

Smithsonian Institution, National Museum of Natural History  
Repatriation Office Case Report Summaries

Plains Region

Revised 2020

Plains	Blackfeet	1985	<p><b>HUMAN REMAINS ATTRIBUTED TO THE BLACKFEET AT THE NATIONAL MUSEUM OF NATURAL HISTORY</b></p> <p>In November, 1985, the NMNH sent to all tribes within the continental United States a letter discussing Native American human remains in its collection and a computer summary of those remains by state. After receiving this summary, the Blackfeet Nation in March 1986 requested information on human remains that may be cultural affiliated with the Blackfeet from Montana. After a review of all of the remains from Montana by the NMNH, the skeletal remains of 16 individuals in 16 catalog numbers were identified as Blackfeet. Archival records indicate the 15 crania, one radius, one ulna and ten metal bracelets were removed from an historic Blackfeet cemetery in 1892 by individuals collecting for the Army Medical Museum. The remains and objects were transferred from the Army Medical Museum to the Smithsonian in 1904. One individual was associated with one copper and nine iron bracelets. In 1988, these remains and funerary objects were repatriated to the Blackfeet.</p>
Plains	Sioux, Sisseton- Wahpeton Sioux	1991	<p><b>HUMAN REMAINS ATTRIBUTED TO THE SISSETON-WAHPETON AT THE NATIONAL MUSEUM OF NATURAL HISTORY</b></p> <p>At the request of the Sisseton-Wahpeton Sioux Tribe a listing was prepared of human remains affiliated with the Sisseton-Wahpeton from the vicinity of Lake Traverse Reservation in northeastern South Dakota and southeastern North Dakota. The Sisseton and Wahpeton are part of the Eastern Division of the Dakota. The remains of a minimum of 31 individuals listed in 24 catalog numbers at the National Museum of Natural History that are affiliated with the Sisseton-Wahpeton were collected by Army medical personnel in the late nineteenth century.</p> <p><b>Repatriation Update</b> These remains were returned to the Sisseton-Wahpeton in 1991.</p>

Plains		1992	<p><b>PEOPLE OF THE STARS: PAWNEE HERITAGE AND THE SMITHSONIAN INSTITUTION</b></p> <p>This report concludes that there are 12 skeletal lots of definite to possible Pawnee human remains housed in the National Museum of Natural History (NMNH) and the National Museum of Health and Medicine. The cultural affiliation and identification for these individuals was accomplished through the examination of all museum documents (accession records, ledger entries, catalog cards, and other sources of information) from the NMNH and historical and other records (including accession and catalog records from the Army Medical Museum) housed in the National Anthropological Archives at the Smithsonian Institution and the National Archives and Records Administration in Washington, D.C. Eight of these lots were collected by Post Surgeons for the Army Medical Museum (AMM), two were collected by F.V. Hayden during his 19th century expedition for the Smithsonian Institution to the west, and two were donated to the Smithsonian by A.T. Hill who exhumed these individuals from two historic Pawnee villages. Of the eight skeletal lots originally acquired by AMM, six sets of human remains were transferred to the NMNH during the late nineteenth or early twentieth centuries and two sets were retained and are currently housed in the National Museum of Health and Medicine (NMHM, formerly AMM). Through a joint agreement between NMNH and NMHM, all historic Pawnee remains in these two institutions may be repatriated.</p> <p>This report is divided into four sections: 1) History of Request; 2) Human Remains Identified as Pawnee; 3) Cultural and Historical Overview; and 4) Records and Documentation of Pawnee Human Remains and Recommendations. In addition to these four sections, there is a references cited section and three appendices. The appendices include: 1) a report submitted to the Native American Rights Fund by Dr. James Riding In; 2) a summary of information relating to the Pawnee human remains in the Smithsonian's computer catalog system; and 3) a report by concerning the physical anthropology documentation of the Pawnee remains. Dr. Riding In's report is included because Pawnee tribal representatives believe that the historical circumstances surrounding the acquisition of these remains make a significant case for the U.S. Government to pay for the actual escort and reburial of these remains.</p> <p>This request was initiated in August 1988 by Mr. Lawrence Goodfox, Jr. on behalf of the Pawnee. In addition to the museum's human remains, the ethnographic and archaeological collections were also searched for any potential funerary objects (either associated or unassociated). No burial goods or items related to the requested individuals could be</p>
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		<p>identified during this documentation process.</p> <p>The eight lots of human remains from the Army Medical Museum were acquired through a complex series of historical events that are examined in detail in this report. Two of these lots are retained still by the National Museum of Health and Medicine and are included in this report by a cooperative interagency agreement to allow for smoother processing of human remains for the Pawnee. In addition to these eight lots, four sets of human remains are from archaeological contexts from three sites located in Nebraska. These sites include the protohistoric Burkett (25NC1) site and two historic villages, the Palmer (25HW1) and Hill (25WT1) sites.</p> <p>Several lines of evidence including the original post surgeon's reports, expedition notes, and archaeological catalogs indicate that these individuals are Pawnee. This information is supported by historical and chronological evidence based on reports from Fort Harker, Kansas and obtained from the National Archives and Record Administration and/or archaeological information from the three village sites in Nebraska. Biological data indicates that all but two of the individuals are Pawnee. The two individuals in question have a mixed ancestry (white and Indian), but on the basis of the historical information these individuals are culturally Pawnee.</p> <p><b>Repatriation Update</b> The remains of 12 individuals were repatriated to the Pawnee Tribe in 1995.</p>
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Plains	Cheyenne	1992	<p><b>NAEVAHOO'OHTSEME (WE ARE GOING BACK HOME) CHEYENNE REPATRIATION: THE HUMAN REMAINS</b></p> <p>The report evaluates of the Cheyenne skeletal remains in the physical anthropology collections of the National Museum of Natural History (NMNH), Smithsonian Institution, for repatriation under the National Museum of the American Indian Act (Public Law 101-185). It provides a summary of documentation for human remains which unverified Museum records indicated were Cheyenne. The document serves as the basis for a reevaluation of those records and a determination of the origin and cultural affiliation of the remains in accordance with the law. The remains are grouped into categories reflecting the quality of the evidence available for their identification and recommendations are made for the disposition of those remains culturally affiliated with contemporary Cheyenne tribal groups.</p> <p>The Cheyenne case was initiated within the Repatriation Office (RO) of the NMNH in response to a set of requests for repatriation from two different groups within the Cheyenne and Arapaho Tribes of Oklahoma between August of 1989 and October of 1991. Both requests called for the return of human remains collected by the U.S. Army following the massacre of Cheyenne Indians at Sand Creek, Colorado Territory, November 29, 1864.</p> <p>Following their collection by Army surgeons in the western territories during the 19th century Native American remains were regularly shipped form territorial forts to the Army Medical Museum (AMM) in Washington, D.C. for study. In 1898, and again in 1904, Native American remains, with the exception of those of surgical interest, were transferred to the NMNH. Since that time they have been cared for as part of the Museum's physical anthropology collections.</p> <p>Documentation of the Cheyenne remains from Sand Creek was combined with an evaluation of all remains designated Cheyenne in the collections as part of the inventory process mandated by PL 101-185.</p> <p>A complete review of the accession and other documents available for the Cheyenne skeletal remains curated by the Smithsonian revealed that they fell into one of five categories of cultural affiliation to the contemporary Cheyenne. The categories included: DEFINITE Cheyenne, PROBABLE Cheyenne, POSSIBLE Cheyenne, UNCERTAIN, and UNKNOWN.</p> <p>In addition, the RO recommended that the Museum hold in public trust the remains of an additional five individuals inaccurately designated in the Museum records as "Cheyenne" but which fall into the categories of UNCERTAIN (4) and UNKNOWN (1) cultural affiliation on the basis of</p>
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		<p>a detailed examination of documentary and other historical sources.</p> <p><b>Repatriation Update</b></p> <p>Individuals designated in Museum records as "Cheyenne " (DEFINITE, PROBABLE, and POSSIBLE) cultural affiliation were returned to the appropriate tribal authorities under PL 101-185. Skeletal remains held by the National Museum of Health and Medicine and related to the NMNH Cheyenne skeletal remains by AMM accession were returned to the Cheyenne under a cooperative agreement between the two museums.</p> <p>The skeletal remains of 14 individuals affiliated with the Cheyenne were returned to the Southern Cheyenne and Arapaho Tribes of Oklahoma in 1993. The remains of 17 individuals were returned to the Northern Cheyenne in 1993.</p>
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Plains	Arapaho, Kiowa	1993	<p><b>ARAPAHO REPATRIATION: THE HUMAN REMAINS</b></p> <p>This report summarizes the documentation for the Northern and Southern Arapaho human remains housed at the National Museum of Natural History (NMNH), Smithsonian Institution. In response to the repatriation requests of the Northern Arapaho and the Cheyenne and Arapaho Tribes of Oklahoma, documentation of human remains was conducted with the use of museum accession records, card catalogs, and other information, as well as computer listings. This report reviews and evaluates the presently available evidence on the cultural affiliation of these remains.</p> <p>The findings of this report are based the NMNH's Department of Anthropology master catalog, transmittal lists, and correspondence sent to the Army Medical Museum (AMM) by the original collectors (now found in the National Anthropological Archives at NMNH), and the NMNH ledger books, catalog card files, and original accession documents where applicable. Original historical documents at the National Archives were consulted for background information on the U.S. Army surgeons/collectors, and for the one named Arapaho individual.</p> <p>The remains considered in this report are grouped into three categories of cultural affiliation: Arapaho, Unknown, and Other. Nine individuals are affiliated with the Arapaho and are recommended for repatriation to the Arapaho. The nine Arapaho include a single named individual, Wauk-a-bet, who may have living relatives, and it was recommended that an attempt be made to identify living descendants prior to release of these remains.</p> <p>The four catalog numbers for which cultural affiliation was indeterminate, were placed in the "Unknown" category. These remains may include individuals which have no cultural affiliation to the Arapaho. The Repatriation Office recommends that the status of these individuals be discussed with the appropriate Arapaho tribal representatives following a careful review of this report. Two individuals in the "Other" category were inaccurately designated as Arapaho in the original records, and have been found to belong to other ethnic groups. One is probably Kiowa, and may be considered for repatriation to that tribe, and the other is a white Euro-American.</p> <p>The Arapaho people are divided in two governmentally independent groups, the Northern Arapaho in Wyoming and the Southern Arapaho in Oklahoma. The disposition of the remains in question should be determined by the entire Arapaho tribe. As part of the documentation, individual remains have been identified as affiliated with either the Northern or Southern Arapaho. These identifications, however, are for informational purposes only and are not intended to determine the</p>
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Plains	Oglala Lakota Sioux, Sioux	1993	<p><b>SHOTA (SMOKE), AN OGLALA LAKOTA CHIEF</b></p> <p>This report summarizes the documentation for the remains of Shota (Smoke), an Oglala Lakota chief. Smithsonian Institution record groups accessed for this case include the National Museum of Natural History's computer database for anthropology; the anthropology ledger books, card catalog, and accession records; and former Army Medical Museum catalog and accession records, now housed in the National Anthropological Archives and in the Repatriation Office. The Army Medical Museum records include transmittal lists and correspondence sent by the original collector of Chief Smoke's remains. Original historical documents at the National Archives and Records Administration were consulted for background information on the collector, on Smoke's association with Fort Laramie, Wyoming, where he and his band lived for about twenty years, and on the names of Smoke's immediate descendants. Library sources were also used for additional background information.</p> <p>The remains of Chief Smoke were included in the Oglala Sioux Tribe's 1988 request for the return of all human remains associated with the Oglala Sioux, either by cultural affiliation or by association with the tribe's traditional territory. Subsequently, the late Severt Young Bear, a lineal descendent of Chief Smoke, requested the return of the Chief's remains. He supplied the Repatriation Office with an affidavit containing his formal request for repatriation of Smoke's remains and any associated funerary objects, and the names of his forefathers back to the Chief. He asserted that any other lineal descendants were aware of and did not contest his claim, and provided verification that power of attorney resided in his nephew, Mr. Donald M. Ragona. The Tribal Council has not responded to telephone calls and correspondence from</p>

