

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

Northwest Coast	Modoc	1984	<p>REPATRIATION OF MODOC REMAINS</p> <p>Prior the enactment of the 1989 NMAI Act, the remains of five Modoc individuals were repatriated, by the Department of Anthropology, to descendants of the Modoc. The repatriation took place in 1984 after several years of consultation. The remains include those of four named individuals who had been executed in 1873 after a trial for their actions during the Modoc War: Kientpuash (Captain Jack), Schonschin, Boston Charlie, and Black Jim. The fifth individual is an unnamed woman who died of disease whose remains were obtained from the Lava Bed Battlefields in 1873. The skeletal remains of the five individuals were sent to the Army Medical Museum in Washington DC in 1873 and transferred to the Smithsonian Institution in 1898.</p>
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<p>Northwest Coast</p>	<p>Chinook, Sahaptin, Yakama, Warm Springs, Wasco, Watlata, Wishram</p>	<p>1993</p>	<p>UPPER AND LOWER MEMALOOSE ISLANDS AND ADJACENT AREAS OF THE MIDDLE COLUMBIA RIVER, OREGON AND WASHINGTON</p> <p>This report provides an inventory and assessment of the human remains in the National Museum of Natural History (NMNH) recovered from Upper and Lower Memaloose Islands and adjacent sectors of the Middle Columbia River basin in Oregon and Washington. Documentation of the remains and associated funerary objects from this area was initiated in June 1992 in response to a request from the Confederated Tribes of the Warm Springs Reservation for the return of any culturally affiliated remains from Lower Memaloose Island and their ceded lands. In addition to the Confederated Tribes of the Warm Springs Reservation, the other Native American community potentially affected by the findings of this report is the Confederated Tribes of the Yakama Indian Nation.</p> <p>A total of 72 catalogue entries in the Physical Anthropology division of the NMNH were identified as having come from the Middle Columbia River basin. Fifty-one of the catalogued sets of remains were recovered by Smithsonian curator Herbert Krieger during excavations conducted on Lower Memaloose Island in 1934. A single skull in a separate museum accession collected by a different person some 65 years earlier was also determined to have come from Lower Memaloose Island. Fourteen crania, each with its own catalogue entry, were obtained from Upper Memaloose Island by the Fred Harvey Company and sold to the National Museum in 1903. Another set of remains located in 1948 by the River Basin Survey project comes from an interior site in Crook County, Oregon. The remaining five catalogue entries consist of crania from the Middle Columbia River basin that were collected during the 19th century and initially sent to the Army Medical Museum. The provenience information on these remains is imprecise. Three of the skulls were recovered near the Cascades of the Columbia River; one was collected upstream from The Dalles on the south bank of Columbia River; and one was recovered by the Wilkes Expedition somewhere along the middle Columbia River. In compliance with Public Law 101-185, these 72 sets of remains were evaluated in terms of their probable cultural affiliation.</p> <p>The mid-Columbia River region, particularly in the vicinity of The Dalles, was a cultural crossroads where groups from two distinct culture areas, the Northwest Coast and the Plateau, converged. Native peoples living in this area at the time of</p>
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		<p>context of recovery, the items in this assemblage are interpreted as associated funerary objects, and, as such, are subject to repatriation under Public Law 101-185. Consequently, it was recommended that these items be offered for return together with the human remains.</p> <p>With respect to the mortuary population from Upper Memaloose Island, fewer of the individuals (c. 65 percent) have intentionally flattened heads. Given this, together with the fact that Upper Memaloose Island was located at the outer limits of Upper Chinookan influence, it seems not unlikely that both Upper Chinookan and Sahaptin speaking peoples utilized this island for burial purposes. Applying the same criteria as listed above for the lower Memaloose assemblage, it is suggested that the 14 sets of remains from Upper Memaloose (Acc. No. 41387) are likely affiliated with either the Wishram, for whom the island was formally set aside as a cemetery in 1926, the Wasco, or the local Tenino. As in the case of the above, it is recommended that both the Confederated Tribes of the Warm Springs Reservation and the Yakama Nation be consulted about their wishes regarding the disposition of these remains. No funerary items were associated with the human remains from Upper Memaloose Island.</p> <p>Of the three crania recovered in the vicinity of the Cascades, two are identified as Watlala, while the other is identified as a probable member of the Klickitat or Yakama tribe. The remaining two individuals in Accession No. 33553 from the middle Columbia River Valley, lack secure provenience information. The former exhibits the type of intentional cranial modification associated with the Upper Chinookan groups, while the other cranium is unmodified. There were no funerary objects associated with any of these remains. Given the presence of cranial re-shaping and the available provenience information, the Warm Springs Confederated Tribes was consulted regarding the disposition of these remains. The Yakama Nation was consulted regarding the disposition of the individual identified as Yakama or Klickitat. The cultural affiliation of the remaining individual is unknown.</p> <p>The final set of remains included in this inventory was recovered by the River Basin Survey archaeological salvage project in the Prineville Reservoir basin in central Oregon. Evidence of a bullet wound to the head suggests the probable cause of death and dates the burial to the historic period. The cranium also exhibits intentional modification of the type associated with the Upper Chinookan populations. Given that the cultural affiliation of the individual cannot be specified</p>
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		<p>beyond the level of Upper Chinook, it was recommended that both the Warm Springs Confederated Tribes and Yakama Nation be consulted as to their wishes regarding the disposition of this set of remains.</p> <p>Repatriation Update All remains discussed in this report were jointly repatriated to the Confederated Tribes of the Warm Springs Reservation and the Confederated Tribes of the Yakama Indian Nation on December 12, 1994.</p>
