

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

Northeast	Mohegan, Pequot	1995	<p>INVENTORY AND ASSESSMENT OF NATIVE AMERICAN HUMAN REMAINS FROM THE STATE OF CONNECTICUT IN THE NATIONAL MUSEUM OF NATURAL HISTORY</p> <p>This report provides an inventory and assessment of Native American human remains in the National Museum of Natural History (NMNH) from the state of Connecticut. Documentation of the remains from this area was initiated in August 1994, in response to a request from the Mashantucket Pequot Tribe of Connecticut for the return of culturally affiliated remains and funerary objects from Connecticut. To insure that all remains potentially affiliated with the Mashantucket Pequot were identified, all Native American human remains from the state of Connecticut in the NMNH were documented as part of this request. Besides the Mashantucket Pequot, other Native American communities potentially affected by the findings of this report are the Mohegan Tribe of Indians, the Paucatuck Eastern Pequot, the Schaghticoke Tribe, and the Golden Hill Paugusset Tribe, all of Connecticut.</p> <p>A total of twenty-two sets of remains, representing twenty-eight individuals, in the Physical Anthropology and Archaeology collections of the NMNH were identified as having come from the state of Connecticut. The remains were enumerated as follows. Four sets of remains were collected from the city of Hartford. An additional eleven sets of remains are from the greater Hartford area. Of these eleven, four sets were collected from East Windsor Hill. Two sets, an infant frontal bone and a skull, were collected from Farmington. Five sets of remains were collected from South Windsor.</p> <p>An additional four sets of remains were identified as having come from Milford, Connecticut. Finally, three sets of remains, representing two individuals, and associated metal arrow points were collected from the United States Submarine Base in New London.</p> <p>Based on the sum of the available evidence, which includes museum and archival records, information on aboriginal village locations, mortuary practices, local archaeology, the</p>
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			<p>skeletal biology, and the recovery context of the remains, it was determined that two individuals and the associated metal arrow points, recovered from the United States Submarine Base in New London, were equally likely to be affiliated with either the Mohegan or the Pequot. The report recommended that consultation be initiated with both tribes as to the disposition of these remains and objects.</p> <p>The specific cultural affiliation for the other nineteen sets of remains evaluated in the report could not be established on the basis of the available evidence. It was therefore recommended that these remains be retained by the Museum until additional information bearing on the question of cultural affiliation is forthcoming.</p> <p>Repatriation Update In subsequent consultation with both tribes, it was agreed that the culturally affiliated remains and objects would be repatriated to the Mashantucket Pequot Tribe. These remains and objects were repatriated to the Mashantucket Pequot Tribe in 1997.</p>
Northeast	Chippewa, Ojibwa	2001	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS FROM FORT BRADY, MICHIGAN IN THE NATIONAL MUSEUM OF NATURAL HISTORY</p> <p>This report provides an inventory and assessment of the human remains from Fort Brady, Michigan, in the collections of the National Museum of Natural History (NMNH), Smithsonian Institution (SI). Assessment of the cultural affiliation and documentation of human remains were initiated in response to an October 1, 1999, request from Paula Parker and Wanda Perron of the Bay Mills Indian Community for the repatriation of human remains from the original location of a military post at Fort Brady (1822-1893).</p> <p>This report documents the remains of eight individuals in eight catalog numbers in the collections at the NMNH. All human remains evaluated for affiliation in this report are from individuals who are likely to have died before 1833 and were collected from one or two historic cemeteries by U.S. Army surgeons in 1868 and 1873.</p> <p>The human remains and funerary objects listed in this report were originally sent to the Army Medical Museum in 1868 and 1873 and were identified as Chippewa. They were later</p>

		<p>transferred to the Smithsonian Institution in 1898 and 1904. The remains of seven individuals were obtained from a Chippewa cemetery at Fort Brady near Sault Ste. Marie, Michigan, by Army Surgeon M. K. Taylor in 1868. In 1873, Army Surgeon J. King sent the skeletal remains of one individual that he identified as Chippewa which had been recovered from a cemetery during canal construction at or near Fort Brady.</p> <p>No funerary objects from the cemeteries at Fort Brady are present at the Smithsonian. Paula Parker and Wanda Perron of the Bay Mills Indian Community report that the Chippewa ancestors of the Bay Mills Indian Community inhabited the rapid area near Fort Brady from the beginning of recorded time until they were removed by the U.S. Army in 1855 to allow construction of the lock and canal system through the rapids of the St. Mary's River. They report that relatives of members of the Bay Mills Indian Community were buried in the cemetery at the rapids in 1820.</p> <p>The preponderance of evidence indicates that all eight remains are culturally affiliated with the Chippewa, and it was recommended that the remains be offered for repatriation to both the Bay Mills Indian Community and the Sault Ste. Marie Tribe of Chippewa Indians. These tribes are likely to have the closest affiliation to the remains buried at the Fort Brady cemetery, but because there are other Chippewa federally recognized tribes in the area that may be concerned about the burials at Fort Brady, all federally recognized Chippewa tribes were notified of the affiliation recommendations for the remains.</p> <p>Repatriation Update The remains from Fort Brady, Michigan were repatriated jointly to representatives of the Bay Mills Indian Community and the Sault Ste. Marie Tribe of Chippewa Indians on October 23, 2002.</p>