		<p>the Smithsonian asking for clarification of their position regarding Mr. Young Bear's claim. Mr. Young Bear died before the repatriation documentation could be completed. His sister, Elizabeth Young Bear, now the senior lineal descendent of Chief Smoke, desires to resolve the issue and has become the new claimant. Mr. Ragona has revised Severt Young Bear's affidavit, as Elizabeth is now the requesting party. Copies of the relevant correspondence regarding these potentially conflicting claims are attached to this report.</p> <p>Examination of museum and archival records has confirmed the identity of the remains as Chief Smoke, and, beyond a reasonable doubt, the relationship of the claimant as a lineal descendent. No funerary objects or other cultural materials are present.</p> <p><b>Repatriation Update</b> The remains were returned in 1993 to Mr. Donald M. Ragona, the legal representative of the claimant.</p>
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Plains	Assiniboine, Brule Sioux, Chippewa, Ojibwa, Sioux, Sisseton-Wahpeton Sioux, Yankton Sioux, Yanktonai Sioux	1993	<p><b>WITH A LOCK OF HAIR FOR REMEMBRANCE: NAKOTA AND CENTRAL DAKOTA LEGACY AT THE SMITHSONIAN INSTITUTION</b></p> <p>This report summarizes the documentation for the Nakota (Assiniboine) and Central Dakota (Yanktonai and Yankton) human remains housed at the National Museum of Natural History (NMNH), Smithsonian Institution. In response to the Devils Lake Yanktonai (now Spirit Lake Nation) and the Yankton Sioux repatriation requests, documentation of human remains was conducted with the use of museum accession records, card catalogs, and other information, as well as computer listings. Although separate claims were made by the Yanktonai and the Yankton, certain discrepancies in the source documents (for example, the lack of clear distinction between Yanktonai and Yankton human remains) led to the inclusion of all three groups (Assiniboine, Yanktonai, and Yankton) in this report. These discrepancies in the records were due in part to the close relationship between the Central Dakota and Nakota in terms of linguistics, biology, and culture.</p> <p>The findings of this report are based on the NMNH's computer catalog reports, the annotated Otis 1880 List of Specimens, transmittal lists and correspondence sent to the Army Medical Museum (AMM) by the original collectors (now found in the National Anthropological Archives at NMNH), and the NMNH ledger books, catalog card files, and original accession documents where applicable. Original historical documents at the National Archives and Records Administration were consulted for background information on the U.S. Army surgeons/collectors and for the one named Yanktonai individual. The Smithsonian Institution Archives was a valuable source of information for some of the collectors who made early contributions to the Museum's physical anthropology holdings.</p> <p>Two of the individuals addressed in this report (one Yanktonai and one Yankton) have been counterclaimed by the Sisseton-Wahpeton Sioux on the basis of provenience. Both the Devils Lake Sioux Tribe of Fort Totten, North Dakota (comprising Yanktonai and Sisseton Sioux) and the Yankton Sioux Tribe of Marty, South Dakota have authorized the Sisseton-Wahpeton Sioux Cultural Affairs Committee to act on their behalf in accepting these remains for repatriation. The Sisseton-Wahpeton Cultural Affairs Committee has also requested the return of a culturally affiliated Sisseton individual recovered from the vicinity of Fort Totten.</p>
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Plains	Arapaho, Arikara, Cheyenne, Kiowa	1994	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS POTENTIALLY RELATED TO THE KIOWA TRIBE IN THE NATIONAL MUSEUM OF NATURAL HISTORY</b></p> <p>In compliance with 20 U.S.C. Section 80q (Public Law 101-185, the National Museum of the American Indian Act), this report provides an inventory and assessment of the human remains and associated funerary objects in the National Museum of Natural History (NMNH) potentially affiliated with the Kiowa tribe. Documentation of the remains and associated funerary objects was initiated in October 1993, in response to informational requests from Mr. Herschel Sahmaunt, Chairman of the Kiowa Tribe of Oklahoma and the tribal Repatriation Representative, Mr. Lawrence Edge. The Chairman formally requested initiation of the repatriation process on 9 February 1994.</p> <p>A total of seven sets of remains are considered in this report. Six sets of remains were initially identified from museum records as Kiowa and were designated for assessment. In addition, one other set of remains which was identified as Arapaho was found to be a Kiowa. It is important to note that the ongoing documentation of the entire NMNH collection may identify other remains which have not been included in this report. The incomplete nature of the museum records, errors in the data, and the possibility that some remains are miss-identified in the current records all contribute to the possibility that other Kiowa remains are in the collection. All of the remains in this report were contributed to the NMNH by the Army Medical Museum and had been collected by U.S. Army surgeons during the late nineteenth century.</p> <p>The remains reported here were collected for the Army Medical Museum in the 1860s and 1870s, during an extremely violent period in Indian-White relations on the Plains. A number of the remains were taken from battlefields or massacre sites and it was frequently difficult or impossible for the collectors to obtain accurate information regarding the cultural affiliation of the remains.</p> <p>Based on the archival and geographic information available for the human remains considered in this report, three sets of remains are determined to be Kiowa, and four are associated with other tribes. Accordingly, it was recommended that the Kiowa tribe be notified of these conclusions and consulted about their wishes regarding the disposition of the remains. The remains of four individuals who were listed in museum records as Kiowa, however, have been determined to be culturally affiliated with other tribes, based on an assessment of the available archival and physical anthropology evidence. One individual was found to be a Comanche, one person to be an Arikara, and two who were killed at the Sand Creek Massacre are either Cheyenne or Arapaho. The Repatriation Office recommended that the information</p>
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			<p>pertaining to the cultural affiliation of these individuals be discussed with the Kiowa representatives and that any new evidence or interpretations be incorporated into a re-evaluation of the status of these remains.</p> <p><b>Repatriation Update</b>  The remains of the two individuals from the Sand Creek Massacre were reevaluated in a 2012 report at the request of tribal representatives (see Sand Creek Massacre report). Additional historical documents were found to support the original findings that the cultural affiliation of the two individuals is Cheyenne or Arapaho. The two remains were repatriation to the Northern Cheyenne Tribe, the Northern Arapahoe Tribe of the Wind River Reservation, and the Cheyenne and Arapaho Tribe on November 21, 2012, and interred at the Sand Creek Massacre National Historic Site.</p>
Plains	Cheyenne River Sioux, Sioux	1994	<p><b>NON-SKELETAL HUMAN REMAINS PERTAINING TO THE CHEYENNE RIVER SIOUX TRIBE</b></p> <p>This report summarizes the documentation pertaining to the remains of Leon Pretty Voice Eagle, a member of the Cheyenne River Sioux Tribe who died at Cheyenne River Agency on February 23, 1906. The remains, which comprise the individual's brain, were located through a review of the Anthropology Department's collection of non-skeletal human remains. Upon learning that the brain was present in the museum's collections, the tribe requested immediate repatriation.</p> <p>Examination of the museum's accession files has confirmed that the organ was recovered in an unethical manner during an autopsy performed shortly after the individual's death.</p> <p><b>Repatriation Update</b>  The remains were repatriated to the Cheyenne River Sioux Tribe on behalf of the descendant family in 1994.</p>

Plains	Cheyenne River Sioux, Two Kettles Lakota Sioux, Sioux	1994	<p><b><i>ISH-TA CHA-NE-AHA (PUFFING EYES), A CHIEF OF THE TWO KETTLES LAKOTA</i></b></p> <p>This report summarizes the documentation for the remains of Ish-ta Cha-ne-aha ("Puffing Eyes"), a chief of the Oo'henumpa ("Two Kettles") Lakota. The remains of Chief Puffing Eyes were originally included in the Cheyenne River Sioux Tribe's 1993 request for the return of all human remains and artifacts associated with the four Lakota bands currently residing on the Cheyenne River Sioux Reservation. The lineal descendants of Chief Puffing Eyes later decided to make a separate request for their ancestor's remains. Mr. Trini Bird Necklace, the family's designated liaison to the Repatriation Office, National Museum of Natural History, presented a formal request for the repatriation of Puffing Eyes' remains and any associated funerary objects, signed by all the family members. Thus, all lineal descendants were aware of and party to the current claim. The Tribal Chairman provided a letter verifying the tribe's support of the family's claim. The family also supplied their genealogy back to Chief Puffing Eyes.</p> <p>Examination of museum and archival records confirmed the identity of the remains as Puffing Eyes. The remains were released in 1994 to Mr. Arvol Looking Horse, Keeper of the Pipe, on behalf of the family. No funerary objects or other cultural materials were present.</p> <p><b>Repatriation Update</b></p> <p>Documentation carried out in 1996 for a different repatriation case resulted in the discovery of a skeletal element that was recognized as belonging to Chief Puffing Eyes. This element (the mandible) had become separated from the rest of the remains (the cranium) during a transfer of skeletal collections from the Army Medical Museum to the National Museum of Natural History around the turn of the century. The association of the mandible with the cranium was confirmed through examination of notations the collector had made on the bone. The mandible was returned to the descendants of Chief Puffing Eyes in 1996.</p>
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<p>Plains</p>	<p>Arapaho, Arikara, Caddo, Cheyenne, Comanche, Kansa, Kiowa, Kiowa- Apache, Oglala Lakota Sioux, Osage, Pawnee, Sioux, Wichita</p>	<p>1995</p>	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND ASSOCIATED FUNERARY OBJECTS POTENTIALLY AFFILIATED WITH THE PAWNEE IN THE NATIONAL MUSEUM OF NATURAL HISTORY</b></p> <p>In compliance with the National Museum of the American Indian Act (20 U.S.C. Section 80q), this report provides an inventory and assessment of the human remains and associated funerary objects from Nebraska, Kansas, and Colorado, housed in the collections of the National Museum of Natural History (NMNH), that are potentially affiliated with the Pawnee Tribe.</p> <p>Documentation of remains and associated funerary objects from this area was initiated in response to requests in 1992 and 1994 from the Pawnee Tribe for an evaluation of remains housed at the NMNH and listed in Census Report on Human Remains Ancestral to the Pawnee Tribe at the Smithsonian Institution, prepared by Roger Echo-Hawk. In that report, the remains potentially affiliated with the Pawnee Tribe were arranged into four groups and this grouping has been retained in the present report. This report documents the human and archaeological remains from Groups II, III, and IV listed in the census report.</p> <p>The remains from Group I, which consists of 12 sets of protohistoric and historic Pawnee remains, were evaluated by the Repatriation Office in an earlier report, <i>People of the Stars: Pawnee Heritage and the Smithsonian Institution</i>. That report recommended that the remains of 12 individuals be returned to the Pawnee for repatriation.</p> <p>Group II consists of 15 sets of remains, representing 17 individuals, which were recovered from Central Plains Tradition archaeological contexts in Nebraska. Of these, 13 sets of remains, representing a minimum of 14 individuals, can be attributed to the Central Plains Tradition. A preponderance of the evidence shows that the Central Plains Tradition is ancestral to the Pawnee and Arikara tribes.</p> <p>The remaining two sets of remains in Group II, representing three individuals from the Central Plains Tradition archaeological contexts, but may not be Central Plains Tradition people.</p> <p>Group III contains 13 sets of remains, representing 14 individuals, which were collected in the 1860s and 1870s by U.S. Army personnel in Kansas and Colorado for the Army Medical Museum in Washington, D.C. All of the remains likely date to the historic period. Of the 13 sets, one set of human remains is affiliated with the Cheyenne and has been repatriated to that tribe. The other 12 sets have limited documentation and may be affiliated with any of the tribes that the military was in contact with in the area. These tribes include the Arapaho, Caddo, Cheyenne, Comanche, Kansa, Kiowa, Kiowa-Apache, Oglala, Osage,</p>
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		<p>Pawnee, and Wichita. The Repatriation Office may undertake cranial studies that may help to identify the specific tribal affiliation of these remains and will contact each tribe regarding the possible cultural affiliation of these remains.</p> <p>Group IV consists of 15 sets of remains, representing 17 individuals, which come from contexts predating A.D. 1000 and have no known specific tribal cultural affiliation.</p> <p><b>Repatriation Update</b> The Repatriation Office consulted with Pawnee representatives and repatriated the remains as Group II in 1995.</p> <p>The Repatriation Office repatriated 13 sets of remains identified as Group II to the Pawnee Tribe in 1995. The Pawnee have been authorized by cooperative resolutions from the Wichita and Three Affiliated Tribes (Arikara, Hidatsa, and Mandan) to be responsible for the decisions involving the repatriation of human remains from the Central Plains Tradition.</p>
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Plains	Arikara, Iowa, Kansa, Mandan, Missouri, Omaha, Osage, Oto, Pawnee, Ponca, Quapaw, Wichita	1995	<p><b>ASSESSMENT OF THE CULTURAL AFFILIATION OF THE STEED-KISKER PHASE FOR EVALUATION BY THE NATIONAL MUSEUM OF NATURAL HISTORY NATIVE AMERICAN REPATRIATION REVIEW COMMITTEE</b></p> <p>In compliance with the National Museum of the American Indian Act (20 U.S.C. Section 80q), this report provides an inventory and assessment of the human remains and associated funerary objects from Steed-Kisker phase (A.D.1000-1250) archaeological sites in Missouri, housed in the collections of the National Museum of Natural History (NMNH). Assessment of the cultural affiliation of the Steed-Kisker phase and documentation of human remains and associated funerary objects was initiated in response to request from the Pawnee Tribe in 1994 for an evaluation of the Steed-Kisker phase remains at the NMNH. The Pawnee Tribe subsequently claimed the remains were affiliated with the Central Plains tradition and therefore were subject to repatriation under a previous joint request by the Arikara, Pawnee, and Wichita. The Central Plains tradition has been determined to be affiliated with the Arikara, Pawnee, and Wichita in a previous assessment. This report assesses the cultural affiliation of the Steed-Kisker phase and documents the human remains and funerary objects at the NMNH.</p> <p>The NMNH contains 19 sets of remains representing a minimum of 53 individuals and 133 funerary objects from the Steed-Kisker site, five funerary objects from the Nolan C mound, and 40 funerary objects from the Shepherd mound. In sum, the remains of a minimum of 53 individuals and 178 funerary objects from the Steed-Kisker phase are at the NMNH. These human remains and funerary objects were obtained in 1938 and 1939 by Waldo Wedel during Smithsonian sponsored excavations in Platte County, Missouri.</p> <p>Archaeological, physical anthropological, and oral history evidence are reviewed in this report to assess the cultural affiliation of the Steed-Kisker phase. The Steed-Kisker phase people have previously been suggested to be affiliated with a number of tribes with divergent histories. It has been suggested, for example, that they were affiliated with Middle Mississippian peoples who occupied the prehistoric site of Cahokia. While the identity of the tribes that occupied Cahokia is not exactly known for certain, it is thought they may have been Algonquian, Siouan, and Muskogean speakers. Steed-Kisker has also been suggested to be affiliated with the Central Plains tradition (Arikara, Pawnee, and Wichita), the Middle Missouri tradition (Mandan), and the Chiwere Siouan (Iowa, Missouri, Oto) and Dhegihan Siouan speakers (Kansa, Omaha, Osage, Ponca, Quapaw) of the Oneota tradition. All of these groups were determined by the NMNH to be possible descendants of the Steed-Kisker phase, but the preponderance of this evidence does not support the affiliation of the</p>
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		<p>Steed-Kisker phase with any one of these traditions and it was recommended that the remains be held at the NMNH until the cultural affiliation of the Steed-Kisker phase remains were determined.</p> <p><b>Repatriation Update</b></p> <p>The Pawnee Tribe disputed this assessment and contended that the preponderance of evidence indicates that the Steed-Kisker phase is affiliated with the Central Plains Tradition and therefore ancestral to the Pawnee, Arikara, and Wichita. The Native American Repatriation Review Committee was asked to review the disagreement between the NMNH and the Pawnee Tribe on the cultural affiliation of the Steed-Kisker phase. After consideration of evidence supplied by the NMNH and the Pawnee Tribe, the Native American Repatriation Review Committee recommended that the human remains and funerary objects be repatriated to the Pawnee Tribe and that tribes that may be potentially affiliated with the Steed-Kisker phase be notified of the intent to repatriate and be given a 60-day opportunity to make a claim for the Steed-Kisker phase human remains and funerary objects. Several tribes responded to the notice and the Iowa Tribe of Oklahoma, Kaw Tribe of Oklahoma, Otoe-Missouria Nation of Oklahoma, Pawnee Nation of Oklahoma, and Ponca Tribe of Oklahoma agreed to a joint repatriation, which occurred in October 1997.</p>
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Plains	Assiniboine, Blackfeet, Cree, Crow, Gros Ventre	1995	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS FROM NORTH CENTRAL MONTANA IN THE NATIONAL MUSEUM OF NATURAL HISTORY</b></p> <p>In compliance with 20 U.S.C. Section 80q (Public Law 101-185), the National Museum of the American Indian Act, this report provides an inventory and assessment of the human remains in the National Museum of Natural History (NMNH) from north-central Montana. Documentation of the remains was initiated in 1990, in response to a request from the Gros Ventre [Atsina] Treaty Committee for the return of culturally affiliated remains and ethnographic objects. To insure that all remains potentially affiliated with the Gros Ventre were identified, any remains from traditional Gros Ventre territory in north-central Montana and identified in museum records as Gros Ventre or Native American of unknown affiliation were documented as part of this request. Besides the Gros Ventre, other Native American communities potentially affected by the findings of this report are the Assiniboine, Blackfeet, Cree and Crow.</p> <p>A total of thirteen sets of remains are documented in this report. One set of remains was recovered from an unknown location in Montana, and donated in 1869 to the United States National Museum (USNM--the antecedent to the National Museum of Natural History) by Mr. Dodge of the U.S. Agriculture Department. Three sets of remains were collected by U.S. Army surgeons from various locations in north-central Montana during the late nineteenth century. In all cases, the surgeons forwarded the skeletal remains to the Army Medical Museum, which in turn donated them to the USNM in 1898.</p> <p>Seven sets of remains were collected in 1914 from near the Dog Creek, Fergus County, Montana, by Charles W. Gilmore, Assistant Curator of Vertebrate Paleontology, USNM. All seven sets of remains were found together in a rock crevice which had been covered with stones and was most likely an historic burial.</p> <p>Two other sets of remains were donated to the USNM at the conclusion of forensic investigations. One set was recovered in 1961 from an accidently discovered historic burial near Malta, Montana. This set of remains was donated to the USNM in 1962 by Malta Sheriff William C. Dove. The other set of remains was found in 1977 near the Teton Creek north of Fort Benton, Montana, by a passing hunter. This skull was donated to the USNM in 1981 by the Fort Benton Police Department.</p> <p>Based on the sum of available evidence, which includes museum and archival records, information on aboriginal land use areas, mortuary practices, skeletal biology and taphonomic context, it is recommended</p>
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		<p>that one set of remains, recovered from near Fort Benton and identified by the collector as Gros Ventre, be offered for repatriation to the Gros Ventre.</p> <p>The archival information for another set of remains identifies the remains as probably Gros Ventre. In the absence of evidence to the contrary, it is recommended that this set of remains also be offered for repatriation to the Gros Ventre.</p> <p>Seven sets of remains collected from near the Dog Creek, Fergus County, are likely to be either Gros Ventre or Crow on the basis of mortuary treatment, the collection locality of the remains, and the age of the interments. It is recommended that the NMNH consult with the Gros Ventre and the Crow as to the disposition of these remains, and that the NMNH retain these remains during the consultation process.</p> <p>The specific cultural affiliation for the other four sets of remains evaluated in this report cannot 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><b>Repatriation Update</b></p> <p>The skeletal remains of two individuals were repatriated to the Gros Ventre Nation (A A ni nen) of the Fort Belknap Indian Community in 1998. The skeletal remains of seven individuals from near Dog Creek were repatriation to the Gros Ventre Nation (A A ni nen) of the Fort Belknap Indian Community with the support of the Crow Tribe in 2002.</p>
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Plains	Cheyenne River Sioux, Sioux	1995	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND ASSOCIATED FUNERARY OBJECTS AFFILIATED WITH THE CHEYENNE RIVER SIOUX TRIBE IN THE NATIONAL MUSEUM OF NATURAL HISTORY</b></p> <p>This report provides an inventory and assessment of the human remains and associated funerary objects in the National Museum of Natural History (NMNH) affiliated with the Cheyenne River Sioux Tribe.</p> <p>Documentation of the remains was begun in October 1993 in response to a claim from Mr. Gregg Bourland, Tribal Chairman, for the return of culturally affiliated human remains and cultural articles. The work was interrupted twice to address special requests from the descendent families of two named tribal ancestors whose remains were held in the museum's collections. Pursuant to the NMNH's long-standing policy to afford the highest priority to the repatriation of named individuals, the Repatriation Office agreed to delay resolution of the tribe's claim in favor of that of the families. Documentation on the tribal request resumed after the named individuals were repatriated.</p> <p>This report addresses the remains of fourteen individuals represented by thirteen catalog numbers, one of which resided in the National Museum of Health and Medicine (NMHM; the former Army Medical Museum) at Walter Reed Army Medical Center until it was deaccessioned to the NMNH for repatriation documentation. Eight of the fourteen have been identified by subtribal (band) affiliation, linking them to three of the four Lakota bands now residing on the Cheyenne River Reservation. The other six have been identified as Cheyenne River Sioux of unknown band affiliation.</p> <p>The human remains and associated funerary objects reported herein were collected between 1856 and 1891 from sites in the Missouri and Yellowstone River regions in South and North Dakota and Montana and the North Platte River area in Nebraska. Six were collected for the Army Medical Museum by U.S. Army medical officers, five (with their associated funerary objects) were collected for the Smithsonian by the Cheyenne River Agency physician, and three were collected for the Smithsonian by geologist Ferdinand V. Hayden during the 1856 survey of the upper Missouri. The latter three were transferred from the Smithsonian to the AMM; they and the other AMM holdings were later sent back to the Smithsonian during a series of large inter-institutional exchanges at the turn of the century.</p> <p>The cultural affiliation of these human remains was determined through consideration of the territories occupied and used by the nineteenth century Lakota, the sites of historic conflicts involving the tribe, and the knowledge and reliability of the collectors. These criteria have been verified through archival military records, published</p>
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			<p>accounts, and consultation with knowledgeable tribal members.</p> <p><b>Repatriation Update</b>  All fourteen sets of remains and seventy-eight associated funerary objects documented in this report were repatriated to the Cheyenne River Sioux Tribe in 1996.</p>
Plains	Assiniboine	1996	<p><b>INVENTORY AND ASSESSMENT OF ASSOCIATED FUNERARY OBJECTS IN THE NATIONAL MUSEUM OF NATURAL HISTORY AFFILIATED WITH THE ASSINIBOINE</b></p> <p>This report provides an inventory and assessment of funerary articles in the National Museum of Natural History associated with human remains that have been offered for repatriation to the Assiniboine Tribe. The Assiniboine people were split in the last century and placed on two reservations. Today they are federally recognized as part of the Fort Peck Tribes and the Fort Belknap Tribes, both of Montana.</p> <p>Documentation of these funerary articles was begun in 1992 as part of the Nakota and Central Dakota repatriation case. At that time, the items were believed to be unassociated funerary objects, and as such, were not included in a report that dealt only with human remains. Documentation was completed according to the categories mandated for review in the NMAI Act. The Assiniboine people from the Fort Peck and Fort Belknap Tribes have recently requested the return of all culturally affiliated human remains and cultural articles. In response to their request, documentation of the funerary articles was resumed and their association with one of the Assiniboine remains was discovered.</p> <p>This report addresses 159 separate items, 156 of which are beads, represented by five Smithsonian catalog entries. The funerary articles were collected with the remains of one Assiniboine individual in 1868 from a grave, probably in the vicinity of Fort Buford, North Dakota, by a U.S. Army medical officer who regularly acquired Native American human remains and cultural articles for scientific institutions on the east coast. The remains and funerary objects were contributed directly to the Smithsonian as part of a larger collection acquired from the</p>

