

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

Southeast	Iroquois, Nansemond, Nottaway	1994	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS FROM THE HAND SITE (44SN22), SOUTHAMPTON COUNTY, VIRGINIA, 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) from the Hand Site (44SN22) in southeastern Virginia. Documentation of the remains from this site was initiated in August 1993 in response to a request from Mr. Oliver Perry, Assistant Chief, Nansemond Tribe, for the return of any culturally affiliated remains from Virginia. Mr. Perry identified the Hand Site as a settlement of concern to the Nansemond from an inventory sent to him by the Department of Anthropology, NMNH. The other Native American group potentially affected by the findings of this report is the Iroquoian Nottaway, who no longer exist as a tribe.</p> <p>The remains of 117 individuals, represented by 97 catalogs numbers in the Physical Anthropology division of the NMNH were identified as having come from the Hand Site. They were transferred to the Department of Anthropology, NMNH by the excavation Field Director, Gerald Smith, on 26 October, 1972 and accessioned into the collections as a single assemblage on 16 January 1973.</p> <p>The Hand Site is an Early Historic site dating to ca. A.D. 1580-1640 located in southeastern Virginia near the North Carolina border. This region is identified in the ethno-historic record as being occupied by the Iroquoian Nottaway in the 16-17th centuries. Although Nansemond Indians shared reservation lands with the Nottaway in the vicinity of the Hand site, their ownership of the land, from 1744 to the 1790's, post-dates occupation of the site. At the time of habitation of the Hand Site, the primary Nansemond settlements were along the Nansemond River, about 13 miles above the mouth of the James River, on the southern shore.</p> <p>An assessment of mortuary practices, house size and ethno-historic documentation indicates that the inhabitants of the Hand Site were Iroquoian. This supports the conclusions of</p>
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			<p>the excavators that this was a Nottoway Site. As there are no longer any federally recognized Nottoway groups, it was recommended that the human material from the Hand Site remain in the NMNH Department of Anthropology Physical Anthropology Collections.</p>
Southeast	Tunica	1997	<p><b>INVENTORY AND ASSESSMENT OF THE FUNERARY OBJECTS IN THE PIERITE COLLECTION</b></p> <p>This report provides an inventory and assessment of the funerary objects in Accession No. 325070 (the Pierite collection), housed in the National Museum of Natural History (NMNH). The Museum holds no human remains associated with these objects.</p> <p>Documentation of the objects was initiated in April 1996 in response to a request from the Tunica-Biloxi Tribe for the return of culturally affiliated human remains and funerary objects. A total of 13 objects, represented by nine Archeology catalog numbers were documented in this report. The objects, donated by Joseph A. Pierite, Jr., are historic in age, and were recovered from a series of Tunica graves near Marksville, in Avoyelles Parish, Louisiana. They were accessioned into the Museum's Archeology collections on 4 October 1976.</p> <p>Based on the sum of available evidence, which includes museum records, archival records, and published accounts, it was found that the objects were unassociated funerary objects culturally affiliated with the Tunica. While the NMNH had a colorable claim with respect to its right of possession for this collection, it was recommended that all 13 objects be offered for return to the Tunica-Biloxi Tribe, and that the appropriate tribal authorities be consulted regarding the disposition of the objects. This recommendation is based on the secure affiliation and identification of the objects, their limited scientific research value, the existence of a tribal Museum to preserve and retain these objects, and their pre-accession status as part of a larger collection of human remains and funerary objects whose re-interment was compelled by tribal members.</p> <p><b>Repatriation Update</b>  These objects were deaccessioned for repatriation on November 23, 1998.</p>

Southeast	Caddo	2007	<p><b>CADDO FISH HATCHERY SITE</b></p> <p>In partial response to a request from the Caddo Tribe of Oklahoma, this report provides an inventory and assessment of the cultural affiliation of the human remains and funerary objects in the collections of the National Museum of Natural History from the Fish Hatchery Site (16NA9), Louisiana.</p> <p>This report documents the human remains of a minimum of two individuals in the collections of the NMNH that are cataloged in a single number, P362447, and ceramic objects that were recovered from the Fish Hatchery Site that were cataloged under six numbers. These remains were excavated by Winslow Walker in 1931 and sent by him to the Bureau of American Ethnology (BAE). The remains were transferred from the BAE and accessioned into the collections of the NMNH in October of 1931. During osteological documentation, it was determined that the human remains in P362447 are those of two different individuals.</p> <p>The Fish Hatchery Site was utilized as a cemetery by people whose material culture has been archaeologically described as the Lawton phase. The Lawton phase has been archaeologically identified as representing the Natchitoches tribe. The Natchitoches were forced to sell their lands and were removed from their homelands in Louisiana to Oklahoma in the nineteenth century. They united with Caddo people from the other confederacies, the Hasinai and the Kadohadacho. The cultural affiliation of the individuals buried at the Fish Hatchery Site is demonstrated to be with the Caddo Tribe of Oklahoma. It was recommended that these remains be offered for repatriation to the Caddo Tribe of Oklahoma. The ceramic vessels in catalog numbers A367182 and A367183 were been identified as those originally placed in the burial of the individual given catalog number P362447. The remainder of the ceramic objects that were recovered from the Fish Hatchery Site were determined to be unassociated funerary objects. It was recommended that they be offered for repatriation to the Caddo Tribe of Oklahoma. The snail shell in catalog number A558541 located during examination of the human remains was not found to be a funerary object. It was recommended that the NMNH retain this snail shell.</p> <p><b>Repatriation Update</b> The human remains and funerary objects were repatriated to the Caddo Tribe of Oklahoma on October 24, 2007.</p>