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Northeast	Menominee	2003	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS POTENTIALLY AFFILIATED WITH THE MENOMINEE TRIBE IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>This report provides an inventory and assessment of the human remains and funerary objects in the possession or control of the National Museum of Natural History (NMNH) potentially affiliated with the Menominee Tribe of Wisconsin. The report documents remains of nine individuals in seven catalog numbers and 28 funerary objects in 11 catalog numbers in the collections of the NMNH.</p> <p>Remains of four individuals were collected from Two Rivers, Manitowoc County, Wisconsin, and were sent to the Smithsonian Institution in 1888 by H. P. Hamilton. Three of these individuals were accessioned into the collections in 1889. A fourth individual was not accessioned into the collections until 1929. Although these remains may have come from a Woodland period mound of unknown age, the specific site from which they originated is unknown. Therefore, the age and cultural associations of the remains cannot be determined. The preponderance of evidence indicates that the remains from Two Rivers, Manitowoc County, Wisconsin, cannot be culturally affiliated with the Menominee Tribe of Wisconsin. It was recommended that the remains of these four individuals be retained at the NMNH.</p> <p>Eight funerary objects were collected from Two Rivers, Manitowoc County, Wisconsin. Seven of these objects were sent to the museum by Colonel P. W. Norris of the Bureau of Ethnology in 1883. Six of the objects are arrow points typical of many Late Prehistoric groups of the eastern United States. Another object, a copper projectile point, is typical of the Old Copper Complex dating to the Middle Archaic Period (4000-1200 BC). The last item, a copper awl, was sent to the NMNH by Frederick S. Perkins in 1890. Copper awls of this type are common to Old Copper Complex sites, but are also found at sites of other cultures and time periods. The site or sites from which these eight objects originated is unknown and the earlier group to which they belonged cannot be identified. The preponderance of the evidence indicates that these eight objects cannot be culturally affiliated with the Menominee Tribe of Wisconsin. It was recommended that these eight objects be retained at the NMNH until the cultural affiliation of these objects is established.</p>
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		<p>remains cannot be culturally affiliated with the Menominee Tribe of Wisconsin. It was not possible to demonstrate the earlier identifiable group to which these remains belong, and it is not possible to demonstrate the existence of a reasonable link of shared group identity between these remains and any present day tribe. It was recommended that the remains of these two individuals in two catalog entries be retained at the NMNH.</p> <p>Human remains representing one individual were collected from the banks of the South Branch of the Little Wolf River, in the township of Royalton, Waupaca County, Wisconsin, in 1860. The remains were sent to the Smithsonian Institution in 1868 by Dr. Levi W. Bliss of Waupaca, Wisconsin and then were transferred to the Army Medical Museum in 1869, and the remains were transferred back to the Smithsonian Institution in 1898. In his transmittal letter, Levi W. Bliss, the donor, identified the remains as those of a named Menominee individual. The evidence indicates that this individual was a Menominee leader named Waukanuka, but efforts to identify lineal descendants of this man have been unsuccessful. Therefore, it was recommended that the remains of this Menominee individual be offered for repatriation to the Menominee Tribe of Wisconsin.</p> <p>The remains of one individual were collected from an unknown location in northern Wisconsin and were sent to the Smithsonian Institution in 1854 by Reverend A. Constantine Barry. These remains were transferred to the Army Medical Museum in 1868 and were transferred back to the Smithsonian Institution in 1898. The specific site from which they originated is unknown. The condition of the remains suggests the individual had not been buried long before being exhumed. The remains of this individual are identified in original accession records as belonging to a Menominee girl. The preponderance of evidence indicates that these remains are culturally affiliated with the Menominee Tribe. It was recommended that the remains of this Menominee individual be offered for repatriation to the Menominee Tribe of Wisconsin.</p> <p>Repatriation Update The remains of the two culturally affiliated individuals were repatriated to the Menominee Tribe of Wisconsin on November 7, 2003.</p>
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Northeast	Miami	2003	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS POTENTIALLY AFFILIATED WITH THE MIAMI TRIBE 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) potentially affiliated with the Miami Tribe of Oklahoma.</p> <p>The report documents the remains of one individual in one catalog number in the collections of the NMNH, and summarizes the information pertaining to a second individual that had been sent to the NMNH for study, but is no longer present at the Museum.</p> <p>Human remains of one individual were collected from an unknown location in Indiana and were first sent to the Smithsonian Institution in 1873 by Dr. A. Ashbaugh. These remains were transferred to the Army Medical Museum (AMM) in 1873 and were transferred back to the Smithsonian Institution in 1898. The specific site from which they originated is unknown. The condition of the remains suggests the individual may not have been buried long before being exhumed and had probably been in a protected context such as a coffin. The remains of this individual are identified in original accession records as those of a Miami woman. The preponderance of evidence indicates that these remains are culturally affiliated with the Miami Tribe. It was recommended that the remains of this Miami individual be offered for repatriation to the Miami Tribe of Oklahoma.</p> <p>This report also reviews the remains of one individual that were sent on loan to the Museum in 1912 by Jacob Stouder. This skull was collected by Albert and Charles Lochner on July 4, 1912 from four Native American graves in Fort Wayne, Indiana. Historic artifacts found with the graves suggested that one of the graves was that of the Miami Chief, Little Turtle. Jacob Stouder, believing the remains could be those of Little Turtle, loaned the skull to the Smithsonian Institution for study. The remains were assessed as those of a 22 or 23 year old female and not those of Little Turtle. The remains were not retained by the Smithsonian Institution and it is assumed that they were returned to Stouder. Should any additional information be identified in the future that pertains to these remains the Repatriation Office recommends that such information be provided to the Miami Tribe of Oklahoma.</p>
