in this report that were accessioned under 33553 and 42109 were originally part of the USNM collections and were transferred to the Army Medical Museum. They were transferred back to the collections of the NMNH in 1898 and 1904, respectively.</p>
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		<p>The remains covered in this report are believed to date to the eighteenth and nineteenth centuries. The records for this time period indicate that numerous small communities existed on and around St. Michael Island. On the island itself, two main villages influenced and led the other communities. Even after migrations of people from northern Norton Sound into the region in the mid to late nineteenth century, the two original main villages continued their prominence. These villages became the Native Village of St. Michael and the Native Village of Stebbins.</p> <p>A relationship of shared group identity can reasonably be traced between the individuals from St. Michael Island whose remains are in the collections of the NMNH and the Native Village of St. Michael and the Native Village of Stebbins. It was therefore recommended that the remains of the 14 individuals in 13 catalog numbers that are present at the NMNH from this island be offered jointly to these villages. The Bering Straits Foundation, representing the Bering Straits Native Corporation was notified of these recommendations.</p>
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<p>Alaska</p>	<p>Inupiat, Arctic Slope Regional Corporation, Ukpeagvik Inupiat Corporation, Native Village of Barrow</p>	<p>2004</p>	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS FROM THE POINT BARROW REGION, ALASKA, IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>This report provides an inventory and assessment of the human remains in the possession or control of the National Museum of Natural History (NMNH) from the region around Barrow, Alaska.</p> <p>Documentation of remains from this region was initiated in June 1994 in response to a request from Ms. Jana Harcharek, Liaison Officer, Inupiat History, Language and Culture Commission, North Slope Borough Planning Department, for the return of any remains from settlements associated with the Arctic Slope Regional Corporation. This claim, submitted in August 1993, requested the return of any culturally affiliated remains from the geographical region of the Arctic Slope Native Corporation. Examination of relevant documentation indicated that the NMNH holds human remains and objects from the native communities of Barrow, Wainwright, Anaktuvuk Pass, and Point Hope. Reports on remains and objects from Anaktuvuk Pass, Point Hope, historic period cemeteries associated with Barrow, and Wainwright are completed and have been sent to the appropriate communities. The previous Barrow report documented 127 individuals in 102 catalog numbers from sites near Barrow, Alaska.</p> <p>This report documents the remains of an estimated 142 individuals in 128 catalog numbers and 132 funerary objects or object fragments in 56 catalog numbers in the collections at the NMNH from the following sites: Kugok, Birnirk, Kugusugaruk, Nunavak, Utkiavik, Sinaru and Skull Cliff. A total of 12 individuals in 12 catalog numbers and 100 funerary objects in 30 catalog numbers are from Kugok. A total of 12 individuals in 13 catalog numbers and 16 funerary objects in 11 catalog numbers are from Birnirk. Fifty-three individuals in 43 catalog numbers and 11 funerary objects in 10 catalog numbers were excavated from Kugusugaruk. From Nunavak there are nine individuals in seven catalog numbers and one funerary object. A total of 50 individuals in 47 catalog numbers and four funerary objects in four catalog numbers were collected from Utkiavik. From Sinaru there are five individuals in five catalog numbers, and from Skull Cliff is one individual.</p> <p>These remains and funerary objects were collected by several individuals beginning with the members of the International Polar Expedition to Point Barrow under Lt. Patrick H. Ray from 1881 to 1883. Human remains and artifacts were purchased from local</p>
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		<p>Inuit residents by members of the expedition. These included the remains of two individuals and one funerary object from the vicinity of the Birnirk site and seven individuals and four funerary objects from the Utkiavik site.</p> <p>Human remains and funerary objects in the NMNH from the Kugusugaruk and Nunavak sites were excavated by William B. Van Valin in 1917-1919 for the John Wanamaker Expedition under the sponsorship of the University of Pennsylvania Museum of Anthropology and Archaeology (then known as the University Museum of the University of Pennsylvania). The remains of 53 individuals and 11 funerary objects from the Kugusugaruk site and six individuals and one funerary object from the Nunavak site were donated to the Smithsonian. Human remains from three sites were collected by Ales Hrdlicka of the Smithsonian Institution in 1926 during his expedition in the Bering Straits region and along the coast to Barrow, Alaska. These remains include 42 individuals from the Utkiavik site, five individuals from the Sinaru site and one individual from Skull Cliff.</p> <p>Human remains and funerary objects in the NMNH from several Barrow area sites were collected by James A. Ford in 1931-32. These remains were accessioned into the Smithsonian Institution in 1933, but the funerary objects were not accessioned until 1962. The majority of the remains collected by Ford have been documented in a previous Repatriation Office report. Remains and objects collected by Ford discussed in the following report include one individual from the Utkiavik site; 12 individuals and 100 objects or object fragments from the Kugok site; and 10 individuals and 18 funerary objects from the Birnirk site. An additional three individuals from the Nunavak site, which may have been excavated by A. H. Hopson in 1929, were collected by Ford in 1932.</p> <p>Review of the evidence indicates that some of the remains and objects described in this report date to the Late Thule/Historic period (A.D. 1500-1900s) of the Point Barrow area and include: 49 individuals and four funerary objects from the Utkiavik site, two individuals and one funerary object from the Birnirk site, five individuals from the Sinaru site and the remains of one individual from Skull Cliff. The preponderance of evidence indicates that these remains and funerary objects are culturally affiliated with the present-day people of the Barrow community. The Barrow community is represented by the Native Village of Barrow Inupiat Traditional Government and the Ukpeagvik Inupiat Corporation. It was recommended that the remains of these 54 individuals in 54 catalog numbers, and five funerary objects in five catalog numbers be offered for return to the Native Village of Barrow</p>
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		<p>Inupiat Traditional Government and the Ukpeagvik Inupiat Corporation. The recommended return of these remains is in addition to 127 individuals in 102 catalog numbers and 31 objects in 17 catalog entries from the Utkiavik and Nixeruk sites that have been offered for return in previous reports. Combined, the remains and objects from the Barrow area available for repatriation total 184 individuals in 156 catalog numbers and 36 funerary objects in 22 catalog entries.</p> <p>The preponderance of evidence indicates that the rest of the remains and objects documented in this report belonged to the Birnirk Culture (A.D. 500-1000) of the Point Barrow area and include: 12 individuals and 100 funerary objects from the Kugok site, 10 individuals and 15 funerary objects from the Birnirk site, 53 individuals and 11 funerary objects from the Kugusugaruk site, one individual from the Utkiavik site, and nine individuals and one funerary object from the Nunavak site. Birnirk Culture peoples of the Barrow area cannot be culturally affiliated with the present-day people of the Barrow community or with any other federally recognized tribe. The preponderance of the evidence also indicates that the people of the Birnirk phase of the Barrow area migrated eastward across the High Arctic to western Greenland. The biological and archaeological evidence shows that the Inuit population of the Upernavik District of western Greenland is culturally affiliated to the Birnirk population of Barrow. Because the Greenlandic Inuit are not a federally recognized tribe and are therefore ineligible to receive repatriations under the National Museum of the American Indian Act, it was recommended that these remains, representing an estimated 85 individuals in 74 catalog entries, and 127 funerary objects in 51 catalog numbers be retained at the NMNH.</p> <p>Repatriation Update The culturally affiliated human remains and funerary objects were repatriated jointly to the Native Village of Barrow and the Ukpeagvik Inupiat Corporation on September 7, 2005.</p>