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Southeast	Choctaw	2010	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS OF A CHOCTAW FEMALE IN THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>The remains of one individual were removed from a mound site near Mt. Vernon Arsenal, Alabama. These remains were identified by the collector, Acting Assistant Surgeon R. M. Reynolds, as Choctaw and he was given information that suggested that these could be the remains of the youngest daughter of a man named Aufaumatauba. In 2008, a request was made by the Choctaw Nation of Oklahoma for the repatriation of this individual and any associated funerary objects. This report documents the remains of a single individual in one catalog number for human remains in the NMNH. Objects sent in by the same collector in three catalog numbers were identified in the collections of the NMNH.</p> <p>In 1869, Acting Assistant Surgeon R. M. Reynolds removed sherds and lithics from a location or locations near Mount Vernon Arsenal. He sent these to the Army Medical Museum (AMM) and they were accessioned by the Smithsonian Institution into the Archaeology division. These objects were considered in this report because a memorandum in the AMM records indicated that they came from the same mound as the human remains cataloged as P243884. A subsequent review of the accession history did not indicate that this was the case. Based on the available evidence, it could not be determined that this material fits the category of funerary object. It is recommended that the NMNH retain this material unless further evidence arises that would indicate that these are funerary objects.</p> <p>In 1869, Acting Assistant Surgeon, R. M. Reynolds removed from a mound human remains that he identified as Choctaw. These remains were accessioned into the collections of the Army Medical Museum (AMM) in December of 1869. The remains were transferred to the Smithsonian Institution in 1898 and cataloged in the Division of Physical Anthropology. The original location of the individual was identified as an Indian mound in the vicinity of Mt. Vernon Arsenal, Alabama. These remains were described by the collector as being those of a Choctaw female and he notes that the daughter of Chief Aufaumatauba was the last death in the vicinity of the mound before the tribe was moved to the west. Reynolds' letter can be interpreted in several ways. He identified the individual as Choctaw, but did not directly claim that these were the remains of the daughter of Aufaumatauba.</p>
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Southeast	Tunica-Biloxi	2010	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND OBJECTS FROM THE TILLER MOUND, SOUTHEASTERN ARKANSAS IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>This report provides an inventory and assessment of the cultural affiliation of the human remains and objects in the collections of the National Museum of Natural History (NMNH) from Arkansas that are potentially affiliated with the Tunica-Biloxi Indians of Louisiana. The report documents human remains in 44 catalog numbers in the Physical Anthropology Division and represents a minimum of 36 individuals. All of these remains were collected by Edward Palmer under the auspices of the Smithsonian’s Bureau of American Ethnology Mound Exploration Project. They were removed from the Tillar Mound site (3DR1) in southeastern Arkansas in late November of 1882. The remains were accessioned by the museum in 1882 as part of accession number 14255 and were transferred to the Army Medical Museum (AMM) where they were accessioned in 1884. The remains were transferred back to the museum in 1898 as part of accession 33553 and in 1904 as part of accession 42109.</p> <p>The objects found in the Tillar Mound by Edward Palmer that were sent to the Smithsonian were originally cataloged by the Bureau of American Ethnology and were accessioned in 1882 as part of accession number 14255 and have been placed in 32 catalog numbers. Some of the objects can be seen in the drawings made by H. J. Lewis who participated in Palmer’s excavations. Of the objects present, there are 19 complete vessels and 91 sherds, some of which have been reconstructed from two or more pieces. A single lithic item was collected, a spade of Mill Creek chert. Faunal material includes freshwater mussel shell, box tortoise, an unidentifiable species of deer, and an unidentified mammal. The freshwater mussel pieces consist of 16 fragments. The pieces of box tortoise consist of one complete shell, one shell broken into four pieces and one shell fragment. One deer antler is present. One mammal bone is present, but could not be identified as to species.</p> <p>The individuals responsible for the Tillar complex and the ancestors of the Tunica Tribe are identified through archaeological evidence as being Tunican. The historical ancestry of the Tunican groups cannot be traced into the protohistoric period. The Tillar complex may be ancestral to</p>
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			<p>one or more of the Tunican tribes, but not enough detail is known to determine positively that a relationship of shared group identity exists between the Tillar complex and a specific Tunican tribe. A distinct relationship of shared group identity cannot be traced between the Tillar complex and the Tunica-Biloxi Tribe of Louisiana. A cultural relationship may exist, but this is not sufficient to recommend repatriation. It is recommended that these remains in 44 catalog numbers and funerary objects in 32 catalog numbers be retained by the NMNH. Should new evidence come to light, the NMNH will reconsider this evaluation.</p>
Southeast	Caddo	2011	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS FROM THE BELCHER SITE, CADDO PARISH, LOUISIANA, IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>A repatriation request from the Caddo Tribe of Oklahoma resulted in an assessment of cultural affiliation of human remains from the Belcher site in Caddo Parish, Louisiana. This report documented the human remains of a minimum of 12 individuals in the collections of the NMNH that are cataloged in nine numbers. These remains are among those excavated by Clarence Webb between 1936 and 1939. Webb excavated a number of other remains and associated and unassociated funerary objects from this site, but only 12 individuals from Webb’s excavation are present at the NMNH. These individuals were removed from Burials 5, 11, and 12.</p> <p>The Belcher site is in an area described by Webb (1959:1) as “near the historic center of the Caddoan area.” This region along the Great Bend of the Red River was the location of archaeologically defined groups that are ancestral to the Kadohadacho, one of the tribal groups that united in the nineteenth century to become the Caddo Tribe of Oklahoma. The site was utilized between A.D. 1200 and A.D. 1700. The people who occupied the Belcher site were ancestors of the federally-recognized Caddo Tribe of Oklahoma. A relationship of shared group identity was demonstrated to exist between</p>

			<p>the individuals from the Belcher site and the Caddo Tribe of Oklahoma. The remains of a minimum of 12 individuals represented by nine catalog numbers are culturally affiliated to the Caddo Tribe of Oklahoma. This report recommends that these remains be made available for repatriation to the Caddo Tribe of Oklahoma.</p>
Southeast	Tunica-Biloxi Tribe, Jena Band of Choctaw, Choctaw	2011	<p><b>INVENTORY AND ASSESSMENT OF POSSIBLE FUNERARY OBJECTS FROM LOUISIANA POTENTIALLY AFFILIATED WITH THE TUNICA-BILOXI TRIBE, IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>This report provides an inventory and assessment of possible funerary objects from three sites in Louisiana in response to a repatriation request from the Tunica-Biloxi Tribe of Louisiana.</p> <p>Twenty-three objects in six catalog numbers were removed from the surface of a mound at the Nick Site, Avoyelles Parish, Louisiana, by Frank Setzler and James A. Ford. The objects date to the nineteenth century and were donated to the NMNH in 1934 by Setzler. Ford's published report on the site notes that all of the historic objects were found in association with human bone. Subsequent excavation at the site and recovery of historic objects revealed that the historic period, late eighteenth to early nineteenth century, use of the mound was exclusively for burials. These historic period items in the NMNH collections were associated with the burials at the mound and were determined to be funerary objects. The historical record reveals political and familial ties between Choctaw communities on the Avoyelles Prairie and the Tunica-Biloxi Tribe. The archaeological and historical evidence indicates that the individuals buried during the historic period at the Nick Site are related to a community of Choctaw who lived on the Avoyelles Prairie together with the Tunica. Historical events led to this community having descendants in the federally-recognized Jena Band of Choctaw and in the federally-recognized Tunica-Biloxi Tribe of Louisiana. Cultural affiliation is determined to exist between the individuals buried during the nineteenth century at the Nick Site and the Jena Band of Choctaw and the Tunica-Biloxi Tribe. It is recommended that this material be made available jointly to these tribes for repatriation.</p>