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Northeast	Chippewa, Ojibwa	2000	<p>ASSESSMENT OF A REQUEST FOR THE REPATRIATION OF THE ONTONAGON BOULDER BY THE KEWEENAW BAY INDIAN COMMUNITY</p> <p>This report is an evaluation of a 1.5 ton copper boulder (the Ontonagon Boulder) in the collections of the Department of Mineral Sciences at the National Museum of Natural History (NMNH) to determine if it is 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 item in NMNH records, in conjunction with additional historical and cultural information from archival and published sources, and information provided by the requesting Native American tribe, relevant to the assessment of its cultural affiliation and status as a sacred object under the law. The report also considers the history of the boulder's acquisition as it bears on the right of possession.</p> <p>The assessment was initiated after a request was received from the Keweenaw Bay Indian Community (KBIC) in 1991 for the return of the Ontonagon boulder as a sacred object. A preliminary analysis of available information indicated that the tribe presented insufficient evidence to establish that the boulder fits the definition of sacred object under the repatriation law. Consultations were held with the tribe in 1998 and 1999, including a visit to the area in which the boulder was originally located, and the tribe was given the opportunity to provide additional information in support of the request.</p> <p>The boulder was removed from the south fork of the Ontonagon River in 1843 by Julius Eldred and transported to Detroit, MI, where it was confiscated by the War Department. It was taken to Washington, D.C., and remained in the possession of the War Department until 1860, when it was transferred to the Smithsonian Institution. The boulder was acquired from lands that formerly belonged to the members of the Ontonagon band. Descendants of this band are represented by the KBIC in Baraga, MI. Historical information demonstrates that the KBIC is culturally affiliated with the Ontonagon boulder. The KBIC is a federally recognized Indian</p>

		<p>tribe which is eligible to make a request for the boulder.</p> <p>The tribe presented evidence from oral tradition that the Ontonagon boulder was a spiritual object associated with a Midewiwin Lodge located near the site at which the boulder was formerly located. According to the tribe, the boulder was used by individuals to make offerings to its manitou (spirit) and to seek improvement in their health and well-being. The tribe states further that the boulder is needed by the Midewiwin Lodge at KBIC for the purification and healing of its practitioners as they enter the Lodge. According to the tribe, the boulder had a role in the Midewiwin Lodge at Ontonagon, but it was not specifically devoted to the ceremony as required by the mandated definition, and they suggest it may not be needed for the continued observance of the ceremony. The preponderance of the evidence does not establish that the Ontonagon boulder is a sacred object according to the legal definition.</p> <p>Rights to acquire and remove copper from the Ontonagon area were ceded to the United States in 1826 (Treaty of Fond du Lac) and in 1842 (Treaty of La Pointe). Prior to extracting the boulder in 1843, Mr. Eldred paid a sum to the head man of the Ontonagon for the privilege. For these reasons, the Museum has a right of possession to the boulder. Because the Ontonagon boulder does not fit the definition of sacred object under the repatriation law, and the right of possession belongs with the Smithsonian Institution, the Repatriation Office recommended that the Museum retain the boulder and notify the KBIC of this decision.</p>
Northeast	Chippewa, Ojibwa	<p>2000</p> <p>INVENTORY AND ASSESSMENT OF A STONE PENDANT (A017905) REQUESTED BY THE MOHEGAN TRIBE</p> <p>This report provides an inventory and assessment of a pendant housed in the National Museum of Natural History (NMNH) claimed by the Mohegan as a culturally affiliated funerary object. The Museum holds no human remains associated with this object.</p> <p>In 1996, representatives of the Mohegan visited the NMNH to review all archeological collections from Connecticut. Of the objects viewed, the Mohegan representatives identified a stone pendant which they believe to be an unassociated funerary object culturally affiliated with their tribe. In response to a request by the Mohegan Tribe for the return of this object, documentation was initiated in 1998. This report provides documentation of a single catalog number, A017905-</p>

		<p>, a stone pendant collected from Norwich, Connecticut by Mr. James H. Clark of Newport, Rhode Island. The pendant was donated to the Smithsonian in 1875 as part of Accession 4159.</p> <p>Based on the preponderance of available evidence, which includes museum records, archival records, published accounts, oral historical information, typology, iconography, the condition of the objects, and expert opinion, it is found that the stone pendant is an unassociated funerary object culturally affiliated with the Mohegan. As the Museum lacks the records to establish that it has the right of possession to the pendant, it was recommended that the pendant be offered for return to the Mohegan Tribe.</p> <p>Repatriation Update The stone pendant was repatriated to the Mohegan Tribe on May 25, 2006.</p>