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Northwest Coast	Chemakum, Klallam, Makah, Quileute	1994	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS FROM CLALLAM COUNTY, WASHINGTON IN THE NATIONAL MUSEUM OF NATURAL HISTORY</p> <p>This report provides an inventory and assessment of the human remains in the National Museum of Natural History (NMNH) from Clallam County, Washington. Documentation of the remains from this area was initiated in March 1993 in response to a request from the Makah for the return of five individuals. To insure that all remains potentially affiliated with the Makah were identified, all eight sets of remains from Clallam County were documented as part of their request. In addition to the Makah, the other two Native American groups potentially affected by the findings of this report are the Clallam and the Quileute, both of whom are also traditional residents of the northern Olympic Peninsula of Washington.</p> <p>A total of eight catalogue entries in the Physical Anthropology division of the NMNH were identified as having come from Clallam County, Washington. Five sets of remains were donated by James Swan, a school teacher and naturalist who lived in Neah Bay between 1862 and 1867. Two sets of remains were collected by Albert Reagan, another schoolteacher who taught at the Quileute Reservation in La Push, Washington between 1905 and 1909. The final set of remains was recovered by William Spencer, a military surgeon who was stationed at Fort Townsend from 1878 to 1881. There are no funerary objects in the NMNH associated with the human remains from Clallam County, Washington.</p> <p>Four of the five crania collected by Swan and one set of remains collected by Reagan, were identified as Makah in the museum records. The fifth cranium donated by Swan and the single cranium donated by Spencer were both identified as Clallam. The identity of the second set of remains collected by Reagan was given as Quileute.</p> <p>The provenience information for these remains is relatively precise. Two of the individuals identified as Makah were recovered from a cemetery near the old Spanish fort, two have the more general provenience of Neah Bay, and the final set of remains comes from a small island off the coast of La Push. The one Clallam individual collected by Swan was reportedly from New Dungeness, while the provenience of the other is given only as "west coast of Washington Territory." The remains identified as Quileute were recovered from the vicinity of the village of La Push.</p>
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<p>Northwest Coast</p>	<p>Cathlamet, Chinook, Clackamas, Clatsop, Grande Ronde, Kalapuya, Siletz, Tillamook</p>	<p>1996</p>	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS FROM NORTHWESTERN OREGON IN THE NATIONAL MUSEUM OF NATURAL HISTORY</p> <p>This report provides an inventory and assessment of the human remains in the National Museum of Natural History (NMNH) from northwestern Oregon. Documentation for this case was initiated in response to a request from the Confederated Tribes of the Grand Ronde Community of Oregon for the return of any human remains of Native American origin from their aboriginal territories. To insure that all remains potentially affiliated with the Grand Ronde Confederated Tribes were identified, all of the human remains in the NMNH from the northwestern quarter of Oregon were documented as part of this request. Besides the Grand Ronde, the other Native American group potentially affected by the findings of this report are the Confederated Tribes of the Siletz Indians.</p> <p>A total of 64 sets of human skeletal remains are documented in this report. Eight sets of remains housed in the Physical Anthropology Division of the Department of Anthropology were identified as having come from northwestern Oregon. Three other sets of skeletal remains catalogued in the Archaeology Division were also found to have come from this region. In addition, 53 sets of remains found in an archaeological collection awaiting cataloguing at the Museum were determined to be from this area and are also treated here. Only 11 of the 64 sets of remains documented here have standard NMNH catalogue numbers; the rest are identified by field numbers or temporary numbers assigned by the Repatriation Office.</p> <p>Seven sets of remains come from fairly secure historic contexts. One individual was recovered in 1893 near the mouth of the Clackamas River. Associated funerary objects consisting of glass and shell beads, copper bracelets, and metal buttons date this burial to the early historic period. Another burial, possibly from the same area, was reportedly found in association with copper artifacts, suggesting that it, too, likely dates to the historic period. Two other sets of remains were collected in 1877 by a U.S. Army surgeon from a cemetery associated with a historic Clatsop village located east of modern day Astoria. Three sets of remains from the Mowick and Aldrich Point sites near Astoria also date to the historic period based on the archaeological evidence. The burials from these two sites also have associated funerary objects.</p>
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		<p>The other four sets of catalogued human remains from northwestern Oregon are from poorly documented, unknown, or ancient contexts. One set of remains may have come from the same burial area near the mouth of the Clackamas River as the first two mentioned above, though available documentation is minimal. Another was sent to the Museum by a Washington, D.C. area resident in 1905 and has no associated documentation or reliable provenience information. Two other sets of remains were recovered from archaeological contexts in northwestern Oregon: one from a coastal site near the mouth of the Yaquina River, and the other from a mound site in the central Willamette valley. There are no funerary objects in the NMNH associated with these remains.</p> <p>The majority of the uncatalogued remains (n=51) are from the Par-tee site (35CT20) in Seaside, Oregon. A series of radiocarbon assays from the Par-tee site date the principal period of occupation to between A.D. 245 and A.D. 915 (Phebus and Drucker 1979:27). The two other sets of remains in the uncatalogued collection come from two nearby sites. One appears to date to the protohistoric period (Wheatly Burial), while the other ('Burial 35') is presumed to date to approximately the same time period as the Par-tee site remains for lack of any evidence to the contrary. Both archaeological evidence and early historic information suggest that the modern town of Seaside is located at an ancient boundary between riverine cultures to the north and maritime cultures to the south. Given the available evidence, which includes the fact that the region is known to have been occupied by different culture groups prehistorically, that the mortuary treatment observed at the site does not match known practices among ethno-historically recorded occupants, that there is no evidence of the characteristic head flattening known to have been practiced by historic Native peoples in this area, and that the site was abandoned several centuries prior to contact, it is not possible to specify the cultural affiliation of the remains from the Par-tee site. Only two of the excavated burials had funerary objects reportedly in association (Burials E and H) and only one item, a bone bipoint was accessioned into the NMNH.</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, skeletal biology, and the context of the burials, it was recommended that six of the 64 sets of remains documented in this report be offered to Native groups, and that consultation be initiated on four others. Two sets of remains recovered from the vicinity of Fort Stevens, and the single set of remains and associated</p>
