

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

Plateau	Coeur d'Alene, Colville, Kalispel, Kootenai, Salish, Spokane	1994	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS FROM NORTHEAST WASHINGTON AND NORTHERN IDAHO 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 in the National Museum of Natural History (NMNH) from northeastern Washington and northern Idaho. Documentation for this case was initiated in response to a request from the Spokane Tribe for the return of four specific sets of remains. To insure that all remains potentially affiliated with the Spokane were identified, all seven sets of human remains in the NMNH from northeastern Washington and northern Idaho were documented as part of this request. In addition, one cranium from the state of Montana identified in the museum records as Spokane was also documented in this report, for a total of eight sets of remains that are treated in this present report. Besides the Spokane, other Native American groups potentially affected by the findings of this report include the Confederated Tribes of the Colville Reservation, the Coeur d'Alene, the Kalispel Indian Community, and the Kootenai and Salish Tribes of the Flathead Reservation.</p> <p>Of the six sets of remains from northeastern Washington in the NMNH, four were recovered in or around the modern town of Spokane, while the other two are from lone in the northern sector of Pend Oreille County. The single set of skeletal remains from northern Idaho was collected near Coeur d'Alene. The final set of remains treated in this report was recovered from west central Montana in the vicinity of Ft. Shaw, located above Great Falls.</p> <p>Three sets of remains from the Spokane area were collected in 1938 during construction operations at Fort George Wright, Washington. These were subsequently donated to the NMNH by the commanding officer at the fort, Colonel W.R. Wheeler. The other set of remains from Spokane was recovered in 1975 during earth-moving activities associated with the expansion of the local cemetery. This skeleton was sent to the FBI for identification and later offered to the NMNH by the Spokane County Sheriff's Department. The two sets of remains from Pend Oreille County, Washington were recovered from a gravel pit near the town of Lone</p>
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Plateau	Bannock, Colville, Crow, Nez Perce, Umatilla	1996	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS IDENTIFIED AS NEZ PERCE IN THE NATIONAL MUSEUM OF NATURAL HISTORY</b></p> <p>In accordance with 20 U.S.C. Section 80q, the National Museum of the American Indian Act, this report provides an inventory and assessment of the human remains identified in Museum records as Nez Perce in the National Museum of Natural History (NMNH). Documentation of the remains was initiated in 1994 in response to a request from the Nez Perce Tribe for the return of all culturally affiliated human remains and associated funerary objects. Originally, the remains discussed here were to have been documented in a more comprehensive report considering additional remains from southern Idaho and western Montana. In accordance with the wishes of the Nez Perce Tribe, the remains considered here have been documented separately in order to expedite their return.</p> <p>Three sets of skeletal remains are identified in Museum records as Nez Perce. One of these, was taken from the Bear Paw Battlefield, Blaine County, Montana, and donated to the AMM by U.S. Army Assistant Surgeon David S. Snively in 1879. A second individual, was taken from the Big Hole Battlefield, Beaverhead County, Montana, and was also donated to the AMM by Snively, in 1882. Finally, a third set of skeletal remains, was removed from Fort Lapwai, Idaho, and donated to the Museum in 1869 by U.S. Army Assistant Surgeon Edward Storrer. All three sets of remains were transferred from the AMM to the Physical Anthropology Division, NMNH, around the turn of the century.</p> <p>In addition to the skeletal remains, a scalp cataloged in the NMNH's Ethnology Division is described as having been taken from a Nez Perce individual by a Crow at Canyon Creek, Yellowstone County, Montana in 1877. The scalp was subsequently acquired by Brevet Lt. Col. James Montgomery Bell, and deposited in the Museum's collections as a loan in 1894. Because the scalp was loaned to the Museum, the NMNH did not have clear possession of the scalp in accordance with the repatriation provisions of the NMAI Act.</p> <p>Based on the sum of the available evidence, which includes information from the Museum's catalog and accession files, archival records housed in the National Archives and the National Anthropological Archives, published historical accounts, oral histories, and physical anthropological evidence, the three individuals represented by skeletal remains are found to be of Nez Perce cultural affiliation. It was recommended that these remains be offered for repatriation to the Nez Perce Tribe.</p>