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Northeast	Iroquois, Onondaga	1995	<p>ASSESSMENT OF THE SIX NATIONS IROQUOIS CONFEDERACY REQUEST TO THE NATIONAL MUSEUM OF NATURAL HISTORY TO REPATRIATE TWO WAMPUM ITEMS</p> <p>This report provides an assessment of a request for the return of two cultural items by the Iroquois Confederacy at Six Nations Reserve, Grand River, Ontario, Canada. Evaluation of information concerning these objects was initiated in January of 1995, in response to a request from Chief Leon "Thadodaho" Shenandoah of the Onondaga Nation in New York presented to the Repatriation Office on March 15, 1994. This request was made on behalf of the Haudenosaunee (Iroquois Confederacy) Council at Grand River.</p> <p>The requested objects are two wampum strings. These are the mace of the Confederacy (E391948) and a set of 15 "Requickenings" strings (E391949). The repatriation of the mace was requested as an object of cultural patrimony, and the Requickenings strings were requested as a sacred object. These items were acquired from the Six Nations Reserve at Grand River in 1928 and 1929 by J.N.B. Hewitt, an ethnologist in the employ of the Bureau of American Ethnology.</p> <p>The Iroquois Confederacy traces its beginning to before the first contact with Europeans (circa 1630). The Confederacy originated as a compact among five Iroquois nations (Mohawk, Oneida, Onondaga, Cayuga and Seneca) residing in upstate New York. The Tuscarora were adopted into the Confederacy in 1722, making six member nations, and numerous other tribal groups became associated with the Confederacy in the subsequent years. Following the American Revolution, during which some tribal members sided with the British, the Confederacy split into two groups, each with its own federal Council; the Confederacy wampum was divided between them. The loyalists moved from New York to the Six Nations Reserve at Grand River, a reservation in Canada which the Crown established for their use. The objects which are evaluated in this report were acquired from descendants of this group.</p> <p>J.N.B. Hewitt, who was part Tuscarora, carried out fieldwork among the Iroquois on behalf of the Bureau of American Ethnology over a period of about 40-45 years, until his death in 1936. His research on the Six Nations Reserve was initiated before the turn of the century. He purchased these wampum items from individuals on the Six Nations Reserve in the course of this work for the BAE in 1928 and 1929, but a clear record of the circumstances of their acquisition does not survive.</p>
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		<p>They were transferred to the U.S. National Museum (now the NMNH) in 1952.</p> <p>Based on the ethno-historic and ethnographic information available on Iroquois culture and traditions, particularly with regard to the founding and operation of the Confederacy Council, the mace is considered to be a culturally meaningful object that fits the definition of "object of cultural patrimony" as defined in NAGPRA. The mace is an object that belonged to the Confederacy Council and symbolically represented the member nations of the Confederacy. It was used to open and close meetings of the federal Council and it was displayed during the meeting to signify that "the council fire was lit" and the nations were meeting together.</p> <p>Based on the ethno-historic and ethnographic information available on Iroquois culture and traditions, particularly with regard to the founding of the Confederacy and the ceremonial practices of the Condolence or Mourning Council, the set of Requickening strings is considered an object that fits the definition of "sacred object" as defined in NAGPRA. These strings belonged to the Cayuga nation or the moiety of nations of which they are a part and were used in the Condolence ritual of Requickening wherein one moiety condoles and restores the well-being of the mourning side suffering the effects of grief over the death of a chief. The available information indicates that the Requickening ritual is essentially religious in nature and that it is the central rite in a series of ceremonies performed in the Condolence Council. These ceremonies are concerned with the restoration and preservation of the Confederacy Council and, thereby, with the perpetuation of the Confederacy. Recent ethnographic information about the Six Nations Reserve indicates that the ceremony for condolence and installation of chiefs is being revived.</p> <p>The report recommended that the Onondaga Nation in New York, as representative of the Confederacy Council at Six Nations Reserve on Grand River, be notified about the results of this assessment and consulted about their wishes regarding the disposition of these items.</p> <p>Repatriation Update These two wampum strings were repatriated to the Onondaga Nation of New York in 1997.</p>
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Northeast	Ho-Chunk, Winnebago	2001	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS POTENTIALLY AFFILIATED TO THE WINNEBAGO/HO-CHUNK TRIBES IN THE NATIONAL MUSEUM OF NATURAL HISTORY</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) potentially affiliated with the Winnebago and Ho-Chunk tribes.</p> <p>The report documents remains in seven catalog numbers constituting a minimum of seven individuals in the collections at the NMNH.</p> <p>One set of human remains was collected from a Winnebago grave near Fort Randall, South Dakota, and was sent to the Army Medical Museum (AMM) by Acting Assistant Army Surgeon G. P. Hachenberg in 1869. These remains were transferred to the Smithsonian Institution in 1898.</p> <p>The human remains of two individuals were collected by Stephen Taylor from an unknown site near Blue River, Wisconsin, and were sent to the National Institute for the Promotion of Science sometime prior to 1862. These remains were transferred to the Smithsonian Institution in 1862 when the Smithsonian absorbed the last of the National Institute's collections. The remains were then transferred to the AMM in 1869. Finally, the remains were transferred back to the Smithsonian Institution in 1898. The remains were identified in accession and catalog records as Winnebago and were probably assigned this cultural affiliation by the original collector.</p> <p>Human remains representing at least four individuals were collected by an unknown person from a mound group located near Rock Lake, Wisconsin. The Reverend Stephen D. Peet sent these remains to the AMM in 1885. The remains were transferred to the Smithsonian Institution in 1898 and 1904. Although the exact site from which the remains were removed is unknown, the description of the excavated context suggests that they were from a Late Woodland period mound group. However, there is also evidence that suggests these remains may represent intrusive burials related to the Middle Mississippian or Oneota cultures. Therefore, the age and cultural associations of the remains cannot be determined at this time.</p> <p>The preponderance of evidence indicates that a single set of</p>