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Northwest Coast	Chehalis, Cowichan, Duwamish, Klallam, Nisqually, Puyallup, Quileute, Squaxin, Steilacoom, Suquamish	1996	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS FROM THE PUGET SOUND AND GRAYS HARBOR REGIONS OF WASHINGTON STATE IN THE NATIONAL MUSEUM OF NATURAL HISTORY</p> <p>This report provides an inventory and assessment of the human remains in the National Museum of Natural History (NMNH) from Puget Sound and Grays Harbor, Washington. This report represents one of a series of comprehensive reports documenting collections of human remains and funerary objects curated by the NMNH. Documentation of the remains from this area was initiated in June 1992, in response to a request from the Tulalip Tribes of Washington for the return of culturally affiliated remains and funerary objects from their aboriginal territories. To ensure that all remains potentially affiliated with the Tulalip Tribes were identified, all Native American human remains from the Puget Sound and Grays Harbor in the NMNH were documented as part of this request. In addition to the Tulalip Tribes, other tribes potentially affected by the findings of this report are the Lower Chehalis, Klallam, Nisqually, Puyallup, Quileute, Squaxin, and Suquamish, all of which are federally recognized tribes. Other tribes affected by this report are the Duwamish and Steilacoom, both tribal entities in the state of Washington, and the Cowichan, a Canadian tribe residing on Vancouver Island.</p> <p>A total of twenty-seven sets of remains, representing twenty-eight individuals, in the Physical Anthropology Division of the NMNH are identified as having come from Puget Sound and Grays Harbor, Washington. The remains are enumerated as follows: eight sets of remains were collected from the area around Fort Townsend. Four sets of remains were collected from around Ft. Steilacoom. Five sets of remains were collected from the Grays Harbor region, two from Bruceport, while the remaining three have no specific locality data. One set of remains was collected from the Port Orchard region. Another set of remains was recovered from a farm near the mouth of the Nisqually River. The remaining eight sets of remains can only be identified as being from "Puget Sound." Six of these have no specific provenience data, while two are identified in museum records as coming from the Tulalip Agency, but no supporting data can be found for this assertion. A single unassociated funerary object was collected from Fox Island, just east of Tacoma, Washington.</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 skeletal</p>
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		<p>biology, and the recovery context of the remains, it was determined that five sets of remains can be identified as Lower Chehalis. One set of remains is identified as Duwamish. Three sets of remains are identified as Nisqually. One set of remains is identified as Suquamish. In each instance, it was recommended that these groups be consulted for repatriation of those remains identified as being culturally affiliated.</p> <p>Another set of remains is identified as Chemakum. The Chemakum tribe is no longer extant, having been partially absorbed by the neighboring Klallam villages. The Chemakum also share linguistic and historical relations with the Quileute tribe. It was therefore recommended that both these tribes be jointly consulted regarding the disposition of these remains.</p> <p>Three sets of remains are identified as being affiliated with either the Nisqually or the Steilacoom, based on available evidence. The current policy of the NMNH Repatriation Office is that non-federally recognized groups may only participate in the repatriation process with the support of other culturally affiliated federally recognized tribes. The unassociated funerary object was recommended for return to the Nisqually tribe based on the available evidence.</p> <p>Six sets of remains are identified as Cowichan, a Canadian native group residing on Vancouver Island. Notwithstanding this affiliation for these remains, presently there is no applicable law or policy which provides for repatriation to Canadian native people.</p> <p>Four sets of remains cannot be identified as members of a specific tribe, but have been determined to be of Coastal Salish affiliation. It was therefore recommended that the Coastal Salish tribes of Puget Sound be mutually consulted regarding these remains to discuss their options regarding disposition.</p> <p>Finally, four sets of remains have no data to allow for the determination of affiliation, and are considered to be Native American of unknown cultural affiliation. It was recommended that these remains be retained by the Museum until additional consultation and evidence bearing on the question of cultural affiliation is forthcoming.</p> <p>Repatriation Update The remains of one individual identified as Chemakum was repatriated to the Jamestown S'Klallam Tribe, in consultation with the Quileute Tribe on October 15, 1996. The remains of six individuals and one funerary object were</p>
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			<p>repatriated to the Nisqually Indian Tribe on September 26, 2007.</p> <p>The human remains of one individual were repatriated by the Suquamish Indian Tribe in 2016.</p>
Northwest Coast	<p>Chehalis, Chinook, Duwamish, Grande Ronde, Kikiallus, Klallam, Lummi, Makah, Muckleshoot, Nisqually, Nooksack, Puyallup, Quinault, Quileute, Samish, Sauk-Suiattle, Shoalwater Bay, Skokomish, Snohomish, Snoqualmie, Steilacoom Tribe, Squaxin Island, Stillaguamish, Suquamish, Swinomish, Tulalip, Umatilla,</p>	1997	<p>INVENTORY AND ASSESSMENT OF THE HUMAN REMAINS FROM THE LOWER COLUMBIA RIVER VALLEY, OREGON AND WASHINGTON STATES, IN THE NATIONAL MUSEUM OF NATURAL HISTORY</p> <p>This report provides an inventory and assessment of the human remains in the National Museum of Natural History (NMNH) from the Lower Columbia River Valley, Oregon and Washington states. This report represents one of a set of comprehensive reports documenting collections of human remains and funerary objects curated by the NMNH. Documentation of the remains from this area was initiated in 1993, as part of the casework completed in response to a 1990 request from the Confederated Tribes of the Grande Ronde Reservation for the return of culturally affiliated remains and funerary objects from their aboriginal territories. The Repatriation Office completed a case report titled "Inventory and Assessment of Human Remains and Funerary Objects from Northwestern Oregon in the NMNH" that provided information on that area of the country. This report provides data on the remaining individuals and funerary objects from the Lower Columbia River region.</p> <p>As the Lower Columbian River tribes are currently represented in several reservations and confederations, other Native American communities potentially affected by the findings of this report (in addition to the Confederated Tribes of the Grande Ronde) are the Confederated Tribes of the Chehalis Reservation, the Confederated Tribes of Warm Springs, the Confederated Tribes of the Umatilla, the Confederated Tribes of the Yakama, the Jamestown Klallam Tribe of Washington, the</p>

	<p>Upper Skagit, Warm Springs</p>	<p>Lower Elwha Tribal Community of the Lower Elwha Reservation (Klallam), the Port Gamble S'Klallam Tribe, the Lummi Tribe, the Makah Tribe, the Muckleshoot Tribe, the Nisqually Tribe, the Nooksack Tribe, the Puyallup Tribe, the Quinault Tribe, the Quileute Tribe, the Samish Tribe, the Sauk-Suiattle Tribe, the Shoalwater Bay Tribe, the Upper Skagit Tribe, the Skokomish Tribe, the Snohomish Tribe, the Snoqualmie Tribe, the Squaxin Island Tribe, the Stillaguamish Tribe, the Suquamish Tribe, the Swinomish Tribe, and the Tulalip Tribes of the Tulalip Reservation, all of whom are federally recognized. Communities which may also have an interest in this report are the Chinook Indian Tribe, the Duwamish Tribe, the Kikiallus Tribe, and the Steilacoom Tribe.</p> <p>A total of thirty-seven catalogued sets of human remains, representing thirty-seven individuals, in the Physical Anthropology and Archaeology Divisions of the NMNH are identified as having come from the Lower Columbia River Valley of Washington and Oregon. The remains are enumerated as follows: sixteen sets of remains were collected by the Wilkes Exploring Expedition of 1838-1842, and represent the largest collection documented here. Nine sets of remains were collected from Government Island near Portland by C. H. and Dav Raffety. Four sets of remains were collected from the mouth of the Columbia by W. E. Whitehead, a physician employed by the U.S. Army. Three sets of remains were collected from unknown sites by John Evans, a geologist. The remaining five sets of remains represent isolated collections from five different individuals. Twenty-five of the sets of remains are identified by museum records as Chinook. The accession dates range from 1853 to 1884. The available data suggest that almost every set of remains was removed from an historic period burial, although this is sometimes based on circumstantial evidence. A single associated funerary object was found with a set of remains, and is also reported on here.</p> <p>The sum of the available evidence, which includes museum and archival records, information on aboriginal village locations, mortuary practices, local archaeology, the skeletal biology, and the recovery context of the remains, indicates that twenty-three sets of remains can be identified as Chinookans of the Lower Columbia River Valley. For these remains, consultation was initiated with the Confederated Tribes of the Chehalis Reservation, the Confederated Tribes of the Grande Ronde, the Confederated Tribes of Warm Springs, the Confederated Tribes of the Yakama, and the Quinault Tribe, all of which are federally recognized, and the Chinook Indian Tribe.</p>