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Alaska	Kootznoowoo Inc., Angoon Community, Kluckwan Inc., Chilkat Indian Village, Central Council of Tlingit and Haida Indian Tribes of Alaska	2005	<p>ASSESSMENT OF TLINGIT OBJECTS REQUESTED FOR REPATRIATION AS OBJECTS OF CULTURAL PATRIMONY AND SACRED OBJECTS IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>This report is an evaluation of 11 cultural objects in the ethnological collections of the Department of Anthropology of the National Museum of Natural History (NMNH) to determine if they are eligible for repatriation under the National Museum of the American Indian Act (20 U.S.C. 80q et seq.). The report provides an analysis of available documentation of the items in NMNH records, in conjunction with additional historical and cultural information from archival and published sources, and information provided by the requesting Native Alaskan tribes, relevant to the assessment of their cultural affiliation and status as sacred objects or objects of cultural patrimony under the law. For objects confirmed by the assessment process as objects of cultural patrimony or sacred objects, the report also considers the history of acquisition of each item as it bears on the right of possession of the object.</p> <p>A total of 11 cultural objects listed in museum records as Tlingit were requested for repatriation in six formal claims and claim addenda. The initial request was received in December of 1997 from Kootznoowoo Cultural and Education Foundation and the most recent request letter was received in March of 2003 from the Central Council Tlingit and Haida Indian Tribes of Alaska (CCTHITA). Documentation and assessment of the items in response to the initial request was begun in 1998, but due to personnel changes in the Repatriation Office and the complexities of the cases, formal evaluation of the requests was delayed until 2003. This report documents 11 cultural objects in 11 catalog numbers from southeastern Alaska and British Columbia. These items were collected by five individuals between 1875 and 1904.</p> <p>In 1875, James Swan purchased a dancing blanket of the type commonly known as a 'Chilkat blanket' from an unknown person in Wrangell, Alaska. In 1881, John J. McLean purchased a wooden helmet from the Northwest Trading Company at an unknown location in southeastern Alaska. In 1893, Herbert G. Ogden received a wooden helmet in trade from the leaders of the Ishkeetaan clan from the Upper Taku River area of British Columbia. In 1903, Lieutenant George T. Emmons purchased an iron dagger from a member of the Teikweidi clan in Killisnoo or Angoon, Alaska. In 1904, Emmons purchased a tunic woven in the 'Chilkat style' from an unknown person at an unknown location in Alaska. In 1904, John R. Swanton purchased a wooden hat from</p>
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		<p>the son of Gushdeiheen, in Sitka, Alaska. Gushdeiheen was the leader of the Killer Whale House of the Dakl'aweidi clan of Angoon. Also in 1904, Swanton purchased a pair of painted wooden screens and a wooden drum from Mrs. Robert Shadesty in Wrangell, Alaska.</p> <p>The preponderance of evidence indicates that the cultural item identified as the Keet Saaxw, Killer Whale clan hat, is culturally affiliated with the present-day Dakl'aweidi clan of Angoon, Alaska. The evidence indicates that the hat is both an object of cultural patrimony and a sacred object of the Dakl'aweidi clan of Angoon. The preponderance of the evidence also indicates that the museum lacks the right of possession because it was alienated by an individual that did not have the authority to do so under Tlingit common law at the time. Furthermore, the item was requested for return by Mark Jacobs, Jr., who, according to the Tlingit systems of kinship and political inheritance, is a lineal descendent of the former owner of the item. According to the amended NMAI Act (20USC80q-9a, Sec. 11A,(b)(1)), when the requesting party is a direct lineal descendant of an individual who owned the sacred object or object of cultural patrimony, the Smithsonian Institution shall expeditiously return such object. Therefore, it was recommended that the cultural item identified as the Keet Saaxw Killer Whale hat be offered for return to Mark Jacobs, Jr., Gushdeiheen, as leader of the Dakl'aweidi clan and lineal descendent of the former owner.</p> <p>While this report was under curatorial review, the Repatriation Office received word that Mark Jacobs, Jr., was in the hospital and was gravely ill. Because the Killer Whale Hat is recognized as an object of cultural patrimony and a sacred object of the Dakl'aweidi clan, the Repatriation Office, Ethnology Division Curators, and the Department of Anthropology joined in requesting that the administrative review of the recommendation for repatriation of the Killer Whale Hat be expedited in an effort to return the hat as rapidly as possible. The Director of the National Museum of Natural History concurred with the recommendation and instructed the Repatriation Office and the Department of Anthropology to arrange for the return of the Killer Whale Hat to Mark Jacobs, Jr., and the Dakl'aweidi clan as quickly as possible. The Killer Whale Hat was repatriated to Mark Jacobs, Jr., and the Dakl'aweidi clan in his hospital room in Sitka, Alaska on January 2, 2005. Unfortunately, Mark Jacobs, Jr., passed away on January 13, 2005.</p> <p>The preponderance of evidence does not support a cultural affiliation between most of the cultural items documented in this report and the requesting clans. The preponderance of the</p>
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		<p>evidence indicates that the iron dagger claimed by the Dakl'aweidi clan of Angoon as a sacred object and object of cultural patrimony is actually culturally affiliated to the Tei kweidi clan. The evidence is insufficient to support a cultural affiliation between the Dakl'aweidi clan of Angoon and the Chilkat blanket and box drum claimed by the clan. The wooden helmet claimed as an object of cultural patrimony by the Big House of the Yanyeidi clan of Taku actually belonged to the Ishkeetaan clan of Teslin in the Yukon Territory of Canada. There is insufficient evidence to support a cultural affiliation between the Chilkat tunic and the Big House of the Yanyeidi clan of Taku claiming it as an object of cultural patrimony. Although the painted screens were requested by the Deisheetaan clan of Angoon as objects of cultural patrimony, the preponderance of the evidence indicates that the screens did not originate in Angoon and are not culturally affiliated with the Deisheetaan clan of Angoon. Because only the culturally affiliated group can provide information in support of assertions of the significance and use of particular objects as they relate to that group, it is recommended that these objects, representing nine items in nine catalog entries be retained at the NMNH.</p> <p>Lastly, although the evidence supports a cultural affiliation between the Frog House of the Gaana xteidí clan of Klukwan and the wooden frog helmet claimed as an object of cultural patrimony, the evidence is insufficient to support that this hat was commissioned and dedicated in accordance with Tlingit tradition of creation of clan crest objects, or that it was considered a valid clan crest object at the time it was alienated. It is recommended that this helmet be retained at the NMNH.</p>
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Alaska	Athapaskan	2005	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS FROM THE NULATO AREA OF ALASKA IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>This report provides an inventory and assessment of the cultural affiliation of the human remains and funerary objects in the National Museum of Natural History (NMNH) from Nulato, Alaska.</p> <p>This report was initiated after the Smithsonian Native American Repatriation Review Committee asked for an update on the status of named individuals in the NMNH collections. The Repatriation Office researched human remains in the collections from named individuals and contacted the relevant tribes with this information to request assistance in locating lineal descendants. A named individual was identified as having come from the area around Nulato Village, Alaska. This community was notified and the Nulato Tribal Council requested that repatriation be initiated. During the process of researching the named individual and consulting with the Nulato Tribal Council, Dorothy Lippert identified two other individuals believed to be from the Nulato area. The Tribal Council then made a repatriation request for these individuals as well, and in the interest of expedience, this report addresses the named individual as well as the two others.</p> <p>This report documents the remains of three individuals in three catalog numbers for human remains in the NMNH. No funerary objects were identified in the collections of the NMNH as associated with or coming from the Nulato area. In 1867, were removed from a grave near Nulato by William H. Dall, who identified them as those of the "son of Wooly satux." The remains were accessioned into the collections of the NMNH and cataloged in the Mammal division on January 9, 1868 but were transferred to the Army Medical Museum (AMM) a year later, in 1869. The remains were returned to the SI in 1898 and cataloged in the Division of Physical Anthropology. It cannot be positively determined that these remains are those of the "son of Wooly satux," but it is certain that they are of a Nulato Athapaskan.</p> <p>The remains of the second individual were sent to the Smithsonian by Edward Nelson. While stationed in Alaska working for the U. S. Army Signal Corps, he received the remains from traders in 1879, at which time the remains were identified as those of an "Ingalik" from near Nulato. The remains were accessioned into the collections of the NMNH on June 24, 1886 and transferred to the Army Medical Museum one month later. The remains were sent back to the NMNH in 1898 and cataloged in the Division of Physical Anthropology. These remains most</p>
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			<p>likely were taken from the Koyukuk River region and not from the area considered to be Nulato territory.</p> <p>The remains of the third individual were sent to the Smithsonian by Dr. Grafton Burke through Aleš Hrdlička. They were identified as coming from "Old Nulato" and were accessioned into the Physical Anthropology collections of the NMNH on September 29, 1929.</p> <p>The original locations of the individuals collected by Dall and Burke are identified as "Nulato" and "Old Nulato," respectively. The people of Nulato Village are the descendants of the earlier inhabitants of Nulato. Given this relationship, these remains are found to be culturally affiliated with the Village of Nulato and it was recommended that the remains of these two individuals be offered to this village for repatriation. The remains of these two individuals were repatriated to Nulato Village in May of 2005.</p> <p>The original location of the individual collected by Nelson was identified as "near Nulato" and "from the Koyukuk River." At a later date, the location was erroneously listed as St. Lawrence Island in the museum records. The Koyukuk River is within the traditional territory of the Koyukuk Native Village and is outside of the traditional lands of the Native Village of Nulato. These remains are found to be cultural affiliated with Koyukuk Native Village and it was recommended that the remains be offered to this village for repatriation.</p>