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Plateau	Bannock, Colville, Crow, Nez Perce, Umatilla	1998	<p><b>ADDENDUM TO INVENTORY AND ASSESSMENT OF HUMAN REMAINS IDENTIFIED AS NEZ PERCE IN THE NATIONAL MUSEUM OF NATURAL HISTORY</b></p> <p>In the above referenced repatriation report, dated 19 September 1996, it was recommended that a human scalp be retained by the Museum pending the receipt of further information that might confirm the identity of the individual represented by the scalp. The report also noted that the scalp had been loaned to the Museum, and that the NMNH, therefore, did not have ownership of the scalp in order to repatriate it under the provisions of the NMAI Act. Subsequent to the release of that report, new information has become available supporting the identification of the scalp as the remains of Teeweeyonah (Over the Point), a Nez Perce warrior killed at the Battle of Canyon Creek in 1877. The identifying information is reviewed in detail in a report by Mr. Phillip Cash Cash (formerly, Mr. Phillip Minthorn) (1), "The Return of Over the Point." It should be noted that the original repatriation report indicated that the scalp might pertain to Teeweeyonah (Over the Point), as he was one of three warriors killed at Canyon Creek whose remains were not retrieved from the battlefield by the Nez Perce. Mr. Cash Cash provides additional historic and descriptive data that uphold the Teeweeyonah (Over the Point) identification.</p> <p>NMNH records indicate that the scalp pertains to a Nez Perce warrior killed in battle at Canyon Creek, Montana, in the Nez Perce War of 1877. The lender further indicates that the scalp was taken by a Crow individual. Mr. Cash Cash presents additional potentially corroborating information in the form of a ledger drawing by Medicine Crow, a Crow warrior who participated in the Canyon Creek battle. Mr. Cash Cash describes the drawing as a depiction of Medicine Crow's wounding at the hand of a young Nez Perce warrior, who was subsequently surrounded and killed by Crow warriors. As presented by Mr. Cash Cash, the Medicine Crow ledger is thus consistent with both the lender's description of the scalp as having been taken by a Crow, and with historical accounts of the death of Teeweeyonah (Over the Point), as described by Yellow Wolf, a Nez Perce warrior present at Canyon Creek (see Cash Cash report, attached). Finally, historical accounts indicate that only three Nez Perce bodies were unrecovered following the Canyon Creek battle, and were thus vulnerable to scalping: Tookleiks (Fish Trap), Wetyetmas Hapima (Surrounded Goose), and Teeweeyonah (Over the Point). Because the scalp's hair is very dark, and because Tookleiks (Fish Trap) and Wetyetmas Hapima (Surrounded Goose) were elders, the scalp in all probability does not pertain to them. Thus, given the lender's description, historical accounts, and eyewitness accounts (particularly that of Yellow Wolf), the</p>
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		<p>remaining possibility is that the scalp represents the remains of Teeweeyonah (Over the Point).</p> <p>The NMNH has also attempted to resolve the loan status of the scalp, however attempts to identify the heirs of the original lender, James Bell, have been unsuccessful. The NMNH was able to obtain a copy of James Bell's will, in which he left his estate to his wife, Emily. The Museum was unable to locate a will for Emily Bell. James and Emily Bell had no children, and it was not possible to identify other potential heirs. It was determined in consultation with the Smithsonian Institution Office of the General Counsel that if the identity of the scalp could be determined, then the scalp could be returned to the appropriate lineal descendant without further need to resolve the Museum's title. The bases for a return in this instance would be the common law rights of family members and the NMNH policy to return the remains of named individuals, with the recognition that a descendant's claim is superior to a claim that might be brought forward by the lender's heirs (letter from Molloy to Pakootas, 3 April 1998; letter from Molloy to Penney, 3 April 1998).</p> <p>Based on historical information, Mr. Cash Cash's report identifies Teeweeyonah (Over the Point) as the son of Red Heart. Mr. Cash Cash traces the Red Heart descendants to the present generation, based on enrollment records of the Bureau of Indian Affairs, and the Indian Census Rolls of Fort Lapwai. This genealogy can be used by the Red Heart family to substantiate their claim for the return of the scalp as the remains of Teeweeyonah (Over the Point).</p> <p>Mr. Cash Cash provides new information that identifies the scalp as pertaining to a Nez Perce warrior, Teeweeyonah (Over the Point), killed in the Battle of Canyon Creek. The repatriation report, 'Inventory and Assessment of Human Remains Identified as Nez Perce in the NMNH,' had earlier discussed the possibility that the scalp might represent the remains of Teeweeyonah (Over the Point). Teeweeyonah (Over the Point) was the son of Red Heart, whose descendants have been traced to the present generation. It has been previously determined that the NMNH could return the scalp to the appropriate lineal descendants based on common law and the Museum's policy to return the remains of named individuals. It was therefore recommended that the scalp be returned as a named individual to members of the Red Heart family. Notice was provided to the Nez Perce Tribe, the Confederated Tribes of the Colville Reservation, and the Crow Tribe regarding the final disposition of the scalp.</p>