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		<p>One set of remains is identified as Chinookan (Division unknown). For these remains, consultation was initiated with the Confederated Tribes of the Chehalis Reservation, the Confederated Tribes of the Grande Ronde, the Confederated Tribes of Warm Springs, the Confederated Tribes of the Yakama, the Quinault Tribe (all of which are federally recognized), and the Chinook Indian Tribe.</p> <p>Five sets of remains are identified as "Lower-Middle Columbia River Tribe," defined as the Salishan and Sahaptian speakers occupying the Columbia from the mouth of the Columbia River to Walla Walla. For these remains, consultation was initiated with the Confederated Tribes of the Chehalis Reservation, the Confederated Tribes of the Grande Ronde, the Confederated Tribes of Umatilla, the Confederated Tribes of Warm Springs, the Confederated Tribes of the Yakama, the Quinault Tribe (all of which are federally recognized), and the Chinook Indian Tribe.</p> <p>Four sets of remains are identified as Coastal Salishan/Columbia River Salishan or Sahaptian. For these remains, consultation was initiated with the Confederated Tribes of the Chehalis Reservation, the Confederated Tribes of the Grande Ronde, the Confederated Tribes of Warm Springs, the Confederated Tribes of the Umatilla, the Confederated Tribes of the Yakama, the Jamestown Klallam Tribe of Washington, the Lower Elwha Tribal Community of the Lower Elwha Reservation (Klallam), the Port Gamble S'Klallam Tribe, the Lummi Tribe, the Makah Tribe, the Muckleshoot Tribe, the Nisqually Tribe, the Nooksack Tribe, the Puyallup Tribe, the Quinault Tribe, the Quileute Tribe, the Samish Tribe, the Sauk-Suiattle Tribe, the Shoalwater Bay Tribe, the Upper Skagit Tribe, the Skokomish Tribe, the Snohomish Tribe, the Snoqualmie Tribe, the Squaxin Island Tribe, the Stillaguamish Tribe, the Suquamish Tribe, the Swinomish Tribe, and the Tulalip Tribes of the Tulalip Reservation, all of which are federally recognized. The Chinook Indian Tribe, Duwamish Tribe, Kikiallus Tribe, and the Steilacoom Tribe were also be consulted.</p> <p>Finally, four sets of remains do not have enough information to accurately identify the affiliation, and are considered to be Native American of unknown cultural affiliation. It is recommended that these remains be retained by the Museum until additional consultation and evidence bearing on the question of cultural affiliation is forthcoming. A single shell bead associated with one of the sets of remains described here is recommended for retention by the Museum until additional</p>
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			<p>consultation and evidence bearing on the question of cultural affiliation is forthcoming.</p> <p>Repatriation Update Of the skeletal remains discussed above, four sets of remains identified as Salishan/Sahaptian, four sets of remains identified as Columbia River Tribe(s), and one set of remains identified as Chinookan (division unknown) were repatriated to the Confederated Tribes of the Grand Ronde Community on September 15, 1999.</p>
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Northwest Coast	Bannock, Nez Perce, Paiute, Umatilla, Warm Springs	1998	<p>HUMAN REMAINS IN THE NATIONAL MUSEUM OF NATURAL HISTORY ASSOCIATED WITH THE BATTLE NEAR EMIGRANT SPRINGS, OREGON</p> <p>This report provides an inventory and assessment of the human remains associated with the battle near Emigrant Springs, Oregon in the National Museum of Natural History (NMNH). Documentation of the remains was undertaken as part of the inventory of human remains collected from the Columbia Plateau, initiated at the request of several Columbia Plateau Tribes and groups. Because the remains discussed in this report are named individuals, it was decided to document these remains in a separate report to expedite their return.</p> <p>One set of remains is identified in Museum records as pertaining to an individual identified as 'Charlie,' the brother-in-law of the Paiute Chief Egan. Charlie's remains were taken from the field following a battle between Umatilla warriors and the allied Paiutes and Bannocks, which took place on 14 and 15 July 1878.</p> <p>An additional set of remains identified as pertaining to Chief Egan, was also taken from the battlefield and sent to the Army Medical Museum (AMM). Because the remains exhibited a gunshot wound, they were cataloged at the AMM under the Pathological Section, and were thus retained by the AMM when that institution transferred its Anatomical Section collections to the Smithsonian in 1898 and 1904.</p> <p>Based on the sum of the available evidence, which includes information from the Museum's catalog and accession files, AMM records, archival records housed in the National Archives and the National Anthropological Archives, published historical accounts, oral histories, and physical anthropological evidence, the remains identified as Charlie are culturally affiliated with the Paiute, and were recommended for repatriation to his lineal descendants. The remains identified as Chief Egan were also available for return based on an agreement between the Armed Forces Institute of Pathology (AFIP) and the NMNH. It is recommended that Chief Egan's remains be repatriated to the senior lineal descendant of Chief Egan.</p> <p>Tribes potentially affected by the findings of this report are the Northern Paiute tribes, the Confederated Tribes of the Warm Springs Reservation, the Confederated Tribes of the Umatilla Indian Reservation, the Nez Perce Tribe, and the Shoshone-Bannock Tribe.</p>
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			<p>Repatriation Update The remains of these two named individuals were repatriated to their descendants within the Burns Paiute Tribe of Burns, OR on April 29, 1999.</p>