Alaska	Sitka Tribe of Alaska	2007	<p>HUMAN REMAINS OF GEORGE GRANT REQUESTED BY THE SITKA TRIBE OF ALASKA IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>This report summarizes the documentation pertaining to the human remains of a Tlingit individual, in the collections of the National Museum of Natural History (NMNH), Smithsonian Institution. Lineal descendants have priority over tribes for repatriation purposes under the NMNH Guidelines and Procedures for Repatriation (2006). Close relatives who are not lineal descendants may rely on the tribe to make repatriation requests. In 1999, collateral relatives of this individual supported the Sitka Tribe of Alaska to make a repatriation request for these remains. The remains were requested for repatriation by the Sitka Tribe of Alaska on behalf of the Sitka Kaagwaantaan clan in 2006.</p> <p>NMNH archival records and vital records submitted by the Sitka Tribe of Alaska have confirmed that this individual was a member of the Kaagwaantaan clan and a tribal citizen of the Sitka Tribe.</p>

			<p>The Repatriation Office recommended that these remains be offered for repatriation to the Sitka Tribe of Alaska.</p> <p>Repatriation Update These remains were repatriated to the Sitka Tribe of Alaska on September 19, 2007.</p>
Alaska	Native Village of Crooked Creek	2008	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS FROM CROOKED CREEK, ALASKA, IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>This report provides an inventory and assessment of human remains from Crooked Creek, Alaska, in the National Museum of Natural History (NMNH), Smithsonian Institution (SI). The repatriation request was submitted on November 24, 2007, by the Crooked Creek Traditional Council on behalf of Evelyn Thomas. These remains were requested for repatriation to Evelyn Thomas as a lineal descendant. The NMNH Guidelines and Procedures for Repatriation give priority to the repatriation of individuals, whose names are known, to their lineal descendants.</p> <p>This report documents the remains of one individual in a single catalog number in the NMNH. No funerary objects were identified in the collections of the NMNH as associated with this individual. In 1930, the remains of an adult female were removed from a grave at Crooked Creek, Alaska by Aleš Hrdlička, NMNH curator of Physical Anthropology. The remains were accessioned into the collections of the NMNH and cataloged in the Division of Physical Anthropology under number P351322.</p> <p>These remains could not be positively identified as those of a lineal ancestor of Evelyn Thomas either under the common law system of descent or by a traditional method of reckoning kinship. It is likely that these remains are that of a relative of Ms. Thomas, but the exact identity of this individual and the relationship to Ms. Thomas could not be determined. The preponderance of evidence revealed that the remains are culturally affiliated with the Native Village of Crooked Creek. It was recommended that these remains be offered for repatriation to the Native Village of Crooked Creek and that Evelyn Thomas be notified of these findings.</p> <p>Repatriation Update The remains from Crooked Creek, Alaska were repatriated to the Native Village of Crooked Creek on March 18, 2009.</p>

Alaska	Native Village of Diomedede	2010	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS FROM LITTLE DIOMEDE ISLAND, ALASKA, IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>Documentation of the remains potentially affiliated with the Native Village of Diomedede was initiated in response to a request from Mr. Matt Ganley, Staff Archaeologist of the Bering Straits Foundation (BSF) and Bering Straits Native Corporation (BSNC) in Nome, Alaska, for the repatriation of culturally affiliated human remains from the Native Village of Diomedede and several other Native Alaskan communities of the Bering Strait region. Examination of the relevant museum records indicated that the NMNH houses the remains of an estimated 12 individuals represented by 12 catalog numbers from graves above the village. No funerary objects in the collections of the NMNH have been identified as being associated with or coming from the Native Village of Diomedede.</p> <p>The evidence reviewed in this report suggests that the remains described here date to the nineteenth or early twentieth century. The human remains of 12 individuals were acquired at historic gravesites by Aleš Hrdlička of the U.S. National Museum (later NMNH), Smithsonian Institution, on July 26, 1926 above the village of Inalik, Little Diomedede Island, Alaska.</p> <p>Several lines of evidence support the cultural affiliation of these remains to the Native Village of Diomedede. These include the historic record of local Ingaliqmiut settlement on Little Diomedede Island, Alaska; the historic record of Ingaliqmiut mortuary customs; the proximity of historic burial sites to the village which is the only habitation site located on the island; and the taphonomic characteristics of the remains themselves. Taken together, this information constitutes a preponderance of evidence in support of the conclusion that the remains are culturally affiliated with the Native Village of Diomedede. Therefore, it is recommended that the remains of 12 indigenous Alaskan individuals be made available for repatriation to the Native Village of Diomedede.</p> <p>Repatriation Update The human remains were repatriated to the Native Village of Diomedede in April of 2011.</p>
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Alaska	Native Village of Hooper Bay, Native Village of Chevak, Native Village of Paimiut	2011	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS FROM THE HOOPER BAY REGION OF ALASKA IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>Documentation of human remains and funerary objects potentially affiliated with the Native Village of Hooper Bay was initiated in response to an official request from Mr. Patrick Lake, President of the Native Village of Hooper Bay, for the identification and return of any human remains and funerary objects from indigenous settlements associated with the Native Village of Hooper Bay. Mr. James Ayuluk, Tribal Chief of the Chevak Traditional Council, forwarded an official request for the identification and return of human remains and funerary objects from indigenous Kashunamiut settlements associated with the Native Village of Chevak, including the ancestral village of Kashunak. Examination of the relevant museum records indicated that the NMNH houses the remains of an estimated 31 individuals represented by 30 catalog numbers from the village of Hooper Bay, one individual in one catalog number from Cape Romanzof, and three human remains in three catalog numbers from the village of Kashunak. Two associated funerary objects in one catalog number and 12 unassociated funerary objects represented by 10 catalog numbers in the collections of the NMNH have been identified as coming from the village of Hooper Bay.</p> <p>The evidence reviewed suggests that the remains and funerary objects from Hooper Bay and the remains of one individual from Cape Romanzof date to the period of the seventeenth through early twentieth century. The Cape Romanzof remains were collected by Henry B. Collins of the U.S. National Museum (later NMNH) in 1927 at a burial site approximately 20 miles north of Hooper Bay. An additional 16 individuals were collected by Collins in 1927 at burial sites in the village cemetery of Hooper Bay. Collins also recovered 12 unassociated funerary objects from graves at Hooper Bay. Dr. Aleš Hrdlička of the U.S. National Museum acquired three human remains from Hooper Bay in 1929. Two human remains from Hooper Bay also were incorporated into the collections of the U.S. National Museum through a 1931 gift from archaeologist Otto W. Geist of the Alaska Agricultural College. Geist collected the human remains in 1928 during the Bunnell-Geist Bering Sea Expedition. Father John P. Fox transferred 10 additional human remains from Hooper Bay to Aleš Hrdlička and the U.S. National Museum in 1937 and 1938. The remains of three individuals collected at the village of Kashunak (circa A.D. 1640 – A.D. 1950) 20 miles south of Hooper Bay were</p>
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		<p>incorporated into the collections of the U.S. National Museum through a 1929 gift from Father Philip I. Delon.</p> <p>Several lines of evidence support the cultural affiliation of the Hooper Bay remains and funerary objects to the Native Village of Hooper Bay. These include the historic record of local Yupik settlement and land use, the historic record of Yupik mortuary customs, the proximity of recorded burial sites to the village of Hooper Bay, and the taphonomic characteristics of the remains themselves. Taken together, this information constitutes a preponderance of evidence in support of the conclusion that the human remains and funerary objects dating to the seventeenth through early twentieth century are culturally affiliated with the Native Village of Hooper Bay. Therefore, it is recommended that the remains of 31 Native Alaskan individuals in 30 catalog numbers and 14 funerary objects in 11 catalog numbers be made available for repatriation to the Native Village of Hooper Bay.</p> <p>The preponderance of evidence supports that the human remains of one individual in one catalog number collected at Cape Romanzof, Alaska, by Henry B. Collins in 1927 are culturally affiliated with the Native Village of Paimiut. Furthermore, three human remains in three catalog numbers acquired from the village of Kashunak have been found to be culturally affiliated with the Native Village of Chevak. These determinations of cultural affiliation are based on the historic record of local Yupik settlement and land use in these areas, the proximity of recorded burial sites to the historic villages of Paimiut and Kashunak, and documents and recorded statements provided by the Native Village of Hooper Bay, the Native Village of Chevak, and the Native Village of Paimiut. Therefore, it is recommended that the human remains of one individual be made available for repatriation to the Native Village of Paimiut, and three human remains be made available for repatriation to the Native Village of Chevak.</p> <p>Repatriation Update</p> <p>The remains of three individuals acquired from the village of Kashunak were repatriation to the Native Village of Chevak on May 29, 2012. The remains of one individual from Cape Romanzof, Alaska, were repatriated to the Native Village of Paimiut on August 7, 2012. The remains of 31 individuals and 14 funerary objects were repatriated to the Native Village of Hooper Bay on August 7, 2012.</p>