		<p>One hundred and ninety-one objects in 14 catalog numbers were removed from a grave in an unknown mound site near Mansura, Louisiana, by an unknown individual in the twentieth century and donated to the NMNH in 1926 through Gerard Fowke. Fowke noted that the collector identified the material as coming from a grave and stated that some arm bones were associated with some of the items. These funerary objects date to the eighteenth century. The location of the site is within the territory occupied during the eighteenth century only by tribes that became united through historical circumstances to become the Tunica-Biloxi Tribe of Louisiana. Based on the location of the site, the analysis of the objects and the historical record for the Tunica-Biloxi, cultural affiliation is determined to exist with the Tunica-Biloxi Tribe. It is recommended that this material be made available for repatriation to the Tunica-Biloxi Tribe of Louisiana.</p> <p>Three objects in three catalog numbers were donated to the NMNH by Leon Desselle in 1933. These objects were reportedly excavated from his front yard near Marksville, Louisiana at an unknown date. Object tags generated by the museum and information in museum-generated catalogs describe these items as coming “from a grave.” There is no additional information to verify this assertion and it is likely that this description derives from the fact that a human mandible was sent to the museum by Desselle at the same time as the bowl and discoidal stones. A letter from Desselle that accompanied the material does not state that the bowl and discoidal stones were found in association with the mandible or that the objects came from a mortuary provenience. Therefore, the preponderance of the evidence does not support a conclusion that these are funerary objects and cultural affiliation was not assessed. The human mandible was never accessioned by the museum and does not appear to be in the collections.</p> <p>In sum, 191 funerary objects from a site near Mansura, Louisiana, were evaluated for cultural affiliation. Archaeological, historical, and geographical evidence support a finding of cultural affiliation with the Tunica-Biloxi Tribe. It is recommended that this material be made available for repatriation to the Tunica-Biloxi Tribe. An additional 23 funerary objects from the Nick Site, south of Marksville, Louisiana, are found to be culturally affiliated with the Tunica-Biloxi Tribe and with the Jena Band of Choctaw. It is recommended that these materials be made available for repatriation jointly to these tribes. Three objects from Leon</p>
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			Desselle's home near Marksville, Louisiana, could not be determined to be funerary objects and were not evaluated for cultural affiliation. It is recommended that these objects be retained by the NMNH.
Southeast	Chickasaw Nation	2013	<p><b>Inventory and Assessment of Human Remains and Funerary Objects Requested for Repatriation by the Chickasaw Nation from Sites in Mississippi and Oklahoma in the Collections of the National Museum Of Natural History, Smithsonian Institution</b></p> <p>Human remains of a minimum of eight individuals in seven catalog numbers and 916 objects in 104 catalog numbers were collected in 1885 from the Ingomar Mounds site in Union County, Mississippi by Charles M. Smith for the Bureau of American Ethnology. The objects were accessioned by the Smithsonian in 1885. The site was utilized during the Middle Woodland period (AD 100-AD 500) by an unidentified earlier group and in the historic period by a Chickasaw community. All of the human remains from this site date to the Middle Woodland period and are of unknown cultural affiliation. A total of 477 objects in five catalog numbers from the Ingomar Mounds site have been identified as unassociated funerary objects. Of these, 475 date to the Middle Woodland period and their cultural affiliation is unknown. Two objects date to the seventeenth and/or eighteenth century, during which time the Chickasaw occupied this site. These two objects are identified as unassociated funerary objects based on information provided by the collector about their original context and on information provided by the Chickasaw Nation of Oklahoma about historic period burial practices. The preponderance of evidence indicates that cultural affiliation exists with the Chickasaw Nation of Oklahoma. It is recommended that these two unassociated funerary objects in two catalog numbers be made available for repatriation to the Chickasaw Nation. Objects in 99 catalog numbers do not fit a repatriation category. Three of these objects in three catalog numbers consisting of cloth fragments and two hammer stones could not be located in the collections during the documentation of this accession. None of these objects were found to be culturally affiliated.</p> <p>In 1888, W. A. Whitten sold 788 objects consisting of glass bottles, iron and pewter spoons, pearlware tea cups and saucers, horse bits, silver gorgets, silver crosses, silver brooches, silver armlets, silver earrings and glass beads, to the</p>

		<p>Smithsonian. No human remains were sent. Whitten obtained the objects from near Molino, Mississippi. The objects were accessioned by the Smithsonian in 1888 and distributed among 25 catalog numbers. Whitten identified the original site as “an Indian burying ground,” and also noted that some of the silver ornaments were attached to the clothing in which the individuals were buried, indicating that these objects are unassociated funerary objects. The 788 funerary objects date to the late eighteenth to early nineteenth century Chickasaw occupation. The preponderance of evidence indicates that cultural affiliation exists with the Chickasaw Nation of Oklahoma. It is recommended that these 788 objects in 25 catalog numbers be made available for repatriation to the Chickasaw Nation.</p> <p>In 1900, Harvey C. Medford sent 828 objects collected by Lizzie Eads from a farm near Tupelo, Mississippi, to the Smithsonian. This material was accessioned by the Smithsonian in 1901 and is listed in 14 catalog numbers. The items were described by Medford as having been taken from a grave. No human remains were sent to the Smithsonian by Medford and the objects are identified as unassociated funerary objects. The items include stone pipes, glass beads, a metal dangle, a thimble, metal buttons, silver finger rings, silver brooches, silver earrings, and a heavily worn perforated coin. Medford identified the location of the farm as having been part of a Chickasaw town and near the site of a battle between the Chickasaw, the English, the French, and the Creek. The 828 objects sent by Medford date to the late eighteenth to early nineteenth century, the time period of the Chickasaw occupation. The preponderance of evidence indicates that cultural affiliation exists with the Chickasaw Nation of Oklahoma. It is recommended that these 828 funerary objects in 14 catalog numbers be made available for repatriation to the Chickasaw Nation.</p> <p>The human remains of one individual were sent to the Smithsonian from Fort Washita, Oklahoma, by Army Surgeon T. C. Madison in 1853 and accessioned in 1853. The remains were transferred to the Army Medical Museum in 1869. In 1904, the remains were transferred back to the United States National Museum. These remains were initially identified as Chickasaw by the Army Medical Museum. Documentation by the Repatriation Office Osteology Lab revealed that they are dissimilar in morphological characteristics to Native Americans. Craniometric analysis indicates that this individual was of African descent. A review of the historic period</p>
