Great Basin Region
Revised 2020

<table>
<thead>
<tr>
<th>Great Basin</th>
<th>Bannock, Paiute, Shoshone, Washoe</th>
<th>1992</th>
</tr>
</thead>
</table>

**INVENTORY AND ASSESSMENT OF NATIVE AMERICAN HUMAN REMAINS FROM THE WESTERN GREAT BASIN, NEVADA SECTOR, IN THE NATIONAL MUSEUM OF NATURAL HISTORY**

This is the first of two reports that will document the human remains in the National Museum of Natural History (NMNH) from the Great Basin region. This report focuses on the western half of the Great Basin, providing an inventory and assessment of the skeletal remains in the museum from the region circumscribed by the modern political boundaries of the state of Nevada. Documentation of the human remains from the western Great Basin was initiated in November 1991 in response to an earlier request from the Pyramid Lake Paiute of northwestern Nevada for the return of any historic Paiute skeletal remains and associated artifacts from their territory. In addition to the Pyramid Lake Paiute, other native peoples potentially affected by the findings of this report include other sub-groups of the Northern Paiute, the Shoshone, the Bannock, and the Southern Paiute.

A total of 56 sets of remains in the Physical Anthropology division of the NMNH were identified as having come from the western half of the Great Basin, which is defined for purposes of this report as the state of Nevada. Forty of these skeletal lots were determined to date to the historic period, while 16 sets of remains are prehistoric in origin. In compliance with Public Law 101-185, these remains were evaluated in terms of their probable cultural affiliation.

Accession No. 64504 is believed to include the remains of a Shoshone Indian family that was tracked down and killed by a sheriff's posse in 1911 in north central Nevada. This museum accession lot contains 37 individually catalogued sets of remains. The skeletal elements represent a minimum of ten separate individuals. They include the partial remains of three adult males, two adult females, two adolescent males, and three children. Evidence of copper staining, associated metal fragments, and bits of adhered cotton fabric leave no doubt that these remains date to the historic period.
Several lines of evidence support the assumption that this set of remains represents Shoshone Mike and his family as stated in the original accession records: 1) the demographic composition of the group in the museum corresponds closely, though not precisely, to historic accounts of Shoshone Mike's family; 2) the proveniences of remains are to the approximate locality of the massacre and were believed by the donor, a local rancher, to represent the victims of this incident; and 3) one of the women in the collection has lead fragments embedded in her mandible, suggesting gunfire as the likely cause of death.

Historic information indicates that Shoshone Mike was originally affiliated with the Fort Hall Indian tribe in southwestern Idaho. In compliance with Public Law 101-185, it was recommended that this tribal group be notified that the NMNH has in its possession the remains of Shoshone Mike and his family and that they be consulted about the disposition of these remains.

Accession No. 33553 was acquired from the Army Medical Museum in 1907. This accession includes ten separate skulls identified as having come from the state of Nevada. Three of these crania are accompanied by detailed provenience information and are securely identified as Paiute in the museum records. It was recommended that the tribal councils at the Ft. McDermitt, Duck Valley, and Walker River Reservations be notified of their presence in the museum and consulted about their wishes regarding the disposition of these remains.

The remaining seven individuals in Accession No. 33553 have neither secure provenience information nor cultural identities. Based on the travel itinerary of the collector, Stephen Powers, and the original bills of lading, it is fairly certain that these remains were collected in the state of Nevada, though they could potentially be affiliated with either Paiute or Washoe Indians. Following statutory procedures outlined in P.L. 101-601 (Section 5.d.2.C), it was recommended that all of the tribal councils of reservations in western Nevada be informed that the NMNH has a set of remains of unknown origin that may potentially be culturally affiliated with their group.

Accession Nos. 122648 and 129607 constitute archaeological collections that were donated to the museum in the 1930s by Robert Heizer. The first lot contains one mandible that was surface collected by Heizer in the Humboldt Sink area of Nevada. The second lot includes five sets of skeletal remains excavated from the Pitt Mound site near Lovelock, Nevada and one set of commingled remains that were surface collected from the Humboldt Sink area. Based on the condition of the
bones, contextual information, and associated cultural materials, the remains can be generally ascribed to the prehistoric period, and may possibly date to the Early or Middle Archaic period (3000 B.C. - A.D. 500). Given the time depth associated with these remains, their cultural identity cannot be specified beyond the very general level of Uto-Aztecan. As they cannot be clearly identified as culturally affiliated with any modern population, these remains are not subject to repatriation at the present time.

The remaining two museum accessions from the Western Great Basin region, Nos. 252465 and 348296, were found in secondary contexts by Nevada state authorities. They came into the possession of the museum via the FBI after forensic agents determined that they were likely the remains of prehistoric native peoples. The presence of slight cranial deformation resulting from cradle-board use, the condition of the bones, and the flexed burial position ascribed to one of the individuals indicate that the remains are likely to be prehistoric in origin, though their exact age in indeterminable. As in the case of the above, the cultural identity of these two individuals cannot be specified beyond the general level of Uto-Aztecan. Since they cannot be clearly identified as culturally affiliated with any modern native population, these remains are not subject to repatriation at the present time.