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Alaska	Native Village of Shishmaref	2011	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS FROM SHISHMAREF, ALASKA, IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>Documentation of human remains potentially affiliated with the Native Village of Shishmaref was initiated in response to a request from Mr. Matt Ganley, Staff Archaeologist of the Bering Straits Foundation (BSF) and Bering Straits Native Corporation (BSNC) in Nome, Alaska, for the repatriation of culturally affiliated human remains from the Native Village of Shishmaref and several other Native Alaskan communities of the Bering Strait region. Examination of the relevant museum records indicated that the NMNH houses the remains of an estimated 48 individuals, represented by 50 catalog numbers, five funerary objects, in two catalog numbers, and one non-statutory object in one catalog number from the Shishmaref region.</p> <p>The evidence indicates that the remains, funerary objects, and non-statutory object date to the nineteenth or early twentieth century. The human remains of an estimated 27 individuals were acquired at gravesites by Aleš Hrdlička of the U.S. National Museum (later NMNH) on July 27, 1926, from historic burials at the old village site of Shishmaref and also in the vicinity of the current village site of Shishmaref. Skeletal remains on nine individuals and five funerary objects were incorporated into the collections of the U. S. National Museum through a 1927 gift from George Goshaw, who disinterred the remains and objects from the old village site of Shishmaref and part of its cemetery. Archaeologist Henry B. Collins on the U.S. National Museum collected an estimated 12 human remains at historic burials sites at the old village site of Shishmaref on July 22, 1929.</p> <p>Several lines of evidence support the cultural affiliation of the human remains, funerary objects, and non-statutory object to the Native Village of Shishmaref. These include the historic record of local Inupiaq (Qikiqaamiut) settlement and land use at Shishmaref, Alaska, the historic record of Inupiaq (Qikiqaamiut) mortuary customs, the proximity of historic burial sites to the contemporary village of Shishmaref, oral historical accounts of former settlement and burial sites, and the taphonomic characteristics of the remains themselves. Taken together, this information constitutes a preponderance of evidence in support of the conclusion that the human remains, funerary objects, and non-statutory object are culturally affiliated with the Native Village of Shishmaref. Therefore, it is recommended that the remains of an estimated 48 indigenous Alaskan individuals, in 50 catalog numbers, five funerary objects in two catalog numbers,</p>
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			<p>and one non-statutory object in one catalog number be made available for repatriation to the Native Village of Shishmaref.</p> <p>Repatriation Update The remains of 48 individuals, five funerary objects, and one non-statutory object were repatriated to the Native Village of Shishmaref on September 11, 2012.</p>
Alaska	Native Village of Gambell , Native Village of Savoonga	2011	<p>INVENTORY AND ASSESSMENT OF FUNERARY OBJECTS FROM ST. LAWRENCE ISLAND AND THE PUNUK ISLANDS OF ALASKA IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>Documentation of funerary objects potentially affiliated with the Native villages of Gambell and Savoonga, St. Lawrence Island, was initiated in response to two independent requests from Indian Reorganization Act (IRA) Tribal Council presidents Mr. Gerald Soonagrook, Sr., of Gambell and Mr. Kenneth Kingeekuk of Savoonga for the repatriation of culturally affiliated funerary objects from St. Lawrence Island. Examination of the relevant museum records indicated that the NMNH houses 72 funerary objects dating to the eighteenth or nineteenth century. Three unassociated funerary objects were acquired from undocumented locations on St. Lawrence Island through surface collections made by Dr. Riley D. Moore of the U.S. National Museum (later NMNH). Archaeologist Henry B. Collins of the U.S. National Museum collected eight associated funerary objects and one unassociated funerary object in 1928 at historic sites on the Penuk Islands, a chain of small islets located approximately five miles off Cape Apavawook on the northeastern side of St. Lawrence Island. Collins collected an additional 47 associated and 13 unassociated funerary objects in 1929 at historic sites at Cape Kialegak (Kiyalighaq) on the southeastern end of St. Lawrence Island. The Penuk Islands and Cape Kialegak were depopulated after the 1878-1880 famine or epidemic and the remaining survivors settled in the village of Gambell.</p> <p>Collins also excavated nine associated funerary objects dating to the prehistoric Old Bering Sea (OBS) II/III culture at Miyowagh (Mayughaaq) near the village of Gambell in 1930. Two associated funerary objects from prehistoric contexts representative of the OBS II/III culture at the Kukulik (Kukulek) site near Savoonga were incorporated into the collections of the U.S. National Museum through a 1936 gift from the University of Alaska.</p> <p>The preponderance of evidence does not support that the 11</p>

		<p>funerary objects in three catalog numbers dating to the prehistoric period of the OBS II/III culture are culturally affiliated with the contemporary residents of Gambell and Savoonga. Current scholarship and oral traditions are inconclusive regarding OBS II/III cultural affiliation to the current inhabitants of St. Lawrence Island.</p> <p>Several lines of evidence support the cultural affiliation of the historic period funerary objects to the Native villages of Gambell and Savoonga. These include the historic record of local St. Lawrence Island Yupik settlement and land use on the island and the Penuk Islands, the historic record of St. Lawrence Island Yupik mortuary customs, the proximity of burial sites to documented historic villages, and the historic record of the great famine or epidemic that ravaged St. Lawrence Island and the Penuk Islands in the late nineteenth century. Taken together, this information constitutes a preponderance of evidence in support of the conclusion that the funerary objects dating to the historic period are culturally affiliated with the Native villages of Gambell and Savoonga. Therefore, it is recommended that 72 funerary objects in 25 catalog numbers be made available for repatriation to the Native villages of Gambell and Savoonga.</p> <p>Repatriation Update The funerary objects were repatriated in 2012.</p>
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Alaska	Aleut Community of St. Paul Island	2011	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS REQUESTED FOR REPATRIATION BY THE ALEUT COMMUNITY OF ST. PAUL ISLAND, ALASKA, IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>Documentation of human remains from St. Paul Island was initiated in response to an official request from Mr. Dimitri Philemonof, President of the Aleutian/Pribilof Island Association, for the identification and return of any human remains from indigenous settlements associated with the Aleut Community of St. Paul Island. Examination of the relevant museum records and osteological analyses indicated that the NMNH houses the remains of two individuals represented by two catalog numbers.</p> <p>The human remains of two individuals were acquired in 1868 by Dr. Thomas T. Minor who was a collector for the U.S. National Museum (later NMNH). The site on St. Paul Island where Minor obtained the remains is undocumented.</p> <p>Several lines of evidence support the cultural affiliation of these remains to the Aleut Community of St. Paul. These include the historical record of local Unangan (Aleut) settlement and land use on St. Paul Island, NMNH accession and catalog documents, and the morphological characteristics of the remains themselves. Taken together, these factors indicate a preponderance of evidence in support of this conclusion. Therefore, it is recommended that the remains of two Native Alaskan individuals in two catalog numbers be made available for repatriation to the Aleut Community of St. Paul Island, Alaska.</p> <p>Repatriation Update The human remains of two individuals were repatriated to the Aleut Community of St. Paul Island on May 17, 2012.</p>