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Northwest Coast	Chinook, Clatsop, Tillamook	2005	<p>REASSESSMENT OF THE CULTURAL AFFILIATION OF HUMAN REMAINS AND FUNERARY OBJECTS FROM SEASIDE, OREGON AT THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>This report provides an assessment of the cultural affiliation of human remains from archaeological sites within the town of Seaside, Oregon in the National Museum of Natural History (NMNH). Initial documentation of these remains was undertaken in 1993 in response to a request from the Confederated Tribes of the Grand Ronde Reservation of Oregon for the return of all culturally affiliated human remains and funerary objects from their aboriginal territory, and a report was completed in 1996 titled Inventory and Assessment of Human Remains and Funerary Objects from Northwestern Oregon in the National Museum of Natural History. The 1996 report found the remains from the town of Seaside, Oregon to be culturally unaffiliated based on the extant information.</p> <p>The present report was initiated in response to a request from the Confederated Tribes of the Grand Ronde Reservation of Oregon to reevaluate the cultural affiliation of these remains in light of new evidence. The Repatriation Office agreed to investigate the matter further, and a multi-tribe consultation meeting was held in Gleneden, Oregon in 2000. Several archaeological experts from Oregon and tribal representatives from the area attended the consultation meeting, along with members of the Repatriation Office and Smithsonian Native American Repatriation Review Committee members and staff. The evidence presented there, and a more detailed review of archival and published information, were evaluated for this report.</p> <p>All of the remains and objects discussed in this report were collected by George Phebus, Jr. and Robert Drucker in their excavations of the Seaside, Oregon area in the 1960s and 1970s, and were accessioned in 1984. The majority of these remains, totaling a minimum of 31 individuals in 75 catalog numbers, were excavated from the Par-Tee site (35CLT20) in Seaside, Oregon. The majority of the remains were from burials that intruded into a shell midden that had been created between A.D. 300 and 1150. All the remains from the sites discussed in this report, however, date to the protohistoric or historic periods, immediately prior to known early historic Tillamook occupations and later historic Clatsop occupations in the area.</p>
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		<p>The partial remains of another individual were excavated from the Avenue Q site (35CLT13), which was occupied principally between A.D. 400 and 1000, and have not been evaluated in any NMNH Repatriation Office report. The Avenue Q site was initially listed by the excavators as site number 35CT46, but it was later determined to be site 35CLT13. At the time of the 1996 report, these remains had not yet been identified with an Avenue Q provenience.</p> <p>Another individual originally listed only by the name "Burial 35," has been determined to be from the Palmrose site (35CLT47), which was occupied principally from 800 B.C. to A.D. 300. However, two glass beads were found curated with the skeletal remains from Palmrose, suggesting that the remains might date to the historic period. The preponderance of evidence indicates that these beads are associated funerary objects.</p> <p>Finally, another individual was identified as originating from the Wheatly Burial site (35CT55), which dates to the historic period.</p> <p>Reassessment of information regarding stratigraphy and radiocarbon dates have led us to conclude that the majority of the human remains from Par-Tee were interred after the main occupation which formed the shell midden, in the late prehistoric period, and some burials may date to the historic period. In their 1979 publication, the excavators argued that the main occupation of Par-Tee, which produced the shell midden, was likely ancestral to the Tillamook. In notes dated to after the 1979 publication, they apparently thought that the post-midden burial component was also proto-Tillamook. Phebus and Drucker never published a planned volume on the mortuary practices of Par-Tee and Palmrose, but we have been able to infer some of their interpretations from field notes and radiocarbon forms. The unanimous opinion of the tribal representatives who attended the 2000 consultation meeting in Gleneden, OR was also that Par-Tee was an ancestral Tillamook village. Archaeological evidence links the post-midden burials of Par-Tee with late prehistoric Tillamook sites in the area. Although Lower Chinookan Clatsop groups occupied the area with the Tillamook historically, no archaeological or ethno-historic evidence is available to evaluate the antiquity or nature of late prehistoric/protohistoric Clatsop sites to compare to Par-Tee.</p> <p>Although less information is available about the partial skeletal remains from the nearby Avenue Q site, it is also likely that these remains were buried after the main site occupation, based on stratigraphy and radiocarbon dating. Due to their</p>
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		<p>proximity and contemporaneity with the remains from Par-Tee, it is likely that post-midden burials at Avenue Q were part of the late prehistoric occupation of the area by Tillamook residents.</p> <p>Finally, the available evidence for the Palmrose site indicates the presence of a typical Chinookan/Salishan style plank house, a subsistence base focused on salmon, and various carved and elaborately decorated objects in the southern Northwest Coast style in the prehistoric occupation. However, the presence of glass found in association with the remains of a single individual from the Palmrose site indicates that these remains date to the historic period. By the nineteenth century, Tillamook and Clatsop peoples inhabited the Seaside area.</p> <p>Based on a preponderance of available evidence compiled since the 1996 report, the skeletal remains of a minimum of 32 individuals within 76 catalog numbers, and nine funerary objects within three catalog numbers from the Par-Tee (31 individuals) and Avenue Q (one individual) sites in the collections of the National Museum of Natural History, have been found to be culturally affiliated with Tillamook descendants, represented today by the Confederated Tribes of the Grand Ronde Reservation and the Confederated Tribes of the Siletz Indian Reservation. The skeletal remains of one individual and two funerary objects in one catalog number from the Palmrose site and one individual from the Wheatly Burial site date to the historic period, and have been found to be culturally affiliated to Tillamook and Clatsop descendants, also represented by the Confederated Tribes of the Grand Ronde Reservation and the Confederated Tribes of the Siletz Indian Reservation. The non-federally recognized Chinook Indian Tribe of Washington have asked to be kept informed of repatriation issues involving the Lower Chinook, and they will also be notified of this decision.</p>
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Northwest Coast	Wasco, Wishram, White Salmon, Hood River, Warm Springs, Yakama, Chinook	2006	<p>ASSESSMENT OF UNASSOCIATED FUNERARY OBJECTS FROM THE MEMALOOSE ISLANDS, WASHINGTON AND OREGON, AT THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>This report provides an inventory and assessment of objects from the Memaloose islands in Oregon and Washington, donated by Edward Spitzka in 1921, in the National Museum of Natural History (NMNH), Smithsonian Institution (SI). The Confederated Tribes of the Warm Springs Reservation submitted a repatriation request in February of 1988 for the return of human remains from the Memaloose islands. After further consultation, funerary objects were also added to the request and both human remains and funerary objects from the Memaloose islands were evaluated in a 1993 Repatriation Office report. Sixty-six catalog numbers of human remains and 164 catalog numbers of funerary objects from Upper and Lower Memaloose islands were repatriated to the Confederated Tribes of the Warm Springs Reservation and the Confederated Tribes and Bands of the Yakama Nation in 1994. In June of 1999, representatives of the Confederated Tribes of the Grand Ronde Reservation visited the NMNH and viewed Chinookan objects listed with a provenience of "Mameluke Island" in the Ethnology Division of the NMNH collections. Based on the information they reviewed during this visit, they felt that the objects were likely from one of the Memaloose islands. They submitted a repatriation request in August 1999. The Confederated Tribes of the Grand Ronde Reservation have since withdrawn their repatriation request. However, these objects still fall within the original request from the Confederated Tribes of the Warm Springs Reservation.</p> <p>This report documents 13 objects from ten catalog numbers in the collection of the NMNH potentially from the Memaloose islands, Washington or Oregon. These objects are cataloged in the Ethnology Division of the NMNH collections. Although they were collected by Joseph Simms, they were donated to the NMNH by Edward Spitzka in 1921, after the death of the collector in 1920.</p> <p>Based on the available evidence, ten objects in eight catalog numbers were taken from one of the Memaloose islands on the Columbia River. These islands include Upper Memaloose Island in Klickitat County, Washington, and Lower Memaloose and Grave islands in Wasco County, Oregon. The Repatriation Office is unable to identify the specific island from which the objects were obtained. All three islands were used exclusively for burial purposes during the historic period. Furthermore, most of the</p>