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Plateau	Cayuse, Umatilla	2003	<p><b>ASSESSMENT OF A REPATRIATION REQUEST FOR A CAYUSE DRESS IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>This report provides an assessment of a request for the repatriation of a dress in the collections of the National Museum of Natural History (NMNH). The requested object is a Cayuse dress of 19th century manufacture (Smithsonian Institution catalog number E425600). This report provides an analysis of available documentation in NMNH records, in conjunction with additional historical and cultural information from archival and published sources, and information provided by the requesting Native American tribe, relevant to the assessment of its cultural affiliation and status as an object of cultural patrimony under the law. The report also considers the history of the acquisition of the dress as it bears on the right of possession.</p> <p>This assessment was initiated after the NMNH received a request in 2001 from a member of the Confederated Tribes of the Umatilla Indian Reservation (CTUIR), with a letter of support from the Chairman of the CTUIR Cultural Resources Committee, for the return of the dress as an object of cultural patrimony. This dress was requested by a lineal descendant of the original owner, Welahilakin. This item was sold to NMNH in 1987 by another descendant of the original owner.</p> <p>The claimant presented written evidence that dresses classified as best dresses are considered to be objects of cultural patrimony by the CTUIR. According to her letters, the dress represents her clan, and is an important heirloom to her family. Her letter also stated</p>

		<p>that dresses such as this one were passed down through generations for the purpose of continuing family traditions, and when the dress was sold it to the Smithsonian Institution, she believes that the seller alienated it from the family inappropriately.</p> <p>The seller also presented written and verbal information relating to this claim. She emphasized that the dress was her personal property and that she did not have to consult the family or the tribe regarding its disposition. Furthermore, one side of the family did not know about the dress until recently, making it unlikely the dress could have been communally owned by them. Finally, it was her strong wish that the dress stay at the Smithsonian.</p> <p>Upon reviewing all the information submitted by all parties, as well as the available accession papers and ethnographic information, it has been found that the dress does not qualify for repatriation according to the legally mandated definition of an object of cultural patrimony. Although the importance of this dress as a family heirloom is clear, the documentation submitted for the claim does not demonstrate that the dress was the communal property of the tribe as a whole. The seller and the claimant also appear to have conflicting opinions on the part of the family through which the dress should be passed down. A key component of the definition of an object of cultural patrimony is that the object has ongoing historical, traditional or cultural importance central to the Native American tribe or culture itself. This dress was and is evidently very important to the two families as an heirloom, but the two sides of the family do not agree on the proper line of inheritance for the dress. Furthermore, it has not been clearly demonstrated that the dress is of central and ongoing importance to the tribe or culture as a whole, or that the dress was inalienable by the seller, who had inherited the dress from her mother.</p> <p>This report also addresses the issue of right of possession. According to accession records, the seller signed "all rights, title and interest" of the dress to the Smithsonian Institution. On the other hand, in a letter to the Repatriation Office the claimant states that, although the seller had physical possession of the dress, and was the family's "holder" of the dress at the time she sold it to the Smithsonian Institution, she did not have the right of possession. The accession documentation clearly indicates, however, that the seller believed she had the right to sell this item, and the ethnographic literature does not indicate that property of this nature was normally held communally among Plateau groups in any formalized system. Further consultation with the seller also confirmed her opinion on this matter. For an object to be cultural patrimony, it must have been inalienable by the tribe at the time it was obtained by the museum. This object was the property of an</p>