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<p>Alaska</p>	<p>Haida, Tlingit, Hydaburg Cooperative Association, Central Council of the Tlingit and Haida Indian Tribes of Alaska, Organized Village of Kasaan, Ketchikan Indian Community, Organized Village of Saxman</p>	<p>2012</p>	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS POTENTIALLY AFFILIATED WITH THE KAIGANI HAIDA IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>This report provides an inventory and assessment of human remains and associated funerary objects in the collections of the National Museum of Natural History (NMNH) from Prince of Wales Island and the adjacent mainland region of southeast Alaska that are potentially affiliated with the Kaigani Haida of Alaska, in response to a request by the federally recognized Hydaburg Cooperative Association, of Hydaburg, Alaska.</p> <p>The remains of one individual sent to the museum by Reverend J. Loomis Gould were assessed to determine possible cultural affiliation because the remains were listed in the NMNH catalog as possibly being Haida from Alaska. The tribal affiliation of the remains was not identified by Gould and appears to have been identified as Haida by the museum because Gould resided at Jackson Mission, near the Haida village of Howkan. Howkan was originally a Tlingit village, but later became a Kaigani Haida village sometime in the early eighteenth century. Museum records identify the remains as those of a “medicine man.” While this information is not present in the available Gould correspondence records, it was most likely obtained from Gould directly. Cultural affiliation was based on three lines of evidence: 1) the remains were sent from the Jackson Mission and if the remains were found near there, they are likely to be Haida or Tlingit; 2) the history of occupation of the Howkan area suggests that the Haida people occupied it for at least the last 250 years; and 3) a craniometric analysis determined that the individual was most likely to be Haida. The preponderance of the evidence indicates that the individual is most likely to be Haida and most likely from the Howkan area. The individual is jointly affiliated with the Kaigani Haida represented by the Hydaburg Cooperative Association, the group that represents Haida descendants from Dall Island and its surrounding areas, and with the Central Council of the Tlingit and Haida Indian Tribes of Alaska (CCTHITA), the federally recognized native group that represents all Haida and Tlingit peoples of southeast Alaska.</p> <p>The skeletal remains of 13 individuals in seven catalog numbers were collected in 1918 by Edwin Kirk in the vicinity of the village of Klinkwan on Prince of Wales Island. Klinkwan originally was a Tlingit village and was occupied by the Haida in the eighteenth century. The earliest museum records identify the remains as Haida. A note, probably written by Kirk, was found with the</p>
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		<p>remains and indicates they were obtained near the village of Klinkwan. The remains were identified as Haida in a different handwriting on the note. Because of these lines of evidence, the 13 individuals are found to be culturally affiliated with the Hydaburg Cooperative Association, who represents the descendents of the Kaigani Haida from the village of Klinkwan and surrounding areas, and the CCTHITA.</p> <p>One individual in one catalog number was collected in 1918 by Edwin Kirk from an unknown location in southeast Alaska. The museum and archival records do not record additional provenience or tribal information for this individual. Craniometric analysis of this individual demonstrated that the remains were most probably Haida. The individual is found to be culturally affiliated with descendents of the Kaigani Haida, but cannot be linked to a specific Haida village location within southeast Alaska. Therefore the individual is found to be culturally affiliated with the Kaigani Haida federally recognized tribes in southeast Alaska, the Hydaburg Cooperative Association, the Organized Village of Kasaan, the Ketchikan Indian Community, and the CCTHITA.</p> <p>The remains of one named individual, Charles Staast, a Haida who lived in Hydaburg, Alaska, cannot be located at the museum. Staast died in Juneau, Alaska, at about the age of 75, and his brain was reportedly sent to the museum shortly after his death in 1928 by Dr. Charles Firestone. An examination in 1999 by Robert Cohn, M.D., of Howard University of the brain in the catalog number attributed to Charles Staast revealed that the brain was that of a young individual and therefore could not be the remains of Charles Staast. No evidence has been found to indicate that Staast's remains were inadvertently switched at the museum with those of another individual. It is possible that Dr. Charles Firestone erroneously sent the remains of another individual to the museum and identified the remains as those of Charles Staast. If the remains of Charles Staast are identified at the museum, then the Hydaburg Cooperative Association and the CCTHITA will be immediately notified. These remains are not included in the total number of individuals.</p> <p>A minimum of six individuals in six catalog numbers and 48 funerary objects in 11 catalog numbers were collected by Julian Steward at the Bob's Bay site on Dall Island in 1940. Cultural affiliation was based on four lines of evidence: 1) research into the archaeological and historical records has demonstrated that the Kaigani Haida exclusively occupied Dall Island from the middle of the eighteenth century until the middle of the twentieth century when most Haida from that area and the closest documented Haida village of Sukkwan relocated to Hydaburg for</p>
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		<p>economic and social reasons; 2) the burial tradition represented and documented by Steward in the rockshelter at Bob's Bay appears consistent with those documented among the Haida in the early historic period; 3) the material culture, comprised primarily of carved and painted wooden mortuary boxes, collected from the Bob's Bay site and associated with the human remains have been assessed by both Haida and Tlingit experts and found to have most likely been created by Haida peoples; and 4) the preservation condition of the objects and human remains suggest the age of the funerary objects collected from Bob's Bay are not of great antiquity and are probably less than 200 years old, within the period of Kaigani Haida occupation of Dall Island and surrounding areas. There is also no indication of any other group occupying Dall Island after the early eighteenth century. For these reasons, the six individuals and 48 associated funerary objects are found to be culturally affiliated with the Kaigani Haida represented by the Hydaburg Cooperative Association, the group that represents Haida descendents from Dall Island and its surrounding areas, and with the CCTHITA.</p> <p>Five individuals in five catalog numbers and 56 associated funerary objects in 11 catalog numbers collected in 1940 by Julian Steward at the Pennock Island site near Ketchikan, Alaska, were assessed for cultural affiliation because they were cataloged at the NMNH as being possibly Haida. Cultural affiliation of these remains and funerary objects was based on several lines of evidence: 1) examination of the history of Pennock Island and the surrounding region suggests it was occupied not by the Haida, but by Tongass Tlingit groups for centuries; 2) the Pennock Island burials date to at least the late nineteenth century based on the presence of historic European artifacts; 3) the associated mortuary boxes were probably created by Tlingit craftsmen based on evaluations by Tlingit representatives and experts in traditional Tlingit art; and 4) a Tlingit representative identified the island as a traditional Tlingit burial location. For these reasons, five individuals and 56 funerary objects are found to be culturally affiliated with the Tongass Tlingit of the Ketchikan Indian Community of Ketchikan, Alaska, the Organized Village of Saxman, and the CCTHITA. These groups represent Tlingit descendents of the individuals buried on Pennock Island.</p> <p>Therefore, the Repatriation Office recommends the human remains of a minimum of 20 individuals and 48 funerary objects obtained by Gould from southeastern Alaska, by Kirk near Klinkwan, and by Steward from Bob's Bay, be made available for repatriation to the Hydaburg Cooperative Association and the CCTHITA. The human remains of one individual obtained by Kirk in southeast Alaska are recommended to be made available for</p>
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			<p>repatriation to the Hydaburg Cooperative Association, Organized Village of Kasaan, Ketchikan Indian Community, and the CCTHITA. The human remains of a minimum of five individuals and 56 funerary objects obtained by Steward from Pennock Island are recommended to be made available for repatriation to the Ketchikan Indian Community, Organized Village of Saxman, and the CCTHITA</p>
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Alaska	Hoonah Indian Association and Central Council Tlingit and Haida Indian Tribes of Alaska	2012	<p>Assessment of Tlingit objects requested by the Hoonah Indian Association for repatriation as unassociated funerary objects in the collections of the National Museum of Natural History, Smithsonian Institution</p> <p>The preponderance of evidence indicates that the 53 cultural items in 42 catalog numbers from the NMNH collections are culturally affiliated with the present-day Hoonah Indian Association of the Tlingit Native Village of Hoonah, Alaska. The objects are also culturally affiliated with the Central Council Tlingit and Haida Indian Tribes of Alaska (CCTHITA), the Native regional association representing all Tlingit, Haida, and Tsimshian people in southeast Alaska, including the Hoonah Tlingit. The evidence indicates that the objects were collected from graves in the vicinity of Hoonah, Alaska. The collector, Lt. T. Dix Bolles, as a non-Tlingit individual would not have had rights to the objects. Therefore, it is recommended that the cultural items identified as unassociated funerary objects from graves near Hoonah, Alaska, be offered for return jointly to the Hoonah Indian Association (HIA) and the CCTHITA.</p> <p>This report evaluates 53 cultural objects in the ethnological collections of the Department of Anthropology of the National Museum of Natural History (NMNH) to determine if they are eligible for repatriation under the National Museum of the American Indian Act. The report provides an analysis of available documentation of the items in NMNH records, in conjunction with additional historical and cultural information from archival and published sources, and information provided by the requesting Alaskan Native village relevant to the assessment of their cultural affiliation and status as funerary objects under the law. For objects confirmed by the assessment process as funerary objects, the report also considers the history of acquisition of each item as it bears on the right of possession of the object.</p> <p>A total of 62 cultural objects in 47 catalog numbers listed in museum records as Tlingit were requested for repatriation by the HIA. Upon review of the collections and records, it was determined that 53 objects in 42 catalog numbers are physically present in the NMNH's collections. Museum records show that the other nine objects were either previously transferred to other institutions or are currently missing. These 53 cultural objects in 42 catalog numbers collected by U.S. Navy Lt. T. Dix Bolles in 1884 from the village of Hoonah in southeastern Alaska. The location of origin of each of these objects was recorded in the museum's ledger as Hoonja, the village which today is known as Hoonah, Alaska.</p>