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		<p>remains from near Fort Randall, South Dakota, and the remains of two individuals from Blue River, Wisconsin, are culturally affiliated with the Winnebago/HoChunk. It is recommended that the remains of these three individuals in three catalog numbers be offered for return to the Winnebago Tribe of Nebraska and the Ho-Chunk Nation of Wisconsin.</p> <p>The preponderance of evidence indicates that the remains from near Rock Lake, Wisconsin, cannot be culturally affiliated with the Winnebago/Ho-Chunk or with any other tribe at this time. It is not possible to demonstrate the earlier identifiable group to which these remains belong, and it is not possible to demonstrate the existence of a reasonable relationship of shared group identity between these remains and any present day tribe. It was recommended that the remains representing a minimum of four individuals in four catalog entries be retained at the NMNH until the cultural affiliation of these remains is established.</p> <p>Repatriation Update</p> <p>The remains of two individuals from Blue River were repatriated to the Ho-Chunk Nation of Wisconsin on October 28, 2004. The remains of one individual were repatriated to the Winnebago Tribe of Nebraska in 2015.</p>
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Northeast	Delaware, Munsee	2008	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS REQUESTED FOR REPATRIATION BY THE STOCKBRIDGE-MUNSEE BAND AND DELAWARE NATION IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>This report provides an inventory and assessment of the human remains and funerary objects in the possession or control of the National Museum of Natural History (NMNH) potentially affiliated with the Stockbridge-Munsee Band of Mohican Indians and the Delaware Nation of Oklahoma.</p> <p>The report documents the remains of 60 individuals represented by 60 catalog numbers and two objects represented by two catalog numbers in the collections of the NMNH. The remains of 59 individuals and one object are present in the NMNH collections from the Bell-Philhower or Minisink site in the Delaware Water Gap region of Sussex County, New Jersey. The site is also known as the Burson-Bell site, the Bell Farm site, the Minisink Cemetery site, or the Munsee Cemetery site. The remains were removed from the site by a crew led by George G. Heye and George H. Pepper of the Museum of the American Indian during the summer of 1914. The remains were then sent to the Smithsonian's U.S. National Museum, now the NMNH, by George Heye on August 3, 1914.</p> <p>George G. Heye published an article describing the excavation of the Bell-Philhower site and the historical evidence of the site's affiliation with the Munsee (Heye and Pepper 1915). In it, he asserted that based on "the foregoing historical data it is evident that the burial place excavated by the Museum of the American Indian belonged to the Munsee" (Heye and Pepper 1915:15). Archaeological and historical evidence supports the interpretation that the burials from the site date to the late 1600s or early 1700s. The preponderance of the evidence shows that the individuals were all Munsee. The descendants of the Munsee are represented today by the federally recognized Stockbridge-Munsee Band of Mohican Indians, the Delaware Nation of Oklahoma, and the Cherokee Nation of Oklahoma. It is recommended that the remains of these 59 Munsee individuals and one associated funerary object be offered for return to the Stockbridge-Munsee Band of Mohican Indians, the Delaware Nation of Oklahoma, and the Cherokee Nation of Oklahoma.</p> <p>In addition to these individuals, remains of one unknown individual are present in the NMNH collections from Delaware</p>
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			<p>federal recognition so the Cherokee nation of Oklahoma was no longer considered culturally affiliated as representing that group of Delaware. The repatriation was carried out at the Delaware Water Gap National Recreation Area, Pennsylvania and was conducted in conjunction with repatriations from the National Museum of the American Indian and the National Park Service.</p>
Northeast	Potawatomi	2009	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS POTENTIALLY AFFILIATED WITH THE POTAWATOMI IN THE NATIONAL MUSEUM OF NATURAL HISTORY</p> <p>The remains of one individual are present in the NMNH collections and museum records identify them as having been sent to the donor from Logansport, Indiana. The remains were then sent to the Smithsonian’s U.S. National Museum by Jacob Shotwell in 1892 and subsequently transferred to the Army Medical Museum in January of 1893. The remains were later transferred back to the Smithsonian’s National Museum of Natural History in 1898.</p> <p>At the time Mr. Shotwell sent the remains to the Smithsonian, he noted that the remains of the individual belonged to “Obenabbe a Potawatomi chief who lived and died near Logansport, Indiana.” The name Obenabbe and a number of variations of it appear in several early historical accounts and on treaties between the U.S Government and the Potawatomi. Other variations of the spelling include “Aubenaube” and “Aubbeenaubbee.” Aubbeenaubbee was a famous chief of the Potawatomi who lived at the end of the eighteenth and into the early nineteenth century. He was involved in the battle of Tippecanoe in 1811 and was a major figure in the treaty negotiations prior to the removal of the Potawatomi from Indiana. He was immortalized in local stories about his death, which apparently occurred at the hands of a close relative, possibly a son.</p> <p>According to historical records, Aubbeenaubbee was killed in the summer of 1833 and several accounts report him being buried in Fulton County, Indiana. Only one story, published in 1897, included a claim by the author that Aubbeenaubbee’s grave was disturbed and his skull was removed. That account implied the skull was still in possession of the author in 1897, after the remains in question here were sent to the Smithsonian in 1892. Therefore, the remains in the NMNH could not have been those described in the account. The</p>