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		<p>relationships between the Chickasaw and African peoples and a lack of contextual data surrounding the burial and life history resulted in a determination that this individual cannot be demonstrated to be culturally affiliated with the Chickasaw Nation. It is recommended that the NMNH retain these remains until further information is discovered that would alter these findings.</p> <p>A single silver cross was sent to the NMNH by Robert Fulton from near Tupelo, Mississippi, and accessioned in 1919. Fulton stated that the cross came from a cemetery four miles north of Tupelo, near the location of the main Chickasaw town. No human remains were sent by Fulton and this cross is identified as an unassociated funerary object. The cemetery location was within the historic Chickasaw homeland and the object dates to the time period when the Chickasaw occupied this area. The preponderance of evidence indicates that cultural affiliation exists with the Chickasaw Nation of Oklahoma. It is recommended that this one object in one catalog number be made available for repatriation to the Chickasaw Nation. Seventeen jasper beads sent by Fulton and accessioned under this same number did not come from the same location and are not considered funerary objects.</p> <p>The human remains of one individual cataloged in one number and eight ceramic sherds cataloged in another were sent to the NMNH in 1926 by R. D. Whitfield from Houston, Mississippi. Whitfield collected the remains and objects from a location near the Pontotoc Ridge in Mississippi. The remains and objects were accessioned by the Smithsonian in 1926. The sherds are Mulberry Creek Cordmarked pottery type, which is typical for the Miller phase (200 BC-AD 1000) of the Woodland period in northeastern Mississippi and pre-date the historic period occupation of the area by the Chickasaw. The relationship between the sherds and the human remains cannot be determined based on the information provided by the collector, and they cannot be identified as funerary objects. The preponderance of evidence assembled to evaluate cultural affiliation, including burial position, orientation within the grave, and the collector's opinion, does not support a finding of cultural affiliation with the Chickasaw Nation. It is recommended that the NMNH retain these remains until further information is discovered that could affect these findings.</p> <p>The human remains of one individual placed in one catalog number were sent to the NMNH in 1938 by Byron Kelley, who</p>
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		<p>collected them from a location 5.5 miles west of Tupelo, Mississippi. The remains were accessioned in 1938. Funerary objects, consisting of yellow and white beads, presumably glass, were obtained by Kelley from the same grave, and these indicated to Smithsonian archaeologist Henry Collins that this was a historic period burial. The beads were not donated to the NMNH by Kelley. The funerary objects, if they are glass beads, date the remains to between the seventeenth and nineteenth centuries, during the Chickasaw tribe's residence in this region. Collins identified the remains as a historic period Chickasaw burial. The preponderance of evidence indicates that cultural affiliation exists with the Chickasaw Nation of Oklahoma. It is recommended that these remains be made available for repatriation to the Chickasaw Nation.</p> <p>To summarize, the human remains of one individual in one catalog number collected by Byron Kelley from a location near Tupelo, Mississippi, are found to be culturally affiliated with the Chickasaw Nation. Human remains in eight catalog numbers, including seven catalog numbers collected from Ingomar Mounds and one catalog number sent from Fort Washita, Oklahoma, were not found to be culturally affiliated. Unassociated funerary objects in 42 catalog numbers, including two catalog numbers collected from Ingomar Mounds, 25 catalog numbers collected from a site near Molino, Mississippi, 14 catalog numbers collected by Lizzie Eads from a farm near Tupelo, Mississippi, and one catalog number collected by Robert Fulton from near Tupelo, Mississippi, are found to be culturally affiliated with the Chickasaw Nation. Funerary objects in three catalog numbers and non-funerary objects in 99 catalog numbers collected from Ingomar Mounds were not found to be culturally affiliated. It is recommended that the one culturally affiliated individual and 1,619 culturally affiliated unassociated funerary objects in 42 catalog numbers be made available for repatriation to the Chickasaw Nation.</p> <p><b>Repatriation Update</b> In 2013, one individual and 1,619 unassociated funerary objects were repatriated to the Chickasaw Nation.</p>
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Southeast	Kialegee Tribal Town, the Miccosukee Tribe of Indians of Florida, the Muscogee (Creek) Nation of Oklahoma, the Poarch Band of Creek Indians of Alabama, the Seminole Nation of Oklahoma, the Seminole Tribe of Florida, and the Thlopthlocco Tribal Town of the Creek Nation	2014	<p><b>Inventory and Assessment of Human Remains and Funerary Objects from the Vicinity of Ocmulgee National Monument, Macon, Georgia, in the Collections of the National Museum Of Natural History, Smithsonian Institution</b></p> <p>Records for archaeological and physical anthropology collections from Bibb County, Georgia, were examined in order to identify human remains and funerary objects potentially affiliated with the Muscogee (Creek) Nation. This report documents the human remains of a minimum of 126 individuals cataloged in 122 numbers and 53 funerary objects in 20 catalog numbers from sites within Ocmulgee National Monument.</p> <p>The 122 catalog numbers for human remains represent individuals recovered from different areas of Ocmulgee National Monument. The locations are known by numerous site names and numbers. The remains of 59 individuals cataloged in 59 numbers, as well as eight funerary objects cataloged in five numbers, were collected from Mound C. Twelve funerary objects cataloged in five numbers were collected from Mound D. The remains of three individuals cataloged in two numbers were collected from the McDougal Mound. The remains of 44 individuals cataloged in 41 numbers, as well as 19 funerary objects cataloged in six numbers, were collected from the Trading Post Site. The remains of 20 individuals cataloged in 20 numbers, as well as 14 funerary objects cataloged in four numbers, were collected from the Lamar Site.</p> <p>The human remains of a minimum of 49 individuals cataloged in 49 numbers were originally removed from the Mississippian period levels of Mound C. The remains of a minimum of three individuals in two catalog numbers were recovered from the Mississippian period McDougal Mound on Macon Plateau. Six funerary objects cataloged in three numbers were identified as deriving from the Mississippian occupation of Mound C. One of these catalog numbers represents two unassociated funerary objects and two catalog numbers represent four associated funerary objects. Twelve unassociated funerary objects cataloged in five numbers were recovered from the Mississippian period Mound D on Macon Plateau. These remains and objects were excavated during federal work projects between 1933 and 1942 and were sent to the National Museum of Natural History in 1964. These remains and objects could not be affiliated with a federally recognized</p>