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			<p>individual and therefore does not fit the definition of cultural patrimony.</p> <p>Since the Cayuse dress does not fit the definition of an object of cultural patrimony under the NMAI Act, and there is no evidence that it was illegally or unethically acquired, the Repatriation Office recommended that the Museum retain the dress and notify all parties of this decision.</p>
Plateau	Colville, Nez Perce, Umatilla	2003	<p><b>ASSESSMENT OF A LINEAL DESCENDANT REQUEST FOR THE REPATRIATION OF HUMAN REMAINS FROM THE BIG HOLE BATTLE OF THE NEZ PERCE WAR AT THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>This report provides an assessment of the identity of human remains identified as Nez Perce in the National Museum of Natural History (NMNH). Initial documentation of these remains was undertaken in 1994, in response to a request from the Nez Perce Tribe for the return of all culturally affiliated human remains and funerary objects, and a report was completed in 1996 titled Inventory and Assessment of Human Remains Identified as Nez Perce in the National Museum of Natural History . The 1996 report recommended that the remains be repatriated, but did not identify the remains as a named individual.</p> <p>The present report was initiated in response to a lineal descendant request from a lineal descendant of Pahkatos Owyee (Five Wounds), a warrior killed in the Battle of the Big Hole in August 1877, during the Nez Perce War. This lineal descendant requested the repatriation of the remains of this individual, whom she believes to be Pahkatos Owyee (Five Wounds). The 1996 report suggested the possibility that the remains of one individual held at the NMNH from the Big Hole Battlefield were those of Pahkatos Owyee (Five Wounds), but concluded there was insufficient evidence to support the identification. Given the large volume of historical material relating to the Battle of the Big Hole, the Repatriation Office agreed to investigate this matter further.</p> <p>This individual was identified as having come from the Battle of the Big Hole of the Nez Perce War, which took place in Wisdom, Montana. This battle occurred on August 9 and 10, 1877. No funerary objects are present at the NMNH. The cranium and mandible of this individual were sent to the Army Medical Museum (AMM) on August 18, 1882 by Acting Assistant Army Surgeon David S. Snively, from Fort Ellis, Montana Territory, five years after the battle. The remains were later transferred to the Smithsonian in May 1898, as part of a large donation of skeletal remains from the</p>

		<p>AMM. In his transmittal letter, Dr. Snively identified this individual as a "Nez Perce medicine man."</p> <p>Based on the historical information available, this individual has been found to be culturally affiliated with the Nez Perce. A reevaluation of the physical remains found that this individual was between 45 and 55 years old or older at the time of his death. Despite comparisons of information about the physical remains, archival information and published historical sources, it is still not possible to firmly establish his identity. This report was able to further identify a list of possible names, but a preponderance of evidence is lacking to support a specific identification. The remains cannot be confidently identified as Pahkatos Owyeeen (Five Wounds), and therefore cannot be repatriated directly to the claimant as a lineal descendant.</p> <p>In concurrence with the 1996 report (Molloy et al. 1996), it was recommended that the remains of this Nez Perce individual be jointly offered for repatriation to the Nez Perce Tribe and the Confederated Tribes of the Colville Reservation, since descendants of the Nez Perce who participated in the 1877 war are represented by both of these federally recognized tribes.</p> <p><b>Repatriation Update</b> Based on a decision by both culturally affiliated tribes, the one individual from the Big Hole Battle of the Nez Perce War were repatriated to lineal descendants of Pahkatos Owyeeen On December 19, 2005.</p>