		<p>donor who sent these remains to the Smithsonian claimed he received the remains from a business partner who sent them from Logansport, Indiana, at an unknown date. The donor's transmittal letter is the only evidence pointing to an identity as Aubbeenaubbee or Potawatomi.</p> <p>Although the donor's transfer letter identifies the remains as Aubbeenaubbee, the physical remains of the individual in the museum exhibit a number of characteristics that contradict the historical accounts of Aubbeenaubbee's life, his death and his burial treatment. In particular, the historic accounts say that Aubbeenaubbee's body was placed above ground against a tree and enclosed by a fence where it decomposed for at least several months. The condition of the remains in the NMNH indicates the remains had not had time to decompose before they were collected and cleaned. The evidence indicates the remains were collected and cleaned very soon after death.</p> <p>Because of these discrepancies there is not a preponderance of the evidence in support of the interpretation that this individual is Aubbeenaubbee. The identity of the remains as Potawatomi is dependent on the identification of the remains as "Obenobbe." As is the interpretation that the remains are of an individual "who lived and died near Logansport, Ind." is dependent upon the identification of the remains as belonging to the chief. Because there is insufficient evidence to establish that the individual is Aubbeenaubbee, there is no evidence that the remains are those of a Potawatomi, a chief, or an individual who lived and died near Logansport, Indiana. Remains were often sent to the museum from locations far from where they were originally exhumed so the fact that they were sent from Logansport is not evidence that the remains are of someone who lived or died in the area. The Repatriation Office cannot determine, by a preponderance of the evidence, where the remains were originally from, when they were obtained or who they are related to. Therefore, the cultural affiliation of this individual is unknown and the Repatriation Office recommends that the remains of this individual be retained by the museum until evidence is found that establishes cultural affiliation to a tribe by a preponderance of evidence.</p>
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Northeast	Chippewa, Ojibwa	2010	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS FROM MACKINAC ISLAND, MICHIGAN, IN THE NATIONAL MUSEUM OF NATURAL HISTORY</p> <p>The museum received a repatriation request from the Sault Ste. Marie Band of Chippewa Indians and the Bay Mills Indian Community for the human remains are present in the NMNH collections from Mackinac Island, Michigan. The remains of a minimum of five individuals were collected by U. S. Army Assistant Surgeon Dr. William H. Corbusier sometime between 1882 and 1884. In 1884, the remains were then sent by Dr. Corbusier from Fort Mackinac, on Mackinac Island, Michigan, to the Army Medical Museum (AMM) in Washington D.C. The remains were later transferred to the U.S. National Museum, today known as the National Museum of Natural History, in 1904.</p> <p>The original site on Mackinac Island from which these remains were removed is most likely a Native American cemetery located on the south central end of the island. The earliest museum record of these remains identify them as “Supposed to be ‘Ojibewa’ [coming] from an old Indian burying ground on the island of Mackinac.” The site is probably the “Old Indian Burying Ground” identified on maps dating to the time when the remains were exhumed. The cemetery was situated immediately behind a historically documented Chippewa village, but the burial ground was probably used by various tribes visiting the Island to trade. Craniometric analysis of the remains of the two measurable individuals showed that they were most similar to remains known to belong to the Chippewa population.</p> <p>Although the Huron, Odawa, and Chippewa are known to have resided on and possibly buried their dead on Mackinac Island during the historic period, the specific cultural attribution ascribed by Dr. Corbusier as “Supposed to be ‘Ojibewa’” and several other lines of evidence support a cultural affiliation with the historic Chippewa for the Native American remains assessed here. These include: the historical record of predominantly Chippewa use of the Island for habitation and burial during the century prior to Dr. Corbusier’s arrival; the proximity of the burial ground to a documented Chippewa village; and osteological analyses suggesting Chippewa biological affiliation. Taken together, these factors indicate a preponderance of evidence in support of this conclusion.</p> <p>Historically the Chippewa inhabiting the region surrounding the Straits of Mackinac moved freely across the Upper</p>
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Northeast	Chippewa, Ojibwa	2010	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS FROM ONTARIO, CANADA, POTENTIALLY AFFILIATED WITH THE SAULT STE. MARIE CHIPPEWA AND BAY MILLS INDIAN COMMUNITY IN THE NATIONAL MUSEUM OF NATURAL HISTORY</p> <p>The museum received a repatriation request from the Sault Ste. Marie Band of Chippewa Indians and the Bay Mills Indian Community for the human remains and funerary objects obtained by Army staff stationed at Fort Brady at Sault Ste. Marie, Michigan from across the river in Ontario, Canada.</p> <p>The remains of one individual are present in the NMNH collections from an unknown location in Ontario, Canada. The individual was recorded as having been killed at Batchawana, Ontario, but it is not clear if the individual had been buried at Batchawana or at Sault Ste. Marie, Ontario. The remains were removed from the site by an unknown person at an unknown date. A transmittal letter dated May 21, 1875 by U.S. Army Assistant Surgeon Dr. Joseph H. T. King suggests that he was personally involved in collecting the remains and they were probably collected recently. The remains were sent to the Army Medical Museum (AMM) by Dr. King on June 10, 1875 from Fort Brady, Michigan, where he was stationed at the time. The remains were transferred to the Smithsonian in</p>