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		<p>objects were broken or have holes bored, drilled or carved through them, a mark of "killing" or "decommissioning" an item to be placed in a grave. The objects are, therefore, likely to be funerary, having been intentionally placed with human remains at the time of death or later. The provenience of the remaining three objects in two catalog numbers discussed in this report is not certain and they cannot be determined to be funerary.</p> <p>Based on an evaluation of information from consultations with Native American tribes and ethno-historic and artifactual evidence, the funerary objects from the Memaloose islands discussed in this report are culturally affiliated to the Confederated Tribes and Bands of the Yakama Nation and the Confederated Tribes of Warm Springs Reservation. All three of the Memaloose islands discussed here were used historically by both of these tribes. This is consistent with the finding of the 1993 NMNH Repatriation Office report evaluating human remains and funerary objects from Upper and Lower Memaloose islands. This report also confirms that Grave Island was likely used by the Confederated Tribes of the Warm Springs Reservation as a burial area.</p> <p>A relationship of shared group identity links the Wasco, Wishram, White Salmon and Hood River peoples buried on the Memaloose islands and the present-day Wasco, Wishram, White Salmon and Hood River peoples represented today by Confederated Tribes and Bands of the Yakama Nation and the Confederated Tribes of the Warm Springs Reservation. The Repatriation Office recommends that the NMNH offer for return the ten funerary objects from the Memaloose islands still at the NMNH to the Confederated Tribes of the Warm Springs Reservation and the Confederated Tribes and Bands of the Yakama Nation.</p> <p>Repatriation Update These funerary objects were repatriated to the Confederated Tribes of the Warm Springs Reservation and the Confederated Tribes and Bands of the Yakama Nation on May 9, 2007.</p>
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Northwest Coast	Chemakum, Klallam, Makah, Quileute	2007	<p>THE HUMAN REMAINS OF "CURLY HEAD JACK" IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION: REPORT AND RECOMMENDATIONS FOR REPATRIATION</p> <p>This report provides an inventory and assessment of human remains identified in museum records as those of "Curly Head Jack" in the National Museum of Natural History (NMNH). Documentation of the remains was undertaken as part of a response to a repatriation request for human remains potentially affiliated to the Klamath Tribes. At the request of the Klamath Tribes, the remains of Curly Head Jack are documented in this separate report in order to expedite their return.</p> <p>The report documents remains identified in museum records as "Curly Head Jack." Curly Head Jack died while imprisoned at the end of the Modoc War on June 8, 1873. In August 1873, his remains were sent to the Army Medical Museum (AMM) in Washington, D.C. by Assistant Surgeon Edwin Bentley. According to historical accounts, his death was by suicide. His postcranial remains were later transferred to the NMNH in 1898 under accession number 42109. No funerary objects or other cultural materials related to Curly Head Jack are present at the NMNH.</p> <p>Based on a preponderance of evidence, including documentation provided by the Klamath Tribes, historical records, osteological evidence, and museum archival documentation, we have determined that these remains are those of Curly Head Jack, a Modoc man who died in 1873. The museum has been unable to identify lineal descendants of Curly Head Jack. Representatives of the Klamath Tribes have found living family members of Curly Head Jack, but no lineal descendants. Under the repatriation legislation, lineal descendants have first priority for repatriation claims, followed by the culturally affiliated tribe. These remains are culturally affiliated to the Klamath Tribes of Oregon and the Modoc Tribe of Oklahoma and it is recommended that the remains be offered for return jointly to these tribes.</p> <p>Repatriation Update The human remains of Curly Head Jack were repatriated to descendant family members on June 20, 2007, at the request of the Modoc Tribe of Oklahoma and the Klamath Tribes.</p>
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Northwest Coast	Klamath, Paiute, Modoc, Snake	2008	<p>INVENTORY AND ASSESSMENT OF THE CULTURAL AFFILIATION OF HUMAN REMAINS AND FUNERARY OBJECTS POTENTIALLY AFFILIATED WITH THE KLAMATH TRIBES AT THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>This report provides an assessment of the cultural affiliation of human remains and funerary objects potentially affiliated with the Klamath Tribes of Oregon, in the National Museum of Natural History (NMNH). A request was received from the Klamath Tribes in 1998 for the return of culturally affiliated human remains and funerary objects. The Klamath Tribes represent Klamath, Modoc, and Yahooskin Band of Snake peoples.</p> <p>Records for archaeological and physical anthropology collections from Klamath, Modoc and Snake traditional territories were examined in order to identify human remains and funerary objects potentially affiliated with the Klamath Tribes. This report documents the remains of 12 individuals in 12 catalog numbers, as well as 36 unassociated funerary objects or object fragments in 21 catalog numbers.</p> <p>One individual was killed near Camp Lyon, Owyhee County, Idaho, in March of 1868. His remains were collected by Army Surgeon W. A. Cusick in 1868 and sent to the Army Medical Museum (AMM) in 1869. The remains were later transferred to the Smithsonian in 1904. The preponderance of evidence indicates that this individual was a member of one of the Northern Paiute Snake bands which participated in the Snake War of 1866-1868 and is, therefore, culturally affiliated with the Klamath Tribes, the Confederated Tribes of the Warm Springs Reservation, and the Burns Paiute Tribe of the Burns Paiute Indian Colony of Oregon. All three of these federally recognized tribes represent descendants of those bands. We recommend that the remains be offered jointly for return to the Klamath Tribes, the Confederated Tribes of the Warm Springs Reservation, and the Burns Paiute Tribe of the Burns Paiute Indian Colony of Oregon.</p> <p>Remains of a second individual, from Tule Lake, Siskiyou County, California, were sent to the Smithsonian in 1906 by Edward Preble, an employee of the Biological Survey of the Department of Agriculture. Tule Lake is within Modoc traditional territory and the remains likely date to the post-contact period. However, the method of burial is not consistent with Klamath or Modoc traditional practices and the individual does not exhibit cranial modification, a trait common to Modoc</p>