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Plateau	Umatilla	2004	<p><b>ASSESSMENT OF A BRASS PATU TRADED BY CAPTAIN COOK IN 1778 AND AN ANTHROPOMORPHIC STONE CARVING FROM NORTHEAST OREGON IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>This report provides an inventory and assessment of two objects from northeastern Oregon, from a location referred to Umatilla, in the National Museum of Natural History (NMNH). There are no human remains within this collection. The objects were initially part of a larger request received from several Columbia Plateau tribes and groups for the return of culturally affiliated human remains and funerary objects. This report is part of a series of reports that address these repatriation claims. One claim, received in 2002, specifically requests the return of the two objects discussed in this report.</p> <p>This report summarizes available information bearing on the cultural affiliation and context of two archaeological objects from a location referred to as Umatilla, Oregon. The information includes ethnological, ethno-historical, archaeological, historical, and linguistic evidence that is relevant to determining the cultural affiliation of the objects in question and in evaluating whether the objects are funerary.</p> <p>Two objects were evaluated for this report: a brass war club known as a patu and a basalt carving recovered from Umatilla County, Oregon. The patu, a brass copy of a New Zealand stone club, is one of the most significant objects in the museum's collection and was made for Captain James Cook's second voyage to the South Pacific. The patu was traded during Cook's third voyage in 1778, when he visited the northwestern coast of North America. Based on the preponderance of available evidence, the patu has been found to be an unassociated funerary object and has been found to be culturally affiliated with the Confederated Tribes of the Umatilla Indian Reservation. The finding is based on information contained in museum records and on the traditional territory of the Umatilla during the nineteenth century (Stern 1998). It was recommended that the patu be offered for return to the Confederated Tribes of the Umatilla Indian Reservation. However, there is nothing in the records to indicate that the basalt carving is a funerary object and it was recommended that the museum retain it until further information becomes available.</p> <p><b>Repatriation Update</b>  The Patu was repatriated to the Confederated Tribes of the Umatilla Indian Reservation on May 10, 2005.</p>
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<p>Plateau</p>	<p>Colville, Klickitat, Palouse, Sinkayuse, Umatilla, Walla-Walla, Wanapum, Wenatchee, Yakama</p>	<p>2004</p>	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND OBJECTS FROM SOUTHEAST WASHINGTON NORTHEAST OREGON IN THE NATIONAL MUSEUM OF NATURAL HISTORY</b></p> <p>This report provides an inventory and assessment of the human remains and funerary objects from southeast Washington and northeast Oregon in the National Museum of Natural History (NMNH). Documentation of the remains and funerary objects was initiated in 1992 by former Repatriation Office Case Officer Dr. Tamara Bray in response to requests from several Columbia Plateau tribes and groups for the return of all culturally affiliated human remains and funerary objects.</p> <p>Under the National Museum of the American Indian Act, cultural affiliation is the basis for the repatriation of human remains and funerary objects. Cultural affiliation is defined as a relationship of shared group identity that can reasonably be traced from an earlier identifiable group to a present-day tribe. The law also establishes preponderance of evidence as the standard by which determinations of cultural affiliation are made. This report summarizes available information bearing on the cultural affiliation of physical anthropological and archaeological collections from southeast Washington and northeast Oregon. The information includes ethnological, ethno-historical, archaeological, historical, oral historical, osteological, geographical, archival and linguistic evidence that is relevant to determining the cultural affiliation of the collections in question.</p> <p>The collections from the following sites in Washington and Oregon are addressed in this report and are sequenced geographically from north to south.</p> <p>An estimated 71 individuals within 64 catalog numbers are addressed in this report. The remains of one individual were recovered from the Wenatchee River in Chelan County, Washington. These remains are found to be affiliated with the Wenatchee, part of the Confederated Tribes of the Colville Reservation. It is recommended that they be offered for return to the Confederated Tribes of the Colville Reservation.</p> <p>In Chelan County, Washington, a copper pendant and a metal-plated button were collected from Near Wenatchee. These funerary items are found to be culturally affiliated with the Wenatchee, and it is recommended that they be offered for return to the Confederated Tribes of the Colville Reservation.</p> <p>One lot of mat fragments and one lot of fused glass beads were</p>