		<p>1898.</p> <p>At the time that Dr. King sent the remains to the AMM, he noted that the remains were those of a Chippewa and that the individual had been “Killed in a fit of jealousy by another Indian at Batchewanoung on the north shore of Lake Superior about ten years ago.+ ” This suggested the individual was probably killed around 1865. The specificity of the information raised the possibility that this person’s death, and his or her name, might have been recorded in local histories or church records. However, no additional information on the identity of this person was found.</p> <p>In addition to this individual, the remains of five unknown individuals and four objects are present in the NMNH collections from Sault Ste. Marie, Ontario, Canada. The remains are from unknown cemetery sites at and near Sault Ste. Marie, Ontario, Canada. These remains were collected by U. S. Army Assistant Surgeon Dr. Joseph H. T. King during May, June and August of 1875. The remains were then sent by Dr. King from Sault Ste. Marie, Michigan, to the AMM and then were transferred to the NMNH in 1898. Dr. King identified the remains of these individuals as Chippewa buried between 50 and 100 years earlier.</p> <p>Although the original sites in or around Sault Ste. Marie, Ontario, from which these remains were removed is unknown, Dr. King described the burials as “Chippewa Indians.” He also described historic artifacts as having been found with the remains of several individuals. Four historic metal objects were found curated with the remains of one of the individuals. These artifacts all support a historic late eighteenth to early nineteenth century date for these burials.</p> <p>The specific cultural attribution ascribed by Dr. King as “Chippewa Indian” constitutes a preponderance of evidence in support of a cultural affiliation with the historic Chippewa or Anishnabeg of the Sault Ste. Marie region. No information contradicts this attribution and historical and geographical evidence reinforce the interpretation. Historically, the Anishnabeg inhabiting the Sault Ste. Marie region moved freely on both the Canadian and U.S. sides of the border for hunting, gathering, and trading, but they regularly congregated at the rapids of the St. Mary’s River to fish and interact. The fluidity of the border for these people continues to exist today as Anishnabeg from Sault bands intermarry and perpetuate a common identity as “people of the rapids.” The descendants of the Anishnabeg of the Sault Ste. Marie region</p>
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		<p>today are found among the Sault Ste. Marie Band of Chippewa Indians and the Bay Mills Indian Community as well as the First Nations at Batchawana and Grand River. The Sault Ste. Marie Band of Chippewa Indians and the Bay Mills Indian Community are federally recognized tribes with standing to make repatriation requests under the National Museum of the American Indian Act. Therefore, it is recommended that the remains of these six individuals and the four associated funerary objects be made available for return upon request for return jointly to the Sault Ste. Marie Band of Chippewa Indians and the Bay Mills Indian Community.</p> <p>Repatriation Update</p> <p>A textile adhering to one cranium was cataloged as a funerary object after this report was completed and it was included among the objects offered for repatriation.</p> <p>The remains of six individuals in six catalog numbers and five objects in three catalog numbers in the collections of the NMNH were repatriated to the Sault Ste. Marie Band of Chippewa Indians and the Bay Mills Indian Community on August 17, 2010. Representatives of the Batchewana First Nation of Ojibways participated in the repatriation at the NMNH. The remains and objects were then driven to Sault Ste. Marie, Michigan, where on August 19, 2010, the remains and objects were transported by Batchewana First Nation of Ojibways Chief Dean Sayers, Sault Ste. Marie representative Cecil Pavlat and other representatives by birch bark canoe (see attached photo) across the Saint Marys River to Ontario. Anishnabeg from throughout the region had gathered on the Canadian side of the river to receive the remains. They were transported to a tribal cemetery at Goulais Bay, Ontario, where they were reburied with full ceremony.</p>
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Northeast	Passamaquoddy Indian Tribe and the Penobscot Indian Nation	2014	<p>Inventory and Assessment of Human Remains and Funerary Objects from Maine in the Collections of the National Museum of Natural History, Smithsonian Institution</p> <p>The remains and objects evaluated in this report resulted from excavations and surface collections from six sites. Human remains of one individual were excavated from a site near Jonesboro, Washington County, Maine at an unknown date by L. A. Watts. The site is identified in state site records as the Jonesboro Site 61-2. The artifacts from the site, particularly the ceramics, indicate that the site dates to the Late Ceramic period. In situ cultural continuity is recognized archaeologically from the Late Ceramic period in this region. The Late Ceramic culture in this area is recognized as ancestral to the Etchemin who inhabited this part of Maine at the time of European contact. The Etchemin are recognized as ancestors of the present day Passamaquoddy Indian Tribe.</p> <p>The human remains of at least two individuals in one catalog number and four associated funerary objects in one catalog number, excavated in 1896 by Frank Cushing of the Smithsonian Institution’s Bureau of American Ethnology (BAE), were found on Lower Torrey’s Island in Penobscot Bay, Hancock County, Maine. These remains were transferred from the BAE to the National Museum in 1896 where they were held for documentation by Cushing. Cushing continued excavations in the area in 1898 and 1899, but he died on April 10, 1900, before completing documentation and reporting on the collection. The artifacts, particularly the ceramics, indicate that the site dates to the Late Ceramic period (A.D. 1400-1600). The Late Ceramic culture in this region is believed to be ancestral to the Etchemin, who inhabited the area at the time of European contact. The descendants of the Etchemin are recognized today as the Passamaquoddy Indian Tribe.</p> <p>Cushing also excavated human remains from shell heaps in Hancock County, Maine, in August and September of 1899. Most of the remains from these excavations were not collected. The partial skeletal remains sent to the Smithsonian were accessioned under number 40192 in 1902 and accession number 55260 in 1913. The bone fragments in these four catalog numbers listed on catalog cards as “destroyed” by the museum in 1949. Funerary objects from Cushing’s excavation in the shell heap of the “Upper Camp,” on Campbell’s Island, in Penobscot Bay, Hancock County, Maine, were sent to the Smithsonian and accessioned under number 55260. These 66 artifacts, as well as other objects of European origin found in this component, date to the early contact period, ca. 1615-</p>