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Alaska	Native Village of Gambell, Native Village of Savoonga	2012	<p>Addendum: Inventory and Assessment of Funerary Objects from St. Lawrence Island and the Punuk Islands of Alaska in the National Museum of Natural History, Smithsonian Institution</p> <p>The total number of culturally affiliated funerary objects has been corrected to 77 items in 26 catalog numbers.</p> <p>Repatriation Update The funerary objects were repatriated in 2012.</p>

Alaska	Native Village of Unga	2013	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS FROM THE VICINITY OF UNGA, ALASKA, IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>Documentation of the human remains and funerary objects potentially affiliated with the Native Village of Unga, Alaska, was initiated in response to two independent requests from Native Village of Unga President John A. Foster and Aleutian Pribilof Islands Association President Dmitri Philemonof for the repatriation of human remains and funerary objects from Unga. Examination of the relevant museum records indicated that the National Museum of Natural History (NMNH) housed 16 human remains and 757 funerary objects dating to the seventeenth to early nineteenth centuries. A funerary object collected from a burial cave near the village of Unga, Alaska, in 1868 by Captain Charles Riedell was presented to the U.S. National Museum (later NMNH). The human remains of one individual and an associated funerary object were collected from the same burial cave in 1868 by Dr. Thomas T. Minor and later presented to the U.S. National Museum. The human remains of an estimated 15 individuals and 756 funerary objects were acquired from cave burials near the village of Unga, Alaska, in 1872 and 1873 by William Healey Dall of the U.S. National Museum.</p> <p>Several lines of evidence support the cultural affiliation of the human remains and funerary objects to the Native Village of Unga. These include the historic record of local Unangan (Aleut) settlement and land use at Unga, Alaska; the historic record of Unangan (Aleut) mortuary customs; the proximity of historic funerary cave sites to the village of Unga; NMNH accession and collection records; unpublished field notes from the original collector; and the taphonomic characteristics of the remains themselves. Taken together, this information constitutes a preponderance of evidence in support of the conclusion that the remains and funerary objects dating to the late prehistoric or early historic periods are culturally affiliated with the Native Village of Unga. Therefore, it is recommended that the human remains of an estimated 16 indigenous Alaskan individuals in 15 catalog numbers and 757 funerary objects in 85 catalog numbers be made available for repatriation to the Native Village of Unga.</p> <p>Repatriation Update The remains of 16 individuals and two funerary objects were repatriated to the Native Village of Unga in 2014.</p>
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Alaska	Native Village of Chuathbaluk	2013	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND POTENTIAL FUNERARY OBJECTS FROM OLD CROW VILLAGE, ALASKA, IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>Documentation of the human remains and funerary objects potentially affiliated with the Native Village of Chuathbaluk, Alaska, was initiated in response to an official request from Native Village of Chuathbaluk President Robert Golley, Jr., for the identification and repatriation of human remains and funerary objects from settlements associated with the Native Village of Chuathbaluk. Examination of the relevant museum records indicated that the National Museum of Natural History (NMNH) housed two human remains and one funerary object dating to the nineteenth or early twentieth centuries. The human remains and funerary object were acquired from burials at Old Crow Village, Alaska, on June 26, 1930, by Dr. Aleš Hrdlicka of the U.S. National Museum (later NMNH).</p> <p>Several lines of evidence support the cultural affiliation of the human remains and funerary object to the Native Village of Chuathbaluk. These include the historic record of local Yupik settlement and land use in the vicinity of Chuathbaluk, the ethnographic record of Yupik mortuary customs, the proximity of recorded burial sites to Old Crow Village, and the taphonomic characteristics of the remains themselves. Taken together, this information constitutes a preponderance of evidence in support of the conclusion that the remains and funerary object dating to the historic period are culturally affiliated with the Native Village of Chuathbaluk. Therefore, it is recommended that the human remains of an estimated two indigenous Alaskan individuals in two catalog numbers and one funerary object in one catalog number be made available for repatriation to the Native Village of Chuathbaluk.</p> <p>Repatriation Update The remains of one individual were repatriation to the Native Village of Chuathbaluk in 2014.</p>
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Alaska	Yu'pik, Calista Regional Corporation, Native Village of Mekoryuk	2014	<p>REASSESSMENT OF NUNIVAK ISLAND, ALASKA, FUNERARY OBJECTS IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>In September 1996, the Repatriation Office prepared a report on the Inventory and Assessment of Human Remains and Associated Funerary Objects from Nunivak Island, Alaska in the National Museum of Natural History. In this report, the human remains of at least 191 individuals and at least 550 funerary objects from Nunivak Island dating to the historic period of the eighteenth to twentieth century were recommended for repatriation.</p> <p>On September 20, 1996, the human remains were deaccessioned for repatriation to the Native Village of Mekoryuk, but the funerary objects were retained by the NMNH, at the request of the community, until the Native Village of Mekoryuk was ready to receive them. In 2012, the Repatriation Office staff met with representatives of the Native Village of Mekoryuk in Washington, D.C., to discuss the original request and disposition of the funerary objects documented in the original report. Prior to this meeting, however, additional potential funerary objects were identified in the museum records.</p> <p>A review of NMNH catalog records indicated that 169 funerary objects in 130 catalog numbers from sites found to be culturally affiliated with the Native Village of Mekoryuk were not included in the 1996 report. Furthermore, a review of the text and tables of the 1996 report revealed a number of discrepancies in the final tabulation and descriptions of specific funerary objects. The purpose of this new report is to amend discrepancies in the original report and to document new catalog numbers of funerary objects that were inadvertently excluded from the original report. The revised object counts of funerary items originally documented in the 1996 report greatly increased largely due to bead lots in catalog numbers that were not counted.</p> <p>Several lines of evidence support the cultural affiliation of these funerary objects to the Native Village of Mekoryuk. These include the historic record of local Nuniwarmiut settlement and land use on Nunivak Island; the historic record of Nuniwarmiut mortuary customs; NMNH accession and collection records; and unpublished field notes taken from the original collectors. Taken together, this information constitutes a preponderance of evidence in support of the conclusion that the funerary objects are culturally affiliated with the Native Village of Mekoryuk. Therefore, incorporating the revisions described in this reassessment, the 1996 report should have listed 8,073 funerary objects in 275 catalog numbers. Moreover, an additional 169</p>
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Alaska	Native Village of Atka	2015	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS FROM AMCHITKA, KISKA, AND LITTLE KISKA ISLANDS IN THE ALEUTIAN ARCHIPELAGO OF ALASKA IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>Documentation of the human remains and funerary objects potentially affiliated with the Native Village of Atka was initiated in response to a request from Aleutian Pribilof Islands Association for the repatriation of Unangan (Aleut) human remains and funerary objects from the entire Aleutian and Pribilof Islands region, including the traditional territory of the Atkan people. Examination of the relevant museum records indicates that the NMNH houses the remains of an estimated 56 individuals represented by 46 catalog numbers and 186 funerary objects represented by five catalog numbers identified as associated with territories in the Rat Islands once occupied by individuals ancestral to members of the Native Village of Atka.</p> <p>The evidence reviewed in this report suggests that the remains and objects described here date to the prehistoric period (pre-1740s) and to the historic period of the eighteenth to nineteenth centuries. Human remains of one individual in one catalog number and 182 associated funerary objects in one catalog number were originally collected near an Aleut village site located at Constantine Harbor, Amchitka Island, by Marcus Baker of the U.S. Coast and Geodetic Survey in 1873. These remains were presented to the U.S. National Museum (USNM), later NMNH, that year by William Healey Dall. Human remains of one individual in one catalog number were collected by Dr. J. Hobart Egbert of the U.S. Coast and Geodetic Survey in 1904 on Kiska Island and presented to the USNM in 1905. The human remains of an estimated 10 individuals in seven catalog numbers were acquired by Aleš Hrdlička of the USNM in 1936 on Little Kiska and Kiska Island. The preponderance of evidence also suggests that an unassociated funerary object in one catalog number was collected in 1936 by Hrdlička on Little Kiska Island. Additional human</p>