**Repatriation Update**
The remains of the ten individuals identified as Shoshone Mike’s family were repatriated to the Shoshone-Bannock Tribes of Fort Hall, Idaho on July 11, 1994. The remains of one individual from accession 348296 were later found to be culturally affiliated to the Yerington Paiute Tribe and was repatriated to the Yerington Paiute Tribe on July 27, 1995.
INVENTORY AND ASSESSMENT OF HUMAN REMAINS POTENTIALLY AFFILIATED WITH THE NORTHWESTERN BAND OF SHOSHONE IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION

This report provides an inventory and assessment of the human remains potentially affiliated with the Northwestern Band of Shoshone. The report documents the remains of four individuals in the collections of the NMNH.

The remains of two individuals present in the NMNH collections are from the Bear River massacre site in southeastern Idaho. These individuals were killed by the U.S. Army on January 29, 1863. They were removed from the site by an unknown medical officer soon after the incident and were cleaned by hospital steward Arthur Fleming. In November 1868, they were sent to the Army Medical Museum by Dr. Franklin Meacham, U.S. Army Assistant Surgeon. They were transferred to the National Museum of Natural History in 1898.

At the time that Dr. Meacham sent the remains to the Army Medical Museum, he noted that the remains were those of chiefs Bear Hunter and Lehi who were killed in the incident. Meacham originally had doubts about the identity of the remains, but he apparently received "satisfactory evidence" supporting their identification before forwarding them to Washington. However, the remains present are inconsistent with those of the chiefs. Both of the individuals are probably too young to have been the named chiefs, who were mature men, and the remains previously thought to have belonged to Lehi actually belonged to a female. The condition of the remains that had been attributed to Bear Hunter exhibit none of the evidence of trauma that would be expected given the accounts of his death.

Although the remains are not the skeletal remains of the chiefs Bear Hunter and Lehi, the preponderance of the evidence does suggest they are remains of individuals removed from the site of the Bear River massacre. The victims of the massacre were all Shoshone and the descendants of the massacre survivors are represented today by the Northwestern Band of the Shoshone Nation. Therefore, the preponderance of the evidence indicates that these remains are culturally affiliated to the Northwestern Band of the Shoshone Nation. It is recommended that the remains of these two individuals be offered for return to the Northwestern Band of the Shoshone Nation.
Remains of a third individual, a mandible identified here as SI catalog number P243770A, were found curated with the cranium cataloged as P243770 from the Bear River massacre site. This mandible was apparently inadvertently associated with the cranium while it was housed at the Army Medical Museum between 1868 and 1898 and bears no relationship to the Shoshone remains. Neither Bear River Massacre crania had associated mandibles when they were originally received by the Army Medical Museum. Because the origin and affiliation of the mandible is unknown, and it is possible that it is not from a Native American individual, this mandible cannot be culturally affiliated at this time. It is recommended that the mandible be retained by the National Museum of Natural History while the investigation into the origin of the mandible continues.

Remains of a fourth individual were collected by Colonel Philetus W. Norris, Superintendent of Yellowstone National Park, in 1880 or 1881 from Bottler Cliffs, on the Bottler Ranch in Yellowstone (Paradise) Valley, Park County, of Southwestern Montana. Norris sent the remains to H. C. Yarrow, Acting Assistant Surgeon, at the Army Medical Museum in Washington, D.C. and Yarrow presented the remains to the Army Medical Museum in 1881. In 1898, the remains were transferred to the National Museum of Natural History.

Although the condition of the remains, burial type, and location of the grave are not sufficient to distinguish this burial from other tribes that traveled through the region during the mid to late 1800s, the analysis of craniometrics and post-cranial data support the likelihood that this individual was biologically Bannock or Shoshone as opposed to the other groups historically associated with the region. The specific cultural attribution ascribed by Norris as "Bannock" constitutes a preponderance of evidence in support of a cultural affiliation of Bannock and the physical anthropological analyses lend support to the Bannock affiliation. The Bannock today are represented by the Shoshone-Bannock Tribes of the Fort Hall Reservation of Idaho. Therefore, it is recommended that the remains of this individual be offered for return to the Shoshone-Bannock Tribes of the Fort Hall Reservation of Idaho.

Repatriation Update
The remains of two individuals from the Bear River Massacre were repatriated to the Northwestern Band of the Shoshone Nation on January 9, 2013. Also see the Goshute Report.
INVENTORY AND ASSESSMENT OF HUMAN REMAINS POTENTIALLY AFFILIATED WITH THE GOSHUTE IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION

This report provides an inventory and assessment of the human remains potentially affiliated with the Skull Valley Band of Goshute Indians. The report documents the remains of seven individuals in the collections of the NMNH.