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		<p>1650. Of the funerary objects, 62 blue glass beads and an iron knife were found with a Native American burial and three iron artifacts, including a gun barrel, a pike, and a halberd, were found with a burial of a European male, possibly a Frenchman. The funerary objects found with the European individual are not culturally affiliated to any Native American tribe. The funerary objects found with the Native American burial are culturally affiliated with the Passamaquoddy Indian Tribe, the tribe representing descendants of the Etchemin who occupied the Penobscot Bay region during the early 1600s.</p> <p>A total of 439 objects in four catalog numbers, most of which are historic glass beads, are listed in museum records as originating from an "Indian Cemetery, Norridgewock, Somerset County, Maine." They were removed at an unknown date by an unknown collector and were donated to the Smithsonian in 1938 by Judge William Graham. The beads date from the late seventeenth century to the early twentieth century. No Indian cemetery is known at Norridgewock dating as late as the twentieth century, but the Old Mission Village at Norridgewock (1697-1724) is known to have had a cemetery that was "completely ransacked" by 1920. The majority of the beads (n=386), grouped in two catalog numbers, date to the time of the village and mission at Norridgewock, and it is likely that these beads were removed from the early historic mission cemetery. Descendants of the Norridgewock inhabitants are found today among the Penobscot Indian Nation and the Passamaquoddy Indian Tribe. A few of the beads (n=53), grouped in two catalog numbers, date to the late nineteenth and early twentieth century and it is likely that they were later added to the strings by a collector to make a more visually interesting set. The later beads, of an unknown provenance, are probably not from funerary contexts and are not culturally affiliated.</p> <p>A total of four objects in four catalog numbers at the NMNH are from an "Indian Grave," at Harlow's Point, Lake Auburn, Androscoggin County, Maine. The objects consist of one Neville-type projectile point and three groundstone sinkers that were removed from an unknown site at an unknown date. They were sent to the Smithsonian by W. P. Damon from West Auburn, Maine, on January 6, 1896. The objects were accessioned into the NMNH collections under accession number 30208. The Neville type point and the stone sinkers are consistent with artifacts dating to the Middle Archaic period (8000 to 6500 B.P.). Due to the age of these items and the lack of information relating to the contexts from which the objects were found, the earlier identifiable group to which</p>
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		<p>these items belonged cannot be determined. It is not possible to trace a relationship of shared group identity between the burial at Harlow's Point and a present day tribe.</p> <p>Finally, a copper kettle in the NMNH collection is recorded as having been removed from a "Grave near Eastport," Washington County, Maine. The kettle was accessioned into the NMNH collections along with copper beads and other copper objects from the same context under accession number 1659. These objects are consistent with artifacts from a Native American grave. The objects were donated to the Smithsonian in 1869 by Captain John Michener, but it is unknown if Michener was the original collector. Moreover, the specific site from which the objects originated is unknown. The kettle remained in the NMNH collections but the other copper objects in this accession were transferred from the Smithsonian to the Maine State Museum in 1988. The kettle type dates to the late seventeenth century, a time when the region was occupied by the Etchemin. The Etchemin are believed to be ancestral to the Passamaquoddy. Therefore, the Passamaquoddy Indian Tribe is culturally affiliated with the individuals buried with the objects.</p> <p>To summarize the cultural affiliation and recommendations for the remains and objects reviewed in this report, a minimum of three individuals in two catalog numbers and 454 funerary objects in six catalog numbers in the NMNH collections are considered to be culturally affiliated to federally recognized tribes. Remains of one individual from the Jonesboro site are culturally affiliated with the Passamaquoddy Indian Tribe. The human remains of two individuals and four associated funerary objects from Lower Torrey's Island are culturally affiliated with the Passamaquoddy Indian Tribe. Objects totaling 63 items in two catalog numbers from Campbell's Island are culturally affiliated with the Passamaquoddy Indian Tribe. A total of 386 funerary objects from Norridgewock are jointly culturally affiliated with the Penobscot Indian Nation and the Passamaquoddy Indian Tribe. Lastly, one object from Eastport, Maine, is culturally affiliated with the Passamaquoddy Indian Tribe.</p> <p>In sum, the Repatriation Office recommends that the remains of three individuals in two catalog numbers, four associated funerary objects in one catalog number, and 64 unassociated funerary objects in three catalog numbers be made available for repatriation to the Passamaquoddy Indian Tribe, and that 386 unassociated funerary objects be made available for repatriation jointly to the federally recognized</p>
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		<p>Passamaquoddy Indian Tribe and the Penobscot Indian Nation. A total of 53 objects in two catalog numbers assessed in this report are not considered to be funerary objects and it is recommended that they be retained by the museum. Seven culturally unaffiliated funerary objects in seven catalog numbers are also recommended to be retained by the museum.</p> <p>Repatriation Update In 2015, three individuals and 454 funerary objects were repatriation to the Wabaniki Tribes of Maine based on the disposition decisions made by the Penobscot Indian Nation and the Passamaquoddy Indian Tribe.</p>
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