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		<p>tribe by the preponderance of the evidence, which includes the archaeology of the region, the known cultural practices of the southeastern tribes, and the history of the Creek tribes. It is recommended that the NMNH retain the Mississippian period human remains from Mound C and the McDougal Mound, as well as the Mississippian period associated and unassociated funerary objects from Mound C and the unassociated funerary objects from Mound D unless new evidence is presented that would alter these findings.</p> <p>Human remains of a minimum of ten individuals cataloged in ten numbers were recovered from historic-period contexts in and around Mound C. Two associated funerary objects in two catalog numbers were found with the remains. The earlier identifiable group responsible for the historic-period burials dating between 1690 and 1715 at Mound C was a Hitchiti Creek community. Descendants of the Hitchiti Creek are found in the federally recognized Creek and Seminole tribes. The preponderance of evidence indicates that these individuals are culturally affiliated with the Kialegee Tribal Town, the Miccosukee Tribe of Indians of Florida, the Muscogee (Creek) Nation of Oklahoma, the Poarch Band of Creek Indians of Alabama, the Seminole Nation of Oklahoma, the Seminole Tribe of Florida, and the Thlopthlocco Tribal Town of the Creek Nation. It is recommended that these remains and associated funerary objects be made available for repatriation jointly to these federally recognized tribes.</p> <p>Human remains of a minimum of 44 individuals cataloged in 41 numbers were recovered from the Trading Post site on Macon Plateau. There are 19 associated funerary objects in six catalog numbers that were recovered from the Trading Post site on Macon Plateau. These remains and objects were excavated during federal work projects between 1933 and 1942 and were sent to the National Museum of Natural History in 1964. The earlier identifiable group responsible for the burials at the Trading Post site was a Hitchiti Creek community. The Hitchiti are identified archaeologically at Ocmulgee Fields phase (A.D. 1685-1715) sites in Central Georgia. Descendants of the Hitchiti Creek are found in the federally recognized Creek and Seminole tribes. The preponderance of evidence indicates that these individuals and funerary objects are culturally affiliated with the Kialegee Tribal Town, the Miccosukee Tribe of Indians of Florida, the Muscogee (Creek) Nation of Oklahoma, the Poarch Band of Creek Indians of Alabama, the Seminole Nation of Oklahoma, the Seminole Tribe of Florida, and the Thlopthlocco Tribal</p>
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		<p>Town of the Creek Nation. It is recommended that these human remains and associated funerary objects be made available for repatriation jointly to these federally recognized tribes.</p> <p>Human remains of a minimum of 20 individuals cataloged in 20 numbers were recovered from the Lamar site, south of Macon Plateau. Fourteen unassociated funerary objects in four catalog numbers were recovered from the Lamar Mound site. These remains and objects were excavated during federal work projects between 1933 and 1942 and were sent to the National Museum of Natural History in 1964. The main occupation of the site was during the Lamar period (A.D. 1300-1600), but an Ocmulgee Fields (A.D. 1685-1715) phase community was also present. The site has been identified as the village of Ichisi. The descendants of the Lamar period community and the Ocmulgee Fields community are found in the federally recognized Creek and Seminole tribes. The preponderance of evidence indicates that there is a shared group identity between the Lamar period archaeological record and the Kialegee Tribal Town, the Miccosukee Tribe of Indians of Florida, the Muscogee (Creek) Nation of Oklahoma, the Poarch Band of Creek Indians of Alabama, the Seminole Nation of Oklahoma, the Seminole Tribe of Florida, and the Thlopthlocco Tribal Town of the Creek Nation. It is recommended that these human remains and unassociated funerary objects be made available for repatriation jointly to these federally recognized tribes.</p> <p>In sum, it is recommended that human remains of a minimum of 74 individuals cataloged in 71 numbers, 21 associated funerary objects in eight catalog numbers, and 14 unassociated funerary objects in four catalog numbers, be made available for repatriation to the Kialegee Tribal Town, the Miccosukee Tribe of Indians of Florida, the Muscogee (Creek) Nation of Oklahoma, the Poarch Band of Creek Indians of Alabama, the Seminole Nation of Oklahoma, the Seminole Tribe of Florida, and the Thlopthlocco Tribal Town of the Creek Nation. Because they cannot be affiliated with a known tribal community, it is recommended that the human remains of a minimum of 52 individuals cataloged in 51 numbers, four associated funerary objects cataloged in two numbers, and 14 unassociated funerary objects in six catalog numbers from Mound C, Mound D, and the McDougal Mound be retained by the NMNH unless new evidence is presented that would alter these findings.</p>
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Southeast	Kialegee Tribal Town, the Miccosukee Tribe of Indians of Florida, the Muscogee (Creek) Nation of Oklahoma, the Poarch Band of Creek Indians of Alabama, the Seminole Nation of Oklahoma, the Seminole Tribe of Florida, and the Thlopthlocco Tribal Town of the Creek Nation	2015	<p><b>Addendum: Inventory and Assessment of Human Remains and Funerary Objects from the Vicinity of Ocmulgee National Monument, Macon, Georgia, in the Collections of the National Museum of Natural History, Smithsonian Institution</b></p> <p>Human remains cataloged as P388777 were originally part of PT20454, a collection of uncatalogued remains found in Dr. J. Lawrence Angel’s former office in the National Museum of Natural History (NMNH), Smithsonian Institution (SI). The remains were recently cataloged as P388777. Dr. Angel served as curator in the physical anthropology division at the National Museum of Natural History (NMNH) from 1962 until his death in 1986. Angel’s work focused on the biological anthropology of the eastern Mediterranean, but he also undertook forensic anthropology research as well. Angel was a highly regarded scholar whose research has had a lasting impact on the discipline. In his capacity as curator, he was responsible for conducting research and building the collections of the NMNH. A recent review of the uncatalogued remains that formerly were in Angel’s office led to the identification of these remains.</p> <p>Two groups of remains present in a large box were collectively given SI temporary catalog number PT20454. The remains were sorted into two sets based on their location within the large box. The remains subsequently cataloged as P388777 were found inside a small box that had been placed inside the larger one. A note with the large box reads: “44HR3/2BI7/Dr. Angel forensics/unidentified.” The number 44HR3 is believed to relate to the remains that were present in the large box. The number may refer to the Belmont site in Henry County, Virginia, because 44HR3 is the Smithsonian trinomial system number assigned to that site. The other number on the note in the box, 2BI7, is believed to represent the Lamar site. The Lamar Site, near Macon, Georgia, was originally given the number 2BI7, and this number is consistently found associated with remains from Works Progress Administration (WPA) excavations undertaken at Ocmulgee National Monument from 1933-1942 that are in the NMNH collections. The Lamar site was assigned number 9BI7 when Georgia began using the Smithsonian Trinomial Numbering system, which was developed in the 1940s.</p> <p>Repatriation Office osteologists noted that the two sets of remains are taphonomically distinct and they were sorted on this basis. The remains now cataloged as P388777 are those of an adult male of at least 30 years of age and consist of a</p>