			<p>Mandan, Hidatsa, and Arikara, who occupied a village in the immediate vicinity of Fort Stevenson, North Dakota (the transshipment point), and the Yanktonai, who frequented the area.</p> <p>The cultural affiliation of the articles described in this report was determined through the collector's original correspondence and the museum's catalog records. It was recommended that all 159 of these items be offered for repatriation to the designated representatives of the Fort Peck and Fort Belknap Tribes on behalf of the Assiniboine people.</p> <p><b>Repatriation Update</b> The objects were repatriated in September 1996.</p>
Plains	Chippewa, Ojibwa, Santee Sioux, Sioux, Sisseton-Wahpeton Sioux	1996	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS FROM THE HISTORIC PERIOD POTENTIALLY AFFILIATED WITH THE EASTERN DAKOTA IN THE NATIONAL MUSEUM OF NATURAL HISTORY</b></p> <p>This report provides an inventory and assessment of the human remains in the National Museum of Natural History (NMNH) potentially affiliated with historic period Eastern or Santee Dakota, who comprise the eastern division of the Greater Sioux Nation.</p> <p>Documentation of the human remains identified in the museum's records as ancestral to the Eastern or Santee Dakota was begun in response to the Sisseton-Wahpeton Dakota's 1991 repatriation claim. At that time, the Sisseton-Wahpeton Dakota Nation presented to the Smithsonian a request for the return of all culturally affiliated human remains and cultural articles recovered from their tribal lands. The request was partially resolved by the Anthropology Department of the NMNH prior to the formation of the Repatriation Office. This partial resolution involved the return of all human remains of the appropriate geographical provenience that were determined through museum documentation procedures to be either definitely or probably culturally affiliated with the Sisseton-Wahpeton Dakota, and the retention of those remains that did not fall into these categories.</p> <p>The Sisseton-Wahpeton, however, maintained their claim for all remains specified in their 1991 request. The remains originally determined by the museum as possibly or doubtfully affiliated with the Sisseton-Wahpeton Dakota were retained by the museum. They were divided into two categories: those deriving from historic contexts and those recovered from mounds located in the vicinity of the Sisseton-Wahpeton Reservation near Lake Traverse, South Dakota. The historic period remains are addressed in this report.</p> <p>The human remains from historic contexts not originally recommended</p>

		<p>for repatriation include three sets of remains claimed by the Sisseton-Wahpeton in 1991 and two that were located independently in the museum's collections during documentation following the 1991 study. The cultural affiliations of the six individuals represented in these remains were determined through consideration of the territories occupied and used by the nineteenth century Dakota, the sites of historic conflicts involving the Dakota, and the knowledge and reliability of the collectors of the remains. Cultural affiliation has been further verified through archival military records, published accounts, consultation with tribal representatives, and the correspondence between this information and the results of physical anthropological observations on the remains.</p> <p>One of the six historic individuals is known by name and belonged to the Rice Creek band of Sisseton Dakota. One is a young man who belonged to the White Lodge band of Sisseton Dakota. A third has been identified as a woman of Sisseton Dakota affiliation. The Repatriation Office recommended that all three be offered for return to the Sisseton-Wahpeton Dakota Nation.</p> <p>One individual is a woman who belonged to the Santee Dakota. "Santee" is a term that refers generally to all the Eastern Dakota and specifically to two of the four bands that make up that group. The Repatriation Office recommended that representatives of all the Eastern or Santee Dakota bands be notified of these remains and asked to come to an agreement regarding their disposition.</p> <p>The last set of remains described in this report represents two individuals. The remains were originally claimed by the Sisseton-Wahpeton Dakota because of the collection location's proximity to their reservation. The Repatriation Office has determined the remains to be of Ojibwa affiliation and recommends that all of the Ojibwa bands be so notified and asked to come to an agreement regarding disposition. The remains are described in this report to serve as notification to the Sisseton-Wahpeton people of the results of the documentation procedures employed to determine the identity of this individual.</p> <p><b>Repatriation Update</b></p> <p>The remains identified as Sisseton Dakota were repatriated in September 1996. The remains identified as Santee Dakota were repatriated to representatives of the Santee Sioux Tribe of Nebraska in September 1996. The remains of the two Ojibwa individuals from Fort Abercrombe, North Dakota, were determined to be culturally affiliated with the Pembina Band of Chippewa repatriated jointly to representatives of the Turtle Mountain Band of Chippewa Indians, the Chippewa-Cree of the Rocky Boy's Reservation, the Red Lake Band of</p>
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			Chippewa Indians, and the White Earth Band of Chippewa Indians on July 12, 2006. The repatriation took place at the Red Bear family cemetery on the Turtle Mountain reservation in North Dakota. (See Pembina Chippewa Report).
Plains	Arikara, Hidatsa, Mandan, Sioux	1996	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS POTENTIALLY AFFILIATED WITH THE MANDAN AND HIDATSA OF THE THREE AFFILIATED TRIBES IN THE NATIONAL MUSEUM OF NATURAL HISTORY</b></p> <p>This report provides an inventory and assessment of the human remains and funerary objects potentially affiliated with the Mandan and Hidatsa of the Three Affiliated Tribes (Mandan, Hidatsa, and Arikara) in the collections of the National Museum of Natural History (NMNH). Assessment of the cultural affiliation and documentation of human remains and funerary objects was initiated in response to a request from the Three Affiliated Tribes in September 1989. An inventory of human remains and funerary objects in the NMNH potentially affiliated with the Arikara of the Three Affiliated Tribes is presented in a separate report.</p> <p>This report documents the remains of 41 individuals in 42 catalog numbers. A review of the available evidence presented in this report indicates that these remains represent 28 Hidatsa individuals; ten Mandan individuals; one Mandan or Arikara individual; one Mandan, Hidatsa, or Arikara individual; and one individual who is most likely Sioux. In addition, six funerary objects were identified: four objects are from a Hidatsa cemetery, one from a Mandan or Hidatsa cemetery, and one from an Arikara cemetery. None of these objects were recovered in association with the human remains at the NMNH.</p> <p>The majority of human remains in this report were documented for the Mandan and Hidatsa. However, one individual is included that is not Mandan or Hidatsa. This individual was listed in some museum records as Mandan, and for this reason is included in the report. Upon examination of the records, however, the individual is most likely Sioux.</p> <p>The human remains and funerary objects documented in this report are from seven locations in North and South Dakota. The remains of 25 individuals were collected from a Hidatsa cemetery near the Knife River by Lt. G.K. Warren and F.V. Hayden during a military expedition up the Missouri in 1856. Examination of the expedition records indicates that the remains were most likely taken from a cemetery near Big Hidatsa</p>