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		<p>and Klamath people. Based on limited craniometric comparisons of this individual to a small number of Northern Paiute, Snake, Southern Paiute, Shoshone, and Modoc individuals, there is a possibility that this person is Northern Paiute. One statistical measure used, Linear Discriminant Function analysis, found a secondary affinity to the Modoc individuals in the comparison. Although the Modoc traditionally practiced cremation as their primary mortuary ritual, this was abandoned after 1868 in favor of inhumation burial (Gatschet 1890:86). The condition of these remains suggests that they date to fairly recent times and may have been at least partially buried. Given the probable age of the remains and the location of the remains well within historic territory, there is a preponderance of evidence that this individual is Modoc. The remains are, therefore, culturally affiliated with the Klamath Tribes of Oregon and the Modoc Tribe of Oklahoma. It is recommended that the remains be offered for return jointly to these tribes.</p> <p>The remains of a third individual were sent from Fort Klamath, Klamath County, Oregon, by Assistant Surgeon Curtis Munn in February 1888. They were transferred to the Smithsonian in 1898. Munn noted that he found these remains in a storage room at Fort Klamath. Fort Klamath is directly adjacent to the Klamath Indian Reservation and Munn suggested that the remains were Klamath. They exhibit posterior cranial modification which is consistent with that traditionally practiced by the Klamath Tribes, as well as other Northwest Coast groups (Barrett 1910:257; Hrdlička 1905:360; Stern 1998:452). Given the probable historic nature of the remains</p>
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		<p>(based on the presence of cranial modification), the donor's attribution, the type of cranial modification, and the location of the remains, there is a preponderance of evidence that this individual is culturally affiliated with the Klamath Tribes. We recommend that the remains be offered for repatriation to the Klamath Tribes.</p> <p>The remains of a fourth individual were collected from Steens Mountain, Harney County, Oregon, by a party of U.S. Army troops during the Snake War. The remains were sent to the AMM in 1869 by U.S. Army Assistant Surgeon Peter Moffatt and transferred to the Smithsonian in 1898. The collector identified this individual as Snake and the remains were collected in an area where Northern Paiute Snake bands were fighting with the U.S. Army during the Snake War. Based on limited craniometric comparisons of this individual to a small number of other Northern Paiute, Snake, Southern Paiute, Shoshone, and Modoc individuals, this individual is most likely Snake. The preponderance of evidence indicates that this individual was a member of one of the Northern Paiute Snake bands who participated in the Snake War of 1866-1868 and is, therefore, culturally affiliated with the descendants of those bands in the Klamath Tribes, the Confederated Tribes of the Warm Springs Reservation, and the Burns Paiute Tribe of the Burns Paiute Indian Colony of Oregon. We recommend that the remains be offered jointly for return to the Klamath Tribes, the Confederated Tribes of the Warm Springs Reservation, and the Burns Paiute Tribe of the Burns Paiute Indian Colony of Oregon.</p> <p>A fifth individual was collected from the battlefield site of the Battle of Infernal Caverns in Modoc County, California by Azor Nickerson, an Army captain involved in the battle. The remains were first sent to the AMM in 1869 and then transferred to the Smithsonian in 1898. Although some Pit River and Modoc individuals participated in the Battle of Infernal Caverns, the majority of the battle participants were members of Northern Paiute Snake bands. Nickerson noted that this individual was "Snake" and craniometric analyses support this identification. The preponderance of evidence indicates that this individual was a member of one of the Northern Paiute Snake bands who participated in the Snake War of 1866-1868 and is, therefore, culturally affiliated with the Klamath Tribes, the Confederated Tribes of the Warm Springs Reservation, and the Burns Paiute Tribe of the Burns Paiute Indian Colony of Oregon. All three of these federally recognized tribes represent descendants of those bands. We recommend that the remains be offered jointly for return to the Klamath Tribes, the Confederated Tribes of the Warm Springs Reservation, and the Burns Paiute Tribe of</p>
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		<p>the Burns Paiute Indian Colony of Oregon.</p> <p>Remains of four individuals identified as “Snake Indians” from an unknown location in “Idaho Territory” were sent to the AMM by U.S. Army Surgeon Clinton Wagner in November 1868. In 1898, they were transferred to the Smithsonian. Wagner’s identification and limited craniometric analyses support the identification of these individuals as Snake. The preponderance of evidence indicates that these four individuals were members of one of the Northern Paiute Snake bands who participated in the Snake War of 1866-1868 and are, therefore, culturally affiliated with the Klamath Tribes, the Confederated Tribes of the Warm Springs Reservation, and the Burns Paiute Tribe of the Burns Paiute Indian Colony of Oregon. All three of these federally recognized tribes represent descendants of those bands. We recommend that the remains be offered jointly for return to the Klamath Tribes, the Confederated Tribes of the Warm Springs Reservation, and the Burns Paiute Tribe of the Burns Paiute Indian Colony of Oregon.</p> <p>The remains of a tenth individual were collected by David Turner from Langell Valley, Klamath County, Oregon and donated to the Smithsonian by Dr. Truman Michaelson in 1926.</p> <p>Although Langell Valley is within Modoc traditional territory, no information is available about the antiquity of these remains. Based on limited craniometric comparisons of this individual to a small number of other Northern Paiute, Snake, Southern Paiute, Shoshone, and Modoc individuals, there is a possibility that this person is Northern Paiute. Many different subdivisions of Northern Paiute peoples occupied a wide area of the western part of the Great Basin in California, Nevada, Oregon, and Idaho (Stewart 1938:405). The craniometric comparative evidence is not strong enough on its own to merit the identification of cultural affiliation. No additional information is available to corroborate this identification or identify the earlier group who inhabited the Langell Valley area prehistorically. Given the extant information, there is not a preponderance of evidence for cultural affiliation of these remains. We recommend that the remains be retained by the NMNH at this time.</p> <p>In 1940, remains of an eleventh individual identified only as a “Flathead Indian” from Oregon were donated to the Smithsonian by the Geological Museum of the U.S. Military Academy at West Point when that Museum closed. There is no further information available about the provenience or affiliation of this individual. Many groups, including the Klamath, practiced cranial modification historically in Oregon.</p>