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		<p>partial cranium and mandible as well as a fragment of a postcranial long bone. According to Jones, the taphonomy of the remains in the smaller box, including the color of the adherent soil and the general condition of the remains is consistent with other remains from the Lamar site that have been found to be culturally affiliated in a 2014 Repatriation Office report.</p> <p>The Lamar Site has been found to be culturally affiliated with the Kialegee Tribal Town, the Miccosukee Tribe of Indians of Florida, the Muscogee (Creek) Nation of Oklahoma, the Poarch Band of Creek Indians of Alabama, the Seminole Nation of Oklahoma, the Seminole Tribe of Florida, and the Thlopthlocco Tribal Town of the Creek Nation. Given that the site number for the Lamar site was included with the remains cataloged as P388777 and that the taphonomic conditions are consistent with other catalog numbers from Lamar, the remains cataloged as P388777 are found to be culturally affiliated with the above tribes. It is recommended that they be made available for repatriation to the tribes listed above.</p> <p><b>Repatriation Update</b></p> <p>This remains of one individual were repatriated in 2015 by the Kialegee Tribal Town, the Miccosukee Tribe of Indians of Florida, the Muscogee (Creek) Nation of Oklahoma, the Poarch Band of Creek Indians of Alabama, the Seminole Nation of Oklahoma, the Seminole Tribe of Florida, and the Thlopthlocco Tribal Town of the Creek Nation.</p>
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Southeast	Miccosukee Tribe of Florida, Seminole Tribe of Florida, and the Seminole Nation of Oklahoma	2017	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS POTENTIALLY AFFILIATED WITH THE MICCOSUKEE TRIBE IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>This report provides an assessment of the cultural affiliation of human remains and funerary objects from several locations in Florida potentially affiliated with the Miccosukee Tribe of Indians of Florida. This assessment was initiated in partial response to a request by the Miccosukee Tribe of Florida for repatriation of all culturally affiliated human remains and funerary objects. The remains and objects in this report have been identified as Seminole either in their catalog record or by Otis (1880). Human remains from sites linked to the Spanish Indians are also considered. This report assesses 27 individuals in 43 catalog numbers, along with seven objects in five catalog numbers.</p> <p>Human remains representing five individuals in 21 catalog numbers were collected from Demere Key in Pine Island Sound, Lee County, Florida, by Ales Hrdlicka in 1916 and accessioned into the collections of the National Museum of Natural History in 1916. A shell gorget in one catalog number was discovered embedded in coquina with one set of remains that had been collected by Hrdlicka. Human remains in one catalog number were collected from Demere Key at an unknown date by Colonel Samuel L. King and donated to the U.S. National Museum in 1916. Human remains representing 11 individuals in 12 catalog numbers were collected from Galt's Key in Pine Island Sound by Ales Hrdlicka in 1916. The preponderance of the evidence, including the archaeology of Pine Island Sound, the lack of information provided by the collector, the history of the Calusa, Seminole, and Miccosukee tribes, and the history of the occupants of fishing ranchos who were known as "Spanish Indians," does not support a finding of cultural affiliation with the Miccosukee Tribe, the Seminole Nation of Oklahoma, or the Seminole Tribe of Florida. It is recommended that these remains and the object be retained by the National Museum of Natural History until a preponderance of evidence leads to a cultural affiliation.</p> <p>Human remains representing one individual in one catalog number were collected from Ocala, Marion County, Florida, by T. Glover at an unknown date and accessioned into the collections of the Smithsonian in 1859. The remains were</p>
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		<p>included in a large transfer of human remains to the Army Medical Museum in 1869, and were cataloged by the Army Medical Museum. The remains were transferred back to the National Museum of Natural History in 1904. The information available, including the location within Seminole territory, the craniometrics analysis, and the probable timing of the burial constitutes a preponderance of the evidence in support of a cultural affiliation with the Miccosukee Tribe, the Seminole Tribe of Florida, and the Seminole Nation of Oklahoma. It is recommended that these remains be made available for repatriation.</p> <p>Human remains representing one individual in one catalog number were collected from Ocala, Marion County, Florida, by Thomas Glover at an unknown date and accessioned into the collections of the Smithsonian on an unrecorded date between October of 1864 and February of 1865. The remains were included in a large transfer of human remains to the Army Medical Museum in 1869. The remains were transferred back to the National Museum of Natural History in 1904. The preponderance of the evidence, including their geographic origin which is within traditional Seminole territory, information given in the catalog records identifying these remains as "Seminole Indian," the physical documentation of the remains demonstrating that they correspond to measurements provided in Otis (1880:137) where they were listed as "Seminole," supports a finding of cultural affiliation with the Miccosukee Tribe, the Seminole Tribe of Florida and the Seminole Nation. It is recommended that the remains of this individual be made available for repatriation.</p> <p>Catalog records for human remains representing one individual under one catalog number has no listed collection location or listed tribal relationships in the museum records.. The preponderance of the evidence, which includes the information given in the catalog records, and the physical documentation of the remains, does not support a finding of cultural affiliation. It is recommended that these remains be retained by the National Museum of Natural History until a preponderance of evidence leads to a cultural affiliation.</p> <p>At an unknown date, Samuel Clarke collected human remains in two catalog numbers representing three individuals and funerary objects in three catalog numbers from a mound near a location given only as "Spruce Creek" in Volusia County, Florida. It is possible that this site was the Spruce Creek Burial Mound. The remains were accessioned by the Army Medical</p>