		<p>village. Seven individuals were obtained from Fort Berthold and the associated village of Like-A-Fishhook. These include two Hidatsa, two Mandan, and one Mandan or Arikara collected by W. Matthews and C.C. Gray in the 1860s; one Hidatsa collected by T. Culbertson in 1850; and one individual of Mandan, Hidatsa, or Arikara affiliation collected during the 1952 River Basin Survey (RBS) excavations at the site. One individual of probable Sioux affiliation collected by Matthews and Gray is incorrectly recorded with the affiliation of Mandan and provenience of Fort Berthold in some museum records, but after a review of all museum records, the cultural affiliation is most likely Sioux from the vicinity of Fort Stevenson.</p> <p>Five individuals of Mandan affiliation are from 1957 RBS archaeological excavations at the Initial Middle Missouri Tradition, Anderson phase (A.D. 950-1250) Fay Tolton site. One individual of Mandan affiliation is from the 1938 Works Progress Administration archaeological excavations at the Initial Middle Missouri tradition, Over Focus (A.D. 1000-1300), Mitchell village. An individual from an unidentified Mandan village was obtained in 1905 by an unidentified collector and transferred from the Robert S. Peabody Museum of Archaeology to the Smithsonian in 1910. It is most likely that the individual was collected by E. Steinbrueck, whose collection from Mandan sites is at the Peabody Museum. Since Steinbreuck's collection at the Peabody Museum only contains human remains from the Mandan village of On-A-Slant, this individual may also be from this Post-Contact Coalescent Heart River phase (ca. A.D. 1450-1780) village. One human tooth was found on the surface during a 1952 RBS visit to the Double Ditch site, a Post-Contact Coalescent Heart River phase Mandan village.</p> <p>The report recommends that the remains of 40 individuals and the six funerary objects affiliated with the Hidatsa, Mandan, and Arikara be repatriated to the Three Affiliated Tribes. The one individual identified as a probable Sioux who was erroneously identified as Mandan and attributed the provenience Fort Berthold in some museum records is probably from near Fort Stevenson. This area was occupied by the Blackfoot Sioux, Hunkpapa, Oglala, and Yanktonai in the 1860s when the remains were collected, and representatives of these tribes at the Fort Totten, Standing Rock, Pine Ridge, Cheyenne River, and Fort Peck reservations will be consulted about the disposition of this individual.</p> <p><b>Repatriation Update</b> The remains identified as Mandan, Hidatsa and Arikara were repatriated on October 22, 1996 to representatives of the Three Affiliated Tribes.</p>
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Plains	Oglala Lakota Sioux, Sioux	1997	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS POTENTIALLY AFFILIATED WITH THE OGLALA SIOUX TRIBE IN THE NATIONAL MUSEUM OF NATURAL HISTORY</b></p> <p>This report provides an inventory and assessment of human remains and funerary objects in the National Museum of Natural History (NMNH) affiliated with the Oglala Sioux Tribe, also known as the Oglala Lakota Nation. Documentation of human remains of Oglala affiliation was begun in 1993 in response to a family request for the return of the remains of a named individual, Shota ("Smoke"). As the repatriation of named individuals is afforded the highest priority as a matter of NMNH policy, the return of Chief Smoke's remains was accomplished within a few months of the family's request. The tribal repatriation claim, which had been submitted earlier by the Oglala Tribal Council, retained its place in the queue of pending repatriation cases.</p> <p>This report addresses the remains of 42 individuals, including four whose names are known and one whose family affiliation is suggested in the museum's records. Forty of the forty-two individuals are held by the NMNH and two individuals are held by the National Museum of Health and Medicine (NMHM; formerly the Army Medical Museum). All were collected between 1866 and 1908 from sites in South Dakota, Nebraska, Wyoming, Colorado, and Montana that fall well within traditional Oglala territory. Thirty-nine individuals were collected for the Army Medical Museum by U.S. Army medical officers, two were collected specifically for the Smithsonian by a physician at the Pine Ridge Agency, and one was acquired by an independent collector of Native American memorabilia and sold to the Smithsonian as part of a large lot of assorted cultural articles. The cultural affiliations of these human remains were determined through consideration of the territories occupied and used by the nineteenth-century Lakota; the sites of historic conflicts involving the Oglala, neighboring tribes, and the U.S. Army; and the knowledge and reliability of the collectors. These criteria have been verified through archival military records, published accounts, physical anthropological observations, and consultation with tribal members.</p> <p>It is recommended that 38 of the individuals and the five funerary objects documented in this report be offered for repatriation to the Oglala Sioux Tribe. The Oglala tribal representatives have expressed their intention to inform the descendant families of Black Foot, Two Face, Fish Belly, Long or Short Joe, and Smoke of the impending repatriation of their ancestors. The funerary articles described in this report include a skin dressing tool associated with one Oglala woman, a spokeshave and a horn spoon associated with a second Oglala woman, and a beaded cradle and beaded capelet that were removed from an Oglala grave or graves but are not positively associated with any of the</p>
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		<p>individuals described in this report.</p> <p>Two individuals whose remains are described in this report could not be identified precisely as to cultural affiliation. The geographic and temporal proveniences of their graves suggest an affiliation of Oglala, but other lines of evidence contradict this without offering a clear alternative.</p> <p>The remains of one individual are identified in the museum's records only as Sioux, with no band affiliation. As the most likely subtribal affiliation of this individual is Lakota, it was recommended that the representatives of every reservation on which the Lakota people reside be notified of these remains and asked to come to a consensus regarding disposition.</p> <p>Lastly, the remains of one individual were found to be associated with documentation too fragmentary to be useful in determining cultural affiliation. Neither is it possible to determine, from the skeletal elements present, whether they are Native American in origin. It was recommended that the museum retain these remains until further information regarding their cultural affiliation becomes available.</p> <p><b>Repatriation Update</b></p> <p>The 38 individuals and 5 funerary objects identified as Oglala were repatriated to the Oglala Sioux Tribe on June 8, 1998. Of these 38 individuals, 36 individuals were repatriated from the NMNH and two individuals were repatriated from the NMHM. Two additional individuals were identified during an inventory of skeletal lots containing individuals to be repatriated from the NMNH and were repatriated to the Oglala Sioux Tribe on June 8, 1998, and are discussed in an addendum to the report.</p> <p>The remains of one individual from near Ft. Robinson were repatriated to the Oglala Sioux Tribe on June 8, 1998, with the support of the Northern Cheyenne, Northern Arapaho, Cheyenne River Sioux Tribe, Standing Rock Sioux Tribe, Rosebud Sioux Tribe, Lower Brule Sioux Tribe, Assiniboine and Sioux Tribes of Fort Peck, the Assiniboine Tribe of Fort Belknap, the Gros Ventre Tribe of Fort Belknap, the Southern Cheyenne Tribe, the Southern Arapaho Tribe, and the Cheyenne and Arapaho Tribes of Oklahoma.</p> <p>The remains of a Lakota individual of unknown band affiliation were repatriated to the Oglala Sioux Tribe on June 8, 1998, with the support of the Rosebud Sioux Tribe, Lower Brule Sioux Tribe, Cheyenne River Sioux Tribe, Standing Rock Sioux Tribe, and Assiniboine and Sioux Tribes of Fort Peck.</p>
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Plains	Ponca	1997	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS POTENTIALLY AFFILIATED WITH THE PONCA IN THE NATIONAL MUSEUM OF NATURAL HISTORY</b></p> <p>An inventory and assessment of the human remains and funerary objects potentially affiliated with the Ponca in the collections of the National Museum of Natural History (NMNH), Smithsonian Institution (SI) was initiated in response to a February 24, 1994 request from Chairwoman Deborah Wright of the Ponca Tribe of Nebraska.</p> <p>This report documents the remains of 30 individuals in 31 catalog numbers and 50 funerary objects contained in 13 catalog numbers in the collections at the NMNH. All human remains evaluated for affiliation in this report are from individuals who died in the nineteenth century and were collected from cemeteries by army surgeons between 1869 and 1871. One individual has both Native American and European heritage, but the preponderance of evidence indicates that the individual was culturally Ponca. A review of the available evidence presented in this report indicates that all of the remains are culturally affiliated with the Ponca.</p> <p>In addition to the 30 individuals at the NMNH assessed in this report, a summary of the archival records associated with one individual in the collections of the Armed Forces Institute of Pathology - National Museum of Health and Medicine (AFIP-NMHM, formerly the Army Medical Museum) is included in an appendix. The remains of this individual were obtained by the same collector from the same location as some of the remains at the NMNH.</p> <p>The human remains and funerary objects documented here were</p>