		<p>remains of two individuals in one catalog number were acquired by Dr. Olaus J. Murie of the Department of Agriculture in 1937 from an old village site situated on Constantine Harbor, Amchitka Island. Human skeletal remains of an estimated 14 individuals listed under 12 catalog numbers were collected by Aleš Hrdlička of the USNM in 1938 from sites on Amchitka Island. The human remains of two individuals listed under two NMNH catalog numbers were obtained by Warden Mangan of the U.S. Fish and Wildlife Service in 1940 from an old village on Amchitka Island. Finally, the human remains of an estimated 26 individuals listed under 22 catalog numbers and three associated funerary objects in three catalog numbers were presented by Captain Paul Guggenheim of the U.S. Army to the USNM in 1944.</p> <p>The human remains and funerary objects were collected from various sites on Amchitka Island. Several lines of evidence support the cultural affiliation of these remains and funerary objects to the Native Village of Atka. These include the historic record of local Qaxun Aleut settlement and land use at Kiska Island, Little Kiska Island, and Amchitka Island, Alaska; the historic record of Unangan mortuary customs; the historic record of Qaxun resettlement at Atka; NMNH accession and collection records; unpublished field notes from the original collectors; and the taphonomic characteristics of the remains themselves. Taken together, this information constitutes a preponderance of evidence in support of the conclusion that the remains and funerary objects documented in this report are culturally affiliated with the Native Village of Atka. Therefore, it is recommended that the human remains of at least 56 indigenous Alaskan individuals in 46 catalog numbers and 186 funerary objects represented by five catalog numbers be made available for repatriation to the Native Village of Atka.</p>
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Alaska	Native Village of Atka	2015	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS FROM THE NEAR ISLANDS OF THE ALEUTIAN ISLANDS, ALASKA, IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>Aleutian Pribilof Islands Association (APIA) submitted a repatriation request on behalf of all the federally recognized native groups from the Aleutian Islands, for the return of culturally affiliated human remains and funerary objects from the entire Aleutian and Pribilof Island region, including traditional Unangan territory on the Alaskan Peninsula. The NMNH holds human remains from three of the Near Islands, including Attu, Agattu, and Shemya islands, from at least five archaeological sites. This report documents the human remains of 51 individuals in 42 catalog numbers in the NMNH collections. No funerary objects from the Near Islands were identified in the NMNH collections.</p> <p>The human remains of an estimated eight individuals represented by nine catalog numbers in the NMNH collections were obtained at Attu Island by Aleš Hrdlička and Alan May in 1936 and 1937 from a prehistoric archaeological site near Chicagof Harbor and from Sarana Bay. The preponderance of evidence indicates that the human remains from Attu Island are Unangan and culturally affiliated with the Native Village of Atka. Archaeological and biological evidence of population continuity, prehistoric Unangan material culture and burial patterns, the relative geographic isolation of Attu Island, the known history of occupation of Attu Island, and the historic record of resettlement of Attu Islanders at Atka Island in the 1940s, all point to a relationship of shared group identity between the past inhabitants of Attu Island and the Native Village of Atka. There was continuity in settlement at Attu Island from prehistoric to historic times. The residents of Attu Island were displaced during World War II, and following their internment in a Japanese prison camp in Otaru, Hokkaido, from 1942-1945, the survivors were resettled on the island of Atka, Alaska. The Unangan descendants of the people of Attu are members of the Native Village of Atka, the only federally recognized Native Village of the western Aleutian Islands.</p> <p>The human remains of an estimated 41 individuals represented by 32 catalog numbers in the NMNH collections were obtained at Agattu Island by Aleš Hrdlička in 1937 from three prehistoric archaeological sites in Aga Cove of McDonald Bay. The preponderance of evidence indicates that the human remains from Agattu Island are Unangan and culturally affiliated with the Native Village of Atka. Archaeological and biological evidence of population continuity, prehistoric Unangan material culture and burial patterns, labret customs, the relative geographic isolation</p>
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		<p>of Agattu Island, the known history of occupation of Agattu Island, and the historic record of resettlement of Near Islanders at Attu Island by 1780 and later at Atka Island in the 1940s, all point to a relationship of shared group identity between the past inhabitants of Agattu Island and the Native Village of Atka.</p> <p>The human remains of two individuals represented by one catalog number in the NMNH collections were obtained at Shemya Island by Oscar T. Lewis in the 1940s during World War II, from one prehistoric archaeological site. The preponderance of evidence indicates that the human remains from Shemya Island are Unangan and culturally affiliated with the Native Village of Atka. Archaeological and biological evidence of population continuity, Unangan material culture, the relative geographic isolation of Shemya Island, the known history of occupation of Shemya Island, and the historic record of resettlement of Near Islanders at Attu Island by 1780 and later at Atka Island in the 1940s, all point to a relationship of shared group identity between the past inhabitants of Shemya Island and the Native Village of Atka.</p> <p>Finally, additional objects at NMNH were collected from archaeological sites in the Near Islands but these were not determined to be funerary since no human remains were found in association with any of the objects. These include artifacts donated by William Healy Dall, who collected archaeological objects in 35 catalog numbers in 1873 from Attu Island from a site near Chichagof Harbor, one ethnographic object in one catalog number from Chichagof Harbor, and archaeofaunal remains in one catalog number, but none were associated with burials. Lucien McShan Turner collected archaeological objects in 749 catalog numbers from Attu Island during 1880-1881, but these were not associated with funerary contexts. Charles Townsend collected eight archaeological objects in six catalog numbers in 1894 from an archaeological site on Agattu Island, but they are not funerary items. Edward Koch donated one archaeological object in one catalog number in 1959 from Shemya Island, and there is no indication that it is from a funerary context.</p> <p>In summary, it is recommended that the human remains of an estimated 51 individuals represented by 42 catalog numbers from at least five prehistoric archaeological sites from Attu Island, Agattu Island, and Shemya Island in the Near Islands of the Aleutian Islands, Alaska, be made available for repatriation to the culturally affiliated Native Village of Atka.</p>
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Alaska	Yu'pik, Chinik Eskimo Community (Golovin) and the Native Village of White Mountain	2015	<p>Addendum: Inventory and Assessment of Human Remains and Associated Funerary Objects from Northeast Norton Sound, Bering Straits Native Corporation, Alaska in the National Museum of Natural History, Smithsonian Institution</p> <p>This addendum reports on two funerary objects in two catalog numbers from Chingikchuak, one funerary object in one catalog number from Golovnin Bay, and seven funerary objects in one catalog number from the Igniituuq Valley Cemetery that were not included in the 1996 report. In addition, the 1996 report did not provide a count of the total number of objects that were being made available for return, which has been determined to be 472 funerary objects in 182 catalog numbers. The 472 funerary objects were repatriated in 1996. This addendum adds ten funerary objects in four catalog numbers, bringing the overall total to 482 funerary objects in 186 catalog numbers from Northeast Norton Sound. The ten funerary objects are jointly culturally affiliated with the Chinik Eskimo Community (Golovin) and the Native Village of White Mountain and are available for repatriation to these communities.</p>
Alaska	Yu'pik, Native Village of Merkoyuk	2015	<p>Addendum: Reassessment of Nunivak Island, Alaska, Funerary Objects in the Collections of the National Museum of Natural History, Smithsonian Institution</p> <p>The purpose of this addendum is to updated the information on funerary objects from Nunivak Island, Alaska, that are culturally affiliated with the Native Village of Merkoyuk. This addendum provides documentation and assessment of one additional funerary object. Several discrepancies with the count of objects were found in the 2014 reassessment report. Nine catalog numbers were inadvertently counted twice and 18 funerary objects were included in the totals of funerary objects, but were missing in 1996 and in 2014, and they are still missing. The missing objects have been eliminated from the totals, if these objects are located, the Native Village of Mekoryuk will be notified. The counts are updated 8,317 funerary objects in 391 catalog numbers.</p>

Alaska	Yu'pik, Native Village of Merkoyuk	2015	<p>Addendum: Inventory and Assessment of Human Remains and Associated Funerary Objects from Nunivak Island, Alaska in the National Museum of Natural History and Reassessment of Nunivak Island, Alaska, Funerary Objects in the Collections of the National Museum of Natural History, Smithsonian Institution</p> <p>The purpose of this addendum is to correct the total count of funerary objects from Nunivak Island, Alaska, previously recommended for repatriation to the Native Village of Merkoyuk. Two catalog number for items that were missing have been located in the NMNH collections. These items were not included in the count of the total number of funerary objects available for repatriation to the Native Village of Merkoyuk. These two catalog numbers were recorded as missing and not counted in the total number of objects available for repatriation in the 2014 reassessment of the the Nunivak Island repatriation report and in a 2015 addendum to the reassessment, but had previously been identified as associated funerary objects and offered for repatriation to the Native Village of Merkoyuk in the original Nunivak Island inventory and assessment report in 1996. The addition of these six objects in two catalog numbers increases the total number of funerary objects available for repatriation to the Native Village of Merkoyuk to 8,323 and the total number of catalog numbers to 393.</p>