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		<p>Museum in 1872. These remains were transferred to the National Museum of Natural History in 1898. Five metal disks in three catalog numbers collected by Clarke from the same location, likely dating to the St. Johns IIc period (A.D. 1513-1565), and were accessioned by the United States National Museum in 1872. The preponderance of the evidence including the location of the site within Seminole Territory, the fact that the objects date to a period prior to the Seminole arrival in Florida, and the history of the earliest Florida tribes' occupation of this area, does not support a finding of cultural affiliation. It is recommended that these remains be retained by the National Museum of Natural History until a preponderance of evidence leads to a cultural affiliation.</p> <p>Human remains representing one individual under one catalog number were collected by a Dr. Wall and accessioned into the Smithsonian Institution collections in 1858. The original location was given as "Tumulus on Indian River, Fla." The remains were sent to the Army Medical Museum where they were cataloged in January of 1869 under one number. The available information about these remains does not constitute a preponderance of evidence in support of cultural affiliation to an existing tribe. It is recommended that these remains be retained by the National Museum of Natural History until a preponderance of evidence leads to a cultural affiliation.</p> <p>Human remains representing one individual under one catalog number were collected by Gustavus Würdemann at an unknown date and location and cataloged on an .unknown date. When the remains were sent to the Army Medical Museum they were cataloged in January 1869 under one number, and were listed as coming from Florida and identified as Seminole. The remains were sent back to the Smithsonian in 1898 and cataloged under one number. The available information, about these remains does not constitute a preponderance of evidence in support of cultural affiliation to an existing tribe. It is recommended that these remains be retained by the National Museum of Natural History until a preponderance of evidence leads to a cultural affiliation.</p> <p>Human remains representing one individual under one catalog number were sent to the museum by Dr. Hugh McCormick Smith of the U.S. Bureau of Fisheries in 1905. The available information, including the collection location, and information provided by the donor constitutes a preponderance of the evidence that these remains are</p>
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		<p>culturally affiliated with the Miccosukee Tribe, the Seminole Tribe of Florida and the Seminole Nation of Oklahoma. It is recommended that these remains be made available for repatriation to these tribes.</p> <p>Human remains representing one individual under one catalog number, and a nineteenth century brass button cataloged under one number were removed from Mound C near Opa Locka in Dade County, Florida, which was excavated under the supervision of D.L. Reichard during the winter of 1935-1936. The material was transferred to the National Museum of Natural History on October 24, 1941, from the Works Progress Administration. The preponderance of the evidence which includes the location of the site and the time period to which the button found with the remains dates indicates that cultural affiliation exists with the Miccosukee Tribe, the Seminole Tribe of Florida and the Seminole Nation of Oklahoma. It is recommended that these remains and this button be made available for repatriation to these tribes.</p> <p>In summary, it is recommended that the human remains of four individuals cataloged in four numbers, and one object cataloged in one number, be made available for repatriation to the Miccosukee Tribe, the Seminole Tribe of Florida, and the Seminole Nation of Oklahoma. It is recommended that the remains of 23 individuals cataloged in 39 numbers and six objects cataloged in four numbers be retained by the National Museum of Natural History until a preponderance of evidence leads to a cultural affiliation.</p>
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Southeast	Choctaw Nation of Oklahoma, Mississippi Band of Choctaw Indians, and the Jena Band of Choctaw Indians	2017	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS AND FUNERARY OBJECTS FROM MISSISSIPPI POTENTIALLY CULTURALLY AFFILIATED WITH THE CHOCTAW NATION IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>In response to a request for repatriation from the Choctaw Nation of Oklahoma, this report provides an assessment of the cultural affiliation of human remains and funerary objects from one location in Alabama and three archaeological sites in Mississippi.</p> <p>Human remains in three catalog numbers representing three individuals were collected at an unknown date from a location near Mobile, Alabama, by U.S. Army Surgeon R. H. White and sent to the Army Medical Museum in 1869. The remains were transferred to the U. S. National Museum, the predecessor of the National Museum of Natural History in 1898. In his 1869 letter of transmittal, White identified these remains as Choctaw. The preponderance of the evidence, including the collector’s identification of the remains as Choctaw, the correspondence of this identification with the existence of a Choctaw community in the area from which the remains were removed, and the osteological documentation of the remains as Native American females likely to have been buried in the early nineteenth century, during which this Choctaw community was present, indicates that cultural affiliation exists with the Choctaw Nation of Oklahoma, the Jena Band of Choctaw Indians, and the Mississippi Band of Choctaw Indians.</p> <p>Human remains were collected by Henry Collins in 1925 under the auspices of the Bureau of American Ethnology from the Hiwannee Mounds, and the Crandall Mounds in Mississippi, and accessioned by the National Museum of Natural History in 1926. Collins collected objects from the Hiwannee Mounds and the Coosha Cemetery in Mississippi and these were included in the accession.</p> <p>The human remains from the Hiwannee and Crandall Mounds were in fourteen catalog numbers. Two catalog numbers for human remains list Hiwannee as the provenience. Nine catalog numbers list Crandall as the provenience. Three catalog numbers belong to commingled remains that have both site names as a provenience. The number of individuals from Hiwannee Mounds and the Crandall Mounds, including</p>
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		<p>those commingled across these two sites, is 38.</p> <p>Henry Collins collected human remains in two catalog numbers representing two individuals and one object, a portion of a ceramic vessel in one catalog number from mounds “near Hiwannee” in Wayne County, Mississippi. The portion of the ceramic vessel cannot be identified as a funerary object based on available evidence. The preponderance of the evidence, which includes the origin traditions of the Choctaw, the history of Choctaw occupation of Hiwannee, its location within the ceded territory of the Choctaw, evidence of cranial modification that could result from Choctaw cultural practices such as cradleboarding or deliberate flattening of the skull, and the later history of the Hiwannee Choctaw, indicates that cultural affiliation of the human remains from the Hiwannee Mounds exists with the Choctaw Nation of Oklahoma, the Jena Band of Choctaw Indians, and the Mississippi Band of Choctaw Indians.</p> <p>Henry Collins collected human remains in nine catalog numbers representing nine individuals from the Crandall Mounds in Clarke County, Mississippi. The preponderance of the evidence, including secondary burial, recorded with possible cremation, conforming to recorded Choctaw mortuary tradition, along with the location of the site within the Choctaw homeland, specifically within the ceded territory of the Choctaw, and the collector’s identification of the site as an eighteenth-century Choctaw site indicates that cultural affiliation exists with the Choctaw Nation, the Mississippi Band of Choctaw Indians, and the Jena Band of Choctaw Indians.</p> <p>Three catalog numbers represent commingled cranial and postcranial bone lots and the collection records list both Crandall and Hiwannee Mounds for the origin of these remains. These remains cannot be positively reassociated with individuals that are cataloged from these sites. Although the site from which these remains derive cannot be determined, they come from Hiwannee or Crandall Mounds. The preponderance of evidence demonstrates that the human remains from both of these sites are culturally affiliated with the Choctaw Nation of Oklahoma, the Mississippi Band of Choctaw Indians and the Jena Band of Choctaw Indians.</p> <p>An estimated 2,491 funerary objects, including jewelry, beads, tableware, and dishes in sixteen catalog numbers were excavated by Collins from graves in the Coosha Cemetery. No</p>