		<p>originally sent to the Army Medical Museum (AMM, now AFIP-NMHH) between 1869 and 1871 and were identified as Ponca. They were later transferred to the Smithsonian Institution in 1898 and 1904. The remains of eight individuals and several funerary objects collected from Ponca graves near the old Ponca Agency near the Niobrara River in northeastern Nebraska, were sent to the AMM by Assistant Army Surgeon G.P. Hachenberg in 1869. Seven of the eight sets of remains were later transferred to the Smithsonian Institution; the eighth set is held at the AFIP-NMNH. In 1870 and 1871, Assistant Army Surgeon G.N. Hopkins sent 17 sets of human remains and several funerary objects that he identified as Ponca to the AMM in two separate shipments. Hopkins mailed eight of the 17 remains from the old Ponca Agency, but did not report where the remains were collected. Hopkins reported the second set of nine remains were from the old Ponca Agency. All 17 sets of human remains and one metal ax funerary object were later transferred to the Smithsonian Institution. In 1871, Assistant Army Surgeon A.I. Comfort sent seven sets of human remains and several funerary objects to the AMM. Comfort does not report the location where he obtained the remains, but identified them as Ponca. Six of the seven sets of human remains and 49 funerary objects were later transferred to the Smithsonian Institution. The seventh set of human remains was transferred from the AMM to Germany in 1877. The funerary objects attributed to Comfort are a horn spoon, a cupping horn, a headdress, a bone whistle, a bone painter, a paint bag, a cloth bag, a pair of moccasins, a fragment of a beaded object, eight metal danglers, and 30 shell beads. All of the human remains were identified as Ponca by Hachenberg, Hopkins, and Comfort.</p> <p>The preponderance of evidence indicates that all 30 remains are culturally affiliated with the Ponca. The funerary objects cannot be associated with particular individuals and are unassociated funerary objects. The report recommended that the remains of 30 individuals in 31 catalog numbers and 50 funerary objects in 13 catalog numbers be offered for repatriation to the Ponca Tribe of Nebraska and the Ponca Tribe of Oklahoma.</p> <p><b>Repatriation Update</b> The human remains and funerary objects were repatriated to the Ponca Tribe of Nebraska and the Ponca Tribe of Oklahoma on September 24, 1998.</p>
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Plains	Brule Sioux, Sioux	1999	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS POTENTIALLY AFFILIATED WITH THE BRULE SIOUX IN THE NATIONAL MUSEUM OF NATURAL HISTORY</b></p> <p>This report provides an inventory and assessment of human remains and funerary objects in the National Museum of Natural History affiliated with the Brule Sioux, also known as the Sicangu Lakota, who reside on the Rosebud and Lower Brule Reservations in South Dakota.</p> <p>Documentation of human remains of Brule affiliation was begun in 1997 in response to the Rosebud Sioux Tribe's request for the return of culturally affiliated human remains and funerary objects. This report addresses the remains of forty-three individuals collected from sites located within traditional Brule territory, in today's South Dakota and Nebraska. Thirty-one individuals were collected between 1868 and 1880 for the Army Medical Museum by U.S. Army medical officers; ten were collected for the Smithsonian by Ferdinand V. Hayden, a geologist who accompanied an 1856 exploring expedition into the Upper Missouri region; one was acquired by Thaddeus Culbertson, the brother of an American Fur Company principal, who traveled up the Missouri River in 1850; and one was collected in 1947 during River Basin Surveys/Missouri Basin Project work for the Fort Randall Reservoir. One funerary object associated with the grave of one Brule individual and twenty-three beads collected from the site of a Brule cemetery were located in the museum's collections and are described in this report.</p> <p>The cultural affiliation of the human remains described in this report was determined through consideration of the territories occupied and used by the nineteenth century Lakota; the sites of historic contacts or conflicts with the Brule, neighboring tribes, and the U.S. Army; and the knowledge and reliability of the collectors. These criteria have been further evaluated against archival military records, published accounts, physical anthropological observations, and consultation with tribal members.</p> <p>It was recommended that all of the human remains and funerary objects documented in this report be offered for repatriation to the representatives of the Rosebud and Lower Brule Sioux Tribes.</p>
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Plains	Kiowa	1999	<p><b>ASSESSMENT OF A REQUEST FOR THE REPATRIATION OF A KIOWA WAR SHIELD (BIG BOW'S SHIELD) FROM THE NATIONAL MUSEUM OF NATURAL HISTORY</b></p> <p>In February, 1998, Mr. Nelson Big Bow, a member of the Kiowa Tribe in Oklahoma, telephoned the National Museum of Natural History and asked for the return of a Kiowa war shield, catalog no. 385891, which had belonged to his great grandfather, a renowned Kiowa war chief named Big Bow. His request was referred to the Repatriation Office, and throughout the rest of 1998 there was a great deal of communication between the two parties about the Museum's repatriation procedures and information that is needed to support the request of the shield as a sacred object. Mr. Big Bow submitted a letter of request in August, which was followed by two letters from family members who attested to the religious nature of the ceremony for which the shield was needed and to the religious leadership of Mr. Big Bow in such matters, as well as a supplemental statement by Mr. Big Bow about the religious aspects of the Big Bow shield.</p> <p>Mr. Big Bow submitted genealogical information that establishes he is a lineal descendant of the individual from whom the shield was originally acquired. Under the terms of the NMAI Act, as amended, it was determined that he is eligible to make a request for a sacred object. Mr. Big Bow was informed of the information and evidence needed to accompany the request which will be used for making a determination that the object is a sacred object under the law and that the right of possession lay with the claimant. Mr. Big Bow and his associates submitted written information on several occasions in support of the request, and Mr. Big Bow also transmitted information orally over the telephone to Dr. Smythe in the Repatriation Office.</p> <p>Upon reviewing all the information submitted by Mr. Big Bow, as well as the available accession papers and ethnographic information about Kiowa religious beliefs and practices, and about the origin and use of Kiowa war shields, it is found that the shield does not qualify for repatriation according to the mandated definition of sacred object. The Big Bow shield was carried in warfare and raiding to provide protection to the bearer. It was not a specific ceremonial object that was "devoted" to a traditional Native American religious ceremony, that is, set apart and dedicated for specific use in a traditional Native American religious ceremony or ritual, as required (see NAGPRA regulations, p. 62160). A Kiowa "medicine" shield, of which this is one, was endowed with a power that served to protect its bearer in warfare. It was the power of a shield that made it one of the most prized possessions of a Kiowa warrior and is one of the reasons it is sought by the Big Bow family. Associated with the use of the shield were certain personal rituals carried out by the owner to prepare for warfare, among which</p>
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		<p>were actions taken to invoke the "medicine" of the shield before engaging in warfare. A family member, writing in support of the request, has stated "Of course, we are not in a battle with an enemy anymore, so that part of the ceremony doesn't exist." "Medicine" shields were not associated with any other ceremonial activity.</p> <p>It is also found that the right of possession to the shield rightfully belongs to the Museum. The accession file contained a detailed history of the shield which was provided in 1894 in sign language by Iseeo, a Kiowa tribal member who was the brother of a former user of the shield and a friend of the Big Bow family. This narrative was simultaneously translated by Lt. Hugh Scott and recorded in longhand by Dr. Glennan. Lt. Scott later (1911) wrote a letter in which he reiterated the story about the sale of the shield. Iseeo assisted Big Bow in disposing of the shield by offering it for sale to Army officers, upon the request of Big Bow's son. Big Bow, who suffered from temporary paralysis that left him unable to speak, believed he was in danger from the "medicine" in the shield. In Kiowa tradition, shields were personal property and their owners possessed the right to transfer ownership to others. Non-relatives frequently acquired "medicine" shields by purchasing them from the owner. In this case, the shield was purchased from Big Bow by Dr. Glennan, U.S. Army Surgeon, whose descendants later donated it to the Museum. On the basis of this information, it is determined that the right of possession to the shield belongs to the Museum.</p>
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Plains	Blood, Gros Ventre	2000	<p><b>ASSESSMENT OF A REQUEST FOR THE REPATRIATION OF A SCALP FROM THE GROS VENTRE FLAT PIPE BY THE WHITE CLAY SOCIETY</b></p> <p>In August, 1996, a member of the White Clay Society of the Gros Ventre Tribe in Montana and custodian of the Gros Ventre Flat pipe, requested the repatriation of a scalp that was once attached to the wrappings of the Flat pipe. The scalp had been acquired by the custodian of the Pipe and donated to the National Museum of Natural History in 1936. The White Clay Society is the designated repatriation representative for the Gros Ventre, who are members of the federally-recognized Fort Belknap Indian Community.</p> <p>According to the information documented in the accession file and described extensively in a published ethnography, the scalp was acquired by a Gros Ventre warrior in an attack on a party of Blood Indians in the late 1860s or 1870s. Because the tribe of origin of the scalp was known, a representative of the Blood Tribe was contacted by a member of the White Clay Society and staff of the Repatriation Office, to consult with them to determine if they would assert an interest in the scalp. The Repatriation Office was informed in writing that Blood tribal representatives, including religious leaders, consider the scalp to belong with the Gros Ventre Flat pipe bundle and the Blood Tribe does not wish to acquire the scalp.</p> <p>The scalp was once part of the Flat pipe, a ceremonial object in the Gros Ventre religious tradition, and it is needed for the present-day ceremonial use of the Pipe by the Gros Ventre people. It is found to be a sacred object because it was once an integral part of a Gros Ventre ceremonial object, the Flat Pipe, and it is needed by the present-day custodian of the Pipe.</p> <p><b>Repatriation Update</b> Based on these findings, the scalp was repatriated to representatives of the Gros Ventre on July 25, 2002.</p>
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Plains	Arikara, Mandan, Sioux, Standing Rock Sioux, Cheyenne River Sioux	2005	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS POTENTIALLY AFFILIATED WITH THE ARIKARA IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>This report provides an inventory and assessment of human remains and funerary objects potentially affiliated with the Arikara of the Three Affiliated Tribes of the Fort Berthold Reservation in North Dakota. An inventory and assessment of human remains and funerary object potentially affiliated with the Mandan and Hidatsa was completed in a separate report.</p> <p>Locations evaluated in the report for the identification and cultural affiliation of human remains and funerary objects include: Fort Stevenson (North Dakota), Demery (39CO1), Leavenworth (39CO9), Nordvold 1(39CO31), Nordvold 2/3 (39CO32/33), vicinity of Mobridge (South Dakota), Lower Grand (39CO14), Potts (39CO19), Red Horse Hawk (39CO34), Rygh (39CA4), Mobridge (39WW1), Swan Creek (39WW7), Molstad (39DW234), Steamboat Creek (39PO1), Hosterman (39PO7), Cheyenne River (39ST1), Black Widow (39ST3), Buffalo Pasture (39ST6 and 39ST216), Indian Creek (39ST15), near Pierre (South Dakota), Breeden (39ST16), Gillette (39ST23), Dodd (39ST30), Cooper (39ST45), Black Widow Ridge (39ST203), Leavitt (39ST215), Cattle Oiler (39ST224), Coleman site (39SL3), Sully (39SL4), 39SL8, Ziltner (39SL10), C. B. Smith (39SL29), Arzberger (39HU6), Bowman-East (39HU63), DeGrey (39HU205), 39HU208, Black Partizan (39LM218), Oldham (39CH7), and Hitchell (39CH45). The number of individuals represented by the skeletal remains and the funerary objects are detailed by location in the report. From the above locations 1,288 individuals and 14,449 funerary objects are found to be affiliated with the Arikara, 11 individuals and two funerary objects are found to be affiliated with the Arikara or Mandan, and nine individuals are found to be affiliated with the Mandan. It is recommended that the remains of these individuals and the funerary objects be made available for repatriation to the Three Affiliated Tribes of the Fort Berthold Reservation in North Dakota.</p> <p>The skeletal remains of one individual that likely died in the nineteenth century and received from Fort Sully, South Dakota, most likely is Sioux. It is recommended that the remains should be offered for repatriation to the Cheyenne River Sioux Tribe and Standing Rock Sioux Tribe, and that the Three Affiliated Tribes be notified of this recommendation.</p>
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Plains	Chippewa, Pembina, Sioux	2006	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS POTENTIALLY AFFILIATED WITH THE PEMBINA CHIPPEWA IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>This report provides an inventory and assessment of the human remains potentially affiliated with the Pembina Band of Chippewa Indians. This report is in response to a 2003 request from the Turtle Mountain Band of Chippewa Indians. The report documents the remains of five individuals in five catalog numbers in the collections of the NMNH.</p> <p>The remains of four individuals are present in the NMNH collections from an unknown location near Walhalla (formerly St. Joseph) in northeastern North Dakota. These individuals were killed in a skirmish between the Chippewa and Sioux in 1858. They were removed from the site by U.S. Army Assistant Surgeon Ezra Woodruff in 1874. The remains were then sent to the Army Medical Museum by Dr. Woodruff in 1874. They were transferred to the National Museum of Natural History in 1898.</p> <p>At the time that Dr. Woodruff sent the remains to the Army Medical Museum, he noted that the remains of two of the individuals were those of Chippewa men by the names of "Shoggan" and "Mule" who were killed in the incident. Woodruff noted that both men were members of the Pembina Band of Chippewa, and Mule was a son of the Pembina chief Red Bear. Efforts by the Repatriation Office and the federally recognized tribes descended from the Pembina Band to identify potential lineal descendants of these two named individuals have not been successful. Non-lineal relatives of Mule, descendants of his brothers and father, have been identified among the Turtle Mountain Band of Chippewa Indians and the Red Lake Band of Chippewa Indians.</p> <p>In addition to the two named individuals, remains of two unknown individuals, represented by a cranium and a mandible, were also removed from the site by Woodruff and sent to the Army Medical Museum as a single individual. Woodruff did not suggest a tribal affiliation for these remains, which he noted were found on the surface. Woodruff may have been uncertain of their affiliation because he had been told that the Sioux killed in the conflict had not been buried and their bodies were left on the surface. Taphonomic evidence suggests the cranium had not been buried and was probably that of a Sioux individual, while the mandible was probably was probably from a grave that had been previously disturbed and was likely from an unknown Chippewa individual. Recommendations for the disposition of the Sioux individual's remains will be presented in a forthcoming</p>
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		<p>Repatriation Office report responding to Sioux requests for repatriation.</p> <p>Although living relatives of Mule have been identified, they do not have the same standing to claim human remains as lineal descendants. Under the repatriation laws, when lineal descendants cannot be identified, decisions on the disposition of remains are made by the federally recognized tribes representing the descendants of the Historic Pembina Band; the earlier identifiable group to which Mule belonged. The Historic Pembina Band today is represented by Chippewa-Cree of the Rocky Boy's Reservation, the Red Lake Band of Chippewa Indians, the Turtle Mountain Band of Chippewa Indians, and the White Earth Band of Chippewa Indians. It is recommended that the remains of Mule be offered jointly to the Chippewa-Cree of the Rocky Boy's Reservation, the Red Lake Band of Chippewa Indians, the Turtle Mountain Band of Chippewa Indians, and the White Earth Band of Chippewa Indians.</p> <p>No descendants or other relatives of Shoggan or the other unnamed Chippewa individual were identified. The preponderance of the evidence indicates that these individuals were also members of the Historic Pembina Band when they were killed in 1858. Therefore, the preponderance of the evidence indicates that these Chippewa remains are culturally affiliated to the Chippewa-Cree of the Rocky Boy's Reservation, the Red Lake Band of Chippewa Indians, the Turtle Mountain Band of Chippewa Indians, and the White Earth Band of Chippewa Indians. It is recommended that the remains of Shoggan and this unknown Chippewa individual be offered for return jointly to the Chippewa-Cree of the Rocky Boy's Reservation, the Red Lake Band of Chippewa Indians, the Turtle Mountain Band of Chippewa Indians, and the White Earth Band of Chippewa Indians.</p>
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Plains	Blackfoot, Blackfeet, Blood	2007	<p><b>ASSESSMENT OF BLACKFOOT OBJECTS REQUESTED FOR REPATRIATION IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>This report is an evaluation of three cultural objects in the ethnological collections of the Department of Anthropology of the National Museum of Natural History (NMNH) to determine if they are eligible for repatriation under the National Museum of the American Indian Act (20 U.S.C. 80q et seq.), (the "NMAI Act"). The report provides an analysis of available documentation of the items in NMNH records, in conjunction with historical and cultural information from archival and published sources, and information provided by the requesting Native American tribes relevant to the assessment of the cultural affiliation of the objects and their status as sacred objects or objects of cultural patrimony under the law. For objects confirmed by the assessment process as objects of cultural patrimony or sacred objects, the report also considers the history of acquisition of each item as it bears on the right of possession to the object.</p> <p>Three Motoki Society headdress bundles containing 31 objects were requested as sacred objects and objects of cultural patrimony by the Blackfoot Nation of Montana on behalf of the Blackfoot Confederacy and with the support of the Blood Tribe of Alberta, Canada. Both the Blackfoot Nation (South Pikanni) and the Blood Tribe (Kainai) are part of the Blackfoot Confederacy, along with the North Blackfoot (Siksika) and the Piegan (North Pikanni). The four tribes of the Confederacy share a common group identity.</p> <p>These headdress bundles were all acquired by Madge Hardin Walters between 1937 and 1939 through Percy Creighton, a Blood tribal chief who served as intermediary for sales to Walters. Creighton acquired them directly from the heirs of deceased members of the Motoki Society. The Motoki Society is an important women's ceremonial society among the Blood Tribe and the Siksika, with three subdivisions: the Snakes, the Birds, and the Bulls. A Snake headdress bundle was acquired by Percy Creighton in 1938, from either Small Face Woman or Separate Spear Woman, each of whom had likely inherited the headdress from her mother. Creighton sold this headdress bundle to Walters in 1938. Creighton also obtained two different types of Bird headdresses, one possibly from a woman named Pipe Wolf Woman, or Mrs. Chief Shot-on-Both-Sides, in 1939 and the other from Long Distance Killer in 1937. Again, both of these women likely inherited these headdresses from their mothers. Walters loaned the three headdresses to the Denver Art Museum (DAM) in 1938, 1940, and 1946. They were all officially sold to the DAM in 1946. The DAM, in turn, transferred them to the NMNH in 1953 in exchange for other objects.</p>
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Collection histories of these objects are available in original correspondence between the collector, Madge Hardin Walters, and her intermediaries on the Blood Reserve in Canada. The preponderance of evidence indicates that these three headdress bundles are culturally affiliated with the Blackfeet Nation of Montana. The evidence indicates that all three headdress bundles meet the definition of "sacred objects" under the NMAI Act, but the evidence reviewed does not warrant the conclusion that these bundles also qualify as "objects of cultural patrimony," as the term is defined. Although it can be shown that the bundles were of great importance to the tribe at the time they were alienated, the historical evidence is insufficient to determine that they were of such central importance to the group as a whole that they were considered inalienable by any individual at the time they were separated from the tribe, as required by the legal definition of an object of cultural patrimony. While the heirs who sold these bundles to Walters acted as if they had the authority to do so, there is also contrary evidence suggesting that the Motoki Society still exerted some form of use rights to the bundles even after a bundle keeper passed away. There is no evidence that these three bundles were sold by Motoki Society members who may have had the authority to do so and, therefore, the NMNH cannot overcome the tribe's initial assertion that the museum does not have right of possession to these bundles. The NMAI Act mandates that direct lineal descendants of previous owners of sacred objects may claim sacred objects for return. However, that mandate contemplates that the heirs inherited the same ownership interest as the previous owners. In the case of these bundles, the Blood Tribe has stated that, traditionally, while Motoki Society bundle keepers may have had control over the disposition of the bundles, in contrast, their family members served only as custodians of the bundle for the Motoki Society as a whole and not as owners in an individual capacity. For that reason, and based on the conclusion that these are sacred objects needed by the Motoki Society as a whole for the practice of traditional religion, they are not being offered to lineal descendants of the original bundle keepers. Accordingly, it is recommended that these three headdress bundles be offered for return to the Blackfeet Nation of Montana.