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		<p>recovered from a site Near Trinidad in Grant County, Washington. These funerary objects are found to be culturally affiliated with the Sinkayuse, part of the Confederated Tribes of the Colville Reservation, and it is recommended that they be offered for return to the Confederated Tribes of the Colville Reservation.</p> <p>In Kittitas County, Washington, nine stone beads and 72 incised shell beads were recovered from a grave Across from Whiskey Dick Canyon. These funerary objects are found to be culturally affiliated with the Sinkayuse, and it is recommended that they be offered for return to the Confederated Tribes of the Colville Reservation.</p> <p>Also in Grant County, three objects were recovered from the Simmons Graveyard site. At present, there is insufficient information to determine the cultural affiliation of these items, and it is recommended that the museum retain them until additional information becomes available.</p> <p>The human remains of four individuals and 737 funerary objects were recovered from Vantage Ferry, Kittitas County, Washington. The human remains and associated funerary objects from Vantage Ferry are culturally affiliated with the Sinkayuse, and it is recommended that they be offered for return to the Confederated Tribes of the Colville Reservation.</p> <p>The skeletal remains of eleven individuals represented in six catalog numbers were excavated from the Wahluke site, along with 486 funerary objects. These remains and funerary objects are equally likely to be affiliated with the Yakama and the Walla Walla, now part of the Confederated Tribes of the Umatilla Indian Reservation, and Wanapum. A non-treaty Wanapum band continues to reside</p>
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		<p>on their traditional lands near Priest Rapids; the other groups were relocated to the Yakama Reservation and are members of the Yakama Indian Nation. It is recommended that they be offered for joint return to the Yakama Indian Nation and the Confederated Tribes of the Umatilla Indian Reservation. The non-treaty Wanapum band near Priest Rapids should be notified of this recommendation.</p> <p>A stone biface was collected from Near Pasco in Franklin County, Washington. The biface lacks sufficient information to determine its cultural affiliation, and it is recommended that the museum retain this object until more information becomes available.</p> <p>The remains of a single individual were removed from the Yakima Reservation. These remains are found to be affiliated with the Yakama, and it is recommended that they be offered for return to the Yakama Indian Nation (1).</p> <p>From Benton County, Washington, the remains of one individual were recovered from Bateman Island. This individual is equally likely to be culturally affiliated with the Walla Walla and the Yakama Indian Nation. It is recommended that these remains be offered for joint return to the Confederated Tribes of the Umatilla Indian Reservation and to the Yakama Indian Nation.</p> <p>The remains of one individual were recovered from Wenas Creek in Yakima County, Washington, is found to be affiliated with the Yakama, and is offered for return to the Yakama Indian Nation.</p> <p>Nine funerary objects were found at Timmerman's Ferry, also in Benton County, Washington, including two pestles, stone blades, a</p>
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		<p>copper pendant, a shell pendant, and some worked shell. These objects are equally likely to be culturally affiliated with the Walla Walla and the Yakama Indian Nation. It is recommended that they be offered for joint return to the Confederated Tribes of the Umatilla Indian Reservation and to the Yakama Indian Nation.</p> <p>In Benton County, Washington, 16 funerary objects (three stone tools, five stone projectile points, seven brass buttons, and one pendant) were collected from Homly Island and are present at the NMNH. These funerary objects are found to be culturally affiliated with the Walla Walla, and it is recommended that they be offered for return to the Confederated Tribes of the Umatilla Indian Reservation.</p> <p>Ten individuals in nine catalog numbers and 113 funerary objects were recovered from the Page Mound site in Franklin County, Washington. These remains and the funerary objects are equally likely to be culturally affiliated with either the Palouse, part of the Yakama Indian Nation and the Confederated Tribes of the Colville Reservation, or the Walla Walla, part of the Confederated Tribes of the Umatilla Indian Reservation. It is recommended that they be offered for joint return to the Yakama Indian Nation, the Confederated Tribes of the Colville Reservation and the Confederated Tribes of the Umatilla Indian Reservation. In addition, the non-treaty Palouse, represented by Ms. Mary Jim Chapman, have expressed an interest in these remains and should be notified of this recommendation.</p> <p>One individual was recovered from Rabbit Island, and one individual was recovered from Goat Island, Benton County, Washington. These remains are found to be culturally affiliated with the Walla Walla and it is recommended that these remains be offered for return to the Confederated Tribes of the Umatilla Indian Reservation.</p> <p>The human skeletal remains of 33 individuals in 31 catalogs and 758 funerary objects were excavated from Berrian's Island in Benton County, Washington. The remains and funerary objects from Berrian's Island are equally likely to be affiliated with the Umatilla, Walla Walla, and Wanapum. A non-treaty Wanapum band continues to reside on their traditional lands near Priest Rapids; the other groups were relocated to the Yakama Reservation and are members of the Yakama Indian Nation. It is recommended that they be jointly offered for return to the Confederated Tribes of the Umatilla Indian Reservation and the Yakama Indian Nation. The non-treaty Wanapum band near Priest Rapids should be notified of this recommendation.</p>