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		<p>Given the extant information, there is not a preponderance of evidence for cultural affiliation of these remains. We recommend that the remains be retained by the NMNH at this time.</p> <p>Remains of a twelfth individual and 36 objects were excavated from cremation mounds on the Klamath Reservation, Klamath County, Oregon by C. K. Smith. They were sent to the Smithsonian in 1888. These cremation mounds were exclusively funerary in nature, date to the historic period, and were located on the Klamath Reservation in areas known to have been used by the Klamath Tribes for funerary purposes. The preponderance of evidence indicates that the remains of one individual and 36 unassociated funerary objects in 21 catalog numbers are culturally affiliated to the Klamath Tribes of Oregon. We recommend that the remains and funerary objects be offered for return to the Klamath Tribes of Oregon.</p> <p>In sum, the remains of seven individuals identified as "Snake" are offered for repatriation jointly to the Klamath Tribes of Oregon, the Confederated Tribes of the Warm Springs Reservation, and the Burns Paiute Tribe of the Burns Paiute Indian Colony of Oregon. The remains of two individuals and 36 unassociated funerary objects in 21 catalog numbers are offered for return to the Klamath Tribes of Oregon. The remains of one individual are offered for return jointly to the Klamath Tribes of Oregon and the Modoc Tribe of Oklahoma. The remains of two individuals from Oregon are found to be culturally unaffiliated at this time.</p>
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Northwest Coast	Rogue River, Tolowa, Tututni, Siletz, Grand Ronde, Galice Creek, Applegate River, Shasta Costa, Upper Coquille, Upper Umpqua, Chetco, Takelma, Shasta	2010	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS FROM THE ROGUE RIVER AREA OF OREGON IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>This report was initiated in response to a request from the Confederated Tribes of the Grand Ronde Community of Oregon for the return of culturally affiliated human remains. An internal review of records indicated that remains sent from Port Orford, Curry County, Oregon of a person killed during the Rogue River War were not addressed in the museum’s previous response to the tribe’s 1993 repatriation request. Neither the tribe nor the museum had previously recognized the remains as potentially affiliated, probably because the database catalog information for the NMNH does not mention the Rogue River War and only lists Port Orford, Oregon as the provenience. Upon closer examination of the associated records, the remains are not from Port Orford, but were only sent to the museum from there in 1859 by R. W. Dunbar. The individual was purportedly killed in 1856 during the Rogue River War in a battle on or near the Rogue River. It is possible that this battle was the Gold Beach Uprising of February 23, 1856, since the collector was present at this encounter and wrote about it to the Superintendent of Indian Affairs at the time. However, it is also possible that this individual was killed at another battle or encounter on the Rogue River.</p> <p>This report documents the human remains of a female individual in the NMNH killed during the Rogue River War. No funerary objects were identified in the collections of the NMNH as associated with this individual.</p> <p>Survivors of the Rogue River War were removed to the Grand Ronde and Siletz reservations. Human remains from the Rogue River War have therefore been culturally affiliated with the Confederated Tribes of the Grand Ronde Community of Oregon and the Confederated Tribes of the Siletz Indians of Oregon. It is recommended that these remains be offered for repatriation jointly to the Confederated Tribes of the Grand Ronde Community of Oregon and the Confederated Tribes of the Siletz Indians of Oregon.</p>
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Northwest Coast	Chinook	2010	<p>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS FROM SULLIVANS ISLAND SKAMANIA COUNTY, WASHINGTON, IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>This report summarizes available information bearing on the cultural affiliation and context of human remains and funerary objects from Sullivans Island in Washington. The information includes ethnological, ethno-historical, archaeological, historical, and linguistic evidence that is relevant to determining the cultural affiliation of the objects in question and in evaluating whether the objects are funerary. Sullivan’s Island was a burial island, a Memaloose island, of which there are several in the Columbia River. The island lies close to the Washington bank of the Columbia near the Cascades. Smithsonian archaeologist Herbert Krieger excavated the island in 1934 as part of a series of archaeological investigations of sites threatened by construction of the Bonneville dam. Krieger never published his findings. The report documents the fragmentary remains of a minimum of seven individuals in three catalogue numbers, along with very small fragments of bone that were fused with melted glass beads, and 75,788 associated and unassociated funerary objects in the collections of the NMNH.</p> <p>The objects were contained within 222 catalogue numbers and 2,874 electronic records. Of the objects, 56,343 were glass trade beads. These objects provide a striking profile of the abundance of trade materials that traveled along the Columbia River, the region’s great thoroughfare. Dating from the late 1700s to the late 1800s, the Sullivans Island collection includes over 243 copper pendants, 201 copper bracelets, copper rings, tubular copper beads, historic ceramics, pipes, kettles, trade cloth, thimbles, Northwest Coast tokens, 1,095 historic period buttons, including phoenix buttons, Chinese, British and Russian coins, gun plates, and, interestingly, a piece of brass coffin hardware bearing a winged angel motif. This object had been perforated and, based on the extensive amount of use wear, appears to have been worn as a pendant for some time before coming full cycle and reassuming its original identity as a funerary item.</p> <p>These materials represent the wealth of a people who controlled a significant passage along the Columbia River and who lived at one of the river’s great salmon fisheries known as the Cascades. The objects here tell the story of the Chinookan inhabitants of the Cascades, of their skill at trading, and they also tell a harder story of the epidemics that swept through the region and killed many of the inhabitants.</p>
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Northwest Coast	Grand Ronde Reservation of Oregon and the Confederated Tribes of the Siletz Indians of Oregon	2017	<p>ADDENDUM: REASSESSMENT OF THE CULTURAL AFFILIATION OF HUMAN REMAINS AND FUNERARY OBJECTS FROM SEASIDE, OREGON AT THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</p> <p>This addendum reports on additional human remains identified in 2015 in faunal collections from the Par-Tee site, and adds these to the human remains of culturally affiliated individuals previously offered for repatriation to the Confederated Tribes of the Grand Ronde Reservation of Oregon and the Confederated Tribes of the Siletz Indians of Oregon. Two new catalog numbers of human remains from the Par-Tee site are added to the total number of catalog numbers offered for repatriation. The two new catalog numbers represent isolated, unassociated human skeletal elements that do not increase the total estimate of the minimum number of individuals present for the site. The addition of two catalog numbers raises the total number of human remains from the Par-Tee site to 77 catalog numbers representing 31 individuals which are recommended for repatriation to the Confederated Tribes of the Grand Ronde Reservation of Oregon and the Confederated Tribes of the Siletz Indians of Oregon. The non-federally recognized Chinook Indian Tribe of Washington has asked to be</p>

			kept informed of repatriation issues in this area, and they will also be notified of these recommendations.
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