**Repatriation Update**

These three headdress bundles were repatriated to the Blackfeet Tribe of Montana, with the support of the Blood Tribe of Canada, on July 17, 2007.

Plains	Sioux, Standing- Rock Sioux Tribe	2007	<p><b>ASSESSMENT OF A LOCK OF HAIR AND LEGGINGS ATTRIBUTED TO SITTING BULL, A HUNKPAPA SIOUX, IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>A lock of hair and leggings attributed to Sitting Bull, a Hunkpapa Sioux, was present in the collections of the National Museum of Natural History, Smithsonian Institution. Archival evidence indicates the items were acquired from Sitting Bull's body in 1890 by Dr. Deeble, an Army Surgeon at Fort Yates, and were loaned to the museum in 1896. In 1999, archival evidence on how the lock of hair and leggings were taken by Dr. Deeble was obtained by the National Museum of Natural History. All federally recognized Sioux tribes were then informed that a lock of hair and the leggings of Sitting Bull were on loan to the National Museum of Natural History to initiate consultation with the tribes. In 2001, Don Tenoso submitted a request for the repatriation of the lock of hair and leggings. Don Tenoso is a lineal descendant of One Bull, whom he identified as both the nephew and the adopted son of Sitting Bull. In 2002, all of the Sioux tribes were notified of the repatriation request from Don Tenoso and were asked for assistance in locating additional descendants of Sitting Bull. At the same time, three individuals who had been identified as descendants were also notified of the repatriation request. Ernie LaPointe submitted a repatriation request in 2002 along with documentation that there were four living great-grandchildren of Sitting Bull: Ernie LaPointe, Marlene Little Spotted Horse-Anderson, Ethel Little Spotted Horse-Bates, and Lorene Lydia Little Spotted Horse-Red Paint. Marlene Little Spotted Horse-Anderson submitted a power of attorney document allowing Ernie LaPointe to represent her on issues pertaining to Sitting Bull. Ernie LaPointe stated that according to family oral tradition, One Bull was the nephew of Sitting Bull and had not been adopted as Sitting Bull's son, and he would not consider a joint repatriation with the descendants of One Bull. In 2006, Don Tenoso withdrew his repatriation request for the Sitting Bull items because he did not want the separate requests to divide the families.</p> <p>Lineal descendants have the highest standing for making disposition decisions for repatriation under NAGPRA and under the Guidelines and Procedures for Repatriation of the National Museum of Natural History for the NMAI Act. When lineal descendants can be identified, the closest living generation of descendants has the highest standing and the first priority in making disposition decisions.</p> <p>The lock of hair and leggings of Sitting Bull were loaned to the museum in 1896. The authority of Dr. Deeble, as a U.S. Army Surgeon, to acquire the lock of hair and leggings was evaluated in order to determine whether the National Museum of Natural History can consider the lock of hair and the leggings to be part of the museum collections. Under</p>
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		<p>U.S. Army regulations in effect at the time, Dr. Deeble, did not have the legal authority to acquire personal items from Sitting Bull's body while employed as an Army Surgeon. In a 2003 letter, Lieutenant Colonel John Patrick of the Office of the Judge Advocate General stated that the Department of the Army had no legal interest in Sitting Bull's lock of hair and leggings. Since Dr. Deeble did not have the legal right to acquire these items and the Department of the Army has no legal interest in the items, the National Museum of Natural History has sufficient possession and control of the lock of hair and leggings to consider a repatriation request. The lock of hair falls under the category of human remains under the NMAI Act and it is recommended that the lock of hair be offered for repatriation to the lineal descendants of Sitting Bull. The leggings do not fall into any of the four categories of items eligible for repatriation under the NMAI Act: human remains, funerary objects, sacred objects and objects of cultural patrimony. However, Dr. Deeble, the collector of the leggings, did not have the legal right to acquire them from Sitting Bull as personal property because they were not obtained with the permission of Sitting Bull or his family at the time that they were acquired. Under long-standing Smithsonian policy, items acquired under circumstances that cast doubt on the validity of the Smithsonian's ownership or possession may be returned to a proper claimant. It is recommended that the leggings be offered for return to lineal descendants of Sitting Bull.</p> <p>In 2007, it was recommended that the lock of hair and the leggings be offered for return to the closest living lineal descendants who have requested these items: Sitting Bull's great-grandchildren, Ernie LaPointe and Marlene Little Spotted Horse-Anderson. Ethel Little Spotted Horse-Bates and Lorene Lydia Little Spotted Horse-Red Paint, great-grandchildren of Sitting Bull who have not submitted a repatriation request, were notified of this decision. In order for the museum to proceed with the return, all individuals of equal standing as closest lineal descendants who have submitted a request for the lock of hair and leggings must be in agreement on the disposition of the items. Don Tenoso, the Standing Rock Sioux Tribe, and all of the Sioux tribes were notified of this recommendation.</p> <p><b>Repatriation Update</b> On December 5, 2007, Ernie LaPointe, the great-grandson of Sitting Bull, came to the National Museum of Natural History for the repatriation of the lock of hair and leggings.</p>
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Plains	Cheyenne	2008	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS FROM NEAR GOLDEN, COLORADO, IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION, AFFILIATED WITH THE CHEYENNE AND ARAPAHO TRIBES OF OKLAHOMA AND THE NORTHERN CHEYENNE TRIBE</b></p> <p>The report is the result of a 1989 repatriation request from the Cheyenne and Arapaho Tribes of Oklahoma and a 1993 repatriation request by the Northern Cheyenne Tribe for the remains of culturally affiliated individuals. A report documenting and assessing the human remains at the NMNH that were potentially culturally affiliated with the Cheyenne was completed in 1992 and the remains of 33 individuals were repatriated by the Cheyenne and Arapaho Tribes of Oklahoma and the Northern Cheyenne Tribe in 1993.</p> <p>At the time of the 1992 evaluation, the remains of one individual recorded in the museum catalog as a Cheyenne from Colorado could not be located in the museum collections and the cultural affiliation of this individual was not evaluated. The missing remains were identified in the catalog record as a Cheyenne found on the surface near Golden, Colorado, in 1860 and contributed to the museum by Dr. James H. Ried in 1875.</p> <p>In 2005, the missing remains numbered P243943 that were originally recorded in the museum records as Cheyenne, were found in storage. However, the morphology of the remains did not appear to be Native American to the physical anthropologists and did not appear to represent the Cheyenne that was missing. According to the museum accession records, Ried sent the remains of an African American at the same time that he sent the remains of the Cheyenne. The African American remains were originally recorded in the museum records as P243584. Because there was a concern that the remains of the two individuals may have been inadvertently switched during cataloging, a craniometric comparison of the remains of known Native American, African American, and Euro-American ancestry was undertaken. The craniometric analysis demonstrated that the remains in P243584 strongly classified as an individual of Native American ancestry and the remains in P243943 strongly classified as an individual of African ancestry. The remains of the Cheyenne and African American were inadvertently switched when first cataloged at the museum in the late nineteenth century.</p> <p>The preponderance of evidence indicates that remains of an adult male represented by a cranium in catalog number P243584 are culturally affiliated with the Cheyenne. The remains were found on the surface near Golden, Colorado, in 1860 and likely represented an individual who had died only a few years earlier. It is recommended that the</p>
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			remains be offered for repatriation jointly to the Cheyenne and Arapaho Tribes of Oklahoma and the Northern Cheyenne Tribe.
Plains	Cheyenne, Arapaho	2012	<p><b>REASSESSMENT OF HUMAN REMAINS FROM THE SAND CREEK MASSACRE SITE OBTAINED BY LT. BONSTALL AND ASSISTANT SURGEON FORWOOD IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>This report reassesses the cultural affiliation of two individuals based on new evidence that has been obtained since the 1994 assessment (see Kiowa summary) and in response to a request made during a September 20-21, 2011, consultation with representatives from the Cheyenne and Arapaho Tribes and the Northern Cheyenne. The remains were originally sent to the Army Medical Museum and cataloged there as Kiowa from the Sand Creek Massacre site, Colorado. The Cheyenne and Arapaho are the only tribes known to have been present at the November 29, 1864, Sand Creek Massacre and the 1994 assessment found that the two remains were culturally affiliated with the “Cheyenne or Arapaho” and recommended that tribes be contacted and apprised of this information, and that appropriate arrangements be undertaken in consultation with all concerned parties. New evidence has been located in archival records for the remains of an individual obtained by Lt. Samuel H. Bonsall and sent by Assistant Surgeon Henry Tilton to the Army Medical Museum (AMM). The remains of the second individual were sent to the AMM by Assistant Surgeon William Forwood, and while no new archival records have been located on the origin of these remains, this report reassesses the evidence based on all seven of the remains from the Sand Creek Massacre that Forwood sent to the AMM.</p> <p>Bonsall was not a participant in the November 29, 1864, Sand Creek Massacre. The remains were obtained by Bonsall from the massacre site sometime between December 1867, when he arrived in the area, and before September 1869, the date corresponding to a letter from Assistant Surgeon Tilton that reports that remains were being sent to the AMM. New evidence located since the 1994 assessment is a map prepared by Bonsall that shows he escorted General William Tecumseh Sherman from Fort Lyon to Cheyenne Wells, and visited the Sand Creek Massacre site on June 16-17, 1868. The map shows definitively that Bonsall had been to the Sand Creek Massacre site, and thus it is possible he obtained the remains during his 1868 visit. In addition, Luke</p>

		<p>Cahill, a soldier who was with Bonsall on this trip, reported in his 1915 reminiscences that human remains and objects were obtained from the massacre site during this visit. The weathered condition of the remains is consistent with Bonsall obtaining the remains from a surface context several years after the massacre.</p> <p>Tilton's September 1869 letter to the AMM describing the Sand Creek remains obtained by Bonsall had not been found for the 1994 assessment. The only AMM record available in 1994 was the AMM logbook which contains numerous additions and corrections. It listed that Bonsall had obtained the remains from Sand Creek and identified one individual as Kiowa. The Kiowa tribal identification was questioned in the 1994 report because only the Cheyenne and Arapaho were known to have been present at the Sand Creek Massacre. In addition, it was not known how a specific tribal identification could be made based on skeletal remains obtained several years after the massacre. The discovery of Tilton's original letter provides new evidence concerning the cultural affiliation of the remains. Tilton's letter states that the remains were obtained by Bonsall from Sand Creek, and does not identify the remains as Kiowa or list any tribal designation. Listed above the Sand Creek remains on Tilton's list are the remains of a Kiowa from Cimarron Crossing on the Arkansas River. The identification of the Sand Creek remains as Kiowa in the AMM logbook appears to be a copying error made by an AMM staff member who applied the name of the tribe associated with the Cimarron Crossing remains to the Sand Creek Massacre remains.</p> <p>The remains from the Sand Creek Massacre site were not identified by tribe by Bonsall, however, the preponderance of evidence indicates they are likely those of an individual who is either a Cheyenne or an Arapaho, the two tribes that were massacre victims at Sand Creek. This cultural affiliation is in agreement with the findings of the 1994 report. It is recommended that these remains be made available for repatriation to the Cheyenne and Arapaho Tribes, the Northern Arapahoe Tribe, and the Northern Cheyenne Tribe.</p> <p>The remains of the second individual attributed to the Sand Creek Massacre were sent by William H. Forwood to the Army Medical Museum in 1867, along with six additional individuals also attributed to the Sand Creek Massacre. Forwood was not present at the Sand Creek Massacre, and the condition of the skeletal remains indicates they were obtained from the surface many months after the massacre. Five of the seven remains were transferred to the U.S. National Museum (later the NMNH) in 1898, and four were repatriated in 1993 and 1994 (see Cheyenne and Arapaho summaries). The remains of two of the seven individuals obtained by Forwood were not sent to the NMNH. The remains of the individual presently in the collections of the NMNH were originally identified in the AMM records as Kiowa. All of the</p>
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			<p>remains that Forwood contributed in 1867 are attributed to the Sand Creek Massacre in the AMM logbooks. Historic accounts, including testimony by Indian survivors of the massacre and their descendants, identify only Cheyenne and Arapaho as victims, not the Kiowa. The preponderance of evidence indicates that the remains are either Cheyenne or Arapaho, the same findings as the 1994 report. Culturally affiliated is with the Cheyenne and Arapaho Tribes, the Northern Arapahoe Tribe, and the Northern Cheyenne Tribe.</p> <p><b>Repatriation Update</b> The remains of the two individuals were repatriation to the Northern Cheyenne Tribe, the Northern Arapahoe Tribe of the Wind River Reservation, and the Cheyenne and Arapaho Tribe on November 21, 2012, and interred at the Sand Creek Massacre National Historic Site.</p>
Plains	Three Affiliated Tribes, Arikara	2012	<p><b>Addendum: Additional Funerary Objects from the Leavitt Site (39ST215): Addendum to Inventory and Assessment of Human Remains and Funerary Objects Potentially Affiliated with the Arikara in the National Museum of Natural History, Smithsonian Institution</b></p> <p>On January 14, 2011, the South Dakota Archaeological Research Center (SDARC), contacted the Repatriation Office at the National Museum of Natural History (NMNH) because the SDARC held funerary objects from the Leavitt site that were associated with Smithsonian collections. The funerary objects were obtained from burials at the Leavitt site in 1951 by the RBS, a multi-agency federal archaeological program that included the Smithsonian Institution. Human remains and funerary objects from the Leavitt site were previously evaluated in a 2005 repatriation report prepared for Arikara human remains and funerary objects and found to be culturally affiliated with the Three Affiliated Tribes. The 2005 repatriation report lists RBS catalog numbers 632, 645, and 686 as not present at the NMNH and that they had not been accessioned or cataloged at the NMNH. In 2011, the SDARC transferred the objects in these RBS numbers to the NMNH. The eight objects were in placed in two catalog numbers at the NMNH. These funerary objects that are culturally affiliated with the Arikara based on the 2005 assessment and are recommended to be made available for repatriation to the federally recognized Three Affiliated Tribes, which consists of the Mandan, Hidatsa and Arikara.</p>