Alaska	Yu'pik, Native Village of Merkoyuk	2016	<p>Addendum: Inventory and Assessment of Human Remains and Associated Funerary Objects from Nunivak Island, Alaska in the National Museum of Natural History and Reassessment of Nunivak Island, Alaska, Funerary Objects in the Collections of the National Museum of Natural History, Smithsonian Institution</p> <p>The purpose of this addendum is to provide updated catalog information for objects from Nunivak Island, Alaska, previously recommended for repatriation to the Native Village of Mekoryuk. A 2015 addendum to the report noted that several catalog numbers of items had been listed in the 1996 report that did not have storage locations and could not be included in the total number of items available for repatriation. The present addendum adds two catalog numbers of objects that had been listed as funerary objects in the 1996 report, but had not been located in the collections in 1996 or when the 2014 report and previous 2015 addendums were prepared. The inclusion of these two catalog numbers increases the total number of funerary objects from Nunivak Island to 395 catalog numbers containing 8,330 objects.</p>

Alaska	Yup'ik, Igiugig Tribal Village	2017	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS FROM KASKANAK VILLAGE AND THE UPPER KVICHAK RIVER REGION NEAR LAKE ILIAMNA, ALASKA, IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>This report provides an inventory and assessment of human remains and potential funerary objects in the National Museum of Natural History, Smithsonian Institution, from historic Kaskanak Village and from the upper Kvichak River region near Lake Iliamna in southwest Alaska, that are considered to be potentially affiliated with Igiugig Village, a federally recognized Alaska Native group. The Igiugig Tribal Village Council submitted a repatriation request for the return of culturally affiliated human remains and funerary objects from Kaskanak Village and for remains cataloged as originating from the upper Kvichak River region near Lake Iliamna. The National Museum of Natural History holds human remains from the site of Kaskanak Village and human remains from a possible second unnamed historic site in the upper Kvichak River region near Lake Iliamna. This report documents the human remains of an estimated 24 individuals in 24 catalog numbers and one associated funerary object in one catalog number, a glass bead from Kaskanak Village.</p> <p>The human remains of 20 individuals and one associated funerary object were obtained by Smithsonian Institution physical anthropologist Aleš Hrdlicka in 1931 at Kaskanak Village. The human remains of an estimated four individuals were obtained by Hrdlicka in 1931 from a location cataloged as the Kvichak Region, near Lake Iliamna. It is possible that these four remains were also obtained from Kaskanak Village. The preponderance of evidence indicates that the human remains and one funerary object from Kaskanak Village and the human remains from the upper Kvichak River region near Lake Iliamna are Yup'ik and are culturally affiliated with Igiugig Village. The historical association of Yup'ik people with the upper Kvichak River region near Lake Iliamna, Yup'ik material culture and burial patterns, and oral history all point to a relationship of shared group identity between Igiugig Village and the past inhabitants of Kaskanak Village and a possible unnamed second historic site in the upper Kvichak River region near Lake Iliamna.</p> <p>It is recommended that the human remains of an estimated 24 individuals represented by 24 catalog numbers and one funerary object represented by one catalog number from Kaskanak Village and from the upper Kvichak River region near Lake Iliamna, Alaska, be made available for repatriation to the culturally affiliated Igiugig Village.</p>
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Alaska	Native Village of Atka	2018	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS FROM THE ANDREANOF ISLANDS OF THE ALEUTIAN ISLANDS, ALASKA, IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>This report provides an inventory and assessment of human remains and potential funerary objects in the possession of the National Museum of Natural History, Smithsonian Institution, from the Andreanof Islands, Alaska, that are potentially culturally affiliated with Alaska Native Villages represented by the Aleutian Pribilof Islands Association (APIA), who submitted a repatriation request for the return of culturally affiliated human remains and funerary objects from the entire Aleutian and Pribilof Island region, including traditional Unangan territory on the Alaskan Peninsula. The NMNH holds human remains from the Andreanof Islands of Ilak, Kanaga, Adak, Atka, and Amlia. This report documents the remains of 78 individuals in 75 catalog numbers in the NMNH collections and 83 funerary objects in 41 catalog numbers.</p> <p>From Ilak Island, the remains of three individuals represented by three catalog numbers were obtained at “Mummy Cave” by Olaus Johan Murie of the U.S. Biological Survey in 1937. The remains of 22 individuals represented by 20 catalog numbers in the NMNH collections were obtained from two prehistoric cave sites at Ilak Island by Aleš Hrdlička of the U.S. National Museum (USNM) in 1937 and 1938. The total estimated number of individuals from Ilak Island is 25 individuals in 23 catalog numbers.</p>

		<p>From Kanaga Island, the remains of two individuals represented by two catalog numbers and 76 funerary objects in 34 catalog numbers were obtained by Andrew Thomas La Pointe of the Air Service of the U.S. Navy in 1935. The remains of six individuals represented by five catalog numbers were obtained from unknown sites at Kanaga Island, likely by Olaus Johan Murie at "Skull Bay" in 1936, and donated to the museum by Aleš Hrdlička in 1937. The remains of five individuals in five catalog numbers were obtained from two prehistoric sites at Kanaga Island by Aleš Hrdlička in 1938. The total estimated number of individuals from Kanaga Island is 13 individuals in 12 catalog numbers, and 76 funerary objects in 34 catalog numbers are present.</p> <p>From Adak Island, the remains of one individual represented by one catalog number were obtained from a prehistoric village site at the Bay of Islands by William Healy Dall of the U.S. Coast and Geodetic Survey in 1873. The remains of one individual represented by one catalog number and one funerary object in one catalog number were obtained from a prehistoric site at the North Spit of Shagak Bay, Adak Island, by Lieutenant Sheldon S. Judson of the U.S. Naval Reserve in 1943. The total number of individuals from Adak Island is two individuals in two catalog numbers, and one funerary object in one catalog number is present.</p> <p>From Atka Island, the remains of 16 individuals represented by 14 catalog numbers and two funerary objects in two catalog numbers were obtained from a prehistoric rock shelter at Nazan Bay by William Healy Dall in 1873. The remains of eight individuals represented by eight catalog numbers in the NMNH collections were obtained from at least two prehistoric archaeological sites at Atka Island, including from near Korovin Bay, by Aleš Hrdlička in 1937. The total estimated number of individuals from Atka Island is 24 individuals in 22 catalog numbers, and two funerary objects in two catalog numbers are present.</p> <p>From Amlia Island, the remains of 11 individuals represented by 13 catalog numbers and three funerary objects in three catalog numbers were obtained at multiple prehistoric sites by Aleš Hrdlička in 1937. The remains of three individuals represented by three catalog numbers and one funerary object in one catalog number were obtained from a prehistoric cave site at Amlia Island by Aleš Hrdlička in 1938. The total estimated number of individuals from Amlia Island is 14 individuals in 16 catalog numbers, and four funerary objects in four catalog numbers are present.</p> <p>The preponderance of evidence indicates that the human remains</p>
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		<p>and funerary objects from the Andreanof Islands are Unangan and culturally affiliated with the Native Village of Atka. Archaeological and biological evidence of population continuity, prehistoric Unangan material culture and burial patterns, the relative geographic isolation of the Andreanof Islands, the known history of occupation of the Andreanof Islands, and the historic record of resettlement at Atka Island in the 1940s, all point to a relationship of shared group identity between the past inhabitants of the Andreanof Islands and the Native Village of Atka. The Unangan descendants of the people of the Andreanof Islands are represented by the Native Village of Atka, the only federally recognized Native Village of the western Aleutian Islands.</p> <p>Additional objects at NMNH were collected from the Andreanof Islands but these were not determined to be funerary since no human remains were found in association with any of the objects. The Andreanof Islands collections without human remains or funerary objects include those made by Maria Glayal Bowman, Major Carl P. Manson, and Lucien McShan Turner.</p> <p>It is recommended that the remains of an estimated 78 individuals represented by 75 catalog numbers and 83 funerary objects in 41 archaeology catalog numbers from Ilak Island, Kanaga Island, Adak Island, Atka Island, and Amlia Island in the Andreanof Islands of the Aleutian Islands, Alaska, be made available for repatriation to the culturally affiliated Native Village of Atka. The APIA will also be notified of these recommendations.</p>
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