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			<p>human remains were removed by Collins from the Coosha Cemetery and the 2,491 objects are considered to be unassociated funerary objects. The preponderance of the evidence, which includes the identification of the site as a known Choctaw village, the identification of the items as unassociated funerary objects, the dating of the funerary objects to the late eighteenth to early nineteenth century, and the history of the Choctaw occupation of this location during the late eighteenth to early nineteenth century indicates that cultural affiliation exists with the Choctaw Nation of Oklahoma, the Jena Band of Choctaw Indians, and the Mississippi Band of Choctaw Indians.</p> <p>In summary, in response to a request for repatriation from the Choctaw Nation of Oklahoma, the human remains of 41 individuals in seventeen catalog numbers from an unknown location near Mobile, the Hiwannee Mounds, and the Crandall Mounds, and 2,491 funerary objects in sixteen catalog numbers from the Coosha Cemetery were assessed. The preponderance of evidence demonstrates that the remains of these individuals and the funerary objects are culturally affiliated with the Choctaw Nation of Oklahoma, the Mississippi Band of Choctaw Indians and the Jena Band of Choctaw Indians. It is recommended that the remains and objects be made available for repatriation to the above tribes.</p>
Southeast	Tunica-Biloxi Tribe, Jena Band of Choctaw, Choctaw	2017	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS FROM THE GAHAGAN SITE, RED RIVER PARISH, LOUISIANA, IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>This report assesses the cultural affiliation of the human remains of two individuals in one catalog number that were sent to the National Museum of Natural History by Clarence Webb in 1939. The remains of one individual were removed from the Gahagan site, Red River Parish, Louisiana, in 1938 by Clarence H. Webb. Documentation of the above remains revealed the presence of a commingled human molar, possibly representing an individual from either the Gahagan site or the Belcher Mound site, which had also been excavated by Webb. The preponderance of the evidence, which includes the ceramic evidence from the site, the archaeological sequence of northwestern Louisiana, the history of the Kadohadacho, the history of the Caddo, and information provided by the excavators indicates that cultural affiliation exists between the people buried at the Gahagan site and the Caddo Nation of Oklahoma. The human remains from the Belcher Mound site were previously found to be</p>

			<p>culturally affiliated with the Caddo Nation of Oklahoma. Given that for both sites, cultural affiliation exists with the Caddo Nation of Oklahoma, it is recommended that the human molar commingled with the remains be made available for repatriation to the Caddo Nation of Oklahoma.</p>
<p>Southeast</p>	<p>Tunica-Biloxi Tribe, Jena Band of Choctaw, Choctaw</p>	<p>2017</p>	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS FROM THE GAHAGAN SITE, RED RIVER PARISH, LOUISIANA, IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>This report assesses the cultural affiliation of the human remains of two individuals in one catalog number that were sent to the National Museum of Natural History by Clarence Webb in 1939. The remains of one individual were removed from the Gahagan site, Red River Parish, Louisiana, in 1938 by Clarence H. Webb. Documentation of the above remains revealed the presence of a commingled human molar, possibly representing an individual from either the Gahagan site or the Belcher Mound site, which had also been excavated by Webb. The preponderance of the evidence, which includes the ceramic evidence from the site, the archaeological sequence of northwestern Louisiana, the history of the Kadohadacho, the history of the Caddo, and information provided by the excavators indicates that cultural affiliation exists between the people buried at the Gahagan site and the Caddo Nation of Oklahoma. The human remains from the Belcher Mound site were previously found to be culturally affiliated with the Caddo Nation of Oklahoma. Given that for both sites, cultural affiliation exists with the Caddo Nation of Oklahoma, it is recommended that the human molar commingled with the remains be made available for repatriation to the Caddo Nation of Oklahoma.</p>

Southeast	Choctaw Nation of Oklahoma, Mississippi Band of Choctaw, Jena Band of Choctaw	2019	<p><b>INVENTORY AND ASSESSMENT OF HUMAN REMAINS FROM THREE RIVERS LANDING, ALABAMA, POTENTIALLY CULTURALLY AFFILIATED WITH THE CHOCTAW NATION IN THE COLLECTIONS OF THE NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION</b></p> <p>In response to a request for repatriation from the Choctaw Nation of Oklahoma, this report provides an assessment of the cultural affiliation of human remains from the Three Rivers Landing site (1WN76), located near the Tombigbee River, on the west side of Three Rivers Lake, Alabama. The human remains of a minimum of two individuals cataloged in two numbers are considered.</p> <p>In February of 1905, Clarence Bloomfield Moore excavated four mounds at Three Rivers Landing. He only collected human remains from Mound Two. Moore sent two crania to the U. S. National Museum, the predecessor of the National Museum of Natural History (NMNH), in 1905 and these were accessioned in two catalog numbers under number 44071.</p> <p>The preponderance of the evidence, which includes the location of the sites within territory ceded by the Choctaw; the presence of cranial modification, a noted Choctaw cultural practice; the archaeology of the site indicating that the burials relate to a Mississippian or later period, during which time, the region was occupied by ancestors of the Naniaba and Tomeh, who later joined the Choctaw; and the history of the Choctaw, which indicates that these tribes were incorporated into the Eastern Division of Choctaw; indicates that the human remains from the Three Rivers Landing Site are culturally affiliated with the Choctaw Nation, the Mississippi Band of Choctaw and the Jena Band of Choctaw.</p> <p>In summary, in response to a request for repatriation from the Choctaw Nation of Oklahoma, the human remains of two individuals cataloged in two numbers from the Three Rivers Landing site, Alabama, were assessed. The preponderance of the evidence demonstrates that the remains of these individuals are culturally affiliated with the Choctaw Nation of Oklahoma, the Mississippi Band of Choctaw and the Jena Band of Choctaw. It is recommended that these remains be made available for repatriation to these tribes.</p>
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