Plains	Wichita, Keechi	2015	<p><b>Assessment of the Human Remains of Keech-Kosh, a Keechi Individual Killed in 1870 near Fort Richardson, Texas, in the Collections of the National Museum of Natural History, Smithsonian Institution</b></p> <p>The report was initiated based on a repatriation claim for human remains from the Wichita and Affiliated Tribes. This report evaluates the remains of one named individual whose remains, represented by the cranium, were originally sent to the Army Medical Museum. The remains were cataloged there as those of Keech-Kosh, a Keechi tribal member who was killed during an encounter with an army patrol from Fort Richardson, Texas, on October 5, 1870. Keech-Kosh is also referred to by the name Keechie-Kosk, Kes-Quash, Keesh Quash, Big, Sam, and Sam Big in the documents associated with his body. Several documents found by the military patrol at the site of the encounter provided the name Keech-Kosh and his tribal affiliation as Keechi. In 1898 the remains were transferred from the Army Medical Museum and accessioned at the Smithsonian Institution. The Keechi Tribe today is a division of the federally recognized Wichita and Affiliated Tribes, which is composed of the Wichita, Waco, Tawakonie, and Keechi tribes. Consultation with the representatives of the Wichita and Affiliated Tribes did not reveal any additional information about Keech-Kosh or his descendants. The preponderance of evidence based on donor information and historic records is that the remains are those of a Keechi individual named Keech-Kosh and that this individual is culturally affiliated with the Wichita and Affiliated Tribes. While lineal descendants have a higher standing than tribes for making repatriation decisions under the NMAI Act of 1989, no lineal descendants have been identified and it is recommended that the remains be made available for repatriation to the Wichita and Affiliated Tribes. If lineal descendants are identified prior to the repatriation of the remains to the Wichita and Affiliated Tribes, the recommendations of this report will be revised to recognize the status of the lineal descendants.</p>
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Plains	Comanche, Tonkawa	2015	<p><b>Inventory and Assessment of Human Remains and Cultural Objects Requested by the Comanche Nation, in the Collections of the National Museum of Natural History, Smithsonian Institution</b></p> <p>The report documents human remains in the collections of the NMNH potentially affiliated with the Comanche Nation, representing a minimum of nine individuals in nine catalog numbers and four ethnological objects in three catalog numbers that incorporate human remains in their production. Most of the remains and objects were sent to the Smithsonian Institution (SI) by the Army Medical Museum (AMM) during the late 1800s. The remains of three individuals were originally sent to the Smithsonian; the remains were later transferred to the AMM before ultimately being returned to the Smithsonian in 1898 and 1904.</p> <p>The human remains of one individual in one catalog number were sent to the Smithsonian in 1899 by Reverend F. X. Shulak. They were originally identified as “Comanche” based on unverifiable and conflicting information which may predate the acquisition by the donor. Information provided by the donor about other remains sent to the museum at the same time is demonstrably false, so the “Comanche” identification is not reliable. Therefore, the preponderance of the evidence does not support a cultural affiliation of this individual with the Comanche Nation of Oklahoma or any other tribe.</p> <p>The human remains of one female individual in one catalog number were sent to the museum by Dr. William F. Buchanan from Fort Concho, Texas, in 1873. The remains are those of a woman who had been recently captured by the 4th Cavalry at McClellan Creek village September 29, 1872, and died of pneumonia at the fort. She is identified as Comanche, possibly named War-o-be-ah, and she may have been a member of the Kwahada band captured in the attack on McClellan Creek village on September 29, 1872. The preponderance of the evidence indicates this individual is culturally affiliated with the Comanche Nation of Oklahoma. It is recommended that these remains be made available for repatriation to the Comanche Nation.</p> <p>The human remains of one individual in one catalog number were sent to the Army Medical Museum in 1876, and according to the information provided by the collector, belonged to a Comanche woman buried around 1870 on the bank of the Colorado River in Texas. The remains were shipped from Fort Concho in central Texas just west of the Colorado River. The collector’s attribution of the individual as Comanche supports a preponderance of the evidence indicating this individual is culturally affiliated with the Comanche Nation of Oklahoma. It is recommended that these remains be made available</p>
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		<p>for repatriation to the Comanche Nation.</p> <p>The human remains of one individual in one catalog number were sent to the Smithsonian in 1880 by W. R. Choate, the nephew of Dr. Rufus Choate. Rufus Choate collected the remains of a Comanche warrior killed by the Cavalry in Canyon Blanco, northwestern Texas in 1871. An eyewitness to the skirmish and collection, Captain R. G. Carter, later recognized the remains and confirmed the person's identity as a member of the Kwahada band of Comanche. The identification as Comanche supports a preponderance of the evidence indicating this individual is culturally affiliated with the Comanche Nation of Oklahoma. It is recommended that these remains be made available for repatriation to the Comanche Nation.</p> <p>The human remains of one individual in one catalog number were sent to the Army Medical Museum in 1874 and transferred to the Smithsonian in 1898. They were sent from Fort Clark, Texas, by Army Hospital Steward Conrad Bock, who identified the woman as Comanche. She had been shot, wounded, and captured at the "Battle of the North Fork of the Red River" by the 4th Cavalry. The attack was on a village of the Kwahada band of Comanche on McClellan Creek. The woman died several days later and was buried on Catfish Creek, also known as the Freshwater Fork of the Brazos and the White River, and her remains were later disturbed by coyotes. The preponderance of the evidence indicates this woman was a Comanche of the Kwahada band and is culturally affiliated with the Comanche Nation of Oklahoma. It is recommended that these remains be made available for repatriation to the Comanche Nation.</p> <p>The human remains of one individual in one catalog number were</p>
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		<p>donated to the Smithsonian in 1853 by Dr. George E. Cooper and identified as Comanche. They were listed as from Santa Rosa, Mexico. The preponderance of the evidence indicates that the cultural affiliation of this individual is with the Comanche Nation of Oklahoma. It is recommended that these remains be made available for repatriation to the Comanche Nation.</p> <p>The human remains of one individual in one catalog number were sent to the U.S. National Museum in 1875 by O. H. Seeds. The remains were transferred to the Army Medical Museum in 1876 and then transferred back to the Smithsonian in 1898. Seeds identified them as belonging to a Comanche. This individual had been killed by Dr. Angier, who presented the skull to Seeds shortly before his death. Based on the donor's attribution, the preponderance of evidence indicates this individual is culturally affiliated with the Comanche Nation of Oklahoma, and it is recommended that these remains be made available for repatriation to the Comanche Nation.</p> <p>The human remains of one individual in one catalog number were sent to the Army Medical Museum in 1869 by Major William Notson from Fort Concho in central Texas. In 1904 they were transferred to the U.S. National Museum. Notson identified the remains as belonging to a Comanche Indian whose body he had had transported to the fort. The eyewitness confirmation that the remains are those of a Comanche individual constitutes a preponderance of evidence that this individual is culturally affiliated with the Comanche Nation of Oklahoma. It is recommended that these remains be made available for repatriation to the Comanche Nation.</p> <p>The human remains of one individual in one catalog number were sent to the Army Medical Museum in October 1873 by Assistant Surgeon S. M. Horton in who indicated the man was killed near Fort McKavett, Texas, July 6, 1873. They were transferred to the Smithsonian in 1898. Originally, the man was identified as a Kiowa but after investigation by the Army it was concluded that the man was a Comanche from the Fort Sill reservation. His identity was confirmed as a known member of the Kotsotika band of the Comanche based on recognition of his hat when it was sent to Fort Sill by soldiers of Fort McKavett. The preponderance of evidence indicates that this individual is culturally affiliated with the Comanche Nation of Oklahoma, and it is recommended that these remains be made available for repatriation to the Comanche Nation.</p> <p>Four cultural items in three ethnology catalog numbers were made by Tonkawa people and likely incorporated Comanche human remains. The four items were made and last owned by the Tonkawa and are culturally affiliated with the Tonkawa Tribe of Oklahoma. The items have not been requested by the Tonkawa as cultural items eligible for repatriation under the law. However, they do not fit repatriation</p>
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			<p>categories as requested by the Comanche and are not subject to repatriation to the Comanche under the NMAI Act.</p> <p>In summary, it is recommended that the human remains of eight individuals in eight catalog numbers culturally affiliated with the Comanche Nation of Oklahoma be made available for repatriation. It is recommended that the remains of one individual of unknown cultural affiliation be retained by the museum until a preponderance of evidence leads to a cultural affiliation. Finally, four cultural items made by the Tonkawa do not fit a repatriation category as requested by the Comanche Nation and it is recommended they be retained by the museum. The Tonkawa Tribe has been notified of these objects and other Tonkawa collections and invited to consult with the Repatriation Office of the NMNH.</p>
Plains	Brule Sioux, Potawatomi	2016	<p>Inventory and Assessment of Human Remains from Nebraska Potentially Affiliated with the Potawatomi in the Collections of the National Museum of Natural History, Smithsonian Institution</p> <p>This report provides an inventory and assessment of human remains from Nebraska in the possession or control of the National Museum of Natural History (NMNH) potentially affiliated with the Potawatomi. The report documents the human remains of three individuals in three catalog numbers. Until recently, these remains were listed in museum records as collected from the Plains of Nebraska Territory by Lieutenant Edward L. Berthoud and were cataloged under numbers P243793 and P243796. The remains had been assigned those numbers when they were transferred from the Army Medical Museum (AMM) in 1898. In the AMM collections they were cataloged under numbers 355 and 349 when they were received in a transfer in 1867 from the U.S. National Museum (USNM), the predecessor to the NMNH. They were originally sent to the USNM 1864 by Lieutenant Berthoud, and the crania were assigned numbers in the mammal division 6350 and 6351 respectively. The original 1864 mammals ledger entries for the crania list the individual under 6350 as "Pottawatomie Indian Skull" and the locality of origin as "Nebraska Ter" and the individual under 6351 as "Human Skull" from "Plains of Nebraska Ter." Labeling on the remains themselves identifies them both as "Pottawatomie". The condition of the remains suggests the individuals were relatively recently deceased prior to collection. A mandible (P388816) was physically associated with the cranium under P243793 in the museum collection, but the mandible had the number 3195 written on it. The U.S. National Museum ledger entry for 3195 indicates the mandible was from Ft. Pierre, South Dakota, and belonged to a "Dakota" individual. The evidence suggests the mandible was associated with and then physically attached to the wrong cranium while they were curated at the U.S. National Museum prior to 1867, or later at the AMM.</p>