The remains of three individuals present in the NMNH collections originated from a cave in southern Skull Valley near Choke Cherry Spring, Rydalch Ranch, of Tooele County, Utah. These individuals were removed from the cave by Acting Assistant Surgeon H. C. Yarrow in August of 1884. In October of 1884, they were sent to the Army Medical Museum (AMM) by Dr. Yarrow. They were transferred to the National Museum of Natural History in 1898. Yarrow identified the remains as Goshute in his annual report and they have been listed as Goshute in museum records ever since. The Goshute historically inhabited this region and burial in small caves was a common practice among them. Given the identification of cultural affiliation of these remains as Goshute based on collector attribution, the preponderance of the available evidence indicates that these remains are culturally affiliated with the Goshute tribes. It is recommended that they be offered for return to both the Skull Valley Band of Goshute Indians and the Confederated Tribes of the Goshute Reservation, Nevada and Utah.

Human remains representing two additional individuals present in the NMNH collections originated from graves near Willow Springs, Juab County, Utah. They were collected by Acting Assistant Surgeon H. C. Yarrow in August of 1884. In October of 1884, they were sent to the Army Medical Museum by Dr. Yarrow and they were later transferred to the National Museum of Natural History in 1898. Dr. Yarrow reported that both of these individuals were Goshute and they were both known locally. One individual, known as "Willow Creek Bill," had been killed by the Goshute as punishment for committing adultery; a penalty consistent with ethno-historically documented Goshute practice. The second individual was known locally as "Lucky." Because names were identified for these two men, efforts were made to identify potential lineal descendants. These efforts, however, proved unsuccessful. Given the identification of cultural affiliation of these remains as Goshute based on collector attribution, and the evidence that they were locally known individuals who had been buried relatively recently, the
The preponderance of the available evidence indicates that these remains are culturally affiliated to the Goshute tribes. Because no potential lineal descendants have been identified at this time, it is recommended that they be offered for return to both the Skull Valley Band of Goshute Indians and the Confederated Tribes of the Goshute Reservation, Nevada and Utah.

Human remains representing one individual are listed in the NMNH collections as having originated from a crevice in the mountains west of Grantsville, Tooele County, Utah. The remains were collected by William Young of Grantsville at an unknown date. In September of 1885, the remains were given to Acting Assistant Surgeon H. C. Yarrow who sent them to the Army Medical Museum in November, 1885. Dr. Yarrow identified this individual as a Goshute in his annual report. In historic times, the Grantsville area was inhabited by the Goshute and crevice burial was a common Goshute mortuary practice. Given the identification of cultural affiliation of these remains as Goshute based on collector attribution, and the evidence that they were buried in a way typical of the Goshute at that period, the preponderance of the available evidence indicates that these remains are culturally affiliated to the Goshute tribes. It is recommended that they be offered for return to both the Skull Valley Band of Goshute Indians and the Confederated Tribes of the Goshute Reservation, Nevada and Utah.

Finally, human remains representing one individual are listed in the NMNH collections as having originated from near Warren, Weber County, Utah. The remains were removed by Mr. James Marriott while leveling a mound or knoll on his farm on May 9, 1930. They were turned over to the local Sheriff’s office, which then transferred the remains to the son of the Sheriff, local dentist Dr. Douglas F. Pincock. Ogden Post Office Clerk and amateur archaeologist, Claud S. Grow, then acquired the remains and sent them to the Smithsonian Institution in early June, 1930. The preponderance of the biological evidence from the skeleton of this individual suggests he belonged to a Numic population, which, based on biological and geographical evidence, was most likely Shoshone. Some evidence is present to suggest this Shoshone individual may have had a horse-riding life-way. The preponderance of the evidence indicates that the latest phase of the Late Prehistoric Period of the region is the identifiable earlier group to which this individual belonged and that a relationship of shared group identity can be reasonably traced between this phase, the early historic Shoshone bands inhabiting the region and the present day Northwestern Band of the Shoshoni Nation of Utah. It is recommended that the
remains of this individual be offered for return to Northwestern Band of the Shoshoni Nation of Utah.

In total, remains of six individuals from three localities are identified as culturally affiliated with the Goshute and are recommended to be offered for return to both the Skull Valley Band of Goshute Indians and the Confederated Tribes of the Goshute Reservation, Nevada and Utah. Remains of a seventh individual from near Warren are identified as culturally affiliated with the Shoshone and are recommended to be offered for return to the Northwestern Band of the Shoshoni Nation of Utah.

Repatriation Update
The remains of one individual from near Warren, Utah, were repatriation to the Northwestern Band of the Shoshone Nation on January 9, 2013. Also see the Shoshone Report.