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		<p>this time until more information becomes available.</p> <p>A single cranium from an unknown location in Washington was transferred to the museum in 1898 from the Army Medical Museum. Due to lack of provenience information, it is not possible to affiliate the cranium and it is recommended that the museum retain the cranium at this time.</p> <p>Three crania from the George Catlin Collection were accessioned by the museum, transferred to the Army Medical Museum, and then transferred back to the museum. One of the crania is found to be affiliated with the Klickitat, and is being offered for return to the Yakama Indian Nation. There is insufficient information to determine cultural affiliation for the other two crania, and it is recommended that the museum retain them at this time.</p> <p>Two partial crania from Washington were transferred from the Army Medical Museum to the museum in 1898. Since there is very little information regarding these individuals in the museum records, there is insufficient information to determine their cultural affiliation and it is recommended that the museum retain them at this time.</p> <p>Objects collected from the Mouth of the Walla Walla River by Herbert Krieger were requested for return, but there is no information in museum records to indicate that these objects are funerary and it is recommended that they be retained by the museum.</p> <p>A collection of objects from the Walla Walla River, received from G.C. Green of Oregon, has very little information associated with the collection. There is nothing to indicate that these objects are funerary and it is recommended that they be retained by the museum.</p> <p>Objects in accession 48682 referred to as being from Below Kennewick, received from C. W. Wiegel of Kennewick, Washington, were requested for return. There is no further provenience or other information in museum records to indicate that these objects are funerary and it is recommended that they be retained by the museum.</p> <p><b>Repatriation Update</b> All culturally affiliated human remains and funerary objects discussed in this report were repatriated jointly to the Confederated Tribes of the Colville Reservation, the Confederated Tribes of the Umatilla Indian Reservation, the Wanapum Band, the</p>
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Plateau	Umatilla	2008	<p><b>INVENTORY AND ASSESSMENT OF UNASSOCIATED FUNERARY OBJECTS FROM UMATILLA, OREGON, IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>This report is an evaluation of 18 cultural objects in the ethnological collections of the Department of Anthropology of the National Museum of Natural History (NMNH) to determine if they are eligible for repatriation under the National Museum of the American Indian Act. The report provides an analysis of available documentation of the objects in NMNH records, in conjunction with historical and cultural information from archival and published sources. Information provided by the requesting Native American tribes relevant to the assessment of the cultural affiliation of the objects and their status as funerary objects under the law was also used.</p> <p>Eighteen beads on a single rawhide string are requested as unassociated funerary objects by the Confederated Tribes of the Umatilla Indian Reservation (CTUIR). These beads were recently identified as potential funerary objects and fall under a prior claim submitted by the CTUIR in 2002. The beads were acquired by Emile Granier sometime prior to his sale of these and numerous other Native American objects to the NMNH in 1898. The only provenience information available is an original tag attached to the beads which indicated that the beads were collected from a Umatilla grave in Umatilla, Oregon.</p> <p>A preponderance of evidence indicates that these beads are unassociated funerary objects taken from a Umatilla grave in Umatilla, Oregon and are culturally affiliated with the Confederated Tribes of the Umatilla Indian Reservation. It is recommended that this string of beads be offered for return to the CTUIR.</p> <p><b>Repatriation Update</b>  These beads were repatriated to the Confederated Tribes of the Umatilla Indian Reservation on November 4, 2008.</p>