		<p>Lieutenant Berthoud was an engineer and surveyor who worked for the Surveyor General's Office to survey the boundary line between the Kansas Territory and the newly created Nebraska Territory in the 1850s. Writing on one cranium (P243793) indicated that the remains were "Taken from the Plains of Nebraska Territory June 10th, 1858." The ledger entries for the USNM and for the AMM also list the remains as Potawatomi. The Potawatomi in the region during the 1850s were affiliated with bands residing at the Potawatomi National Reserve in northeastern Kansas. Descendants of those bands are represented today by the Citizen Potawatomi Nation of Oklahoma and the Prairie Band of Potawatomi of Kansas.</p> <p>Writing on the other cranium (P243796), in the vernacular of the period, reads "Squaw Skull from the Pottawatomie Tribe / Nov 12, 1858" and "I knowed this squaw in 1855 J. C." However, biological evidence, including craniometrics and non-metric traits, indicates the woman was most likely Euroamerican. Although the writing on the skull suggests someone with the initials "J. C." had first hand knowledge of this person, it is unlikely that a Euroamerican woman would have been referred to as a "squaw." This suggests the attribution was mistaken and, therefore, there is not a preponderance of evidence indicating the remains are culturally affiliated with the Potawatomi.</p> <p>The mandible (P388816) that was erroneously linked with P243793 in the museum records was documented as originally coming from Fort Pierre, South Dakota, and the individual was recorded as "Dakota." The mandible was sent to the Smithsonian by Ferdinand V. Hayden in 1856 along with remains of ten other individuals also listed as from Fort Pierre and previously assessed by the NMNH Repatriation Office. The mandible became associated with the Potawatomi cranium (P243793) either at the USNM before 1867 or after the remains were transferred to the AMM. The descendants of the "Dakota" or Brule Sioux buried at Fort Pierre in the mid-1800s are represented today by the Rosebud Sioux Tribe and the Lower Brule Sioux Tribe.</p> <p>In sum, the preponderance of the available evidence indicates that the cranial remains of one individual is culturally affiliated jointly with Citizen Potawatomi Nation of Oklahoma and the Prairie Band of Potawatomi of Kansas. The Repatriation Office recommends that the remains of this individual be made available for repatriation to the Citizen Potawatomi Nation of Oklahoma and the Prairie Band of Potawatomi of Kansas. The preponderance of the evidence indicates that remains of a second individual are culturally affiliated jointly with the Rosebud Sioux Tribe and the Lower Brule Sioux Tribe. The Repatriation Office recommends that the remains of this individual be made available for repatriation to the Rosebud Sioux Tribe and the</p>
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			<p>Lower Brule Sioux Tribe. A third individual, initially listed as Potawatomi in museum records is of Euroamerican ancestry and there is not a preponderance of evidence in favor of a tribal affiliation. The Repatriation Office recommends that the remains of this individual be retained by the NMNH unless additional evidence is identified in the future which establishes a preponderance of evidence in favor of cultural affiliation.</p>
Plains	Oglala Lakota Sioux Tribe	2016	<p><b>ADDENDUM TO REPATRIATION OFFICE REPORT: INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS POTENTIALLY AFFILIATED WITH THE OGLALA SIOUX TRIBE IN THE NATIONAL MUSEUM OF NATURAL HISTORY</b></p> <p>This addendum accounts for the additional of two individuals who were not affiliated with the Oglala Sioux Tribe in the 1997 report, pending further research and consultation between potentially affiliated tribes. As a result of that consultation the individuals were offered for repatriation to the Oglala Sioux Tribe but this was not recorded in the 1998 addendum to the 1997 report, even though these two individuals were included in the 1998 repatriation. The total number of individuals repatriated to the Oglala Sioux Tribe on June 8, 1998, from the National Museum of Natural History was 40 individuals in 38 catalog numbers. An additional two individuals in two catalog numbers were repatriated from the National Museum of Health and Medicine at the same time with the consent of the National Museum of Health and Medicine and the National Park Service. This distinction between individuals repatriated from the National Museum of Natural History and the National Museum of Health and Medicine was not clearly indicated in the 1998 addendum, which stated only that 42 individuals were offered for repatriation.</p> <p>The agreements of all potentially affiliated tribes to support the return of the two individuals in two catalog numbers to the Oglala Sioux Tribe brings the total of human remains offered for repatriation to the Oglala Sioux Tribe from the National Museum of Natural History to 40 individuals in 38 catalog numbers.</p>

Plains	Wichita and Affiliated Tribes, Caddo Nation of Oklahoma, Osage Nation, Seneca-Cayuga Tribe of Oklahoma	2016	<p><b>INVENTORY AND ASSESSMENT OF NINETEENTH CENTURY HUMAN REMAINS FROM THE ARKANSAS AND LITTLE ARKANSAS RIVERS, KANSAS, POTENTIALLY AFFILIATED WITH THE WICHITA AND AFFILIATED TRIBES, THE CADDO NATION, THE OSAGE NATION, AND THE SENECA-CAYUGA TRIBE IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>The report was initiated at the request of representatives of the Wichita and Affiliated Tribes and was expanded to include the remains of additional tribes that were obtained at the same time and location by the collectors/donors. This report evaluates the remains of 20 individuals in 20 catalog numbers whose remains were originally sent to the Army Medical Museum between 1867 and 1872 and later transferred to the Smithsonian in 1898. The human remains were obtained by army surgeons Blencoe E. Fryer and Edwin S. Umbstaetter from near the Arkansas and Little Arkansas rivers in Kansas, and each individual was identified by tribe.</p> <p>The surgeons were assisted in obtaining the remains by Henry Vigus and perhaps other individuals. The condition of the remains indicates that the individuals had been obtained from protected graves. The surgeons sent the remains of individuals that they identified as ten Wichita, two Keechi, one Tawakonie, three Caddo, three Osage and one Seneca that they acquired in Kansas near the Arkansas or Little Arkansas rivers. The Wichita, Keechi, Tawakonie, and Caddo left their agencies in Indian Territory, now Oklahoma, during the Civil War and established villages near the mouth of the Little Arkansas River in Kansas from 1863 to 1867. The Seneca also left Indian Territory during the Civil War and established their villages from 1863 to 1865 on the Ottawa Agency in Kansas. The area near the Little Arkansas River was Osage land until 1871. The army surgeons were not stationed in Kansas until after the Civil War and after the Wichita, Keechi, Tawakonie, Caddo, and Seneca had left Kansas to return to their agencies in Indian Territory.</p> <p>One individual was described by the army surgeons as “said to be” Keechi Chief Sam Houston, implying that they did not have first-hand knowledge of the identification and may not have been certain of the identification. The skeletal remains are those of a 12 to 15 year old of indeterminate sex, and cannot be those of Sam Houston, who would have been much older. A second individual identified as a Wichita chief whose name was not known by the army surgeons is also unlikely to have been a chief because the remains are those of a 15-18 year old female.</p> <p>The preponderance of evidence including army surgeon tribal identifications, condition of the human remains, and the historical</p>
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		<p>association of the tribes with the Little Arkansas River area in Kansas, indicate that the remains identified by army surgeons as ten Wichita, two Keechi, and one Tawakonie are culturally affiliated with the Wichita and Affiliated Tribes. This federally recognized tribe is composed of the Wichita, Waco, Keechi, and Tawakonie. Three individuals identified by army surgeons as Osage are culturally affiliated with the federally recognized Osage Nation. Three individuals identified by army surgeons as Caddo are culturally affiliated with the federally recognized Caddo Nation.</p> <p>It is recommended that the skeletal remains of 13 individuals identified by the army surgeons as Wichita, Keechi, and Tawakonie be made available for repatriation to the Wichita and Affiliated Tribes. The skeletal remains of three individual identified by the army surgeons as Osage should be made available for repatriation to the Osage Nation. The skeletal remains of three individuals identified by the army surgeons as Caddo should be made available for repatriation to the Caddo Nation.</p> <p>One individual identified by army surgeons as Seneca is a descendant of the Seneca group that moved to Ohio in the eighteenth century. The individual is culturally affiliated with the federally-recognized Seneca-Cayuga Tribe of Oklahoma and it is recommended that the skeletal remains of this individual be made available for repatriation to the Seneca-Cayuga Tribe of Oklahoma. The Seneca Nation of New York and Tonawanda Band of Seneca Indians of New York will be informed of this assessment.</p> <p><b>Repatriation Update</b> The Seneca individual was repatriated by the Seneca-Cayuga Tribe of Oklahoma in 2017.</p>
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Plains	Mandan, Hidatsa, and Arikara Nation	2017	<p><b>ADDITIONAL HUMAN REMAINS AND FUNERARY OBJECTS FROM THE COOPER, ANTON RYGH, AND LEAVITT SITES, SOUTH DAKOTA: ADDENDUM TO INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS POTENTIALLY AFFILIATED WITH THE ARIKARA IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>This report updates a repatriation 2005 report prepared for the Three Affiliated Tribes and assesses human remains from two archaeological sites and funerary objects from one archaeological site which had been missing from the National Museum of Natural History collections or had not been located within the National Museum of Natural History collections in 2005. The human remains and one catalog number of funerary objects were transferred to the National Museum of Natural History from the South Dakota Archaeological Research Center in 2016. Three glass beads were found stored with the skeletal remains of an individual in the National Museum of Natural History collections in 2016.</p> <p>A human rib from the Cooper site was assigned a new catalog number at the National Museum of Natural History and this increases the number of catalog numbers for human remains at the Cooper site by one, but does not increase the total number of individuals represented at the National Museum of Natural History. The rib is likely associated with the remains of an individual that is presently at the National Museum of Natural History and awaiting disposition decisions by the Three Affiliated Tribes. A human rib bone from the Rygh site was assigned a new catalog number and likely belongs with a previously identified individual from the site and does not change the number of individuals represented at the National Museum of Natural History. Three glass beads and 69 seeds were added to the total number of funerary objects from the Leavitt site. The glass beads were added to an existing catalog number of beads that are associated with a burial and the seeds were assigned a new catalog number. Overall, this addendum adds two catalog numbers of human remains and one catalog number of funerary objects. The preponderance of evidence is that the remains and funerary objects are culturally affiliated with the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota, and it is recommended that they be made available for repatriation.</p>
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Plains	Mandan, Hidatsa, and Arikara Nation	2017	<p><b>ADDITIONAL HUMAN REMAINS FROM THE FAY TOLTON SITE, SOUTH DAKOTA: ADDENDUM TO INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS POTENTIALLY AFFILIATED WITH THE MANDAN AND HIDATSA OF THE THREE AFFILIATED TRIBES IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>In 2016, the National Museum of Natural History obtained one human bone from the River Basin Survey excavations at the Fay Tolton site from the South Dakota Archaeological Research Center that, according to museum records, should have been present at the National Museum of Natural History since 1959. The human bone was found in 2016 at the University of Wisconsin-Milwaukee and transferred to the South Dakota Archaeological Research Center. The National Museum of Natural History accepted the transfer and repatriation responsibility of the human bone on October 13, 2016.</p> <p>The individuals represented by the skeletal remains at the Fay Tolton site were residents of the Initial Middle Missouri village in South Dakota, which had been killed in an attack on the village. The 1996 National Museum of Natural History repatriation assessment found that the skeletal remains from Fay Tolton were most likely Mandan and were culturally affiliated with the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota. The rib that was transferred to the museum in 2016 is from House 1 and is most likely from the individual designated as Burial 1a. The Fay Tolton human remains that were previously present at National Museum of Natural History including the individual designated as Burial 1a, were repatriated by the Three Affiliated Tribes in 1996. The rib assigned to one catalog number at the National Museum of Natural History increases the number of catalog numbers of human remains at the Fay Tolton site by one, but does not increase the total number of individuals. The human remains represented by one rib in one catalog number are most likely Mandan and are culturally affiliated with the Three Affiliated Tribes of the Fort Berthold Reservation, North Dakota. It is recommended that the remains be made available for repatriation.</p>
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Plains	Crow, Blackfeet	2019	<p><b>Inventory and Assessment of Human Remains from Montana Potentially Affiliated with the Crow Tribe and the Blackfeet Tribe in the Collections of the National Museum of Natural History, Smithsonian Institution</b></p> <p>This report provides an inventory and assessment of human remains in the collections of the National Museum of Natural History (NMNH) that may be culturally affiliated with the Crow Tribe. The report was initiated by the Repatriation Office to assess the human remains of two nineteenth-century individuals collected by U.S. Army surgeons that were donated to the Army Medical Museum (AMM) and transferred in 1898 to the Smithsonian Institution.</p> <p>The cranium and mandible of an adult female were sent by Army Surgeon Samuel Horton to the AMM in 1868 from a military post at Ogallala Station, Nebraska. In 1898, the remains were transferred to the Smithsonian and are in the collections of the National Museum of Natural History. The remains were identified by Horton as those of a Crow warrior (Table 1), implying the individual was male, but the cranial morphology is consistent with a female. Horton had been stationed at Ogallala Station for only a few days when he sent the remains to the Army Medical Museum. He likely obtained the remains when he was previously stationed at Fort Phil Kearny or Fort Reno in Wyoming, posts close to or within Crow territory at that time. Horton was at Fort Phil Kearny for about two years and it is the closest post to the territory inhabited by the Crow in the late 1860s, and may be where Horton was stationed when he obtained the human remains. Horton does not describe the circumstances under which he obtained the human remains. However, the present physical condition of the bone indicates that the human remains were likely taken from a burial in a protected area, such as a scaffold, cave, or rock crevice. Horton also obtained objects attributed to the Crow, Oglala Sioux, Cheyenne, and Arapaho, but none were identified by Horton as funerary objects.</p> <p>A second individual, represented by the cranium and mandible of an adult male, was received on July 15, 1871, at the AMM with no accompanying information. There was no indication who sent the remains, where they had been obtained, or the tribe of the individual. During a May 27, 1872, visit to the AMM in Washington, DC, U.S. Army Surgeon Archibald B. Campbell identified himself as responsible for sending the remains to the AMM, and that the remains were those of a Crow. He reported that he left the remains at Fort Benton, Montana, in November 1870, to be sent to the AMM when he was transferred to another post. Campbell did not provide any additional information on the circumstances under which he obtained the human remains. In 1898, the remains were transferred to the Smithsonian and are in the collections of the National Museum of Natural History. The present</p>
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		<p>physical condition of the bone indicates that the remains were likely taken from a burial in a protected area, such as a scaffold, cave, or rock crevice. Fort Benton was within the territory occupied by the Blackfeet and not the Crow at about the time the remains were sent to the AMM. The incomplete information that originally accompanied the remains when they arrived at the AMM is a cause for caution in evaluating Campbell's later tribal identification. A morphological comparison of the shape of the skull found that it is very different from typical Crow individuals and closely matches that of Blackfeet individuals. The geographic location from where the remains were sent and the morphology of the remains makes it more likely that the remains are Blackfeet.</p> <p>The preponderance of evidence indicates that remains of the individual sent from Ogallala Station, Nebraska, is culturally affiliated with the federally-recognized Crow Tribe. The remains of the individual sent from Fort Benton, Montana, is culturally affiliated with the federally-recognized Blackfeet Tribe by a preponderance of the evidence. It is recommended that the skeletal remains from Ogallala Station be made available for repatriation to Crow Tribe and the skeletal remains from Fort Benton be made available for repatriation to the Blackfeet Tribe of Montana.</p>
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